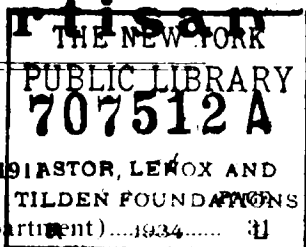


The Temple Artisan



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Mysticism, Social Science and Ethics

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THE TEMPLE

P RIMARILY, 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 the 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.

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It is a common belief that the fires on 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 become 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 reappears to claim his own, He will find a place prepared for him by those who, having heard this 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

Behold, I give

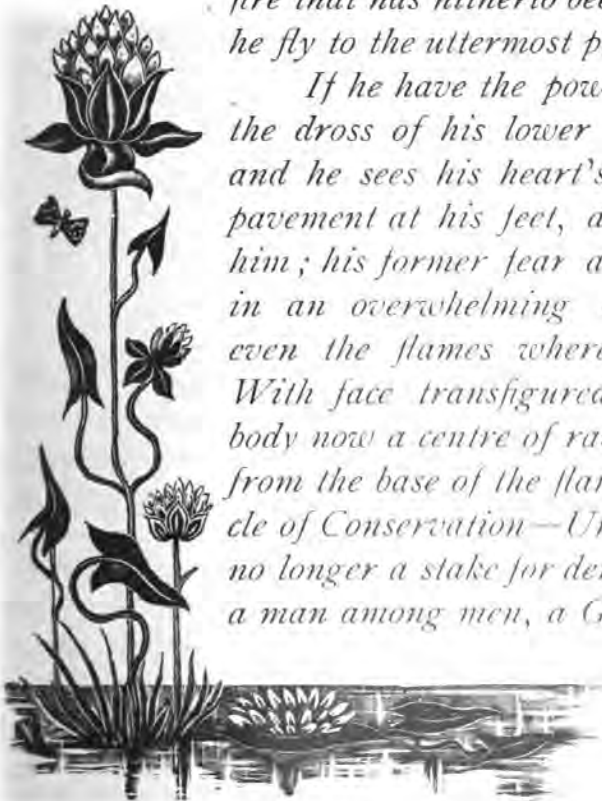


unto thee a key.

THE CENTRAL FLAME

The nearer the disciple approaches to the Central Flame of the great Initiation Chamber, the keener grows his sensitiveness to the heat of the fire, the stronger is his realization of its power over him. As the tongues of flame search out the tender places of his flesh he shrinks back in terror and fain would turn and flee from the face of the fire that has hitherto been his God, even must he fly to the uttermost parts of the universe.

If he have the power to stand still while the dross of his lower self be burned away and he sees his heart's blood splashing the pavement at his feet, all life is changed for him; his former fear and shrinking are lost in an overwhelming love which embraces even the flames whereby he has suffered. With face transfigured and his once gross body now a centre of radiating light, he steps from the base of the flame into the great Circle of Conservation—Universal Love. He is no longer a stake for demons to fight over but a man among men, a God among Gods.



MESSAGE FROM MASTER.


As the light of the sun rules the day and the light of the moon and stars rule the night, yet the light is one, so the light of the White Lodge rules its first appointed representative during its appointed season, and the same light rules its lesser representatives during their appointed seasons.

If the stars should leave their orbits and combine in space to rule the day, great would be the darkness of those stars for they would pass beyond the power and influence of the giver of their light. The light which had lighted sun, moon and stars would be darkened in such an instance and only dead worlds would float in the spacial currents; the equilibrium of all would be destroyed, the purpose of that light would be thwarted, and with the thwarting of purpose would come paralysis of effort.

Shall the moon or the satellites of the sun say to the sun, "We will have none of thee, we will shine by our own light," verily I say, no true light shall be theirs.

Foolish misguided child that you are, see'st thou not that only the pale reflected light of the moon—the psychic plane—can lighten thy path if thou art false to the sun—thy Father—and like unto a false star hast left thine appointed place, the orbit of thy motion?

When thou hast cleansed thine own heart that the light of the sun of divine love may shine clearly through its meshes, then shalt thou see clearly to cleanse thy brother's heart, and mayhap, thou wilt not then find so much of evil in thy brother's heart as now thou thinkest. What seemeth evil to thee in him, may be but the image of evil reflected upon him from thine own heart.

H—

HIS COMING.

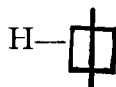
Think you that the coming of the Blessed One will bring peace to the earth? Think you your periods of labor, of struggle with limitations, of the temptations of the flesh will be lessened, and that the conditions now obtaining on the Devachanic plane will be repeated upon the material plane? If so, great will be your disappointment.

No Avatar, no great leader of His people ever came to earth with an olive branch in His hand. Invariably He comes with a sword to divide "the sheep and goats," to sunder the evils of ignorance from knowledge and truth. The olive branch materializes when the sword has done its work of separation, and the soul,

stripped clean of its hindrances, its vile imaginings, bows its head and says, "Take me, use me, trample me if need be, only cleanse me, purify me, lead me to the stream of living water that I too in turn may give life to those who follow me."

In the days to come, what you are working for now will come to you, whether it be the things of the world or the things of the spirit. Improved conditions may and will give you improved opportunities, but those particular opportunities are for the future. Your present opportunities improved or neglected will bring you peace with honor or battle with dishonor in the coming days. The same demons of avarice, of jealousy, of hatred and despair that now pursue you so viciously will await the coming of your footsteps as they pass the portal of life's fulfillment in Devachan to death in life on the physical plane.

The coming of an Avatar is always the signal for a harder fight than that which has preceded it, but, thanks be to the sacrifices He makes for you in His great renunciation, the weapons for use in that warfare are of tenfold the power and service, and *your* power and strength will be reinforced by the power and strength of His great purpose. *Your* personal responsibility for failure will not be lessened, but to that responsibility will be added the wisdom gained by association with *His* successes. The goal of your ambition may still seem far away and to have increased in power and greatness to the grandeur of a universal goal, but it will be within the reach of your vision.



THE COMING DAY.

TEMPLE TEACHINGS. OPEN SERIES NO. XCV.

In the days to come, those days toward which the eyes of the starved, world-torn soul turns in longing, the days when its long tantalized, age-long whetted appetite can no longer be controlled by some scrap of knowledge of a debatable character, the students of the then established seats of learning will find it much less difficult to make the necessary correlations between the principles of physiology and psychology, than the corresponding class of students find it at the present time. But unless said students can simultaneously develop the psychic and mental qualities, while their physical bodies are in a state of transmutation, they will be in a similar position to that of the man who desires to see the back of his head while beholding his face in a mirror and must use a second mirror. Unless the second mirror—the psychic senses—as well

as the first, is perfect, he can only obtain very unsatisfactory results, possibly something in the line of odd caricatures of either or both sides of his head, *i. e.*, mental malformations.

At the present time, a fairly good mirror—the deductions of Science—is obtainable for examination of the facial—the exterior—expressions and qualities, in the form of the action of matter on the physical plane; but the second mirror, the mirror by which the back of the head—the succeeding effects of the same action on the substance of the astral plane, so far as it is usable by the majority of students—is a very unsatisfactory reflector. The reflected images appear distorted beyond all semblance to realities, or are so coarsened or degraded in character, that they are only possible for use in the operations of the charlatan and cheat.

Exactly as it is now possible to cast reflected images of persons or material things in successive action upon a reflecting surface, so it is quite possible to cast the continuous action—the successive after effects—of the action of astral forms or objects, upon a reflecting surface of astral matter, and to do so consciously and intelligently.

The second mirror—the screen—must be of a finer quality in the latter instance; the instrument—the operator—must possess more penetrating power, more fixity of purpose, more energy, and he must be able to bridge the seeming gulf between any two states of matter, or rather he must be able to see that there is no actual gulf, and that success is dependent upon his ability to follow the interior *direct line* which leads from one state of matter into another. And the student of the before-mentioned time to come, will be able to do this. In some few instances the power is even now partially developed, and the individuals so progressed will furnish the impulse needed to greater effort. But no worse mistake can be made in this respect than that now evidenced by those who presume to say that education on material lines is unnecessary for rightly interpreting and correlating the different features of universal phenomena, and who are satisfied to rely on psychic training or upon what they believe to be spiritual leadings, for such purposes. Unfortunately for their purpose, they ignore the most vital link in our chain of reasoning, *i. e.*, the actual impossibility of the manifestation of the phenomena of any one plane or state of matter without corresponding action on its opposite plane; for instance, the natural phenomena of the spiritual and psychic planes could not be made manifest on those planes, unless there was corresponding action in the line of material phenomena, on the lowest material planes.

The law of opposites is immutable. However, it should be understood that there must be a great broadening and deepening of the present day educational methods and ideals, before the human race as a whole can accept and profit by the teachings of Esotericism.

At the terminating points of any two pictures, if the photographer be an occultist, the click of the camera which announced the fixing of one of the pictures upon the sensitive film, would be the signal for him to look *inward* and follow the interior after effects of the single motion of the thing or object so fixed on the outer plane.

These effects could only be perceived by the psychic sight at first, and by one who possessed a wider, deeper knowledge of the principles involved, than the average man, but they could be caught and fixed and reflected by the instrument I have in mind, such an instrument would manifest some of the features of clairvoyance, the psychic sense of vision.

By the use of the telescope and camera combined it is now possible to bring the stars or other heavenly bodies, located at great distances from the earth, into focus for photographing, and fair presentations of their constituent parts may be made by enlarging the pictures and casting them on screens. If you can realize that it is quite possible for an instrument to be invented which would combine the requisite qualities of the present day microscope, telescope, spectroscope and camera obscura, all of which are dependent upon the energy of light for operation, then you can perceive the possibilities before mentioned, and can reason from these premises as to the truth of previous statements regarding the necessity for education on certain lines.

Such an instrument will be perfected at the time intimated by me, and the invention will owe its perfection to the observations taken, by a limited number of disciples of the White Lodge, on the action of the energy of light on the astral planes in conjunction with observations of the same energy on the material plane.

But we have to delve deeper still to find the unifying force which will combine the outer and inner features of such an invention and make possible its materialization; namely, the intuitionally perceptive energy which now operates alone through the Pineal gland—the atrophied third eye in man, for it is only to the vision of that eye that the light to which I have referred as astral light is visible. Neither can the operation of that light be sat-

isfactorily studied on the lower phases of the astral plane, where the average psychic of the present day functions, though the results of those operations in the form of light be visible on both the astral and physical planes.

The gradual awakening of that now atrophied center of sight is taking place in the cases of those students who have come directly under the tuition of the Initiates of the White Lodge, and who are fulfilling the obligations taken to the same.

When such an instrument as I have referred to is invented and put into use by the highly trained and developed student, the effects of the secret actions of any one person or object can be made visible to another person or to the world at large if necessary.

For instance, let us take such an action as the blow of a knife by one man on another; every cell of the wounded flesh could be made perceptible, as well as the action of the blood corpuscles, the entering of any destructive microbes, the breaking down of the tissue, the fight between the elementals embodied in the red and **the white corpuscles**, and even so far inward as the mass color, the form of the entities of which those constructive and destructive elementals were individual parts.

Such an instrument would do even more than record the action of objects now alone classed as material for it would record the results of concentrated thought forces. In other words, it would record the picture made by any line of thought powerful and concentrated deeply enough to bring the thought into form as color. If accentuated by strong emotion the color would mass itself into more definite form, and be more easily caught by the instrument and subsequently reflected upon a peculiar chemical composition which, as yet has only been conceived in mind but which will be materialized before many decades pass.


By following up this line of prediction and thought, it will become evident that with the natural changes now occurring in the constituents of matter and force, many great inventions, many events hitherto believed to be possible only under the law of miracles, will become realized facts. But one thing can prevent this. If the compelling desire of the human race tend in a downward direction the achievement will be delayed for some time.

If the lessons taught by the downfall of past civilizations pass unheeded by the present civilization; if the nucleus required for bridging the gulf of antagonism between the races and peoples of the earth, cannot be formed and held intact, in order that the knowledge now being gained may be applied to the solution of

interior problems, mankind will have proved itself unready for further advance at this time, and the climb up the next spiral of progress will be all the harder.

I have only touched upon various aspects of the great possibilities indicated, in what I have now said. It would take volumes to enlarge upon these aspects to a degree that would enable the average student to thoroughly comprehend either the truths intimated or those more definitely touched upon.

Those volumes may be forthcoming if the Templars will prove themselves worthy of the confidence and trust requisite for such an important revelation, by making use of the knowledge already given, and obeying the directions and suggestions issued, by which such action on our part may be made possible.

H—

SOCIAL SCIENCE.

THE VEXED QUESTION OF THE CURRENCY.

With prices going up fast and with prospect of them going up faster, with wages going up slowly and with prospect of them going up more slowly, the question of the laborer is:

How can I get enough commodities to live on in return for a day's work?

So the country turns to the scholastic economist and the banker for an answer to its riddle and what do our friends of book and bill answer to our call?

Let us see how the recent writers in the *Cosmopolitan* present the situation to breakfasting laborer in New York and Reno, Chicago and Tucson.

Mr. Bradstreet says that prices will ultimately modify themselves.

Borden's Milk people say, reduce the middleman; bring your consumer closer to your producer.

James Wilson, Secretary of Agriculture, gives us words about farmers and retailers. The words have no meaning.

Bachelor, of the National Grange, says the trouble is with (1) gold, (2) trusts, (3) legislation in interest of labor and capital to the detriment of the farmer. Expects prices to rise still further.

Wanamaker, Tariff and trusts.

Guggenheim and J. J. Hill, the reckless extravagance of the laborer.

Lorton Horton, insufficient cereals.

Swift Packing Co., it's not the packers.

Senator Lodge, is afraid.

Now let us see what the economists say about it. All except Carver, of Harvard, give us something which does not carry us any further.

Seligman, Columbia: Gold.

Norton, Yale: Gold; remedy—free trade (which Seligman opposes), increase of bank reserve, new standard of value. (What new standard, Professor Norton?)

Johnson, New York University: Gold.

Carver, Harvard: Eliminate waste of labor, of land, of capital. Use the unemployed both at the top and at the bottom. Tax inheritances and land values, and give us the parcels post and postal savings banks. (This is a remarkable utterance; the most remarkable thing about it is that he retains his chair after such an article.)

Now come the labor men.

Mitchell, miners: says the proportion of producers is growing smaller relatively to the distributors and consumers, and that we should drive the urban population on to the land. Mitchell does not see that the distributor is a producer if he distributes useful things and that producers are also consumers. We must give Mitchell the credit for meaning that the proportion of useful producers and distributors, relative to useless consuming, non-producing owners, is growing smaller. And this is a significant and deadly truth. John Mitchell also fails to explain that hired men on farms are worse off than many citizens and that the natural tide is toward the city. Why?

The two Socialist writers, Russell and Spargo, say: Russell—overcapitalization; Spargo, exploitation. These, of course, mean the same thing, and here we are getting at the truth.

So we find, as we have so often found, that the academicians and the business interests give us only words. We were fed on such in the nineteenth century, and so we are beginning to turn in the twentieth to the cry of those who appear to offer words which have been cashed into ideas.

The bankers and the economists complain at the same time of the overproduction of gold and of the inelasticity of the currency. They say that overproduction of gold causes prices to soar. Very good; but why does it not cause wages to do so at the same speed? They say that business demands call for vastly more gold. Very good, but prices will then soar higher than ever. It is exactly the same kind of situation as when these gentlemen refer trade crises and hard times to "overproduction," when no one has any

food, clothing, shoes, fuel, housing, or money save what barely keeps them from starving. No one, that is, except the few who do not take any part in producing these things.

When crops are coming in and the farmers need paying, then the bankers demand gold. This is so because they charge interest on the use of it. When business is quiet and money cheap the bankers demand that currency be withdrawn. This is so because they want interest on what gold they have. No matter which way the wind blows it has got to blow interest into the bank vaults.

Do, then, our economists ask the real question; do our bankers answer it?

No, they do not.

What was our question? How can the worker gain commodities in return for his work?

This question the banker and the economist avoid.

Even men like Bryan become obsessed with words like monometallism and bimetalism, and when they back them with the symbolism of the Cross half the nation rises to answer to their shibboleths. But economists, politicians and their shibboleths are forgotten while our question we have always with us. It has nothing to do with gold, nothing to do with rise and fall of prices, nothing to do with elasticities, or tariffs.

What can the worker get for his work?

The laborer does not want gold, he wants food. Then how came gold into the problem? How goes it out?

In early days all kinds of things were used as mediums of exchange. Beads, shells, stones more or less precious, iron, copper, silver, gold, and finally—paper. And there is our exit for brother gold, viz., paper.

In the course of evolution gold proved itself to be the one commodity of first moment, filling all requirements for a basis of currency. It pushed itself into its present powerful position. No one put it there; neither can any individual ever throw it out. The only thing which can replace this herculean protagonist of the metals is—mind. The human race will combine, co-operate, unite, to remove the metal and substitute in its place a currency manufactured, guaranteed and redeemed by the invincible power of the nations themselves.

SIDNEY HILLYARD.

(Concluded next number)

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EDITORIAL MIRROR.

“’Tis time new hope should animate the world,
New light should dawn.”

The new “John the Baptist Movement” must externalize a long sought ideal; an ideal conceived by the wisdom of the ages.

A religious ideal, working through a true social and political science, is the only true basis for national or individual life, and the only hope for a world-weary, heartsick human race in the throes of a new birth; for all humanity is in travail.

The earnest, conscientious Christian is appalled at the seeming decrease of Christianity, but there is nothing to fear.

A greater form of Christianity is being born, and in the interval there must needs be exactly the pain, separation and lack of adjustment which now obtains.

When the original plans for the formation of the Temple of the People were given the Master said: “To those who would enter the Temple of the Mysteries as disciples I would say there are seven requisites: freedom from prejudice and all thralldom, devotion to the principles of Life, charity toward all, removal of stumbling blocks from the path of lesser disciples, earnest co-operation, burial of past mistakes.”

These are some of the stones the builders of the Temple must chisel and place in that divine structure.

If the leading pipe or line or wire which is conducting water, gas or energy is obstructed by refuse, or cut off by a malicious enemy at the point where a secondary distributing pipe, line or wire starts out, the water, steam, gas or energy is dammed up, bursts or flows out indiscriminately and wastefully until the contents of the holding reservoir are exhausted, and the whole system, which mayhap may have watered, lighted or given sustenance to a nation, is a broken, useless thing.

The correspondence between such a system of distribution on the material plane, and the Lodge, the Agent and the distributing pipe or line, the complimentary self of the agent, is exact.

The refuse forced into the distributing pipe at the point of connection with the main line, willful injury to the wire at a corresponding point of connection, breaking of the pipe or wire because of the poor material of which it was made, makes the main line useless—nay even worse than useless, for it may become merely an avenue through which the reservoir may be emptied, and incalculable harm result to all in the path of its contents.



The distributing line—the complementary self of a true Lodge Agent is the main point of attack, and if he or she be a weak-willed, vicious or selfish man or woman, one who is unable to perceive, or unwilling or unable to meet and break the forces of temptation or of willful attack, the harm that may ensue to the whole body—the system of distribution of Lodge force,—is incalculable, and the karmic results to himself or herself beyond power of description.



When a skeptic is told that his name, as a name, has anything to do with the formation of his character he is apt to smile knowingly and say: "Yes, it's worth something, if my ancestors have had much to do with it." But his ancestors have had little or nothing to do with it. Only so far in fact as the occult power behind the letters and words which go to form his *family* name has been transmitted to him, have his ancestors had the power to control the circumstances and experience which evolve personal characteristics.



Greater power is brought to bear on the forming of character by the constant repetition of the sounds of the spoken letters of his *given* name, as that name is used from his birth, than can be brought by any subsequently taken name.

The letters of words not only designate certain forms of energy, they carry that energy to the point (the person) fixed in the mind of the sender—the one who uses the name; and as every sound is produced by one degree of energy, and that particular degree is most effective in one correspondential attribute or feature, every time the name is uttered there is some change made in the arrangement of the cells of some brain center, by the action of that degree of energy which has its effect on the forming of some characteristic, feature or quality.

CHILDREN'S DEPARTMENT

Temple Builders—Lesson 74

THE HAPPY WORKERS.



"She said she couldn't go out to play
Because it was her ironing day."



Baskets red, baskets blue,
Baskets made of every hue,



“Neat must be the fingers
As we learn to sew.”

Long, long years ago many people journeyed from far and near to listen to the words of King Solomon who was known for his great wisdom.

Unto Solomon had been given the task of building the Temple of the Lord, the same as it has been given to the Builders to establish the Temple of Love and Light in the hearts of all children to-day.

One reason why it was possible for Solomon to build the Temple was because he had learned the wisdom and blessings of industry, the work of the hands, along with that of the head and the heart.

It is that wisdom of work, that Solomon had, that the Temple Builders are trying to learn, for they know that without it they can never raise the magnificent Temple of the Spirit that shall be filled with praise and thanksgiving, where their “voices shall be lifted up with trumpets and cymbals and instruments of music, praising the Lord, saying, “For He is good; for His mercy endureth forever: and the glory of the Lord shall fill the house of God!”

NOTE—The pictures above are from scenes in the Halcyon school life.

INNER LIGHT ON SACRED WRIT.

The following interesting and instructive interpretation on passages of Revelations referred to in this section will undoubtedly be appreciated by ARTISAN readers:

DEAR SIR:

Permit me to add a few remarks to the explanation regarding Revelations, Chap. I, 13, 14, 15, 16, as found in your esteemed magazine of current month.

Language in creation is form—consequently in seeing a vision we must translate the meaning of what we see.

The seven candlesticks, are the seven creative principles operating in Nature. He who is like unto the Son of Man, is one of that order to which Christ belongs namely the Order of Melchisedic. To be clothed down to the foot signifies unity of the organism, and the girdle around the breast (paps) means the law of regeneration or conservation of sex energy. White denotes purity, and fire issuing from the eyes denotes a transmuting power over everything that is gross. Feet, denote understanding, and were bright as if burning—and his voice, as many waters; it sounded as if he were speaking with the voice of the assembled multitude which he represented (Order or Association of Priests). The Seven Stars—the heads of the seven principles, or as it is explained in Rev. the Angels of the Seven Churches. The two-edged sword is the same which is in the hands of the Angel guarding the tree of life, and being a dweller of the Solar Circle his countenance shines as the sun.

AZAL—

 OCCULTISM FOR BEGINNERS.

V.

In the last lesson in the May number of the TEMPLE ARTISAN, a portion of the first sentence in the last paragraph was left out through a typographical error. Corrected the paragraph reads:

“There is but one Force, one Element from which all proceed, and to which all must return. In understanding this great law, we learn the origin and destiny of men and things, the underlying Unity of all things in essence. And this Unity gives the scientific basis of the Universal Brotherhood of all Creation.”

The study of occultism then, is the search for hidden causes that move to action in the hearts of people, worlds and things. These innermost causes *within causes* is the motive power which keeps the Great Wheel of Being and Non-Being ever revolving.

If we come to know the real self of anything, a blade of grass, a stone on the roadside, a piece of metal, the real self, or essence within the INNERMOST WITHIN of animal, man, or god, we know the Real Self of All—or Deity. In the Infinitely Great we perceive the Infinitely Small. In the smallest atom is mirrored the Infinitely Great.

In these lessons the endeavor is made to reveal the unknown by the known, the invisible by the visible on the Law of Revelation through correspondences innately arising in consciousness. Keeping our feet—understanding—on the ground therefore, we proceed.

The Sun is a Radiating Centre of Light and Life because its substance is in a state of INCANDESCENCE, which means a high rate of vibration. If we place a bar of iron in the fire, it soon becomes hot to the touch. The iron is now in a higher rate of vibration than before we put it in the fire. If we leave it in the fire long enough, the iron bar glows with a dull light, but if the fire is hot enough after a time the iron bar becomes brighter and brighter, and finally reaches a state of incandescence where it radiates light. If the heat is carried still higher, the iron would burn and liberate its essential colors or color. These colors are called, by science, the SPECTRUM of the metal. The liberation of this color spectrum, the soul of the metal, means it has reached a very high rate of vibration, a rate of motion where it is no longer able to keep a form *in manifestation* on the outer plane save in terms of light.

As with iron, so with any other metal or element. All can be reduced finally to light and color. Now, in the sun, it is known that all the metals and elements we know of on earth are present, but not as iron, lead, gold, hydrogen, oxygen, etc., but in a state of Color or Light which is the spirit of the metals or elements. In the elements in the sun, all this light and life and energy is actual. In these same elements as they exist on earth today that light and energy is latent. That light is there but *within the atoms* unable to radiate through the dense outer body or form of the metal because its vibrations have become lowered, and it is now too dense. The outer form, *as such*, must be lost to attain this high state of incandescence where the soul and spirit can radiate its light and life directly. Thus, in the case of our human forms, that light and energy is *within* us but cannot radiate until the vibrations of the outer form are raised sufficiently high, and when so raised we lose our form as we now understand it and

we do not like that, as these stagnant dense outer forms are precious to most of us. The pure incandescence of the soul, however, cannot shine through these dense veils of matter save as we refine, sublime and raise them. And this explains the difference between the Sun and the earth and other planets. And it explains the difference between a Master of Light and an ordinary human being. A Master of Light has raised his outer bodily principles to the point where the real Light within himself, which Light is his *Real Self* shines forth. And it is this Light which "lighteth every man into the world"; this Light which is the "Way, the Truth and the Life"; this Light of the Infinite Spirit of Light which is organized line by line, element by element, point by point, quality by quality, into a soul structure or form built on a Divine plan, and which soul structure thus becomes a centre of CONSCIOUS IMMORTALITY because it is built up on that inner plane where Light itself IS THE ONLY BUILDING MATERIAL. And as that Light contains within itself all colors and possible shades of color, so it can be made to express in that organized soul structure, all possible shades of forces and qualities according to the plan on which the Spiritual Will of the Inner Self has builded. Thus, as we differ in personal characteristics, so we differ in soul characteristics as each soul will manifests a glory peculiar to itself.

W. H. D.

TEMPLE HOME ASSOCIATION NOTES.

Brothers Davis and Cheatam, of Palo Alto Square, are now resident at Halcyon. They have taken out memberships in the T. H. A., have been allotted their land and will build thereon. As these brothers have been "through the mill" before coming here there is every evidence that they must become helpful factors in the work at the Centre as opportunity unfolds.

As a change has taken place in the provisional organization of the Pottery Group, until further notice any letters concerning that work directly, should be addressed to the Industrial School of Arts and Crafts, Halcyon, Cal. Plaster of paris casts have been made of many objects wrought by the artists and students of that group, and at present the clay is being manipulated preparatory to the firing of the actual objects.

The two kilns are now at Halcyon from the East and will be set up and made ready for work as soon as possible.

Sometimes through deliberate misrepresentation and sometimes through innocent misunderstanding, misstatements and ridiculous rumors get into circulation concerning the T. H. A. work at Halcyon. Members at a distance or nearby hearing any such, can easily get the truth and be set aright by frankly writing to any of the officers at the Centre. Common sense alone will resolve most of the misstatements into nothingness.

As has been recently pointed out, the T. H. A. was never in better condition for going ahead with its real work. During the past year it cleared some profit and will undoubtedly do the same the present year. It is thus on its feet and having a fund of accumulated experience and wisdom back of its management through diverse trials and experiments in co-operation, now knowing what *not* to do as well as what *to do* to find the line of least resistance.

Members have every reason for being gratified at the present condition of the work, remembering that a few years is a very short time to place a work of this magnitude. The few years that have passed since the inception of the outer work at Halcyon is hardly long enough to train a small nucleus for the real work. That nucleus is now forming at the Centre, trained workers and warriors, tried and tested in scores of battles and sacrifices. No work can be done successfully without such a trained body.

History shows that most co-operative attempts expire in the first year of effort and as the T. H. A. is now in its sixth year and, as said, in better condition than ever, financially and otherwise, all members and interested friends can surely feel good over all that has been accomplished and overcome up to the present time. The past shows that those in charge of the T. H. A. and the devoted nucleus about them are never *discouraged*, never *disheartened* by any difficulties that may loom up, but determinedly go after the difficulty and remove it, and if that cannot be done at once, with *unyielding front* simply wait for it to melt away. There can be only one result from such determined, persistent work, and sacrifices—and that is SUCCESS FOR THE WHOLE GLORIOUS PLAN ENTRUSTED TO US BY THE LODGE OF LIGHT.

W. H. D.

TEMPLE ACTIVITIES AND NOTICES.

The members at Philadelphia have reorganized their local Square under the name of Philadelphia Square and are in good form for effective meetings and work.

* * * *

A Square of fifteen members has been formed at Portland, Oregon, under the name of Laboe Square. The members of this Square are active in spreading the Temple Light and Laboe Square should become a strong Centre for the work.

* * * *

A square of devoted able students has also been organized at Portland, Maine, and under good influential auspices is in position to transmit the Temple Light and force to many hungering souls.

* * * *

Members are reminded that bound volumes of THE ARTISAN, with the exception of Volume I are obtainable through Headquarters, at \$1.50 per volume. As these volumes contain all the Open Series of Teachings up to date—they are invaluable for all Temple members to possess and study.

* * * *

Mrs. Ida J. Wilkins is visiting at Los Angeles and has given some public talks. Los Angeles Square reports good meetings and good attendance. New members are also affiliating from that city.

* * * *

For Temple Dues and Helping Hand contributions, make money orders payable to Jane W. Kent, Treasurer.

* * * *

For Membership Certificates and Investment Certificates in the Temple Home Association, and for all payments thereon, make money orders payable to the Temple Home Association.

* * * *

It is requested that in all cases of changes of address, SPECIAL NOTICE (separate) be promptly sent to the Temple Scribe, by letter or postal card. If this direction is not carefully complied with, or if such changes are mentioned in any other method of correspondence, the desired result may not be secured.

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JULY, 1910

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Mysticism, Social Science and Ethics

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THE TEMPLE

P RIMARILY, 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 the 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 on 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 become 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 reappears to claim his own, He will find a place prepared for him by those who, having heard this 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?

Address THE TEMPLE, Halcyon, California.

The Temple Artisan

Vol. XI.

JULY, 1910

No. 2

Behold, I give



unto thee a key.

CEASE, AND SING

Cease your moaning and your wailing, ye enlisted soldiers of the Army of your God. Did ever soldier win his spurs, win command of battling legions, who at sight of guns and sabers, battlefields or wounds, fell out of line or cringed in terror and despair? Beat it into dulled and sodden minds if ye needs must, that never was a just and righteous cause left undefended, nor was it lost for aye. Nay, not even if it sank from sight of man for days or years; not even if its last defender perished in the final battle fought; like a buried seed, in time, it sprang into a newer, higher life, tenfold the stronger, tenfold the surer of success for all the bloodshed, all the tears that watered its first growth.

What right have you to ride serenely on above the heads of those who fight, and never strike a blow yourself in your defense? Or that you should escape the common lot of men and soldiers fighting for a cause on which now rests the fate of nations yet unborn? Or that your limbs, the air you breathe, the flesh you bear, escape the reptile's coils and breath and fangs,—the rank abuse, the slanderous tongues, the crushing of your hearts by coward's blows? Can you not bear what weaker men have bravely borne,—the burden of their fellowmen,—and hold your heads on high, and smile and sing? Aye, SING SO LOUD AND STRONG THAT NOT A NOTE OF ALL THE DISCORD ON THE FIELD BELOW MAY STRIKE YOUR EAR?

Ah, if you can but do my bidding, then are you children of the King, soldiers of the cross of Christ—the symbol of eternal life for all the World.—Then are you on the road that leads to where the Hosts of Light now stand and beckon you, the road to Mystery.



MY BROTHER'S KEEPER.

To the Disciple of the Master Soul of the Universe:

From the moment your feet shall cross the sill of the high-barred gate which now divides the things of the spirit and the things of the flesh; from the moment when you bid adieu to the long loved, long followed friends and companions of the past, and gird yourself afresh for service, grasp firmly the handle of the staff that had well nigh fallen from your shaking hand in your hour of final testing, and for the last time wipe the cheek wet with the tears of you beloved; from that moment life has changed for you.

You have caught a glimpse of the towering pinnacles of the Temple of Life's Mysteries at the end of the path and of the tender face of the great Mother bending over its battlements, and that one glimpse is enough. From that moment your view-point of life has changed; you are no longer owner of yourself; you have no longer a right to claim for yourself the easy things, the delights, of that part of life's path you are leaving; you have only the right or renunciation, the joys of introspection and the ever-widening realization that when your task is completed; when you have reached and passed the Temple Gate, widely opened for your entrance, you will at last be closely folded in the Heart you so long have sought, the Heart of the Christ, the Heart of the Universe.

"The self of spirit and the self of matter can never meet, one must disappear as the other draws nigh."

The true and the false are diametrically opposed to each other, and all the energy of all the vast spaces of the universe cannot draw them together. Truth and falsehood cannot unite. No disciple can be true to God and false to his brother at the same time.

If you to whom I speak are indeed disciples, to you I say if your brother trusts you to his undoing, while you sleep sad will be your awakening. If so be you have failed to plant the guide posts at the points of danger on the path where lurk the treacherous, slimy demons of the underworld you have but just escaped yourselves, and who now lay in wait to trip the weary footsore comrade returning to his home, the same demons will draw you back into their toils, however far you may have traveled from them.

"If thy brother will not hear; if life with all its myriad notes of soft beguiling still urge him on to satiation, and he turn his face from thee to tread some other path, then art thou clear of blame."

"If ambition's curse and all the brood of devil's spawn which

tempt men on to hatred and revilings, now drive them on to stab their brethren to the soul, and blind the eyes of sister souls with tears of acid and of blood,—then they of all men need thy pity and compassion, and thou canst only stand with none to know the anguish of thy soul, and see them pass to other fields of life than thine, while yet the tendrils of thy heart cling close to them.”

Ah! children, could I but show you the final result of the steadfast devotion of a single soul who with full faith in the eternal all sufficing justice of Omnipotence, and who in admiration for the boundless effort, the long self-sacrifice, the sublime endurance of some other soul who stands in the breach of some wall of life, if he can stand up, alone, if need be, before the maddened crowd of selfish, crude or even weak and wavering souls who throng that wall on either side, and with all his heart can cry aloud, “I am my brother’s keeper, here stand I, ready to battle with all men for the life of my brother, ready to fight for his right to bring to a successful finish the work the Christ, in the body of the Great White Lodge, has given him to do in His name and for His cause, and naught shall stand in my way. Not even a gnat shall cross my path to reach him, or a serpent glide between my feet, mayhap to sting him until his flesh gives way, and he falls and dies, and leaves the work, to which he has been called, in chaos or undone. By his death in such wise he proves me a traitor to the cause I chose myself, the failure for which I must answer at the judgment bar of the Great White Lodge, which received my promise of protection for my brother.

The aisles of heaven echo and re-echo with the paeons of praise sung by angelic hosts, and many are the wreaths of victory which crown the brow, of such a one, for he is victor in life’s hardest lists, victor in the fight ’twixt right and wrong, the fight which demons wage for souls which stand ’twixt them and man; and never can the human race reach the height of power until many are the true brave souls who can stand the test for loyalty, bravery and endurance, when the life and honor of their fellow disciples are at stake.

The world is seething with the masses of the weak and wavering, sick of soul and body,—the panic stricken crowds that trample down each other like a drove of maddened beasts at smell of fire,—in their wild rush to leave a battle-ground where braver, stronger souls are fighting hard to hold a vantage point, that when the fight is over and hard won peace has been declared, all men may have security and opportunity to grow aright.

Here and there lies a soldier of another class, a stricken soldier

of higher rank, beaten down to earth by shafts of malice from the tongue of whilom friend or open enemy. The mercy he has freely given to all who asked, is now denied by all, and in his last long hour of anguish he sinks to rest with none to turn his eyes toward, but God.

Nevertheless, he with his great brother in the breach of the wall are greater far than any kings of earth, for both have overcome man's worst enemies, cowardice and unfaith.

I would that every pilgrim on life's lists; that every chela started on the path marked out for him, might see and seize his chance, the chance which never comes but once in any single life, to take and hold a point of vantage such as I have limned; for having won that single point he has won the power to reach to greater heights.

