

The Temple Artisan

JUNE-JULY, 1927.

CONTENTS

	Page
The Covenant	1
Hilarion's Shaft	1
My Cross, My Crown	1
Thy Choice	2
Concerning Temple Changes	3
From the Mountain Top	4
The Hollow Globe	7
Blavatsky Department	12
Temple Builders Lesson 203	17
The Universal Christ	18
The Spirit of Music	20
Editorial Mirror	22
The Dream Tree of the Christs	23
The Dull Gray Tree of Self	24
Mysticism of Ancient Races	24
Temple Activities and Notices	27
Book Reviews	28

Mysticism, Occultism and Ethics

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THE TEMPLE

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

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

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

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

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

The organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters re-vivified in this country a quarter of a century ago by certain chelas or disciples.

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

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

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The Temple Artisan

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No. 1, 2.

Behold, I give



unto thee a key.

THE COVENANT

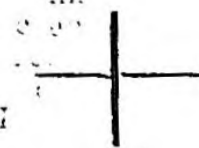
The Rock of the Temple of the Lodge shall not be divided. A Covenant have I made with my people, that it shall stand in That Day which is upon you. That Covenant shall be kept though suns rise not nor set. With mine own right arm shall I hold it, and you, that no harm shall come near to destroy or disturb you. With the Lodge Life Blood are you welded to me. What matters if storms rage around and about you. Darkest night but brings me the closer, an Ark and a Haven of Refuge to be for you. Fear not, but Know I am with you. My love encircleth you always.

January 23, 1927.

—HILARION.

HILARION'S SHAFT

Poised in air, secured in space, cut withal in hieroglyphs. Unfolding scrolls, deep hierarchal markings, ancient lineal myths. Royal dignities, mystic enfigurements engraved all upon. Strength, mighty strength; power, wisdom. Poise, age, it is. And to those who see and hear it says "Be One With Me", BE ME, and I WILL Stand Among You.



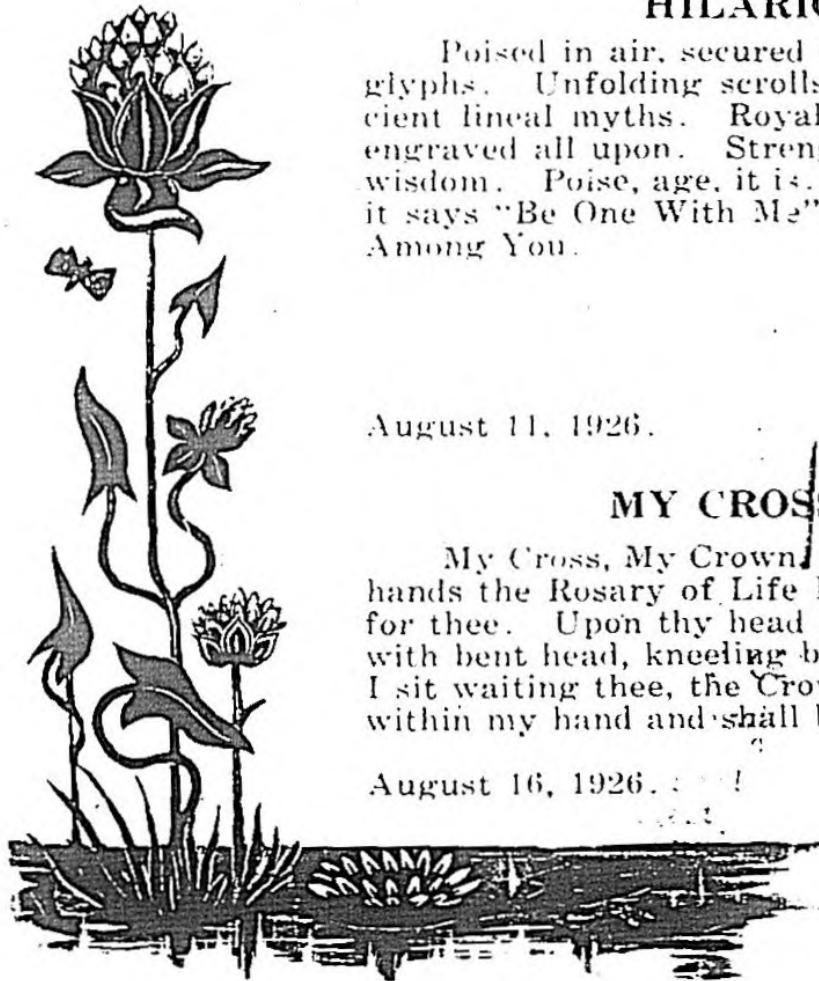
August 11, 1926.

MY CROSS, MY CROWN

My Cross, My Crown, I share with thee. Within clasped hands the Rosary of Life I keep. The Cross I hold secure for thee. Upon thy head is placed the crown. As thou with bent head, kneeling bringest the Crown to me where I sit waiting thee, the Crown on thee shall touch the Cross within my hand and shall be made One in Me.

—HILARION.

August 16, 1926.



THY CHOICE

Temple Teachings.

Open Series No. 217.

Choose ye This Day whom ye will serve, the Powers of Light and Righteousness and the Hosts who protect and sustain them in Unified, Glorious Array, or the Shadows of Darkness and Evil and the principalities governed and controlled by them, soon to be disrupted and scattered as chaff blown by the Winds of Heaven to be gathered together again only when Time shall be NO MORE. Hear ye, believe ye, or are ye deaf, blind, dumb? Behold, The Peril of Nations now pending. Have ye mind of The Dragon, The Eagle, yea, even of Lucifer, First Born, Highest Titled out of Heaven? He it is you are facing; he and his representatives, his armies, trying to win back his High Place through your power to recognize him as he is. Will you longer make him wander with his lantern—lighted skull or will you take part in his redemption? Know ye not? Care ye not? Must I shout Orders of Battle and then wait for ears to listen? Finesse and diplomacy have passed, Ultimatums have been exchanged. Foes are in action. Must I stand by and watch you go down as braver and better than you have gone down before you because they would not heed, only to be lost in the last, final shriek of their own sudden terror, when Worlds, Races, Babes, Innocents, All the High Hopes of The Lodge might be saved by your raising high the Triple Sword of Trust, Love and Obedience, and silently holding it there in Faithfulness to Duty that leaves no time for parley, doubts or vain-glorying?

Signet of Authority in The Lodge is not wrested from Commanding Officer by those in the ranks. It is invested by the Linking of the Soul Itself, with The Lodge by Bonds of Life, and can only be released by repudiation of inner and outer responsibility by that Soul. Error of judgment, mistaken tactics, individual limitation of any character whatsoever in a Lodge Link never lost a battle for the Lodge. These can always be offset and corrected. Fidelity to The Trust is the Required Sufficient. Less is not called for from the rank. Dismay, confusion, looseness of form and Order comes from following many Masters. The Ring Pass Not is not broken from without. It Never Breaks. It enlarges its embrace according to the ability of those without to recognize its Power of Renunciation unto Fulfillment of Illumination.

Close up the ranks. Make the Battalion invincible through the forces of obedience, trust, endurance, courage.

Either I AM YOUR GUIDE, your MASTER-SERVANT, and MY LONG ESTABLISHED AGENT IS THE LINK between us to HOLD the LINE intact, or I am nothing, and he is sacrificed to no purpose.

Within clasped hands, the Cross I hold secure, where I sit waiting thee. When shalt thou bring the Crown to Me that Thou and I mayest walk together in cool pastures by still waters to partake of food and drink in sweet refreshment?

—HILARION.

March 31, 1927.

CONCERNING TEMPLE CHANGES.

Temple Teachings.

Open Series No. 218.

