

The Temple Artisan

DECEMBER, 1926—JANUARY, 1927

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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?

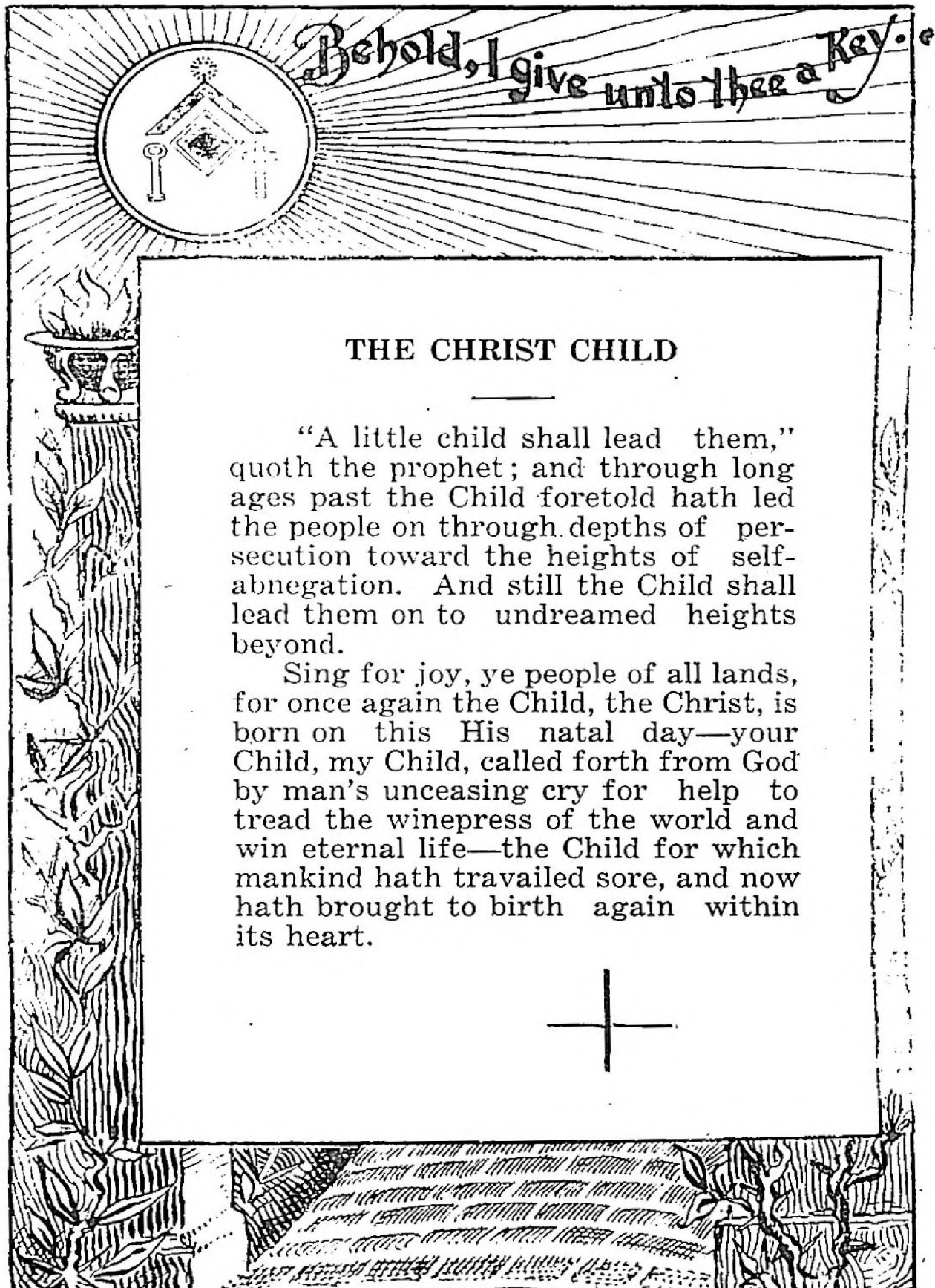
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Behold, I give unto thee a Key.

THE CHRIST CHILD

“A little child shall lead them,”
quoth the prophet; and through long
ages past the Child foretold hath led
the people on through depths of per-
secution toward the heights of self-
abnegation. And still the Child shall
lead them on to undreamed heights
beyond.

Sing for joy, ye people of all lands,
for once again the Child, the Christ, is
born on this His natal day—your
Child, my Child, called forth from God
by man’s unceasing cry for help to
tread the winepress of the world and
win eternal life—the Child for which
mankind hath travailed sore, and now
hath brought to birth again within
its heart.



 FROM THE MOUNTAIN TOP

The Great Day

My Little Ones:

Children of my love, my life, I think, I feel, I move, I breathe with you.

Great is the day we are entering, great the day we have left behind. Day followeth day alike, the greatness and import determined by work well performed, deeds nobly done, service truly rendered, sacrifice joyfully made, aspiration purely offered, faith firmly held, courage strongly given, opportunity fully used, failures placed under foot, effort ever renewed, love, trust, understanding, compassion covering all.

Out of day cometh other days. Out of weakness cometh strength. Out of failure cometh success; out of hard labor achievement; out of achievement, oft-times fall. One is termed Day, the other Night. Both are the same with God. Light, darkness, day, night, twilight, dawn—One in Law.

The Great Day—The Day Be With Us—is now upon you. Use it, my children, USE IT WELL.

—Hilarion.

October 3, 1926.

Concerning Recent Messages

Some there are who question the authenticity, the source of the messages lately given during the powerful convention hour, as well as preceding and since that time. Some there are who are so blinded by ambitious motive, intellectual concept, or other forces of personality that they cannot perceive the truth nor the application of the same to the present moment and themselves as well, though it be hanging framed upon the wall of the Picture Gallery of the Gods themselves, with the sign of the Master's brush upon it.

The mirrors of their own minds have become so distorted with innumerable lines of their own marring in infidelity to truth, in inhumanity to their brothers, in continued effort to undermine, underestimate, undo whatsoever light we have endeavored to throw upon the Lodge Canvas for warning and guidance, as well as to determinedly, underhandedly, adroitly try to unstabilize our acclaimed Agent, that no true line can longer be reflected upon those mental mirrors. To those who have been and are so caught in illusion's mesh we say, beware! Think ye the Lodge knows not these things? Know ye not the Lodge has never ceased convening in most particu-

lar session since it last called together its Brotherhood on Earth? Know ye not each thought, word, act, are being inscribed, engraved on tablets in lines that will not erase? Know ye not these things?

If any there be who doubt today, better would it be for them if they step out promptly, quickly from the ranks before they be cast into darkness by the Powers of Cosmos now closing in: Stop, heed, think while ye may. Bear well in mind the Lodge ever sustains, supports, protects its appointed Agent with Circle of Power Invincible. Woe be to those who would make effort to break through that Circle!

—Hilarion.

October 5, 1926.

THERE'S NO DEATH

There's no dark, only light and earth's shadows
So cast by the sun they seem feet that run
But to carry the message of light.
There's no dark, only sun.

