

The Temple Artisan

APRIL-MAY, 1927.

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Mysticism, Occultism and Ethics

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THE TEMPLE

PRIMARILY, The Temple is a cosmic organic centre, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun—the Universal Heart—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and outer walls are now being laid preliminary to the work of the roof-builders—the humanity of the sixth great root race.

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, or evolutionary force would be diverted from its proper channels.

When the Craftsman or Apprentice to any Degree has finished his term of service, and has mastered all the details of the work, he is “recognized” by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters 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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The Temple Artisan

Vol. XXVII.

APRIL-MAY, 1927.

No. 11, 12.

Behold, I give



unto thee a key.

THE FIRE BURNETH

The fire burneth, the waters shall quench it not, for they shall be caught up into the spiritual vapors of inner spheres. Dross, residue only shall remain and they shall be consumed by the Unquenchable Flame until they return to their primordeal essence of Light Everlasting as integral parts of the Body of Christ Itself, the Regenerator, Saviour, Creator of Life, Now, Evermore, and From the beginning of time. Choice lies with man to become One With The Flame, or Dust With The Residue.

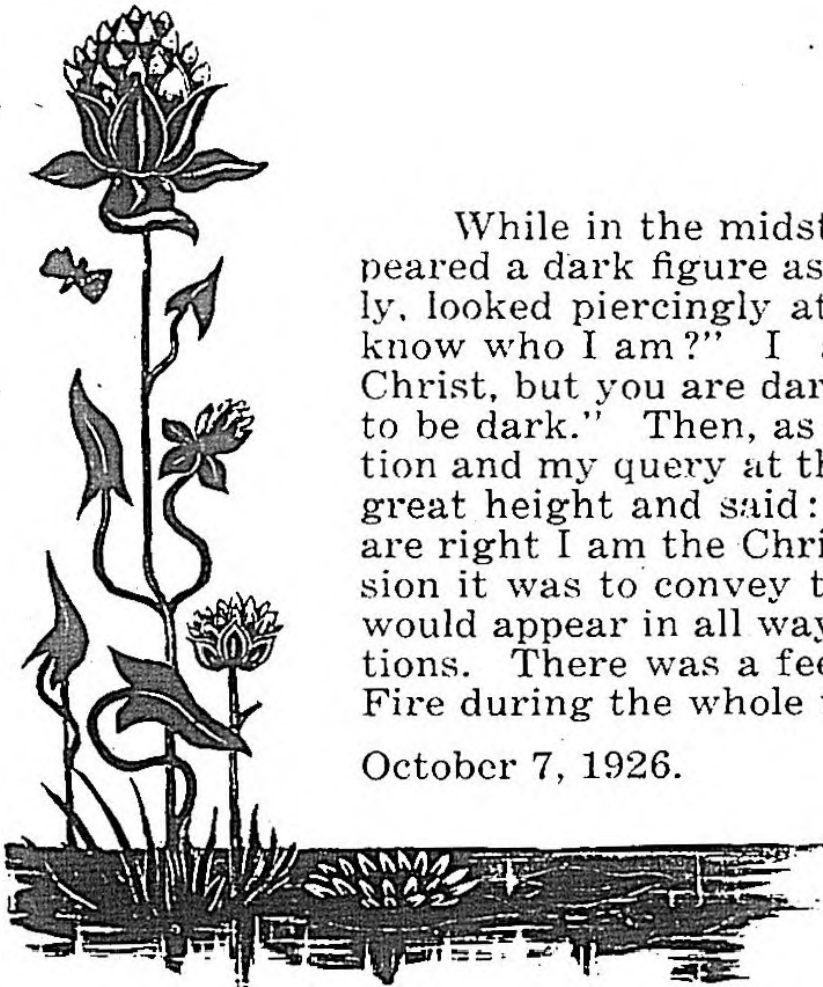
October 7, 1926.



While in the midst of writing this, there appeared a dark figure as of a Hindoo seated partially, looked piercingly at me, then said: "Do you know who I am?" I answered: "You are the Christ, but you are dark and you are not supposed to be dark." Then, as if acknowledging recognition and my query at the same time, it rose to great height and said: "I am Rameses II, but you are right I am the Christos." I had the impression it was to convey the Truth that the Christos would appear in all ways, to all races, to all nations. There was a feeling of a burning Inner Fire during the whole time.

October 7, 1926.

—R. S.



AN EASTER THOUGHT.

When we have conquered,
Lust, Anger, Fear and Gloom;
We rise, as doth the Lily,
In the glory of its bloom;
Or as a Butterfly resplendant,
Bursts the Chrysalis, self-sealed Tomb!

Los Angeles.

—Susanna Mayflower.

MORE TEMPLE APHORISMS

Mistake not the lesser for the great and so miss thy opportunity for larger living.

Spend not thyself in outer things and have naught left for inner need.

Let not opinion mar thy peace. Know thine own course and walk in poise.

Darkness follows light, but light is within the darkness.

Wealth, love, power, victory are thine, but only through the relinquishment of them by thee.

Follow the Quest and thou shalt find.

Speak the Name and thou shalt be heard.

Keep the Path and vistas shall be opened unto thee.

Toil and thou shalt rest.

Sorrow and thou shalt rejoice.

Suffer and thou shalt sing.

Serve and thou shalt be served.

Within the Silence lies the Song. Thou mayest sing as thou wilt.

January 16, 1927.

GATHER TOGETHER

My Children, my Children, gather together! The Lion Hearted One has given you light and force from one pole of Truth. I give it to you from another. It is the Disintegrator, the Hereditary Evil who is upon you. Is it your wish to be swept asunder by him in doubt and fear, or hatred, or do you wish to remain together with me in faith and trust and love? Choose which you will. It is only a mosquito that is annoying, as has been indicated, but even though so small an insect, a mosquito can infest and poison if allowed to insert its sting, and cause wide-spread irritation and pestilence.

Stretch your screen and retire within if you would escape attack. It is not one gnat that counts so much. They sometimes come in hoardes. They can not come beneath the feathers of the Great Bird. The movements of its wings drive them off. I would gather you together beneath those wings. I would gather you together if you will let me. Faith, Hope, Love, these Three. The Greatest of these is Love.

March 25, 1927.

—HILARION.

THE RIGHTEOUS AND SELF-RIGHTEOUS

Temple Teachings.

Open Series No. 215

Three times in a single quarter century have we emphatically assured three different bodies, brought under our direction by or through the labors of H. P. Blavatsky, that ingratitude was not one of the besetting sins of the Initiates.

Three times have we pleaded with the same bodies to stand firm in their allegiance to those individual disciples who were chosen to direct those bodies; not that any advantage would come to us through their allegiance, but because of the perfect futility of any effort to reach and direct them if they wavered in allegiance to the lines established by us and thereby cut off communication between themselves and us, for they can no more afford the gratification of ingratitude than can we.

The apparent ease with which some of these pledged disciples have determined the worthiness or unworthiness of some established link with us is truly remarkable, in view of the fact that notwithstanding all our thousands of centuries of experience to draw upon for data we could not accurately determine the same questions until the supreme trial of each such individual was over, and when this occurs in any given instance, no question remains.

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The colossal egotism of the self-righteous individual who can presume to designate the cause, the time and the extent of the Failure of some fellow pilgrim to pass some predetermined test put upon him by an Initiate, is as amazing as is the supposed list of offenses according to which the condemned has forfeited his or her connection with that Initiate, when in fact there is but one offense that is irremediable.

Truly, there would be but little encouragement for those who must weigh and sift the wheat from the chaff, or must select the stones for the building of a Temple from among a group of disciples, the majority of which were limited to such a degree.