Many are wondering what changes are to be brought about in the Temple work and organization, apropos of recent directions regarding the same.

Any changes directed, it should be remembered, are not arbitrary, man made, but have taken place in effect on inner planes by process of months, years, and in some instances, life-times and incarnations.

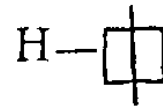
In other words, they are the result of attitude and allegiance held towards the Lodge, the Agent, and one another during a certain cycle of time. In some instances, changes or adjustments are made for the betterment of the work as such, for smoother and more efficient caring for details, development and enlarging of departments. In other instances, they are made for the purpose of giving opportunity for training of the individual for varied experience of the groups and their component parts, one with another and the head. In some places they are made for sole test of willingness to accept, obey and abide by, direction in faith, trust and knight errantry. In all cases they are made to avoid rigidity and to further the elasticity of the organization that it may widen and expand, in every respect until it embraces the entire human family.

The coil of the Serpent has encircled the Sign of the Temple, the sign of Hilarion. The Rod of Power has become one with the Line of the Diameter, the Axis upon which cyclic evolution is turning. The Square has opened until it is now identical with the Ring—the Coil which marks the Round that turns on the Rod, the Axis. The Turning or action of forces, on the Axis—the Rod of the Lodge, indicates opportunity, stepping upward throughout all nature, to all those who can sense, define and recognize the character and trend of the forces presenting. In changes made the question involved is capability for service in terms of force. Personalities

the Lodge or toward one another. It is a pure matter of service and discipline; bouyancy of spirit for the sake of growth and truth. Those now in position must hold themselves in readiness for change at any time as conditions may demand. Each and all of the number should also be in readiness to accept duty and fill office, upon call—bending ever toward centralization in all things.

Change is never made by the Lodge for mere purpose of change. Stability, endurance, fidelity are practically invaluable, but become worthless if divorced from the impulse of youth—growth. The key to all that has been given concerning this period, soon to culminate in the equinox of springtime, is enclosed in the preceding paragraph. It lies in the Law of the Precession of the Equinoxes.

You may read lightly and think even less of the words and statements made herein. A few more Moons will show you their source and import and give you greater credence.



Sunday, February 27, 1927.

FROM THE MOUNTAIN TOP

Contentment.

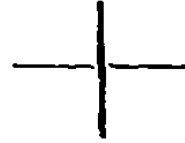
Contentment is the approval of the Gods, the mark and sign of their Presence within him who possesses it; the Torch that lights to heights of Greatness.

Self Satisfied is he who would construct his plan without recognition of divine radiance. Brief is the hour of his satisfaction. Short is his day. Night closes in, darkness encompasses him, he is seen no longer, not even to himself.

Stagnation comes alike to both if ear be not ever set to catch faintest cry of brother, if hand be not held outstretched to raise that brother out of his disress, to lift him into the light of his own inner life and consciousness. Thus only are the waters of life kept pure, running, active.

Which would ye? Contentment, inauspicious, inconspicuous, or satisfied self in accord with your own choosing and liking.

Well may you ask yourselves, Are the waters still or moving? The answer will determine your status both to yourselves and to the Lodge.



January 18, 1927.

The Waters of Blessing.

Mark thy Path with light, with flowers, with song birds and grasses green, cool springs, and trees soft shaded. The light shall shine as thou obeyest the Call of thine inmost self in all things. The harder it be for thee to set thy feet, the more beautiful shall be the flowers that shall spring into bloom when thou hast passed. The purer thy thoughts, the deeper thy love, the truer thy deeds, the clearer, the higher, the sweeter shall be the song heard by those thou passest. Higher than thou knowest shall the song ascend; more than thou knowest shall be listening. And if thou, thyself, listenest well, answering song shall thine own ears hear that shall make thine heart rejoice, thy steps lighten. The comfort, forgiveness, refreshment, protection, thou givest unto another, shalt thou find waiting thee at thy journey's end, in measure well proportioned, and attending thee also on thy way—if thou wilt but see and accept.

Take heart, be strong, be glad! The horn of the orchestra of life sounds this note to thee and pours out upon thee soothing dews of joyous contentment, the waters of blessing and happiness. Harken to the strain.



March 6, 1927.

Message of the Stars

We stand at the threshold of an epoch that must be read as momentous. We are aw whirl upon the rim of overlapping arcs in the spiral of destiny, "still ending and beginning still." We are caught up-

in whorls of circumstance that hurl us, mute and wondering, into the lap of a new day. Not into the full flare of radiant noontide, but unto the tremulous hush of the Day Star's foreshadowing.

Between the dark and the daylight the heavens above, the earth beneath and the waters under the earth seem to conspire to give poignant significance to the oncoming era. Earth, air, fire and water combined with a subtler element, quintessence of them all, unite to yield up riches that shall add liberally to the sum of human welfare—wealth, ease, understanding, knowledge, achievement—material opulence as well as that immaterial substance of the ethers ensheathing sublimer gifts from arcane coffers disclosed to man through cosmic intervention.

Not entirely by his own putterings and fumblings has man transcended his old-time ingenuity and wrested from the ethers their canny secrets—electricity, radioactivity, wireless and other vibrations of light and sound waves—no mere windfalls are these but reactions to higher levels of consciousness bestirred by agencies he is wont to scoff at. Sordid or subtle they are responses to the stimuli of those meta—chemists in nature's laboratory the Regents of the stars and planets, who watch over the destinies of man as promulgators of primordial decree, enunciators of universal laws, administrators of the estate of eternal progress.

To the occultist these Entities are as celestial Captains of Industry, prodders wielding provocative or disciplinary goads on the onward march of the human soul, their slogan: Evolution or Revolution. They erect their maps upon the planesphere of the firmament that their wards may not be doomed to grope their way, to navigate the turbid seas of life uncharted and uncompassed.

As is the Day Star to the vitalizing, quickening, sustaining processes of physical life, as is the Night Star to the recurrent ebb and flow of terrestrial tides, times and seasons, so officiate the stars, the planets, in the beginnings and begettings, the fluxes, reflexes, adjustments, equations and the ultimate apotheosis of mortal existence, vivifying, regulating, inspiring, illuminating.

As batteries of living forces, according to their ordained office they vibrate aerial wires, traversing the ethers under knowable and known rhythms of law and order, reaching the sensitive organism of man in synchronized centers, playing upon the responsive keyboard of his nature—physical, psychic, mental and spiritual. Not in arbitrary "control" or in fateful finality, but in incitements, stimulus, illumination, inspiration, if he be sufficiently alert and responsive to the magic touch. The more consciously alive, the more attuned to high manipulation, the finer will be the harmonies, the closer the concordances in the symphony of life. The music of the spheres is more than a figure of speech.

As is the Pole Star to the mariner so is the birth star (horoscope) to the individual: guideposts on the pathways of experience,

traffic signals—Ready, Go, Stop—at the crossroads of opportunity, avenues of unfoldment in the mystical sense.

Considering the stars (planets and constellations) as batteries of astral energies, aggregations of superphysical principles and powers, under the direction of superhuman intelligences, and knowing from age-old observation and study of natural phenomena that each heavenly orb functions a particular principle, energy, quality, attribute, in processes coordinated in the constitutions of man and nature as sublunary receiving stations, it is possible from these corollaries to forecast their probable reactions in human and mundane affairs.

New York City.

—Genevieve Kemble.

THE HOLLOW GLOBE

(From the pen of H. P. Blavatsky, published many years ago.)

I.