There's no death, only birth with its pang and its joy,
Pang as brief as the shadows that flit and but follow the sun,
Joy as lasting as life, as effulgent and clear,
Joy exultant as life, leaping clear the abyss of the night.
Only light.

There's no death. When the germ in the seed springs to life
Do we mourn for the husk that it shed?
Or say dead when we look at the green spear of life
Springing up to the sun?

Is he dead when he sheds the frail clay and mounts up
To the Son of the One who gives life?
Oh, none who have passed from earth's shadow are dead.
They've but gone to His Son.
There's no death, only birth into life,
The radiant life of the Son.
There's no dark, only light and earth's shadow
That runs with the sun.

—Edyth Beatrice Urmey, San Jose, Calif.

UNITY—SPIRITUAL AND MATERIAL

Temple Teachings

Open Series No. 212

When the purpose was served, the power won, the work done, then came the reward, but never before; and the reward is always commensurate with the purpose subserved. And all this is as true of spiritual as of material development.

It is necessary to accept the fact that psychic power is as much a development as the development of the senses. Therefore, if we have not yet attained to it and so cannot satisfy ourselves personally of any other phase of existence than that our outer senses will furnish, we will have to put that possibility out of our minds for the time being and try to find out what we have in the way of spiritual and material equipment to depend on and how we can apply the same to the purpose in view.

We have an innate sense of the possibility of a higher, a better condition of human life than that which now exists. We have reason to believe that a human being is capable of being fitted for such a life. We can also perceive the limitations, the weakness, the lack of power to overcome obstacles without assistance and guidance those features of life which hold man down.

If we will take the trouble to study the laws of nature and the consensus of knowledge gained and transmitted by the races which have preceded ours, we will find that in all cases there must have been a central point, a combination of forces or beings in advance of any then existent family, tribe, or nation to make possible the birth and evolution of a higher race or family. In other words, we will accept the idea of evolution with all its concomitant phenomena.

Once accepting this fact, the Lodge of Masters is a logical necessity. Accept the fact that all we now are or are capable of becoming will be the fruit of the labor, the overcoming of great difficulties, the constant care, instruction, and devotion of all our forebears, and humanity's individual and collective debt to those who have preceded and our obligation to those who succeed us are very evident.

If the world's greatest need—a higher type of humanity—is perceived by the present human race and the evidence of the existence of such a type is procurable, it stands to reason that those who have any interest in the evolution of the present race will lose no opportunity for securing the proof and following up any and all clues which would naturally lead to placing at least a few prepared pupils under the direction and instruction of those who constitute that typical grouping. And with the assurance that this is possible surely there must develop a feeling of reverence, honor, and love which would impel said pupils to seek with all their hearts for a method by which all their force and energy could be turned in the di-

rection of Unity, and reject with equal power all that would tend toward separateness.

But when all is told, it is a matter of interior hunger and the possibility of satisfying that hunger which drives mankind on to the solving of these great questions. And where one has a personal recognition of the divine force to which we commonly give the name Love and is willing to yield himself as a channel through which that force may flow to those who have as yet no recognition of it, the first requisite to genuine discipleship has been attained.

Oh! what a terrible retribution will fall at no very distant day upon the soul of the self-righteous, spiritually selfish, condemnatory man or woman who heedlessly, indifferently, or egotistically sets himself in judgment upon the weakness or fallability of the brother or sister whom karma has linked him with in a bond of discipleship and, with the expressed or unexpressed thoughts, "I am holier than thou", refuses to carry out his part of a mutual obligation upon which may rest the final salvation of the accused or condemned. Many a better man and woman has gone down into the depths of degradation because of the loss of faith in his innate integrity by some self-righteous individual.

Does it ever occur to you that your brother's need should be the measure of your helpfulness, not your own **supposed** need? I say "supposed" advisedly, for if the need were real it would never be in opposition to honor, principle, and compassion, for these are fundamentals. The ease with which an undeveloped human soul can convince itself that its higher needs, the promptings of its Higher Self, are jeopardized and so justify to itself its cowardice, its desertion of its post of duty, its responsibility for other souls, is enough to sicken the heart of the Initiate to whom the real, though often hidden motives are disclosed. The Higher Self of no man ever was responsible for the shirking of a duty to humanity, was ever the instigator of desertion, cowardice, or selfish emulation. But the rapidity with which the lower self can accomplish a similar object and clothe itself in the garb of the Higher Self is proverbial.

If you are ever placed on the firing line in a time of battle, whether that battle be with material or spiritual giants, you may make sure of one fact, that never will there come to you from the throne of the Higher Self the order to desert your post, to trip up the comrade by your side, or disobey your commanding officer. And you may be equally sure of another fact, namely, that you will never stand on that firing line without being tried to the utmost as to your ability to hold your position until your cause is won or lost. It is in this wise the soldiers of that great army of souls purified which we term the Great White Lodge are tried.

Many a weak stomach, many an abnormal condition of other physical organs is responsible for the failure of a promising soldier, and with his failure goes his last chance of ever strengthening the

weak and overcoming the abnormal condition in one life-time.

In either case, the one all-important essential to security is unceasing effort to reach a state of unity, a state where differentiation in the line of disease cannot obtain; and every time he yields to the separative forces when a trial of strength comes upon him he will go to the wall, another object for the derision of his enemies, another deep seated sorrow to his friends.

H—[]

COPIES OF ETHERIC DESIGNS IN NATURE

Temple Teachings

Open Series No. 213

Has it ever occurred to you that the position of each star in a constellation is an exoteric point in a definite design or plan which has been or is being worked out by elementary forces within its own confines, and subsequently has been, or will be, reflected in four different states of matter, or planes of consciousness? This is more easily done in fluidic states of matter, but it requires more energy and more time for grosser forms of matter to fall into the design.

Man takes all credit to himself when he designs a form or plan of any nature, but if his inner eyes were opened to the mysteries of etheric space, he would learn that he had, even though unconsciously, actually copied the design outlined in some constellation in the heavens. If the design calls for color, it is because the original design is in color and his inner eye has caught the color scheme, and his subconscious mind has transferred a facsimile of that color scheme to the brain consciousness, and he all but automatically uses the colors at hand which would most perfectly follow the color scheme of the original design. He cannot do so perfectly in all instances, for the scales of color manifesting in the etheric universe reach higher and lower tones of color than can possibly manifest in gross substance. Therefore he is confined to the colors manifesting in the fourth spectrum, while in fact there are three higher and three lower spectrums in the whole scale of colors.

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.

We have received so many communications regarding the article on "The Origin of Evil" in our April-May, 1926, issue that a word of explanation may not be amiss. This article was reprinted verbatim from No. 2, Vol. I of "Lucifer" magazine, October, 1887, and was written, as the quotation marks would indicate, by H. P. Blavatsky herself in her familiar style. Owing to a clerical omission in preparing our copy for the press, H. P. B. was not duly credited with its authorship.

H. P. Blavatsky and the Churches

The following is an extract from "Lucifer" magazine for December 15, 1887, at which time Madame Blavatsky and Mabel Collins were co-editors of that magazine. Her work at that period was largely iconoclastic, tearing the crystallized outer covering from old hidebound religious systems and exposing to light whatever truth might be at the center of the creeds and dogmas of the churches.