Were it not for the one here and there, among said groups, whose fidelity, humility, obedience and courage, like jewels in a crown, shine out vividly by comparison with the qualities expressed by the former, we would be of all men most miserable, when the memory of the tremendous task set for us came over us and we were forced to review the varied remnants of our scattered flock, in some one era of selection, some appointed time, when empty places in broken lines are to be filled.

It takes the great majority of the human race a long time to appreciate the fact that but a very limited number of its units have evolved to the degree where it has become possible for them to determine the exact truth regarding any phase of nature or any act of man.

The last word on any subject is seldom spoken, the basic cause of any action is very seldom determined. Irrefutable evidence is supposed to be furnished when a number of persons are agreed as to what was seen and heard by them all at the same given time, yet such evidence would not be sufficient to justify condemnation of a fellow being by an Initiate of the right hand path, for he would know that such an array of testimony might be truthfully refuted, and all the premises upon which the testimony was founded, safely rejected by some other person whose eyes and ears were open to higher and lower wave lengths of light and sound, and who, therefore, had been able to catch some word or tone, or perceived some intermediate act, between two acts or scenes, which would change the whole character of the testimony.

Countless numbers of people have gone down to disgraceful death or imprisonment, perfectly innocent of the crimes for which they were condemned.

The lives of countless others are being made wretched, beyond power of description, by similarly unjust proceedings, and allowances for such possibilities are seldom made, even in this day, when scientific research has revealed the fact that the eye and ear of the average man is blind to the color-vibrations beyond the violet, in the scale of colors, and deaf to corresponding vibrations of the scale of tones.

A very slight change in the construction of the eye and ear would make a radical difference, and such changes have occurred in the eyes and ears of those who have passed beyond the degree of life where the average man of today functions the greater part of the time.

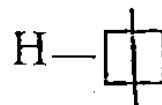
If it be granted that the above statements are true, it is evident that nothing will justify a fixed and therefore inaccurate opinion or decision in any case where the eye and ear are involved, when the life or honor of another is at stake, until such time as one has evolved to the degree where perfect sight and hearing are attained.

But bear in mind, I would not have you rush to the other extreme and refuse to act upon a given conclusion, in the ordinary affairs of life, for as a general thing these come within the compass of the range of sight and hearing now possessed by the average human being.

Knowing the facts in the case, it behooves all students to keep an open mind on all subjects and to acknowledge the necessity for obedience to the behests of those who have evolved the organs by and through which righteous judgements become possible, in order that they too may come into their birthright of clear sight and hearing.

The present races of the earth are not human as yet. They still retain many animal characteristics and qualities.

When their evolution, as human, is complete they will have become something altogether different.



THE PERPENDICULAR PATH OF DISCIPLESHIP

Temple Teachings.

Open Series No. 216.

Perpendicular is the Path of Discipleship to the disciple who would reach the Cap Stone of spiritual attainment. True, the outer trail winds round the mountain on incline, in and out between thick underbrush and high, to avoid the hardest, steepest, the roughest climbs, and each one passing over makes it easier for the one who next shall follow. Hard and strenuous is the climb at best. Many fall exhausted on the way. The few who reach the top, for purpose

whatsoever, be it for mere view, test of outer strength, knowledge of things material or scientific, are worthy of reward, and receive it in substance, in accord and on plane, in exact correspondence to the will, motive and effort put forth. Each attains his own particular degree of mastery, realizes the result of his efforts in his final step upon the mount, and in his findings as he progresses along the way. The amount of conservation, determination and unselfish purpose he acquires, determines the extent and grandeur of his illumination. To him alone, however, who takes not the outer path, however difficult, however noble, strong or true the purpose of his will, but who instead takes the perpendicular one, the inner one which follows the Plum Line of "Thy Will Be Done", which drops from point of apex to center base, which holds form and figure of the mount together, to him alone shall be given full illumination, complete outlook, synthetic realization, understanding and power over himself and the whole. For he shall have climbed not by outer trail and incline, but by the "Lo Here", the "Right There", The "Straight Ahead" of the Actual Living Command of the God Within His Own Soul. He shall have been in contact with and in response to the God within All Other Souls as well as in renunciation of all that would obstruct the consummation of final union with his own Higher Self and the particular Master directing his individual soul's evolution in the hierarchal scheme of the universe. That command he would follow, whatsoever be the cost. To him alone is given power to stand upon the Pinnacle of His Own Spiritual Victory, to realize Liberation through the Light of His Own Higher Principles. He alone can behold the complete view from the synthetic point of his myriad selves which have builded up the pyramid of lesser lives upon which he stands, and recognizing himself in each and all, pour forth on every side the clear white streams of healing, refreshing waters that shall give life and power of growth to all beneath who would make that climb over selfdom and reach the solitude where is found the Open Door Way to all Life, Light and Consciousness, Universal.

November 14, 1926.

—Morya.

HE WHO OVERCOMETH

From solid rock springs the Lone Tree, strong, staunch, straight. From pyramidal rock of vast proportion not made by man but by Ages and Ages of God in His Time. Barrenness and dryness is the nourishment and drink of the Lone Tree. Hardness

alone does it have to break through. Heat, wind, cold, does it have to contend with. Yet strong, staunch, brave, true, straight, it stands with a life that the Rock alone can give. For the Rock, what is it? The Rock of the Power of the Lodge. And the Tree, what is it? The Soul who can stand alone, secure, apart, on the Rock, unmindful of wind or rain or famine, or blasts whatsoever, roots deep below, branches high above, undisturbed, heart One with and Peace with its maker, its source.

May 17, 1927.

—MORYA.

THE AVATAR

“Spirit of God, Presence of Christ,
Thou art a living Power in my Life.”

The coming of the Avatar is the central message of the Temple work. Out in the world, especially in the cities, is the great sea of humanity. What do they know of the coming of the Great One? Seemingly nothing, for they are in the mad rush of gaining their livelihood and their minds are taken up with the material things of life. Many there are who never see the inside of a church, synagogue, or temple where the gospel of God or Christ is told; and they see little of nature itself, for they are almost buried within the mass of stone and brick, that makes so much of the environment of our civilized life. Yet—they are souls on the way.

Coming up a bit on the ladder of life are those who have heard of the master Jesus who left a message of Brotherly Love and Compassion that has permeated down through the two thousand years. Sometimes these people refer to Him as Jesus or Christ, and think of Him as the physical man, not realizing that there is a vast difference in the meaning of the two names. Christ and Avatar are synonymous terms, meaning the Son of God, the Higher Self of humanity, while the name Jesus refers to the physical man.

These people whom we are now considering have absorbed quite a degree of this Brotherly Love and use it in their relationship one to another. Yet with it they hold the thought that Christ died on the cross, and many of the hymns that they sing contain the line, “Christ died for me”. Should the words “Christ LIVES for me” be used instead, a true and constructive vibration would go forth and bring enlightenment and Life.

It might appear that if we realize the truth of the crucifixion we become aware that the real crucifixion takes place when the Christ descends to humanity to deliver His message, thereby raising the vibration of the keynote of all. There is no death for the Christ.

Stepping up again on the ladder of conscious life, we find a portion of this humanity who are more or less aware of the Living Christ. They do not recognize by this that He walks the earth in one physical body, but that He lives in a higher realm than that of the earth, and that He is sending His wave of Brotherly Love and Compassion into the hearts of the people. This great wave of Love brings healing in its trail both of body and of mind, and many human lives are attuned to conditions of harmony, for "Love is the fulfilling of the Law." These, too, are souls on the way.

