

The Temple Artisan

OCTOBER-NOVEMBER, 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 revived in this country a quarter of a century ago by certain chelas or disciples.

To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge, in which lies the root of all progress; and the work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

It is a common belief that the fires of the altars of the Ancient Temples have been permitted to die out; but "those who know" say this is not true; that they are but hidden from the view of the masses, awaiting the time when the veil of ignorance and corruption hanging before the hearts of the humanity of this transitory period, shall be rent asunder, and the light of the ages becomes manifest to all. The time is comparatively close at hand when the doors of "The Temple of the Mysteries" shall once more swing outward. The Site of that once wonderful structure has been rediscovered, and when the Lord, the Saviour, the Elder Brother of the human race once more appears to claim his own, He will find a place prepared for him by those who, having heard his call, "Come over and help us," have faithfully responded, and have taken up their share of the burden of responsibility. Are you of that number?

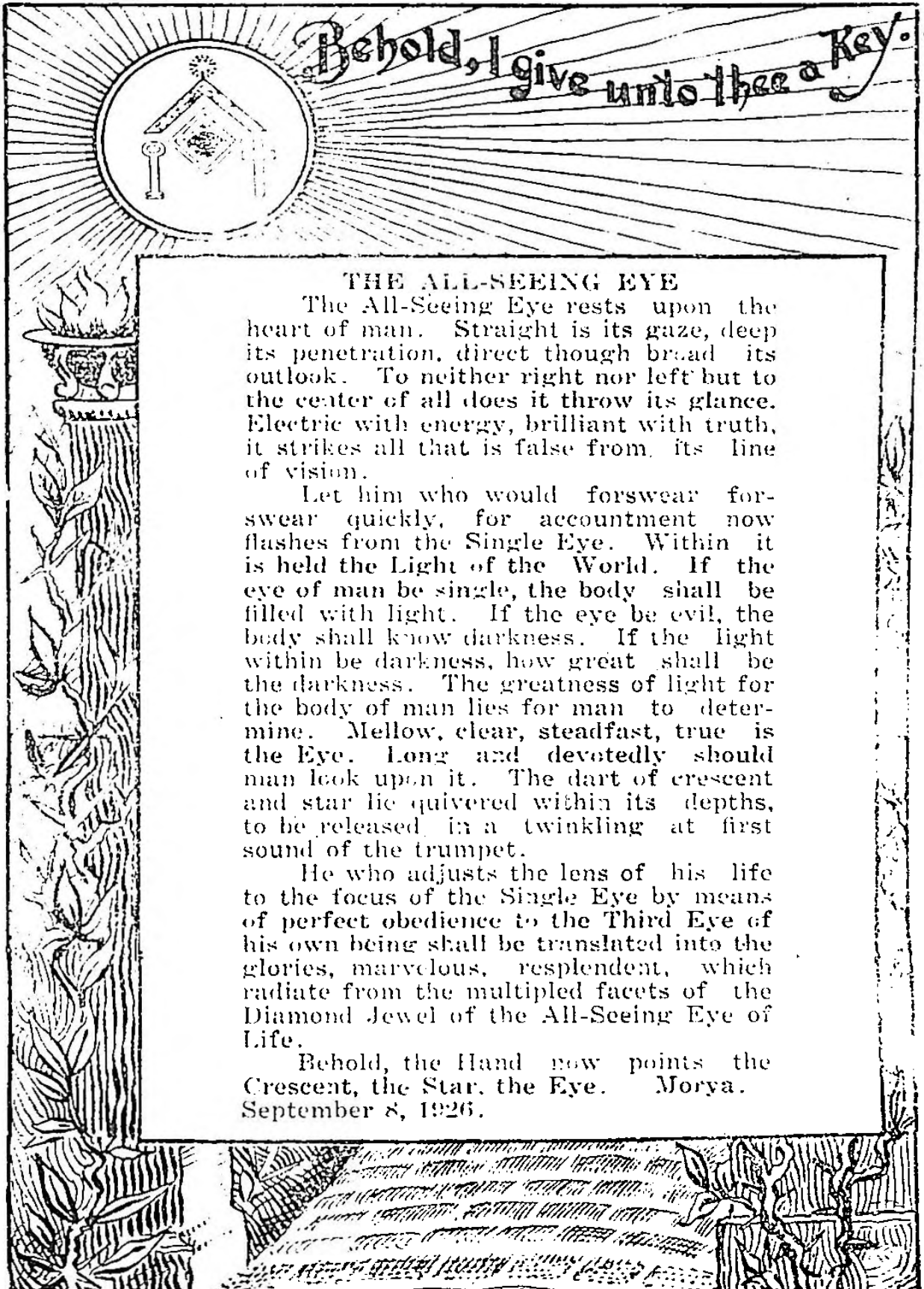
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Behold, I give unto thee a Key.

THE ALL-SEEING EYE

The All-Seeing Eye rests upon the heart of man. Straight is its gaze, deep its penetration, direct though broad its outlook. To neither right nor left but to the center of all does it throw its glance. Electric with energy, brilliant with truth, it strikes all that is false from its line of vision.

Let him who would forswear forswear quickly, for accountment now flashes from the Single Eye. Within it is held the Light of the World. If the eye of man be single, the body shall be filled with light. If the eye be evil, the body shall know darkness. If the light within be darkness, how great shall be the darkness. The greatness of light for the body of man lies for man to determine. Mellow, clear, steadfast, true is the Eye. Long and devotedly should man look upon it. The dart of crescent and star lie quivered within its depths, to be released in a twinkling at first sound of the trumpet.