"'Lucifer' to the Archbishop of Canterbury, Greeting!"

My Lord Primate of All England:—

We make use of an open letter to your Grace as a vehicle to convey to you, and through you to the clergy, to their flocks, and to Christians generally—who regard us as the enemies of Christ—a brief statement of the position which Theosophy occupies in regard to Christianity, as we believe that the time for making that statement has arrived.

Your Grace is no doubt aware that Theosophy is not a religion, but a philosophy at once religious and scientific; and that the chief work, so far, of the Theosophical Society has been to revive in each religion its own animating spirit, by encouraging and helping enquiry into the true significance of its doctrines and observances. Theosophists know that the deeper one penetrates into the meaning of the dogmas and ceremonies of all religions, the greater becomes their apparent underlying similarity, until finally a perception of their fundamental unity is reached. This common ground is no

other than Theosophy—the Secret Doctrine of the ages, which, diluted and disguised to suit the capacity of the multitude and the requirements of the time, has formed the living kernel of all religions. The Theosophical Society has branches respectively composed of Buddhists, Hindoos, Mohamedans, Parsees, Christians, and Freethinkers, who work together as brethren on the common ground of Theosophy; and it is precisely because Theosophy is not a religion, nor can for the multitude supply the place of a religion, that the success of the Society has been so great, not merely as regards its growing membership and extending influence, but also in respect to the performance of the work it has undertaken—the revival of spirituality in religion, and the cultivation of the sentiment of **Brotherhood** among men.

We Theosophists believe that a religion is a natural incident in the life of man in his present stage of development, and that although, in rare cases, individuals may be born without the religious sentiment, a community must have a religion, that is to say, a **uniting bond**—under penalty of social decay and material annihilation. We believe that no religious doctrine can be more than an attempt to picture to our present limited understandings, in the terms of our terrestrial experiences, great cosmical and spiritual truths, which in our normal state of consciousness we vaguely sense rather than actually perceive and comprehend; and a revelation, if it is to reveal anything, must necessarily conform to the same earth-bound requirements of the human intellect. In our estimation, therefore, no religion can be absolutely true, and none can be absolutely false. A religion is true in proportion as it supplies the spiritual, moral, and intellectual needs of the time, and helps the development of mankind in these respects. It is false in proportion as it hinders that development and offends the spiritual, moral, and intellectual portion of man's nature. And the transcendently spiritual ideas of the ruling powers of the Universe entertained by an Oriental sage would be as false a religion for the African savage as the grovelling fetishism of the latter would be for the sage, although both views must necessarily be true in degree, for both represent the highest ideas attainable by the respective individuals of the same cosmico-spiritual facts, which can never be known in their reality by man while he remains but man.

Theosophists, therefore, are respectors of all religions, and for the religious ethics of Jesus they have profound admiration. It could not be otherwise, for these teachings which have come down to us are the same as those of Theosophy. So far, therefore, as modern Christianity makes good its claim to be the **practical** religion taught by Jesus, Theosophists are with it heart and hand. So far as it goes contrary to those ethics, pure and simple, Theosophists are its opponents. Any Christian can, if he will, compare the Sermon on the Mount with the dogmas of his church, and the spirit

that breathes in it, with the principles that animate this Christian civilization and govern his own life. And then he will be able to judge for himself how far the religion of Jesus enters into his Christianity, and how far, therefore, he and Theosophists are agreed.

But professing Christians, especially the clergy, shrink from making this comparison. Like merchants who fear to find themselves bankrupt, they seem to dread the discovery of a discrepancy in their accounts which could not be made good by placing material assets as a set-off to spiritual liabilities. The comparison between the teachings of Jesus and the doctrines of the church has, however, frequently been made—and often with great learning and critical acumen—both by those who would abolish Christianity and those who would reform it; and the aggregate result of these comparisons, as your Grace must be well aware, goes to prove that in almost every point the doctrines of the churches and the practices of Christians are **in direct opposition to the teachings of Jesus.**

We are accustomed to say to the Buddhist, the Mohamedan, the Hindoo, or the Parsee: "The road to Theosophy lies, for you, through your own religion." We say this because those creeds possess a deeply philosophical and esoteric meaning, explanatory of the allegories under which they are presented to the people; but we cannot say the same thing to Christians. The successors of the Apostles never recorded the **secret doctrine** of Jesus—the "mysteries of the kingdom of Heaven"—which it was given to them (his Apostles) alone to know. (S. Mark, iv, ii; Matthew, xiii, ii; Luke, viii, io.) These have been suppressed, made away with, destroyed. What have come down upon the stream of time are the maxims, the parables, the allegories and the fables which Jesus expressly intended for the spiritually deaf and blind to be revealed later to the world, and which modern Christianity either takes all literally, or interprets according to the fancies of the Fathers of the secular church. In both cases, they are like cut flowers: they are severed from the plant on which they grew and from the root whence that plant drew its life. Were we, therefore, to encourage Christians, as we do the votaries of other creeds, to study their own religion for themselves, the consequence would be, not a knowledge of the meaning of its mysteries, but either the revival of mediaeval superstition and intolerance, accompanied by a formidable outbreak of mere lip-prayer and preaching—such as resulted in the formation of the 239 Protestant sects of England alone—or else a great increase of skepticism, for Christianity has no esoteric foundation known to those who profess it. For even you, my Lord Primate of England, must be painfully aware that you know absolutely no more of those "mysteries of the kingdom of Heaven" which Jesus taught his disciples than does the humblest and most illiterate member of your church.

It is easily understood, therefore, that Theosophists have no-

thing to say against the policy of the Roman Catholic Church in forbidding, or of the Protestant churches in discouraging any such private inquiry into the meaning of the "Christian" dogmas as would correspond to the esoteric study of other religions. With their present ideas and knowledge, professing Christians are not prepared to undertake a critical examination of their faith, with a promise of good results. Its inevitable effect would be to paralyze rather than stimulate their dormant religious sentiments; for biblical criticism and comparative mythology have proved conclusively—to those, at least, who have no vested interests, spiritual or temporal, in the maintenance of orthodoxy—that the Christian religion, as it now exists, is composed of the husks of Judaism, the shreds of paganism, and the ill-digested remains of gnosticism and neoplatonism. This curious conglomerate which gradually formed itself round the recorded sayings of Jesus has, after the lapse of ages, now begun to disintegrate, and to crumble away from the pure and precious gems of Theosophic truth which it has so long overlain and hidden, but could neither disfigure nor destroy. Theosophy not only rescues these precious gems from the fate that threatens the rubbish in which they have been so long embedded, but saves that rubbish itself from utter condemnation; for it shows that the result of biblical criticism is far from being the ultimate analysis of Christianity, as each of the pieces which compose the curious mosaics of the churches once belonged to a religion which had an esoteric meaning. It is only when these pieces are restored to the places they originally occupied that their hidden significance can be perceived, and the real meaning of the dogmas of Christianity understood. To do all this, however, requires a knowledge of the Secret Doctrine as it exists in the esoteric foundation of other religions; and this knowledge is not in the hands of the clergy, for the Church has hidden, and since lost, the keys.