Again, up the ladder of awareness, are those who have a consciousness of the Christ within, the "Presence of Christ" and the "Living Power" comes with this realization. These people herald to the world the message of the "Christ within", with Its power to bless and heal and sustain in the affairs of all. This realization places them on their own responsibility, and they cannot truthfully say that they fell from grace because this one or that one did thus or so. The responsibility is their own, and they are accountable to their own Higher Self, the Christ or God within. The one who may seem to be the cause of another's transgression is but the instrument carrying the force and privilege of their being tested and the opportunity of overcoming. A young son was taught by his father that he carried God right in his own heart—a very good way of teaching the omnipresence of God. With the unfolding of the consciousness of the Master Force within, we come also to the recognition of the Lodge of Masters of Love and Wisdom, these "Masters who are the altar stairs to Christ."

Within the Temple of the People is a nucleus of the established work of the Lodge of Masters for the enlightenment of humanity. They, the Masters, have given a plan of action according to Universal Law, and we are blessed beyond measure to be a channel for the Lodge Force to pour through, that it may reach those who are ready for the Master's touch and to awaken souls who are yet sleeping into lives of devotion for the Great Master's sake. We, too, are souls on the way.

Templars are aware of the valuable amount of wise and loving instruction that has been given by the Masters of the White Lodge, who are back of the Temple movement—a true foundation, which outwardly, here in form, may seem to build very slowly.

The vital and central message of the Temple is that Christ, the Avatar, is coming again. The major cycle of time has moved around so that such an event is nearly due, and the Masters have called. "Prepare a place and a people for the coming of the Avatar."

The Master tells of "a Father's Love" and "a Saviour's Redemption," of "Divine Wisdom—the Power of Loving, and that Christ, the Son, the first expression in a slightly less concentrated vehicle is also a part of the highest and best in all represented by the words service, sacrifice and redemption." His glory can be seen in every flower, in every sunset or sunrise, in every lightning flash, in every beautiful thing, creature, or scene in the world.

"No man has ever found God by way of his intellect, but the path from his heart is straight and always wide-open."

The Master says that the deep love, longing, and inspiration which have generated in the hearts of the people since the ascent of Jesus have drawn that Entity from the higher etheric, astral plane to the lower astral, the plane next in vibration to the earth plane, and for further manifestation toward the earth plane, a magnetic field must be created by those in incarnation, which will not only furnish a bridge from one plane to another, but which will also supply the necessary force for such a change in body vibration as the Entity will require.

The masses of mankind are developing slowly by a natural process, but the privilege has been given to make a more rapid growth by obeying instructions.

One important phase of the coming of the Avatar is the fact of a Group Soul, and only as that is understood can it be known just what Jesus was and is.

"The personality of Jesus was a reflection of the Father, the Spiritual Sun, and there obtained that perfect inter-action of forces and principles between them which made them One in deed and in truth." The divine or Christ principle is potential in every one. "To whatever extent the principles and power which constitute the Christos, the Son of God, are developed in any human being, to that extent he has become a Christ, a Saviour, and is worthy of like love and reverence."

Jesus warned his disciples in the past, regarding the Second Coming, against being deceived in the manner in which this great event should occur. Even now "Countless numbers of both deceivers and deceived are bringing the subject of the return of the Avatar into disrepute and even into the fields of caricature."

Paul, the Initiate, tells of the change coming in a moment, in the twinkling of an eye—in other words, a transmutation. How can it be possible for humanity to realize its higher keynote until it has been struck?

"The Spiritual Light which illumines the mind and soul of an Avatar illumines the mind and soul of every human being."

Following in the unity of purpose of our Master and Teacher, the Temple is one Voice, One Heart, One Body.

"I will endeavor to realize the Presence
Of the Avatar as a Living Power in my life."

Bristol, Conn.

—Julia U. Welton.

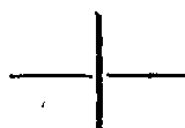
COME THOU WITH ME

And behold—I was shown the Waves of the Universal Etheric Sea, at Flood Tide Incoming were the billows, of deepest blue, crystal clear, high-rolling the waves, crested in sharp line of light, and of pure white electric radiance. As if to break upon the shore did they move, one over the other, but they broke not. Instead, each on-coming wave wrapped itself round the former and indrew itself again within the hidden depths, reinforcing their power constantly, eternally, and withholding also the might of their destruction from spreading upon the strand.

And from the Depths of that Silent Inner Sea, now softened, quieted, mellow-lighted, came the Inner Voice—Amplified, and spake over the Waters of the Ocean of Life for all to hear, and said:

“Come with me a little while, that we may refresh ourselves, that we may be together. Heart to heart shall we speak, hand in hand shall we walk, face to face shall we stand, and KNOW that WE ARE ONE, that in ONE ANOTHER, we live, move, and have being, and without whom We Are Not.

Come with me, Tired Hearts. Come with me, Wearied Bodies. Come with me, Brave Souls. On blue Cosmic Waters shall we bathe. With etheric charged tides and on crested waves of Light shall we be borne; with their vital energy shall we be renewed. With their power and spirit shall we wrestle and play; in their depths be immersed, and come forth dauntless, courageous,—nobler, stronger and truer—purer and freer—rested and happy from the Vast Ocean's embrace, in Conscious Union with It, with One Another, With All That Is. Come with me a little while. Come with me.”



May 6, 1927.

Forces unsealed for the help and healing of all Humanity.

THE SUN LIGHTED PATH

And behold! Again I was shown a Great Scaffolding or Tower, supported by huge pilings sunk deep into the Ocean's bed, and built over the Waters of the Sea. And through it there swirled and surged the Material Waters of the Ocean of Life. And on it there stood a huge Iron Receptacle, heavy, sealed, and filled with oil. And I said, “Can it withstand the storms that are beating against it?”

Most surely the scaffolding must fall, and with it the receptacle, and the oil be lost in the turbulent waters." But the waters swirled, and the sands rolled, and the strong and massive timbers did not even shake, nor the receptacle, nor the oil, neither one even trembled. And all were safe, secured strongly, well grounded. And my fears passed, and I heard the Voice again, close by, and the Way of its coming was by THE SUN LIGHTED PATH, and it said:

"Come thou apart with me, in the garden, a moment. Let us say only kind words, see only the beautiful, think only the true. Down the Sun-Lighted Path let us walk, fast-paved, flower-bordered, tree-sheltered, straight, clean, gently turning at the close into protected spot, unseen from without, but known from within, by the Character of the Path leading to it."

Tall, massed, swaying snow-drops; low, shining, yellow daisies, carpeting edges; columbines, wind-flowers; shrubberies, dense, in artistic-skilled placing, all marked the Path and declared the Hand of the Master. No form was visible, a Presence only, a lingering here, a human holding, a forward step into the brighter sun-light, and onward into the curve that leads to Purity, Strength, Tranquility.



May 6, 1927.

Forces unsealed for the help and healing of all Humanity.

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, Haleyon, California.

Question:—So much is being said at the present time about the near Advent of the Avatar—so many claims are presented, that it is difficult to know which to believe. How are we to know where

He is to come, or how are we to recognize Him when He does appear?

Answer:—A very pertinent question indeed at this time when so much discussion prevails on this all-important topic. Let us consider the first part of the question, where He is to come?

Perhaps the chief difficulty here lies in the fact that we are so prone to personalize things. We must have a man or a god whom we can see, to worship; we are not satisfied to bow down before an abstract Force, no matter how high it may be.

This no doubt arises from the fact that every force is an entity on some plane, and we intuitively know this to be the case and clothe our abstract conception of the Saviour in personal form. As we have shown in these columns the Coming of the Avatar signifies the descent from a High Spiritual Plane of a Great Cosmic Force, an ethereal form of energy which is the cream or essence of the results of vast periods of evolutionary experience.

We are told that this force began to contact the mental plane about thirty years ago, and since that time it has been gradually making its influence felt more and more until today a very large number of people are impressed by it.