For such as these a newer day will dawn. To such as these the kings and princes of a newer realm will bow and the corridors of Heaven will ring with the glorious words of the salutatory.

"Warriors of Light! Warriors of truth; I salute you in the name of the Great White Lodge! Go forth to battle with the powers of darkness, armed with the sword of the Spirit of God, the breast-plate of righteousness, the helmet of eternal Truth."



THE MINUTIA OF LIFE AND ITS EFFECTS.

TEMPLE TEACHINGS. OPEN SERIES, No. XCVI.

The average student of esoteric science has been so naturally drawn to the study of the minutiae of life that it is somewhat singular that more of his class have not reached a clearer comprehension of the action of what are commonly called good and evil forces as exemplified in the ferments, bacteria, and other micro-organisms, and thus more easily learn to protect himself and benefit the world thereby, even without amplified dissertations by an occult scientist. He surely could spend his spare time, if no more, to no better purpose; but in all too many cases, even with all the instruction he has had on the law of correspondences, he fails to make any connection between these lesser lives and the finer forces. The study of bacteriology would give him many broad hints as to the action of the protective and injurious psycho-organic forces by which he is constantly surrounded and which are playing through his body at all times. Microorganisms that are injurious to the tissues of the body, secrete and expel still more minute forms of life which are just as

injurious to the nervous fluids as the former are to the tissues, and these in turn secrete and expel yet finer forms of psycho-organisms which affect the air we breathe, and upon entering the lungs, work changes in the blood stream which produce some of the most obscure and dangerous diseases that human beings are subject to. Some incurable forms of insanity are the result of the action of those lesser lives upon the brain through the blood.

The idea that worry and trouble drive men to insanity is very common, but the way in which it is done escapes observation. Exactly as a single ferment will change the character of a large quantity of some gross form of matter, the secretions of the same ferment which are also of the lesser lives will act upon the nervous system and consequently on the brain. It is not the worry, (or at least that is incidental) which provokes the disease; it is some definite form of disintegrating force precipitated during the incidents *which have caused the worry*, probably by means of an associate in business or social life, who has become infected in the aforesaid manner.

Esoteric students are often warned by their teachers to keep away from certain persons who are antagonistic to them individually or to some cause with which they are personally identified. In some instances the warning is not heeded, from some mistaken idea that he or she would be acting unbrotherly, or that it might appear that they were dominated by fear of some untoward results, when the facts in the case are that the teacher knows that such antagonism has been instrumental in introducing certain definite forms of ferments into the bodies of those persons by physical or psychic touch which may mean death or disease to the one so warned, while the one warned against might be perfectly ignorant of the existence or action of said ferments in his own body. One of the worst features of phenomena of this kind is the length of time that may elapse in some instances between the time of infection and the appearance of the disease, consequently no connection is made in the mind, between the two.

Many esoteric students belonging to The Temple and other organizations, are suffering all the terrors of some form of nervous or malignant disease today because of disobedience to the injunctions which have been laid upon them within the last decade.

You are apt to think of Forces as of some impalpable, unorganized, gaseous or astral substances which might possibly strike you as would a gust of hot air or wind, but if so you are mistaken. They are entities composed of millions of lesser lives, beneficent or de-

structive to you according to their nature, direction and absorption, and also according to your own individual condition at the time of contact.


A thought of a malignant nature will set into action a malignant force. If you come into intimate personal contact or association with the generator of that thought you will inevitably receive some measure of that force which striking upon some weak organ will generate a life in the form of a ferment, and then it depends upon your power and ability to dislodge that ferment before the whole organ is involved or generate a force antagonistic to it and so conquer it. The fermentation which follows its appearance in your body will produce the corresponding disease to the original thought, and, in many cases the time and place of contagion is erroneously fixed by examining bacteriologists simply because they know nothing of the action of forces such as I have mentioned. You can no more escape infection when placing yourself in contact with a malignant force than you may escape the action of the germs of the disease when exposed in some other way and time.

These facts were known to the Priesthoods, of even the Dark Ages, and the knowledge of the possibilities of such infection and cure was what gave rise to belief in certain amulets and charms for protection against witchcraft, which was supposed to be the result of just such actions of force as I have mentioned, and in many cases was nothing but insanity due to such causes as I have mentioned.

The members of a family or a group of people may be drawn together for a common cause or purpose, thus forming a magnetic centre dominated by some one form of magnetic force, which by its cyclic individual action is antipathetic to some other degree or form of the same force, and if any member of such group or family enter into close relation with a person or persons dominated by the antipathetical force he will inevitably be infected to a greater or lesser extent, by the latter in the way I have mentioned, and then it depends upon his power of resistance as to how much harm will ensue. If he be weak or ailing, or negative in disposition and will, any weakness he may have will be aggravated, any latent disease in his body will be accentuated and he will suffer greatly himself and in the end probably infect others also with the same physical, mental or moral disease. If he be a disciple of the Initiates of the White Lodge and under instruction in the Secret Sciences they will teach him how to deal with such infection, but if he has proven himself recreant and disobedient

to the injunctions of his teachers he will not be given such knowledge, for further disobedience would be apt to follow perhaps, in the misuse and willful abuse of the knowledge gained and only lead to great personal wrongdoing and might also precipitate the Karma of his disobedience upon his teacher.

As said before, it is surprising that a greater number of students of occultism have not reached these conclusions themselves long ago, when the advantages they have had are taken into consideration, but these are of the things that belong to esotericism and do not reach the lay mind unless some hint is given that sets in action a train of thought which finally leads to a partial solution of the mysteries under consideration.

H.—

THE STONES FOR THE BUILDING.

Many wrong ideas find lodgement in many minds relative to the classes of people who are drawn toward the various religious associations or co-operative colonies of the world. Certain high ideals are fixed in the mind as to what such a center ought to be in order to be perfect and the conditions of humanity en masse, and therefore of any number of people drawn together for any cause whatever, are apt to be forgotten or overlooked.

The one all-important truth, that humanity is in process of growth instead of being perfectly grown, is all too often ignored, and is frequently the basis of much misunderstanding and deep disappointment.

First of all is the class (and this is always a limited class) of earnest, sincere, high-principled, industrious men and women, actuated by the spirit of giving instead of taking always ready to help in a good cause and willing to live or die, as the case calls for, when the good of the cause is at stake; those who have lived, and loved, and suffered and so learned to make allowances for mistakes and even failures in others, and not to expect perfection in a partially developed body. They are a benediction to the whole human race. They stand like rocks at the backs of their over-wearied, tried or stricken comrades who bear the brunt of the conflict in all such movements as are The Temple of the People and the Temple Home Association.

When troubles come, theirs are the eyes and lips which speak encouragement and hope to their comrades; theirs the outstretched

hand; their backs share the burdens, and their hearts rejoice in the successes.

Another class is made up of the wonder-seekers, the psychic hungry, those who have lost all touch with healthy, normal life; who seek a sign in every simple act of those in charge of the work and who despise or condemn the happy, normal comrade who would try to save them from the results of what H. P. B. called flapdoodleism, i. e., the seances or circles of some Spiritualists. In many cases they are found to be no-principled, rather than unprincipled, often unreliable, egotistic to a painful degree, and sometimes become heavy burdens for others to carry.

Yet another class are those who are devoid of religious instinct, purely material in all their views, selfish and uncharitable, looking for slights when none are intended, always seeking for some defect in the life or work of others, and never content unless they can draw a little coterie together to try to smash some thing or some one; unappreciative of any kindness, and prone to impute false motives to those who act contrary to their desires or who do not agree with them.

And still another class—the naturally indolent, commonplace men and women who have never succeeded in anything they have undertaken; who go through the world picking up a bit of flotsam and jetsam here and there, always looking for an El Dorado, but neither able nor willing to help to provide one; becoming mere tools for the use of the disintegrating factions, useless as far as good honest labor is concerned or fighting for the cause, if battle is imminent, and incapable of that deep devotion which is an essential of a true disciple.

And from these four classes the Masters of the White Brotherhood must choose the stones for their chiseling, the blocks for the building of their Temples. One by one these stones are fitted and placed, sifted out or rejected as the building progresses. All have good impulses and occasionally one overcomes all these limitations and is an example to others.

There are many more of the last three mentioned classes than of the first, in every humanitarian movement—so is it strange that it takes long periods of time, great effort and much sacrifice, to build any lasting structure of a spiritual nature on the material plane?

Let us ask ourselves to which of these classes we belong, if to either. It does us all good to take a look into our mental looking glasses occasionally to see just where we stand in the light of our own Higher Selves.

SOCIAL SCIENCE.

THE VEXED QUESTION OF THE CURRENCY.

Let us consider the only objection of the bankers and of history to a complete national paper currency. It is that the currency would not be sound; that it would, in other words, depreciate; that it would be repudiated.

This has been true. Governments have made debts legally payable in certain currencies; the currency has depreciated; who has suffered? Let us suppose that debts are payable in \$1000 notes. You sell your farm for \$1200; \$200 cash and \$1000 in one year. At the end of a year \$1000 notes are worth only \$500. Your debtor comes to you with a \$1000 note and forces you to accept it. You lose \$500. A broker comes to you and offers you \$550 for your \$1000 note. You sell. The broker has a debt to pay (or finds one or makes one) of \$1000. He takes your note and pays it; gain to broker \$450. And this goes on until the bankers once more get all the rake-off just as they must whichever way the wind happens to blow on bankers.

How then can the state maintain a solid paper currency, not backed by gold, not liable to depreciation, deliverable through the banks, exchangeable with other countries, under the present system?

She can't.

If she can; or if she can do anything at all with the present dangerous and at times (as in the fall of 1907), almost unbearable situation, let the bankers and the economists stand forth and tell her what to do.

How then must the system be changed?

The State must take over the currency and assume possession of some commodity sufficiently large to guarantee the stability of every dollar she issues. She must have something to positively sell which will insure the integrity of her written promise to pay. She must have something to pay with.

What would that commodity be?

Transportation.

When the State owns our railroads she will issue bills, currency, redeemable, not in anything so utterly medieval, feudal, as gold, but in inalienable commodity—transportation.

More than that—the taxes (if there remain any when the railroads pour their treasure into the national coffers) can be paid in

the national paper coinage, and all postal services also. Now if you go to a grocer with your \$100 note and he gives you, not \$50, but \$100 worth of groceries for it, he can use it to pay his taxes, pay for stamps, and pay his freight bill. It is good to him, therefore it is good to you. Under the old system when your \$1000 bill depreciated, your grocer had paid his taxes in gold, wanted only 50c. worth of stamps, and what was he to do with the \$1000 note if he gave away commodities for it? The railroads wouldn't accept it. But when the State owns the railroads and prints the bills she will. So the grocer is safe, and so is the money, and so are you.

Here then lies the secret of success in the war between Flesh and Gold—mind. Once such a system becomes operative no private bank could exist, for the criminal interest charge which the owners of gold exact for its use would be wiped out and banking would become a function of the State which issues the money.

It is a challenge which the economist cannot, does not attempt to answer. He talks of gold, minus or plus (— or +) being of a benefit to the nation. But to which section of the country? To the producer and consumer who work or to the non-producing consumer who does not?

Under our present regime the farmer wants to get \$2 for a bushel of wheat. But Mr. Astor of New York City, for instance, wants to pay him 25c. a bushel. Which of them does the gold benefit? O'Grady, carrying a hod, has only his labor to sell. O'Grady wants to get \$5 a day for his labor. But Mr. Astor of New York City only wants to pay him \$1 a day. Which of them does the gold benefit? True, all three are consumers, and both the farmer and the hod-carrier want to spend their hard-earned gold for as much as it will bring. But in that they assist in defeating their own interest—the interest of their fellow-laborers. The gold benefits Astor; he has no labor to sell, only to buy; the gold benefits Astor; he has not wheat to sell, only to buy; his is interest on gold, profit on gold, service for gold, commodities for gold, gold, more gold, and always more.

But the farmer and the hod-carrier are selling labor. It is to their interest to raise the price of labor (relatively to gold) and to cheapen money (relatively to labor and goods) until the money has no value at all and the only things having value are, 1, labor; 2, goods.

“Oh,” says the economist, “but you will throw your laborer out of employment and he and his family will starve.”

They will. And for that reason must O'Grady and the farmer, and all the rest of the wealth-producing world assume the reins of government, and guarantee employment. There are forests to plant, deserts to irrigate, slums to pull down, roads to build, a merchant marine to construct and man, and a hundred other things to do which our friends, the bankers, are not doing, cannot do, and yet which must be done. They throw hundreds of thousands out of employment if there is too much gold, they throw them out if there is too little; they cry but they cannot regulate their own affairs, they can find no equilibrium. There is no equilibrium where half a race is at war with the other half except—in peace. This the bankers cannot, by their own admission, give us; let us take it ourselves.

SIDNEY HILLYARD.

LOVE'S UNITY.

When Love's sweet court holds blessed sway
Mid life's tumultuous scene,
And selfishness and greed and lust,
Awaken from their dream;
The music of the spheres shall reach
Our senses now so dull,
And heavenly strains and visions bright,
Inspire the waiting soul.
Then hand in hand and heart to heart,
Shall mankind brothers be,
Discerning each in each the bond
Of God's vast unity.

The Temple Artisan

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EDITORIAL MIRROR.

“All human actions must be enveloped with faults as the smoke envelopes the flame.”—*Bhagavad Gita*.



“Silence is the element in which great things fashion themselves together, that at length they may emerge, full formed and majestic, into the daylight of life, which they are henceforth to rule.”—*Carlyle*.



It is moral courage that characterizes the highest order of manhood and womanhood—the courage to seek and to speak the truth—the courage to be just; the courage to be honest; the courage to resist temptation; the courage to do one's duty.—*Larkin*.



“Those were but dreams, the great God said,
Dreams that have ceased to be.
There are no such things as fear or sin,
There is no you—you never have been—
There is nothing at all but ME.”

—*Ella Wheeler Wilcox*.



Wearied indeed are the ears that must bend low to listen to call after call of those disciples who only desire confirmation of their own desires and aspirations, and will not conform to the only laws and methods by which they may reach attainment of power.

Age after age, decade after decade goes forth the command: “Serve and obey and ye shall see and rule”; yet, without service, without obedience, the desire to rule conquers the Lodge disciple at times.



From end to end of the earth the forces of separation are tearing apart the children of God, and notwithstanding the evident

and inevitable results of separation, and long, long before the union is made between the Higher and Lower Self, the first opening up of the interior senses influences one after another of those who have been under guidance, to take up some new line of endeavor because their personal desire is involved, and the one main line is left incapacitated to just that extent.



If disciples of the Initiates could only bear in mind one self-evident fact, namely, that unselfish co-operative effort, obedience to the disciple in power at any one period, must bring them into similar positions of power, as surely as night follows day, and give them the condensed, concentrated knowledge of methods and means which alone close association and obedience can by any possibility render, they would not be led into so many by-paths—paths which end in chagrin, disappointment and incapacity for fulfilling the higher obligations which each soul must take upon itself, when it reaches any one definite point in its evolution.

CHILDREN'S DEPARTMENT

Temple Builders—Lesson 75

HALCYON CHAPTER, AGASSIZ ASSOCIATION.



COME, SEE THIS LOVELY BUG.

The Temple Builders have organized a Chapter in the Agassiz

Association the headquarters of which are located at Stamford, Conn.

The purposes and methods of the work can best be understood from the following selections taken from the literature of the Association itself, as given by the president, Dr. Edw. F. Bigelow:

IN GENERAL.

That the Agassiz Association shall be the most extensive and effective organization in existence for popularizing a knowledge and a love of Nature among young and old.

ITS PURPOSES.

1. The Agassiz Association shall be a missionary organization to hold and to reclaim mankind in that spiritual and harmonious relation to the Infinite Creator, which is evidently designed to exist (though often perverted and annulled by our own conduct), as manifested through the inspiring beauty, nobility and grandeur of His Works.

2. It shall be a great correspondence school to develop and train minds, in thought and in art, by personal contact with the varied, educative facts of Nature.

3. It shall portray and advertise in every possible way the healthful outdoor world as a sanatorium for the prevention and the cure or alleviation of many of the weaknesses and the more serious disorders that afflict mankind.

Harlan H. Ballard, the originator of the Agassiz Association, writes:

Forgetting theory and useless wrangling, it is our purpose to see things as they are, and to record them as we see them. It is the business of the Agassiz Association to live for the truth. We therefore beg our members, as they walk through this fair garden of the Lord (and this thought I echo from the lips of Dr. Parkhurst), not to let the beauty of the creation hide from them the face of the Creator. We do not believe that faith is inconsistent with intelligence, hope at variance with knowledge, or love opposed to science. "The garden of the Lord should not conceal the Lord of the garden. Let us study with the eye not only, but with the heart; and may we all be lifted to a sweet consciousness of Nature's ministrations, the beauty of her handiwork, the music of her singing, and the tenderness of her love."

TEMPLE CONVENTION NOTICE.

The Eleventh Annual Convention of Temple members will be held on the 7th, 8th, 9th and 10th of August, at the Headquarters at Halcyon, California. There will be the usual assemblage of members on Saturday evening, the 6th, when the program of meetings will be announced.

The first regular meeting of the Convention will be held on Sunday morning commencing at 9 o'clock, California time, and it is advised that Temple Squares, as well as isolated Temple members wherever situated, should unite in spirit with the members assembled in convention at that meeting. Meditation and discussion on Unity will be appropriate, and helpful to the convention as well as to all so participating.

There will be accommodation for our members at the Halcyon Hotel at rates varying from \$1.00 to \$2.00 per day. A number have already notified us of their intention to be present at this convention, and we ask that all those who expect to come will write us as soon as possible to that effect.

TEMPLE SCRIBE.

TEMPLE ACTIVITIES AND NOTICES.

At the request of members in San Luis Obispo, Mrs. Wilkins went there recently to meet inquiring students who were interested to hear something of the Temple. She met and talked with several and her visit was very satisfactory.

* * * *

Sister M. E. A. Thomason has arrived from Meriden Square, Conn., to help with the work at Headquarters. Miss Thomason comes from a strong local Square and will surely be a strong factor in the Temple work at the Centre.

* * * *

Mrs. Genevieve Hazelrigg, of New York, has taken a tent at the New Thought Summer School conducted by Dr. Sears at Oscawana, N. Y.

Sister Hazelrigg will call her tent "Halcyon Lodge" and will represent the Temple in the deliberations of the school. Several of the Temple members from New York will attend and much good will be accomplished in spreading the light that flows through the Temple. Hermes Square will hold meetings in Halcyon Lodge and so create a definite center of force for the work. The little Temple group at Oscawana has the helpful and sustaining thoughts from the members generally and particularly from Headquarters. We shall expect a report from them.

• • • •

The Scribe of Laboe Square, Portland, Oregon, in her monthly report says that "the attendance the last month has been regular and full" with eleven visitors and one new member. They are making careful study of Temple Teachings in THE ARTISAN and the First Book of Teachings and manifest interest, vigor and ability to accomplish much for themselves and those whom they may contact. We congratulate the new Square in its initial success and trust that it may improve its opportunities and continue strong, progressive and earnest.

• • • •

A number of the Squares are not making regular reports to the Centre and it is a loss to both the local Square and to the Centre. We, therefore, request that the Scribe of each local Square address a few lines each month to the Temple Scribe, giving a brief report of the activities and progress of the Square, its effort to interest visitors and to spread the Teachings and Temple literature beyond the Temple membership, and any other points of value or common interest. At the same time, questions may be asked that might bring some suggestions or desired help from Headquarters.

• • • •

Members should exercise care in drawing money orders for payment of Temple dues, ARTISAN subscriptions, Helping Hand contributions, *Clarion* subscriptions and for bound ARTISANS, Temple pins, etc., always making payable to Jane W. Kent, Treasurer.

Many Temple members disregard our persistent request to notify the Scribe of any change of address, and then they often complain of not receiving Temple mail at the new address. A notice of change of address should not be mixed and confused with other matters in correspondence with other officers or workers at Headquarters. Such mixing makes it necessary for the recipient of the letter to address a note to the Scribe informing him of the change, which service should be performed by the member and not asked of those at Headquarters who are already over busy each in his own line of duties. Other important matters in the letter claim the attention and it is easy to overlook any such detail as to pass on a notice of change of address, and no one at the Centre should be held accountable for such neglect. It should not be necessary to speak so fully in this matter, but it is important that other officers should not be burdened with any notices of changes of address.

TEMPLE SCRIBE.

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The Temple Artisan

AUGUST, 1910

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Mysticism, Social Science and Ethics

PUBLISHED AT
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Price 10 Cents

\$1.00 Per Year

THE TEMPLE

P RIMARILY, 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 the 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 on 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 become 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 reappears to claim his own, He will find a place prepared for him by those who, having heard this 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!

Address THE TEMPLE, Haleyon, California.

The Temple Artisan

Vol. XI.

AUGUST, 1910

No. 3

Behold, I give



unto thee a key.

SEARCH

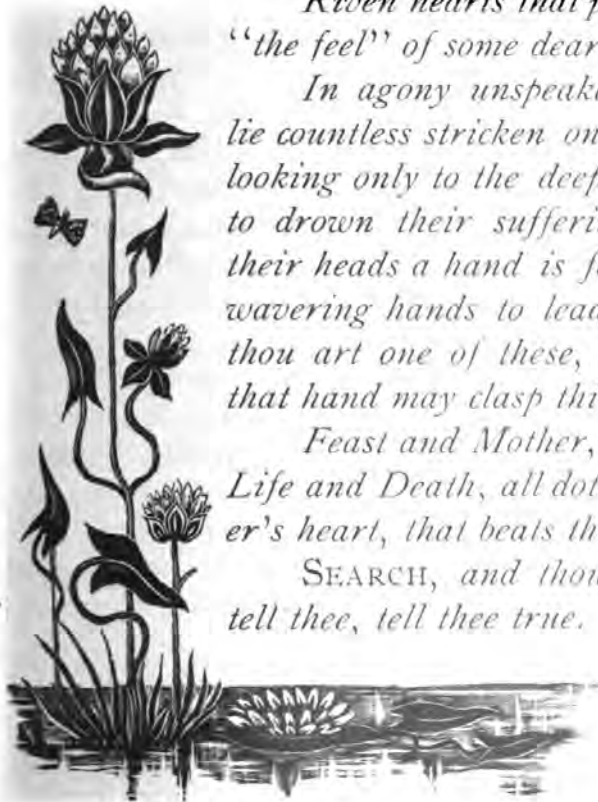
Ah! starved and starving souls, held in leash by fear while just beyond your present vision is a table set that even Christ might find delight in serving; crying out or smothering the cry for one dear Mother Heart to lay thy head upon!

Riven hearts that pulse with longing for "the feel" of some dear little child!

In agony unspeakable, pain and fever, lie countless stricken ones, hopeless of relief, looking only to the deep dark stream beyond to drown their suffering, while just above their heads a hand is feeling for their feeble wavering hands to lead them to release. If thou art one of these, HOLD STILL, that so that hand may clasp thine own.

Feast and Mother, Child and Healing, Life and Death, all doth lie within the Father's heart, that beats through thine.

SEARCH, and thou shalt find! I who tell thee, tell thee true.



FROM THE MOUNTAIN TOP.

THE GREATEST IS CHARITY.

“But the greatest of these is Charity.” Charity which covers a multitude of sins, the charity which recognizes and accepts responsibility for the man or woman in the depths of degradation, as at least partly due to the vileness of his own imaginings, and the imaginings of every other person who has imputed evil to such an one, for know, ye who prate of possession of the power of suggestion, of hypnotism, of psychic power, that you—you, my brother,—if guilty, will answer in the great day of settlement for the condition of that fallen one. If he goes to Hell, you will go with him. Owning to the possession of the power that would have lifted him from the depths into which he had sunk, or had been pushed, mayhap, by the pharisee who now passes by on the other side; you have let that power lie idle. You—you, my sister, will face the inquisitor by the side of the sister you have despised, the child you have left orphaned, desolate, to the care of the “beasts of the jungles”—“the beasts of mammon,”—because its mother and father had not been united by means of another man’s ceremony.

You—you, my sister, my brother, who strip every thread of reputation from a weaker brother or sister; you who bring the wolves and jackals of society to tear the flesh—the good name—from the bones of another human being, when in letters of living fire that one word CHARITY looms up before your inner eyes. You see it on altar, transept, and over the entrances of your great temples and churches. The arches or the naves of those temples are trembling from the volume of rich sound from organ and from voice, as they breathe out in song—the theme of Charity.

You who reach out a hand, in your poverty and wretchedness to a sister, a brother, to be fed; and when your craving for material food is satisfied, when the riches of spiritual teachings have poured out upon you in their fullness, turn and bite the hand that fed you, or pour out the vials of long suppressed jealousy and rage.

“Charity for me,” cry such poor souls, “but the torments of Hell for thee,” if thou hast given them charity, and they are not big enough to rest under the weight of kindness.

There is a river broad and deep enough to cover the path of a solar system, the waters of which are pure and sweet and cleansing enough to give life and healing and joy surpassing aught we know; and the name of that river is in color carven and jewelled

in the sky above, and over all its length and breadth. We call it Consciousness.

Out from its etheric counterpart, in strains past human telling, sounds eternally the echoes of the song of Life.

Enter that river, lie down on its bosom, let its waters pour over and through your soiled and weary bodies.

Drink of it, laugh with it, weep with it; then rise up and go out into the world and hunt for the thirsty, the soiled, the weary and bring them, too, to the banks of that river.

There on its banks shalt thou find a diadem awaiting thee, and carven deep on the golden circlet, emblazoned with jewels of attainment, shalt thou find the word—Charity—LOVE.



STORED UP MEMORIES.

TEMPLE TEACHINGS. OPEN SERIES, NO. XCVII.

Man seldom realizes how dependent he is upon the stored up memories of former lives for his impressions, ideals and beliefs and in many instances for the final success in materializing his ideals.

He imagines that he can trace back to some former event, circumstance, or past experience of his present life, all his beliefs and ideals, and that where changes in the same occur it is due alone to new conditions or events; but this is not exactly true. He does not take sufficiently into account the methodical, mathematically exact periods of time which must elapse between any two phases of growth and development. The finality, so far as it may be observed, of any creation of Nature, may suddenly appear, but the periods of growth between conception and birth of any product in any department of life, are all definitely fixed, and the more perfect, the more valuable any product of nature, the slower, the more exact are the processes by which she accomplishes her object; and this is as true on the mental and spiritual planes of life as on the material.

You hear an argument or read a statement of fact which appeals to you at once, and you accept it and incorporate it among your collection of beliefs. You may often refer to the statement as the foundation of your present belief in that fact, but you have held deep in your consciousness, it may be for ages, the real foundation

of that belief. That one statement only called out what was in you pertaining to the subject.

At some time in some previous incarnation you have been personally identified with the very substance under discussion, the thing or object upon which the fact was based, and it has become incorporated in your brain or body by some of nature's mysterious processes; and it is a part of your being.

Perhaps some day you lie with ear to the ground, and you catch the rustle of the leaves of grass, you hear the buzz of an insect, the stealthy approach of a caterpillar. You recognize each one and its name, and form comes into your consciousness. You think your recognition of them is the result of repeated listenings to the same sounds in your present life, but this may not be true; each time a consciousness of either action has come to you in this life it has come as a finality, not as a commencement.

You never could have recognized or heard either one of those sounds had it not been that there still remained in your being some mental deposit, some cell or skanda that has been a part of your being since the hour when individual consciousness first came to the combination of atoms which clothed the Monad—the foundation of your being.

It may have been when you passed from the mineral into the vegetable kingdom, and the grass, the caterpillar, the insect were parts of your existence, and the sound waves aroused by your motions entered into and became a part of that vegetable or insect organic structure.

It seems a very difficult thing for the average student to accept the fact that it is utterly impossible for him to know, to recognize or accept a single thing that he himself has not been personally identified with in some life.

It is a world-wide adage that experience is the best teacher. It is not only the best, it is the only reliable teacher; and the reason for this is obvious in the face of my foregoing statements. It is the only teacher because in the experience the very substance of the experience and the experimenter have become identified by the processes of nature, during the period of time that elapses between the beginning and the end of the experience; and they two have become one flesh and there is no such thing as divorce between them.

Memory of the same may be inhibited for cause, but with the further development of the soul, as one experience merges into another and the higher law blends them into one, memory of each

and every experience will become more and more fixed and certain, and the time will come when from the heights of all life's experiences of one great manvantara, the soul will be able to look back through the long line of incarnations and remember all that has befallen it since it left its Father's house to wander in the fields of material life.

As spectrum analysis proceeds and finer and finer grades of substance are unmistakably manifest, as well as the intimate relation of the same to all forms of matter become more apparent, and with the acceptance of the indestructibility of matter, which is now established beyond doubt, there will come to the investigators a realization of the truths occult science has so long been trying to inculcate; and among these truths will be the one I have been stating.

Physical science has already reduced matter to units of force, theoretically speaking, but either because of antagonism or ignorance its votaries are either unwilling to admit or unable to perceive that those same units of force, sometimes termed "thoughts of God," are really the monads of occult science.

The quality of resistance resident in force precludes the possibility of compressing it into any given form, and this has been one of the unsolved mysteries of the past, but would be so no longer to a mind capable of accepting the fact of the universality of one force, of which all other forms of force are emanations, and the unmistakable action of cyclic law on the latter; for the cyclic law is the power behind condensation of the differentiated forms of force, through which process force is, so to speak, precipitated and becomes matter.

For instance, take the familiar form of force we term steam.

In the releasing of that force a certain degree of heat must be applied to water, in other words, vibratory action of the water must be raised.


If the steam can be collected and the lower vibratory action of cold applied to the steam, it vaporizes and returns to water; in other words, the positive and negative action of the cyclic law—the law of motion—has released the force, and then bound the same force again into form.

The finer the force, the higher must be the rates of vibration which control it. The powerlessness of the undeveloped disciple to control the cyclic law to a degree that would increase the rate of vibration of any form of force he would desire to use, to an

intensity that would overcome the natural quality of resistance inherent in the force, is all that keeps him from proving the truth of this statement.

Back of the cyclic law—the law of motion—is the power of Kriashakti—Universal Will, and to whatever extent man has developed that Will in himself, is he able to control the beforesaid units of force, in the creation of matter, and the great hindrance to the development of that power is his innate selfishness and unreliability.

So long as his self interest will lead him into injustice, so long is the path of power barred—for Justice is corollary with Divine Will. If he can store up memories of just, wise, compassionate acts performed by himself in any one incarnation he has stored up just so much energy for use in the following incarnation in overcoming the inertia induced by the negative aspect of the positive good in the acts above mentioned. It is this negative aspect of positive good that always induces resistance. So in the overcoming of the inertia as is done by the energy referred to, when the impulse comes to repeat the act in a following incarnation there are fewer obstacles to overcome. He is so much the more capable of manipulating the forces of Justice, Wisdom and Compassion, consequently the next act of similar nature carries with it a greater power for good to others and increases the quality of the force in his own aura.

H.—

THE GREAT TEMPLE.

You have been given the ground floor of the Great Temple which is really the underground or the most hidden chambers.

This hidden floor contains so many clues, by which many of the symbolic features of the upper regions may be deciphered, that I have left it to your intuition and knowledge of symbolism to make connections.

The Masons, especially if they happen to be skilled geometers or mathematicians, would find it easier to do this than the average student, and if any further clue than those previously given is needed, the one following will supply it; to-wit, the roof of the central Initiation chamber is pyramidal in form and the apex or opening at the top is in the form of a huge eye, through which

escapes the surplus Fire during the process of the Fiery Ordeal on the lower floor.

Another clue which I may now give you relates to the fact that each of the seats of the Mighty—the Masters, at the corners of the central chamber, are indicative of the four paths which lead to attainment; and the Initiates stand at those points to welcome the descending pilgrim from the upper regions, who descends to face the great Ordeal by Fire, in one degree of his Initiation.

In the 3rd degree the same pilgrim ascends to the upper regions by means of corridors leading upward from the four chambers of Initiation, situated at each side of the central Initiation chamber.


He receives his armor, his implements of labor, pestle, board, square and compass, and trowel, and his passwords, in those upper regions, and then must descend for his Fiery trial, after which he again ascends to the upper regions for his final degree, his resurrection from the tomb; upon the conclusion of which he may pass unhindered back and forth between upper and lower regions at will.

In due time the great pyramid will yield to investigation, and there will be found, in replica, all the features designated by me in the plan of the Great Temple as given to you—and many more, undreamed of as yet by all save the Initiates.

On subterranean floors of this pyramid, as yet undiscovered by later day explorers, are replicas, in symbol, of all the features of the first floor of the Temple plan.

The corridors leading to these have been completely sealed, as have also other ascending and descending corridors and chambers of the pyramid, and there is small chance of their discovery, unless the pyramid itself should be shattered by some convulsion of nature.

Yet there are hidden springs by means of which the immense stones used for sealing the passages may be displaced by the touch of a finger, so perfect is their adjustment.

H.— 

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EDITORIAL MIRROR.

We occasionally receive an inquiry as to the attitude of the Temple on the subject of Christian Science and it may be as well now as at any time to strive to make our position clear on the subject.

Our objections are, first of all, the evident falsity of the claim of the comparatively recent personal discovery of what is known to be a well substantiated, age-long recognized metaphysical concept; namely, the unreality of matter and the reality of spirit, and the possibility of controlling the former by the latter.

The ancient Wisdom Religion proclaims these deep truths, and they may be found among the basic truths of all the older religions, so to claim them as personal discoveries at this late day seems absurd. But the Christian Scientists may say that even admitting that these truths may have been taught in ancient times, they have not been applied as in Christian Science.

Here again we must object for every great seer and prophet has taught the rationale and purpose of their use, which all lies in the exercise of faith and concentration whether that faith rest in a personal or a universal Christ. However, to go back to our first objection, while, as I have intimated, items of evidence without number may be found regarding the promulgation of these great truths, one cannot say as much regarding evidences of the comprehension and acceptance of the same, largely for the reason that the unreality of matter is only relatively true. It is true from the standpoint of the Higher Self, or God, but not true from the plane of matter. It also depends upon whether one is looking at the subject from the viewpoint of a great cycle or age of manifestation, or from the viewpoint of the age of Pralaya, the period between two such cycles when all energy, force and matter is indrawn, and all things are at rest in an undifferentiated state of be-ness.

It is true that God is in all things, but it is said, "By the word

of His mouth created He all things." The word here means Sound, which is the basis of all creative energy. If God created all things by His word—the power of Fohat—something went out of God in the expulsion of that great energy, which must then be a part of Himself or within the compass of His being, something which He recognized as apart from His own being, although of it.



There can be no manifestation of spirit or energy without motion, and once postulate motion, there must be something to move, and it must be moved forward and backward or up and down. With that first movement of spirit two poles of energy came into being, the positive and negative poles, and from that instant all the results of the action of the two poles, *i. e.*, light and darkness, good and evil; all the long train of forces in opposition, came into outer being. A concept of the neutral center, the God-head in Pralaya, presupposes neither spirit nor matter in actu, but both in a homogeneous state of inactivity.

Now why should we deny such a self-evident fact as the existence and reality of matter, as it exists during the cycles of manifestation, for the purpose of bolstering up an idea of the possible use of a divine force, in some one way, a force pertaining to the positive pole of spiritual energy, the use of which has been advocated from time immemorial under different names. One of the latest names given to this force, which is used in healing and in hypnotism, is suggestion, and it is very applicable for without suggestion there can be no action.



Christian Science postulates mortal mind and malicious magnetism for the universally accepted ideas of evil and the devil.

The Wisdom Religion postulates the action of the negative, as opposed to the positive, pole of being, as evil, and the creations or emanations of that negative pole as manifestations of that negative force, whether they be in the form of lesser degrees of force or conscious entities functioning the same, *i. e.*, the commonly accepted Devil and demons. The changing of the name of a universal force, and then claiming the discovery of what are known to be world-wide recognitions of certain methods of manipulating the same, in no wise changes the character of the force, and is inclined to prejudice the student of life against everything concerning it when these facts are well known.