Your Grace will now understand why it is that the Theosophical Society has taken for one of its three "objects" the study of those Eastern religions and philosophies which shed such a flood of light upon the inner meaning of Christianity. And you will, we hope, also perceive that in so doing we are acting not as the enemies but as the friends of the religion taught by Jesus—of true Christianity, in fact. For it is only through the study of those religions and philosophies that Christians can ever arrive at an understanding of their own beliefs, or see the hidden meaning of the parables and allegories which the Nazarene told to the spiritual cripples of Judea, and by taking which, either as matters of fact or as matters of fancy, the Churches have brought the teachings themselves into ridicule and contempt, and Christianity into serious danger of complete collapse, undermined as it is by historical criticism and mythological research, besides being broken by the sledge-hammer of modern science.

THE TABLES OF THE GODS

In silver and golden trays and in purest of sparkling crystals are manna of the gods and wines of rarest vintage. The tables are set and the call echoes through the corridors of nature "come all ye who are hungry and thirsty and partake freely, for herein will ye find growth and salvation for your souls". Back and forth does this call reverberate as it arises, at first in smallest volume from out the tiniest spaces in nature, and it keeps on increasing as greater and greater manifestations add theirs to it, until the volume is such as to be beyond human comprehension.

Atom answers back to atom and one universe unto another, and the sound falls upon inner ears; and all around they beckon unto the outer senses, asking for recognition.

In answer to this call, like a five fingered hand do our physical senses stretch out to contact the outer world and bring in that which they have been able to hold for the Knower to absorb and make it its own. And as these sensitive hands sweep around for each individual the area of his horizon, they contact alike a multitude of various objects, but the material they gather is not identical in every case. For there are eyes that are of flesh and see only things carnal, with the red tints of fresh flesh all around. There are those that, spider-like, furtively watch and balance against their prey. There are eyes that are nervous, restless and wandering, that flit hither and thither like persecuted birds on the wing. There are those that are languorous and heavy with the romance of life, eyes that live among murmuring waters and rustling leaves, in the twilight shades and mellow moonlight. And there are those that are tired and searching, peering into all that happens to pass their way; brushing aside the webs of illusion, trying to approach a centre of truth.

In like manner there are ears that are like unto the openings of a pipe, letting vibrations in one way and quickly out the other, finding nothing of interest to themselves. There are those that will hold all that may happen to stray in until there is a condition of congestion, creating more of a hindrance to their possessor than the help which he originally expected. And there are ears that will pick carefully certain things and allow others to pass unnoticed.

Similarly there are mouths that talk much, and others not at all—some that will tell what is true and right and also those that will pervert and exaggerate, uttering anything but the truth.

However, we know it is not the eyes and it is not the ears, neither is it the mouth that can be credited or held responsible for what has been retained or delivered, although the incoming and outgoing streams leave the imprints of their passing all along their way. It is the inner entity, the conscious being who profits according to its degree of development.

We know that matter as such is but a form and a condition, whereas actually it is a mass of energy. That form and condition are especially adopted for physical experiences and the needs of physical bodies. Removing the condition due to physical necessity makes of that matter a finer substance, corresponding to and fit for assimilation by vehicles of a higher plane. This is transmutation en masse, and with relation to ourselves it traces its progress through the physical anatomy to the inner vehicles of our being.

Depending upon past experiences, the Knower, by drawing upon the substance of its own or other planes, creates material for growth. However, the continuous and general process is through the mediation of the senses. Here is where the tables are set at all times, and where people generally partake without a prayer.

A sensation on the papillae, a sound on the tympanum or an image on the retina, and behold there stands in front of us a thing of great value, not to be measured in dollars and cents, but by the amount of knowledge and wisdom that it can impart to us.

Like a plastic and most fluidic element does the mind envelop from within the form of that which the senses have conveyed, and similar to the protoplasmic amoeba, which functions from the outside, deriving its physical nourishment by wrapping itself around the object. The mind thus derives its mental nourishment in the form of experiences.

An experience can be considered similar to any physical gross object, as each symbolizes and represents a series of events or happenings, the one clad in garments of exceptional tenuity and the other set and solidified.

At every point where the observer contacts an object there is an inward rush along this established channel. The more experienced the observer, the more vitalized this line, and the more accurate and spiritual the substance that passes through.

As our relationship to this outside world becomes more attuned and our inner sense of the Brotherhood of man and the Unity of life of all created things assumes more and more the aspect of an absolute certainty, there is established the essential harmonious conditions for receptivity along all lines. And thus are ushered within the portals of mind vehicles containing the nectar of wisdom. Truly are the tables spread before us with manna of the Gods, that we may partake and benefit in proportion to our capacity to assimilate and utilize.

—Joseph Samuel Barkey, New York City.

“Love’s strength stands in love’s sacrifice,
And whoso suffers most has most to give.”

URANUS THE MYSTICAL

The flower of the mind blooms under Uranus. The experiences of the soul under Saturn bring enlightenment necessary to receive the Great Breath of the Divine Fire. The soul in its ethereal body now responds to the Uranian vibration of the Logos, and the Paternal will becomes slightly unveiled.

Pure intelligence must descend into the lower planes of man's consciousness, for the real powers of the mind are hidden from the senses. The senses are uncontrolled while man looks outwardly for direction. Rarely does he act from the soul's center untrameled, and so, becomes a child of destiny without plan.

Beyond the vibration of Saturn, beyond the discipline of Satan, the "agile splendors" of Uranus leap into expression, for he is the quick planet, an octave of Mercury. His symbol, the circle under the Cross, or mind liberated from matter, the two semi-circles) (representing the conscious and subconscious minds united by the Cross)—(an esoteric hint given to the neophyte, concealing the two thieves on the Cross, united and rising into Paradise, or the spiritual nature rising through matter and perfectly balanced in matter.

The Uranian man understands the apparent chaos concerning matter. He can compare, analyze, and marshal facts *instanter*, for he is the very crystallization of thought, with the most active memory.

Uranus gives little notice of coming events. He sets free, and without warning, old mental deposits in us, opens to us experiences that test the discipline of Saturn. To make plain: suppose in the Past the neophyte had murdered another in anger, and during the succession of lives following, had not set himself free from the limitations of anger; the opportunity falls under the Uranian ruling unexpectedly. Say, hate suddenly possess him, now hate revives old Karma, old mental deposits—and without warning the act is repeated, again murder is committed, followed by surprise, remorse, undoing.

Saturn does not emasculate Uranus for naught. It is not an easy task to explain even the symbol of Uranus to the rigidly objective mind.

Scripture writing is indeed a holy calling, and to "search the Scriptures" is the command of the Master to the neophyte. God's Word is written in His Works. The Gospel story of the Cross is the outer veil of a mystery universal. The Cross and its opposites is the Tree of Life—the Tree of Knowledge of Good and Evil, the first and last symbol of the neophyte.

Uranus then, unites the two opposites. It is the personal mind only which creates the two aspects of Good and Evil. It pushes itself in like a thief, insinuating itself between cause and effect. It

judges by effects only. There is no mystic balance between the objective and the subjective.