The ultimate effect of the descent will be unifying and constructive in a high degree, but there is a strange law which seems to inevitably cause disharmony and friction so soon as the consciousness is focussed on this matter. To quote from the "Temple Teachings"—"No Avatar, no great leader of His People, ever came to earth with an olive branch in His hand. Invariably He comes with a sword to divide the "sheep and the goats", to sunder the evil of ignorance from knowledge and truth. The olive branch materializes when the sword has done its work of separation, and the soul, stripped clear of its hindrances, its vile imaginings, bows its head and says, "take me, use me, trample me if need be, only cleanse me, purify me, lead me to the stream of living water that I too in turn may give life to those who follow me."

Inevitably there must be the conflict. The personal self fights to the death when confronted with the impersonal, higher self, and it is only after this fight is fought and won that the discrimination is sufficiently clear and unclouded and the intuition sufficiently awake to fully receive and register the Avataric Forces.

The Avatar is a Cosmic Force, not a man. It is Universal, a Force which may be contacted by anyone, anywhere, but to make this contact we must attune our consciousness to the rhythm of its vibration, or we will pass it by and know it not. No doubt, some will respond and vibrate to this Force more than others;—no doubt, one will function it to a very much greater degree than all the others, and become a great world teacher.—but it is the Force that

matters, not the man. Just as the Christos Force incarnated in the man Jesus and inspired him, so the Avataric Force will incarnate and inspire and influence the world for good.

In the Bhagavad Gita we find the following—Krishma says: “Both I and thou have passed through many births, O barasser of thy foes! Mine are known to me, but thou knowest not of thine. Even though myself unborn, of changeless essence, and the lord of all existence, yet in presiding over nature—which is mine—I am born but through my own maya, the mystic power of self-ideation, the eternal thought in the eternal mind. I produce myself among all creatures whenever there is a decline of virtue and an insurrection of vice and injustice in the world; and thus I incarnate from age to age for the preservation of the just, the destruction of the wicked, and the establishment of righteousness.”

Surely if an insurrection of vice and injustice are the requisites the time is indeed now ripe!

And now for the second part of the question—How shall I know Him? Chapter 16 of the Bhagavad Gita is entitled “Devotion through discrimination between godlike and demoniacal natures” and commences with an enumeration of the qualities which distinguish these two natures. We may expect to find that he who functions the Avataric Force will be conspicuous by the existence of the godlike qualities. He will be sincere, generous, and modest. He will exhibit qualities of veracity, equanimity, rectitude, freedom from conceit; and above all, compassion. He will shed forth the qualities of Light so clearly and brightly that there will be no question of his spiritual status. The important point here is that we shall judge him for what he is, not for what anyone presents him as representing.

How many times have the Masters told us to be guided by the Light within; not by the intellect alone, or the treacherous prompting of the lower mind. It is easy to be dazzled by a brilliant intellect, or by a fluent speech; or a polished exterior; but the thing that matters lies down beneath all these things, it is centered in the heart, and is found in those of little learning and humble position quite as often if not oftener than among those of gentle birth and training. “Kind hearts are more than coronets, and simple faith than Norman blood.” So let us apply the measure of spiritual worth rather than that of knowledge, let us look for illumination rather than for written or spoken credentials, and above all, for Charity, Compassion.

The Temple Artisan

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EDITORIAL MIRROR

Many times have we repeated in the pages of the Temple Artisan and in Temple literature generally that the Temple of the People is built on Principles and not on personalities.

On this Rock of Principles which is the Rock of the Great Lodge symbolizing the eternal verities which are the great spiritual and moral Laws and Forces on which the Universe of Matter and Spirit rests, the Temple stands and radiates far and wide into the hearts and minds of the units of humanity generally those great spiritualizing rays of energy and constructive forces that for the past thirty years have been helping enormously to raise the consciousness of the world to higher levels, based on the ideals of Unity and true Brotherhood.

We can truly say that the Temple literature; Teachings and Messages, are circulating vitally all over the earth, and that the Temple work is growing and expanding its lines of contact and influence as never before.

Great volumes of Lodge Light and Energy are pouring through the Temple Centre which the Masters have established at Halcyon, California. All correspondence is increasing in volume, and communications, messages and teachings of the deepest spiritual significance have been broadcasted almost daily from the Temple Centre into the world and the responses from members and non-members alike have indicated the most absorbing interest in the splendid uplifting forces sent forth in this way.

Scores of letters testify to the increasing appreciation of the helpful articles and Teachings in the Temple Artisan. The present number should be especially interesting to all who are looking for the inner light. The title page article "The Fire Burneth" strikes thrilling responsive chords in one's inner being. It is prophetic. The two Temple Teachings articles are of great occult significance, the one entitled "The Perpendicular Path of Discipleship" from the revered Master M. blazes, so to speak, a new trail on that Path that leads to the Heights of Life. Readers will surely appreciate "More Temple Aphorisms". "The Tempter" and "The Tester" should be a helpful guide to all in difficult situation. "The Circus" by H. P. B. is not only characteristic, but deeply occult, while it has reference to certain side-shows or "parades" recently obtaining at the Halcyon Centre, it also has its reflex on other places and on the world generally. Read it with the bull's eyes of intuition, and you will not miss the lesson. This is followed by "Gather Together" by the blessed Master H. and its masterful tenderness must appeal to all.

The "Avatar" by Julia U. Welton is timely and the fundamental points are clearly and concisely defined. The Blavatsky Department also deals with the same subject and throws splendid light on questions asked. "Come Thou With Me" and "The Sun Lighted Path" unseal great Forces and moved deeply the spiritual emotions of nearly all who have heard them read at the Centre. They speak for themselves and need no comment. "Basic Principles of the Temple" is a splendid exposition and just the thing for general distribution. Reprints of this will be struck off and may be had for the asking. "Mysticism of Ancient Races" is full of interest and contains many ancient Truths not generally known. The "Social Science" article has the usual brilliant analysis of its author.

The Folio of Temple communications and messages, consisting of 39 mimeographed sheets, compactly bound together, is receiving enthusiastic reception with our members and non-members alike. The series of messages in the sequence given reveal the blocking out and working of forces on inner planes, and all that is written on the inner light must work out in exact correspondence on the outer plane. It is the inestimable privilege of Temple members to be permitted to get this glimpse behind the outer screen of effects into the world of causes—a privilege granted by Those Who Know who are directing the Temple work for the good and welfare of Human-

ty. It has been quite a work to mimeograph these folios, and enough have now been turned out so that all members will receive a copy. Extra copies can be had for 50 cents each, which barely covers the cost of the work, paper and postage. These marvellous messages sufficiently attest how close the Masters of Light and Wisdom are to the Temple Work. In our next issue, if space permits, we may quote the substance of highly appreciative expressions received from members and non-members alike concerning these Lodge Messages.

Periodically in all spiritual movements under the Lodge, the Great Sifter is at work to separate the sheep from the goats, the wheat from the chaff. During its 30 years of existence, the Temple has found this to occur every three or four years. Ambitious ones or those psychically deluded and misguided come to the Temple Centre and advance absurd personal claims for recognition and in effect practically ask or demand that the Temple be turned over to them. As those in charge of the Temple are under the direction of the Masters of Light, and in fact, in complete identification with the special Master Who is the highest Spiritual Authority back of our work, the claims of the misguided one are very easily known and exposed by the strong Light of the Lodge thrown on all such pretenders. Yet a few, a very few, are sometimes entrapped and psychologized temporarily, by these pretenders.

The true Masters of Light and Wisdom have from time immemorial given us a formula which if applied will always help us to know the true from the false messengers. The formula is this: if anyone proclaims himself publicly or privately a Master of the White Lodge, or an Initiate, or of "equal rank to H. P. B.", or that he is an Avatar, it is proof positive that **he or she is not**. Again as W. Q. Judge states in "Letters That Have Helped Me," page 65, referring to the same immutable law, in the following words: "Nor does a real Chela spread the fact that he is such." A word to the wise is sufficient.