He who adjusts the lens of his life to the focus of the Single Eye by means of perfect obedience to the Third Eye of his own being shall be translated into the glories, marvelous, resplendent, which radiate from the multiplied facets of the Diamond Jewel of the All-Seeing Eye of Life.

Behold, the Hand now points the Crescent, the Star, the Eye. Morya. September 8, 1926.

FROM THE MOUNTAIN TOP

Silent Speech
The Language of the Avatar

Until man can hear and understand the Language of Silent Speech he cannot recognize the Avatar, nor shall he be aware of Him though he stand in His presence.

The Avatar comes not by the blare of trumpet, entrained with tinkling cymbals, prophecy, knowledge, mystery. In love that never faileth, long suffering and kind, is He announced among men. In the silence of night while shepherds watch over their flocks was the glory of the Lord revealed, the tidings of great joy spoken. No word was sent before, no requirements, no preparations made for His coming, save that of simple service in fulfillment of duty, in care and protection of the helpless. And a Sign was given unto them, that He should be found in swaddling clothes and lying in a manger.

Rumors, prophecies, and speculations abound on every hand regarding the present Coming, present in a very definite sense—rumors of presentation, of having been introduced, made acquainted, made known personally in conventional manner, Oh man, man, ye little man! Have ye so soon forgotten? What do you expect? Has it not been said, "Behold I come quickly!" "And they shall see His face, and His name shall be in their foreheads." "Watch, for ye know not what hour."

Alas! is He not even now in your midst, striving daily, hourly, constantly with you for discernment in deeds of faithfulness, in loyalty to one another, in renunciation of self, in words and works of truth? Is His name upon your forehead? Is not this the Sign that has been given unto you, that ye must engrave it there yourselves in love and service to your brother?

If ye do not know Him now how can you expect to see Him in greater glory? Watch that he come not upon you unawares and ye shall not know the hour of His coming.



August 26, 1926.

ENDURANCE

Many tests of endurance are upon and before you. The work of the Lodge for this humanity has entered into its cycle of greatest importance. Cyclones, hurricanes, frenzied forces of all descriptions will sweep over the race to demolish and lay it low in their last wild efforts to block the path of Him Who Is To Come.

Nothing can prevent that coming, but the Furies of life when loosed can do great harm, for they work when man is unaware. You can protect yourselves through pure endurance when all else fails.

Through the eyes of Morya, who stands beside me, you have been given access to the All-Seeing Eye of Light. I am here to protect, to stand between you and the blasts of the Destroyer from within and without, or to help you rise if you should fall. Call me when you need, and I will hear.

From endurance comes deep joy.

—K. H.

September 28, 1926.

FIRST PRINCIPLES

Temple Teachings.

Open Series No. 211.

It is quite possible to conceive that some one of the various sections now claiming allegiance to the original Theosophical Society may be led into betraying the first principles of that body, namely, Universal Brotherhood and Sex Purity, and so doing for one purpose of securing material advantages such as might be gained by actively taking part as a body with one side or another of a national or political contest, or by allying itself with a group of the victims of denomiacial forces now responsible for leading many individual students into the repudiation of obligations such as even a normally honest man could not be induced to break. If capable of such action a group would not be apt to deny itself any material advantage to be gained by its action.

It is not so easy to conceive a similar repudiation or betrayal of principle by the units of a group who had been snatched from a larger body by the Initiates as brands may be snatched from the flames of a fierce fire and protected through many severe trials.

By yielding to the forces of disruption and dissension, or by harsh criticism of each other over a national or religious issue such as no mere mortal mind could adjust, and to so yield despite the treasures of wisdom and knowledge which had been bestowed upon

them, the very life of the group would be threatened. Especially would this be true if the retention of those treasures was dependent upon continuous adherence to the principles of universal brotherhood and sex purity.

The Temple of the People as a body, or any distinct group of that body, would be recreant to the trust placed in it if it deliberately chose either one side or the other of those engaged in the present great world struggle for exploitation or endorsement. Such choosing would be outside the purpose for which it was created, and by so doing it might deprive itself of the guidance of the Group Spirit which is so necessary for its growth and expansion.

How could it be possible for a group composed of members of many nationalities and religions to greet as a brother the stranger within its gates who had been forced by any one of a number of contending nations into seeking refuge in such a body, mayhap as his only chance for continuous life, and that group could only offer him a share in the same spirit of disruption which had torn his former home and heart center apart. In such an instance it is not a question of racial, national, or international policy or right. It is only a question of the principle of human brotherhood and the purpose of the Group Soul to enforce the action of the law.

Make no mistake in this. I am not suggesting that individual reason or intuition should be stultified by refusal to consider any question of life or policy, or the individual right to form opinions or methods of action therefrom. These are effects of normal ratiocination and are individual processes.

If a body of disciples pledged to action upon the highest principles known to them have decided to tread a certain clearly defined path to a desired end and to accept the guidance of those who have trodden that path to its end, that body of disciples as a whole owes allegiance, support, and obedience to those guides and owe brotherly love and help to their fellow disciples. The more they may differ personally in opinions or methods of action in other fields of life, the greater should be their efforts to refrain from jeopardizing the life and usefulness of the group as a whole, which depend upon adherence to the principles upon which the group is formed. If unable to successfully make such effort, there is but one honorable course for any unit of that group to pursue, i. e., withdrawal from the group, both for his individual good and for the best good of the group, even if it be but a temporary withdrawal until adjustment may be made.

A door for the entrance of the Disintegrator is left open if there is strong opposition to the accepted principles of the majority of a group, however innocent of wrong intent the opposing ones may be, and the combined opposition of the majority of the group would seriously affect the others. While this is more or less true in the case of any organized body, it is far more true in an organized body

of students of occultism, for stronger forces are playing through such a body, and the effects are correspondingly more potent for good or ill.