The Cross is the symbol of the true Self, full of joy not Sorrow, it is the dividing of the Real from the unreal, perfection from imperfection. The physical pictures of the Cross portray suffering, sorrow, darkness instead of joy, laughter, delight.

The Hindu goddess Kali—Nature (or Mother Nature's energies)—crushing man, is pictured ugly, but the white man crushed under her body smiles back, for Kali cannot crush the Soul.

Uranus' vibration joins the opposites. It shares its life with the opposite, unites with "publicans and sinners" alike, for it is an emanation of the Logos which puts the pilgrim in touch with the Father, whose Law unites without separating. The Supernal Mind unites the opposites and ascends the mount of illumination untrammelled in the ascent.

The Son of Uranus, conscious of his immortality, is never in a hurry within though abnormally quick in his outward actions. He wastes no ideas on non-essentials, so wastes no time and is unjustly termed eccentric. As he turns over the pages of the Book of Life wonderful facts and forces are discovered in this cosmos of ours, a new universe spreads itself before his vision. The Uranian "knows, and knows he knows." The Logos is Self understood under his rays.

The occult Uranian vibration reveals the law in that the subjective mind vibrates in unison with the Logos unmanifest. The objective mind may confirm this source of knowledge in reading "the Scriptures of the Zodiac," for there is always "Thomas" the doubter.

True education is from within, verified in the changing world from without. The Logos manifest is the reflection of the Logos unmanifest. Nature is the Divine Mind-Logos in action. The Divine Mind or Father instructs His Son, His begotten offspring, concerning his Father, his Godhead, his Kingdom, concerning his Eternal inheritance.

The mystical Scriptures deal with universal laws of man, nature, God. These Scriptures are not historical but eternal and universally applicable to all men, all souls for all time.

Suffering means incompleteness, it is the thief or lower mind not knowing itself to be a King, having rule of the empire of lives or cells which compose the organism of the physical body.

The forces and powers of nature compel us to act according to law, or we are shipwrecked like Jonah, who is told to carry the Divine message to the Ninevites (worshippers of Nun, the Fish-god of plenty). Jonah hesitates at Joppa (the rounded form of sense), then follows the breath of the Logos, likened to a storm. Jonah must dwell for a time in the body (whale) of unformed, restless and misdirected desires three days, until the Law (Love) opens up

another opportunity and quickly restores Jonah.

Uranus is the seventh planet from the Sun. The Creator blessed and sanctified His work on the seventh day. The Uranian sees and knows his work is holy. Seven is the sacred number in the Kabala, meaning occult intelligence. It disciplines the fine motion-light in the body. Seven in the cosmos shows the lunar change. On the seventh day the babe's cord falls off. Seventh day the babe sees light for the first time. . . . (N. B.—The nurse should note this and protect the infant from light.) Seven denotes the reflective sense of light—clairvoyance.

There are seven characters of wisdom—James III, 5-7; seven years of repentance; seven churches of Asia; seven angels; seven trumpets; seven seals; seven makes a lodge; there are seven apertures of the skull; the seventh sign is Libra, the balance between the two minds already explained.

Numbers are understood by the Uranian, for the soul's observance is acute, being the teacher of his own Self. Seven is the superman who "can extract" the soul from the mortal body, the emotional soul from the desire body, and with mind unfettered sees cosmic evolution as a spiritual condition instead of a purely physical growth.

The Uranian man is ready to serve a moment, a day, a cycle of incarnation, ready to descend to earth to teach his fellow mortals their immortality. Let me quote a little gnostic epigram:

“ ‘But,’ Jesus said, ‘Father, behold

A War of Evil has arisen upon the Earth,
It comes from thy breath, and ever works:
Man strives to shun this bitter chaos,
But knows not how he may safely pass through it:
Therefore, do Thou, O Father, send me:
Wearing thy seals I will descend (to earth):
Throughout the ages I will pass;
All mysteries I will unfold,
All forms of Godhead I will unveil,
All secrets of thy holy path
Styled Knowledge (Gnosis) I will
Impart to man.’ ”

The home of Uranus is the Waterman Aquarius, but of another aspect, not John the Baptist Aquarius, but John the Revelator Aquarius. The wavy parallel lines of water, the unconscious and the conscious flowing together or symbolizing the higher and the lower minds, joining together diverse points of consciousness. Such is Uranus, the man pouring out water, unbound in his consciousness, free in choosing his births. The soul is nearing its end of physical births, the end of its pilgrimages is in sight. It incarnates voluntarily with the set purpose of **Service**.

The Uranian man is one whose perceptions quickly crystallize facts. He is a man with a broad vision and keen insight of the universe. He never tries to define Divinity. We find him the keenest student in occult and mystical science, and when Uranus is well aspected by Jupiter, the religious faculty is profoundly mystical. It is a planet that does not represent so much the mortal as the immortal. Its vibration is a fitting prelude to the more spiritual vibration of Neptune.

—Coulson Turnbull.

HOW TO OVERCOME

II.

In the following extract from "Teachings of the Temple", pages 378 and 379, the Master has given us a simple and effective way to use the supposedly modern discovery of the Law of Suggestion in overcoming the lower self in the great Fight Occult. If, as all the world knows, auto-suggestion is powerful for physical well-being, it is immeasurably more powerful in the Warfare of the Spirit. We have been given several methods for use of this tremendous weapon, not the least of which is the one below.

—E. O.

"You who hunger for power, influence, possessions—to you I say, make an honest self-examination and thereby learn what are the hindrances to be overcome, not only in yourself, but in others.

For a rigid self-examination will reveal the very qualities in yourself that you are so anxious to set right in others. They may not be so obvious in your own case, but they are there and only waiting the pull of strong desire or the necessary environment to come out with equal power. Until you are willing and able to make this rigid self-examination, recognize your limitations, and acknowledge your own liability to error, you will make no sufficiently strong effort to overcome them, nor will you recognize the causes of your neighbor's limitations and help him to adjust himself.

Self-examination would have shown you this and supplied the incentive for change. You have to reach down to fundamentals of human character, select from these fundamentals those you would cultivate and those you would suppress, and then consciously set about doing so, before you can rise above your present mental and physical environment. You may say you have that power. The

trouble is that you try to seize upon and change the effects of action already committed, instead of the original causes of such action.

As a rule you ignore the tremendous power of auto-suggestion. Once you have recognized that your motives are questionable, as they are in most cases, reach down into the desire back of the motive, and if that desire be selfish, crude, or ill formed, speak to it with all the concentrated will power at your command and say, 'I do not desire this thing, though my mind or body may desire it. It is not in accord with universal law, therefore it is not my real desire.'

If you do this often enough and with sufficient intensity you will one day find that particular desire shriveling up, going out, and know yourself free from it, with a higher desire in its place.

In self-examination, your discovered motive for doing or not doing any definite thing will act as indicator and expose the desire behind it. If the mental deposits left in your mind by dwelling upon any desire become so active and persistent that you find it difficult to rid yourself of them, stop resisting them—fill your mind so full of other things that there is no room for them, and they must disappear."