With the above formula and knowledge to use in testing the claims and pretensions of many would-be leaders and self-appointed Lodge messengers in these days, there is no need for anyone to be led astray. Other marks and signs involving methods will also

help to corroborate the test applied. In these days and times, we may expect many false leaders, teachers, and anti-Christ to arise to confuse and mislead, and the object is always to block the path of Him Who Is to Come, but the pure in heart shall see God and not be deceived, and will know the Christ because the Christly attributes and consciousness are already incarnated in him or her.

—W. H. D.

TEMPLE BUILDERS LESSON 202.

The Linnets and the Lady.

A pair of linnets had built their nest in the back of the rose bush that climbed by the house.

They made such a clutter and noise that the lady who lived in the house had to tear the nest down. Almost immediately they started to build again, and again made the noise and clutter. So the lady had to take the nest away. A third time they built, and instead of learning their lesson of quiet and neatness, for the lady had told them why they could not remain there, they chattered so loudly and scattered things about so badly that they lost their nest again.

This time, however, they thought seriously, and said to each other, "We make too much noise. We better be careful, if we want to have our nest in the rose bush, for the lady has to rest and be quiet sometimes, to be sure. We were unthoughtful." So they were very quiet and clever, and did not even let the lady know that they were building again, until one day when she was out watering the garden, the mother bird flew off with flurry and fuss, scattering things everywhere. She thought she had been discovered again, and instead of being sensible and saying to the lady, "If we are very quiet and careful this time, may we live in your rose bush?" she began to make a great noise and clutter all over everything, once more.

Then the lady said, "Now, I have told you three times you cannot have your nest here, if you are going to be so noisy and will not be neat. If you will not listen and learn your lesson, I will have to take your nest away again, though, I am very sorry for you."

She looked into the nest to be sure there were no eggs or little birds, and as there were not, she took her rake and tore down the nest once more. At once the bird flew away and brought back the father bird, and together they sat in the eaves of the lady's house, chattering and scolding and talking while she cleared things away.

"Cunning little things", thought the lady as they peeked over and scolded while she tore their house away, "it makes me feel badly".

Then both birds flew away evidently thinking their scolding was not effective enough, or that if they were to urge more positively, they could impress the lady, for soon they returned bringing with them two friends to add to their protest. This interested, amused and impressed the lady with the seriousness of the situation and of what she was doing, and she listened more carefully to what the birds were saying to her.

"Dear lady", they said, "We like the roses and the flowers in your garden. We like to watch you working with them, watering them, and caring for them. We know you will keep flowers here all the time. We like this place for a home. Four times we have built our nest, and you have taken it away each time. Would you like to have your home torn down and taken away from you by some one much stronger and bigger than yourself? We know we have not been as careful as we might, but we promise to be quiet and neat, if you will only let us build somewhere here.

The lady listened and said, "No, I would not like to have my home taken from me. How would I feel if anything were to happen to it?"

"Please, please," said one bird as it flew to the telephone wire right over the lady's head. "Please, please," said a second bird as it joined the first one there. "Please, please. Please, please," said the other two, as all four now sat on a row on the wire, pleading for the right to build the nest.

"Cunning little things," said the lady. "I can't stand this.—I tell you what I will do", she said to the birds. "I will provide a place for you to build here in my garden, and then we will all be happy. I have a friend who lives across the way who will make a bird house for you. I am sure, if I tell him your story, and I will go right away and ask him about it and see if he cannot begin to build it for you at once. You have taught me a lesson. I know how you feel, and we will let this experience be a lesson to more people than myself, to help protect the homes of our bird friends, or find places for them to build, if they cannot remain where they first choose a place."

"Twitter, twitter, twitter.—Thank you, thank you, thank you, Chirp, chirp, chirp. Good, good, good,—Tweet, tweet, tweet. Happy, happy, happy.—Dear, dear, dear. You are a lovely lady, and we know you will be glad you have decided to let us build in your garden. We will not forget you and will try to make you very happy by being careful and neat. Pretty, pretty, pretty.—Dear, dear, dear, tweet, happy, pretty, dear."

BASIC PRINCIPLES OF THE TEMPLE

No individual or group of individuals has ever started out on the definite line of a definite purpose without meeting opposition. They must make place for themselves; and they can prove their right to be only to the degree of their conquest of the opposition. Certain clearances must be made for their establishment, for their building in to the scheme of things. What is thus true generally is doubly true in the life of a disciple or a group of disciples. The struggle is more intense because the end is greater and the forces encountered more subtle and powerful. This is increased severalfold if the group chances to be placed at a crucial point in the evolution of the race with racial work to do. What is ordinarily the nominal conflict of "self against Self" becomes a pitched battle between the racial forces of Light and Darkness, raging through the years. It is the effort of the Masters of Light to emplant and develop in the soul of the race those forces and principles that tend upwards. They seek an expansion of consciousness and an increase of the Heart forces; of sacrifice of self, devotion, unity and service. To this end they must work always within the Law, they, because they have "learned obedience", being bound by the Law. Against them is pitted those whose effort is to hold the race back. Their weapon is reaction, disunity and suppression and "they stop at nothing." In the words of Paul, "We fight not men but principalities and powers".

Consequently, in such a group as the Temple there are not only the problems of the individual and of the group to be handled, but those of the race "heaped upon your willing shoulders". It is a state of strife momentarily, "it is warfare"; and in the warfare of the Spirit it is the effort of the Enemy to poison the heart with hatred, criticism, condemnation, rebellion, against its Master, the Agent or the disciple at his side; to blind the mind, confuse the issues, twist the meanings, magnify the trivial until, through excited passions and deceived perceptions, the disciple is wedged away from the group and driven out of his Father's House. In addition to this state of being forever on trial in the severalfold struggle of forces that work inwardly, attacking the disciple through the doorways of his untransmuted self, the group finds itself every now and again in the midst of an open assault. Effort after effort is made to drive it from its point, to capture its forces, its possessions and its titles and drive it off into the defeat of oblivion.

It would seem that so much instruction on all sorts of occult subjects from every angle with admonitions, corrections, spiritual aid and the tender and invincible love of a divine Father, has been given the Temple that there is no need of failure for anyone. And there should be none.—excepting that, as we see, understanding in the matters of discipleship is not a question of intellect, but of

transmutations. When the forces of the lower nature are changed into the higher, the vision of the disciple is cleared and he will not be lost in the "confusion of issues". But until then, he walks upon the edge of a precipice where sooner or later the hour of his decision must strike and he goes one way or the other. If out, then, at this present time, out for thousands of years to come; and he goes leaving the aching hearts of his comrades behind him. If in, then there is great rejoicing in Heaven, for the seal of the Christ is placed upon his brow.

We well know that the individuals who appear in the lists of evil against us are but the tools of those "powers" whose aim is the destruction of the Temple. In the many attacks led against us certain assumptions have been shoved to the fore to justify the attempted usurpation; and those within the fold should know these and weigh them carefully.

First, we are assured that the Agent has failed. But it would be well for those making this assertion to grasp the significance of the fact that the Agent has been chosen by the Master within the secret councils of the Lodge, and without the knowledge, consent or interference of any mortal,—and to know also that the Master has said, "the Lodge makes no mistake in the choice of an Agent,"—whatever the time, age, place, group or movement, he is placed at the head of; and that, "ingratitude is not a vice of the Lodge".