H—[]

(The above was given during the late World War. —Editor.)

OUR DAILY PRAYER

Father-Mother-Son in One,
 From our inmost hearts we plead
 For power to love unselfishly,
 For wisdom to perceive aright,
 For courage to pursue a righteous course,
 For determination of purpose, and
 For will to act according to Thy will.

H—[]

BLAVATSKY DEPARTMENT

This department will be confined to the teachings of H. P. Blavatsky. In it will be published, so far as possible, the views expressed by H. P. B. on any given subject.

Our readers are requested to send in any questions on any subject which they wish to have elucidated, and we will endeavor to search through the writings of H. P. B. and publish her teachings on such subjects.

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

EVOLUTION (Continued)

The question will naturally occur, in what manner does this force, impalpable, incomprehensible, throw the material universe into form? and perhaps by analogy we may gain some inkling of the process. Let us take, for example, a block of ice and follow the elements of its composition through the seven sub-planes of the physical plane, realizing as we do so that this analysis applies only to the physical and that the physical is the lowest plane of seven

great major planes, that it is the material body which is the vehicle of six inner bodies, each of which has its seven divisions, planes, or principles.

What are the characteristics of a block of ice which distinguish it from other material things? It is cold, that is, it has the property of abstracting heat from bodies of a higher temperature than itself. It is of a bluish color, that is, it has the property of absorbing certain rays of light. It is smooth. Where do these qualities which distinguish it from other material things originate? Let us look inward. We will imagine the ice to be magnified one hundred times. We are examining it through a microscope and find that the ice is composed of crystals or cellular structures. We have penetrated to the plane on which "God geometrizes". Now we will imagine that we are looking at the block of ice through a microscope which magnifies one thousand times, and we are on the plane of the single crystal or cell, the innermost plane on which physical form may exist. That is to say that when we penetrate more deeply into the inner constitution of the block of ice, when we apply, in imagination, a more powerful microscope and look into the next plane further in, all the various manifestations of which ice is capable, viz.: ice, water, steam, look alike. Physical form has ceased to exist, for we are on the plane of the molecule, and the difference between ice and steam is that in steam the molecules are further apart than in ice.

On this plane, the fourth sub-plane of the physical, the force which holds the molecules together is that of cohesion, and what we see is a universe of round balls (molecules), which are in a state of constant vibration, bounding from side to side with tremendous velocity, the motion of the molecule being translated on the exterior planes into heat.

Now we pass inward once again. Our microscope must now be capable of magnifying a hundred million times, and we are on the plane of the atom, each molecule being a miniature solar system complete in itself, as complete as is our solar system with its sun and revolving planets, our molecular solar system in the case of a water molecule being composed of two atoms of hydrogen and one atom of oxygen. On this plane the force which holds the atoms in place is that of chemical affinity. It is the plane on which are differentiated the 92 elements of exoteric science.

The next plane inward is that of the electron. The atom is composed of electrons and a central nucleus around which the electrons revolve in ceaseless activity, their orbits being in many cases just as complicated and involved as are the orbits of the planets in our solar system. This is the plane of electricity, light, magnetism, and radiant energy.

The seventh and most interior sub-plane of the physical plane is that of the luminiferous aether. This is the last plane recognized

by exoteric science, the base of all material substance, and little is actually known about it.

We now quote verbatim from the Temple correspondence course on "The Basic Principles of Science", from which course most of the scientific information given in this paper is taken:

"Certain schools of scientists believe that the electrons as well as the positive nuclei, sometimes termed protons, are merely centers of strain in the 'aether', or 'ether' as it is more commonly written. (q. v.) This doctrine coincides very well with the occult teaching. Since Science is not at all definite on the subject we need not consider it further here. This belief would reduce all matter on the physical plane to one basic stuff, the luminiferous ether, and as such the physical plane would microcosmically represent the whole universe, for as all matter is a differentiation of the Infinite, then on the physical plane the ether would be the basis of all form. (See "Secret Doctrine", Vol. I, p. 462.)

Accepting this doctrine, we find one substance as the base of all matter on the physical plane. (See "Secret Doctrine" references to Mulaprakriti and Parabrahm.) This substance is formed into magnetons and electrons, which are held together by the electrical strains they produce. These forms combine in various ways on the plane of the atom to produce the ninety-two elements. The atoms again combine on the plane of the molecule to produce the thousands of physical substances with which we are familiar, which manifest in various ways in the form of cells, crystals, vapors, liquids, gases, etc., according to the unbalanced electrical forces which may remain in them. The important part that the electrical attraction plays in the formation of matter is evident. In our discussion of these various forms of energy we shall see that cohesion, adhesion, chemical affinity, magnetism, light, radiant energy, and in a sense heat are all forms of electrical manifestation." (See S. D. references to Fohat.)

Our space is too limited to admit of going into any great detail; but by using the keys of analogy and correspondence it will be seen that the same laws which govern the physical plane also rule in the mental, the emotional, and the spiritual planes—"As above so below." And with these keys humanity, no doubt, will gradually unlock door after door of the hidden chambers of Nature's mysteries and comprehend to a fuller extent the beauties which lie hidden in her bosom.

Question: Did H. P. Blavatsky teach that Jesus of Nazareth existed as a man, or that the Christ is a principle in the constitution of all men?

Answer:—In a footnote on page 132, Vol. I of "Secret Doctrine", we read: "Christos with the Gnostics meant the impersonal

principle, the Atman of the Universe, and the Atma within every man's soul—not Jesus."