THE INNER WORLD

There is an outer world of tangibility and density, beautiful and wonderful, with its mountains, waters, and airs. Safe and solid under our feet it is, and we are really grateful to it for foothold and support.

The Earth is truly our mother, giving us each day our daily bread and even bacon and eggs in plenty. She unfolds her pathways for our feet. Seasons and climes and countries she provides, physical bodies to be used and loved. She, our mother, provides the earth and water for our bodies. She creates a physical environment for them to grow in, and after an infinite number of deaths, she still provides anew bodies galore.

There is a physical Sun, a vastness beyond our realization, ponderous, away off from us; yet so close his influence that all life on earth depends upon his force. From the ever pregnant Mother Earth is our birthing, from the creative power of the Sun, our conception.

But behind this immense vastness, this tangible, obvious Universe with its electronic cosmos, its starry universes and worlds and suns, its rivers, mountains, and trees, there is another, a vaster immensity, a more marvelous existence. Where we see mountains and waters and magnificent earths and airs, co-existent with these, penetrating them yet separate, embodied powers and energies, and

intelligences live and flash and flow and move—another world, another universe.

The Gods are not necessarily away off or over or under the world, but are within the outer of everything. Mountains are ensouled; rivers are entities; rocks have spirit.

Besides this, there are fairies, elementals, Angels of light and darkness in and through and about us. Some of these are lower in evolution than ourselves, some are much higher.

There are holy places, magnetized with gracious powers, and places that for evils done are antagonistic. When we despoil Nature or her creations, hurt her people or her animals or her trees or places, selfishly, foolishly, or cruelly, she withdraws her marvels from us. Her spirits hide themselves away in dislike of us, for only the more developed of these nature entities understand that man will, in the end, turn back to the Mother and really love her and her children.

Some day we will be grateful to the fields for their fruit and to the water for its harvests. We will not think of conquering Nature, but of working with her. Then the whole race, not only the few, will be seeing deeper. The ordinary man will know by perception and by apperception the presences about him. He will realize the marvels. He will be finding his way more and more into the wonders and vastnesses and heavens. He will be coming closer and closer to the Gods and to the God land.

Some of the folks who realize something of this should make enduring effort to approach the other world, to gain the confidence of these nature spirits, to touch the Gods—to lead the way inward, to establish a loving understanding between the two worlds. For there should be a steady interchange of force and understanding and all life energies between all Nature's children.

At present, because of the ignorant, grasping habit of man's thought and action, many of the races of the inner folk and lower elementals are not friendly and hold back from us, as we said before. So there is a non-conducting condition between us and them, and congestion and stagnation are the result.

This is the cause of many diseases and epidemics, plagues, etc. in plant, animal, and human life.

When force is banked up because of non-conduction, sooner or later it will flash or burst through the obstruction, carrying destruction on its way, where, if the obstruction were not there, there would be only benefit.

So there can be no better work than to develop understanding and sympathy and love between the inner and the outer worlds. This is a great pleasure, and will have the immediate effect of increasing your own vitality and perception.

To aid those who would wish to help in this understanding, we have composed, among us, some spiritual mantrams that might be

learned and used. But these are not arbitrary, and if anyone finds some other way or some other mantrams better for themselves to use, it would be well to use them instead.

It is good practice to identify oneself with some place that we feel has power. Trees, mountains, rivers, rocks are helps to bring that place close by imagination every day while saying some mantram or prayer.

The pagans worshipped the Sun as the creative power at sunrise, noon, and sunset. They loved the Earth Mother and gave her gratitude. They asked pardon of animals when they took their bodies to eat. They never thought of killing for sport. They loved and revered Nature, her Gods and spirit folk. Man must return again to understanding and deep perception of her wonders. He must again radiate love to the Nature Gods and no longer treat them as abstractions.

We are asking those who feel the urge to take up this work in earnest to make a ritual and use it every day; and we have made the following mantrams as an aid.

Sunrise

Oma! you of the air and the wind and the dawn,
Teach us your sacred language, Om.
Great Transformer, let us be saying
Your word with magic understanding.

Noon or Sunset

Son of the Central Sun, Father of us here,
Your blessing of illumination to us, Bright God!
or
Son of the Central Sun, give us of your splendor,
Lord of Light,
And as our love is given again to you so be it.

Morning

Earth Mother, our love and deep gratitude to you now!
We are thy children, Mother dear,
We are glad to be thy children forever.

Evening

The Mother is bringing her darkness up from the rim of the world,
Her dimness is whispering and spreading peace as its magic wings
unfold.

Night

The steps of the Christ in the night are planets and suns,
 Lighting the vast of the night.
 We establish by love the Ancient Wisdom
 That love go into the world.

Fire

Gratitude to you, Brothers of the Fire, for the service
 you are about to render us.
 To you may that service bring better and ever better
 forms of life.

Water

Thanks to you, Spirit of the Waters; for your service, thanks.
 For your ministrations to our mortal selves, deep gratitude.

Nature Spirits

Spirits of the Nature World, we would know you.
 Come from the sod and the air and the trees,
 Come and blow round our hearts,
 And we will tread softly;
 Not as the destroyer goes,
 But as the lover who would find friends.

—Ossian.

Halcyon, Calif.

PERTINENT PARAGRAPHS

It Must Be a matter of satisfaction, if not of chagrin, to Spiritualists that their phenomena have come to have a place in material science. True, not much of a place as yet, but after many decades of investigation by several prominent scientists, some of the investigation being carried on under the most careful and rigorous tests known to material science, certain bodies of these phenomena have stood the tests, and a French scientist, Dr. Charles Richert, has grouped this body of attested phenomena together as a base for a science which he calls Metapsychics.

But the Significant Part of this is the indirect evidence afforded by the scientists in support of the theosophical contention that

the vast body of these phenomena is engineered by elementaries, and that there is grave peril to mind, soul and body for those who dabble with Ouija boards, automatic writing, circles and seances.

To quote from Dr. Richet's book, "Thirty Years of Psychical Research," pg. 454 et seq. "In metapsychic experiments the possibility of fraud must never be lost sight of. Other sciences do not suffer from this evil; they evolve peaceably, having only material difficulties to face, whereas scientists who experiment with mediums are always liable to be basely deceived."

And This Proneness to fraud is not confined to the cheaper class of mediums. "Along with fraudulent mediums having an outfit prepared in advance, there are true, genuine and powerful mediums who have recourse to fraud when their powers diminish or they find an experiment fail."

While the scientist can not admit the presence of elementaries or "spirits" in the production of spiritist phenomena, and rightfully as he has no means of proof, he admits—inescapably—the presence of another agency than that of the normal consciousness of the medium, and discovers that this agent is almost universally dishonest!

One Would Not Infer from this that only dishonest persons become mediums. How this dishonesty comes about we gather from the following. "In the second place, mediums are in a state of semi-consciousness which takes away much of their moral responsibility. Trance turns them into automata." The medium "is not himself; he has not that poised and quiet consciousness which can decide between right and wrong. He has forgotten who he is and what he ought to do." In this state of forgetfulness, with the doors of his natural defenses thrown open to intelligences other than himself, the erstwhile honest and sincere person becomes a tool, with results sometimes not so bad, at others utterly destructive.