An agent is chosen only after hundreds of lives of proved service and dependability. And above all he must have won the soul of dependability and an unconquerable power of endurance. He must be made of the stuff that can stand "many a blow and many a fall." The Master said at the very beginning of the work, "The Temple is the early Christian Church right over again", a very deep and significant statement. That being so, it is no wonder that he also said that "they" (these "powers") "are infuriated that this movement is started". In order to understand the full significance of this last statement, we would have to go into the history of the Theosophical movement and ways, which there is not space to do here. But suffice it is to say that that statement strikes the key note; and let him who steps into the light know that it is no child's play. He who would win must fight. It is the Armageddon of the Age we are in, and the Agent is placed in the forefront of the fight. The Lodge knows before choosing the Agent that he will not be found guilty of willful disobedience or treachery, the only two evils which will actually disqualify him. In him are the basic principles of character and they will endure. Let no one be too sure that what he takes as failure in an Agent is such, for the Lodge sees values and moves towards ends that are not easy to guess. As Our Father said years ago, "There are great trials of faith and endurance before you and persecution and trial for B. S. I bid you stand by her as by me. Do not judge what she may seem to do or leave undone. You can

see but surface acts." And upon such points as this the Masters are one. Let me quote from "Letters From the Masters of Wisdom" given in the early days of the Theosophical movement: "My chelas must never doubt, nor suspect, nor injure our agents by foul thoughts. Our modes of action are strange and unusual, and but too often liable to create suspicion. K. H."

Finally, since the Master has chosen the Agent, only he can remove him if removal is necessary. It is his business. He who would catch at the business of a Master is grabbing at a thunderbolt; and not even the compassion of the Master nor the simplicity of the intruder will save him from being hit by it. Read Lesson 166 on Lodge Agents and Lesson 65 in Teachings of The Temple, and Hebrews 5:1-3.

The second failure they would establish is the failure of the movement. But what is failure, or, rather, what is success? Is it numbers? The T. S. grew rapidly from the beginning. It rolled up its numbers by the hundreds, but H. P. B. declared it to be unadaptable to the ends aimed at and formed a nucleus, a central core—the E. S.—in which Theosophy was to live, move and have its real being. The Temple was formed—by the third one of the Masters of the Theosophical Movement—right where the E. S. was broken off by the death of Judge, and it aimed not at the outer evidences of spiritual "prosperity" but at the growth of inner powers; it is essentially an inner order movement. It has been aimed primarily at the fitness of the few rather than the presence of the many; it is quality, not quantity, that is sought. And that quality may not be measured by the intellectual standards of the world. It has been sought through decades to build a group that can stand in the doorways of the coming Age and function the forces that are being built into the Race that is to be. For this the intellectuals, and "the powerful of the earth" will not qualify. They will not face the sacrifices, the vilifications, nor the toil in the dark and unknown ways. Other powers than theirs are necessary.

In one instruction Master tells us that three disciples by their unswerving devotion have in the last half century enabled the Lodge to build on inner planes for the coming Race a number of centers which have secured beyond possibility of loss a momentous step upward for the Race. If three can do such shall twenty times three, tried, loyal and devoted servants of the Masters constitute a failure? We remember that the followers of Jesus were quite ordinary people and a mere handful at that, but they live in the soul of the Race.

But perhaps it is the absence of a large and ample conventional virtue that constitutes our failure. In this respect no true occult group, established by a Master and with consequent redemptive power within it will ever be understood by the public, or by the pseudo occultist. When a person truly enters the Path he agrees

with his Higher Self and with his Master to consume, burn up the fiery furnace of purification the evil within his present and his past to the fullest of his powers to do so. The only way that he can conquer this evil is that it be thrown out on the surface. The forces and fruits of evil within him must be re-received into his personality and be quickened there; they must be expressed, and having come into expression the good fight fought out. In ordinary instances the person commits wrong acts out of his unregenerate self, unconsciously, so to speak, but the disciple undertakes to consume evil and to so conquer the powers that commit it that it appear in his life no more forever. In this struggle he can, nay will go down to defeat again and again, but as Our Father has said, "A thousand failures do not count where one success is attained." And Jesus expresses the same when he says that a soul shall not be forgiven merely seven times but seventy times seven. The end is not damnation but redemption. And that is the point. It is oh how self-satisfying to find a hole to chuck the "failures" in, or to come a-riding like a Sir Galahad of purity divine to set the evils straight. But he who has true understanding knows the sacred struggles of the soul and how to leave a Master's own to the Master's own ways.

The heart of the Master is absolutely pure; and the pledge of the soul is to its Master. It agrees to go up the Path with him, entering increasingly into that state of purity. And if it quits, if it can not or will not carry on the fight of self-conquest, it must automatically and inevitably be eliminated from the group in the course of time. With that elimination no mortal has anything to do.

To the world and to the pseudo occultist the difference between the sins of the unregenerate and the struggles of the disciple must appear as a myth. Is there wrong doing in the community? Then, that is what they believe, that is what they teach. But it isn't. There is only one test will prove the genuineness of any occult group,—the Teachings. There are The Teachings of the Temple, and to him who can read with an understanding mind the book speaks for itself. It tells of the soul's struggles and the processes of redemption, setting forth the requisite principles and the powers for the redeemed man; and enough besides this about the position and significance of the Temple and the importance of the Center at Halcyon that no one need err therein.

When the Master Hilarion placed his group at Halcyon he said, "**Hold this point.**" As to the nature of this point, Halcyon is both a geographical location, being at the place of a Sacred City in ages ago, and a geometrical point in an occult figure, which two coincide. As a geometrical point it is the first outer point laid down by "the Annunciator" in the form builded on inner planes as the foundation of the coming Aquarian Age. And this was long years before the movements of these present day occultists, some of whom are genuine enough. But, while we must have no high opinion of many

of them, we grant them their right to be. They and their movements will probably supply some sort of human need. The world is wide; there is plenty of room. But there are certain basic facts in regard to the Avataric Cycle and the Temple's position within it which must be understood. The world entered the dawn of that Cycle in 1898, and the Temple is the first group of the Cycle and Halcyon the first point established in it. As has been previously stated in these pages, when the Temple was founded, not a thing was known of the Coming One by anybody. It was not until ten years later that a certain psychic got hold of the truth and it also became noised about by those who had gone out of the Temple and betrayed their trusts. The Temple was founded on the "scientific proclamation" of the return of the perfected man and Master Jesus as the Divine Incarnation of a two-thousand year cycle. This return is timed by the movements of the heavens and the operations of cyclic law along the lines of which the Great Ones move. While there were other points, other electro-magnetic plexi of the earth that might have been chosen, Halcyon when it was chosen became the First Point. It became the Center. And there are no two First Points, nor are there two Annunciators. The Lodge does not duplicate its efforts nor confuse its own issues. If other points are established, they will follow in their numerical sequence up to the seventh. Furthermore, not a single one of these points will be established by the Lodge without the previous knowledge and instruction of the Guardian-in-Chief of the Temple delivered to him by the Temple's Master Founder. No Master of the White Lodge will go over the Agent's head. He will not dishonor his appointee; nay, he can not and hold his position on the Right Hand Path, nor keep his incarnate hold on the earth plane. For a Master is incarnated in his group; it is his physical body. This is peculiarly so when the head of the group is a Lodge Agent. That the Master will go over the head of the Agent to deliver Agent powers and instructions to another is but the maya of the deluded.

From this it must be evident that Halcyon can not be put in anyone's vest pocket and carried off to any other point. Neither can it fail. The Lodge cannot afford to let it fail, and "the Cycle will not permit it". To this place as the Center of testing for the Avatar many are called and few are chosen. When one drops out, his place is taken within twenty-four hours. And when one makes good, he is not dishonored. In the Bible story not even ten men were necessary; one man held the city.