On page 574, Vol. I, S. D., Jesus is referred to as a "high Initiate", this paragraph illustrating the basic thought that humanity in its essence is composed of seven great Rays or divisions, and that evolutionary progress lies upward along the path of these Rays—each along his own Ray. We will quote verbatim from this page of "The Secret Doctrine":

"This was known to every high Initiate in every age and in every country: 'I and my Father are one.' said Jesus (John x, 30). When he is made to say elsewhere (xx, 17): 'I ascend to my Father and your Father,' it meant that which has just been stated. It was simply to show that the group of his disciples and followers attracted to Him belonged to the same Dhyan Buddha, 'Star', or 'Father', again of the same planetary realm and division as He did. It is the knowledge of this occult doctrine that found expression in the review of 'The Idyll of the White Lotus,' when Mr. T. Subba Row wrote: 'Every Buddha meets at his last initiation all the great Adepts who reached Buddhahood during the preceding ages. . . . every class of Adepts has its own bond of spiritual communion which knits them together. . . . The only possible and effectual way of entering into such brotherhood. . . is by bringing oneself within the influence of the spiritual light which radiates from one's own Logos. I may further point out here. . . . that such communion is only possible between persons whose souls derive their life and sustenance from the same divine Ray, and that, as seven distinct Rays radiate from the "Central Spiritual Sun", all Adepts and Dhyan Chohans are divisible into seven classes, each of which is guided, controlled, and overshadowed by one of the seven forms or manifestations of the Divine Wisdom.' "

Again on page 111, Vol. II (footnote) we read: ". . . . Shows that the Essenes believed in rebirth and many reincarnations on earth, as Jesus Himself did, a fact we can prove from the New Testament itself."

These last two quotations prove that H. P. Blavatsky regarded Jesus as not only a man and teacher but also as a high Initiate, and on page 566, Vol. II of the "Secret Doctrine" these facts and the esoteric meaning of the Christs are blended, as is shown in the following:

"The disciple says to Jesus: 'Rabbi, reveal unto us the Mysteries of the Light (i. e., the "Fire of knowledge or Enlightenment") . . . for-as-much as we have heard thee saying that there is another baptism of smoke, and another baptism of the Spirit of Holy Light,' i. e., the Spirit of Fire. 'I baptize you with water, but. . . : he shall baptize you with the Holy Ghost and with fire,' says John of Jesus (Matt. iii, 2), meaning this esoterically. The real significance of this statement is very profound. It means that he, John,

a non-initiated ascetic, can impart to his disciples no greater wisdom than the mysteries connected with the plane of matter (water being a symbol of it). His gnosis was that of exoteric and ritualistic dogma, of dead-letter orthodoxy; while the wisdom which Jesus, an Initiate of the high mysteries, would reveal to them, was of a higher character, for it was the 'FIRE' Wisdom of the true gnosis or the real spiritual enlightenment. One was Fire, the other the Smoke. For Moses, the fire on Mount Sinai, and the spiritual wisdom imparted; for the multitudes of the 'people' below, for the profane, Mount Sinai in (through) smoke, i. e., the exoteric husks of orthodox or sectarian ritualism."

Not to burden the reader with further cumbrous quotations, it may be pointed out that the teaching all through the writings of H. P. B. is that Jesus of Nazareth was a Master of high degree, that He transmitted the Christos, or Buddhic Force, as must all Masters of the right hand path (for it is this that constitutes mastery), and that as a result of His incarnation the spirituality of the Earth was increased to a marked degree. He was a Saviour, and there have been many others. And the hour has almost struck again for the incarnation of a new and very great Avatar.

(Note:—"The Secret Doctrine" references are to the original edition of 1888.)

A REASONABLE EXPECTATION

From The Astrological Bulletin
(April, May, June, 1926.)

The belief in the existence and never ceasing guidance of a Great Spiritual Teacher and the hope that he will soon commence another period of work in the outer world are attracting widespread attention.

Our dire need of a new standard of social values, of a greater spiritual impetus toward righteousness, and the answering intuitions in the hearts of those who dwell long on these things, give a basis for such expectation. But there is another corner-stone on which its foundation may be laid. That is the law of cycles.

All life moves in cycles. From the measured beat of the human heart to the enormous life-span of a solar system, each period of growth is begun, rounded into fullness and ended, to be succeeded by another of its kind. And whether it be in the case of a man, a race, a religion, or a universe, we shall find illumination in the study of the cycles.

In animal life, psychological periods are measured by the lunar cycle; in vegetable life, depending on the seasons, by the Earth cycle, or revolution around the Sun; while in the large affairs of races, religions, or world periods, time is marked on the celestial dial of the Zodiac by suns and planets.

Madame Blavatsky said: "Ancient Wisdom added to the cold shell of Astronomy the vivifying elements of its soul and spirit—Astrology. In the prognostication of such future events, at any rate, all foretold on the authority of cyclic recurrences, no psychic phenomenon is involved. It is neither prevision nor prophecy, any more than is the signalling of a comet or star several years before its appearance. It is simply knowledge and mathematically correct computations which enable the Wise Men of the East to foretell, for instance. that Europe in general is threatened with, or rather is on the eve of, a cataclysm, to which her own cycle of racial Karma has led her." ("Secret Doctrine")

Hindu traditions tell us that 5,000 years ago a period of spiritual darkness set in which submerged the world in age-long gloom. This period was marked by conjunction of all the planets. These traditions further stated that this darkness would continue for 5,000 years, during which the Aryan nations would sink into degradation, ignorance, and slavery, but that in the fullness of time this cycle of darkness would end, a new condition would set in, which also would be marked by a conjunction of many planets. That this period of darkness did descend upon the world none who read history can doubt. Five thousand years ago began the wars recorded in the Mahabharata, which resulted in the destruction of the warrior caste of India, the degradation and fall of the Brahmans through using the influence of their position for selfish material ends, and the gradual descent of the whole people into moral lethargy and spiritual darkness.