Leaving aside the question of the supposed origin of this book as a spirit communication (the "Spirit" may have been an "adept"), its central idea is that this globe of ours is constructed in the form of a hollow sphere, with a shell some thirty to forty miles in thickness, and that the interior surface, which is a beautiful world, in a more highly developed condition than the exterior, is accessible by a circuitous and spirally formed aperture, that may be found in the unexplored open Polar sea, and this opening affords easy navigation by a broad and deep channel leading from one surface to the other, and that the largest ships or steamers may sail or steam either way, with as much facility as they can pass through any other winding or somewhat crooked channel.

As the author has not himself seen the interior of this inner world, but depends in giving his details about the same on clairvoyant examinations, and as no Polar expedition has yet reached the pole, although some expeditions came very near to it, and there being apparently nothing to prevent them from reaching it, unless indeed it may have been the exercise of some occult power—the author of course cannot positively prove that the globe is hollow and inhabited, but he does this negatively by proving that it cannot be otherwise.

He first shows that every noted event in history has occurred in exact order, and in its proper time and place, in regular succes-

sion; so that it could not have possibly occurred sooner, nor longer delayed. Each event took place in exact accordance with man's condition at the period of its occurrence. Gunpowder, steamships, printing presses, electric telegraphs, were inventions born of the time when necessity called them into existence. When Catholic supremacy and intolerance overran all Western Europe, an obscure young sailor was deeply impressed with an idea that finally resulted in the discovery of what was termed a new world, new western countries became settled in proportion as old eastern countries became overpopulated, the ever surging tide of emigration has steadily rolled on in its onward course from Central Asia through the continent of Europe, then across the Atlantic to the eastern shores of America, through the wilderness and across the desert plains and precipitous mountain ranges, until it finds itself opposed by the broad waters of the Pacific Ocean, with a densely populated country on the other side.

Emigration, like revolutions, never moves backward if it can no more reach forward to the West; it must spread to the North and South. The coming emigration to the North has already been foreshadowed by the purchase of the Russian possessions in North America by the United States. Alaska seems to be the future half-way station between America and the North pole, where the extensive steamship lines, which at no remote period will be established, will take in their supplies of coal. At the present rate of increase, in less than a hundred years from now, America will have a population of more than 400 millions and a new territory must be found to accommodate them. Such a territory will be found by following the warm Kuro Siva current of the Pacific ocean through Behring's Strait into the open Polar sea.

Having once penetrated the frigid belt, we find there an ocean of some 1,200 miles in diameter, with a temperate climate. Man seems to be irresistibly attracted to it, for in spite of all the failures, caused mostly by serious blunders of scientific men, Polar expeditions will be continued, until we finally shall succeed in entering the charmed circle, which is bordered by a frozen zone of some ten degrees latitude, generally ranging from 70 to 80 degrees. Within this circle the climate cannot be dependent for its temperature to any considerable extent upon those causes that regulate the changes of the season south of the glacial belt, by which it is surrounded. For if dependent upon such, it would forever remain locked in the frozen embrace of the vast fields of ice, that would accumulate from year to year and from age to age. Those great formations would have naturally encroached upon the temperate latitudes, thus extending their area and depth, until all the waters upon the face of the earth would have been attracted thither to swell the increasing glaciers of the Arctic regions, and all the solar and other influences operating in the temperate zones could not have prevented the catas-

trophe, had not the great presiding mind ordered it differently, by arranging this globe so that a temperate clime might also exist at this polar extreme. This makes the open Polar Sea a necessity, and it seems rather strange that navigators have never entered the same. Some of them declare that there was nothing in view to hinder, for, as far as their eyes or glasses would reach toward the North, all was open; no impediments in the way; but they did not go on. Some inexplicable reason prevented those parties from pursuing where the road lay open before them, and has prevented their successors from finding any open pathway, and the great geographical enigma of our globe still remains unsolved, waiting for a Columbus to solve it.

Captain Parry in 1810 saw no visible signs of ice in the very highest latitude he reached; Wrangle in 1820, far to the north and east of Behring's Straits, saw no appearance of ice, but for some strange reasons these navigators did not prosecute their explorations. Whalers and others insist on having seen the open Polar Sea, and the Kuro Siva and Gulf stream are positive proofs of its existence. Its temperate climate may be attributed to the longitudinal electro-magnetic currents, converging into a common focus at or near the pole and there entering the shell. These converging activities, passing through water or the more solid earth to the interior surface, must necessarily produce considerable heat, doubtless sufficient to prevent the freezing of the waters of the entire polar circle.

The defenders of the igneous theory of the interior of the earth describe the same as an immense bombshell, filled brimful with intensely molten lava, surrounded by a crust from twenty-five to sixty miles in thickness. In support of their views they tell us of the increasing temperature as we go downwards into the earth, the igneous formation of granite, the supposed action of hot water upon the lower sedimentary rocks, the large extent of territory affected by earthquakes, the vast amount of lava thrown from volcanoes, and the continuous activity of the same.

The prominent argument for the existence of this scientific hell has been the increase of temperature as we penetrate the earth, generally about one degree in fifty or sixty feet; but it has been found that in deep soundings of the ocean the water was colder as they approached the sea bottom. The ocean has given us access to a point 37,000 feet nearer this terrible imaginary furnace; but that tremendous depth failed to present any indications of increasing temperature. Lately an artesian well was sunk in the city of St. Louis, Missouri, to the depth of 3,843 $\frac{1}{2}$ feet, and by doing so the question of increasing temperature has been settled forever. It not only did not support the theory of internal heat, but proved exactly the opposite, and established the theory of internal cold. Instead of placing below our feet the most active and dangerous ma-

materials, that would be constantly making disturbance, the controlling intelligence has placed there the most inactive, that would lie still. It was found that at the boring of that well the heat increased until they had measured 3,209 feet, where the temperature was 107 degrees F. It then began to sink, and at 3,817 feet it showed a temperature of 106 degrees—and at 3,827 feet the thermometer fell to 105 degrees. At this rate we would arrive at a depth of about nine miles, a temperature somewhat below zero, and doubtless still farther below we should find the foundations of this globe in that frozen negative condition that will induce them to lie still until all the great predestined changes can take place upon and near the surface, that have been provided for in the vast programme of the world's past and future history.

If we construct a sphere of eighty inches in diameter, instead of 8,000 miles, with a shell of four-tenths of an inch in thickness, we would have the relative proportions of the earth's interior and its crust as given by our fire philosophers. We may now place within the interior liquid fire at 7,000 degrees—which, says Prof. Hitchcock, is sufficient to melt all the materials of the rocks; and no intelligent person could be found who would not arrive at a conclusion that the shell itself would soon become a liquid mass, as its entire contents are only one thirty-fifth part of the fire within.

It is difficult to conceive of an idea more repugnant to our natures, or one more horrible to contemplate, than that the vast interior of our globe, which might easily have been fitted up so grandly and beautifully, and subserve the glorious purpose of producing and sustaining human intelligence, should have been so miserably ruined by being filled brimming full of incandescent lava.

We pass for the present to a consideration of the supposed igneous formation of the granite rocks, and come to that period where it is said that in consequence of great internal heat the earth's surface produces a wonderful prolific growth of vegetation of gigantic proportions, such as enormous tree ferns, calamites, sigillaria, and numerous varieties that have left their fossil remains on top of the Devonian and immediately below the coal formation. It appears that this immense flora was found upon the top of a very extensive formation, which is still above another of fossiliferous rocks that had been the residence of organic living beings for untold ages before this growth existed. Now the difficulty seems to be, not to produce the extensive growth of vegetation, but to obtain the amount of heat from the internal source that would transform these forests into bituminous and anthracite coal and still permit the existence of vegetable and animal life to continue. A heat, sufficient to produce even charcoal, would not be considered conducive to healthy growth of such life, and it is evident that many ages previous to the coal period these forms of life existed and flourished, as all the paleozoic rocks testify. After the crust has so cooled down

as to produce vegetable and animal life, it would be impossible many ages afterwards to get up a heat that would make the world a universal coalpit. The causes of the great coal fields that now supply our manufactories, steam engines and dwellings with fuel, must be looked for in some other direction, which the author explains, but which space does not permit us to examine.