It does not occur to any save the deep thinkers along these lines that the same measure of obedience to the rules laid down by all reliable and competent spiritual teachers, in relation to the action of mental or spiritual forces, as is insisted upon by the Christian Science teachers from their students and healers, would invariably bring forth the same result, whether for good or ill, that are brought forth by the latter. But these rules like the laws of the Medes and Persians, are irrevocable and require self sacrifice at every point, therefore they are not popular with the masses.

We are repeatedly told that the concentrated thought forces of any number of people, directed to any one given point with sufficient intensity and will power, will bring into being the thought form decided upon, and the great mystery would be in the failure to heal, where perfect obedience was rendered to the laws of healing by the disciple, rather than in the law of healing. Here as elsewhere obedience to law giveth health, happiness and long life, and disobedience bringeth death and disintegration. B. S.

CHILDREN'S DEPARTMENT

Temple Builders—Lesson 76

THE CHURN OF LIFE.

Hear the purling song of the churn,
 Bidding the cream to butter turn;
 While round and round the motion goes,
 And from turmoil the gold light grows.

Awakened by motion the curds appear,
 Sleepily wondering what force is near;
 Until crowded together, one by one,
 As a unit they find a great work done.

The spirit of cream is this golden light
 That feeds the soul and body aright,
 Born from the waters of life, asleep,
 As man is born from spirit deep.

So are we in the churn of life
 Swirled about in a mighty strife.
 In restless rounds and rounds we go,
 'Till matter frees the spirit's glow.

List to the purling song of the churn!
Be not afraid of the tides that turn,
Learn the lessons of wrong and right,
Surmount all trials with thy spirit's might.

There is no necessary occupation or experience of daily life but has a deep spiritual truth hidden away within its seeming drudgery or commonplace exterior, just as much as every nut with its hard or prickly covering contains a seed, a life kernel, within its shells.

According as we are able to find the truth so will the drudgery, or the commonness be taken away from our work and experiences, and we will be able to see the beautiful glowing light of the Christ-love in our daily duties, that will grow into peace and happiness the same as the seeds burst forth into bud and blossom, if the kernel is rightly planted and tended.

The poem of the churn shows the reason for the disturbances, trials, conflicts, that come to us both with ourselves in the conquering of our selfish natures and in our difficulties with people and things about us.

If we never had any disturbance, any trouble or turmoil in our lives, we could never have the rich nourishing butter of the golden spirit of loving wisdom, for it is out of trouble, conflict, pain and sacrifice that the light of the heart is born bringing us truth and joy and power.

So let us keep our minds awake to learn the wonderful lessons that may be found in the humblest tasks and the most annoying conditions of our daily lives that we may know the wisdom God, that our hearts may be filled with the warmth of His sunshine of love. In so doing lies the secret of all comfort and strength, for by so living we nourish both soul and body with the butter and bread of the spirit that give love and power to all who partake of them.

SOCIAL SCIENCE.

WAR.

The Governor of California has just cancelled a world-famous inter-racial prizefight, and prohibits its being held in San Francisco. San Francisco has long been one of the centers of the white slave traffic but as yet no Governor has cancelled that. The one bruises strong men, the other ruins weak girls.

This brings us to the reflection that all over-accentuation of specific evil—war, drink, gambling, social evil, or what not tends to bias the mind and blind it to far-reaching, fundamental cause. It would be well if both the protagonists and the antagonists of war as a specific evil would read a chapter from Henry George's "Progress and Poverty" on the anniversaries of their favorite battles, with the threefold idea in mind of seeing whether (1) war is always an unmitigated evil; (2) whether there is not a cause for war behind that of the obvious phenomenon of the war itself; and (3) what is the real remedy for war and its kindred evils.

Reflecting upon the result of certain war conditions as opposed to certain peace conditions, we are reminded that immediately prior to the French Revolution France was bankrupt. This bankruptcy it is said was the proximate cause of the revolution. Following this bankruptcy France embarked on the greatest revolution and the greatest series of wars in history. Yet she came out solvent. In what way did she cause her titanic wars to enrich her? And again, how can the marvellous recuperation of the same nation after her disastrous war with Prussia be accounted for if war leads to poverty?

Germany has an ever-increasing war bill yet she grows ever wealthier. Her wealth seems to increase in proportion to her armaments, and her physical strength to the size of her battalions. At the same time countries which have or had no military equipment, such as China, Thibet, Persia, are in a state of chronic poverty.

Nations at war are never afflicted with that most cruel of modern pestilences—hard times. Hard times are a product of peace. When a nation which has been suffering from over-production, unemployment, and starvation goes to war, both it and its enemy find that their internal poverty disappears with the first discharge of artillery. Why?

Because the State calls for its unemployed men to go to the front; it uses up clothes, boots, food, powder, ships, horses, at a terrific speed, and its previously unemployed men are immediately engaged in reproducing these things. Thus in war time wages rise, interest and profits rise, business is enormously stimulated and everybody is well off. The taxpayer grumbles not knowing that the war is making him and his fellow-workers richer every day, and that the only thing which will put him back into hard times again will be the declaration of peace.

If then wages, interest, and profits, all rise and shine at the advent of war, what is it and who is it that pays for the privilege of war?

The answer is Rent! The owner of the Soil! Nor can this nor any other question in economics be understood without reference to the law of Rent.

The French Revolution, for the time being destroyed rent; the German indemnity was taken from rent; the Boer war, the Russo-Japanese war, and the Spanish-American war were all paid for by a fall in rent, a fall in rent which is always contemporaneous with a rise in wages and good times for the working and business classes.

But it is peace times that the destroying angel of Rent makes felt its terrible and malignant presence. Slowly but inevitably the pressure of economic rent eats into the heart of labor, of business, of commerce; it throttles the highways, chokes the cities, paralyses industries; it waylays and murders art, literature, science, and religion; it saps the strength of man and the virtue of woman; it has brought down to the dust every empire that ever was on earth, and even now it binds all the nations in a perpetual crucifixion to its time-worn cross.

This, war can never do.

War indeed takes strong men, sets them over against each other, and tells them to shoot each other down—a senseless enough proceeding in all conscience. But a soldier's life is cared for; he is kept in health, home and pocket money while his confreres of the factory and the docks are starving and watching their wives and children doing the same.

The vice of war is moral. It engenders hatred, revenge, cruelty. But from an economic standpoint it is the best thing that can happen to a country, so long as private rent sucks out all the resources of the nation.

Is it necessary to point out a true remedy for war? Transform the quarrelsome private interests which cause it into national and international interests; give remunerative employment to every unemployed man; make the burden of taxation, and all public expense to fall exclusively upon rent and inheritance; and finally introduce co-operation into the industrial world until hard times and so-called overproduction disappears.

“The soldier's widow is gathering nettles for her children's dinner. A perfumed Seigneur, delicately lounging in the Oeil de

Beuf hath an alchemy whereby he will extract every third nettle and call it Rent."

It is perhaps necessary to add that if a war was protracted long enough to extinguish rent; that is to say long enough to absorb into war channels all but enough wealth to pay labor and remunerate capital, and was then carried on beyond that marginal point, the nation would be impoverished by war until finally all the wealth could be blown up and all the people killed. But no modern war reaches that point, nor anywhere near it. Even the disaster to the South after the Civil War, after agricultural rent was wiped out, was caused primarily by the loss of slave values and by the robberies of the Northern politicians.

So, in a war of extermination the rent margin is reached and passed and the hand of war falls on commerce and on labor. But we seldom see this in modern times, and the effect of civilized war is to raise wages, raise interest, raise profits, give employment to everyone and to leave starvation and poverty for the piping times of peace.

SYDNEY N. HILLYARD.

*THE PROBLEM OF CO-OPERATION.

From time immemorial a Universal Brotherhood of Mankind has been the dream of the highest and noblest of the race, and this fact alone should be sufficient to indicate that deep down in the heart of things there is some fundamental reason for the thought.

Many efforts have been made to establish an Utopia upon the earth; some of which have lived for several years and have attained to a greater or lesser degree the object of their effort, but the vast majority have perished miserably after a futile struggle of a few weeks or months.

A very cursory examination of these many efforts will show that out of the few which have held together and attained a certain amount of economic success, those which are based upon some common religious thought are very greatly in the majority, the inference being that it was the religious basis rather than the economic conditions which held the communities together.

A well-known writer recently said, that the greatest enemy of true socialism was not the trusts, but human nature; and this would seem to be true when we find that the causes resulting in the disintegration of 99 per cent of the colonies which have been started under conditions promising any possibility of success, have been

*Read at a recent regular Sunday meeting of the Temple at Halcyon, Cal.

the same. In almost all cases the colony has no sooner been formed, than dissensions arise among its members and once the seed of dissatisfaction has taken root, it is only a question of time before it will grow into sufficient proportions to break up the whole organization.

Human nature being much the same the world over it is but fair to suppose that dissatisfaction occurred in those organizations which had a religious basis, as well as in the others, but the religious force has been strong enough to hold the body together.

The causes of dissatisfaction are almost ridiculously the same in all cases. If the management is to be a democratic one, the body has no sooner got together than it begins to separate itself into little factions and cliques, the differences of opinion between which gradually ferment and grow until each faction is a separate entity and at war with every other faction.

If the management is not to be a democratic but an autocratic one, it is but a very little while before one or two members will express dissatisfaction with the management, gather adherents around them, and thus gradually, build up a disintegrating factor.

Another form of management of a community group has been tried occasionally. It is probably the shortest lived of any. It is run on the go-as-you-please plan, the idea being that a group of people sufficiently devoted to put all of their possessions in a common fund, and throw in their lives, with the object of living a universal brotherhood, do not need any government; but each will be filled with sufficient of the divine fire to be a law unto himself.

Nothing could be more beautiful or grander than this ideal; unfortunately nothing could be more ridiculous than its practical demonstration. This type of community usually lasts as long as the membership fees are sufficient to pay living expenses; when it fades away and perishes. And yet there must be some plan under which it will be possible for human beings to work together for a common end—the very fact that so many now feel the impulse to make the attempt would show that it is possible.

Probably the most common cause of failure has been the lack of experience in co-operative work on the part of those undertaking it, and the tendency to plunge hastily into conditions which would be ideal no doubt if human nature were no longer human, but divine. They think it is possible to demonstrate the ideal, without a gradual building up toward it, and a few short months

of bitter experience usually proves the reverse to be the case. It has taken the race many long ages to descend from the state of brotherly-love in which it once lived, and it will take it many long ages to climb back to this state and re-learn all that it has forgotten.

It is a question of forces, of the evolution of faculties now dormant, of the slow and gradual building up of character, and of the learning *how* to unite the ideal and the practical.

It is no more possible to form a co-operative colony today and have peace and unity throughout it instantly, than it is possible to plant an acorn today and have a full grown oak tomorrow. The acorn must be moistened by the rain, and warmed by the sun, when slowly it will send forth its shoots downwards into the earth and up toward the sky, until at last it will tower so high and be rooted so deeply and well that nothing can disturb it, and yet this glorious tree could not exist unless the little acorn from which it sprung had fallen into the place where it would be nourished and warmed. So it must be with the Universal Brotherhood, the seed or desire must be in the hearts of man, it must be watered with the tears of sacrifice and suffering and warmed with Love, and it too will grow into a great tree, sending its roots into the material world until it is the great tree of Humanity, drawing from the material world its nourishment along lines of true economic equality, and in return offering up to the Gods the incense of its life-essence.

How long it will take to produce this miracle is a question no one can answer; it depends upon the vitality of the seed and its willingness to allow the forces of sacrifice and love to permeate and feed it with the universal life-essences. Many seeds have been planted, some have fallen upon barren soil, while others have taken root and are struggling along, and to us of the Temple has been given a wonderful seed and a glorious opportunity; what shall we do with it?

We have been repeatedly assured that the Lodge-force will be poured in upon us when we are ready to receive it, that it is our duty to prepare the conditions for the new order of things, that all the Lodge waits for is a fitting vehicle, or engine, and they will supply the power. And what is this vehicle they ask for? It is *very* simple, and yet the most difficult thing in the world to get—a group of people who are able to live and work together harmoniously along certain lines mapped out for them by the Lodge,

and who are willing to sink their personal ideas and theories for the good of the mass.

It is a very simple matter to find men who would gladly give their lives for the work, who would conscientiously and truly do everything in their power for its advancement, if (there is almost always an if) it were done this way or that way. One is reminded of the old song entitled "If I could but handle the reins." Everything would sail along like a golden dream if I could but handle the reins. There is always a strong sub-conscious accent on the *I* and the less experience a man has of the problem, the more he knows about its solution.

If all that was asked of us was to get together a certain number of people who could co-operate harmoniously and even live a communistic life, it would be a comparatively simple matter. If one could sort out this one and that one, picking them as one would a nosegay of flowers, with due consideration for the harmonious blending of the different agents, all that would be necessary to ensure success would be an adept in the knowledge of human nature to do the arranging. But what would be accomplished? A very small thing indeed compared to the task the Temple has set out to do.

In the Temple there is to be no picking out of discordant shades and tones, no consideration of the personal blending of this character with that character, this idiosyncrasy with that one; all that the masters ask and insist upon is that each entity in the group shall be devoted enough to sink his personal self (not his higher self but his lower self), for the good of the work; and mind this—*the great laws of Nature do the sifting.*

So here we stand at the present time; a body of people drawn together with a common ideal and object, some of us thinking it should be done this way and some that way—all I believe loyal to their better selves and firmly desiring brotherhood.

How shall we bring it about? Shall we desert the ship because we object to the captain's personal idiosyncrasies? Perhaps he knows how to sail a ship even though he doesn't use the same brand of tobacco we do (of course, we *know* intuitively that *our* brand is the best), but no matter; the question is can he sail the ship toward the port we are bound for? As long as we think he can, and by this I mean as long as we believe the outer heads of the work are devoted to the aims of the work, let us be loyal to them and help them.

With their personal lives we have no business (though I may say right here that if their personal lives were sifted out and boiled down and the good balanced against the bad, I believe they would compare favorably with those of any of their detractors after going through a similar process). But that is not the question, the question is *are they sailing the ship toward the place we want to get to?* As long as we continue to receive teaching such as we have had in the past and are still getting, I think we may safely conclude that they are.

Of course this does not necessitate our approval of each action they take. They may do things which we do not at all approve of, and yet so long as we ourselves maintain a condition of absolute perfection in our lives we have no cause for worry. Some of the weaker ones of us find it hard to do even this, but then the mote in our brother's eye is always of the greater interest.

It is up to each of us to develop himself into an engine which shall function the Lodge force as a separate entity unmoved by the will of any other human being, and to do this wisely and along the lines which experience and discrimination have taught to be wise ones—and those in conformity with the Lodge plan. The Great-Sifter will sort out all of those who are unable to discriminate between principle and personality, putting them in a little heap among the heaps of those who have theories to work out, and those who have axes to grind, and those who obey blindly because they are too weak minded to do anything else.

What the Lodge wants is *first* devotion to the Cause, then the willingness to work for it. W. Q. Judge once said that it was easy to find men who would willingly die for the cause of Theosophy, but to find those who would work for it was another matter.

And so here we are, a queer mixture of humans, all the same at the centre of our beings, all as different in our personalities from one another as it is possible for human beings to be, and we are to try to draw so close together by virtue of the Christ-force that we may make ourselves a fitting instrument for a great work.

The present system of operation in the Temple Home Association gives absolute freedom to the individual, he can work out his own theories in his own way; the only principles that the association insists upon being fundamental ones, such as the ownership of the land in common. No doubt from this system a better one will evolve, one that will bring our interests closer together, but let us try to *evolve* such a condition, not to precipitate it out

of nothing; for we have learned by bitter experience that the only conditions which will cohere for any length of time are those which are evolved step by step, and are based upon Nature's deepest laws of sacrifice and love.

ERNEST HARRISON.

OCCULTISM FOR BEGINNERS.

VI.

Matter and spirit are not separate one from the other but interpenetrate—one reflecting the other just as ice is steam *crystallized* and steam is ice *etherialized*. Thus, two interlaced triangles is the perfect symbol of spirit and matter in manifestation. The spiritual triangle with apex up draws the fires of life upward. The material triangle with apex down draws the fires downward. One is the inversion of the other. This is not merely a symbolic truth, but an ACTUAL FACT and is the real basic cause of the action and interaction of all forces in and around us. The sun draws the earth and the earth forces to itself, seeking to reduce them to its own terms, and the earth draws the light and life of the sun to itself with the same purpose. That part of a plant above ground draws the earth and water forces upward; that portion, the root, beneath ground, draws the air and light down, both parts building and growing as a result of this interchange. The root could not exist merely as a root, but must have its higher self above ground in order to be in manifestation at all.

The same law is everywhere in evidence. As human beings for example, the spirit within us seeks to refine and spiritualize the material body and its surroundings to its own terms of beauty and perfection. On the other hand, the material self seeks naturally to *become* and to express in itself, and in its surroundings, the light, the beauty, grandeur and proportions of its higher self in terms of matter. We say it seeks to do this and sometime in the evolution of humanity the correspondence will be perfectly externalized, but in the warfare of forces, this may seem to be delayed in particular instances, unless we look comprehensively. We must take humanity as a whole to see how surely and steadily this process has been going on through the ages.

GOD IS A CONSUMING FIRE. *The Universe is burning up.* EVERYTHING IS ABLAZE. Our very bodies are ablaze, being

consumed in the mighty Fire of the All-Fire—God. It is this Fire which is the cause of all motion in the cosmos. It makes the sap to flow, the heart to beat, and worlds to roll in space. By the same fact, as fire reduces all things to itself, so it is seen how inevitable that all things and beings must finally be brought back into the One Flame. This Central Divine Fire and Divine Light are the same. It has many expressions on many planes. There are material Fires and spiritual Fires. Fire is the greatest of scientific mysteries. No one has ever explained this tremendous power of affinity between elements which in the uniting creates fire. The process is known but not the WHY of the fact.

The physical fire is the material body of a spiritual fire, a material ray of light is the outer body of a spiritual ray or entity of light. As the vibrations of the physical plane are raised even physical fire will be raised to a higher spiritual expression. THERE WILL BE MORE LIGHT TO IT AND LESS SMOKE, MORE RADIANCE AND LESS DESTRUCTIVE FORCE. Matter is materialized spirit, and spirit is etherialized matter. So as we understand the constitution of one, we understand the other.

Chemistry has formulated some seventy elements composing the matter of the physical plane. Occultism says there is but One element. Modern science is coming around to this view mainly through the study of the mysterious element, radium. Madame Curie regards it as MATTER IN A STATE OF ATOMIC INSTABILITY. In other words it approaches the One element of occultism before the same has sent out any elemental differentiations. Radium has many different rays of force, some of which actually materialize in other elements like helium. The further study of radium will reveal its kinship to astral and mental matter and also prove it to be very close to the BASIC ONE ELEMENT of Occultism.

Ethically applied, a knowledge of these truths must show the kinship of all souls IN THE ONE SOUL. And this great fact is the root of the mighty truth of the Brotherhood of Man, and the Fatherhood of our collective Higher Selves—or God.

W. H. D.

TEMPLE CONVENTION NOTICE.

The Eleventh Annual Convention of Temple members will be held on the 7th, 8th, 9th and 10th of August, at the Headquarters at Halcyon, California. There will be the usual assemblage of

members on Saturday evening, the 6th, when the program of meetings will be announced.

The first regular meeting of the Convention will be held on Sunday morning commencing at 9 o'clock, California time, and it is advised that Temple Squares, as well as isolated Temple members wherever situated, should unite in spirit with the members assembled in convention at that meeting. Mediation and discussion on Unity will be appropriate, and helpful to the convention as well as to all so participating.

There will be accommodation for our members at the Halcyon Hotel at rates varying from \$1.00 to \$2.00 per day. A number have already notified us of their intention to be present at this convention, and we ask that all those who expect to come will write us as soon as possible to that effect. TEMPLE SCRIBE.

TEMPLE ACTIVITIES AND NOTICES.

The soulful little poem entitled "Love's Unity," which appeared in July issue of THE ARTISAN, was written by Miss Emily P. Briggs, a member in Los Angeles. The author's name was inadvertently omitted after the poem.

* * * *

Members are writing their intentions of coming to the Convention, and the prospects are fair for as large an attendance as usual, and possibly larger. Those who come to Headquarters for the conventions invariably express themselves as well repaid for the necessary effort and expense. There is a mutual benefit in the mingling of visiting members with each other and with the residents at the Centre, especially at the convention when there is a definite and especial flow of interior force for our help. Many who can not be with us in person, will be just as much with us in spirit and in flow of soul, and their help is just as much appreciated.

* * * *

Before this issue reaches its readers, our brother and sister, Marvin W. Smith and wife, with their children will have arrived from Everett, Wash., to reside at Halcyon and become active factors in the work at the Centre. They will receive a sincere welcome.

Volume X of THE TEMPLE ARTISAN has gone to the bindery and will soon be on our shelves for sale with the previous volumes. Members will find the back volumes valuable, as they contain the entire Open Series of Temple Teachings as well as the other matter which is helpful and important in our study. The first two volumes are sold out, and there are only a few of Volume III, but the Open Series lessons contained in these first three volumes may be obtained in leaflet form hand bound with paper cover for 25 cents, including lessons one to twenty-two.

* * * *

Members should exercise care in drawing money orders for payment of Temple dues, ARTISAN subscriptions, Helping Hand contributions, *Clarion* subscriptions and for bound ARTISANS, Temple pins, etc., always making payable to Jane W. Kent, Treasurer.

* * * *

All Temple members and other readers of THE ARTISAN should promptly notify the Scribe of any change of address. Send all such notices on card or otherwise direct to the Scribe and do not include it in any correspondence with other workers at Headquarters, unless the notice be written on a separate sheet addressed to the Scribe, and which can be handed to him without delay. The observance of this method is very important to those making any change in address.

* * * *

July 20th last the first regular meeting of the Halcyon Chapter of the Agassiz Association was held. Interesting truths concerning the minerals and crystals were presented by W. W. Kent and Dr. W. H. Dower. Regular meetings will be held once a month with pre-arranged scientific topics laid out, in addition to the special meetings and practical field work.

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The Temple Artisan

SEPTEMBER, 1910

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Mysticism, Social Science and Ethics

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THE TEMPLE

P RIMARILY, 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 the 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 on 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 become 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 reappears to claim his own, He will find a place prepared for him by those who, having heard this 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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Behold, I give

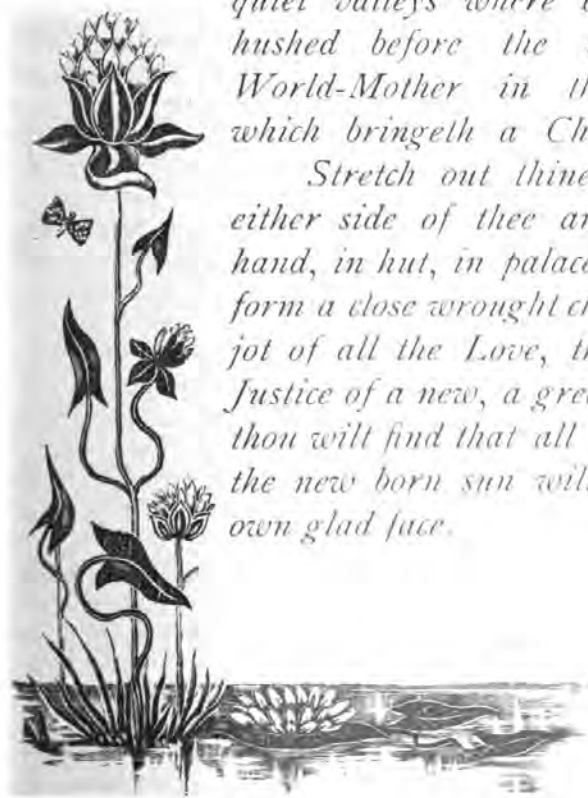


unto thee a key.

“HE COMES”

Ho! Outposts, “Light the signal fires.” From Mountain top to Mountain top along the chain of Hearts which girdle all the world, flash brightly out the long awaited message—the message which till now hath only flickered softly in all lowly places, in the coulees and the quiet valleys where all Nature cries are hushed before the couch of the great World-Mother in the parturition pains which bringeth a Christ to birth.

Stretch out thine hand, O Man, on either side of thee and take thy brother’s hand, in hut, in palace, home or street, and form a close wrought chain through which no jot of all the Love, the Righteousness, the Justice of a new, a greater age may pass and thou wilt find that all the light and glory of the new born sun will be reflected in thine own glad face.



THE ELEVENTH ANNUAL CONVENTION OF TEMPLE MEMBERS.

The usual social meeting was held in the parlors of the Halcyon Hotel on Saturday evening of the 6th of August. The programme of the convention's meetings was announced. Many new faces were with the convention this year. Uplifting music was a feature as in other annual meetings and those assembled enjoyed the splendid piano selections of Miss Edith M. Jones, of Palo Alto, the artistic mandolin selections of Mr. Leon Awerdick, now of the Centre, the fine playing of Mrs. Cornelia Thames, also of the Centre, not to speak of the always highly appreciated singing of Dr. Little and Mr. Westfelt.

At all the meetings of the Convention musical numbers were interspersed and the volume of harmoniously blended sounds welling forth was a fitting correspondence to the interior and spiritual forces generated and poured forth in fullest measure.

FIRST MEETING OF THE CONVENTION.

SUNDAY, AUGUST 7TH AT 10 A. M.

The meeting was opened by Dr. W. H. Dower as Official Head of Temple of the People, and in the name of the Guardian in Chief, Francia A. La Due. The blessings of the Masters of the White Lodge were invoked on all proceedings.

Then after a few moments of silent meditation on Unity and appropriate musical selections the reports and addresses of the Temple officers were presented.

BY THE GUARDIAN IN CHIEF.

Another year with all its charges, its blessings, its trials, its efforts and its sorrows, lies behind us all, and again we are gathered to sum up the results of that year, and to prepare for another year.

In the name of the Temple of the People, I desire to welcome the comrades assembled, and to bend an ear toward the Great Silence to catch the greeting of our absent comrades, both of those whom material conditions have restrained from joining us and those who have passed over the bridge of earthly separation for the cycle, for we are sure that many of both classes have turned the eyes of their souls this way to-day.

No greater devotion to persons or principles could be shown by mortal man than has been shown by some of these comrades through the stress and

strain of past years, and it is well that we stop a moment in our deliberations to turn our thoughts toward those waiting groups, and to catch the inspiration that their devotion may bring to us.

It has been a strange year to many of us. Every day and hour of it has been full to the last moment. We had been told that it would be an important year, and a year of trial not only to us but to the whole world, and we have only to cast a mental eye over present conditions obtaining in every portion of the world, as well as in our own midst, in order to see how many important issues are imminent.

The work of disintegration going on in national, social and family life is truly sad to behold. The same forces have done their work in the Temple also. There has been a sifting process going on that has at times struck fear into the hearts of those who were not able to see the constructive work going on side by side with it.

But there is no cause for fear, for if any Temple member has unwittingly drifted into a wrong position, the sooner the mistake is rectified and, the rightful position given to the right person, the better for all concerned.

We may and must sorrow at the loss of a comrade, whether by death or from any other cause. We cannot travel life's hard ways side by side with others, year after year, without forging strong chains, chains which bind soul to soul even more strongly than iron links could bind body to body, but if one or more units of such a group are unable to see the wrong done their comrades by the breaking of such ties through any wilful act of their own and the inevitable effects of their wilfulness on their own future, we can only stand by in sorrow while the lesson is being learned.

I am amazed at times at the apparent ease with which the powers of disintegration gain control of even strong souls in all walks of life, and at the failure of the latter to recognize the various disguises assumed by the great Disintegrator when its demoniacal purposes are to be put forth in demands for "freedom," for "justice," for "human rights," while in fact underneath the disguise of these spiritual demands clothed in words, which always appeal to humanity, there are concealed some of the most poisonous, cruel, murderous forces in the universe; forces which make for license, self-indulgence, disease—forces which have disrupted or killed out every civilization in the past, as they are bound to kill out the present one unless a revolt comes which will overcome and sweep them aside.

It takes humanity such an interminable time to seize and act upon the one vital truth that it is sacrifice, and not license, that is the fundamental law of life, and consequently freedom can never be won in any other way than by the power of sacrifice. The harder we try to win it in other ways, the more irrevocably and faster we bind ourselves. We may deny this, but if so, it is because we have not seen how complete the sacrifice must be if it is to be effective, and because we do not understand the methods used by the evolutionary forces which are controlled by that law. We sometimes imagine we are making a great sacrifice of time, money, effort, to some person, to our family, or perhaps to some organization such as is the Temple, and wonder why no greater results are obtained, when perhaps we are clinging with all our strength to the one thing or idea that renders everything else we may do totally ineffective;—it may be some desire or false belief.

We may judge and condemn some person in authority for some act, some condition, without knowing the vital causes back of the acts condemned. We would sacrifice almost anything to change the attitude of the person or the condition, save our *own* attitude, *our own opinions*, when perhaps the sacrifice of the latter is all that stands in the way of such a change as we desire. For so long as we are attached to that attitude or opinion, we are building a barrier between us and the person or condition which neither they nor we can cross. Our own eyes are holden making it impossible for us to see the barrier raised by ourselves and bring to bear the constructive forces which alone could create the desired change.

We may kill the person, we may tear apart the substance which makes the condition, we may break up an organization, but in all this we have done by the Devil's own work of destruction, when a little love and compassion for others, a little sacrifice of our own stubborn wills or opinions would have aroused the latent and requisite power within us to resist the disintegrating forces, and so made way for the building forces which would have brought us our desire or a still greater one and with it a development of character that would stand the strain of many stronger, heavier pulls on our strength and courage.

No greater curse rests upon the earth to-day than the growing demand for personal freedom from all restraining influences, all moral law and order. No words of mine can begin to outline the inevitable results of the same, for with the reaction which will come as surely as day follows night, a greater slavery will follow, the signs of which are even now showing.

All the forces of the White Lodge are directed toward the development of unity. This is evident in national, in religious, in business affairs. We are *one entity*, and everything that works for division works for incarnate evil. If as is generally accepted, the great fight of man is with his lower nature, his lower desires and attributes, if he must kill out selfishness, inhumanity, cruelty, etc., in order to gain higher attributes, how is it possible for him to kill them if in order to gain what he believes is freedom, he must ride rough-shod over all the finer qualities of his nature; for in nine cases out of ten, the liberty demanded is simply license to carry out selfish desire at any cost.

I do not wish to put myself on record as advocating servile submission to any wrong conditions nor do I wish to condone offenses of any character for the sake of peace. I believe as much harm can be done in this way as in any other. But I am advocating active, positive effort to remedy wrong conditions *in the right way*. The only way by which wrong conditions *can* be remedied is by personal sacrifice of selfish instincts for the good of the whole, right education and obedience to law and order.

Every other way makes wrong conditions much worse.

No humanitarian movement was ever started that did not bring exactly the same kind of accusations, the same personal limitations, the same problems, that all preceding ones had suffered from, and those movements which have lasted and done any good in the world have been formed of great-hearted men and women whose love was great enough, obedience strict enough, charity boundless enough, patience divine enough, to permit them to hold together as a unit in spite of all the obstructive tactics of some and the destructive forces of others, whether those others were inside or out-

side their own ranks, and the Temple will rise on those foundations or it will fall as countless others have fallen through lack of such building materials.

In order to build up, the Temple on right lines, we have first to remember that the Christ does not call the righteous, but sinners to repentance. Temple members are also among the sinners, therefore righteousness is yet to be won. Remember the rule of the Initiates which reads: "One who enters this body is as one newly born, the past is all behind him, the future before him. Remembering these things we must have patience with the "newly born," and above all with our individual selves who are those newly born. We are then to remember that every step we climb adds to our responsibility for others. We will not wish to face the fact that we may be driving some soul into Hades by our personal conduct, when we might have taken them the other way. If we realize this it will play havoc with our self-esteem, egotism, self will and harsh judgment, and make us gentle, kind, grateful and compassionate as well as strong, firm and enduring.

These are not mere platitudes; they are expressions of the governing laws of human life, repudiation of which always leads to death and destruction.

If we cannot or will not obey them it were better for us to go back to the "flesh pots," the common life of the masses, where not so much is expected of us in return for what we are given and promised; for to continue on the path, while controlled by forces in opposition to these qualities, means the drifting into black magic, and final destruction.

But when all is said, words are such poor things to express the things of the spirit.

It is only the result of our own experiences that can teach us to appreciate the love, the service, the gratitude, the loyalty of others, and to be patient, kind and true, in the instances where blindness, glamor or ignorance temporarily separate us, in thought and desire, from each other.

When I think of the stream of instruction, tender advice, expressions of intense longing for our recognition, faithful service of the Masters during the twelve years of our Temple life, and then of the little, in comparison, that we have done to deserve it, or even in many instances, to appreciate the fact that it has been given us, and think how some of us in our blindness even turn away and deny them, repudiate and condemn them, because we cannot make their directions fit in with some preconceived opinion of our own, or find that we cannot conscientiously fulfill some desire of our own, as long as we claim allegiance to them, it makes me wish I could hide myself forever from their sight, for I, as well as you, are guilty of these things to whatever extent we have failed to uphold and practice these teachings, or to whatever extent we have stood passively or cowardly by when they were despised or condemned and have made no effort to uphold the hands of the Masters.

Another year is opening for us. Let us ask ourselves honestly, what we are going to do with it, and what we are going to do with and for each other.

Certain laws and rules have been laid down; specific directions given by the Masters. Upon our obedience to these rests the possibility of our gaining the advantages offered us. We sometimes make some effort at obedi-

ence and because the results do not prove to be what we understood the Master to mean in some promise given we jump to the conclusion that he or his agent is unreliable, forgetful of the fact that his wider knowledge of our needs and therefore his interpretation of the promise given would be something far different from ours, and if that promise was to be fulfilled according to our interpretation of it, some far greater promise would remain unfulfilled.

If a promise has been made you which is contingent upon some action which is to be taken by myself or some other officer of the Temple and we do not, cannot or will not take that action, there is nothing for the Master to do but wait until some other person is in our position who will fulfil our part of the act. The Master is not at fault. If we would seek out the fault we have first to look within ourselves. You have to find out whether or not you have made it possible or have made it impossible for me or these others to do the thing required, for it may be with the best will made it impossible. But whosoever the fault we may be sure it will never in the world to perform the act I could not do my part because you had be the Master's, and we should look everywhere else first if we need a scape-goat.

FRANCIA A. LA DUE.

BY THE OFFICIAL HEAD.

To all Templars in Convention Assembled, and to all True Brothers and Sisters unable to be Present in Person at this Eleventh Annual Assemblage of Temple Forces:

We are met together, both seen and unseen, to partake of the blessings of Life and Love forces which the Great Master of Breath, will pour out upon us this day, and in the days to come.

A true blessing is not a mental figment, nor a mere vibration in the mind, but a real substance feeding the soul as bread feeds to body. Any other kind of blessing is a name and not a deed. It is the real blessing of the Great Master that we seek and nothing else is worth while for it is the true daily bread of the Lord's prayer, the daily bread that nourishes the universe and without which it would wither away and cease to be.

When the foundations of the Great Temple of the Universe were laid, a great sacrifice was necessary to keep in manifestation that which had been made manifest. The sacrifice was made and we are the beneficiaries of that sacrifice today. The Creator, the Father, sacrificed his son, the Preservative principle of life to preserve that which had been created until the time for indrawing was come. This son is the Christos grade of force resident in all substance. The Regenerator, or Holy Spirit, follows the work of the preserver and this principle we also find resident in all matter and in all fields of action on all planes. In our Highest Natures we are the Sons of God and our collective Higher Selves were the ones or One who made this sacrifice and so we are helping the Father to build his Universal Temple of Life and Love with the co-operative work of all other creatures in the Cosmos.

As we perfect and refine and improve the Temple of our individual

minds, souls and bodies we help on the work of the whole; as we collectively two or three here and there, a hundred or a thousand in some other place, come together in the name of Truth and unify our forces in attunement with the great work of regenerating the lower planes, we are building with the great Master Father and making of ourselves channels and connecting links with other souls working on this and other stars and realms of life in the same great cosmical Temple plan.

To recognize the One in the All and the All in One is therefore the first requisite in all natural, which is the same as Divine constructive work.