Who Would Grow a thing must first dream it. Dreams are the seeds of future things. And just as seeds must slip into the earth and be hidden away in the dark, covered with the stark earth of the frosts and the homely dark earth of the rains thru long winter months, so must the dreamer go aside from the world, from all the fine foliage of worldly honors and successes, and be covered with the earth of gestation that a new tree of knowledge and service may spring into life.

—W.

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EDITORIAL MIRROR

On the 15th of November last the Temple celebrated its twenty-eighth anniversary as an organization on this outer plane under the direction of the Great White Lodge.

Twenty-eight is four times seven. Four is a square or the number of manifestation. Four cycles of seven years each will thus mark the period of the development of the Temple as an organic body on the plane of matter. In other words, a quaternary with a seven-year cycle on each line has been successfully builded.

During the next seven years, or the fifth seven, the Temple as an entity will draw into itself the forces and powers of the fifth plane, the Higher Manas, and the correlations thus established will inevitably make its work more universal than in the past. In other words, points of contacts and connections will be made with those who are prepared in all parts of the world, and with organizations working along similar spiritual lines, and with groups of people everywhere, because of the powers and forces inhering in the fifth seven-year cycle, and which is bound to function in exact correspondence throughout the Temple work generally.

From another angle we can say that, having passed a twenty-eight year cycle, and having built a very strong and enduring nucleus, the Temple will find itself ensouled more and more during the next seven years by the Kumaras, the Lords of the Flame, who are the connecting link, so to speak, between the higher mentality and the lower mentality, or between spirit and matter. Hence, during the next cycle of seven years cosmical powers and consciousness will inevitably flow in great abundance into the Temple body generally and through all Temple channels.

In order to function these great forces, the Temple and its members must strive for Yoga, which means the yoking of the higher and the lower, bringing equilibrium and even-mindedness. To accomplish this the vision universal must be attained. Personal littlenesses must be relegated to the scrap heap, and the firm desire to benefit our other selves—humanity generally—must be cultivated and held firmly in mind as the ideal to work for.

And at this particular yearly cycle, when the Christos, through the channel of the coming Avatar, draws ever closer to humanity, is the time when we should open our hearts to the forces of Infinite Love and Compassion and make our minds receptive to truth from every angle, rejecting nothing without broad and tolerant and unprejudiced examination and investigation, for every kind of truth is some angle of the Christos and may be presented in a most unexpected manner. It may have strange wrappings, may appear uncouth and decrepit, may appear at first glance unwholesome and undesirable, and it is only by looking within the package, so to speak, or removing the wrappings, that we find "the pearl of great price" and be able to touch our lips to and be refreshed by the divine elixir contained within the Cup of the Holy Grail—that cup which contains the Essence of the Christos, which Essence keeps all things in manifestation both great and small.

With interior vision and outer mental receptiveness, watch for and await that which life will bring to you, and if you are one with the Temple aura, great will be your opportunities along the line of a wider spiritual vision and the attainment of Knowledge, Wisdom, and the power of greater service.

—W. H. D.

"From out the silence came a voice,
Saying: "If God thou fearest,
Rise up and do, thy whole life through,
The duty that lies nearest.
The friendly word, the kindly deed,
Though small the act in seeming,
Shall in the end unto thy soul
Prove mightier than thy dreaming."

TEMPLE BUILDERS' LESSON NO. 200

Christmas

The word "Christmas" comes from Christ Mass, the mass held in celebration of the coming of Christ. And it is the Builders' work to help prepare the world for the next coming of Christ, by teaching the truth and opening their hearts so that they will be able to know the Christ when He comes. The only way to teach the world the truth is to **live the truth**. The reason why the churches have special services—masses as they are called in some churches—on all days of special rejoicing is to help people to think of spiritual things, instead of having their thoughts only on those things which please the lower mind.

—J. C. H.

The Christmas Spirit

The Christ Spirit is in our hearts and, like the candle flame, burns stronger and brighter as we dwell in the Christ Consciousness and realize our unity with the Divine. When we celebrate Christmas we are giving homage to our Master Jesus. We feel an urge or desire to express this feeling of love and thankfulness by giving presents to one another. It is lovely to get, but far greater to give. The Christ gave His all to his dear brothers and sisters, that they might be helped along the Path. So I would define the Christmas spirit as a feeling of love and brotherhood, the desire to give and to help others—give all we have and more.

—H. T.

What is True Humility?

True humility is the power of knowing that, while we have the power of God, for we are one with God, we are nothing without God. It is that knowing that all, the greatest, the least, the wisest, the most ignorant are alike one with God, and therefore one with us. It is that quality which enables us to render perfect service to all and exact justice to all. It is the attainment of true humility which enables us to drop our ridiculous bigotry and stand erect, women and men, willing to serve. And by that willingness to serve, we are freed from the bondage of servitude.

—V. M.

Faith

Faith is one of the most important factors in our lives. Without Faith we could accomplish nothing. Nothing is impossible to one who has Faith. Jesus said, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, 'Remove hence to yonder place', and it shall remove, and nothing shall be impossible unto you". The wonderful inventions of the present are proof of man's faith in God and in himself. It would not be possible to bring into manifestation all the good our hearts desire for humanity without Faith. Faith enables us to see only the good in others. It makes us realize the good in all there really is, but that which seems evil is only a mistaken way of doing things. Faith gives peace. All fear and worry and anxiety pass away. True Faith is the steadfast, determined belief in God, the good, the deathless, the All-in-All.

—V. T.

True Indifference

Master said that true indifference meant "peace with one's own soul". We can never be at peace with our own souls while we keep strong desires in our hearts, even if we do not yield to those desires. We must transmute all lower desire into higher and not even be attached to realizing the higher. Always we must say, even of our highest desires and hopes: "Father, if it be according to Thy will".

—J. H.

How do You Explain the Triple Key?

The Triple Key is the great triangular key which unlocks the door of life. It is the triple evolution of the physical, astral, and soul, going on at the same time on separate planes, yet if correlated they are one.

—N. M.

WHERE LOVE IS

Love's in the high-road,
 Love's in the by-road,
 Love's in the meadow and
 Love's in the Mart!
 And down every by-way
 Where I've taken my way,
 I've met Love a-smiling, for
 Love's in my heart.

—Dana Burnet.

BOOK REVIEWS

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

SCIENCE AND ULTIMATE TRUTH, Fison Memorial Lecture, 1926, by the very Rev. W. R. Inge, C. V. O., D. D., Dean of St. Paul's London, published by Longmans, Green & Co., 55 Fifth Ave., New York. Price, boards, 65c.

It is an encouraging fact to know that a scholar of Dean Inge's standing addressed the authorities of a great medical school like Guy's Hospital, London. The invitation was extended to the great Paltonist, whose duties, he modestly states, have called him chiefly to the study of classical scholarship, theology, and philosophy, to give the Fison Memorial Lecture for 1926.