"Your work will not be lost. Every particle of love and courage you have put into it will be returned to you a thousandfold. Remember, I promise this.—In tender love I greet you, my children. —Your Brother and Father, Hilarion."

Even the efforts of those who failed are not lost to the soul but will return to its credit when the cycle of endeavor comes again

down the ages. Those who are called into "the real Temple" are at all times and places under the Agent who is the central cell of the Master's body on this plane, and they are, or at any rate may be brought to this Center to the "testing by fire" one by one by the Master who has said, "You have not chosen me. I have chosen you." There is no other way in. And when one qualifies he is placed in the walls of the Temple whose fate is not to be a sect of the day but the Occult Center of the seven centuries of His Kingdom to come and the Sacred City of the Aquarian Age.

Such is the high calling in Christ Jesus renewed again after the lapse of centuries, and as the prize is the greatest within the gifts of man the struggle is in proportion. Blessed is he who having been called can, "Go forth to battle with the powers of darkness, armed with the Sword of the Spirit of God, the Breastplate of Righteousness, the Helmet of eternal Truth;" and stay in the thick of the fight to the end; the end whose crown is "The Life of the Ages."

—F. W.

SOCIAL SCIENCE

The Farmer.

President Coolidge has just vetoed the McNary-Haughen Bill which was intended to give relief to farmers. The bill, and the President's reason for vetoing it are not so important to us as are the inferences to be drawn from them.

The farmers are, for the first time in our history, beginning to see what iron, steel, copper, aluminum; what the railroads, the power companies; what the public service corporations, have long since seen, that if they are to have permanent relief from an alternating feast and famine, they must begin to control production. The farmers' organizations have before them a wonderful object lesson. Business for the corporations has been wonderful; for the farmers, terrible. And this situation is something new in our history. Bad times has always meant bad times for everyone. Today bad times are beginning to single out the farmer for attention.

When the corporations find themselves producing far more than the markets can consume, they inaugurate a slowing-up process by shutting down a few mills, slowing production in others, and

storing surplus goods. The aluminum industry has this arranged as neatly as can be. With a 70 percent protective tariff there can be no outside interference. The trust controls all the American aluminum, and good times or hard times, it pays its dividends. It supplies just as many pans and kettles as the American public will buy and pay for, and there it stops. And it declares a dividend when the farmer is pulling up his stakes and abandoning his ranch.

Watch the automobile industry. Some day a point of saturation will be reached and there will be more cars made than can possibly be sold. Will the motor car men rush ahead and produce still more and more until half of them are bankrupt? No, they will not. The big companies, like Ford and General Motors, will take over some of the weak sisters and other weak sisters will close their factories. Ford and General Motors may run on half time for a year or may make some other arrangement, but in any case, they will go on declaring a dividend.

But the farmer! As soon as it is known that some man has made a few hundred dollars in artichokes, everyone tears out beans and puts in artichokes. Or if it is asparagus, or peas, or lettuce, we all crowd into that, until the market is suffocated and everyone is losing money.

And this is coming to be the situation in all the big staples. With modern machinery, we can produce more cotton, corn, wheat, or rice, at any time, than we can eat or export. Good crops do not mean good times for the farmers—they may mean very bad times. What the farmer wants is good prices, and good prices cannot exist in the face of unlimited production.

The powerful corporations are able to control the output of oil, leather, or railroad tickets. We pay the same price for a ticket from San Francisco to New York one month as the next, over one road or another, or another. But the farmers' organizations can not do this. It is one thing to control ten big oil companies so that all gasoline is one price. It is another thing to control ten thousand little farms so that in the aggregate they do not produce too many eggs. Only the farm organizations assisted by the state and the federal governments can do this, and do it they must and will.

The farmers will come back at the President, or some future President, and compel Congress to curtail production and to stabilize the price. If they do not, they face chronic bankruptcy. If, and when they do, farming will become a joy instead of a ceaseless worry.

It looks as if the farmer was to be the last man to enter Paradise. Every nation finds him athwart the path of progress. But we are at a point now where the farmer can actually see the gates being pried open for the railroads to lay their tracks through, and he is beginning to move up into line and expect admission.

To control production! It is not so difficult as it sounds. Only

two decades ago we were legislating against the corporations for doing this. Now we have to legislate to help the farmers do it.

The government knows how much of any given commodity the market can use. As soon as that limit is approximately reached, increase of acreage must stop. From that time on no farmer puts in any more acreage of that product without a State or Federal license. And he pays for the privilege. The government protects him from ruinous and senseless competition and he pays for what amounts to a guarantee of a profit every year. For when the volume of goods produced is not allowed to swamp the market, every intelligent and industrious farmer can be sure of a living. And that is what we want—a living for every farmer every year.

Failing this step, what shall we expect to find? We may expect to find the corporations paying good dividends in good years and bad; the farmers making one step ahead in a good year and slipping back two steps the next. The corporations have arranged to have good years every year; the farmer can arrange it too.

It will be strange if the brighter day now breaking for the world with the coming of a new cycle should forget a whole industry and should leave the farmer out in the cold with his mortgage, his unsold crop, his borrowed money, and his unregulated labor. The gates are opening; the farmer must come in.

—Sydney Hillyard.

MYSTICISM OF ANCIENT RACES

The Mayas of Central America.

The Mayas conceived this universe to be an infinite, boundless darkness, in which dwelt the unknowable—the inscrutable Will—"Uol." Having come to the knowledge that by first concentrating their thoughts, and then sending them forth in every direction to the utmost limits of space, these formed, as it were, radii of equal length, that terminated at the vault of a sphere whose limitation was a great circle.

Having also discovered that the circle is in nature, the ultimate in extension, they figured that Will, that Eternal One Being, as a circle, which they called—"Uol"—whose center was everywhere and circumference nowhere. They imagined this will as being both male and female—Androgynus—two in one and one in two, in it life pulsed unconscious.

At the awakening of consciousness, when the infinite sexless ceased to be sexless, the male principle remaining still distinct, fructified the immaculate virgin womb of nature, that cosmic egg that is pictured in the tableau of creation in the castle of Chichen, seat of the rulers of Yucatan. This new manifestation of the Boundless One, they figured as a circle with its vertical diameter and called it Lahun the "All Pervading One" from "Lah"—he who is everywhere and "Hun" One. It became the "Decade", image of the universe evolving from the boundless darkness, the number ten, the most mystic number among the Initiates of all nations formed of the triad and the septenary was the most binding oath of the Pythagoreans.

The circle divided into four parts by its vertical and horizontal diameters crossing each other, formed the tetraktis, "the sacred four," "the builders"—that is the "Canob" of the Mayas. "Tian-chihans" of the Initiates among them, the "Heavenly Giants"—the same called by the Hindu occultists "Dhyan-Chohans".

This sacred square that Pythagoras taught his followers was four and their oath was a sacred number with the initiates in India, Egypt, Chaldea, Greece and other countries as well as Mayach.

The universe, now under the regency of these Four powerful intelligences, they figured, as a circle with its vertical and horizontal diameters crossing each other, thus forming the mundane cross, and to them was entrusted the building of the physical world and the guardianship of the Cardinal points.

To distinguish them the genii of the north and of the south—that is, the keepers of the male principle of nature were figured by the same circle with its crossed diameters, to which wings were added.

These genii of the Cardinal points, these four creators are known to the Hindu occultists as the "Four Maharajahs"—or "great kings"—of the Dhyan Chohans—in Ocosingo Guatemala as also in Egypt, we see them portrayed as circles with wings, in Assyria as "Ferouhers". They became the "Amhaspands" of the Mazdeans, the "Elohim and the Seraphs" of the Hebrews—the "archangels" of the Christian and Mohammedans, the "Kabiri" and "Titans" of Hesiods Theogony"; the four gods whose golden statues Clement of Alexandria tells us were carried by the Egyptians at all the festivals of the gods.