There is, however, a lesser cycle which concerns us more, because a religion or a religious reform is due to arrive at the opening of such cycle. This time unit is measured by the precession of the equinoxes through one Zodiacal sign, requiring about 2160 years, a period short enough that several may be reviewed in written history. About 2,000 years ago at the opening of the age of Pisces, the Christian religion was founded; and 2,000 years earlier, when the vernal equinox changed from Taurus to Aries, Abram arose to be a leader of the nations. Following Hindu and Chinese history, we are led to other times of readjustment also marked by Zodiacal changes.

Now that the cycle of Pisces is closing, the affairs of the world will for the next two thousand years be colored by the characteristics of the sign of Aquarius. Sepharial says: "Occultists have identified the sign Taurus with the age of the Patriarchs, the age of husbandry, and the ascendancy in Egypt of the Hyksos or Shep-

herd Kings. The age of Aries marks the cycle of militarism, extending to Assyria, Persia, Egypt, and Greece, and culminating in the Roman Empire. Pisces marks the age of combination, culminating in the federation of the Anglo-Saxon peoples. The present-day transit into the constellation Aquarius is held to inaugurate the dawn of the age of Baptism, the pouring out of the Spirit of Truth upon all flesh, and the age will therefore be one of spiritual regeneration. ("Cosmic Symbolism")

The true son of Aquarius is the Master of Wisdom and of Compassion, who pours over the world the spiritual waters of healing. There is a reasonable expectation that such a One may appear in the world soon and give us Light upon the Path.

Humanity as a whole has a long journey before it ere this perfection is accomplished, but it is possible even now for any earnest soul to enter consciously upon the Path which will lead him, as an individual, into the Aquarian perfection and to the end of his human training.

—Helen M. Stark, 1418 Douglas St., Los Angeles, Calif.

THE SPIRIT OF SATURN

For things Divine are not accessible to mortals who fix their minds on body: tis they who strip them naked that speed aloft unto the heights. —Gnostic Fragment.

We must restate that there is the same harmony at work in the human soul as in the Heavenly Man or Oversoul, the same revolving within and without, the same breath, the same eternal unit law. Everything is catholic, universal, all-inclusive. Lessons can be learned at every stage of this grandly unfolding mystery. It is the One universal Catholic Church, visible and invisible, with no priesthood.

We have all the sciences synthesized to bring the lover of science to worship; wisdom and justice of law to encourage the philosopher; the universe full of changes within a universe which changes not; the universe full of relational arrangements, plans and methods, but One Plan, showing a passion, beauty, and sublimity wholly satisfying.

Man's mind is as varied as nature is varied, related to all planes of understanding, all planes of feeling, all kinds of personal desires.

Moved by the spirit of devotion, baptized by the living faith which endows the soul on its journey of knowledge and becoming—moved by the spirit, man grows into his mental and spiritual ma-

jority slowly but effectually. He comes into the higher vibration of the Logos whose symbol is the wonderful Saturn, a cross above two semi-circles, symbol of a check. Why? To hold down the material mind and the physical appetites. Withdrawing from the pursuit of pleasure he seems not a little cold and calculating. He discovers power is not of the body but the higher Manas or mind.

Saturn's vibration is dual, masculine in the sign of John the Baptist, the Waterman or Aquarius; feminine or receptive in the elemental, instinctive, and restless Capricorn.

One plane of Saturn's workings is with the very beginning of time-forms. He works with the chemistry of cells, bones, coal, and lead. He builds, organizes, lays foundations and tests his work, always tests his work. Saturn or Satan is a divine blessing. Thanks for the angel of Satan. He wishes his foundations in the form-world perfect, and the mystic aspires to that condition of mind and heart where it shall no longer be necessary to submit to Saturn's testing or Satan's temptations. "Lead me not into temptation." "Let my heart be at one with thee," is the very center of the Lord's Prayer.

The second aspect of Saturn following immediately after the test, Matthew (Taurus) IV is the illumination of the soul divested of its earthy vestments, on the mount of understanding accompanied by the twelve powerfully prepared faculties or disciples of mind.

"No man hath seen God at any time," is the pregnant meaning of Saturn's first aspect.

"Blessed are the pure in heart, for they shall see God," is the second aspect or corrected perception of Saturn. It is in the divine plan that the outrushing nature of man, the physical expanding of Jupiter, shall be sifted and checked. Saturn destroying his five children is a Grecian myth holding a priceless mystical truth. The outgoing mind submits to a mystical contraction or binding, or an activity with lesser motion, lesser conflict. The soul must be disencumbered or stripped of its grosser garments of matter.

Blessed be Satan who divinely calls us on from the bodily senses in Saturnian years to greater bliss, deeper passions, a grander birth.

Saturn's vibration is always an important study in a nativity. It checks and arrests the desires. It is a law unbreakable as truly as a larger circle can circumvent the lesser circle. Satan's dictum, Saturn's demand—for the two terms, Satan and Saturn, are interchangeable—is then a state of body and mind to respond to finer vibrations in the Logos. He expands by contraction.

The unveiling begins. Senses throb as keenly as before, but under the leash. He knows the vague longings, the fantasies of the lower man are to be satisfied. He sees the way of Sin (Chattah—to miss) has led him from the path of ascent.

Saturn reveals the first consciousness of the Self. New and finer perceptions are born. "Behold, the day is come," saith the Lord (Law) "that I will make a new covenant with the house of Israel, and with the house of Judah (Sun) not according to the covenant I made with their fathers: I will put my law in their inward parts and will write in their hearts."