Volcanoes are supposed to be ventholes of chimneys that reach from the surface to the great fire within, contrived for the purpose of safety valves that may permit any surplus gases or dangerous elements to escape. No one will deny that a globe of molten lava, that has an area of nearly 200,000,000 square miles, and a heat of over 7,000 degrees F.—and only enclosed by a frail crust of forty miles in depth, would require at least all the open chimneys that are known to exist in the shape of active volcanoes upon the globe. But these active volcanoes are neither numerous nor regularly distributed, and the disturbed and explosive elements might some day be found unwilling to go very far out of the way to accommodate any portion of the outside world. A certain able but eccentric geologist tells us that a large portion of the active volcanoes have been extinguished by the sea running into the crater and extinguishing the fire, and, to show that he is serious, he intimates that there are men in New England, who, for a suitable compensation, would undertake to construct a subterranean tunnel from the Mediterranean to Mount Vesuvius, to let in a stream of water of sufficient magnitude to quench that infernal monster. He thus resembles the incompetent engineer, sitting on the safety valve of his engine, to increase the pressure of steam, and if the igneous theory is correct, we may expect to see our globe torn to pieces at any time by some blundering scientist. But fortunately we are not in such a precarious situation. There are other and better reasons to explain the causes of the existence of volcanoes and earthquakes. We are told that volcanoes belch forth volumes of dense smoke with lurid flames and ashes in enormous quantities, cinders scoria and mud, steam, sand, lapilly, rocks of various dimensions, and lava; and it is somewhat remarkable that the lava is not very thoroughly melted. These materials must have come from reservoirs where they severally had an existence; they could not have been brought from any place where they did not exist, and we often see that when such reservoirs have become exhausted, the mountain is swallowed up in the vacancy thus produced. Moreover, many of the substances thrown out are combustibles. Why have they not been consumed at a heat that may be 10,000 degrees? Smoke and cinders are the result of the combustion of organic substances, and certainly no organic substance can have existed at a temperature that will melt granite rock. These substances must have been the results of evolution after granite was formed. Neither could there be any water or mud. The force which throws out rocks at the distance of 6,000 feet above the summit of

Cotapaxi, which is nearly 18,000 feet high must necessarily be backed by something more permanent than a liquid globe of molten granite, as the explosive force in a volcano must act in the same manner as it does in a gun; it must have a solid resisting basis to receive the recoil. It is therefore clear that the origin of volcanoes must be looked for amongst the great fires that are kindled in cavities in the interior of the earth's crust, and such cavities have been discovered. But these cavities have a solid bottom, and far below them is the region of undisturbed repose. The causes of volcanoes can be found in the oil-bearing rocks, which, according to Prof. Denton, are of great thickness and vast extent, and some of the petroleum shales are so rich that sixty gallons of oil may be distilled from a single ton.

(Continued in next number.)

BLAVATSKY DEPARTMENT

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

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

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

Question:—Was H. P. Blavatsky the author of "The Voice of the Silence", or was she merely the transmitter or medium through which the teachings contained in that book were given?

Answer:—H. P. B. did not write "The Voice of the Silence". The teachings contained in this wonderful little book were translated by her from the Sanskrit, and are derived from "The Book of the Golden Precepts", a work which is practically a textbook among the mystic students of the East. The original "Book of the Golden Precepts" is of very ancient origin and has been used for ages as containing the fundamental teachings which must be studied by students of occultism and mysticism in Tibet and India—in fact a knowledge and understanding of these teachings is obligatory in the eastern schools of occultism. The work from which the "Voice of

the Silence" is translated is part of the same series from which the basic teachings of the "Secret Doctrine" are taken—i. e.—the "Stanzas of the Book of Dzyan."

In "The Voice of the Silence", H. P. B. has selected those of the teachings which she thought would be understandable and of value to those of the western world who are really in earnest in the pursuit of Occult Knowledge and in the study of mysticism. The book is divided into three sections, or fragments, as she terms them, viz—Fragment 1, "The Voice of the Silence", Fragment 2, "The Two Paths" and Fragment 3, "The Seven Portals", and depicts in beautiful poetic language and imagery the awakening of the inner senses and the gradual unfolding of the soul and its powers, in those who tread the Path.

In Fragment 1, "The Voice of the Silence", the student is instructed in the methods of gaining cognizance of the inner Self or Soul. He is taught to concentrate his mind upon interior things, to abstract his attention from the external Universe and the world of the senses and focus it upon the real inner world, of which the world of the senses is but an outer expression. He learns that so long as he is satisfied with the things of the flesh, can give pain—his soul is of the earth. He learns that the senses are instruments to be used with perfect control, that to become dominated by his desires is to lose contact with the soul-life, and that they must be fought with and placed under control again and again until they are perfect servants, ready to obey the will of their master. He learns that in addition to the desires there are many other pitfalls in the path of the disciple and that each step opens up new possibilities both of success and of failure. In beautiful symbolic language, he is taught that knowledge of facts or what is commonly termed learning is not necessarily soul development; that soul growth consists in the gradual opening up of one's consciousness to take in more and more of humanity and of the Universe; not only the **understanding** of things, but the taking of them in to one's sphere of life, the identifying of one's interests with the interests of others.

In what is termed the Hall of Learning, he is told that great dangers lie:—ambition, pride, a feeling of superiority and exclusiveness, complacency—all of these qualities which may result from the acquirement of learning, tend to make him self-satisfied, egotistical, and separate from the rest. The next Hall to the Hall of Learning is the Hall of Wisdom, and in this Hall, he consciously contacts the Initiate who leads him, through the Knowledge which he imparts, to his second or spiritual birth. "Seek for him who is to give thee birth, in the Hall of Wisdom, wherein all shadows are unknown, and where the light of truth shines with unfading glory." "That which is uncreate abides in thee, Disciple, as it abides in that Hall. If thou woudst reach it thou must divest thyself of thy dark garments of illusion."

The next step is from the "Hall of Wisdom" into the "Vale of Bliss", and to reach this state the disciple is instructed that he must kill out the sense of separation from his fellows. "If through the Hall of Wisdom thou wouldst reach the Vale of Bliss, disciple, close fast thy senses against the great dire heresy of Separateness, which weans thee from the rest."

"Let the fiery power retire into the inmost chamber, the Chamber of the Heart, the abode of the World's Mother". This is merely a poetic way of saying that the intellect alone will not be a safe guide, that the path of unification is through the Heart, not the Head; a gradual expansion of interests and identification of oneself with something **outside one's self**, a development of the love force. "Ere thy soul's mind can understand, the bud of personality must be crushed out, the worm of sense destroyed past resurrection." "Let thy Soul lend its ear to every cry of pain like as the lotus bares its heart to drink the morning sun." "Let each burning human tear drop on thy heart and there remain; nor ever brush it off until the pain that caused it is removed." It is shown that sympathetic suffering for the troubles of others is the seed from which will spring into existence the sacred tree of charity and love—and this is the seed also of freedom from rebirth. The successive incarnations of the soul in human form are caused by the attraction exerted on the soul by material things and just as a magnet must inevitably draw towards it the iron filings which are within its field of activity, so will the earth life attract and draw to it the soul which is still impregnated with the desires of the flesh; and this process must recur again and again until these longings and desires are washed out.

So we see that in Fragment 1, we are taught how to awaken the inner sense which will enable us to hear the voice of the silence; in other words, to register in our waking consciousness the promptings of our Higher Self, or to hear the voice of the Master in our hearts, which is the same thing.