In the Morning Time of the world, the Gods, the Masters walked the earth, but the earth was not then as it is now. It was a spiritual earth. Matter was not so dense and negative as now, but was radiant with the life flowing from within. Then the kings truly ruled by divine right, but as time went on and the great evolutionary purposes worked out, matter became harder and denser and the light of the spirit was obscured, its splendor dimmed, a shell or chrysalis of matter concealing its effulgence, but that same light as of the olden cycles is still hid in matter and time will again reveal the luminous, Radiant Self of that matter. For the light that lighteth everyone that cometh into the world is Deity himself, and shines with greater power the more it is pressed back.

Back through the nights of time this Light, which is God, has manifested ceaselessly and must ever do so. There never has been a time when it has not had a witness. Whether through a single man, an organization, a nation or a movement, the Great Lodge of Light has never ceased working with worlds and races and individuals to the great end that all matter might be redeemed, brought back, resolved into its own Light, its own primordial state of innocence and purity plus the wisdom accumulated by its differentiations into manifested beings both cosmical and infinitesimal, as the collective consciousness of all creatures and things is the Consciousness of the Eternal One itself.

An organization like the Temple of the People must increase along the lines of natural growth. Some think that because the plans are great and the Great Lodge is back of us that wonderful things should be accomplished in a moment of time, so to speak. Nature and God do not work that way. Point by point, line and line, step by step, all organic centres are built up and developed, all the minute parts of the organism being tried and tested before it can be permanently placed. So with the Temple. It is a testing school preparing for a real world work, and there is no use of keeping in it any who will turn and run at the first sign of a real battle, or because the enemy throws up a cloud of black smoke. Therefore the necessity of the element time to prove all living stones who aspire to become an integral part of the Great Temple work for this world cycle now on. Many have come and will come into the Temple who will tarry for a time and then return to the Outer Courts, some because immaturity, or because of some form of selfishness or instability they find the Temple conditions uncongenial to them. Many come close to the Central Flame and cannot bear the heat, the increased vibration and retreat "to the lower level on which they have browsed so long" and where they feel more at home. (Dr. Dower here read from the first page of the June ARTISAN.)

During the past year a member resigned from The Temple and gave

as his reason that he could not indorse the methods of the Temple and as he felt that he was responsible for all such, being a member, he felt it his duty to resign and repudiate his obligations. Now we will give this member credit for honesty of motive and all good qualities, but a weaker argument or reason for action could never be given by a rational human being. It is sophistry and self deception intensified. In the first place no one member or minority of members is morally or legally responsible for the actions of those in power, or the majority, save to the extent that one member or minority would have the power to put their methods into execution. If they have not the power to change methods it is weak and cowardly to run away and desert a movement, army or nation, and so doing simply implies an insidious form of selfishness which is summed up in the saying, "I will not play or work unless I can have my way." Boiled down, therefore, such desertions and repudiations are the result of some form of selfishness in the personal nature, or a weak yielding to the pressure of antagonistic opinion of others hostile to the organization or people involved—in other words, actions based practically on hypnotic suggestion. But there again comes in the safeguarding law in Temple Building—unless a candidate can endure and stand all that can be brought against him in opposition he is unfit Temple material and must wait the time when greater strength will be his. And when one comes close to the Central Flame at the Temple Centre he or she will find the test of their lives before them. No one ever resided here at the centre that did not find within *seven months* that he or she did not have to face up his or her Dweller on the Threshold of the lower nature in more ways than one, and many times. That Dweller is not vanquished at once but has many powers and points of vantage. Endurance by devotion to the obligation and principles involved is the only force that will pull one through the darkness of the lower personality.

Therefore we find the Temple growing as a tree or flower or world must grow, marshalling substances and things together and then by aid of the finest forces of life and nature carefully selecting the elements that are wanted and are fit, incorporating these into its structure and then by a process of chemistry and alchemy eliminating those elements that will not assimilate. It is of forces and souls that the Temple is being built and not matter or personal selves in other words.

THE YEAR PAST.

The year 1910, we were told by the Master seven years ago, would be a year of trial and testing both to worlds and The Temple. The Great Sifter has been assuredly actively at work and we can see the signs, hear the sound of great reconstructive changes taking place underneath the crust of old conditions, economic, political and religious, as well as scientific. The Light of the Temple of the Living Christ is being born in the Heart of the Great World-Mother. Revolution, which means evolution is taking place in all the worlds of action and thought. In the world of Science, new discoveries have undermined old crystallized theories and even the time-honored atom is found to be but the result of another most inner Cause, the Electron, and so the scientific ideas on the constitution of life and matter have radically changed in consequence.

In the political world, in this country, we see the downfall of the party idea imminent, and the living issues and principles set up instead. Corresponding political issues present in all other countries. Also great economic questions are coming to the front and will be settled righteously as a result of the great forces set in action on inner lines. In the religious world, the same progressive forces in nation organizations and in individuals are active. The truth will be known and revealed, old superstitions and dogmas are crumbling with the impact of the Christly energy the Great Lodge is pouring out. In the world of elements, man is again conqueror and a new element, Air, is added to his conquests. In short, the old order of things is passing away and the new order of ages is being ushered in for the New Humanity to organize itself upon.

During the past year the Temple of the People has held its own and more. The usual number of withdrawals and resignations have occurred, but many new members have been added and we find the work in good condition in all respects. The Master has warned us repeatedly that it is principalities and powers that war against us and that they are directed primarily against the works of the Lodge and not against us at all. So we need never expect to be free from the hostility of the Great Disintegrator as it is the opposite pole of the Great Lodge. The Disintegrator tearing down, and the Great Lodge building up.

Hence at the Centre and through The Temple ranks this force must work, but it is a necessary testing and developmental force, and has its place in nature and in all fields of action. This force will use friend or foe alike and often by confusing issues in the minds of those of pure motive lead them astray from the real path but even here the law is merciful in the end, for they can only develop discrimination by experience and the actions resulting from mistaken judgment and actions. All we can do is to try to point out the right principles of action to such and if their ears be deaf and eyes blind, stand compassionately by while the Great Law works out the true design by their own soul's anguish and travail. And none of us need flatter ourselves that in some degree or another we are evolved beyond this process for when we have become so evolved we will not be here.

It is gratifying to know that the Temple of the People has evolved a solid nucleus of loyal and devoted workers who when the disintegrating forces are active draw together as a solid phalanx and by their combined power and devotion neutralize the opposite forces and hold the Centre steady under all opposition. And this solid nucleus is not all located at the Centre, but is distributed over the membership.

The teachings transmitted during the past year have never been equalled in any year of Temple history for richness of occult knowledge and light, and wisdom on the great problems of life and being. It is sufficient indication of the Great Master forces back of the work. Even those who are non members and who have been experienced in occult work of the higher orders realize this as many letters received indicate: (Reads letters.)

WHAT THE WORK MAKES FOR.

The Temple work makes for the Unification of the Races of earth on all fundamental issues. It works to externalize in concrete form and in ma-

terial terms so far as the cycle will permit the exact correspondence to those fundamental truths in terms of human and all outward expressions.

By these means the Temple work aims to bring to all a knowledge of their inherent Divinity as well as the spiritual heredity and relationship to the Great Lodge of Masters. It aims to ultimately help both races and individuals to understand their spiritual and cosmical status in that Great Lodge, the particular Hierarchical Ray to which that race or individual belongs and thus bring to Consciousness a knowledge and understanding of one's real place in the soul geometry of life and a corresponding better understanding in working out our destiny human and divine. All of this would naturally relate us back to the Great Origin from which we have sprung and bring the realization of our fundamental Unity in the Great Father,—Mother Love of the Infinite. In human terms, it would tend to make us *live* Brotherhood by the clear revealing of the Great Laws of Being. But all cannot arrive at this at once and while we grow line by line, and leaf by leaf and quality by quality, we may be helped enormously by simply thinking and living in accordance with the natural human and divine law of the higher love and charity as laid down for us by St. Paul and other highly evolved spiritual teachers.

WILLIAM H. DOWER.

BY THE TEMPLE SCRIBE.

To the Members of the Temple of the People:

Since last report, a year ago, the Temple has made steady progress, a great many new members coming into its ranks and many of the former members stepping forward into the Order of the 36. This advance and increase in membership has far exceeded in numbers that of the previous year and definite vitality and activity exists in almost every local Centre of the Temple.

Three new Squares have been chartered and one old Square has re-organized under a new charter.

Considerable literature has been sent out during the year and it has brought a number of inquiries. THE ARTISAN has been advertised in one or two occult magazines and quite a number of requests have been received for sample copies.

Much more propaganda work could be done with the ARTISAN, but the issue is so small that there are very few copies that can be spared for general distribution. One or two hundred more ARTISANS could be mailed each month to good advantage.

The most effectual factor in building up the membership in the Temple and in arousing and sustaining deep interest in its teachings is the individual Temple member, wherever he or she may be located, and the growth of the Temple must necessarily rest upon the members throughout the country, who move among the truth seekers of the world and who may do a vast amount of good by promulgating and radiating the Temple Light. Much of the advance during the past year has been through the activity and energy of the individual members, bearing the torch in strength and earnestness.

The meetings at the Centre have been held regularly and faithfully, and stability and progress have marked the work.

W. W. KENT.

BY THE TEMPLE TREASURER.

The treasurer gave the financial report of the year which showed that the general condition of the treasury was better than that of previous years. The Helping Hand contributions were not so large as usual, but the regular membership dues were more fully paid making the support more general, representing a large proportion of the entire membership, instead of resting so heavily upon a few special contributors. The prompt and regular payment of dues was strongly advised, as well as the importance of sustaining the Helping Hand fund if the work is to be carried on to best advantage.

The following was read in relation to the inner phase of the Temple treasury as being the fundamental principles upon which the outer treasury rests.

The Temple treasure! What is it? What light does it transmit? What service does it render? How has it been secured? How is its valuation estimated? Who are its protectorates?

The Temple treasure is that greatest of all treasures given by father to son, bestowed upon man by God, the crown jewel of sacrificial light and love which in its higher correspondence is the divine life spark from which all impulse emanates.

It is that principle that operates within the inner sanctuary of the heart that finds its greatest love in the giving of itself for other's needs, in the laying down of its own life that others may live.

It is that light which overshines all other lights in the resplendent purity of its selfless power.

Its service is of that vital nature that restores the hearing to the ear of those who hear not, the sight to those who walk in darkness, the pulse of life to hearts grown weak with over pressure.

It has been secured through the anguish and trial of souls in the depths and heights of experience and its service shall be for the awakening of humanity to a realization of its spiritual identification with the divine elements of light and truth.

Its valuation can be estimated only by the heart's blood offered for the rarifying of the light that it may gain a greater circle of illumination.

It can only be protected by righteous usage in purer service, in truer sacrifice to the united whole.

Its protectorates are the hearts of all who open themselves to the glory, to the beauty, to the holiness, of that sacrificial service.

The Temple treasure! What share does each member have in it? The Voice of Omnipotence replies, "Seek ye within."

JANE W. KENT.

DR. DOWER then said: We have with us to-day many members from a distance, and it is well to hear from these. Our time today is limited, but Thursday evening has been set apart for Temple talks, when visiting members may all be heard from. Some who are here today may not be able to stay until that time, and we shall be glad to hear from such now.

H. A. GIBSON of Los Angeles—We should strive for spiritual

self-consciousness. Except the Temple is in connection with the Hierarchies that rule the Universe, it is useless, and when we do not appreciate that we are nothing, and when we do appreciate it we have the power of the Universe back of us. The Temple will not fail because there are recruits now ready in all of its orders. Today increasingly there is a power of spiritual realization and there are men almost ready for any issue. Guard as you guard your life against disloyalty to centralization, the law upon which the universe is built from the outermost rim clear back to the Spiritual Sun.

W. W. HENDERSON of San Luis Obispo—In a recent Bible Class lesson on the Mount of Transfiguration, the wish arose that we might always remain on the mountain top; but we cannot stay on the mountain for we must go back to the valley and bring some one else up. There have been times when I have been tempted to repudiate the Temple work; and then a voice would say, "Coward! What about those at the Centre who are facing a fight that you don't dream of?" Once in a vision one robed in white said to me, "Many teachers have been sent to the world and the world did not comprehend why they came. Just now it is beginning to dimly realize the Master's Message." Today I see an evidence of strength, courage and determination. We know the path. Let us keep our faces toward the light.

J. O. VARIAN of Palo Alto—The word from Palo Alto is that we are here again and the year's work has been very important. Connections have been made outside ourselves. Our roots have spread out.

I have felt that we are a clan coming together again. We are called the people of the Red Ray. Every new member isn't a new member, but an old soul. We have all gone down through hell and fought this fight and failed, and fought and failed, and fought and failed and the victory we have won has been that we have failed in nearly every condition imaginable until there is nothing that can hit us that hasn't hit us, and there is no place where we can be hit that we haven't been hit. What we have stood we can stand. I feel echoing in the room—echoing—powerful ideas, and we have only clipped the fringes off—echoes from the past—dominant ideas—ideas of the Lodge. Victory is here. All we have to do is to wake to life. I am certain that in the years to come the messages and instructions shall become actual reality.

MRS. D. H. MUNGER of Palo Alto—The first convention that I attended made a profound impression on me and I remember the

letter that came back from the East from two people who had been here investigating the work. They wrote that they had found the Temple to be one of twelve organizations doing the Lodge work for humanity, and they commended and encouraged the workers at the Temple Centre in the work they have to do. I asked one of the members which were the other eleven organizations and found that the person did not know, but told me that it was not necessary nor important that we should know so long as we were faithful in the work we have to do. As I thought over the reply, it pleased me very much that I had at last found an organization so large and so broad that it did not claim to be the whole thing, and that we could do our work independent of jealousies and condemnations of others who may be doing another part of the same great work.

DR. DOWER—Other speakers will be heard next Thursday evening and we will now proceed with other matters.

At this point an event occurred not set down on the Convention programme, known to but two or three present. Mrs. La Due and Dr. Dower left the rooms and soon reappeared clad in their Temple robes of priestly office. Dr. Dower said: As has been brought out in this Convention, not only is the great office of the Temple to unify the races of the earth and to bring people together in harmony and love, but it also has the religious and legal right and privilege of uniting men and women in the holiest ties of love and life companionship. Two of our members, Mr. Arthur Munger and Miss Freida Mathilda Hauswirth are prepared to enter into this holy alliance and I now ask them to step forward. Then under the simple, natural and impressive Temple Marriage Service, the two were pledged to one another as husband and wife.

The Consecration Hymn was then sung and the first meeting of the convention ended amid the congratulations and good wishes of all to the newly wedded comrades.

SUNDAY EVENING MEETING.

At eight o'clock, the Order of the Thirty-Six met. A number of candidates were initiated and the usual Convention 36 papers read and proceedings entered upon.

MONDAY'S MEETINGS.

The morning was given up to a pottery exhibit. Though the pottery has only been in active operation a few months both visitors

and resident members were surprised and gratified at the progress made and the many beautiful objects already wrought and ready for the firing. The two kilns are in process of being installed, the kiln chimney now being finished. All the steps of treating the clay from the crude clay up to the stage where it is ready for moulding were shown by Leon Awerdick, the manager. The many plaster moulds already made for turning out duplicates were interesting objects. The hand work of the artists, Mr. Robertson, Mrs. Painter and Miss Teller aroused much enthusiasm. The fact that in the short space of a few months under the instruction of Mr. Robertson and Mrs. Painter a new pupil like Miss Teller could accomplish so great artistic results showed to all the possibilities of the pottery work as a most desirable and important basis for the Industrial School of Arts and Crafts plan. The pottery exhibit in connection with so many other evidences of activity at the Centre impressed all with the solid constructive real worth-while effort and work going on at the Temple Centre.

MONDAY AFTERNOON.

The annual session of the Temple Builders was held Monday afternoon in the Halcyon parlors.

The meeting was called to order by Mrs. Kent who opened it in the name of childhood, asking that all present knock at the door of the Child Heart and ask that the guidance and blessings of the White Light of the Christ love might rest upon the considerations of the meeting and the work for the coming year.

The children of the Central Group sang some songs, after which Mrs. Kent gave a review of the work of the past year, showing that the work had developed mostly at the Centre.

The regular meetings had been held for both the young and older Builders, and the general correspondence had been kept up.

Most attention had been paid to making the necessary provision for the children at the Centre, both in a material and educational way.

The different business lines had been held, the bee industry and the development of the lot in the T. H. A. which had been planted with eucalyptus trees.

The school-seed planted the year before had sprouted and sent forth tender rootlets and branches for stronger growth during the coming months and years. Although scarcely perceptible to the

outer eye, he who looked with inner sight would be able to see the buds of a seven fold educational plan awaiting the proper conditions to burst forth into fullness of leaf and bloom, as would be indicated in the children's play, "The Birth of the Star," to be given Tuesday evening.

The Halcyon Chapter of the Agassiz Association had been formed under the auspices of the Builders and it was hoped would become an active factor in the school work.

Mention was made of the different workers connected with the school during the past year and a welcome extended to Mr. and Mrs. Hillyard who had returned to develop the school as opportunity and conditions permitted.

In all phases of the Builders' work it was shown that the true connection between the Temple and the children was borne in mind inculcating the spirit of the Temple in all their undertakings and trying to lighten the burdens of the larger Temple work with the influence of the joyous spirit of child-life.

The Palo Alto Group contributed a song, after which Doctor G. B. Little, the leader of the group, told of their success and difficulties in their efforts to translate the Bible stories to children in the language and light of the Temple. The object of this work is to weld a link between the church and the Temple.

Mrs. La Due spoke in regard to the great necessity of reaching the homeless children of the tenement districts, and said that the accomplishment of that work by the Temple at the right time, was one that lay closest to the heart of the Master.

Doctor Dower showed the importance of the children's work in connection with the Temple as a whole, stating that the Temple was a child in itself, and according as it was able to transmit the forces that pertained to the child nature would it be able to accomplish the great work assigned to it to perform for humanity generally.

Mrs. S. N. Hillyard gave an interesting gleanings of her investigation of the past year in regard to the work being done in the world at large for children. She said all methods, theories, and various systems of education are being put in the background in order to reach the outcast children. She said:

"The movement toward 'school method reform' is to us of less importance than that of reaching the great mass of children at all. The outcast, the neglected dying half of the children killed by slum conditions long before reaching school age, is the child we have to reach low enough to find.

"At the best, schools cannot do all the work with children, for the environment may at once unteach the most perfect curriculum. Our work is to create environment plus school and there is no one of us who is exempt from the role of teacher."

Mr. Sydney Hillyard said that there were many things already to hand with which to begin a school. We had almost perfect climatic conditions. We were near a trunk railroad. We were near mountains, plains, sand and sea. We had buildings, tents, land, industries, tools; a faculty consisting of everyone at the Centre who had anything useful to teach, a resident physician, matron, and trained nurse. All the school needed was children.

Some of the things which the school was not intending to offer was a competition with the public schools. We were going to omit what we thought was useless and put in what was valuable. There was to be no preparation for college or worldly success, but for life and service.

Regarding finance, Mr. Hillyard said that it had been decided that the children could be boarded and educated here for twenty-five dollars a month, inclusive. This was the regular charge, but if members knew of any children whose parents could not afford to pay that amount it would be well to let it be known at headquarters. There was, however, no opening yet for the accepting of children free of charge.

We will have to begin small and grow up gradually; this will be the surest and safest way.

MONDAY EVENING.

Monday evening was given up to a private meeting for the Order of the H.

TUESDAY'S MEETINGS.

Tuesday afternoon, at 2 p. m. the regular annual meeting of members of The Temple Home Association was held. The reports and business of the year was shown and discussed. The Temple Home Association was shown to be in splendid condition and on a solid foundation, financially and otherwise. It was shown that up to the present year, the Association had always shown a deficit, but this year, it had made a profit, thus showing the wisdom of the plan and methods under which it has been running the past year.

Property represented by the Capital Fund amounts to \$27,996.95.

This does not take into account the great increase in the value of property since it was purchased. The total mortgage indebtedness is \$12,885. The income from rentals for the past year amounted to \$1400.

A report of the meeting will be sent out later to all Association members.

Tuesday evening at the Halcyon Hotel, the children under the Temple Builders' auspices gave a symbolic play with Unity as the central theme. The correspondences of sound, color, form and qualities were fittingly represented by costumes, lights, songs, action and talk. The following was the cast of characters:

Angel of the White Light.....	Vera Marden
Voice of the Master.....	Dr. Little
Spirit of Sacrifice (yellow light).....	Florence Kent
Spirit of Science (indigo light).....	George Harrison
Spirit of Nature (green light).....	Ernville Froom
Spirit of Mechanics (red light).....	Montford Taylor
Spirit of Art (violet light).....	Eleta Marsh
Spirit of Home (orange light).....	Crystal Mohr

The children, even to the smallest, played their parts in excellent form and the Temple audience appreciated the play thoroughly, both for being so well rendered as well as for the basic truths so clearly expressed in its symbolism.

WEDNESDAY.

Wednesday was given up to the annual Temple picnic on Halcyon Beach. Bathing, fishing, clamming and the various beach sports were indulged in by all and an enjoyable day spent in healthful relaxation. Supper was also had on the beach before return.

In the evening at the Halcyon Hotel, various phases of the outer industrial work were taken up and discussed.

Mr. H. De Boer explained the work of the Producers and Consumers' League under his management at Los Angeles.

In brief, this work, which is now under way and building up is to deal in all kinds of food supplies directly with the consumer, the League acting as the only middle man between producer and consumer. The League at present has only one wagon running and two men besides Mr. De Boer, but the work can and will be extended as means and circumstances justify.

Marvin W. Smith explained the plans for establishing a publishing department along the Arts and Crafts ideal of work.

Mr. Brayton explained in detail the co-operative plan of his poultry ranch.

The needs and plans of the pottery were presented and discussed and a committee appointed to solicit \$1000 which is thought will be required to carry out what is already in process and put the pottery in condition for turning out its wares for market.

THURSDAY'S MEETING.

This was held in the evening at Halcyon Hotel. Letters of greeting were read from members unable to attend the convention in person. The following were speakers for the evening. Lack of space forbids more than the essence of these talks, being given here:

MARVIN W. SMITH—Reported from Everett, Seattle, Snohomish, etc., giving details of the work in that section.

MRS. AGNES VARIAN—We have become accustomed to the idea of a universal thought realm and also of a universal germ realm. The new idea to which we have not yet become accustomed is that every passion, every thought, every variety of feeling generates its own particular germ, and we may not only infect ourselves but may infect others and so generate disease for others. The opposite is equally true and we may generate courage, cheer, hope, and they are as contagious as the opposite. When we become conscious that we can generate good germs for faith, courage, love, hope and such, we will be able to spread them abroad and our influence may be a constant benefit.

MRS. MUNGER—Spoke in regard to San Quentin prison work she has been engaged in as a result of a letter received at Halcyon from an inmate of that prison asking the Centre to help make condition of employment, etc., so that he could take advantage of the parole system in vogue in this State. The letter has been referred to Mrs. Munger and she has visited the prison reporting very favorably on the case. About \$75 was required to fulfill the condition of parole required by the Prison Board. Each inmate paroled is required to pay this sum back as soon as possible. Mrs. Munger was appointed a committee to solicit funds for this purpose. Some money was contributed before the meeting closed.

H. A. GIBSON—I am impressed with the stupendous importance of the present epoch in the Temple. It has now been fully born. We must try above all things to get spiritual self-consciousness into the Temple to make it live its life.

T. O. THOMPSON—Spoke on the influence of Theosophy and New Thought in Guatemala, showing how progressive forces are creeping into all corners of the world.

MR. DE BOER—Made a plea for simplicity in living.

ARTHUR MUNGER—Read from *Light on the Path* and gave some thoughts on the points read.

The view point of the world is the dollar, to get as much money as possible in this short span of life. Down here at Halcyon money drops out and we catch a glimpse of the higher reach and of the calmer way of going after money.

DR. LITTLE—I used to think it mattered much what we thought and believed, but I am coming to see that people's opinions matter little. Essential loyalty is the important thing—loyalty to that which we have undertaken—loyalty to the call within.

MR. SLOAN—I have been benefitted by being here and think we need to be watchful of the detracting influences drawing us to things less important. We should not judge by appearances, but should look deeper.

W. H. TOWNSEND—We should magnify the good qualities of our comrades and minimize their faults.

The meeting closed with the singing of the consecration hymn.

FRIDAY MEETING.

This was held at the Temple Headquarters Building under the direction of the Central Square, Brother W. H. Thompson presiding.

In addition to the regular Square order of exercises, the main feature of the meeting was a talk by Brother Varian on the "Holy Grail," with readings from a manuscript for a book which Brother Varian has written.

SUNDAY MEETING, THE 14TH.

This was a general public meeting advertised in the local papers, and was well attended. In addition to a fine musical programme,

various phases of the Temple work and philosophy were presented.

Mr. H. A. Gibson spoke on "The Temple as Lodge Work"; Dr. Dower spoke on the "Place of the Bible and Other Sacred Writings in the Temple Plan and Teachings." Dr. Little read a soulful allegory of the Temple and the Christ force therein. Mr. Hilliard on "Religion and Economics."

This meeting concluded the meetings of the Convention, as had been arranged, per programme.

CONVENTION REFLECTIONS.

For a solid, substantial, we are here to stay for all time and eternity convention this eleventh one was the greatest of all.

A convention photograph was taken by Miss Wilson, copies of which may be obtainable through the Centre. 50c each mounted.

Mr. Simpkins, editor of the Palo Alto *Times*, attended the convention and renewed acquaintance with this vicinity in which he lived twenty years ago. Mr. Simpkins wrote up the convention and the Temple work in his paper in a most gratifying manner. The marriage episode under Temple Convention auspices gave Mr. Simpkins a "scoop" for good.

The newly wedded Mr. and Mrs. Munger will continue their studies at Stanford, he pursuing a medical course and she a literary. May all good forces attend them there and everywhere.

A number of friends and relatives of members attended this convention and seemed to enjoy the meetings and all going on immensely. They will no doubt come again.

The Temple conventions always attract splendid musical forces on the outer plane, corresponding to the liberation of spiritual forces on the inner. This eleventh assembly was no exception.

The visiting members enjoyed the drives to various parts of this valley, including the beach and the picturesque drives through many of the cañons hereabout.

The eleventh convention lasted practically a week. More meetings seem to be necessary as the work grows and expands.

Members who attend the annual gatherings from year to year are impressed with the healthy growth of the work at the Centre, new buildings and new and interesting activities taking on form and power.

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The Temple Artisan

OCTOBER, 1910

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Mysticism, Social Science and Ethics

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THE TEMPLE

P RIMARILY, 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 the 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 on 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 become 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 reappears to claim his own, He will find a place prepared for him by those who, having heard this 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?

Address THE TEMPLE, Haleyon, California.

The Temple Artisan

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OCTOBER, 1910

No. 5

Behold, I give



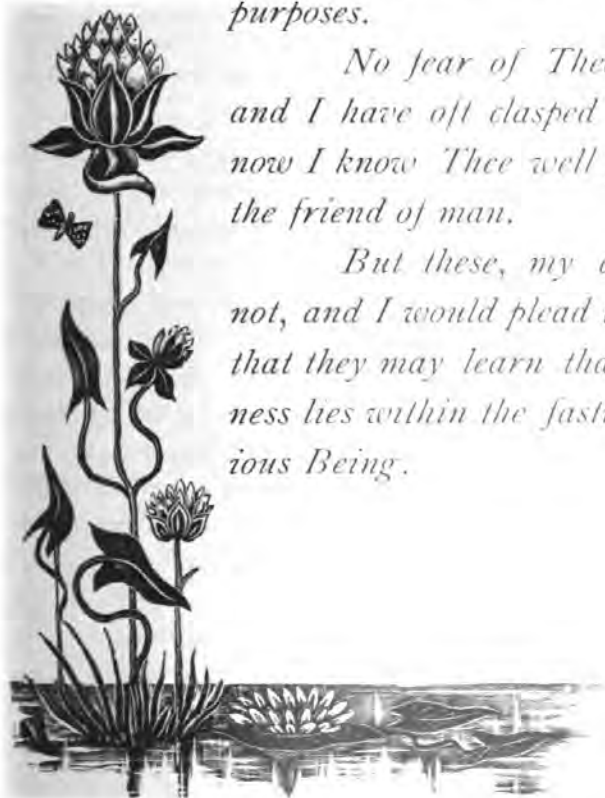
unto thee a key.

LIFE IN DEATH

Thou who bearest Death's dark visage, reach out and draw the creatures of Thy will still closer to Thy side, and let them search Thy face, and place their hands within Thy Heart, that so they come upon the secrets of Thy purposes.

No fear of Thee have I, for Thou and I have oft clasped hands in peace, and now I know Thee well for That Thou art—the friend of man.

But these, my children, know Thee not, and I would plead that Thou draw near that they may learn that Life in all its fulness lies within the fastnesses of Thy mysterious Being.



BROTHERHOOD.

Within the world of distances and time,
 'Gainst hearts that tune not to our own,
 On trembling walls of invalid protection
 We rear weak roofs and hide alone.

But in the radiant Kingdom of Accord,
 False Time and Space have not begun;
 Beneath the eternal roof of deepening Love,
 The perfect sky, we still are one.

GRACE HILLYARD.

FROM THE MOUNTAIN TOP.

THE WHEEL OF SUFFERING.

The wrongs done to or against you by others may be made stepping stones for you, if you have the courage to lift your feet high enough from the ground to reach them. So long as a wrong can embitter you, and so long as you attract the commission of such wrongs, either by wrongs done against others, or by personal limitations of any character, the invincible power of love will hold you to the wheel of suffering.

It takes poor struggling humanity long, long ages to learn the truth that divine Justice will never suffer a wrong to be done which is not at the same time a punishment for a similar wrong, and a vast opportunity to wipe out a debt.

The stronger, the better equipped for service is the Neophyte, the greater will be his or her tests of patience, endurance, and Compassion. The very attributes which make him useful and valuable to the Temple work, and therefore to the world, at the same time must bring long seasons of heart hunger, trial and mental strain, until he, like all those who tread the same path, can lay down his burden in the lap of the Great Mother, and say from his heart, "it matters not what my brother, my sister may do to me, only give me more love for them, and I am content."

"I can safely leave the punishment of any offense done to me to the Divine Law, but woe is me, if I dwell with delight upon the nature, and application of that punishment, for by so doing I lift my head from the Mother's lap, and gaze into the eyes of the avenger of mine own offense."

CHEMICAL AND ALCHEMICAL AFFINITY.

TEMPLE TEACHINGS. OPEN SERIES, No. XCVIII.

The following condensed statement regarding the action of one of the most important spiritual laws, and the biological effect of disobedience to the same, may lead to much good if carefully read and circulated among those for whom it is primarily intended.

I have scarcely touched upon the mathematical and geometrical aspects of these laws, though they are all important, for I do not now desire to distract attention from the main points under consideration.

I have previously said that the principles of chemistry would throw open many sealed doors to the earnest disciple, and some of those doors open upon the special problems which confront the world at different cyclic periods, and which must then be solved, to some extent at least, or the succeeding race must suffer greatly as a result of the ignorance or indifference which have prevented their solution.

Back of every such problem is disobedience to some primal law of life, and whether the problem be mental or physical, national or social, if the primal cause be sought it may be found, either in actu or by correspondence, in chemical or alchemical action.

Aside from the problem of right government, and I might say including the same, the greatest problem of the day is negatively stated in the words "race suicide,"—racial degeneracy—and for the cause as well as the solution of the problem we must hark back to the principles of chemistry as embodied in alchemy.

There is in fact but one primal, all-inclusive element, and that is Fire. In its forty-nine aspects—principles, Fire is creator and created, Cosmic Father and Mother, Brother and Sister. In manifestation as a single entity, it is first of all Intelligence per se.

But for our present purpose we will confine ourselves more particularly to the action of some of the sub-divisions—energies and elements which are the secondary embodiments of Intelligence.

The nearest we can come to a comprehension of Intelligence as an element is to study its manifestation as Oxygen.

It depends entirely upon the affinity for Oxygen existing in any two or more elements as to whether it is possible for them to combine with each other and create or generate other elementary substances or energies. The concealed Fire, commonly termed Heat, is the only form of energy which can break up the constituents of

any elementary substance and compel them to combine with others in some other form of substance.

While the laws governing chemical affinity may compel combination under right conditions, it depends upon the quantity or degree of the original elements, and therefore on the principles of mathematics and geometry, as to what forms the elements in process of combination will take in order to manifest as gross matter, and therefore what kingdom of nature they will operate within.

There is no such possibility as the combination of any two elements which do not stand in the right mathematical relation to each other.

If that relation is not correct, the principle of Heat as manifest in Oxygen cannot combine any two substances, it can only disintegrate them and leave the atomic constituents to find their way to other atoms with which combination may be effected.

The true relation of one element to another, *i. e.*, the affinity of one element for another, is established on a higher plane than that of Intelligence, *viz.*, the plane of Consciousness or Spirit, the Great Breath, the plane of Identities.

With the first cyclic rise and fall of the Great Breath, the breathings—fiery forces—emanate and combine, thus creating the plane or state we call Intelligence. Each one of these Breaths is a divine Spirit—an Entity—a God which yields up its manifested existence as one, to become many; a mode of motion which becomes many rates of vibration.

I have faintly touched upon these great mysteries in order to illustrate two all-important points, namely, the relation of one created thing or creature to another, and the method by which two intimately related Entities combine to create two more, and the progeny of the four thus created upon the succeeding plane.

As previously stated, every Breath, every God or Monad is a distinct life, an Identity which cannot be lost, whatever form or combination of forms the monadic essence (of which a Monad is an emanation), may create in Time and Space. The real "you," will be "you" eternally, whatever your incarnations are, or whether those incarnations are a-sexual or bi-sexual.

The before mentioned Breaths are four-fold or four-faced, so to speak. Each Breath, or degree of energy, contains all the potentialities of all positive and negative forces, yet it must combine with the succeeding Breath—the next released energy or emanation—in order to create those four faces or aspects, and the two thus combined

with their progeny—emanations— manifest the positive-negative and negative-positive, and the straight positive and negative aspects of itself; the first square, which ultimately becomes the four planes of the Cosmos.

In other words, two bi-sexual entities must combine to create two bi-sexual entities on lower planes in a succeeding racial cycle.


This brings us to the consideration of the human family of the present age—ourselves. The first two Monads which combined to form first a third and then the first four-faced energy, and all others which followed in like order, never losing their identities, exist to-day as races and planes, or states of consciousness, and every man and woman in the world with all the potentialities of the Monads which created them, are thus reincarnations—differentiations—of the God-head of a great race or cosmic family.

However antagonistic might be the exterior conditions now existing between men and women who are in right affinitive relations to each other interiorly, that antagonism has been engendered by the karmic sin of disobedience to the divine law of affinity in some life. Nothing can break the interior relation between them, however wide the separation may be on the physical plane. For example: owing to the strong affinity existing between the elements oxygen and hydrogen, a certain proportion and quantity of each will create a definite amount of water, and though that water may be raised to vapor, and then to steam, or lowered to ice, the water, in some form, will remain until it is resolved back into its constituent gases. You can color the water or add different chemicals to it, change its appearance as you will, but the water is always there in the same proportion.

So a man and woman may color their lives, their environments, by close connection with other men or other women; they can add immensely to their experience and karma; but they are only perfectly identified and truly united with those in right affinitive relations to them while under the dominion of Time and Space.

If by any chance, or interposition of a higher power, two persons in the right affinitive relation to each other are drawn together in any earth life when karmic conditions are right for their union, the potential forces within them both will bend all exterior things to their will and bring to them all they require for their well-being, without any particular strain or stress. They will be, so to speak, so permeated with the Monadic four-faced essence that their power is only limited by their environment and state of development.

(Concluded next number)

H—

SOCIAL SCIENCE.

LABOR.

The earliest recorded scriptures, fables, allegories, stories and histories reflect the savages' contempt for labor. From the time that the first landowner, Adam, left Eden, ceased to be a gentleman, and became a farmer to the time when the first American landowners ceased to be farmers and became gentlemen, labor, and especially labor on land, has been subject to discredit.