Justice in what we do—a proper discipline—is forcibly brought home to the soul born with Saturn in Libra—a secondary exaltation of this planet.

Unselfishness in motive is the discipline of the soul whose Saturn shines in its masculine home, the Waterman or Aquarius,—John—the Love Divine.

Saturn quickens faith, first through solitariness (Saturn in Taurus), and then ridding the human Divine man of fear of death (Saturn in Capricorn). Death is a web the senses fall into through ignorance.

Under Saturn's beams the Past is slightly recovered. That which was hidden is no longer occult. Finer vibrations from the Logos manifest are felt. The soul has energies as well as the body which need to be fixed in life. We find Saturn rules the first month of gestation, guarding the human plasmic period.

He operates with digestion, allowing no evil mind to work with the miraculous processes of the spleen. So beware of criticism, petty talk, professional uplifters, beware of calling the brother a sinner, or the Malphigian cells will turn the trick against the player.

Bacchus wants tops to play with as a **child**, and universes as a man. Beware of upbraidings or climbing up some other way (mediumship) to truth which Saturn turns to chaos, obsession and madness. Saturn watches the chemistry of bones, cells and ligaments, and the action of the native's thought in mixing and sifting with this chemistry. So Saturn is blamed for rheumatism.

Man crucifies himself according to the Divine example, seen annually in the Solar Man. The lower dies that the Higher may live, a victory each soul lives that the ascension may follow.

"Choose ye this day whom ye shall serve," is ever the first going forth to the soul crossing the mystic threshold.

The Saturnian man has a peculiarity in his first **solitudes**, in the desert fasting, i. e., turning over immortal truths for a finished period of forty days. Saturn tests the neophyte whether he truly wish to serve the present only or for all time; the temporal self or the Real Self. The Divine Presence needs the cleansing power of Saturn, for spirit-matter must constantly yield to new characteristics, newer beauties, diviner powers.

—Coulson Turnbull.

HOW TO OVERCOME

If asked what is the one basic, fundamental, and most tremendously important of all the problems of human existence, practically all the world would unhesitatingly reply, "The question of self-preservation", meaning preservation of the physical life. But to the awakened soul this is so far from the real, most vital of all questions that he fully recognizes the truth stated by the Great Master: "He that saveth his life shall lose it."

He knows that the real life is not physical, and to him the one greatest problem in the eternal warfare between the universal forces of construction and destruction, life and death, good and evil, is "How can I overcome death (evil) and win life, more life and ever more life?" In short, his problem of self-preservation is transferred to the plane of spirit, and the one greatest and burning question of all human existence becomes: "How can I overcome evil (death) and win good (life)?"

The scriptures of all times and all nations have been given to man to help him win the answer to this, and strange it is that it takes him so long to recognize that his mere physical well-being is dependent upon his winning in this higher warfare. We plan to publish a series of short articles of extracts from the Temple Teachings, and possibly other scriptures, given us by way of answer to the eternal "How?"

—E. O.

"At sight of this creature (the lower self, or 'Ka') as it really would appear in the majority of human beings would be enough to strike terror or disgust into the heart of the one beholding it. When you realize that every selfish, cruel, sensual, vicious thought you have cherished or have sent out and the nature and power of the forces set free in all such characteristic acts that you may have performed in a life-time, and become aware that they have been centralized and materialized in that lower self, you can form some concept of its appearance and proclivities.

In a few words, it is the devil incarnate in human nature, and every human being is possessed of this devil, which is weak or strong according to its endowment; and which, like the devil which tempted Jesus is always 'taking the soul up into a high mountain' and offering it 'all the kingdoms of the earth'; that is, it is always playing on the ambition and greed of human nature, and trying to drive a bargain with the indwelling soul by offering those things it is in fact powerless to bestow, in return for the devotion of the soul—for it can only live by consent of the soul.

If the reality, the existence, and the resident power of this other or lower self is fully accepted and understood by the soul,

there is much less danger to the latter—the antithesis of this lower self—from its machinations or presentments.

All true neophytes know that it is against powers and principalities that the human soul is arrayed. If we can accept and realize the unalterable truth of the words: 'I am all power', we know that we have the power to overcome evil, and render powerless the fiend which has stolen the human shape in order to deceive.

Good is all powerful. Evil, or darkness, can always be dissipated by good—Light. It will not help you to overcome it to deny the existence of this very material entity, as some people would have you do, for in denying its existence you are adding to its strength and power by the addition of another lie—another evil—to those which originally served to create it; and some time in the future it will break the bounds set by such denial, and then it will riot in the aura and you will have to reckon with it.

You should affirm the power of Good with all your strength, and at the same time identify the Higher Self with that Good. By constantly holding in mind the thought of such identification you entirely ignore the lower self—which is the one thing it fears. By refusing to give it the substance it requires to live upon, that is, the substance of your own evil thoughts and words, it is rendered powerless, becomes more and more tenuous, and disintegrates quickly after death, and even before, in the case of the Masters or advanced chelas who have killed it out by overcoming it with Good, thus changing its nature.

Do not feed and nourish that lower self by fear of its effect on you, or by yielding recognition of its power over you.

Strive to realize the truth of the words, 'I am one with God and all Good; evil hath no power over me', and by making evil powerless, free yourself from its dominion.

Every normal person is more or less conscious of the existence of this lower self. In strong temptation its very tones are heard by the inner ear, often causing a belief in Divine Interposition, but it can be silenced when once recognized."

(The above are extracts from "Teachings of the Temple." Read the rest of the article entitled "The Lower Astral or 'Ka' ". found on page 296 of that book. It is informing.)