In Fragment 2, we find the difference between the "two paths to perfection" outlined, the two paths being termed respectively "the doctrine of the eye" and the "doctrine of the heart". The student is first solemnly warned that his motives for entering the path must be pure; that he must be actuated by a sincere desire for the universal good and not a desire for personal growth, or he will surely meet with disaster. The difference between the two paths is then shown to lie in the fact that the doctrine of the eye consists in the development of the intellectual perception while the doctrine of the heart is as the term implies, the development of the heart force or compassionate nature. "Search for the Paths. But O, disciple, be of clean heart before thou startest on thy journey. Before thou takest thy first step, learn to discern the real from the false, the ever-fleeting from the everlasting. Learn above all to separate Head-learning from Soul-wisdom, the "Eye" from the "Heart doctrine". "But

even ignorance is better than Head-learning with no Soul-wisdom to guide it." Head-learning is shown to be filled with danger. It may result in praise and flattery from others, and this causes self-delusion. "Thy body is not Self. Thy self is in itself without a body, and either praise or blame affects it not." "Self-gratulation, O Disciple, is like unto a lofty tower, up which a haughty fool has climbed. Thereon he sits in prideful solitude and unperceived by any save himself."

The law, Kismet, Fate, call it what we will, moves slowly on. It takes the incidents of every day life, grinds them between the mill-stones of experience and suffering and joy and sorrow, and separates the wheat from the chaff. "True Knowledge is the flour, false learning is the husk."

The doctrine of the heart is the embodiment of the eternal, permanent and everlasting principles into everyday life, the doctrine of the eye deals with external things, details, and the relationships of one thing to another.

At this point warning is given against the dangers of withdrawing from the world of action. "Shalt thou abstain from action? Not so shall gain thy soul her freedom. To reach Nirvana one must reach Self-Knowledge, and Self-Knowledge is of loving deeds the child." "Sow kindly acts and thou shalt reap their fruition, Inaction in a deed of mercy becomes an action in a deadly sin". Great emphasis is laid on the thought that to tread the Path of the Heart Doctrine one must live in the world and take part in its activities; not withdraw from it and endeavor to abstract oneself from everyday affairs; as is taught by some schools of occultism. "Believe thou not that sitting in dark forests, in proud seclusion and apart from men; believe thou not that life on roots and plants,—believe thou not, O Devotee, that this will lead thee to the goal of final liberation". "To live to benefit mankind is the first step. To practice the six glorious virtues is the second."

In Fragment III, "The Seven Portals," the experiences of the Disciple who treads the Path of the Heart Doctrine are definitely taken up and he is warned that though his Teacher stands by his side at all times, yet each step must be taken alone; in other words, it is not a matter of learning certain occult secrets but rather one of developing through one's own effort certain qualities of character which result in a definite soul growth; and these qualities can only be developed by the effort of the pilgrim, no one can do it for him.

To each of the Seven Portals, there is a golden key, and the quality represented by the key must be developed before the Portal may be passed. Of course, it is evident that these portals are the entrances into certain definite states or conditions of consciousness. The first key is "the key of charity and love immortal". This brings us en rapport with our fellows; opens our hearts to something other than personal life. The second key is the "key of

harmony in word and act", by the attainment of which we gradually free ourselves from further Karmic action. The third key is "patience sweet, that nought can ruffle!" Without infinite patience we cannot travel far. The fourth key is "indifference to pleasure and to pain." Now the disciple has released his mind from the trammels of sense-life. The fifth key is "dauntless energy to continue with the fight"; the sixth is the "condition of peace, bliss and detachment resulting from the application of the preceding five keys;" and the key to the seventh and last portal is "Compassion Absolute".

Perhaps it may be fitting here to reprint a short message from the Master Morya, which depicts in a few words the Path of the Heart Doctrine.

The Perpendicular Path of Discipleship.

Perpendicular is the Path of Discipleship to the disciple who would reach the Cap Stone of spiritual attainment. True, the outer trail winds round the mountain on incline, in and out between thick underbrush and high, to avoid the hardest steeps, the roughest climbs, and each one passing over makes it easier for the one who next shall follow. Hard and strenuous is the climb at best. Many fall exhausted on the way. The few who reach the top, for purpose whatsoever, be it for mere view, test of outer strength, knowledge of things material or scientific, are worthy of reward, and receive it in substance, in accord and on plane, in exact correspondence to the will, motive and effort put forth. Each attains his own particular degree of mastery, realizes the result of his efforts in his final step upon the mount, and in his findings as he progresses along the way. The amount of conservation, determination and unselfish purpose he acquires, determines the extent and grandeur of his illumination. To him alone, however, who takes not the outer path, however difficult, however noble, strong or true the purpose of his will, but who instead takes the perpendicular one, the inner one which follows the Plum Line of "Thy Will Be Done", which drops from point of apex to center base, which holds form and figure of the mount together, to him alone shall be given full illumination, complete outlook, synthetic realization, understanding and power over himself and the whole. For he shall have climbed not by outer trail and incline, but by the "Lo Here," the "Right There", the "Straight Ahead" of the Actual Living Command of the God Within His Own Soul. He shall have been in contact with and in response to the God within All Other Souls as well as in renunciation of all that would obstruct the consummation of final union with his own Higher Self and the particular Master directing his individual soul's evolution in the hierarchal scheme of the Universe. That command he would follow, whatsoever be the cost. To him alone

is given power to stand upon the Pinnacle of His Own Spiritual Victory, to realize Liberation through the Light of His Own Higher Principles. He alone can behold the complete view from the synthetic point of his myriad selves which have builded up the pyramid of lesser lives upon which he stands, and recognizing himself in each and all, pour forth on every side the clear white streams of healing, refreshing waters that shall give life and power of growth to all beneath who would make that climb over selfdom and reach the solitude where is found the Open Door Way to all Life, Light and Consciousness, Universal.

TEMPLE BUILDERS LESSON 203.

Friends

A Parable

The materialist thinks the things of the world to be real. He sets great store by them; he harnesses the forces of his youth and drives into trade to secure them; he wears away the strength of his prime in mad pursuit of them, and ends his life in the shuffling days of his old age sighing for them. But still he has not that which he has sought. His purse is full but his heart is empty. In the days of his pride he says, My purse shall buy all I need. See how ample it is.

But tho he have houses fire will burn them, tho he have lands drought will parch them, tho he have stocks and bonds they will be lost in rebellions, tho he have banks they will break, and tho he have the whole world he shall leave it one day and lie down all alone at the end and go away empty hearted into the beyond.

But if he have friends they will endure, for friends are born of Love in the human heart, and Love fadeth not away. Love needs not hands to hold it nor physical lips to utter it nor a brain to mold it in words; it depends not on things. Love is forever and ever, and the more it pays the more it has. He who trusts riches to buy him friends is like the man who dwelt in a large house. He said, "I will lock my house securely, for I have much wealth that bringeth friends".

So he locked his doors and fastened his windows; and a man of riches went by and envied him. But that night a thief broke in and stole much of his treasure. When he discovered that much of his treasure was gone he hurried away to a locksmith and cried, "Come, put bolts on my doors and lock my windows. Fasten them

securely or I lose my friends."

So the smith did as he was told. But that night the thief came again; and the man was full of wrath in the morning when he found that much of his treasure was stolen. He sought the police Captain and said to him, "Send me officers to guard my house."

The Captain said, "I have four friends. I will send them." He put four officers at the four doors of that man's house. But they, also, were thieves; and the next morning all that he had was gone.

Then he sat down in his house alone. He pawned his clothes and his last jewels and grew hungry and desolate. At night the wind blew through his house and the doors came loose on their hinges.