There is, of course, as Labriola, Thorold Rogers, and Thorstein Veblen point out, a very good reason for this shown in what is called the economic interpretation of history, and there would seem from the Temple standpoint to be a Karmic or spiritual reason as well. Slavery, chattel or wage, is the inevitable fruit of economic rent. There is quite a little truth in the verse:

Fear, crouching murder, lust, and lurid war,
Useless disease, revenge, and iron law,
Suff'ring and dreadful death,
Came these in silence when the first man took
The proffered Apple with a hand that shook
In deathly fear, or shall we deeper look
To that first man who saith
Behold!
The land whereon that fruit tree grows is mine!
Bend, oh ye serfs, the slaves of all my line!
Fight, that we live! Dig ye, that we may dine!
While man or beast draw breath?

Humanity always finds itself with the fruits of economic conditions to deal with, and particularly with labor as such it finds the situation always enmeshed in difficulty. Whosoever it may be who starts out to labor for a living, finds that he has to perform this labor in conjunction with others. He is hired by someone, is subordinate to or superintendent over someone, works next to someone, buys from and sells to someone; and sure enough someone amongst these someones becomes a bugbear. The instruments with which he works are imperfect, the hours are inappropriate, the conditions unhygienic, the social status impossible, the risk considerable.

But these things can be endured. They are endured now by a process of causing the worker in time to become dulled, calloused; lethargized, to his environment, and indifferent to the greatest loss which he consciously or unconsciously suffers.

Even when the wealthiest men or women desert the ranks of

society for labor, whether it be of necessity or for choice, they find that what erstwhile was all beer and skittles now becomes an irritant, with probably two or three counter-irritants, unexpected, and thrown in for good measure. When the society girl goes to be a trained nurse or kindergartner or the clubman enters a profession, these people find that there is a serpent inherent in labor for a livelihood which twines itself around just the very work they have chosen. Other people, they suppose, can rid themselves of such serpents, but this particular man or particular woman cannot get rid of this particular serpent in this particular work. How unfortunate! But in truth they do not know, as humanity does not know, that this serpent coils and twines and twists through all labor for a living, ready to sting all who touch it in the most vital point—their relation to the work itself. The serpent poisons the worker and the work where they join hands, and in poisoning there it poisons the progeny too, the product of the work. It is useless for the worker to exchange his work for if he does do so it is merely to get another one as bad or worse.

What then is this great loss which we said that the worker suffered in his work? It is the absence of the spirit of Art in the work. It is the absence of that tone, that glow, that sensuous incense, which penetrates the working hours, the work, the tools, the product, and the body of the real artist. The man who has an independent resource, or whose craft is the equivalent of it; whose house is paid for, and who has a savings bank account; whose hours are his and his a market; his an appreciative public; who can rest when he needs recuperation, travel when he needs change, and who can return to joyful work when the call becomes insistent,—this is the man who knows the joy of living, the joy of work, which is the greatest joy in life.

The true artist in any craft is he who has been able to take the serpent by the neck and crush him and throw him out of his workshop; is he, who with pre-determined, conscious, intention, chose his work and married it, chose his shop, chose his companions, chose his tools or made them; who chooses his methods and his ideals; is he whose life and work is here and now, whose work is fluid, dynamic, evolving; is he who is evolving toward the perfection of the eternal triad, the labor, the product, and the man.

Of such in a measure were Henry David Thoreau, William Morris, Edward Carpenter, W. R. Ashbee, and toward such an aim many hundreds are working in this country today. They seek a re-entry into the Eden of labor, the Paradise of Craft.

And how is this re-entry into the Paradise of labor to be achieved? It is to be achieved by Co-operation. It is to be achieved by the whole people, the whole nation, the whole state, giving up the age-long stupidity of negative government which allows the most important institution on earth, labor, to become the plaything of serpents, and by the people themselves taking up the new science of positive government, and turning labor from that which in the past has been allowed to run wild to drudgery and serpents into Art—the expression of the satisfaction of the laborer in his work. It is to be achieved by the people themselves becoming the positive directors of labor, not the negative lookers-on at an internecine war; by their becoming the owners and administrators of the entire labor world from which the old serpent of drudgery is taken away and transformed into the serpent of economic brotherhood. The product, a glorious commonwealth of beauty will proceed from the love-marriage of the laborer and the work.

It is to be achieved by a process of the organization of the labor-world by the nation itself, in which organization the workers shall be their own government through the instrumentality of the Referendum; there will be no owners but the people themselves, no boards of directors save as they the workers appoint, no bosses not directly answerable to the parties most deeply interested, viz., the workers themselves.

Giving himself freely to his work, a man, laboring in this Garden of Craft, may be at liberty to choose his education, his work, his workshop, his companions (subject to the exigencies of the economic situation of the moment), and to make of them what he can. Whether he succeed by industry and genius in becoming Director-general of railroads (as such, of course, simply a servant of the body of workers and of the nation), or whether he remain a plain machinist or a freight engineer, he will have a world-wide opportunity of making his chosen work his servant and handmaiden and not his master; not his daily crucifixion but his lifelong satisfaction and crown.

SIDNEY HILLYARD.

The Temple Artisan

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EDITORIAL MIRROR.

No greater mistake can be made by a disciple of the White Lodge than to foster the belief that the connecting link between any two divisions of that great body is what is generally understood as a spiritualist medium. And the acceptance of a statement to that effect made by some other person who is absolutely incapable of seeing the wide difference between the two has thrown many persons into conditions of doubt and distress. It would be fully as reasonable to class the operators of the wireless telegraph or telephone as spiritualist mediums, as well as many of the higher classes of photographers who in connection with wireless telephony can bring the pictures of absent people within the focus of observation. Under exactly the same laws and with corresponding organs or instruments of communication, similar results are attainable in both instances, *i. e.*, Sight and Hearing.

The laws governing obsession and so called spiritual materialization, when such phenomena are true to nature, are exactly the reverse of the laws governing communication between any two divisions of true Initiates.

The one great pity is that students of the Mysteries will not as a rule prove these facts to themselves, as they well might do with half the effort and application they devote to other pursuits: for exactly as a wireless message, either by telegraph or telephone, may be intercepted and interpreted by the operators at other stations, so may messages or communications between any two Initiates or between an Initiate and his agent be intercepted and deciphered and proof gained in that way. Hence the injustice of characterizing instructions issued by the Great Lodge, as mediumistic communications, and the operators at one end of the line or wave, as mediums.

If antagonists and self-deceived students would even take the trouble to acquaint themselves fully with the *modus operandi* of the laws governing such phenomena much injustice would be saved.

There is another class of people who do fully as much injury to the investigators of our philosophy—those who willfully deceive the people by false representation for the reason that they are absolutely incapable of receiving, recording and interpreting the Symbolic Alphabet of the Lodge.

Owing to lack of development of certain brain centers and therefore inability to perceive interior phenomena, they are led to resort to all kinds of deception, and merely work on the fears, hopes and desires of poor soul-starved human beings. As far as any psychic power is concerned they are confined to the use of the deadliest force in materilization, though ignorant of the final results of abuse of the power in many instances, being mere tools in the hands of black magicians.



The wars of the future are going to give many illustrations in concrete form of the use of the same forces. The study of chemistry is teaching some of its closest students the terrible powers stored up in certain chemicals and gasses, and is also teaching the methods by which the latter may be segregated, concentrated and confined, and then exploded by the electric spark. This knowledge is in the hands of one or more governments and as a result inconceivable slaughter and devastation will be accomplished in time to come.

In these methods again there are exact correspondences to the methods by which the same explosive and poisonous gasses in an attenuated form are gathered and confined, and then sent on their deadly mission by a higher—a finer—form of the same electric energy.



Among the votaries of Black Magic the intermediate instruments used in the explosion of the last named gases take many forms. They may be certain geometrical figures, or chemicals, or objects belonging to the person to be attacked, even a lock of hair or a picture, in fact anything that will focus the force in action while it is being exploded by the power of a depraved will; but whatever they are they make a connection between the operator and the thing or person operated upon, exactly as does the instrument used for the electric spark which sends forth and guides the power to its terminus.

To a greater or lesser extent every thought of hatred, malice or envy, directed to another human being, carries some one or more forms of the same attenuated poisonous gases, but not being confined and concentrated, as in the before mentioned instances, and the operator not knowing the right point or organ in the human body where the greatest injury can be inflicted, the victim escapes much of the intended injury. But the final effects on the character and life of the operator in all such instances will be the same, that is, a rapid descent in the scale of life.



In exactly the same way, under the same laws and by somewhat similar methods as those used by the Black Brotherhood, for selfish ends, the Brothers of the White Lodge operate for the help and salvation of a person or a race.

The laws, the methods of procedure and the substance in use may be the same, but the governing motive, the object and the nature of the elementary forces are as far apart as the poles.

THE LIFE HISTORY OF LOVE.

Through the warm primeval flux wandered the little particles of Gold, separated in coming from the Mother Sun. Restlessly they penetrate all substances, seeking one another—the spirit of Gold calling to Gold and bringing to its aid the Universal Force. Insensibly they disengage all grosser things and mass themselves—Gold drawing unto Gold.

The earth stiffens with the cold; steam and acid, ice and icy waves crush the rocks; rains and rivers disintegrate the Gold, and the mighty impulse of the brother grains is stayed. Still it is Gold, all Gold, though mixed again with dross. It lies awaiting mind to turn up out of the sand the precious particles. Then by hammer blows and furnace flame the particles are re-united into golden bars and rest again.

Freed from circumstance, the Gold of Love is purified and united—One—and therefore finds its sphere. For the primal source of Love is One; and Love seeks Love—its own. The final course of Love is One.—Revised for THE TEMPLE ARTISAN by Bolton Hall.

CHILDREN'S DEPARTMENT

Temple Builders—Lesson 77

THE SONG OF THE SEED.

PART I.

A seed, a very little seed, from a eucalyptus tree, was lying in the hand of a child one day, when suddenly it began to sing, startling the child so that she nearly dropped it to the ground.

Can you guess what the song was the little seed sang? Maybe you would have to hold a seed in your own hand to hear. Well this is what it was:

“A great tree within me lies
Strong, and straight and tall,
With feathery flowers, and shining leaves
And roots to feed them all.”

The child looked at the seed in wonderment, and said:

“A tree you say, why that can't be,
You are too very small.
A tree could never lie in you
Especially if 'twere tall.”

Then the little seed, this very, very little seed, sang again, and this is what the child heard.

“I *am* a very little seed,
But I hold a secret true.
The story of the stars and worlds
Is in everything I do.”

After hearing that the child was more puzzled than ever and she said to the seed, “If you want me to understand you will have to make things plainer. I am afraid you are not very well and are somewhat confused. Hadn't you better go down into the ground where you belong? I will cover you over with warm mother earth. She will take care of you.”

Now this is just what the little seed wanted, for although it knew its song was true, it also knew no one else would believe it, no matter how long it sang, until they could see for themselves.

So it was very glad to be taken into the arms of dear mother earth and be covered over with her nice warm blankets, and go to

sleep so snug and cosy through the long winter hours, till the sunbeams would waken it, and the soft warm showers would make it shoot forth into root and stem.

Then with face in the clear fresh air, rejoicing to be released, and looking upon all around, its leaves would sing in thankfulness to the source of life and love.

And ask for larger, nobler growth,
 Its wondrous truths to prove.
 The sun would hear its quiet prayer
 And answer with its light,
 Would thrill it into greater life,
 Of branch and bud and might,
 Of flower and fruit and seed again,
 Of perfect plant and tree
 To make its full growth complete,
 And set a new life free.
 To carry forth a message true
 Unto the world of need,
 Of ever-returning life and love
 Evolving from the seed.

This is what it would show the child, and all the many children who would come to see it grow. Already it was beginning to stir within itself, and had grown too large for its tiny cradle, and tomorrow when the child would come to water it she would see just what had happened.

(To be continued)

READ AT CONVENTION.

To All Brothers and Sisters of The Temple of the People in Convention Assembled—I Send Hearty Greeting.

Again the Temple bugle is sounding, calling the members together round this Centre of our Common Brotherhood. Time in its passage does not lessen the desire of my heart to be with you in person on this important occasion where we meet to consider what has been accomplished during the year just closed, and also to contemplate the future well being of the Temple. I feel sure this organization stands on a firmer, stronger, and more prosperous basis than ever before. New enterprises have sprung up, and new departments been established bringing encouragement to those whose

aim it is to place this work where it will be able to maintain *itself*; in other words to be self-supporting no matter what forces are brought to bear against it.

But no effort for good is ever accomplished without a struggle; and no doubt most of you are aware of the strong Resisting power which it has been necessary for those here at this Centre to exercise during the past year in order to shelter and protect this work from the forces of disintegration which have been thrown against it right and left by those who should have aided in its upbuilding.

Of course you know that the whole responsibility of this work was given by the Master to B. S. and Dr. Dower at the start, and it has been a hard struggle for them to stand in the midst of so much treachery and unfaithfulness and but for the true spirit of Love and devotion of all the faithful associated here with them in vanquishing the enemies of the Temple it is difficult to predict what might have been the result.

But yet the Temple is with us today as proof of their untiring zeal and devotedness, and to all true and loyal hearted members everywhere as well as those who have come here from far and near to testify their trust and confidence, as one who loves the Temple, its members, and all it stands for—I say—“let us take courage” and as this new year of conflict begins (“for fight we must”) we will buckle on our armor anew, and standing strong in the knowledge of true Service, “go forth to battle with the Powers of Darkness” and so help to protect those here who have to bear the brunt of the battle.

We find that without the power of Resistance nothing could be made manifest; by it worlds and systems of worlds move and are held in their orbits; it is the great protecting power which holds back the force of the Great Disintegrator which otherwise would destroy a Centre seeking to establish itself whether it be a planet or our Temple. A proper use of this resisting power leads to a state of “true indifference,” regarding the results of actions in ourselves or others. Such a condition presupposes that state of equilibrium which *nothing can move*; where we can rest in the LAW knowing that “whatsoever a man SOWETH, *THAT* shall he also *REAP*” and at the same time we can use the Resistance necessary to safe-guard and protect whatever responsibility has been placed in our hands.

We aim to establish a Common-Wealth where all who come within its radius shall find succor and help, but such requires UNITY OF PURPOSE as well as UNITY and WHOLE-

HEARTEDNESS OF ACTION. Each member cannot lay out a plan of his OWN irrespective of the plan established by the Master and expect to carry it out; Common-Wealth implies that the good of the whole be considered, and here is where the power of Resistance comes into play, by preventing any and every discordant element from entering in, for as St. James puts it "Resist the D'Evil and he will flee from you," so if like the Christians of old we as Temple members could be "of one mind," working for the good of each and so of the whole, we might through this UNITY of PURPOSE build up a Common-Wealth of Souls; then the Power of Resistance would cease to be necessary, for there would be nothing to resist; the Self of Matter would lose itself in LOVE and Good-Fellowship for the whole body. However far we may put aside the idea of "SELFLESSNESS" matters not to the LAW which guides and directs, for only by eliminating the lower self can man attain to that development which leads to TRUE INDIFFERENCE. Trying to climb up some other way only leads into the quagmire of lust and pride, and selfishness. With the feet sunk in the quicksands on the shore of the Ocean of Life, the more one tries to proceed, the deeper he sinks, and finally disappears, lost in the depths of his own fruitless efforts. What we need is COURAGE to stand by and maintain our highest convictions, and above all to LIVE them. Life is manifesting everywhere; around us; and in us; so what *right* have we to judge the life in others by their actions? It is the MOTIVE behind the action which condemns a man; if the MOTIVE is pure and *unselfish* we can leave the action in the hands of the LAW which metes out to *every* man according to his *just deserts*. We may not see it at once, but it will surely *come* for the LAW is PERFECT.

Our responsibility rests with ourselves; this little, small, self of Matter which we must bring into unison with the Law of Being. If we use our powers rightly, through the power of Resistance we may gain that perfect harmony which will flow out to all whom we contact. This Temple ought to be a refuge for the weary and heavy laden, and if we fail to make it so, we fail in our duty to humanity; so my COMRADES who love the Temple, let us stand shoulder to shoulder, heart to heart, and with our faces to the foe, never *yield an iota* to those who through treachery and evil speaking seek to wrench this Grand Work, this Great Opportunity, from us, appropriating to themselves what has cost so much of labor, suffering, and sacrifice; for in truth it belongs *only* to the "WARRIORS OF LIGHT" in whom is no shadow of turning.

Earnestly praying that Wisdom and Understanding may be shed around and in the hearts of all assembled at this Centre, and that the Blessing of INFINITE LOVE may surround this Temple Convention, I remain in all Love and Faithfulness,

Your sister and comrade,

EMILY K. MUNDY.

Syracuse, N. Y., August, 1910.

OCCULTISM FOR BEGINNERS.

VII.

MAN IS A GOD IN ESSENCE. A devil is a god inverted. A devil or evil forces can however, only invert divine forces on the outer coarser planes of life. *The Spirit belongs to All*—animals, men, angels, God. The Soul belongs to the many, grouped in clusters, constellations, rays and hierarchies and each group expressing different degrees of spiritual consciousness. The Body belongs to the one personality, the antithesis of the All.

On the plane of spirit all *di*-verse elements meet and become *uni*-versal in force and quality. On the plane of personality all universal qualities become divergent, so that any one personality can but express a modicum of that universal which is its root. As the personality is lifted up however, redeemed in terms of spirit, it gains the power to utter more and more of its UNIVERSAL ROOT CONSCIOUSNESS, until the time comes when it, the personality can no longer keep form on this outer plane because of the great cosmical energies flowing through it. It is then translated and in a body of finer forces functions on other planes, as in the case of Jesus after his crucifixion. Then the limitations of matter are overcome and the Will and Consciousness deals with the MANY, with *worlds* and *races* and all the titanic powers back of evolving life. This is real Mastery, the actual ability, with height and depth of consciousness to administer nature's laws—yes, even to *make* Nature's laws in conjunction with those Cosmical Legislative Bodies which preside over the destinies of manifested Life.

The physical man is built after the pattern of the cosmical man. He is a Unity in his Brain, a Duality in his Brain and Heart, and a Trinity in his Brain, Heart, and Solar Plexus Centre.

The Brain belongs to all parts of the body; in the brain is summed up the finality of every part of the body. The Heart Centre (which includes the Pnuema, the lungs,) belongs to the *Many* grouped in organs expressing various qualities and functions.

Yet Heart and Brain are intimately related and interrelated, as are Soul and Spirit.

The Body, the personality is represented by the Solar Plexus Centre for, it is here that *personal form is created* and personal, karmic desires and qualities have their origin. This Solar Plexus Centre belongs to the personality and stands apart from the heart and brain yet dependent upon both. Yet its tendency is to pull away from all that heart and brain, or soul and spirit stand for, for it, the solar plexus-self is the lower unredeemed self, the vehicle, or chariot, in which the inner self rides, drawn into experience by the steed forces of the lower nature which must be controlled by the Higher lest the lines of forces become tangled and inverted and progress be stayed.

The brain is the realm where the elemental Regents reside who rule the body and its forces. It is the PLANE OF HEAVEN from a physical standpoint. Here matter is refined and sublimed and is more responsive and *alive* than in any outer region. The Solar Plexus abdominal region is where gross matter is being regenerated. Here are the HELLS of the body also—the plane of purification—the region where matter is disintegrated and when made fit raised to a higher status—even sent into the higher realms, the upper heavens of the brain for higher use.

The brain is made up of two main parts called the right and left hemispheres. The right side of the brain governs the left side of the body; the left side of the brain the right side of the body. If the left side of the body should be paralyzed, it indicates that the right side of the brain is affected and *vice versa*. This is because the fibres from both sides cross near the base of the brain.

The Ego has his seat of power back of the brain in the astral world, but he is connected with, and works through the brain—is in fact *incarnated* in the brain during a life period. The Ego is held to matter by the IRON NAILS OF DESIRE, and we have in the brain a symbol of Calvary, the place of a SKULL where the lines of life (nerve fibres) form the CROSS and where the incarnating Ego is crucified in matter between two thieves—the Lower Self who would drag him down and the Higher Self who would draw him up. When the Ego triumphs he draws the lower self into higher realms, by process of transmutation, and both lower and higher are with him in Paradise.

The next lesson will deal particularly with the occult functions of the Pineal Gland and the Pituitary Body.

W. H. D.

TEMPLE ACTIVITIES AND NOTICES.

Members will find back volumes of THE TEMPLE ARTISAN valuable, as they contain the entire Open Series of Temple Teachings as well as the other matter which is helpful and important in our study. The first two volumes are sold out, and there are only a few of Volume III, but the Open Series lessons contained in these first three volumes may be obtained in leaflet form, hand bound with paper cover, for 25 cents, including lessons one to twenty-two.

* * * *

The Mantrams and Words of Force have been nicely printed in bold face type on a card $9\frac{1}{2} \times 13\frac{3}{4}$ inches, very nice for hanging on the wall. We can supply these, mailed in a tube, at 25 cents each.

SPECIAL NOTICE

We earnestly ask our comrades to promptly fulfill their obligations in the matter of dues, at this the appointed half-yearly time in order that we may keep our obligations to them. In proportion to our income, expenses have been very heavy this year. We take it for granted that the contributors to the Helping Hand fund have been as generous as they well could be, for it is difficult to believe that any member who fully understood the vital consequences of selfish withholding, in this case and the advantages to be gained, would be liable to let the opportunity pass. But the fact remains that the responses so far have not been sufficient to carry out our main purpose. So we take this opportunity of calling attention to both these necessities, and to ask for "the grip of the Lion's paw," in our mutual interests.

* * * *

Members should exercise care in drawing money orders for payment of Temple dues, ARTISAN subscriptions, Helping Hand contributions, *Clarion* subscriptions and for bound ARTISANS, Temple pins, etc., always making payable to Jane W. Kent, Treasurer.

* * * *

All Temple members and other readers of THE ARTISAN should promptly notify the Scribe of any change of address. Send all

such notices on card or otherwise direct to the Scribe and do not include it in any correspondence with other workers at Headquarters, unless the notice be written on a separate sheet addressed to the Scribe, and which can be handed to him without delay. The observance of this method is very important to those making any change in address.

* * * *

A number of the Squares are not making regular reports to the Centre and it is a loss to both the local Square and to the Centre. We, therefore, request that the Scribe of each local Square address a few lines each month to the Temple Scribe, giving a brief report of the activities and progress of the Square, its effort to interest visitors and to spread the Teachings and Temple literature beyond the Temple membership, and any other points of value or common interest. At the same time, questions may be asked that might bring some suggestions or desired help from Headquarters.

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HALCYON, CALIFORNIA



The Temple Artisan

NOVEMBER, 1910

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THE TEMPLE

P RIMARILY, 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 the 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 on 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 become 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 reappears to claim his own, He will find a place prepared for him by those who, having heard this 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?

Address THE TEMPLE, Halcyon, California.

The Temple Artisan

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NOVEMBER, 1910

No. 6

Behold, I give



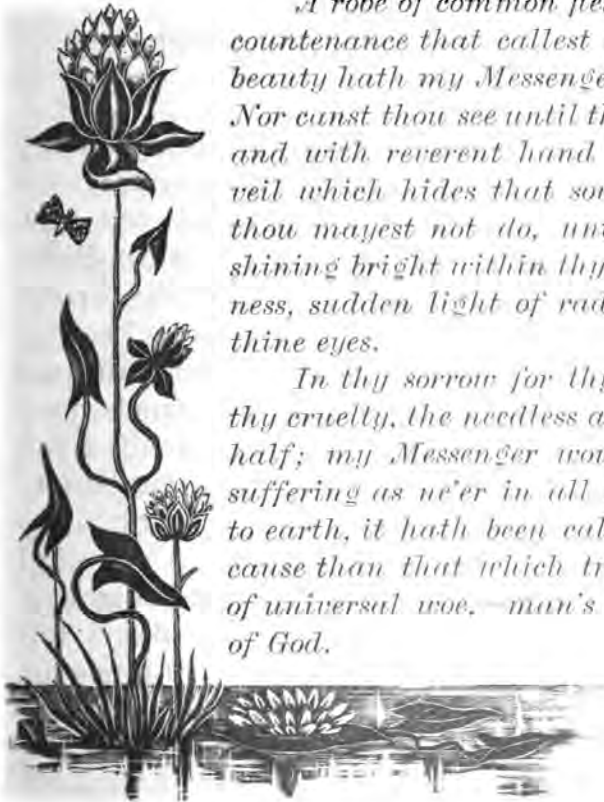
unto thee a key.

COMPASSION'S VEIL

The Merciful Law, Compassion's sweet self, hath veiled thine eye, that while thou walkest in the darkness of this nether world thy sight should not be blasted by the glory shining forth from that great soul who bears my message to the dead in life as well as to the dying and the still-born souls which throng the portal of the inner sphere, and walk unhindered midst the crowds that gather in the paths and byways of all sentient life—the crowds which thee and thine do help to swell.

A robe of common flesh, ungainly form, and countenance that callest not for lust of eye; no beauty hath my Messenger, that thou desirest it. Nor canst thou see until thine inner eye is opened and with reverent hand thou tearest down the veil which hides that soul from thee; and this thou mayest not do, until the Sun of Life be shining bright within thy heart, for in the darkness, sudden light of radiant soul would blind thine eyes.

In thy sorrow for thy wasted opportunities, thy cruelty, the needless anguish borne in thy behalf; my Messenger would also suffer in thy suffering as ne'er in all its flight from Heaven to earth, it hath been called to suffer for other cause than that which tries thy soul; the cause of universal woe,—man's disobedience to the law of God.



NAPOLEON.

A SERVANT OF THE GREAT LODGE.

Defects and virtues both in thee did meet,
 Else thou, beneath thy star of destiny,
 Hadst brought indeed the boon of liberty
 To lands king-ridden. Ah, 'twas thy defeat
 That thou didst reach for prize too mortal sweet,
 And in thy grasp a cheating crown could see,
 Though Europe longed for freedom ne'er to be
 Shouldst thou in duty fail her far. Complete,
 Some day, shall be the triumph of thy star,
 The God-enkindled, beaming, without bar,
 On heroes of the hush and of the roar,
 High heroes chosen when Earth's need is sore;
 One perfect hero, him of Galilee,
 And many lacking, heroes like to thee.

—EDWARD C. FARNSWORTH.

CHEMICAL AND ALCHEMICAL AFFINITY.

TEMPLE TEACHINGS. OPEN SERIES, No. XCVIII.

CONCLUDED.

Separation between the immediate members of such a family would be impossible, until by marriage and intermarriage with members of other families the Monadic essence of the first was, so to speak, diluted, in later generations; in which case the divine Fire—Love—which in its positive aspect had combined the parents and first-born children into one four-faced entity, or form of energy in its negative aspect would tear apart—separate the later born from their forebears, and when this takes place the race or family, man or woman is nearing the downward arc of its particular life-cycle. (Note) The fifth—the separative energy—would come into action.

A large number of the present white race have reached this very point. Many men and women, governed by lust or selfish desire, are brought together in sexual relations termed marriage, and as a consequence of the natural reaction—which always follows in such instances and results in satiation, the offspring of such unions are driven apart, dispersed into other families, and often driven into soul-crushing, body-killing industries, the worst result of which is prostitution.

This has led to sterility and the unsexing of many men and women, and consequently to different forms of terrible disease.

Coincident with the cry of race suicide is the revival of the old so-called "affinity craze." The connection between the two is obvious. One is the natural corollary of the other. The poor self-deceived souls who are seeking true affinities on the earth or lower astral planes will never find them in those fields without the right kind of assistance.

The Identities which came forth from the Divine Spirit *together*, as far as their embodiments are concerned, are now so widely separated by sin that there is no possibility of recognition of each other, only as Initiates of high degrees who have access to the "book of life," may possibly identify them and assist in such recognition.

Recognition by what is commonly called mutual or sex attraction is a fallacy, for the divine Love by which the alchemical action of recognition and combination is effected, bears no semblance to the sex attraction of the physical plane, which in the majority of instances rests upon the color and expression of an eye, the turn of a head, the moulding of limbs, a smile or a voice.

The present personalities of many true affinities might greatly surprise you, as they appear to-day in the single pictures (the incarnations) now in evidence. In many cases they are viciously antagonistic to each other. Long indulged sin has driven them as far assunder in thought and desire as the poles, and only severe trial, unselfish action and the results of suffering can bring them together again, overcome the antagonism and re-combine the separated energies.

It would not occur to the minds of all students that there might be a spiritually incestuous relation between two interiorally related persons that would be infinitely more destructive to the bodies and souls so indulging, than would the crime of incest between people who are merely connected by family ties on the physical plane; and that the evil of spiritual incest is responsible to a great extent for the lasciviousness which makes a lazaretto of a large portion of this beautiful world. The spiritual relation existing between Father, Mother, Sister, Brother, the before mentioned four-faced Energies, extends through all planes of manifestation and all races or solar families.

In the early races of this earth these ties were recognized and the law carefully followed, but after the fall of the angels—these same early races—into dense matter, and finally into Black Magi-

the leaves of the "family trees," metaphorically speaking, the genealogies, were lost and the right relation between individual members of this planetary family were no longer ascertainable; so there was indiscriminate indulgence between Father and Mother, Sister and Brother, and this evil, figuratively speaking, sowed the seed for the crop of degenerates now fast increasing.

As much evil is resulting from such indiscriminate spiritual relations to-day as was ever the case, and the utter impossibility of ascertaining true relations, true affinities, in any other way than through the efforts of the Initiates, is one of the facts which point to the inevitable destruction of the present earth races when they have passed a given cyclic point; for exactly as incestuous connections between men and women on the physical plane lead to physical sterility, so correspondingly incestuous thought and spiritual action on the planes of soul and mind between the members of one racial family, protograph, as it were, the results to the physical plane, thus leading toward sterility of the victims of such practices.

This deep truth is back of the Initiate's pleadings for loyalty to "Our Father's house," devotion to home, family, nation, and above all to whatever degree of the White Lodge one functions in, and to the heads—the Father-Mother principles of that degree, and in some instances for their directions regarding celibacy in the cases of advanced disciples.

So it is, all things, all principles, laws, Identities, twine and intertwine around and about each other, affecting all, and all leading to one central point, whatever phase of life you examine.

Of course, much of what I have said will be disputed by those in thrall to the lusts of flesh, but here and there will be one intelligent and clear minded enough to recognize the probabilities in the case and the action of the universal law as feebly outlined here, and so be able to see, that far gone as is the age, and alchemically separated as must be the original elements of life by means of the various processes of differentiation, what I have said may well be logical and true.

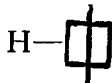
One of the greatest missions of some of the high degrees of the Initiates is the breaking down of the barriers which now exist between souls in true affinitive relations to each other, but which have no self-consciousness of such relation; and in contradistinction to the performance of that mission by the Brothers of Light are the efforts of the Brothers of the Shadow to rebuild the barriers when partly broken by the Initiates or make new and stronger ones, as is

evidenced in the conduct and instructions of the pseudo occultists who are teaching sex magic, making pretense of finding said affinities while driving true affinities apart, and indulgence in all the long line of demoniacal pretenses which lead to the death and annihilation of their victims.

I earnestly plead with you to beware how you lend yourselves carelessly or wilfully to any such practices or suggestions.

If you are strong, brave, loyal and obedient enough to keep in rapport with your teachers, the deep truths concerning these mysteries will be opened to you and opened rightly.

You can thus pick up the dropped stitches of your web of life, you can pay your just debts to nature, hold fast to your Identities and eventually find your right niches in the Great Temple Wall.



GEOMETRY OF LIFE.*

It has been said that "a geometrical shape is the only recognizable means of connection between the causeless cause and the finite intelligence of man." Also, "that geometry is the fifth divine science, fifth in the series of seven keys to the universal esoteric language." Therefore, various geometrical shapes have always been used in esoteric teachings to convey to the human mind some idea of that which could have no objective existence on this plane of consciousness and which could be considered by us only as an abstraction. For example: time, space, and deity.

We shall take into consideration a few of the simpler geometrical forms, such as the circle and the triangle. There is something in the very nature of these forms that in some way infers the nature of the abstract ideas they symbolize. This, however, is but considering the principles involved only from the exoteric point of view.

The circle is the symbol of eternity and infinity, infinite duration and infinite extension, the unknown boundless space, the abstract garb of an ever present abstraction, the incognizable deity. An idea of what this means is conveyed to our finite mind in this way, by conceiving space as within the limits of an infinite circle of which we are the center, a circle so infinite in extent as to include all there is or ever can or will be, if such an expression can be called logical. The utmost expansion of our consciousness gives

* Read at Sunday Service. Halcyon, Cal.

the impression that we are the center of a circle whose circumference is infinity. Within this boundless circle lies potentially every subject and object.

Considering the circle from a geometrical standpoint and as a basis for mathematical calculation, we shall find something nearly parallel to that for which it stands as a symbol. The circle presents all mathematical possibilities. It contains within itself the keys to all the doors behind which lies the solution of the most abstruse problems. We cannot say that the circle is an object; in reality it is but an abstraction. We can, though, for convenience sake reproduce it in form. As an abstraction, as an idea, as a mental image, we will say, it is eternal, ever was and ever will be. It can not be said to have any qualities nor attributes. The relation of the diameter to the circumference is a principle, a fixed and unalterable fact in nature. In that, also, it represents time, space and infinity as they are also immutable facts in nature and of our consciousness.

The triangle is the symbol of the deity. As the deity, God, is coeval with time and space, as symbolized by the circle, so the triangle is contained within the circle itself. The circle is defined as a polygon with an infinite number of sides, and lines drawn from the center to these sides would produce an infinite series of triangles. As space symbolized by the circle is all God so the circle is all triangles. All is God.

We divide the circle into 360 divisions we call degrees. The triangle being a figure of three sides having three angles, contains exactly one-half of the circle or 180 degrees. That is, the sum of its three angles are always 180 degrees. This is an immutable, eternal principle, unalterable and absolute. Separate a triangle into a million triangles and each one of them will be complete in itself and contain 180 degrees. Their sides always bear a certain relation to one another and if one side and two angles are known, or two sides and one angle, the other sides and angles can be known by the process of numbers—mathematics. It is this that enables us to measure the earth's orbit, and to determine the distance of the sun from the earth. It is by this principle that the mariner determines his position on the high seas.

Mathematics is a process by which we are enabled to arrive at certain facts that otherwise would have remained hidden. It is the science of numbers itself exact and absolute. The triangle has inherent in its form a basic principle, absolute and unalterable, to which we apply the science of numbers and by that process we

learn certain facts that otherwise could not be known. All natural law is a process based on some eternal principle in nature. Evolution both physical and spiritual is a process based on some immutable divine principle. Reincarnation is a part of that process. Karma another part, because action and reaction are equal and opposite. By this process we call evolution we arrive at certain results that otherwise would be unattainable.

The triangle not only symbolizes the deity but it presents to us a divine principle. We may predicate the following of this geometrical form: that it is, to a great many, an inconceivable abstraction. That it is parentless, uncreate, eternal and absolute. It never had a beginning nor will it ever have an end. It is absolute, unconditioned, unchangeable, and with it there is no shadow of turning. It is complete in itself and is not possessed of any attribute. It is a law unto itself. The relations of its three sides to one another is a fixed principle. From it we can learn how a part can be equal to the whole. As a triangle divided off from a triangle is as complete as the original and the original none the less, so God is none the less although we are part of him, and that he dwells in us and we in him.

The equilateral triangle, the symbol of the deity, is a triangular figure whose sides are equal and its angles are equal, or 60 degrees each. It is a form which is balanced, perfect and sexless. If we divide an equilateral triangle by drawing a line from its apex to the center of its base, we have two right-angled triangles, each containing 180 degrees. It has one angle called a right angle which is 90 degrees, and the sum of the other two is 90. In one of these right-angled triangles we have a male and female representation. Also the unity of them both. The vertical line representing the masculine, or positive element, and the horizontal line the feminine or negative element. The third side which is neither vertical nor horizontal and which partakes of the nature of both, contains or expresses the sum of the other two. The square of the masculine and feminine sides are equal to the square of the other. It expresses the totality of the united other two sides.

The triangle teaches us the immutability of natural law. The principles represented to us in the circle and the triangle are the principles that govern in the world of form. They are irrevocable and eternal. All processes called natural law follow fixed principles and are but inevitable sequences of definite causes. That the wages of sin is death, is as certain, and voices an immutable law as immutable as the principles inherent in the triangle and the circle, as

absolute in their operation and as merciless and impartial in their action.