Science, like any other quest of truth, needs an open mind, and we surely have this well met by the Dean in his lecture. It is chiefly on the fundamental verities, and is a masterpiece—a classic. A point we happily note is the expressed need that truth must be welcomed from above as well as below, from within as well as without; or as the Dean lucidly states, "There are three paths up the hill of the Lord, which, we may suppose, meet and unite near the top, and the path of science is one of them. It also follows, I think, that as a saint may be a very holy man without knowing much of science or art, and a poet or artist may be satisfied with his own inspiration, so the man of science may specialize, without fearing that he is losing the pearl of great price while pursuing lesser ends. Any worthy object of study, pursued disinterestedly, has a universal value, and does not permit its votary to be very seriously narrowed by his zeal—though of course the saint, the poet, and the man of science may all cut a poor figure in keeping their households in order and managing their investments. But the scientist should not try to build a philosophical system on his abstract field of knowledge".

We happily recommend this essay to our readers.

NARADA SUTRA, an Inquiry into Love. Translated from the Sanscrit, with an independent commentary by E. T. Sturdy (third edition, pp 64). Published by John M. Watkins, 21 Cecil Court, London. Price 2 shillings, cloth, or 60 cents.

Mr. Sturdy has dedicated this pocket edition of the wisdom of Narada to the late Swami Vivekanada, under whom he studied when the author made a pilgrimage to the humble abode of Sri Ramakrishna and his immediate followers. The reviewer recalls, when on a similar mission to the same monastery, how deeply the hindus love the aphorisms of Narada, and especially the group of brothers associated with Vivekanada.

It has been said that Narada has done for Bakti-Yoga what Patanjali has done for Raj-Yoga. The aim of Bakti-Yog is unconditional surrender, giving everything and seeking nothing. "Love is greater than work, knowledge, or Yoga, because it is its own end." We cannot add anything to this profound knowledge, for it is true for all time.

No student of Wisdom, whatever his school, can afford to be without this priceless gem, no more than he could dispense with his "Bhavagad Gita". The book can be carried around in one's pocket, ready for any moment when desiring meditation.

Mr. Sturdy's mosaic from India's beautiful store of literary gems is beyond praise. He has done his work faithfully, and we are glad to see it has reached the third edition.

ANNUAL REPORT OF THE SMITHSONIAN INSTITUTE FOR 1924, Washington, D. C., U. S. A. Price \$1.75, cloth.

A report of this nature needs to cover a number of articles of general interest and rather a wide miscellany. There are a number of articles, though, which students of *The Temple Artisan* will find worthy of special interest, like Casanowicz's "Shamanism in the Natives of Siberia", Rutherford's "Electrical Structure of Matter", Milliken's "Present Conception of an Atom", and M. T. Termier's "The Drift of the Continents" (Atlantis?). We see articles on orchids, 15,000 species estimated, with 26 plates, truly an excellent paper, by Paul C. Standley.

The present report covers 535 pages, excellently indexed, and hundreds of fine photos. These reports are invaluable to the general reader who wishes to keep abreast with the scientific thought of the day. The price is very moderate for such a work.

THE HIDDEN SPLENDOR, by A. Scrivener, London. Rider & Company, publishers, Paternoster House, London. Price 7 shillings 6 pence, (\$2.00). 284 pages, fine cloth.

It is a pleasure to review this suggestive light narrative, for it brings us a little nearer to the concept of life in relation to Reality. Under a pardonable guise of artlessness, or "just for fun", as the author suggests, we have in "The Hidden Splendour" a book full of the joy of nature. The characters are a happy group consciously striving to express Reality—impressive and rich in suggestion, though. We find ourselves reading the book with a stronger desire to go on and on in the supreme quest of the soul. To review such a book, we repeat, is a delight, and one feels like quoting much of it. We will quote a short paragraph on page 269:

"That's just my point. It's our inner, or spiritual life, which, even now, is the vital part of us; and then we remember that Christ said that we are wholly of the nature of Spirit, and so we try. . . .'" he stopped lamely. 'One can't put it into words,' he added, with a shrug. 'Oh,' he said, 'If only we could get rid of the idea of religion and replace it with an awareness of a living force at our door—in our hands; a force to explore—to prove; a force which necessarily brings with it all the things we seek, such as health and satisfaction, but which we feel bound to explore for its own sake simply because it draws us—because in itself it is so incredibly attractive. Spirit—the Supreme Artist!'"

A splendid study to begin the new year.

IN JACOB BEHMEN'S SCHOOL, by Harold W. Shephard, M. A., J. M. Dent & Sons, Ltd., Publishers, London and Toronto. Pp 90. Price \$1.00, cloth.

In the preface to this impressive book we read: "Friends have found the earlier chapters of this book difficult, partly, I think, because Jacob Behmen was a mystic; things were to him which are unknown to us." "The book begins with that sense of estrangement that this world is not heaven; and if not, what is it?"

Students of the Higher Life have often used Behmen's work in refuting the material concepts of scientists, who look only on the external for the cause and the evolution of being. It is a rich little book, in that it gives supremacy to inward and spiritual things in the form of a well narrated narrative, a method which, in this case, makes easy reading, for one attains an understanding better of such deeper philosophy and mysticism.

Behmen's works should be spread broadcast in this new day, for such books help to redeem this world in its quest of the soul.

—C. T.

The Temple

To Those Who Seek Illumination:

1.—Has a consciousness of the Avataric Forces working in the affairs of men and nations dawned upon you? If so, can you perceive the necessity of combining the known principles of Science, Religion and Sociology for the establishment of righteous laws, thus helping to bring about an Era of Justice which offers equal opportunities to all who truly serve their fellow men?

2.—Are you open to consideration of, and conviction concerning, the unalterable Law of Cause and Effect?

3.—Have the fierce struggles between the spiritual and material—the seeming injustices and inequalities of life—roused within you a longing for conditions that reflect the beauty of spiritual truths in material forms that truly embody them?

4.—Can you perceive that only by a return to a greater simplicity of life is it possible to weed out the fungus of false and fleeting ambition, and plant the seed of a great and wise purpose, to serve in all loyalty and love, the whole human race?

5.—Can you accept the fact that the Omnipotent, Omnipresent God-head can and does communicate consciously, by means of perfected men or Masters, with human beings who have correlated the higher with the lower self, when some great spiritual or national purpose is to be served, and that you, as a component part of that God-head, are capable of evolving and correlating such senses or qualities in yourself by rightly directed effort, thereby becoming a link between the spiritual and the physical Man?

6.—Are you great enough, spiritually, to extend the right hand of fellowship to every true aspirant for a better life, regardless of anything the past may have brought to such an one, understanding that the Law of Cause and Effect may place you, in the great tomorrow, in the same position your brother may have been forced into, today?

If the foregoing questions are of sufficient interest to awaken response, and you are prepared to sacrifice the time and effort required for entering into a closer relationship with those who are trying to serve their fellow men intelligently, and worthily, will you write for further information to the

The Temple of the People

HALCYON, CALIFORNIA.

Temple Correspondence Courses

By Master H.

Course 1. **THE COMING AVATAR**

Will He come in a personal form, in the hearts of the people, as a great uplifting force, on inner planes only, or will He appear before those who have eyes to see as did the Master Jesus?

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