A poor man passing by saw a door ajar and went in. He found the man sitting there by his fireless hearth disheartened and alone, and he said to him, "Brother, I see that you are in need. I will help you." But the man laughed him to scorn and said, "How can you bring me anything? Are not you, too, in rags?"

But the poor man replied, "I have friends."

So he hastened to his people and said to them, "I have found a man in a large house who is suffering from want. Come, let us take him what we have."

So they gathered of their poverty such as they had, for they were poor, and went to him. But when he saw them coming he grew suspicious and said, "Why do you bring these things to me? What do you expect to get for yourselves?"

But they replied, "He who loveth all giveth all." And they put what they had brought at his feet. One put all he had which was a broken vase mended at the side.

And when that man looked in their faces and at what they had brought him he broke down and cried, "I perceive! I perceive! These are friends." —E. S.

THE UNIVERSAL CHRIST

The Universal Christ may be epitomized in the three great fundamental principles of all religions, viz.:

1st—Belief in a Supreme Being, by whatever name that Being may be called.

2nd—In the Christos, or the Christ, and

3rd—In the Great Universal Brotherhood of Man.

This is the one and only platform upon which all religions can stand in Unity, Harmony and unselfish Love.

Where is the Messiah? Lo, here! Lo, there! The Great Messiah of old said, "For many will come in my name, saying: 'I am the Christ', go ye not therefore after them—".

The true Christ is not self-advertised, "is not puffed up", in his own personal egotism, laudeth not himself—" but quietly comes among you, talks with you, heals you, and goes as quietly as he came.

In the twinkling of an eye, in a sudden blaze of glory, you recognize the true Savior. He has been growing into your hearts and lives so long, thirty years he had been growing on the Inner Planes and now suddenly, it seems, he bursts forth, and a Great Light has come to your soul, you figuratively and literally fall down and worship at His Shrine—your own Higher Self, unified with the Great Universal Highest—the True Christ is born within you, at last within your own hearts and souls and minds, the Triple Key that unlocks the door to the Great Mystery of Life is yours.—

Behold the Christ is here—born of the Great Travail of your own individual, your own collective soul, never to leave you again, as long as you are true to your own Higher Self. "Lo, I am with you always," is as true today as it was 2000 years ago—the Verity of this rest with all individually—

A Great Universal Brotherhood—

One God to Worship—

One Christ to Love—

so apparantly simple, yet so hard to attain.—

Blood shed and Wars, great rumors of wars, earthquakes, Floods, Tornadoes, hurricanes and fires, hold-ups, denials, lying and stealing—all these things bring misery, pestilence and famine—suffering and death, until the Great Day—Be With Us—in Universal Love, Life, Brotherhood, Health, Happiness and in Confidence restored.—

A Unified World, a Unified Brotherhood of Nations, one and inseparable—reasoning with each other for the greatest good of all rather than battling with each other for individual supremacy—Death of the old order of things, Death of the puffed up egotistical ego, and in its place Life and Love for all—room for all, enough for all.—

Just a short while more of turmoil and chaos and Lo! The True Christ is here—A New World, a New Life, a New Humanity—born within our own hearts, where new life and love shall reign, here, there and everywhere.—

The sudden blaze of glory, the Great Vision, the Great Awakening has burst upon all souls—and individual and collective peace should reign forevermore.—Can we not all realize it?

Can we not all rest in peace, upon this One Great Platform of Unity?

In stillness, in the Great Silence will this Triplicity of Fun-

damentals be born to our consciousness—never to die again. The Golden Age, the Thousand Years of Peace, is not a fallacy, but a great reality almost upon us.—

Let us be grateful for the Vision that we may live to see this Day through Love, through Faith, belief and Trust in the Great God over us all,—in the True Christ, in our own Higher Selves and in the Universal Love and Brotherhood of all Humanity.—

Halcyon, Calif.

—Florence Gay Currier.

THE SPIRIT OF MUSIC

I AM THE FIFTH STEP, the fifth note of the fifth octave; the fifth point of the Star of Humanity. From this I rise into the SIXTH.

I AM the Spirit of Music. In my beginnings upon the earth a string drawn taut across a wooden box touched by a human hand gave forth musical sounds—as 'Tho' Love had come to birth upon the earth.

From these beginnings, harmony and rhythm have advanced step by step uniting with dissonance until human mind and mechanism are learning to blend my length, breadth, height and depth into Love, Compassion, Devotion, Renunciation, my notes growing sweeter and dearer as I touch the souls and lives of men. Thereby softening their nature, attuning and refining their nerve energy, purifying racial blood, until today my notes are round and clear, one with the great Heart and Life of the Eternal Motherhood.

In my Spirit am I Song of the Seed.

In Mind and Hand am I that song applied in daily life, thus becoming unified and welded with my Soul.

I am the first line of Truth recognized in human thought as the straight and narrow way leading into Elysian Fields and the broad Highway of the life more abundant beautified by flowers and foliage, fruit trees and arc lights of brilliancy and magnitude, leading into a land flowing with milk and honey. In this land shall the children of men reap the fruit of their striving, rejoicing in the day of Life's fulfillment.

In the WORD, the HOLY MESSAGE, shall man find hidden the key to organize the Forces of Life into rhythmic cadences which shall beautify the world and fullness thereof.

The WORD shall organize and cause to be; first in the seed, then the root, from the root shall spring forth the harvest of a New Dispensation.

Blessed is that one who abideth in my spirit, for human mind experience shall be cut off, but my Spirit abideth forevermore as Living Creator.

So the sounding board of ages past has become the harp, the viol and the violin; the stringed instruments of many tones; the pipe organ of universal melody; the symphony of the spheres attracted and held by unity of Soul and Spirit.

From that which I was I have become the Light which evermore shall be.

My Spirit has received its metal by giving itself.

My Metal has received its spirit by USE and we are one.

Words and inspirations which come from the Mother of Night—the stilly moon which sheds its quiet beams into the Soul made by Godliness—are here recorded because of their symbolic meaning. They are nuts to crack by those interested in studying the Messenger of Peace as She appears in the fleecy robes of the Harvest Moon, the Hunters Moon, and other Moons, as her beams shine upon the upturned face of Her Love-Children.

Florida.

—Mary Dutton.

CHARITY

With the broad white wings of Charity
 Thy brother's failings cover,
 Have faith in his innate nobleness,
 As doth a patient mother.

For faith will draw into the light
 His virtues one by one,
 And they will reach their perfect height,
 When shone on by Love's sun.

—Laura Brower.

The Temple Artisan

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EDITORIAL MIRROR

By the time this June-July issue of the Temple Artisan reaches our readers, the Twenty-eighth Annual Convention will be in session or will have terminated. The Twenty-eighth Convention begins on August 7th, and will end August 15th. All signs indicate a splendid gathering of Temple Forces both in attendance of members and in the outpour of the Lodge Light. A full report of all proceedings will appear in the August-September issue of the Temple Artisan. A Family Letter will probably be sent out before that time, giving interesting items concerning the Convention.

Hiawatha Lodge which is now completed and functioning actively will play an important part in this Convention. The Saturday evening meeting on August 6th, known as "the Reception," will be held in Hiawatha Lodge. There will be the usual excellent musical numbers, probably some one act sketches and readings, followed by refreshments and perhaps some dancing. Hiawatha Lodge lends itself to all of these functions. It will also be used as an assembling place by members and visitors. This is a unique and cozy fire place and facilities and a kitchenet back of the stage for serving coffee and sandwiches.

We call our reader's attention to the Book Reviews of the present number. All of the books reviewed are worthwhile.