Nature geometrizes. These forms, the circle and the triangle, are manifest in many objects. We see the triangle in crystals and in the crystallization of mineral salts. In trees and the leaves of certain plants. In mountain and in valley. In architecture, the form par excellence for beauty, strength and symmetry. It is the first and simplest of all forms and more mysterious than all others. In the human body, the head is a circle and a triangle. The back part of the head as seen from the side, is a circle, and the front part, or face, as seen from the side, is a perfect triangle. With feet and hands outstretched, the toes and fingers touch the circumference of a circle whose centre is the navel*

In the human mind, the faculty of determining distances, form and size, depends upon the triangle. The space between the eyes is what we call the base-line, forming the base of a triangle or one side, while the line of sight from each eye to the object perceived constitute the other two sides. Thus we unconsciously triangulate from our position to any particular object we are beholding and interpret the result by intuition, and thus form an idea of the specific form and distances of the object. The object, then, that we are beholding forms the apex of a triangle whose base, the distance between the eyes, are ourselves. Now, our normal field of vision is a triangle whose base is the horizon and whose apex is the knower, or the ego. The apex of the triangle is the symbol of the divine light. We have then before us, both in the abstract and in reality, two interlaced triangles of which the ego, the knower, represents the apex symbolizing the divine light.

In a marriage ceremony where the priest officiates, there is formed a triangle the bride and groom forming one side, the base, the priest the apex or divine light. We may carry this a little further and say that behind the officiating priest is the sacred shrine, the holy of holies.

The triangle represents the triple aspect of the deity, also the upper triad in man, Atma, Buddhi, Manas. In order to become one with the divine, the eternal reality, we must merge ourselves into the triad, become one with it. This has a correspondence on the physical plane in this way, that in order to use the triangle to arrive at certain facts through and by the science of numbers, we must become one with this abstract form, we must grasp it completely, incorporate it into the thinker and be it. No mathematical

* Claude Bragdon.

formula can do us any good or be of any help, except as a guide. When we have become one with it the formula can be dispensed with.

The square, I shall not touch upon except to say that it includes four angles of 90 degrees, or a complete circle. It is a mystic symbol representing the lower quaternary. It can be converted into triangles by a diagonal division. It has the potentiality of becoming two right-angled triangles.

There are other forms of the triangle which are neither right nor equilateral and which we term obtuse or acute triangles. They correspond to that infinite variety of human beings, human equations, no two exactly alike, and in all stages of spiritual evolution. On the physical plane these acute and obtuse angles can only be solved by applying the principles of the equilateral triangle, solved mathematically, so also these human equations cannot be solved nor understood except through the principles of the equilateral triangle, the divine light.

As the simplest form consists of three straight lines, a simple straight line may be considered as being formless. A straight line, however denotes right action, and we habitually apply the word "straight" for what we consider to be right. As two parallel lines never meet but always remain equidistant, so the rules of right action never conflict but work eternally for the good.

The subject of geometrical form and the analogies we may draw from them is so vast that it is impossible to do it justice in these brief notes. With an awakened faculty of perception we may see that all natural objects are built on geometrical lines. Even in the architecture of the human body we see the work of the master builder, in its beauty, strength and symmetry.

Referring again to the subject of all being God and all of him, and to the symbol of the deity, the triangle, I cannot but quote the following from the great sage Vyasa: "Pardon, O Lord, thy servant these three faults: For meditation's sake I have portrayed a form for thee although thou art far beyond the highest form that lives; by singing thee in hymns—Thee, master of all masterhood—I have made dim thy speech defying power, by bidding pilgrims visit holy shrines, I have made less thy all pervading might."

T. O. THOMPSON.

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EDITORIAL MIRROR.

“In Freedom lies thy strength.”



“The Sword of the Spirit shall be thy reward, and He whom thou lovest shall lead thee to living waters, for He is the Warrior of Light, the Unconquerable, for whom the hour shall never strike.”



“He is thine own true Self, and when thy shadows flee away, thou shalt behold the King in his Beauty and Holiness.”



The negative pole of freedom is bondage of some sort—bondage to person, thing, condition, belief, custom or superstition. Freedom means LIGHT—not license. Bondage means *darkness*, unnatural restriction by some superior selfish or ignorant force.



As freedom means light and as that Light is the True Self, Master or God within, so that Light or God may only shine when all the falsities, husks of selfishness, artificialities, fears and conventionalities of the world are removed and overcome. But it is only the great in soul who are capable of accomplishing this, not the small in soul who stand in fear and trembling—in bondage to the things of darkness.



But the great in soul who would be free must pay the price and be the target for the mud and hate of the world to be hurled against, as he or she stands on the “Stone of Sacrifice that the forces of Love, Law and Life may flow unobstructed.” But is it not worth the awful price to become one with the Law, one with true Life and Light—one with thine own true Self, to stand on the mountain top and look down—and understand?



All the forces of the cycle we are now in make for True Liberty,

Equality and Fraternity. It is the cycle of the New Dispensation—of the New Order of the Ages, when the old shall pass away and the New Light shall be born. Have we not been told for years by **THOSE WHO KNOW** that all human institutions not built on foundation of eternal truth will crumble and topple over with the impact of the great Spiritual Forces pouring out for the reconstruction of the world.



The Arms of the Great Lodge are now striking mighty iconoclastic blows everywhere, in church, in state, in politics, in science, in social conditions, in all the relations of the sexes based on customs of the past as in marriage, divorce, etc. In all these fields, there is ferment, agitation, leavening—all the forces working for a condition of true freedom in accordance with the key-note of the cycle—permitting a truer, more natural order of things to obtain and greater liberty mentally, spiritually, and physically, which means correspondingly a greater utterance of the Light, the God within Humanity in all outer environments—thus bringing man and god, spirit and matter, in greater responsiveness one to the other.

W. H. D.

CHILDREN'S DEPARTMENT

Temple Builders—Lesson 78

THE SONG OF THE SEED.

PART II.

When the child came the next day to water the seed, this is what she saw. The ground above the seed was pushed up into a mound of loose sand as if some tiny animal had been at work there through the night, but by pushing aside the sand there appeared the greatest of surprises.

There was the seed, but coming from it was a little plant, with two tiny leaves and red colored stems, and it was this that had lifted the earth from above it that it might reach the air and light. Who would have thought there was strength enough in the seed to lift the heavy ground?

Perhaps it was something like this it meant when it was talking about holding the secret of the stars and worlds within it.

There was a wonderful secret in the silent stars that shone so brightly in the dark sky at night. It would be strange if the seed really knew the mystery after all.

Now the seed knew what the child was thinking and answered her questionings in this way:

"The stars," it said, "the world, and all things in it, yourself, the flowers, the birds, all things great and small, are seeds of some phase of life, and must grow the same as I."

"How is that," the child replied. "I do not go down into the ground and branch forth and grow as you do. Neither do the stars, they stay in the sky."

"No," said the seed, "but you have within you the spark of warm, radiant light, that gives you life and strength and power to grow. That same life spark lies in me and makes me able to burst open my covering, to lift the heavy soil above me, to branch forth in leaf and flower and tree, as you now see me beginning to do.

"I go down into the ground because it is the place best suited for me to first let this life spark free. The dark soil and the moisture help me to break my covering and let my root and stem start forth to active life.

"You do not go into the ground for you are not a plant. You have to stay in the place where the life spark within you can best be freed. You are the seed of a greater thought than I. You live in a higher, larger world than mine, but you have darkness and many difficulties to overcome before you can gain full growth. You have to suffer in ways of your own before you can understand the mystery of your life as I have. I can endure the long stay in the ground before I can lift my face to the light and sunshine.

"Many, many centuries from now after I have grown into a strong tree, and gone down into the ground again and again as new seeds to send forth new trees, the life spark within me will be entirely freed from the tree and will take on a dress of a higher form of some animal life, and be able to move about as it wishes.

"Maybe you have never thought of how I long to move about and live as you do. When you see me waving my branches do you never hear me calling for power to move from place to place? I know that if I am faithful to myself in the seed and tree form I too shall be a child some day and roam about at pleasure. Even now I am trying to help bring that day, by giving to you through my leaves the oxygen you need to fill your breath with life; you are helping me, by returning the carbonic acid gas for my leaves to breathe in to me.

"You long sometimes to be up in the sky with the bright, shining stars. Do you know the stars have found their shining light in

the same way that you and I have found our light through a silent life spark, a seed that has grown greater and greater, by being faithful for many long ages to each different form they had to take, until they were called on high to shine where all might see their light.

“This is the secret of the stars and worlds, this is the secret we all must learn whether we be children, seeds, or flowers, faithfulness to the life spark within, growing in the silence, into greater usefulness, greater power, love, and light.”

The child knelt in silence for a few minutes beside the little seedling, then said as she rose to go, “Little seed, I thank you for the lesson you have taught me. I will hold your secret deep within my heart and let your light unite with mine as we reach upward to higher and higher life.”

THE EIGHTFOLD PATH.

By MRS. D. H. MUNGER.

1st. Believe in the Lodge of the Masters, and not only their power to do, but in their eagerness to do, as well.

2nd. Believe in yourself, and not only in your willingness to do, but that you will be able to find a way to do the Master's work.

3rd. Have patience with the Masters. If you do not understand their sometimes contradictory directions it is because you have not yet become able to read between the lines of their instructions. They are trying to make themselves plain.

4th. Have patience with yourself. Know that though you are advancing slowly, you *can* reach the higher understanding, and that you are acquiring a greater ability to do each day.

5th. Have patience with the poor old groaning world. Every person, atom, molecule, and star, is moving, and nearly every one—in spite of blindness and many handicaps—is moving forward. We were not put here to retrograde, nor to be wiped off the slate of manifestation, and though many of us seem to be going backwards, we are but crabs in the scheme of things and really moving ahead by indirection.

6th. Remember that one of the great hindrances to our evolution is that we make the demand—mostly of the other fellow—that improvement be instantancous, while in reality evolution is like candy-making. You have to boil the sugar of human kindness down to the sticking point, and then pull and stretch it till it will lend itself to manipulation.

7th. Remember that after you have your human-kindness-candy well pulled, you must butter the plate on which you wish to pass it around with the kind of good intentions that will let go when others are ready to assimilate it. The trouble with most of us is, that we want to do the assimilating act also.

8th and lastly. Remember that we have aeons of time in which to evolve, a whole manvantra in fact, and, to quote from the beautiful old hymn, "There's a wideness in God's mercy like the wideness of the sea."

The above was received with a note from Mrs. Munger, of Palo Alto, in which she stated that after looking in vain for the rules of the Eight-fold Path as laid down by Buddha, she concluded she would formulate an Eight-fold Path herself. After reading them to the members at Palo Alto, they requested her to send them on to THE TEMPLE ARTISAN for publication.—EDITOR.

OUR CONTRACTS.

If you are a business man, a business woman, and you are called upon to give your note, a promise to pay, to another, a business associate, for a definite sum, to be paid at a definite time, and you fail to redeem that promise, you are well aware that you have laid yourself open to the action of the law of the land.

If you permit the note to go to protest the holder of the note will lose confidence in your integrity, as will all other business associates who become conversant with the fact.

Whether you will or not, you must acknowledge the justice of the act which has sent your note to protest, whatever be the extenuating circumstances. Yet many business men and women who would suffer any inconvenience or trouble rather than let such a note go to protest, will take a solemn obligation to the Initiates of the great White Lodge,—will form a definite contract with them, and then refuse or neglect to carry out that contract, and in some instances give the puerile excuse that they have not secured all that they supposed would be given them; apparently unable to perceive the fact that it would be impossible for them to be given those things which belonged alone to the honest man, the man who will redeem his given word. It is to this class that the maligners, the devotees of psychism belong also; the pests of every body of true seekers, the parasites who work so much injury to the

cause of Occultism. Their presence in such a body is a perpetual reproach to the body.

If the weak man could be content to browse along the lower levels of the masses of humanity, he would not be called upon to take those solemn obligations, he would be as free from the results of broken obligations as is the honest industrious (though materially and intellectually poor) man who would never think of asking his employer to accept his note for an indebtedness even if circumstances made him contract a debt. Instead of considering his own limitations he looks only to some imaginary advantage to be gained without much effort by him and believes there must be some way in which he can deceive the Initiates and gain the prizes prepared for the honest man, the man who has faithfully kept his pledges to the Lodge of Masters. It has been said that "every man has his price," and this is relatively true, but it is true only up to the point where the two paths of life meet and diverge. However, the majority of men set that price rather high in the scale; this being true the absurdly low price set on their honor by the deliberate breakers of solemn pledges to the Initiates must furnish a source of merriment to the demons of the eighth sphere. No department of life can supply so many instances of such weak and dishonorable conduct as can the average body of students of Occultism.

What fools these mortals be, said a wise philosopher. Fools and blind indeed are they, who will deliberately sacrifice their holiest, safest interests just for want of a little common honesty.

G. IN C.

SOCIAL SCIENCE.

POVERTY.

Poverty is a disease. It is a disease in the body politic. The cure of anemia is found in a copious supply of blood; the cure of poverty is found in a copious supply of money, and not until every citizen has a copious supply of money for every reasonable need will the body politic be free of disease. Disease is broken law, and nature has provided abundance for all men to live, if they should so wish, in munificent luxury. And surely, from the standpoint of Theosophy there must come a time in the evolution of every man when he shall taste the fruits of wealth.

It is said that some poor men have become rich. True enough; but as co-operators we are not so much concerned with what an

isolated individual was able to accomplish against great odds. We are concerned with the whole people, with the new-born babe, the tired mother, the old man. The flight of a human sky-rocket from the tenement sub-cellar to a Fifth Avenue palace may be very interesting to watch as a spectacle, but does not concern co-operation as does the life of the people left behind in that sub-cellar. We do not expect men suffering from paralysis to carry out a life work such as Lincoln's; neither should we expect those in extreme destitution and pauperism to achieve fully developed intellectual and moral being.

Those who look forward to a coming millennial condition in human affairs expect that man will imbibe money as we now imbibe air, *i. e.*, that he will take in all he can possibly use. They want a human race from whose mind all consideration of lack of means, mere material means, to accomplish simple and every day ends has been eradicated. Such a race can do what it wants to do, individually and nationally; no other race is in any such position. A race in which each individual is able to carry into execution all his purposes, all the desires which he has inherent personal strength or ability to accomplish, that race, and no other, is in a position to show what humanity can actually achieve. We cannot have a dignified manhood and womanhood until we can spend, give, enjoy as becomes thinking, creating human beings; there is no God-like dignity in being obliged to drudge, scrape, save, and die like ants. We want wealth; we want a great deal of it; we want it for ourselves and for everyone else; we want it whether we are young or old, married or single, white, yellow, or black. As the people of today regard the sunlight as a gift of nature so we must some day come to regard wealth—it must be at the command of everyone who wishes to use it and who is willing to earn it by the necessary amount of work.

It is said that a man working on a western wheat farm with modern machinery and plenty of horses produces his entire year's food in one day! How much food will he have then if he should work for three hundred and sixty-four more days? Must it not be true that all those extra days are spent in raising food for someone else. As far as his other expenses are concerned we may say that his wife keeps herself and her children, the farmhouse is already built, the clothes the family wear are not worth mentioning, so that all those surplus days must be taken by someone who renders to the farmer no useful service in return whatever. But under any kind of co-operative conditions the money for all those

surplus days will be spent by the farmer on travel, books, pictures, pianos, furniture, clothes, and all the other commodities which wealthy city people have to-day. The farmer creates these things now, but the difference is that someone else owns them while the only compensation the farmer gets is his mortgage.

It may be asked, "Will not a man living in such a state invest his spare monies and become a capitalist?" The answer to this is no; the man can "invest" in nothing for there will be nothing for him to invest in, any more than he could invest it now in the city streets or in the postoffice. If under co-operation a man does not spend his income today he will have to spend it tomorrow. Then it may be asked, "Will this not discourage economy?" It will not discourage national economy but it will discourage individual scraping parsimony. The richest nations are always the most prodigal; the poorest are the most penurious. When everyone is spending money everyone can manufacture and sell and buy and live; when everyone is afraid and is hoarding their income in vaults, trade ceases, men are unemployed, wheels stop, and the nation is impoverished. Facts like these show the folly of Mr. Hill's demand for individual economy on the part of the workers. If the workers don't spend, who can sell, who can make, who can buy? At the same time Mr. Hill is expending hundreds of millions of dollars in the most wasteful of all possible ways, *i. e.*, in keeping many hundreds of shareholders in unproductive idleness. Up to the point where we have what is needful for the true and perfect development of man, economy is a vice and not a virtue. Man needs music; never to be able to go to a first-class musical performance in a whole lifetime is vicious, not virtuous. He needs art; never to see anything beautiful, always to be face to face with the hideous and mean because of the want of money or the greed to save it, is wickedness not holiness. Poverty is disease.

SYDNEY HILLYARD.

TEMPLE ACTIVITIES AND NOTICES.

The subjects considered at the recent Sunday meetings at Halcyon were "The Geometry of Life," an account of the Passion Play as witnessed by Miss Beyer at Oberammergau in Germany, the Thirteenth Chapter of Revelations, and the meaning of the number "Six Hundred Three Score and Six" as mentioned in the Thirteenth Chapter of Revelations.

The Little Temple Builders have been studying the Seed, and the older Temple Builders on Sunday evenings have also studied the Seed, bringing out some of its occult meaning and value.

* * * *

The Halcyon Chapter of the Agassiz Association is holding regular monthly meetings at the Centre. The mineral kingdom is the main subject for consideration at present and many interesting and instructive scientific truths have been brought out in connection with the various geological ages of the earth and the elements concerned in the building of a world. October 29 a field day was spent at Rocky Beach by members of the Chapter studying the interesting marine flora and fauna, as well as the rocky structure of the place.

* * * *

Our sister, Miss Gussie Beyer, has returned from a nine months' visit to friends and relatives in New York and a trip to Europe. We are glad to have her home again and her account of her trip is very interesting, especially of the Passion Play which she attended at the home of the play in the little town of Oberammergau, Germany. The play lasts nearly all day, with a recess at noon. The first day that Miss Beyer was in the town there were five thousand people there to see the play, who could not gain entrance. She reports the play as marvelous and impressive.

* * * *

Mrs. LaDue and Mrs. Hillyard are visiting members and Squares in Palo Alto and San Francisco.

* * * *

Members are earnestly urged to observe the last paragraph of these notices.

* * * *

A number of the Squares are not making regular reports to the Centre and it is a loss to both the local Square and to the Centre. We, therefore, request that the Scribe of each local Square address a few lines each month to the Temple Scribe, giving a brief report of the activities and progress of the Square, its effort to interest visitors and to spread the Teachings and Temple literature beyond the Temple membership, and any other points of value or common interest. At the same time, questions may be asked that might bring some suggestions or desired help from Headquarters.

Members will find back volumes of THE TEMPLE ARTISAN valuable, as they contain the entire Open Series of Temple Teachings as well as the other matter which is helpful and important in our study. The first two volumes are sold out, and there are only a few of Volume III, but the Open Series lessons contained in these first three volumes may be obtained in leaflet form, hand bound with paper cover, for 25 cents, including lessons one to twenty-two. Volume X of THE ARTISAN is bound and now on sale at \$1.50.

* * * *

The Mantrams and Words of Force have been nicely printed in bold faced type on a card $9\frac{1}{2} \times 13\frac{3}{4}$ inches, very nice for hanging on the wall. We can supply these, mailed in a tube, at 25 cents each.

SPECIAL NOTICE.

We earnestly ask our comrades to promptly fulfill their obligations in the matter of dues, at this the appointed half-yearly time in order that we may keep our obligations to them. In proportion to our income, expenses have been very heavy this year. We take it for granted that the contributors to the Helping Hand fund have been as generous as they well could be, for it is difficult to believe that any member who fully understood the vital consequences of selfish withholding, in this case and the advantages to be gained, would be liable to let the opportunity pass. But the fact remains that the responses so far have not been sufficient to carry out our main purpose. So we take this opportunity of calling attention to both these necessities, and to ask for "the grip of the Lion's paw," in our mutual interests.

* * * *

Members should exercise care in drawing money orders for payment of Temple dues, ARTISAN subscriptions, Helping Hand contributions, *Clarion* subscriptions and for bound ARTISANS, Temple pins, etc., always making payable to Jane W. Kent, Treasurer.

* * * *

All Temple members and other readers of THE ARTISAN should promptly notify the Scribe of any change of address. Send such notice on card or otherwise direct to the Scribe and do not include it in any correspondence with other workers at Headquarters, unless the notice be written on a separate sheet addressed to the Scribe, and which can be handed to him without delay. The observance of this method is very important to those making any change in address.

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The Temple Artisan

FEBRUARY, 1911

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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 the 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 on 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 become 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 reappears to claim his own, He will find a place prepared for him by those who, having heard this 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?

Address THE TEMPLE, Haleyon, California.

The Temple Artisan

Vol. XI.

MARCH, 1911

No. 10

Behold, I give



unto thee a key.

ASK AND YE SHALL RECEIVE

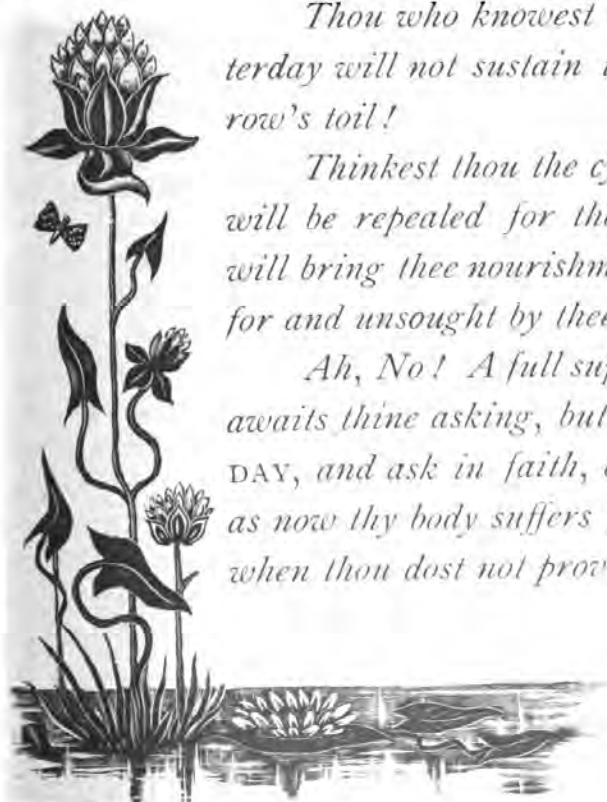
Thou who knowest that all life is ever ceaseless pulsing motion!

Thou who knowest that the sun must rise and set EACH DAY, and that every heart beat is in perfect time and rhythm!

Thou who knowest that the food of yesterday will not sustain thy body for the morrow's toil!

Thinkest thou the cyclic law, immutable, will be repealed for thee, in that each day will bring thee nourishment for soul, unasked for and unsought by thee, or asked amiss?

Ah, No! A full supply of Christly bread awaits thine asking, but thou must ask EACH DAY, and ask in faith, or suffer in thy Soul as now thy body suffers from the lack of food when thou dost not provide.



THE MESSAGE.

Hearken, ye children of the New Dispensation! The time is near at hand when He who is to come will re-appear among men for the unification of the races of the earth. Open your eyes that they may see. Open your ears that they may hear. And open your hearts that the Son of Man may have place to lay his head, lest he pass you by and ye know him not.

THE LOWER ASTRAL OR "KA."

TEMPLE TEACHINGS. OPEN SERIES, NO. CII.

Unfortunately, but comparatively few among the more modern students of psychology, and the more recently admitted members of the Temple of the People have familiarized themselves with one of the basic teachings of the Wisdom Religion; namely, the Seven Principles, or the seven divisions of Matter, Force, and Consciousness. Therefore, such students find it very difficult to interpret certain terms or to connect various references and features of instructions in constant use by their teachers with those corresponding divisions or principles. This leads to much confusion, and in some instances to very much injury. In no instance may greater injury accrue to the ignorant than by wrongly considering the nature and functions of the lower self—the *Linga Sharira*, as it is termed in the teachings of the far East, and the "Ka" or double, the shadow, as that form was always termed by the ancient Egyptians.

This division of the human being is built up and comes to maturity with the mind and physical body of man, and persists for a definite period after the passing of the soul, though invisible to the majority of people. As the lifeless body falls apart through the action of the elementary forces, so the lower astral is disintegrated by the same forces at a later period when the soul passes to a higher order of life, unless it is revived by the thought and will of the incarnating Ego, or is deliberately earthbound by strong desire.

It is the lower self—the "Ka" of an earthbound soul which responds to the call of the average spiritualist, and which is frequently seen in graveyards, or when separating itself from the body of the dying.

It also operates in sensuous dream life. Its substance is created by the lower or sensuous pole of human nature. As it is a perfect

replica of the physical body it is easily mistaken for the departed personality.

In occasional cases before death it gains such perfect control of the body which envelops it that the real entity—the Soul—is driven out for the time being. There seems to be a great and unaccountable change for the worse in the person in such an instance. This change may occur through an injury to the physical body or brain, such an injury as might paralyze some normal spiritual or brain center, thereby inhibiting normal control by the indwelling soul, and leaving the body at the mercy of the elementary forces of this lower self.

A sight of this creature, as it really would appear in the majority of human beings, would be enough to strike terror or disgust into the heart of the one beholding it. When you realize that every selfish, cruel, sensual, vicious thought you have cherished or have sent out, and the nature and power of the forces set free in all such characteristic acts that you may have performed in a lifetime, and become aware that they have been centralized and materialized in that lower self, you can form some concept of its appearance and proclivities; and when you also realize that it is endowed with all of the self-conceit of the average human being, his power of compromise, treachery, and vanity, you may be able to see how such an entity would naturally try to deceive the weak as to its real character, and claims, and even as to its appearance by casting a glamor over the mind of the observer.

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

If the reality, the existence and the resident power of this other or lower self is fully accepted and understood by the soul, there is much less danger to the latter—the antithesis of this lower self—from its machinations or presentments.

All true neophytes *know* that it is against powers and principalities that the human soul is arrayed. If we can accept and realize the unalterable truth of the words: "I am all power," we know that

we have the power to overcome evil, and render powerless the fiend which has stolen the human shape in order to deceive.

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

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

A Master is said to cast no shadow, and but very seldom a shadow can be seen in such company.


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

Strive to realize the truth of the words, "I am one with God and all Good; evil hath no power over me," and, by making evil powerless, free yourself from its dominion. It is the recognition of this lower self, clothed in its stolen panoply, the forms of deceased friends, that makes spiritualistic seances such dangerous places, for most all of the reliable materializations are made by the lower self of the medium, who clothes itself in the image in the inquirer's mind by means of the magnetism of the latter.

The conscious life of the lower Self is passed on the lower astral plane, therefore it has access to the astral records to whatever extent it may read. Occasionally such an entity may tell some truth, and make a true prophecy, especially if by so doing it will add to its satisfaction or importance; but usually it is utterly unreliable, very changeable by nature, and the wise purpose of its being appears to be the conserving or concentrating of the floating evil in the nature of man within a form or compass where it may be more readily destroyed, or rather where it may be changed into good by the incarnated Ego, as opportunity after opportunity

offers for paying karmic debts which have accrued in past lives—debts made by the performance of evil thoughts and acts.

Every normal person is more or less conscious of the existence of this lower self. In strong temptation its very tones are heard by the inner ear, often causing a belief in Divine interposition; but it can be silenced when once recognized. It takes an Initiate of high degree to bring the Souls of two individuals into conscious contact, when they are on different planes and as this is often very hurtful to the Soul that is freeing itself from Matter, it is not done except in cases of great moment.

H—

VISUAL MUSIC.

Ludwig Ganghofer, a celebrated German novelist and writer, tells of some odd experiences in his "Life of an Optimist"—how he always sees colors when he hears music. It was so interesting that I translated that particular episode in his life, hoping that it will prove interesting to the Temple members, and perhaps someone can give an explanation. I have translated just as he tells it, himself:

"As a rule I saw only one single color, and when that had vanished, the objects about me were just as usual.

"This seeing colors, became intensified, in later years, when hearing good music. There are certain musical works which always produce the same colors. When hearing Wagner's Rheingold, the stage is enveloped in a burning yellow light and I do not seem to hear the music.

"And when playing Haydn's First Trio with my children, the last page of the first movement always appears in a pale violet, which, when we begin the Adagio Cantabile, changes into a deep steel blue.

"In the Allegro non troppo of the C minor symphony of Brahms, which I have heard several times, I always see the same bright crimson, and at one concert, I saw the same color in an immense space, with long undulating clouds in which floated the figure of a woman, clothed in a deep scarlet robe.

"All exciting and passionate music, changes into pictures for me which I see, but for the time being, I do not hear the music. I most often see such pictures and colors when listening to Schumann's and Beethoven's music."

Halcyon, Cal.

GUSSIE BEYER.

The Temple Artisan

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EDITORIAL MIRROR.

“Before the Soul can see, the Harmony within must be attained, and fleshly eyes be rendered blind to all illusion.”—*The Voice of the Silence*.



Every psychic meets with an insuperable difficulty at the very outset of his realization of the possession of psychic sight and hearing. He is unable to understand his inability to transmit all the words he has heard or scenes he has witnessed, from his psychic to his physical consciousness. Some parts of a sentence or some scene of a vision may be perfectly transmitted while others are illusive. If he chances to be suddenly aroused, or if by a strong act of will he has determined to hold fast to what he sees or hears he thwarts his own desire; he finds that either in whole or in part his vision or words have escaped him. It is more apt to be the introductory words of a sentence or a scene that escape him than all of it. The primal cause of his difficulty lies in his unconscious use of the opposing, the negative pole of the forces in operation at the time being.



For instance, the vision or speech has been the result of an explosion of positive energy—affirmative power (as is always the case when any direct statement is made or act committed on any plane of existence). The instant the negative pole of that energy—the questioning and therefore the *denying power*—is manifested, as it always is the moment the lower mind seizes a problem or fact and attempts to work it out, or a positive effort is put forth, in any direction, the door between the higher and lower mind is temporarily closed. And so far as the questioning or examining of the phrase or vision extends, when one is trying to recall the same, just so far the negative force of the lower mind cuts off the possibility of bridging the gulf between the two planes and bringing out the lost phrase or vision.



There is a perfect inversion of all planes, all forms of energy,

all things, at what for convenience we might term the circumference of the same, due to the continual exercise of the cosmic power of Reflection.



Psychic sound or vision is only possible of transmission from one plane to another because the positive energy of one is brought so to speak, face to face with the positive energy of another and an uninterrupted current so established. If the negative current of one plane is applied to that current or it is cut off, fell confusion results; and this is exactly what occurs in the case of the psychic who is trying to recall some speech or vision and put it into expression on the physical plane. If there were no occasion for the entrance of the question, there need be no such broken reflections in the case of the psychic who had once made a perfect connection between his astral and physical brain centres, thus permitting that aforementioned uninterrupted current to flow between his higher and lower mind. It is at this point where the tenets of Christian Science fail most egregiously in being scientific.



A positive form of energy is positive whether it is acting on a spiritual, mental or physical plane, and if a negative current is applied to the current of a positive force, the former is interrupted as said above. When the positive current between God, the Creator, and his Universe or Creature, is interrupted at the point of contact, by the denial of any part of that Universe, the lower or negative pole of the current is supreme at such time.



When the positive and negative currents meet and equilibrate and the neutral current is set up, there is the Place of Peace—the Home of Faith and Non-resistance—the operating center for the White Force of Healing—the Christ.

CHILDREN'S DEPARTMENT

Temple Builders—No. 82

THE MASTERS.

PART I.

The Masters are the Heart Forces of Life. They are the Love that helps all things rise into something higher and better than they have known before.

They are the warmth of the sun, the light of the stars, the quiet of the night, the richness of the earth, the strength of the stone, the beauty of the flower, the joy of the bird, the life of the insect, the innocence of the child, the wisdom of man, the power of the angels, and the glory of God.

They are in all nature throughout the entire universe of earths, seas, stars and suns. *Wherever Love is, there are the Masters*, and by love alone can they be known.

The body of Love, the body of the Masters is whatever expresses Love from one to another. The body of flower-beauty is the delicately colored petals, the stamens, pistil, and calyx. The sun-warmth has a body of burning gases. Child-innocence is embodied in flesh and nerves, muscles and blood. The body of angel power is like unto that of a child, only clearer, more sensitive and finer, of a more starry or astral substance, such as the stars are made of.

These and all other forms of love *are* the Masters, each in its own right place, giving the best it has and waiting to be lifted higher, ever higher into larger and holier love. The stone that does its work well shall be raised into life like the shellfish. The flower that blooms in perfection shall be free and gay as the butterfly. The earth that swings true in its orbit shall become a brilliant sun of light in the heavens. The child who grows into manhood or womanhood, who does the best that it knows, who keeps fast hold of its innocence through all things, shall become an angel of whiteness. The angels who refuse joy for themselves that they may be of more service to the earth children shall in time become the *greatest* of Masters.

Every child who has seen the unselfish, protecting love in its father's or mother's face has caught a glimpse of the Master. Any child who has felt the affection of the animal has seen the Master in another form. When children dream of the angels a Master is appearing before them through one of His messengers. The child who has dreamed of the angels will sometime stand face to face with the Masters in still holier form and hear their charge to seek for them in their own homes, among their playmates, and those who are orphaned and homeless. The child who can find the Master among those who are forlorn and unhappy will never ask again who and where are the Masters. It will have seen for itself and know that *the Masters are Love and Love only*. The Masters are Teacher-Friends who have learned many things about life, who can do many things that we can not and who are using their

knowledge to help others. The man who knows all there is to be known about carpentering is a Carpenter-Master. Others may know many things about carpentering and do fine work in the trade, but he alone who has gained *full* knowledge is named the Master-Carpenter.

Wherever love is, remember, there are the Masters. It would seem from the thoughts on the carpenter as if wherever knowledge is, there would the Masters be. This is correct if we bear in mind that all true knowledge must first come through love, and that it is by love alone that we finally learn to know all things.

No one is a Master just because he has knowledge, or because he says he is a Master, or because he has been in the presence of Masters. The wisest person that lives would not be a master if there were no love in his heart. It is only by love in the heart, and by no other way, that anyone is a Master. There are Masters of Wisdom and Knowledge, of Science, of Art, and of Music; of Home, of play and of Labor, and all have love in their hearts, and this is what makes them Masters. When the love of the heart becomes great enough even death has no more terrors. The heart has then learned how to control both the body and the inner or astral senses. There are no mysteries any longer. Death becomes only a change, like the laying off of one garment to put on another; or like going from country to country, and viewing the changing scenery. The heart love has brought knowledge and power gained because of the desire to help others to stand on the higher levels.

(To be continued)

FROM THE MOUNTAIN TOP.

My heart was cold and empty; the wells once full of love's refreshing streams were dry, and the whole wide world peopled with uncounted myriads of lives like mine. There was no thought of me, and in that empty void I called, my heart was naught but burnt out ashes of a love which once enveloped all the human race through love of one.

For ages long, through all the trackless wastes of Time and Space, I passed and met those other similes of my own dead heart,—the men and women, and "the little ones" who never knew of love, who have no love to give, because as yet Love lieth fast asleep within the hearts the cruel lash of inhumanity, of poverty and suffering, hath beaten into insensibility,—those who knoweth

naught but cold and hunger, or the scorching heat of noonday sun: or even worse, where Love hath been driven from those hearts by self-indulgence or by nameless sin.

And then at last, my eyes, which had so long been dry, were wet with tears; my heart, which had so long been cold and pulseless toward all living things, awoke, and on my knees I fell and cried: O God, if God there be, and God be Love, from out thy store of Light let e'en a single ray shine into all the frozen hearts throughout the world, and it must melt the ice. And if it be but just a dog whose eyes look into theirs with love, send something, someone, close to them to loose the streams within their hearts and let the waters of their love flow out to all mankind. And now *I know*, as only those who live and suffer know, that half the world of souls are dying for the want of just the little love that you and I might give if once the floodgates of our hearts were opened by the hand of God—melting the pent-up streams which lying motionless for long, gave promise to the icy blasts of indifference called forth, and which lie frozen o'er and o'er.