“Absolutely tender, absolutely true,
 Understanding all things, understanding you,
 Infinitely loving, exquisitely near,
 This is God our Father. What have we to fear?”

The Temple Artisan

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EDITORIAL MIRROR

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

The above appeared in the Artisan a number of years ago and is most opportune at the present time, as the spiritual Light of the Avatar on inner planes is now so much closer to the individual and collective heart of humanity.

All who love their fellow-men and yearn for the great day of peace and universal brotherhood on earth and who would attract the great spiritual Light of the Avatar to them should repeat the above mantram once or more each day from this time on.

In proportion as each one lifts his heart to those higher levels of Avataric consciousness, the disunity and separateness of the lower planes are lost in the glorious and Deific Unity and inseparableness of the higher ones.

The Masters of the White Brotherhood—the Great Lodge of Light—are now pouring into the world volumes of uplifting energy and constructive forces such as have not been poured out since they sent their first Messenger, H. P. Blavatsky, into the world to stem the tide of materialism and to restore to humanity a knowledge of its inherent divinity.

This has been done not alone by means of teachings on the mysteries of life and being, unsealed to the world by the White Brotherhood through their Agent, but also by spiritual Forces let loose from inner spheres, producing impulses by their impingement on human minds and hearts that have directed the consciousness of humanity to inner things instead of outer.

The Master has told us that the Great Day is here, that is, "The Day Be With Us". In other terms this is rendered "The Great Day Come To Us". It is the Spiritual Sun, or the Christos, whose radiance is now dispelling the darkness of the night that is past and bringing all humanity into the consciousness of the dawn of that New Day, that Day when the Christ will find an abiding place in the hearts and understanding of all humanity.

—W. H. D.

"On the darkest days thou shalt see My light,
My eyes shall look from the eyes of night;
In the voices of children My voice shall ring.
My splendor shine in the humblest thing.
Thy daily task—it shall thrill with Me,
For I shall be near to commune with thee."

"Separateness, self-consciousness, leads to suffering and death. Surrender brings an inflow of the limitless—All Life—and man achieves union with his God. He yields self and achieves unity."

—Leslie Burton Blades.

TEMPLE BUILDERS' LESSON NO. 199.

**Is the Avatar Coming, and if so, in What
Form will He Appear?**

All humanity is looking forward to the Coming Avatar. Some of the churches teach that He will appear among us in the human form. It is He who will, while the twentieth century is still young, come back with all the glory of His perfection, with all the sweetness of His garnered wisdom, with all the resistless power of His matchless force, to speak again with human voice to human ears the words that are Hope, that are Life.

Also many churches teach that when the Christ appears the world will all stand before the judgment seat and await our doom. But Theosophy teaches us a little different. We do not believe that the world is coming to an end, but that this Christ Spirit will bring new hope and love to struggling humanity. We do not know how He will come. He may appear as a human being among us on the physical plane, or it may be a new vibration on the inner plane. But however He must come, we will all have our hearts ready for Him.

—H. T.

The Parable of the Weeds

A man sowed good seed in his field, but while he slept his enemy came and sowed weeds among the wheat. When the wheat grew up the weeds grew up also. His servants said he did not sow good seed in his field, and they wanted to root up the weeds. But he said if they rooted up the weeds the wheat would come with it. Wait till the harvest. Then the harvester will bind the weeds and burn them and put the wheat in the barn.

He who sowed the seed is the Son of Man. The field is the world. The good seed are the children of the Kingdom. The weeds are the children of the Dark Brothers. The enemy that sowed them is the Wicked One. The harvest is the end of the world, and the harvester the Angels.

When Jesus went to Capernaum he was met by a centurion. A centurion is a captain in the Roman army. The centurion said to

Him: "My servant is sick with palsy. Will you heal him?" And Jesus said: "I will come and heal him." But the centurion said: "I am not worthy for you to come into my house, but if you speak the word he will be cured. I am a captain over many men and say to one come, and he comes, and to the other go, and he goes. And you are captain of these forces. If you speak the word he will be cured." And Jesus said to His followers: "I have not found such faith in all Israel." And He said: "Your servant is healed," and it was so.

If we believe now as they did then, we can receive anything we ask for, just as the centurion did.

—V. M.

THE PATH OF LIGHT

In November of the year 1898 there came to two students of occultism in an eastern city one of the great souls of the universe we term Masters. He came on a special mission relating to this important age. Those to whom he came were told that certain centers of brain and astral body had been so far developed as to permit of their being used by the Masters of the Great White Lodge* in their efforts to establish a true center of occultism. Since that time there has been almost constant intercommunication between some of those Masters and the two above mentioned, as well as with the group which has been formed according to direction, as the years have passed. No great scientific discovery has been made since the year 1898 without some previous knowledge of the same being given to the aforesaid group. No advanced teaching along occult lines has been given to the world that has not first been given to this group. It was through them, in the year 1898, that the information concerning the coming Avatar was given to the world, and within a very few years other organized bodies and individuals began to build on that information which had reached them through some member of that group.

The present great war and its final effects, in fact everything that deeply concerns the evolution of the human race during this great world cycle has been, little by little, given in symbol or otherwise to the members of this group during the past eighteen years.

As time passed, additions were made to the original group by the formation of different divisions or orders, as students were proven worthy and capable of assimilating instructions imparted to them.

*FOOT NOTE—Spiritual Hierarchies which build and govern the Cosmos. Highly educated men.