We are quite sure that our members will appreciate the contents of the present issue of the Temple Artisan. In addition to the inspiring Master Messages which speak for themselves, we have other interesting articles and departments. "The Hollow Globe" by H. P. B. will especially be appreciated and will be concluded in the next number.

Members and non-members alike send in scores of letters expressing the highest appreciation for the contents of the Temple Artisan, and also for the helpful and interesting items of the Family Letters. The year past has been a wonderful year of Temple work. Great Inner Forces have been poured out through the Temple Aura and channels. Volumes of inspiring teachings and messages have been sent forth through the Temple, and it has been a channel through which wave after wave of Lodge Force has passed into the Aura of Humanity, as is always the case. However, this has brought antagonism and the opposition of the adversary—those negative, selfish, and personal forces that always oppose all great impulses sent forth by the Masters of Light; or as W. Q. Judge says in one of his articles, "A great light wherever it shines in the world attracts the things and forces of darkness." These stand outside of the ring of protection ever ready to mar, steal and filch from the radiant forces within that ring of light. This has been happening during the past year as said above; but it has been a wonderful year of progress, many new members have been added to our ranks, both in this and foreign countries. Our books and literature are circulating more and more widely and reaching the ends of the earth and the hearts of the people, resulting in greatly increased correspondence and interest in the Temple work and the Halcyon Centre. Many non-members knowing of us are attracted to Halcyon and pay us a visit, and this makes good contacts, as the Temple centre is always pleased to see visitors who are sincere and have no personal axes to grind, in other words, who are truly friendly and do not attempt to tear down in order to build themselves up.

—W. H. D.

THE DREAM TREE OF THE CHRISTS

Snow white is the trunk; snow white the leaves and limbs. As light fallen snow are the blossoms gently nestling on the branches; as feathery flakes of snow are the petals dropping in soft blanket on the ground below.

Snow white also are the roots though unseen, deep covered within the earth. Surrounded by dark soil they draw life, food, moisture, sustenance, growth, Purity of Heart, Sap of the Selfless, for the Spotless Robe, the Transformed Body, the Nirmanakaya Angel, compassionate, guarding, protecting, all those worthy of its succor. It is the **Dream Tree of The Christs**, the grandest, noblest tree that lives; self-sacrificing, giving, helping, suffering mankind howsoever long it be required, howsoever great the price. A Repre-

sentative, it stands, Delegate of the Invisible Host which never cease to watch over and protect humanity as Karmic law permits.



July 1, 1927.

THE DULL GRAY TREE OF SELF

Another tree stands, dull gray trunk, dark—patches, wrapped around and about with heavy Chains of Iron, fastened to an invisible bar in the earth below. Bound and fastened tight to hold the loosened roots which show above ground and threaten the overturning of the tree. Pulled taut are the chains to hold fast the imprisoned Angel within. Twined hard they are to bruise and crush the delicate, sensitive wings, to keep them from spreading in beauteous flight, jagged limbs, few leaves, no blossoms has this tree, for as soon as bud of leaf or blossom appears, a harder pull is made from the under ground bar, another link is added to the chain, new circles are wrapt around the tree. Chains of desire, links of selfishness, rings of emotion, press down and back the Life Blooming Currents. Unstable insecure, worthless, subject to wind and storm is the tree. to be destroyed most surely at last when the shadows of Osaris falls upon it and Typhon makes desert the land.



July 1, 1927.

—The Temple of the People, Halcyon, California.

MYSTICISM OF ANCIENT RACES

II.

Trees

From all antiquity and by all nations, the tree has held a very important place in symbology. With the ancient races of the East as well as those of the West, it was symbolical of eternal life. The tree and serpent worship was closely identified by the ancients.

In the beginning of their joint existence as a glyph of Immortal Being, the Tree and Serpent were divine imagery, truly. The Tree was reversed, and its roots were generated in Heaven and grew out of the Rootless Root of All-Being. Thus, the Ashvattha Tree of Life and Being, whose destruction alone leads to immortality, is said in the Bhagavad Gita to grow with its roots above and its branches below. The roots represent the Supreme Being, or First Cause, the Logos; but one who has to go beyond those roots to unite oneself with Krishma, who, says Arjuna, is "greater than Brahman, and First Cause—the indestructible, that which is, that which is not, and what is beyond them." He only who goes beyond the roots shall never return; that is to say, shall reincarnate no more during the Age of Brahma.

The tree of the Knowledge of Good and Evil grows from the roots of the Tree of Life. To the Eastern Occultist the Tree of Knowledge, in the Paradise of man's own heart, becomes the Tree of Life Eternal, and has naught to do with man's animal senses.

The Symbol for Sacred and Secret Knowledge in antiquity was universally a Tree, by which a Scripture or a Record was also meant. Hence the word Lipik; the Writers or Scribes; the Dragons, symbols of Wisdom, who guard the "Trees of Knowledge"; the "golden" Apple-Tree of the Hesperides; the "Luxuriant Trees" of Mount Meru, guarded by Serpents. Juno's giving Jupiter, on her marriage, a "Tree with golden fruit," is another form of Eve offering Adam the apple from the Tree of Knowledge.

The symbol of the tree, standing for various initiates was almost universal, Jesus was called the "Tree of Life," as are also all the adepts of the Good Law, while those of the Left Path, are referred to as "the withering" trees. John the Baptist speaks of the "axe" which is laid to the roots of the "trees" and the king of Assyria's armies are called "trees". In India, the worship of the tree is of very ancient date, as in the Island of Ceylon and in the courtyard of every monastery a bo tree (*ficus Indicus*) is planted.

In Egypt, the tamarisk was the holy tree chosen to overshadow the supposed sepulchre of Osiris, the King of Amenti. The perseae was sacred to Athor, the regent of the West, often identified with Isis. The sycamore was consecrated to Nut, mother of Isis and Osiris, who was frequently represented in the paintings of the tombs, standing in its branches, pouring from a vase a liquid which the soul of the departed, under the form of a bird, with a human head, catches in its hand. It is the Water of Eternal Life. Trees were particularly sacred to the deities connected with Amenti.

The people of Samos, Athens, Arcadia, etc.—worshipped in sacred groves as did those of Canaan. The sacred tree was an emblem found in frequent association with the winged circle in Assyria. The Mayas believed in immortality and the ceiba tree was to produce a shade under which they would repose in the hereafter,

and through Yucatan and Central America, this tree is planted before the main entrance of most of the churches.

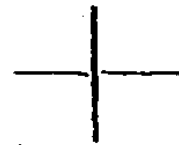
The trunk of the asvattha (the tree of Life and Being, the Rod of the Caduceus) grows from and descends at every beginning (every new Manvantara) from the two dark wings of the Swan (Hansa) of Life. The inhabitants of the Island of Delos believe the gigantic palm tree to be the favorite of Latona.

The oak tree was dedicated to Baal, the chief God of the Phoenicians and other Eastern nations. Under it the Druids performed their most sacred rites in honor of Oeseus, the supreme being. The banyan tree, so sacred with the Hindus, since Vishnu, during one of his incarnations, rested under its shade and there taught human philosophy and sciences—is called the Tree of Knowledge and the Tree of Life. According to Hesiod, the race of the Age of Bronze (third root race) issued from the "Ask" or Ash Tree. It is Yggdrasil of Norse antiquity which the Norns sprinkle daily with the waters from the fountain of Urd, that it may not wither.

The ash tree, according to the Greeks, is a celestial tree and its luxuriant boughs are the Sidereal Heaven, golden by day and studded with stars by night, under whose protecting shadow humanity lived during the Golden Age without desire as without fear. The Tzite tree was sacred to the Mexicans, from which, according to the Popol Vuh the Mexican third race, was created.