SOCIAL SCIENCE.

PRODUCTION AND INCENTIVE.

In the spiritual and material economy of nature every man should do the best he can. There is no time to waste, and every effort wasted by any individual is a distinct loss to the community. It does not matter that one man's wasted time gave another man a chance to succeed against him. The community loses by the loser's defeat, and the only way in which the community can achieve complete victory is to have every man victorious all the time. This is manifestly impossible while any two men are fighting. One of them must lose, and his loss is ours. It therefore becomes the business of the community to cause every man to feel that if he will only do his best he will not be robbed of the fruits of his toil through being weaker than some other man, or through being weaker than a powerful combination of circumstances against him.

By far the larger part of the work of the world to-day is wasted work. Relatively few people are actually engaged in the production of food, clothing, and housing. Horses and machinery do most of that work. The rest of the frantically busy world is engaged in a hand-to-hand conflict over these goods after our horses and machinery have produced them. In the eyes of the world this

is business, in the eyes of a co-operator it is waste. A man may be a most successful traveling salesman for twenty years, or he may be the most expert advertising canvasser on the continent, or he may be a genius at real estate, but in the eyes of a co-operative community that man's life is lost to the world. He has produced nothing; he has simply stood between the producer and the consumer and forced them to keep him. Thus all wholesaling, brokering, and advertising is useless, and nearly all the people concerned in retailing are wasting every minute of their time.

But the greatest economic waste of our time is not in the distribution of goods actually produced. The great waste concerns the goods which we might produce but do not. These hordes of the best-educated and brightest of our race who are now ardently engaged to the utmost of their strength in destroying each other could, if their energies were directed toward production, wrest from nature more wealth than the world could use. Wealth would become a surfeit, like air.

The result of this system is that our energetic business classes do not hold as a spiritual ideal the successful service of the race. If they succeed they are satisfied. They do not, in their old age, ask what is that thing at which they have succeeded, nor whether it might not have been something at which they had better have failed, or with which they had better never have been concerned. The business mind is focussed by its environment on the success of the individual, not on the success of the race, and its incentive to action is therefore cut in half. When every man can feel, as men like Luther Burbank, or Thomas Edison can feel, that his work is bringing success to himself and to his race at the same time, he will have the double incentive to effort and the effort itself will be on a higher plane of evolution.

Incentive must be provided for by competition in the productive service of the nation. When a youth leaves the university he will find promotion open to him only by means of proving that he is better fitted for it than anyone else. Better fitted in the way of having experience, knowledge, capacity, or strength to serve the nation better than his fellow-workers can serve it. This does not mean that those whom he leaves behind will starve, for they too, like him, will have more wealth than they can use. But it is safe to say that under a co-operative regime no man will be able to rise to the top of one of the great industrial organizations of the state without being at least *one* of the best men in it in every possible way. And this will mean that the whole nation will be under the

same incentive, not only a few thousands. Today, when a man is working for one railroad corporation he is not eligible for promotion in some other railroad. The competition and the incentive is confined in that company to its own personnel. Under a co-operative state the high office of director of railroads would be open to everyone in the railroad world. Co-operation will increase incentive by immeasurably increasing the personal and national reward to those who can serve the state and themselves at the same time.

Most of the great work of the world has been done, not for money, but for love. By great work is meant, not stock gambling or market rigging, but real deeds of heroism, service and genius. History shows poor men working all their lives long without hope of pecuniary reward, and rich ones without needing it. Most of the wars of the world have brought no pecuniary reward to the fighters; most of all the art of the world brought little to its creators; poets, dramatists, musical composers, have starved to death, and even in politics the world's greatest statesmen have generally worked day and night for other reasons than those of pecuniary gain.

All those things which can be offered to genius and hard work outside of actual cash, co-operation will give as reward; but in addition to everything else which is offered today, or can be imagined as being a feasible reward for merit today or in any future time, co-operation wants to offer, and claims that its principles alone can offer the actual cash reward itself. Co-operation will place wealth in the hands of the community so that the community will have something to reward with. It will insist that the business of rewarding good and great work shall be placed, for the first time in history, upon a business and scientific basis.

Production under co-operation will bring the incentive of leisure. The drudgery of the world will be performed by machinery. Machinery might now be doing thousands of things unpleasant to human beings, but perfectly pleasant to the machine, and therefore a rational community will exploit steel, which has no feeling, no ambition, no aspiration, rather than human spirit which has all three. Most of the cleaning of the world can be done by machines. It is done by machines now, but they are human machines. A co-operator would say that a human machine is not a human being, and that rather than have our cleaning done at the expense of human life it would be better to live simpler lives and not have so many dishes to wash. Genius of inventors may be turned from battleships to merchant ships, from the wheat pit to the wheat

field and the kitchen. The reason why a thousand appliances which might be, are not, is because women's labor is cheap, cheaper than the appliances. The Doukhobors in Saskatchewan use their women as plow horses, but co-operation would supply the Doukhobors with steam plows and the steam would free the women.

It is probable that invention, under a co-operative government will be the most highly paid and highly honored field of human endeavor. With the tremendous start which we have already toward a machine civilization we shall presently be in possession of the dream of all the slave-holding aristocracies of the past. We shall be an aristocracy holding in perpetual bondage a great slavedom of iron and steel. The mineral world will free the spirit world, and humanity for the first instance in history will own its own time, its day will be its own. Abolish then, the triple waste of men, time and commodities, and conserve the mental and spiritual powers of all men and women, and we must have before us a wonderful new civilization.

SYDNEY HILLYARD.

FROM THE SECRET DOCTRINE.

"All the qualities we now possess, in body, mind, and soul, result from the use of ancient opportunities."

"We are responsible for our inheritances. Only the Inner traits of the soul are permanent Companions."

"Perfection, to be fully such, must be born out of imperfections, the incorruptible must be born out of the corruptible, having the latter as its vehicle, basis and contrast."

"Monad, sometimes called Pilgrim, is the only Immortal and Eternal principle in man."

"The consciousness of our real self planted therein is the Germ from which the Tree of Divine Wisdom may grow."

"Manas is the self-conscious soul, the creative, the middle principle which relates the Higher to the material."

"The work of the Soul is to impress or mould matter, the *opposite* pole of spirit, back to Spirit."

"Spirit is constantly descending into matter, returning laden with experience or being until it, matter, is purified and becomes Spirit again."

—L. H. C. Hoisington.

THE HALCYON ART POTTERY.

About a year ago the subject of establishing a pottery at the Halcyon Centre was brought up for discussion. An expert potter was available for advice or work as need might be. It was soon determined that a commercial pottery was out of the question as it required more capital than could be raised—a commercial pottery requiring between \$15,000 and \$20,000 for buildings and machinery in order to turn out goods at a profit and be able to compete with other commercial potteries. It was brought out, however, that an art pottery was feasible and within the means of those interested, it being estimated that such an establishment could be started, including buildings, kilns and all necessary tools, for between \$1,500 and \$2,000. An art pottery, it was thought, would also be self supporting as soon as goods could be turned out and placed for sale. Two kilns were presented to the proposed pottery by a potter of national renown in art pottery work. The pottery site was selected on ground adjacent to the Halcyon Hotel and last July a large chimney was built and later on a commodious pottery building with corrugated iron roof. The floor is concrete so that danger from fire is reduced to a minimum. Nearly \$2,000 have been expended for all equipment work up to date and there have been three firings of the wrought ware. All of the burnings have turned out well and samples of the ware pronounced excellent, color and the firing well done.

Now the important point is to get the finished goods on the market so that money may come in from sales and the pottery become self supporting without drawing on more capital. Efforts to place the goods are now under way. However, while the Halcyon Art Pottery is placing its goods on sale for the general public, Temple members and readers of THE ARTISAN might be interested in buying pieces of pottery ware direct from the pottery and all so desiring should order direct. A general list of goods and prices will be sent on application, the prices vary from 25 cents to \$5 and more. Such objects as paper weights, toothpick holders, match holders, etc., are 25 cents each. Useful and artistic "catch alls" are 35 cents, vases, pitchers, candlesticks vary from \$1.50 to \$5.00. As souvenirs of what the Halcyon Centre is producing these objects should be of interest to all members. Made of San Luis Obispo county clay, the Chamber of Commerce of San Luis Obispo will advertise the pottery in their literature of the county and have an exhibit of this pottery ware in their window on the main street of San Luis Obispo.

Those in charge of the pottery work at Halcyon aim to raise it to the level where it will compare favorably with any art pottery in the world, and the importance of this to the Centre as a whole cannot be over-estimated from the industrial, educational as well as art standpoint.

The Halcyon Art Pottery needs qualified and experienced art workers in clay and any member or otherwise so qualified and able to work here and support themselves until their work can give them compensation by actual sale will be welcomed. Any so interested should communicate with the pottery at once.

WHY WE STOP GROWING.

All organisms are built of cosmic matter. There are but three primary motions in matter, attraction, repulsion and rotation. These are as eternal as matter itself. In generation, two atoms or germs of diverse polarities blend, and then have power to attract single atoms and grow. Attraction in the beginning is always greater than repulsion, because nearer the center, and the organism will continue to grow until attraction and repulsion reach a balance. Then the organism has attained its maturity. This seems to be the plan upon which organisms are formed, whether animal or vegetable, and from the microbe to man. But after a while the balance is lost again, and repulsion gradually drives off the vitality, and with it the finer element of our being, and the coarser remains to weigh us down until finally the macrocosm claims the microcosm again as its own.

—J. HOKE, M. D., in *Psycho-Occult Digest*.

TEMPLE ACTIVITIES AND NOTICES.

Members of the Temple of the People of one year's standing are eligible for application to the Order of the 36. The importance of this Order is very great. It marks the commencement of the self conscious development of the Soul and every true aspirant should earnestly consider entering this Order as a natural sequence in their development. All applications to this Order should be made to the Guardian in Chief personally.

* * * *

For information regarding the Temple, attention is called to the article entitled "The Temple," on the second page of the cover of THE ARTISAN.

On January 31st, Sister Louise Furlong and Brother Leon E. Awerdick were united in marriage by Temple ceremony. They spent a few days at San Luis Hot Sulphur Springs. They will continue their work at Headquarters, and all their comrades wish and expect that their lives will be useful and happy together.

* * * *

W. W. Kent recently spent two weeks in Los Angeles. Little Florence accompanied him during the first week, making a very happy time for both. This absence from office duties will account for some of the recent delays in correspondence.

* * * *

Topics discussed at Headquarter's Sunday meetings during the past month were: "The Occult Basis of the Temple"; "Lincoln"; "Woman and Education"; "Karma."

* * * *

Any Temple member failing to receive THE ARTISAN regularly should so notify the Scribe. The same applies to ARTISAN subscribers.

* * * *

Do not fail to observe the directions in the last paragraph of these notices. Some members will not receive special matter now being mailed because they have not kept the Scribe informed of their change of address. It is not sufficient to mention such changes to other officers or members at Headquarters.

* * * *

Members should exercise care in drawing money orders for payment of Temple dues, ARTISAN subscriptions, Helping Hand contributions, *Clarion* subscriptions and for bound ARTISANS, Temple pins, etc., always making payable to Jane W. Kent, Treasurer.

* * * *

All Temple members and other readers of THE ARTISAN should promptly notify the Scribe of any change of address. Send such notice on card or otherwise direct to the Scribe and do not include it in any correspondence with other workers at Headquarters. The observance of this method is very important to those making any change in address.

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The Temple Artisan

APRIL, 1911

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Mysticism, Social Science and Ethics

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THE TEMPLE

P RIMARILY, 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 the 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 on 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 become 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 reappears to claim his own, He will find a place prepared for him by those who, having heard this 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?

Address THE TEMPLE, HALEYON, CALIFORNIA.

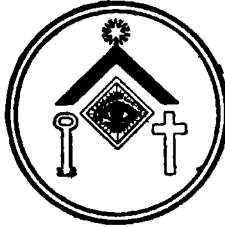
The Temple Artisan

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No. 11

Behold, I give



unto thee a key.

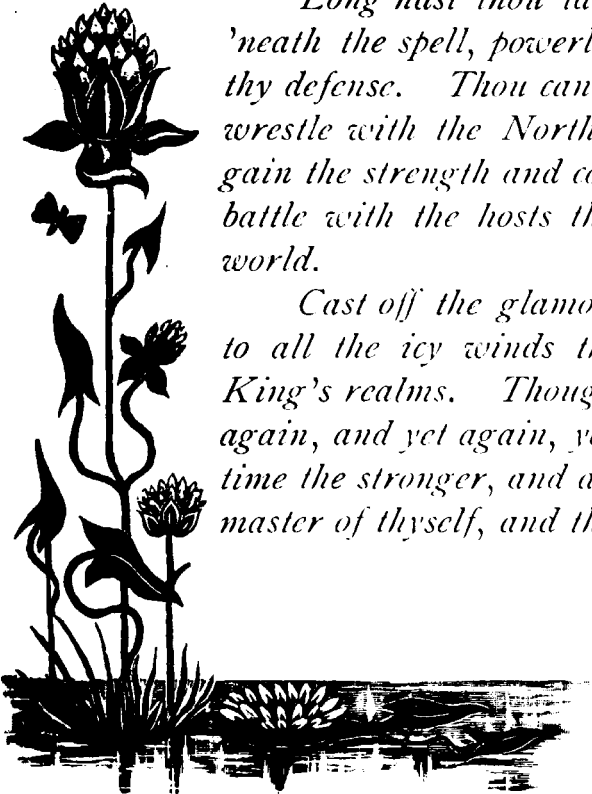
THE NORTHERN WINDOWS

Open the Northern windows of thy soul, weak, unstable mortal.

Let in the bracing wind, the crystal genie of the ice, that they may rouse thee from the sodden sleep in which the Southern winds have bound thee.

Long hast thou lain inert and pulseless 'neath the spell, powerless to strike a blow in thy defense. Thou canst not stand erect and wrestle with the Northern blasts, and so regain the strength and courage needful for thy battle with the hosts that throng the underworld.

Cast off the glamour. Bare thy breast to all the icy winds that sweep the Storm King's realms. Though beaten to the earth again, and yet again, yet shalt thou rise each time the stronger, and at length thou shalt be master of thyself, and therefore of thy fate.



THE MESSAGE.

Hearken, ye children of the New Dispensation! The time is near at hand when He who is to come will re-appear among men for the unification of the races of the earth. Open your eyes that they may see. Open your ears that they may hear. And open your hearts that the Son of Man may have place to lay his head, lest he pass you by and ye know him not.

FROM THE MOUNTAIN TOP THY TRUST.

Royal prince of the Kingdom of God, Son of thy Father, the Thrice Born! Great indeed is thy station, immeasurable the power that waits upon thy crowning—thy foot upon the dais of thy Father's Throne.

In the shadow of Infinity thou standest, Son of Suns, unknowing of thy future, all thy past unknown to thee.

Thy serfs and vassals—thy passions and desires—now press thee close and plead for grace that thou hast power to grant or hinder.

Yet notwithstanding rank and station, there is not a slave or minion in thy Father's Kingdom so poor as now thou art, if thou art recreant to thy trust. No thief locked in thy castle dungeon can be so hideous in thy sight as thou wilt be if thou art traitor in th sight of those to whom thy heart, in faith, was turned, when all the world was young to thee—when purity of motive, purpose, soul looked squarely out from eyes that never wavered when they met the eyes of those who loved and trusted them.

A little thing it seemed, when midst the glamour, clanging bells and great rejoicing on that day which ushered in maturity for thee, thy Father gave His lance and signet ring to thee, and bade thee hold the outer Temple Gate, that so no enemy might gain the inner Wall—that *Guardian Wall, each stone of which is chiseled and cemented by the brawn and blood of countless races of mankind*—that Wall which guards the greatest treasure of His Kingdom, the holiest of Holy Things—the *Sacred Fire*, which, lit by God's own Hand, has never since been quenched.

Art thou a traitor, thou, the Son of Kings? Is thine the hand that pierced the Wall and led the foe within?


If so it be, thrice traitor then art thou. Thy Father's signet ring, thy Mother's bed, the Holy Fire—all jeopardized by thee.

Each stone that fell through cause of thine will cry for vengeance from the ground it touched.

By king or beggar, prince or slave, a trust betrayed is all the same, and bringeth recompense in full.

Art thou thy Father's first-born, His beloved Son?

Then stand behind His Throne. Sharpen thy sword if it hath rusty grown, and keep it drawn. That Throne is thine, and thou must hold it in the days to come. As thou defendest it, so shall It be thine own defense, when kingdoms fall like rain, and men in terror flee.

H—

THE LAW OF PRIMOGENITURE.

TEMPLE TEACHINGS. OPEN SERIES, NO. CIII.

The world is seething with the discontent of the human race, and only one here and one there in the great crucible can subdue the elementaries of his lower nature sufficiently to obtain the mental poise requisite for perceiving the fundamental cause of that discontent.

Universal law cannot be broken or ignored without bringing corresponding suffering upon the breaker of those laws.

The majority of the inhabitants of this puny little earth sphere are so entirely enwrapped and mentally smothered by the conditions they themselves have created that they have no time or inclination for perceiving or applying the knowledge and wisdom gained by the small minority, that minority which has in every age devoted itself to the contemplation and study of the phenomenal universe and the laws which govern it in minutiae as well as those which govern it as one composite entity. For many ages individual man has usurped the offices of Divine law, and for his personal ends has continued to bring woe and suffering on the race. The recognition, or partial recognition, of this truth by the masses has brought about revolt after revolt, as was to be expected when abuse of position and power was self-evident to all; but these facts do not alter the greater fact that Centralization is the only law under which life can exist and prosper for any length of time, and nothing can excuse the breaking of that law by a body of disciples pledged to the sustaining of that law in order that they may come under the direction of those whose obedience to the same law has brought them out of the conditions of heterogeneous, disorganized,

life in which the majority of human beings now live, into the light and freedom of fully organized life.

As long as a disciple is content to remain in the helpless, powerless condition of the average human being, with no more ability to rightly serve and uplift the masses of downtrodden, incompetent human beings than he is now capable of securing, his right of free will will secure him that privilege, if it can be termed privilege; but if he desires to escape from present thralldom, and take others with him, there is only one way by which it can be done. It is generally supposed that there is another way, i. e., the path of isolation, but even that is only one feature of the one way, for such isolation is a matter of direction from the Higher Self or some Initiate, and is only undertaken for a specific purpose and for a definite time, at the expiration of which the law will compel him to go back to his post of duty, wherever it may be.

Lack of faith in the eternal fitness of things, and in Divine Justice, desire to escape the results of action, and above all, impatience with what seem the slow processes of time, plunge man back over and over again into the whirlpool of rebellion and discontent from which he is feebly endeavoring to escape. And this will continue until a body strong, united, unselfish, and wise enough to obey the law can be formed on the outer plane of this world; a body composed of those who are physically and mentally able to catch, translate, and to teach those details of the mystery language by means of which alone the beings of other and more advanced spheres can communicate with the men of earth.

Those who tell you these truths are not responsible for the making of the Law, nor the continued breaking of the Law. They can only tell you the truths which Life and obedience to Law have taught them.

If you fail to perceive the necessity for the existence of the Law, or the logic of our arguments; if you confuse the results of individual disobedience to the requirements of the Law, with the Law itself, and so fail to form a true concept of the Divine purpose to be served, i. e., the return of the Prodigal Son to the bosom of the Father; in other words, fail to perceive the necessity for the involution of matter, you cannot fail to be the poorer for your lack of power and wisdom.

Man has gone so far out of the way, in the long ages of time which have elapsed since the Gods dwelt with men and ruled over them in Love and Justice, that the grand cosmic ideal of Brotherhood has degenerated into an idea of one-man rule, each man be-

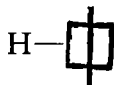
lieving himself to be the requisite one. The evolutionary status, the divine right, the best equipped, mentally, morally and spiritually, has been unobserved or greatly questioned by the masses in their search for some remedy for existing conditions, and the only point in the arguments used, which contains much truth, is based upon the inherent possibilities of the fully evolved man and the difficulties in the way of securing such a man to rule over a people.

The Gods, the Devas, the Initiates, the Masters, being fully evolved men and therefore proving the possibility of such mastery, the natural egoism of man leads him to the conclusion that if he is ever to be competent for such leadership he must be more or less fitted for it *now*.

The cyclic law of primogeniture is ignored.

In all that I have said I have been referring more particularly to duties and conditions of the disciples of the White Lodge, who have become such disciples through desire for rapid development.

If a man is content to continue life on such terms as worldly conditions offer, he is dependent upon worldly opinions, but if he continues in discipleship he must be content to obey the laws of discipleship, which are the Universal Laws, and these laws are based upon a geometrical foundation. Truly "the first shall be last" and each spoke of the revolving wheel of life shall be uppermost in its turn. Why, then, strive to throw the wheel out of balance by bringing up a spoke out of its turn?



OCCULTISM FOR BEGINNERS.

XI.

In these lessons the occultism of the brain will not be overshadowed by the occultism of the heart and the inner spiritual centres, but as the brain differentiates and materializes in more understandable terms, the inner forces and fires, the effort in these lessons is to give the student a practical basis to start from and hence to better understand the functions and correspondences of the inner, or auric centres. In other words by passing through the brain, spiritual forces are materialized and become intellectual forces or thought, but the seat of the process is in the spiritual nature however inverted or perverted the thought may have become by evil or abnormal desires and will.

Pure natural thought is *heaven born*, being the regenerated essence of the universal finer forces working through the bodily

organs and cells and finally reaching through the fiery emanation of the blood, the brain centres and reflected and cognized there as Thought creations. In other words, through the microcosm, Man, cosmical forces play and interplay Universal impersonal forces correlate with the personal cells and organs and are given color, quality and character by the personal or microcosmic will of man as a whole or by the collective minute cellular beings of which he is made up. As man has *actually* or *potentially* represented in him all the forces of the Cosmos, so each cell in man has in it all the forces of the man in its degree, from the physical to the highest mental and spiritual.

In the physical body are millions of cells *dying constantly* with each movement of the body, each beat of the heart, each voluntary or involuntary act of the organism. When a cell entity so dies, the same corresponding process *must* happen to its various principles as happens in the case of the man as a whole dying. The various principles are separated, the lower physical part yields up its forces for giving energy *to the body*. The higher principles, as the mental and spiritual, rise to the proper planes—the mental aspect or force of the cell passing in the aura of the blood stream to the mental centres, thereby furnishing material for mental operations. The spiritual aspects or forces of the dead cell pass into the higher or lower creative centres or heavens of the body, and are there used for the highest purposes and economy of the Microcosm, Man. The lower unregenerated elements of the cell enter the bloodstream but are withdrawn from the same by the proper excreting organs and sent into the HELLS of the body for regeneration or elimination in the lower intestinal and urinary tracts of the organism.

Millions of cells are also being born constantly in the organisms and these are again *ensouled* by the streams of spiritual Egos sent forth from the higher plane of the brain which have in the meantime received force and power from the spiritual and mental cells ascending to it and has also imparted to the same a tremendous dynamic mental and spiritual power until surcharged they are eager to rush forth again seeking experience in lower material embodiment and thereby give up the surcharged life they have received from contact with the higher planes of consciousness transmitting in this way some of the energy of the higher planes to the lower and so helping to raise the vibrations of the lower by ceaseless incarnating and reincarnating, until the whole

body has reached the greatest possible development for that cycle of manifestation.

So much for the reincarnation of the cell. As above so below, as with the cell, so with man. What *happens* after death and the *function* of death, or that change man calls death, is made apparent by this explanation and correspondence.

Bear in mind, however, that with the spiritual principles or soul of the cell, so with the Soul of man, its heaven is NOT A PLACE, BUT A STATE OF CONSCIOUSNESS. Yet that state or plane of consciousness in the case of the cell would be *within the Cosmos*, so to speak, of the man. So the heavenly plane of consciousness of man is WITHIN THE COSMOS OF HUMANITY in its higher states. So that as in the case of the cell when it dies, its powers, energy and usefulness is not lost, but its principles separate and go to their corresponding *lokas* or centres; likewise, when a human being dies, he or she, DOES NOT GO OUTSIDE OF THE AURA OR COSMOS OF HUMANITY—but humanity as whole being A STATE OF CONSCIOUSNESS IN REALITY, the various forces and principles of a human being on death pass into appropriate spheres and add power to that sphere, and in due time, owing to the fixed laws of action and reaction, of centripetal and centrifugal forces, which govern spirit as well as matter, those *discarnated* forces of mind, Soul and spirit, are again reassembled on the lower planes of manifestation. So that when a man dies if he be a genius, a master of art, of music, poetry, of science or invention, or a great soul from a Saviour down, HE DOES NOT DIE OUT OF THE AURA OF HUMANITY, but his powers are *still alive* and vitalize that humanity as much and even more than before, though those powers may not be so concentrated as before, though any other unit of the race on this plane may draw upon those powers, mental or spiritual, according to their ability to so draw. Thus nothing is lost by the death of any one or anything, because there is no place for it to be lost in.

As the cells of the body on dying add power and glory to the higher realms whence their spiritual forces ascend, so on dying we also help to make the Heaven of Humanity greater and more glorious by adding our spiritual essence to it in jewels of Light, Truth and Beauty, to the extent that we have fashioned such in our incarnation. In other words, our divine birthright is to work with God building the heavens as well as the earth. W. H. D.

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EDITORIAL MIRROR.

The Storm King has passed and after days of high winds came the floods of water.

The extent and ferocity of the storms of the past winter in all parts of the country is truly remarkable. The proverbial "oldest inhabitant" has found himself outclassed when it came to vivid descriptions of these later storms by some of the younger inhabitants.



The West Coast has now had its share in the general accounting. Ten days of steady rain and a few cloudbursts have caused all the rivers and creeks to overflow and great damage has been done. In our immediate vicinity two lives were lost and many of our neighbors have suffered severely. Aside from a slight overflow on one end of the land held by the T. H. A. the latter escaped, as did also the Temple property. The mails were entirely cut off for five days.



Inquiries frequently come in relative to the Temple attitude toward Mental healing and the Master's instructions regarding the same are not always understood. This is largely due to our consideration of some casual statement he has made, entirely apart from specific instructions on the same subject. If we were always able to fix the general lines of a subject in our minds we would never be at a loss to understand such statements; we can hardly expect him to go over and over the same lines.



The differences between Hypnotism—Black Magic—and the normal interaction of mind with mind, is the difference between a paralyzed will and a free will. If the Will of an operator is strong enough he can subjugate the will of another and compel him to respond to his desires, either good or bad, but the operator must use *his own mentality* as a vehicle for the hypnotic force he uses and must work through *the mentality* of his subject so it is in reality one mind acting upon another whether it be in a case of hypnotism or the normal action of mind on mind. The average person is absolutely incapable of seeing just how far he

can go in the personal and specific exercise of Nature's finer forces (whether it be in Mental healing or anything else) before he will trench on the fields of Black Magic by gaining abnormal control of another mind. It is for this reason that we are warned so strenuously against some phases of Mental Healing. When Nature has provided an antidote for every poison that can be found on the Physical plane, why not seek for that antidote where it may be found, before making use of some doubtful or dangerous means to accomplish a similar purpose; especially when the latter may leave us subject to something infinitely worse than the poison we have tried to drive out, because of our *ignorance of the final effects of its misuse?*



When we use the force of affirmation and denial directed by a strong current of Will we are using Black Magic.

When we throw out a force of protection, Compassion and Love around another without a decisive action of Will we are helping to create conditions where the free will of the patient may act. If anything farther is needed the patient is then at liberty to seek it in the field where it may be found, instead of being bound by another Will.

CHILDREN'S DEPARTMENT

Temple Builders—No. 83

THE MASTERS.

PART II.

Here is the place to be careful and to say over and over again,—only where Love is can the Masters be, and by Love alone can we know them. Power always wants to become selfish and unless it walks arm in arm with love it will make dark all the Master Light, and be like night of thick blackness falling upon the earth in day-time. When power becomes selfish it is like first standing on the highest round of a ladder whose top reaches to the skies, and then falling to the lowest round that rests within the greatest earth depths.

This sometimes happens to very high masters. The love of their hearts becomes darkened through selfishness. They become hardened in feeling like stone, cold and senseless to love, like the

worm, and must begin all over again. They must do whatever they can to bring the light into the lower life forms and so reach once more the high places of love that were lost in selfishness.

No one can take the love of the heart from us but ourselves. It is gained through toil and suffering and therefore belongs to us. It can only be lost by our own heart changing from love for others to love for ourselves. This can be done so easily, even by those who have stood on the last round of the ladder of love that we must watch constantly not to make a misstep and fall through some selfish action or thought.

There are so many kinds of masters it would be impossible to mention them all. It would be a great mistake to think that they must always be seen by the outer eyes in order to know them, or that they must have some outer form in order to really live.

The Masters who can be seen only by the love of the heart, who are heard and felt also by that love only, are more apt to be greater Masters, more filled with wisdom and tenderness than those who come into our physical presence and who take us by the hand in greeting. The Masters whom we meet through the heart are finer and more spiritual. They have greater work to do with a larger number of worlds and people, and so work through their inner senses, through their souls and spiritual bodies; and we have to be more spiritual, more unselfish and loving to know them.

Jesus was such a Master and there are others also. We can not say much about them except that they hold us close in their hearts, and work for us as they would work for themselves, and plead with us tenderly to help them in all their efforts to help others.

Let us not forget these pleadings and let us first of all give our love to them, and to all the Masters of the Great White Lodge, as they are sometimes called. Let us listen to the call to service that lies nearest to us and be quick to answer it.

Wherever Love is, there are the Masters, and we shall know them by loving. To learn to truly love one another, children, and to help, one another, is the whole secret of the Lodge and the Masters.

You have seen pictures of Masters, and have wondered and asked many questions about them. Do not think too much about the pictures, but about the love that you find in them. A picture is only a picture no matter how beautiful it may be, but the love that it gives to you is always real, no matter how it may have been drawn, or from where it may have come.

The Lodge and the Masters are you, and me, and our friends, and our enemies, and the whole great universe. There is nothing that is not in the Lodge, for it is the Spirit of all things. There is no master so great or so lowly but we may become like him, as great and greater, or as lowly and lowlier.

Wherever Love is, there are the Masters. Let us then, let Love glow in our hearts and we, too, shall know them and be with them.

DISCIPLINE.

The wind-harp breathes sweet melody
 By lightest of zephyrs fanned;
 And soul-chords thrill with harmony
 Touched by Love's magical hand.

But music is made imperfect
 If played o'er a broken string;
 And Love's low notes are discordant
 If Sorrow hath bidden sing.

Can life, bereft of all beauty,
 Be aught but a tiresome thing?
 Can hearts that live but for duty
 Blossom life flowers of spring?

Must spirits akin to sorrow
 Bear always a weight of woe?
 Must souls, tho' parted forever,
 Ne'er drink where sweet waters flow?

Aye! Memory's fount is sparkling,
 Far down in its crystal deeps
 With gems the Past fondly garnered
 And Love most faithfully keeps.

Then why, O soul! in thy sorrow,
 Bow down 'neath a weight of woe?
 Tho' life's greatest need be denied
 Thy karma hath made it so;

And time, the discipline over,
 Shall bring them such perfect joy
 As only purified natures
 Can sever from earth's alloy.

—HELEN FIELD COMSTOCK.

SOCIAL SCIENCE.

WHAT IS MONEY?

INTRINSIC AND FIAT VALUES.

Money is sovereign authority impressed upon and attached to that which is capable of taking and retaining the impress of that authority.

The currency value is in the *stamp* and not in the material independent of the stamp.

Money is whatever the community consents to use as a medium of exchange. In the strict sense of the term it does not represent intrinsic value any more than a Court Judgment or a Statute of law. The value of gold and silver which is called intrinsic is not so, but is a value placed on those metals of law.

It is contended by some that gold is a standard of value. It cannot be a standard of its own value. Professor Jevons in "Money and the Mechanism of Exchange," shows that the value of gold between 1790 and 1809 fell in the ratio 100 to 54 or 45 per cent. From 1809 to 1840 it raised from 100 to 245 or 145 per cent, rendering government annuities and fixed payments almost two and one-half times as valuable as they were in 1809, prostrating and paralyzing industries in the same ratio that debts and fixed incomes became more valuable and gold increased in value and purchasing power.

After 1846 the gold discoveries in California and Australia increased the world's annual supply from sixty-one millions in that year to one hundred and eighty-one millions in 1851, diminishing its value and purchasing power 36 per cent.

Gold and silver were selected as the money metals, not on account of their supposed intrinsic value, but because they were known to be scarce metals and the production not likely to be sufficient for monetary purposes. It is the law, and not the material which gives value to money. It is the legal tender quality receivable for every debt due the nation issuing it and a full legal tender for all debts between individuals. A circulation medium which may pass current, such as our National Bank bills and other forms of paper or Credit money, which are made redeemable in money, is not money. It is simply the representative of money:—money must bear the stamp of sovereignty. Money is redeemable only when it pays a debt. Money cannot be redeemed by exchanging one kind for another. The law arbitrarily fixes the price of gold bullion.

Many mines produce a dollar's worth of gold for ten cents. There is no natural value to gold or silver. The quantity of these metals being limited the government may fix a price on them by opening its mints to their unrestricted coinage into money.

What would be the value of gold or silver without the fiat which the law gives to it? The mints are open to gold and they can coin a certain number of grains into units, or dollars; that fixes the price of gold.

If gold were deprived of its monetary function there would be eighty years' supply on hand for its uses in the arts. With the production exceeding the demand for the arts and the plugging of teeth and this amount being on hand, what would likely be the price of gold? Probably one dollar in legal tender paper money would purchase an ounce of gold.

The same conditions would exist as to silver. What is the basis of gold and silver? During the financial crisis in London in 1817 when legal tender debt-paying money was in urgent demand, no man could borrow a five pound note on a thousand dollars' worth of silver. The basis of silver coin had been removed by demonetization, although it was intrinsically as valuable as ever.

In Calcutta, where silver only is a legal tender, during the money stringency of 1864, it was impossible to borrow a dollar on gold and merchants who had hundreds of thousands of gold coins were obliged to let their notes to protest because they could not borrow ten dollars of silver on a bushel of gold. The fiat gives to both metals practically all the value they possess; the same as it gives value to paper money.

Alexander Humboldt records as a fact that eight cents' worth of gold would buy as much in the 15th century as 100 cents would in the 18th. Ben. Franklin declared gold to be the most worthless of all metals, fit only to plug decayed teeth and ornament fools.

Pliny, the Roman historian, attributed the fall of Rome to the use of metallic currency and its consequent usury. It was usury and the increase in the purchasing power of gold that caused the downfall of every extinct Republic.

Lycurgus destroyed all gold and silver money in Sparta and coined iron money, but he took pains to destroy the intrinsic value of the iron by rendering it so it was not maleable, thus clearly demonstrating the FIAT idea. With this money alone Lycurgus took the government from the hands of Polydectes and founded the glory of Greece by building Sparta, the first city without a wall. The nation soon became the arbitrator of National quarrels; its

soldiers were invincible, its people refined, learned and industrious, and the nation prosperous, for all its people had homes from infancy by law.

With the worthless iron money Sparta was mistress of the world for nearly 500 years, until the gold fiend again came from foreign countries and taught the "Intrinsic Value" idea as a new gospel. That made a few people extremely rich, the rest of the people beggars.

Two centuries later, Seneca while acting as teacher and philosopher of the Roman Court and Senate, coined leather into money. But his virtues and solid worth clashed in time with the gold idea of interest, profit, and rent, and the gold conspirators demanded his death as a dangerous man.

(Concluded Next Number).

ARCHIE C. FISK, New York City.

TEMPLE HOME ASSOCIATION NOTES.

The progress of the Temple Home Association for 1910 has been of the kind that indicates steadiness and permanency. Several members of the Association have built neat and attractive houses and bungalows. On the industry side there is now the Pottery Building, and an important addition has been made to the Halcyon store and postoffice.

The Halcyon Poultry Farm, W. E. Brayton, superintendent, has made very satisfactory progress for its first year, being able to pay a five per cent dividend to its investors.