To those who have any knowledge of true occultism the fact that here and there one was unable to bear the tests put upon them by life with all its experiences and failed egregiously, sometimes turning upon their teachers or fellow students, and betraying such trust as has been placed in them, is not surprising. Strange to say, the latter have been unable to realize the fact that they were really incapable of betraying any deep secret of occultism, for the reason that none had been given them which would enable them to do much harm to anyone but themselves. Knowing the lives, and even the thoughts of their disciples, the Masters would never permit such spiritual treasures to be given to one who was capable of betraying them. But it must not be presumed that any such secret involves the breaking of any moral, religious or national law. The deep secrets of occultism concern more nearly the constitution of matter, the operations of force and energy, as well as the interior laws of being, and are only secret because of the injury that might result from ignorantly or selfishly using nature's finer forces for unworthy ends.

It is now a well known fact that there are colors and sounds beyond those visible and audible to human eyes and ears and that it is possible for man to use them, if rightly trained for that purpose.

So much in partial explanation and preparation for the invitation we extend to investigate and identify yourself with the organization which has grown from the afore-mentioned group if a responsive chord has been struck in your own soul by the information herein given. At no time in the history of the present age has there been such an opportunity as is now open to you. To what extent you will avail yourself of it remains to be seen. We will only ask you in closing to go into the Silence and ask the guidance of your own Higher self—the Lord of your life—in what may be the most important step you have ever taken. You will be bound by no creeds or dogmas, nor does it matter what your present belief may be in taking this, the first step of the path which leads to atonement with all that lives. The one needful thing is that you are honest with yourself, and that you are earnestly desirous of a broader, greater and more interior life, and are willing to make the effort toward its attainment.

Come and identify yourself with those who have found the great realities of life and are longing to share them with you.

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BOOK REVIEWS

All books in the review column are for sale by the Halcyon Book Concern, Halcyon, California.

THE BEGINNINGS OF HISTORY ACCORDING TO THE JEWS. by Charles Prosper Fagnani; Publishers, Albert & Charles Boni, New York; \$1.

This excellent book covers the first eleven chapters of Genesis, but especially the first three. It is a true translation from the original Hebrew and so is of supreme importance now, as it will clear up many of the confusing versions of Genesis.

While this controversy between Fundamentalists and Modernists is going on we find that their opposing views stand largely upon the first eleven chapters of Genesis. If we are to believe in the inspiration of the Bible, we must at least have a trustworthy rendering. This so far we have not.

We were asked to believe that the Universe, all of it—planets, suns, stars, nebulae—were created in six days, that all of it was completed six thousand years ago, that God spoke in the Hebrew language, and so on.

A student of the Old Testament will find much reflective thought in this translation. It is with pleasure that we can recommend it to our readers. It is full of explanations, notes, and comments very necessary to the student of Hebrew scriptures.

IMMANUEL KANT, 1724-1924; Lectures Delivered at Northwestern University; The Open Court Publishing Co., 122 South Michigan Ave., Chicago, Ill.; \$1.00.

Kant's deepest concern was the discovery and validation of truth: Born with a mind clearly analytical, grasping ideas at once transcendental, he placed himself as one of the greatest thinkers. We find many commemorations of Kant in no less than fourteen countries have been held, celebrating the bicentenary of Kant's birth. At the Northwestern University (Illinois) a series of papers were prepared to pay tribute to this commanding figure.

We wonder sometimes why his philosophy has been so fruitful among thinkers. It is because it is replete with flashes of suggestions and imaginations. These papers are very interesting, for they recall in a clear and concise style the best of Kant's writings and give us a colorful review of the scope of this philosopher's work. It will be too much to expect in a small review like this to analyze the interesting points these papers cover: "Religion is not an imaginative echo of things natural and moral." "Act externally in such a manner that the free exercise of right will may be able to co-exist with the Freedom of all others according to universal law."

Every page of these reviews stimulates contemplative and reflective thought. The book has ten illustrations, portraying Kant in his daily environment. Students of esoteric philosophy, I fancy, will ask whether Kant ever read the Hindu Puranas. His knowledge and clear inspiration concerning primeval matter (Akasha) would invite this question.

We most heartily recommend this work to our readers. It will give a spiritual stimulus and surely repay us amply.

KEY TRUTHS OF OCCULT PHILOSOPHY, An Introduction to the Codex Occultus, by Marc Edmund Jones, the J. F. Rowney Press, Los Angeles, Calif. Art Binding. Price \$4.50.

The effect of this book on careful reading upon the thoughtful reader is one of personal and intense satisfaction, for it is one of the clearest and most comprehensive books the reviewer has had the pleasure of reading.

The whole of the occult philosophy is a subject demanding definite and careful instruction, with clear definitions of terms, and in this the author has an excellent mastery of his subject.

The "Critical Foreword" prepares the student well for clear thinking. The author wields his blue pencil vigorously in marking off "the unutterable confusion which disgraces this field."

The chapters cover: The Perspective of Life in Time; The Perspective of Life in Space; The Domains of Form; The Domains of Consciousness; The Dimensions of Being; The Dimensions of Expression; The Scheme of Cosmic Evolution; The Scheme of Human Manifestation.

In addition to these subjects, there is much supplementary matter added, as Appendices A, B, C, and D show respectively:—The Foundation of Occult Philosophy; The Octonary Constitution of Space; The Octonary Scheme of Worlds and Man; The Seven Great Keys and Sacraments; The Septenary Differentiation of Process.

We have given these titles to show some idea of the scope of this important work. A valuable index, with foot-notes, aids well the reader.

The **Key Truths of Occult Philosophy** will take its place as an important addition to the mystical literature of this century. We can fully endorse such a book, and its sheer literary power is a delight and surprise throughout. The binding and printing come up well to the standard of the J. F. Rowney Press. It has been a pleasure to review this critical, analytical, and comprehensive work.

—C. T.

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