Can it be that the Occult meaning of these "trees" of various races and countries; the Norse Yggdrasil, the Hindu Ashvattha, the Gogard, the Hellenic Celestial tree, the Holy Tree of Ahura Mazda, the Tibetan Zampun, are one with the Kabalistic Sephirothic Tree of Eden? However, the fruit of these "Trees," whether "Pippala", or "Haoma", or even the more prosaic "Apple", are the "plants of life", in fact and verity.

The way to the Tree of Eternal Life, the White "Haoma", the "Gaokerena," is through one end of the Earth to the other; and "Haoma" is in Heaven as it is on Earth. But to become once more a priest of it, and a "healer," man must heal himself, for this must be done before he can heal others.



NOTE:—Many of the facts referred to in this article are quoted from the Secret Doctrine.

—The Temple of the People, Halcyon, Calif.

TEMPLE ACTIVITIES AND NOTICES

The Family Letter sent out during July gives many interesting items and news of activities occurring at the Temple Centre. The completion of Hiawatha Lodge is one of the biggest things, and in the opinion of all is one of the greatest unifying assets of the Temple Centre at Halcyon.

\$1500.00 was appropriated for the building of this edifice, exclusive of the fire place, chairs, etc. Under the efficient management of Duncan Ferguson and his faithful and devoted workers, consisting of Harry Elliott, Clarence Dennis, A. A. Klemm, the building which is 60 by 32 feet in dimensions and including a stage with foot lights, wings, curtains, etc., cost \$1499.99, in other words, one cent less than the estimated cost. This one cent surplus will be the property of Hiawatha Lodge that will be emplaced in the stones of the fire place.

Appreciation of the book, Teachings of the Temple, from Dr. R——, a graduate of the University of Pisa, Italy, a non-member, who writes us: "Last Christmas a young cousin presented me with a copy of the Teachings of the Temple"——I continue to keep in touch with modern medical theories and methods of research. From this reason while admiring the wonderful perfection and exactness of scientific research, it constantly occurs to me to long for some broad hints toward the way of reconciling the response of scientific investigation with occult laws, and their workings in all branches of nature. Now this is precisely what I find in the pages of the Teachings of the Temple. And now that I am away from town, it is my constant companion."

Five Books You Should Have:

FIRST—"The Coming Avatar," a booklet of 50 pages, should be in the possession of all who are interested in this vitally important subject. It is published by the Temple of the People, and distributed for 25 cents per copy.

SECOND—"Teachings of the Temple," 700 pages, clothbound, stamped in gold. Instructions on problems relating to the myste-

ries of life and death; helpful and uplifting. Price \$3.00 postpaid. SPECIAL OFFER—Twelve issues of the "Temple Artisan" and one copy of "Teachings of the Temple" for \$4.00.

THIRD—"FROM THE MOUNTAIN TOP", a Bible of Light, consisting of high messages from the Masters of Wisdom, 278 pages, bound in blue, gold stamped. Price \$2.50, postpaid. SPECIAL OFFER—"From the Mountain Top" and 12 issues Temple Artisan for \$3.50.

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

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

The Halcyon Book Concern, Halcyon, California.

Temple members please note. In a recent communication sent to all members with a reprint of an article by B. S. entitled "God's Hospital", it was stated that the date of the passing of B. S. from this plane was July 22, 1922. The actual date was July 20, 1922.

BOOK REVIEWS

CUCHULAIN, OISIN THE HERO, A Cycle of Plays, based on Irish Mythology.—By Suseen and John Varian of Dublin, Ireland. A book of about 70 pages and full of mysticism of ancient Ireland. Some theosophists may recall that W. Q. Judge was said to be a reincarnation of Cuchulain. Bound in green cloth, price postpaid \$1.04.

REVELATIONS.—Given to the world by Antoine, the wonderful Belgian Healer.—By Prof. Albert van der Naillen, the noted authority and writer on mystical subjects, author of "In the Sanctuary", "On the Heights of the Himalaya", etc. This book "Revelations" by Prof. van der Naillen is a book of about 100 pages, paper bound, with a number of illustrations, one of Antoine himself, the other of Prof. van der Naillen, one of the first Temples of healing

built by Antoine in Belgium, another of the dwelling house in which Antoine was born. A part of the book shows the investigations of Prof. van der Naillen of Antoiné and the marvellous cures wrought by him, also giving clearly and concisely and in scientific language the spiritual and mental basis on which this philosophy of healing is built. This is a most interesting book, and should be read by everyone interested in the art of healing from the superphysical standpoint. Prof. van der Naillen's writings show that Antoine was most spiritually gifted, and a master of forces along the lines of spiritual healing, which as the book shows is simply removing an inharmonious or discordant cause in the patient and substituting a harmonious flow of pure force. Price is 75 cents, postpaid.

KEY TRUTH OF OCCULT PHILOSOPHY.—By Marc Edmund Jones. Printed by the J. F. Rowney Press, Los Angeles, Calif.

KEY TRUTH is an attractively gotten up book, both in binding and in typographical work, and contains so many important occult fundamentals that it should be in the library of every student of mysticism. The book has a very comprehensive index which makes it more useful as a work of reference. In addition to the foreword, and several interesting tables of correspondences, there are eight chapters designated, as follows: "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". Including Index, the book has about 270 pages. Price, postpaid, \$1.50. May be ordered through the Halcyon Book Concern, Halcyon, Calif.

THE VOICE OF CALLIOPE.—Also by Marc Edmund Jones. Based on a Greece Myth. Very interesting and well presented. Bound in paper and attractively printed. Price 25 cents, postpaid.

FROM LUTHER TO STEINER.—By Ernest Boldt. Published in London. A book of about 350 pages. With several illustrations. Price \$1.85, postpaid. The book is divided into three parts: Part One, entitled The Spirit of Reformation; Part Two, The Spirit of Revolution; and Part Three, The Spirit of Evolution.

THE CELESTIAL SHIP OF THE NORTH.—By Miss E. V. Straiton, of New York City. This book is in two volumes, attractively bound in black and gold, and is a work that every student of mysticism should have for study and reference. This work is fundamentally occult and in accord with scientific findings. Quoting from a prospectus on the book, we read: actuated by that inborn desire to reveal the origin of the Divine Manifestation and being inspired by deep religious conviction which is a part of her life, Miss Straiton has produced a work that will serve as a luminous guide to all seekers of truth, no matter to what creed or religion they may belong.

In her work Miss Straiton traced the origin of Divine Manifestations through the mythologies of primitive peoples, showing how the idea of the Living God grew from the dimness and shadows of ignorance into a bright cluster

of radiant Deity. Concerning this interesting work, Miss Straiton says among other things: "The subject of this book is somewhat unusual, its Beginning is with Darkness, and the Mother, dealing with Origins, Symbology and the Fixed Stars and what they have come to represent through the ages showing that the Mother mould long preceded any knowledge of an "individualized fatherhood". She was the Mother of the "Fields of Heaven", the Great Mother and one of her many names was "The Ship of the North."


As said, the work is in two volumes and elaborately illustrated. The first volume represents "The Dawn of Divine Conceptions", the second, "As it is in the Heavens, so will it be on Earth".

There are 24 chapters, and 25 illuminating illustrations, also an exhaustive glossary at the end of the book.

The price of the book is remarkably moderate, only \$6.00 for the two volumes plus 10 percent for postage.

This and all other books mentioned above may be ordered through the Halcyon Book Concern.

"It is not a question of morality, integrity, or anything else discussed at this time. It is something deeper than all these. I have told you repeatedly that without charity, understanding, sympathy, and pity for even the meanest thing that lives the disciple would bar his own path. The brotherhood of man is a fact in nature and life, and disciples of the Lodge above all things must try to manifest that brotherhood regardless of individual faults and failings."

H—

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