The report made at the beginning of the year by Mr. E. Harrison for the Halcyon Cash Store showed the great saving the members in that store had made in the purchase of supplies—saving about twenty per cent on the retail cost.

The Halcyon Hotel Co-operative group realized better results and conditions for the past year than for the year previous. The outlook for the coming year is even more promising. This group engages in some side lines as gardening, chicken raising and eucalyptus tree planting, etc. 20,000 eucalyptus trees were raised from the seed by this group during the past summer. 16,000 of these have been planted by this group on the mesa land under contract—38 acres planted in all. More trees will be raised the coming season and more acres planted next season.

Several thousand acres of land have been planted to eucalyptus on the mesa by different companies and it is evident that a few years hence the mesa will be one vast forest of eucalyptus trees—a tree having a wide range of usefulness for all hardwood purposes.

Edward and Clayton Conrow and Marvin Smith have formed a co-operative farming group in connection with about forty acres of dark soil they have leased from the Association.

TEMPLE ACTIVITIES AND NOTICES.

Our brother, J. A. Reynolds, has our deep sympathy in the loss of his wife, who passed from this plane on March 2d. Brother Reynolds has resided in Ventura for some time, but was well known to all the members at headquarters who are indebted to him for much service in the building line. He is left with one son.

* * * *

Topics discussed at Headquarters' Sunday meetings during the past month are "Racial Hereditary," "The Baha Movement," "Cyclic Happenings" and "Love."

* * * *

For information regarding the Temple, attention is called to the article entitled, "The Temple," on the second page of the cover of THE ARTISAN.

* * * *

The Coast of California has already received the average amount of rain and good crops are assured. On the 7th of March a heavy downpour caused a devastating flood, carrying out bridges and cutting up public highways and private lands, many people losing heavily. All travel was stopped and even the mails were not carried for several days, awaiting the construction of temporary bridges and roadbeds. The fertile little valley of the Arroyo Grande received its share of destruction; and, while the Temple property is so located as to be secure from the flood, yet we participate with our neighbors in the general community loss and sympathize with them in their personal losses.

* * * *

Members will remember that this is one of the semi-annual times for the payment of dues. The prompt payment of dues in advance is very important for the progress of the Temple work.

We are receiving a great many requests for sample copies of the TEMPLE ARTISAN and for literature regarding the Temple, and it seems plain that with a very little effort on the part of each member and ARTISAN reader THE ARTISAN subscriptions might soon be doubled and the Temple Light given to many who are seeking for such and would gladly join the ranks.

Why not make the effort? The thought attitude of the world has changed and is changing. Some of the old shells have been broken, and contempt for new ideas is a relic of the past. The general mind is open and even expectant and growing eager for the TRUTH, even though it may appear in new garb. The time has come when every Temple member may deem it a privilege as well as a duty to embrace every proper opportunity to frankly and freely stand as an earnest and active advocate of the TEMPLE OF THE PEOPLE as a School of LIFE, UNIVERSAL PHILOSOPHY, WISDOM RELIGION. Why not make the effort?

* * * *

Any Temple member failing to receive THE ARTISAN regularly should so notify the Scribe. The same applies to ARTISAN subscribers.

* * * *

Do not fail to observe the directions in the last paragraph of these notices. Some members will not receive special matter now being mailed because they have not kept the Scribe informed of their change of address. It is not sufficient to mention such changes to other officers or members at Headquarters.

* * * *

Members should exercise care in drawing money orders for payment of Temple dues, ARTISAN subscriptions, Helping Hand contributions, and for bound ARTISANS, Temple pins, etc., always making payable to Jane W. Kent, Treasurer.

* * * *

All Temple members and other readers of THE ARTISAN should promptly notify the Scribe of any change of address. Send such notice on card or otherwise direct to the Scribe and do not include it in any correspondence with other workers at Headquarters. The observance of this method is very important to those making any change in address.

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The Temple Artisan

MAY, 1911

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Mysticism, Social Science and Ethics

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THE TEMPLE

P RIMARILY, 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 the 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 on 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 become 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 reappears to claim his own, He will find a place prepared for him by those who, having heard this 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?

Address THE TEMPLE, HALEYON, California.

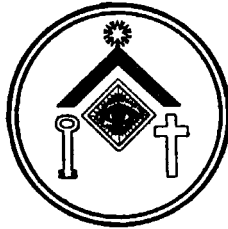
The Temple Artisan

Vol. XI.

MAY, 1911

No. 12

Behold, I give



unto thee a key.

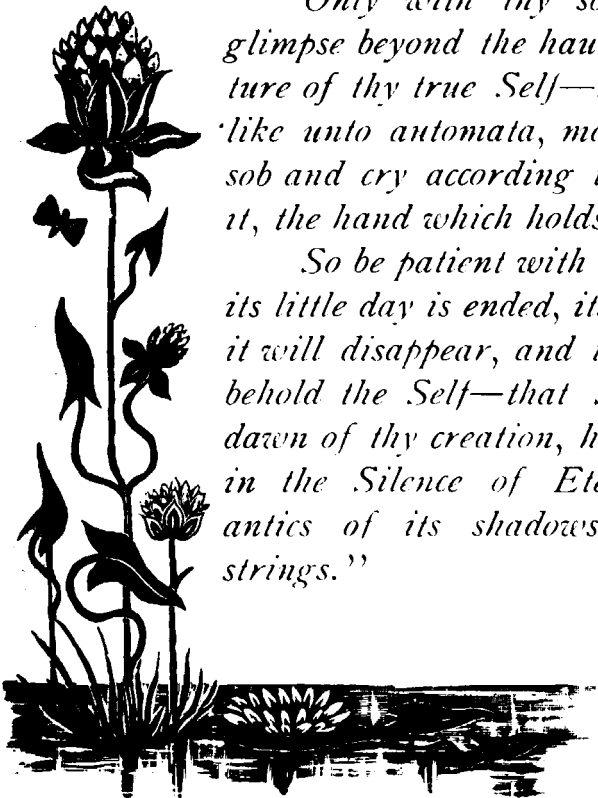
THE SHADOW

Be patient with the shadows—thou climber of the heights—not only with thine own but with the shadows of all others.

Remember! thou seest only shadows with thy deceptive sense of sight; the real man, the real woman is hidden from thy view.

Only with thy soul sight canst thou glimpse beyond the haunting shadowy caricature of thy true Self—that caricature which, like unto automata, may sing and dance or sob and cry according to the will controlling it, the hand which holds the string.

So be patient with thy shadow for, when its little day is ended, its purpose all fulfilled, it will disappear, and in its place thou wilt behold the Self—that Self which, since the dawn of thy creation, has been standing back in the Silence of Eternity, watching the antics of its shadows and "pulling the strings."



THE MESSAGE.

Hearken, ye children of the New Dispensation! The time is near at hand when He who is to come will re-appear among men for the unification of the races of the earth. Open your eyes that they may see. Open your ears that they may hear. And open your hearts that the Son of Man may have place to lay his head, lest he pass you by and ye know him not.

WHAT IS LOVE?

TEMPLE TEACHINGS. OPEN SERIES, NO. CIV.

You who maintain that love is dependent upon respect, you do not know, you never can know what love is, and therefore upon what it subsists, until your own head has been bowed low, your own soul dragged through the mire of the world's scorn for love's sake; nor can you understand why men and women will lay themselves on the funeral pyre of self scorn, and self condemnation by the commission of acts they would condemn in others—acts which they know must come up before their own souls for recording—and all for love's sake.

In order to understand you must know something of the forces at work in and about you, must know something of the little lives which comprise those forces which are powerful enough to conquer everything but the spiritual will.

As a rule man does not know that he is putting himself in thrall to various distinct orders of life by his deeds—orders, the units of which are as real, as individual as is any other creature of nature's kingdoms. Ignorance of the exercise of his creative power in the interior realms of life often leaves him at the mercy of his own creations.

Non-recognition of this fact leaves him powerless to control such entities. His scorn of what he believes to be the superstitions of past ages, his absolute trust in the findings of modern science, are great hindrances to him. He does not perceive that the ancients took up the study of life from the point modern science has but just reached, and carried their investigations through fields of life the modern devotee is but just on the verge of discovering, and found that what are now termed degrees of force and energy are distinct orders of intelligent life, with governments and laws of their own, and that those infinitesimal lives are indissolubly united to all other orders of life, large or small.

Many a one will admit that an electrical storm exerts a peculiar effect on him, depressing or exhilarating, as the case may be; but tell him that the effects he feels are due to direct contact with countless numbers of the fiery lives, the elementaries, which every flash, every shimmering fold in the sky partly reveals, conscious creations that are incessantly beating, pounding on his nerves, and taking from or giving to them some measure of the fiery force that is their natural support, and you will evoke a smile of superiority from your listener.

You may have seen an immense flock of destructive birds light on an orchard or field of grain and leave it utterly bare, or a plague of insects pass over a large section of land, leaving it stripped of all green things. While the devastation is not so perceptible to the human eye, the passing over a race or nation of human beings of millions of the negative fiery elementals has a somewhat similar effect. There is inevitably a great loss of physical vitality and nerve force in the units of that race. The resisting power of the human will and mentality throws off the influence of these lesser lives to a great degree, but there is always an appreciable loss of nerve force which must subsequently be made up, or the victim is so much the more subject to the action of any other inimical force.

These lesser lives are but one rank of soldiers among the countless legions engaged in the great battle of life. They are neither to be feared nor despised, but simply to be kept on their own side of the battle line.

They are as subject to the universal laws as is man, and are affected by the same influences. They are irresponsible and therefore soulless, and are subject to the will and mentality of higher orders of life. Many epidemics are caused by them. Terrific pressure is sometimes exerted by them on the nerves and grey matter of the brain by the conscious or unconscious ill will of a person. All this being true, is it not worth while to study them, and protect one's self from them when such protection is possible?

And this brings me back to my opening sentences. The higher any attribute or energy is in the scale of life the more powerful it is for good or ill, and the negative aspect of love evokes the cruellest, the most blinding, selfish, destructive phase of the fiery elemental lives in that scale.

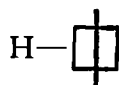
The positive aspect of the same attribute is the reverse in all respects. The lesser lives which manifest as a result of the exercise of the positive aspect of love are tenacious, open eyed, selfless, and whatever be the object, thing or person that has excited the pos-

itive aspect of the attribute in the heart of a human being, there is a constant bombardment of these lesser lives, and therefore a continual increase in strength and power of those qualities which are peculiarly active in the lesser lives of the positive aspect of the attribute, so that the will and mentality of the lower man are under restraint.

The latter cannot break away from his subjection to the thing or person if he would. It is for this reason that the character, qualities, or limitations of the object, however unworthy, fail to affect the real issue.

When the resident force actuating those lesser lives is exhausted, either by time, or through the action of the awakened spiritual will, and the soul is therefore freed from its thralldom, the power of that positive aspect of the great Love Principle is transferred from the one to the many, and the selfish satisfaction hitherto enjoyed in devotion to one object is increased many thousand fold.

It is then that the awakened soul knows what love is.



THE TEN RULES OF DISCIPLESHIP OF

THE 4TH DEGREE OF THE GREAT WHITE LODGE.

God is Love, and Love is the fundamental source of Being.
Therefore, if thou sin against Love, that sin is against God.

1. "Thou shalt love the Lord thy God with all thy heart and mind, and thy neighbor as thyself." This is the highest law.
2. Thou shalt obey the laws of life. The Higher Law will hold thee accountable for the breaking of every lesser law.
3. Thou shalt not sin against thine own body nor against the body of thy neighbor, by concupiscence; for the Lord thy God will demand an accounting of thee for all of the Creative Fire enthroned within thee.
4. Thou shalt not needlessly take the life of any thing or creature.
5. Thou shalt not speak falsely, unnecessarily or critically against thy neighbor, and so put in action the converse force of creative sound and word; for the Higher Law will reverse the action of the force thus directed and bring back upon thee, with intensified strength, the results of the broken law.
6. Thou shalt bear constantly in mind the unity of the human race, and treat every member of the Great White Lodge as though he were of blood kin; for unity is the law of discipleship and, if thou

sin against this law, thou shalt be greatly hindered in thy progress toward the goal of thy desires.

7. Morning and evening thou shalt lift the eyes of thy soul toward the Throne of thy God, with strong aspiration, gratitude and devotion; for according to thy desires—thy demands—upon the Center of all Being, desires expressed in purity, thanksgiving and unselfishness, shall the supply be vouchsafed thee.

8. Thou shalt give of thine abundance to all the poor, but of thy poverty, the price of thine own pleasures, and that which would minister to thine own desires shalt thou give to the Great Mother and to the Guardian of the Shrine, through which the Great Mother love of the universe radiates for thine own eternal good.

9. Thou shalt not despise nor ill-treat any thing or creature. Matter, Force and Consciousness are but different degrees of the one eternal, all-pervading principle of Love—which is God; and he who despises and reviles his body, because it does not radiate the light of his soul, despises God as certainly as does the man who despises and reviles the soul and spirit of God.

10. When the law of Love—of karma has brought thee out of the morass of spiritual darkness to the beginning of the path which leads to spiritual illumination, woe be unto thee if thou obstruct that path for thyself or others, by refusing to obey the Master to whose feet that law has brought thee.

Only by implicit obedience to the commands of the Master-Teacher shalt thou be able to lift one foot after another while treading that path of discipleship.

Commune long and earnestly with the God within thyself ere thou darest to make demand to tread that path, for once thou hast entered it, thou canst no more return to thy former state of irresponsibility than thou canst re-enter thy mother's womb.

Behold the Path before thee; a clean life, pure aspiration and unselfish service. Art thou prepared to tread that Path?

SELF EXAMINATION BY THE TEN RULES OF THE 4TH DEGREE OF THE GREAT WHITE LODGE.

1. Have I kept the pledge I have given, to work in harmony with the law of Love? Do I keep constantly in mind the truth that Love is God, and that only according to my faith in and love for that God, as It is materialized in all Its creations, is it possible for me to know aught of God?

2. Am I obeying the laws of life, so far as lies in my power, the laws of health, the spiritual, mental, moral and national laws, the laws of discipleship? To what extent am I breaking any one or more of those laws? Can I bring myself under subjection to the law I have broken?

3. Am I leading a morally clean and upright life?

Am I sinning against my body, or the body of my neighbor?

Do I strive to conquer the unclean, impure elemental forces evoked by conscious or unconscious desire, by the only method by which they can be effectually conquered; that is, by overwhelming them with pure, true and beautiful concepts; by striving to learn if there is any physical cause for the incitement of such forces, and removing the same if possible? Do I always bear in mind that by promiscuous scattering of the life essence in my body, I am calling down much suffering on myself; for I am degrading and wasting the very substance of the God-head,—Creative Fire?

5. Do I speak falsely, unnecessarily or uncharitably against my neighbor, and so abuse the power I possess for using the high Creative forces of sound and word?

Do I take the name of God or the Masters in vain by needless reference in common conversation or profanity?

Do I try to speak kindly to and of others; try to give all the help and comfort I can give to those in trouble or affliction, and use any grains of knowledge and wisdom I have gained for the benefit of others?

Do I always protest when others speak unkindly, uncharitably or falsely of my co-disciples?

6. Do I try to bear always in mind that the human race is one great family, and that the different divisions, groups, associations each represent one member of that family; and therefore endeavor to treat all men, and especially my co-disciples, as though they were of blood kin?

Are my actions toward them instigated by love and brotherhood, or by what I may selfishly gain from them?

Do I permit envy, jealousy or ambition to lead me into wronging others?

7. Do I devote some portion of the morning, or evening, to meditation and aspiration, and to cultivating the attitude of Faith, Gratitude, Humility and Devotion?

8. Am I keeping my vows to give all my available time, means and thought to the upbuilding of the Temple work?

Am I giving all the service, the means, the encouragement and

protection I have promised to give in sustaining the Agents of the Lodge, or am I carelessly or wilfully neglecting to do so, and so robbing myself and others of the advantages, the help and direction I might secure, and at the same time permitting great breaches to be made in the Guardian Wall, through which the enemies of the Lodge may creep to bring death and destruction within the Temple ranks?

9. Do I realize and act upon the truth that Matter, Form and Substance are as much a part of God as is spirit and soul, and that by despising or neglecting to care for my body, or continually longing to be released from its bonds, I am despising and neglecting God?

10. Am I honoring and obeying the directions of the Masters in all respects?

Am I striving to learn who among the great historical characters may, or must, have belonged to the Lodge of Masters, and try to profit from their advice and experience, and help others to do the same?

Am I diligent in making self-examination, at stated periods as I am directed, and do all that I can to undo any wrong I have done, and increase my efforts to fulfill any law I have disobeyed, before daring to present myself at the table of the Feast of Expectation?

Finally, am I striving to make my body, soul and spirit an acceptable offering, in the eyes of God and the Masters of all wisdom?

SOCIAL SCIENCE.

WHAT IS MONEY? INTRINSIC AND FIAT VALUES.

(Concluded).

The history of the world records the struggle of the rich and powerful against the weak. The reason for making money from scarce material is that the few may control it. The surest road to prosperity and national peace, wealth and greatness is in full legal tender paper money such as was maintained in Italy for 500 years at above par with gold, without an ounce of gold or silver behind it as money of "ultimate redemption." The Government made it money and received it for every debt.

Statesmen, philosophers, and courts have agreed on this definition of money in all ages. Some courts have added to this idea, "all debts both public and private." This definition is backed by the brain and patriotism of the world's best and greatest minds. Bills that are to be redeemed in money are no more money than a personal

note or check. It is the legal tender quality which gives value to money.

Money in itself has no value and should have none; therefore it is not correct to speak of the intrinsic or fiat value of money. There is no such thing. Money is the measure of value. It is by coining all the gold into money that we give to gold bullion its money value. What its intrinsic or commodity value might be, stripped of its money value, would depend upon the amount produced and the amount consumed in the arts. Law makes money. Congress has declared what should be legal tender in payment of debts. The right thus to enact has been assumed in twenty-four statutes, passed in the Presidencies of Washington, Jefferson, Monroe, Jackson, Tyler, Polk, Fillmore, Pierce, Lincoln and Johnson.

Congress at one time has said that gold coin of a certain weight and fineness shall be worth ten silver dollars and be legal tender for that sum. Congress has afterward said that a coin containing less gold shall be worth ten silver dollars and a legal tender for that sum. The power to make this debasement to the extent of 6 per cent as was done by the law of 1834 and to give debased coin the quality of a legal tender for precontracted debts, involves the power to carry the debasement to the extent of 60 per cent, or any per cent and to give the same quality to the coin thus debased. The United States Supreme Court says: "Indeed the legal tender treasury notes have become the universal measure of value. The Constitution was intended to frame a government, as distinguished from a league or compact,—a government supreme in some particulars over states and people. It was designed to provide the same currency, having a uniform legal currency in all the states. It seems to have been left to Congress to determine alike what metal shall be coined, its purity, how far its statutory value as money shall correspond from time to time with the market value of the same metal as bullion. How, then, can the grant of a power to coin money and regulate its value, made in terms so liberal and unrestrained, coupled with the denial to the states of all power over the currency, be regarded as an implied prohibition to Congress declaring treasury notes a legal tender?"

It is hardly correct to speak of a standard of value; the Constitution does not speak of it. It contemplates a standard for that which has gravity or extension, but value is an ideal thing. The coinage acts fix unit as a dollar, but the gold or silver thing we call a dollar is in no sense a standard of a dollar; it is a representative of it. There might never have been a piece of money of the denomination of a dollar.

Value is an ideal thing. Money is the representative of value, and it is not necessary or desirable that the material from which it is fabricated should of it self have any value. The essential value in currency lies in the stamp of the government, which stamp alone has the virtue of elevating the paper or metal to its face value, and thereby maintaining the loyalty and cohesion of the nation.

ARCHIE FISK.

New York City.

OCCULTISM FOR BEGINNERS.

XII.

In the last lesson it was stated that the Heaven of the Cell, as in the case of man, was *a state of consciousness* and *not* a place. As there are SEVEN HEAVENS or higher states of consciousness which it is possible for the soul of man to enter, so are there seven heavens or states of consciousness into which or rather with which the spiritual consciousness of the cell may be identified. These heavens in the case of the CELL ENTITY are the seven cavities of the brain connecting with the central cavity running all the length of the spinal cord. These cavities are termed in occultism the SEVEN HARMONIES. These chambers may be graded from above down as follows:

1. The Cavity of the Pineal Gland.
2. The Cavity of the Pituitary Body.
3. The Third Ventricle.
4. The Fourth Ventricle.
- 5 and 6. The two lateral Ventricles.
7. The Cavity of the skull itself—the total of all the other cavities.

All of the Cavities and Ventricles of the brain are connected by intercommunicating channels or canals, one with the other, and with the Central Canal of the Spinal Cord which as said runs the entire length of the Cord to the base of the spine. Here then, we have in the physical body, enclosed *within* it, an ethereal magnetic realm in which the astral self contacts the brain and spinal centres and in which etheric realm the finer forces play and interplay.

Every desire, thought and feeling had by a human being, arouses a vibration in the brain cavity or sphere which *corresponds to that desire or thought* in terms of quality and kind. The highest

spiritual desires and aspirations of which man is capable and which is beyond mere *self* arouses into activity the high force and essence in the pineal gland.

The lower desires and impulses in man arouse corresponding forces in the cavities situated nearer the base of the brain where the merely *vital* and more *animal* centres are located. If gross desires and thoughts are the rule, gross forces are energized in these lower spheres and these forces pass downward into the Central Canal and circulate by absorption in all parts of the body, *materializing* the body the more and rendering it grosser and more animal and finally causing by direct impact and reflection diseases, which in their essential nature correspond *with the desire* or thought forces which are the real INNER CAUSE of such diseases. In other words, the natural Harmony of one or more of the Spheres of Harmony has been disturbed and may even cause physical disease if it has gone far enough, in order to restore by pain and sacrifice the harmony due to the fixed inexorable law that the outer must in time adjust itself to the inner, the material to the spiritual, no matter what the cost or suffering may be—as INFINITE GOOD must ever be greater than *finite* evil.

In terms of sight, the pure natural color of the etheric substance in any one of these inner CHAMBERS OF HARMONY glows brighter and clearer, as the *desires, thoughts and actions* of the individual become more *unselfish* and UNIVERSAL. On the other hand, if *selfishness* and animality dominate, the pure natural color of the inner etheric substance, becomes gradually filled with *dark or black centres*, each centre marking some individual selfish desire, thought or act, of the lower self. Truly important is the eternal fact, that ALL LIFE IS ONE LIFE, that Men and Angels, Gods and Devils are bound together in that ONE SUPREME LIFE; and that, as Gods and Angels can brighten the earth, so can men and devils dim the splendor of the heavens in some degree by evil *done, or desired*.

The UNIVERSAL DEITY is being perfected by the perfection of its individual and minute parts called atoms, molecules, cells, men, angels and worlds. So man is being perfected by the perfection of his minute parts, and each thought, desire and act has a *constructive or destructive* power on his inner immortal body either building in accordance with the DIVINE PLAN or tearing down what has been built up in proportion to the amount of downward energy exerted. GOD IS STILL BUILDING THE HEAVENS AND THE EARTH, and *we were* WITH HIM and OF HIM in the

beginning as WE ARE NOW, no matter what embodiment we may have had or on what plane of action we may have functioned.

The etheric substance of the SEVEN HARMONIES is the *real link* between the *spiritual* and *material* selves of man. On this sensitive substance, the Higher Self reflects its messages, visions, and impressions, which are then received by the brain cells and centres. Correspondingly, this sensitive substance receives impressions and vibrations from the lower self, which in this way may invoke (pray) the help of the HIGHER FORCES, or may, as has been pointed out, if the desires are of evil nature, pollute and darken the pure sensitive ether of these Inner Chambers of Consciousness.

The interdependence of all Substance, Force and Consciousness must ever be kept in mind by the student of life.

W. H. D.

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EDITORIAL MIRROR.

“Yoga is the power to keep the Mind unmodified by external impressions.”



Once the power of Yoga is obtained, the Mind has the power to identify itself with any plane of consciousness desired, or with the inner or outer essence of any grade of substance, force, and consciousness; likewise the power to *withdraw* itself from any plane or grade of substance, force or consciousness.



And it is this power that marks the difference between the ordinary mortal and the true Yoga. The mentality of the ordinary man or woman is bound by iron, brass, and steel bonds to various conditions, attachments and illusions of the material world, and such have no power to withdraw the Mind from these, or if it has the power to break away for an instant, almost at once, the Mind is modified and falls into another set of impressions by some more or less powerful external vibration received through the avenue of one or more of the senses.



The Mind is more sensitive to external forces than water is to the action of the winds. Tenuous, fluidic and mobile, it responds to the least breath of impulse from within or without, unless controlled by the Higher Manas conjoined with the Sixth Principle—Buddha—the very Light of the Mind itself. In this delicate responsiveness of the lower mind, it tends to fall into the image of whatever modifies it—*becomes it* for the time being.



Thus when the mind perceives a beautiful image of any character whether in terms of sight, sound, or feeling, it tends to fall

into the same state of consciousness according to the depth of the impression made. Correspondingly when the mind perceives distorted, ugly and evil images of sight, hearing or feeling, it likewise tends to become identified with the same.



In the case of the beautiful images, only good may come to the nature, for Truth and Beauty belong to the Higher Mentality and if the Lower mind falls into those images, it tends to closer unity with the Higher. But when the images are evil it tends to a greater separation between the Higher and the Lower natures.



If the mind does not fall into these evil images it is because the inherent light is too strong and will not permit the mind to be modified into that image. Unless some degree of Yoga power has been developed however, constant association or contact with the negative or destructive side of life will do its work on the law of action put into words by the poet:

“Vice is a monster of such hideous mien,
That to be hated, is but to be seen,
But seen too oft, familiar with her face,
We first endure, then pity, then embrace.”



Thus the importance to the student who would scale the heights of life to ever keep his mind negative (receptive) to the soul and positive to (against) the world—that the world may not modify his mentality into its misshapen forms. Knowingly one would not take a rotting thing into one's bosom. Nor a rotting force or thought into one's mind. Yet that is exactly what is done when one listens to evil spoken of another, or to low personal gossip or slander of anybody whatsoever. Constant association with such forces must do one of two things—either you refuse to permit your mind to be modified into that image of low personality which instantly cuts off the contact with elimination of the vehicle, or you fall into the image and vibrate with it and soon find yourself swept away in a maelstrom of low personal forces which can have no place in the auric consciousness of one who knows and has the power to stand face to face with the Masters of Love and Wisdom.

W. H. D.

CHILDREN'S DEPARTMENT***Temple Builders—No. 84*****TESTS.**

When children go to school they are given tests or examinations that the teacher may know how much they have learned and see if they are prepared to enter a higher grade.

These tests or examinations are being given to children and grown people all through life. The questions are not written on paper or the blackboard, and they are not answered as they are in school, but they are being made day by day and hour by hour, though we may never think of them as examinations at all.

Some small event, so trifling in appearance that perhaps we may not notice it, is often the little testing point upon which the success or failure of a whole life depends. A little carelessness, a little thoughtlessness, unkindness, or dishonor, often turns a person the wrong way, and the result is noticed by anyone who chooses to observe.

A child's whole life goes wrong, his character becomes unclean and untrue from some little act of wrong and no one, not even himself can say why. He has simply failed in a test or examination given him by his own better or Higher Self. The great Law of Truth sees he is unfit to pass into a higher grade of purer, holier life and thought and keeps him among the ignorant, the impure, the unlovely things of life, the toads, the snakes, the worms, the slimy creeping things of the selfish nature.

This is what makes the different forms of life. Everything finds its place through these tests, the birds, flowers, animals, men, angels, or masters. Nothing is allowed to take a single step up the great path of life without being tested as to its unselfish, loving strength to stand on that higher step.

It is well that this is so, for it is far better if we have to go back again to a lower place, that we do not drop so far, and injure ourselves so severely, or others whom we might drag with us. Sometimes we do not know at once that we have fallen back, but the truth always shows itself in time, and after a while we find ourselves alone and our friends and companions gone way beyond us.

As soon as a child comes into contact or association with the better and higher things of life, a change takes place within him. It is like playing a piece of music in a higher octave. Everything

becomes finer and more sensitive within his nature. The good and the bad come to the surface. They are brought more clearly to his attention and he has to separate the one from the other and choose which he will keep. He is like a man standing on a high plateau, breathing the more rarefied air of the spirit, and he is tested as to whether he can keep his balance or be drawn over the precipice into the gulf beneath. If he can be still and kind when things annoy him, when his playmates tease, or if he can be strong and brave to do the right when something tempts him to do wrong, if he can deny himself to give to another he will have passed a test and be allowed to enter a higher class in life. He will find happier conditions about him, more intelligent people among his friends, and life will be greater and sweeter for him in every way.

No one can pass these tests for us. We must always go through them for ourselves. The most learned person that ever lived could not learn our arithmetic for us. If we would become learned like him, we must study like him. The best man that ever lived could never make us good without our trying for ourselves. If we would be unselfish and holy like Jesus, serving and healing all people as He did, we must sacrifice as He sacrificed, love as He loved, live as He lived. We must be these things ourselves. Then will we be allowed as was the beloved disciple, John, to lie upon the Master's bosom and to rest in the peace of His love.

INVOCATION.

Calmness of mind,
 Greatness of heart,
 Humility, the truth to impart
 To childhood, that it may find
 Pure light of knowledge,
 O Master, kind,
 We ask of Thee!

Wisdom in deeds,
 Soul strength to prove,
 That sacrifice in willing love,
 Is sweetness, that sows the seeds
 That fills the measure
 Of earthly needs,
 We ask of Thee!

TEMPLE ACTIVITIES AND NOTICES.

SPECIAL NOTICE—About a year ago the Rules for Discipleship and Method of Self Examination by those Rules were given by the Master to one of the inner Orders for the use of Temple members who are seeking the spiritual illumination which can come only by persistent self effort. We have recently been directed to give them to the whole membership. Comment is unnecessary, for surely every earnest disciple of the Great White Lodge will recognize their importance.

Unless we know how we have offended against the Law of our Being, we will make no determined effort to avoid such offenses and to cultivate the qualities which alone will kill out or change the desires which have led to such offenses.

—GUARDIAN-IN-CHIEF.

* * * *

Topics discussed at Headquarters' Sunday meetings during the past month are "A Bible Study," "Our Opportunities" and "The Culture of Concentration." On Easter Sunday the regular Easter services were held, including singing by the children and receiving several children into the Temple and the naming ceremony for baby Arthur Sterling Harrison.

* * * *

The Headquarters Cottage is receiving its long needed coat of paint. The upper story and roof are covered with a green stain, the lower story with a brown stain and the trimmings with light green paint. Bartram Kent is doing the work.

* * * *

Brother George Bailey recently paid his comrades at the Centre a visit, spreading broadcast his loyalty and good cheer. Come again.

* * * *

Brother C. W. Boettcher is spending some time at Headquarters and is busy with calcinining and other useful arts.

The Temple Builders have commenced publishing postcards, one side containing important or beautiful extracts from Temple Teachings or other occult literature. The first issue contains a part of the leaflet commencing, "Arouse Ye," which is the first call sent out by the Temple years ago. The Builders are selling these cards at 2½ cents each, 25 cents a dozen, 50 cents for package of 25 cards. When this issue is sold or sooner, another set will be issued and so on until a good variety of extracts are on hand, all of which will be excellent messages for any one to send out in his correspondence. It is hoped that Temple Builders and Temple members will purchase and use these postcards and so help the Builders in this excellent plan to radiate the Temple Light, the Light of Truth.

* * * *

The Mantrams and Words of Force have been nicely printed in bold faced type on a card 9½x13¾ inches, very nice for hanging on the wall. We can supply these, mailed in a tube, at 25 cents each.

* * * *

Members should exercise care in drawing money orders for payment of Temple dues, ARTISAN subscriptions, Helping Hand contributions, and for bound ARTISANS, Temple pins, etc., always making payable to Jane W. Kent, Treasurer.

* * * *

April is one of the semi-annual times for the payment of dues. The prompt payment of dues in advance is very important for the progress of the Temple work.

* * * *

Any Temple member or ARTISAN subscriber failing to receive THE ARTISAN regularly should so notify the Scribe.

* * * *

It seems inexcusable that so many Temple members and ARTISAN readers are careless in reporting changes of address. Almost daily the Scribe incidentally hears that some member has moved

or he receives a card from some postmaster stating that some one has removed and THE ARTISAN can not be delivered. And sometimes such members venture to complain that they have not received their ARTISAN or other mail.

Those who will not read the standing notice following this paragraph and who will not follow the directions given therein every month, should not hold any one else accountable for their own neglect. A postal card and a minute of time is all that is required and any one can give that much. In disregard of our often repeated directions some members persist in bothering other busy officers at Headquarters with their notices of change of address, thereby requiring the officer to turn aside from his or her own duties and write to the Scribe a memorandum which the member should write himself direct to the Scribe.

* * * *

All Temple members and other readers of THE ARTISAN should PROMPTLY NOTIFY the Scribe of any Change of address. Send such notice on postal card or otherwise direct to the Scribe and do not include it in any correspondence with other officers or workers at Headquarters. The observance of this method is very important to those making any change in address.

TEMPLE SCRIBE.

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 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

General Secretary

The Temple of the People

HALCYON, CALIFORNIA

THE WAY OUT

HUMANITY as a whole as well as each unit is in a gulf of seething discontent, disappointed ambition, deep heart sorrow or hopeless despair. The problems of life are too deep, the unrest is bewildering, the sorrow too hopeless. However closely we try to cling to the later theories of science and religion for comfort and help in our hours of deepest sorrow or trouble, our minds invariably fly back to some phase of our older belief in a personal God or Father, first because of our awful need of a guiding hand through the labyrinths we find ourselves in and our recognition of our weakness and fallibility, and therefore our seeming need of personal guidance. The conflict between our earlier and later beliefs, too, often drives man into total unbelief or into the acceptance of some presumably scientific elucidation of the mystery of life. He sees no other way out, no way of reconciling evident contradictions. But in all humility we tell you **THERE IS A WAY OUT**. Infinity has never left itself without witnesses. It is we who have blindly, ignorantly, wilfully or **FEARFULLY** failed to find the way. And to you, Brother, Sister, Comrade or Stranger, who are heartsick, weary with seeking and discouraged, or you who with open minds are seeking the great realities, we have at the same time a message to give and an earnest request to make.

THE WAY HAS BEEN OPENED. Will you join with us in opening it still farther, that it may take in all the hungry and thirsty of soul?

There never was a need created or a demand made by a man but that somehow, somewhere, that need could be met, that demand could be supplied. It is for us to find the way. If we need a Christ be sure there is a Christ; if we need a God, a heaven or a hell, we may be sure they exist in some form, in some place. If we need another life or other lives on earth, or in some other sphere, we shall surely live those lives. If we have need of human love and human sympathy, it is ours for the seeking rightly. If we know where or how some of these needs may

be supplied, and tell you so, would it not be very foolish in you to turn face about and go in some other direction. Believing we do know where the great gifts are to be found, we ask you to open your heart and mind to what we may be able to tell you, and if you are satisfied that we tell you truly, perhaps you will join with us in a still further search.

There are three universal, fundamental laws, by right consideration of which we may solve every deep problem of life. It has been because of our ignorance or wrong interpretation of those laws that we have been deceived and led into by-paths, and forced at length to accept the interpretations of those as ignorant as ourselves, or have repudiated everything religious and have drifted into some materialistic trend of thought. These laws are:

FIRST—The essential unity of the universe, all things material and spiritual.

SECOND — The law of cause and effect, sometimes termed karma.

THIRD—The repeated embodiments of the soul of man in all states and phases of life, commonly called reincarnation.

These laws are as irrevocable in the states of spiritual and soul life as they are in the physical state, for these three states penetrate and interpenetrate each other. When we have perfectly understood and have assimilated these deep truths and won the power to use them rightly, we can answer every question which pertains to our evolution.

If you realize the tremendous importance of this age and that you may have it in your power to become one of the great souls who are guiding the evolution of the races of the world, you will not pass by this opportunity. "Ask and ye shall receive." "Knock and it shall be opened unto you."

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