These "four powerful ones", these "Canobs" of the Mayas, these "heavenly architects" emanated from the "Great Infinite One" evolving the material universe from Chaos. The Maya occultists figured this manifested universe by inscribing a square within a circle—that is by joining the ends of the vertical and horizontal diameters.

Damascus in his treatise says—"the Egyptians asserted nothing of the First Principle of things, but celebrated it as thrice un-

known darkness transcending all intellectual perception. According to Servius, they assigned the perfect number three to the Great God. Tetraktis was the mystical name of the Creative Power and three was looked upon as embracing all human things. "Know God who is number and harmony. Number is the father of the Gods and Men said Pythagoras. The latter undoubtedly received his knowledge of numbers from the Egyptians. He also honored numbers and geometric designs with the names of gods. His teachings were, that the rectangular triangle which Plato called the mystic diagram, its heights being represented by three, its base by four and its hypotenuse by five, was the most perfect image of the infinite spirit in the universe called three composed of 1-1-1 stood for the male principle; 4 the square of 2 for the female, and 5 proceeding from both 2 and 3 the universe and so was counted Penta in the general numeration.

There seems to have been an identical doctrine regarding the esoteric meaning of numbers in India, Greece, Egypt, Chaldea—which was also taught by the Initiates in their temples in Mayach—and they in their numerical computations, counted in fives up to twenty and by twenties to one hundred, thus making use of what we moderns call the decimal system.

They refrained from counting by tens for the same reason that we forbear to habitually use the name of God; number 10, Lahun, representing to their mind the "Spirit of the Universe"—the "Boundless" the "Infinite One"—Ku, whose name was too sacred to be pronounced except with the utmost reverence.

In all countries we find among the Initiates into the sacred mysteries that the number 10 stands for God.

With the Hebrew Cabalists Jah (Jahovah) was composed of the two letters J and H, that is, 10 and 5, or "God and the Universe". The ten Sephiroth, emanations of the Divine Intelligence, that according to the book of light, the Sohar, combined to form the Heavenly Man, of whom man on earth is an image.

Halcyon, Cal.

—X

REVIEWS AND BOOKS NOTICES.

The Way of Illumination, a Guide Book to the Sufi Movement.
—119 pages. Price, cloth, \$1.25.

In An Eastern Rosegarden, a Series of Word Pictures Relating

to the Religious Philosophy of Love, Harmony and Beauty.—67 pages, cloth, with index, \$2.00.

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The Science of Fairy Tales.—An inquiry into Fairy Mythology, by Edward Sydney Hartland, L. L. D., F. S. A. Price, cloth, \$1.50.

Srimad Bhagavad Gita. (With Text, Word for Word Translation, English Rendering, Comments and Index.)—By Swamy Swapurana: 3rd edition. Himalayan Series No. XX., published by Swami Madhavananda. Advaita Asrama, Mayavati, Alro-ma. Sri Guaranga Press, Mirzapur Street, Calcutta. Price \$1.00.

Any of the above books may be ordered from the Halcyon Book Concern, Halcyon, California.

MAGAZINE REVIEW

We call our reader's attention to a very interesting and instructive magazine edited by Manly P. Hall and entitled "THE ALL-SEEING EYE". Needless to say that each number is replete with mystical articles and illustrations of absorbing interest to all students of occult and mystical philosophy. To all who have had the great opportunity of listening to Mr. Hall's lectures, or who have read his interesting books will know that any magazine edited by him will be of extraordinary interest and value. In the May Number just received, in addition to striking editorial utterances, there is a most interesting article on the Great Pyramid, by Manly P. Hall, a reprint on the Druid Ceremony of Stonehenge with illustration of the grand ceremonial. There is also a "Questions and Answers Department", a Review of books, and many interesting items in addition. The June number is also very interesting. The Editorial deals with the "Bible versus the Bible". An article on "Magic and sorcery of the Far East" by Manly P. Hall, is likewise interesting. Another article, "The Secret Key to Mystic and Masonic Christianity" by Manly P. Hall throws much light on the fundamentals of Mysticism and Mystic Orders of the Past." Other articles and features are up to the usual mark of interest and instruction.

Published every month by the Hall Publishing Company, 301 Trinity Auditorium Building, Los Angeles, California. Price per copy 25c., six months \$1.00, one year \$2.00.

TEMPLE ACTIVITIES AND NOTICES

Hiawatha Lodge, the community hall or club house at Halcyon will be completed and functioning its social, recreational and educational purposes before this item reaches the eyes of our readers. About June 1st it will be formally dedicated to its purposes by Halcyon members, and a little later there will be a grand opening consisting of musical and vocal numbers, a one act humorous sketch, and many other interesting features; high grade talent from neighboring towns will participate in the program that is being arranged.

The following is quoted from the Pismo Beach News of April 29, 1927, under the title of "Community Hall for Halcyon":

"A new recreation hall is in course of construction at Halcyon that will fill a crying need in that community, which makes education and social life one of the features of existence. The new hall bears the rather intriguing title "Hiawatha Lodge," and is situated on a tract of ground in close vicinity to the Temple. It will be a wood concrete structure, with a main auditorium 32x40 feet in dimensions, with a modern stage 12x26 feet in dimension.

The stage will be equipped with standard theatre lights and the entire building will be electrically lighted. A big open fireplace will be one of the main features.

The building will be equipped so that it may be utilized as a dining hall, when a large gathering of people is to be taken care of, such as meet at the annual convention, or for community dinners.

It will mainly be used as a recreation hall, and operas, dramas, song festivals, etc., which already make a feature in the social life of the Temple, will be given a more favorable staging in the new building. Educational work, where large classes are the rule, will also be carried on in this building.

Mr. Duncan Ferguson is director of the work. He states that the Temple Home association has donated the ground, which will be deeded to The Temple of the People."

The actual builders have been our brothers, Clarence Dennis, Harry Elliott, and A Klemm, with W. H. Townsend, and Emory Nelson, assisting at times.

THE COMING AVATAR, a booklet of 50 pages, should be in the possession of all who are interested in this vitally important subject. It is published by the Temple of the People, and distributed for 25c per copy. May be ordered from The Halcyon Book Concern.

Four Other Books You Should Have.

FIRST:—"TEACHINGS OF THE TEMPLE," 700 pages, cloth-bound, stamped in gold. Instructions on problems relating to the mysteries of life and death; helpful and uplifting. Price \$3.00 postpaid.

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THIRD:—"THE WHITE CITY OF THE CENTRAL SUN," cosmical experiences of Francia A. La Due (B. S.), a revelation as well as a prophecy. Price 25 cents, postpaid.

FOURTH:—"OCCULTISM FOR BEGINNERS," by W. H. Dower, M. D., a booklet of 92 pages, leading the student step by step into the inner world of causes, acting behind the outer world of facts, in other words from the Phenomenal World into the Noumenal—the Real. Price, paper, 38 cents, cloth, 80 cents, postpaid.

THE HALCYON BOOK CONCERN, Halcyon, California.

The official activity at the Temple Centre has been very great during the past three months especially. An unusual number of letters have been received and answered, Communications, Messages and Instructions of most vital importance have been sent to members, and powerful Forces from the Great Lodge have been pouring through the Temple Centre into the Heart of the Great World-Mother. In addition to the voluminous correspondence over 60,000 single spaced typed or mimeographed Messages and Instructions have been run off, for present and future needs. This sufficiently indicates the intense constructive work going on at the Temple Centre.

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This course endeavors to show the correlation between Music in its abstract sense, and the outer harmonies, forms and tones which it represents, as well as explaining, Kaballistically, its tonal relation to biblical statements.

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