



The Temple Artisan

OCTOBER, 1912

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Mysticism, Social Science and Ethics

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THE TEMPLE

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

Coincident with the original impulse, the first emanation from the Central Spiritual Sun—the Universal Heart—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and 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

Vol. XIII.

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No. 5

Behold, I give

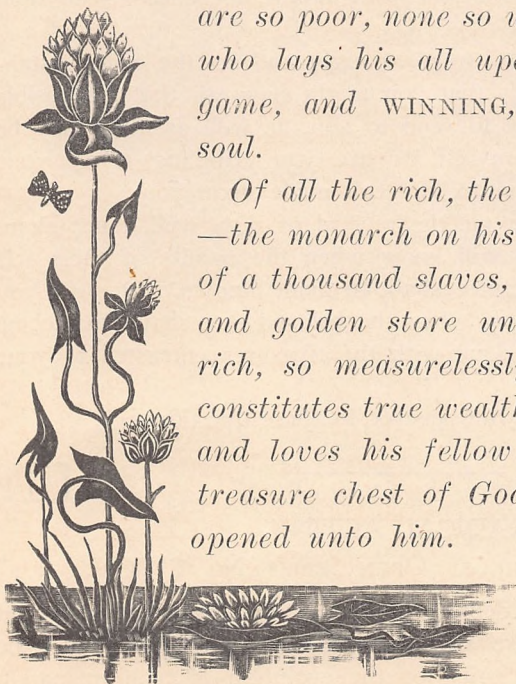


unto thee a key.

THE RICH

Of all the poverty bestead, this brutal age doth hold in clanking chain,—the naked savage in the winter's storm,—the skulking outcast in the city's street—none are so poor, none so want-betrayed as he who lays his all upon some self-made game, and WINNING, LOSES his own soul.

Of all the rich, the powerful of earth,—the monarch on his throne; the holder of a thousand slaves, of lands, of mines, and golden store untold,—none are so rich, so measurelessly rich in all that constitutes true wealth, as he who knows and loves his fellow man so well, the treasure chest of God's great love hath opened unto him.



FROM THE MOUNTAIN TOP.

TO YOU, MY CHILD.

To you, my child; to you who art *my* child (by whatever name or title you are known to others,) when once you have crossed the threshold of the Temple. To you individually I say, I need you, the world needs you, millions yet unborn need you; need your devotion, compassion, and your service, and you have promised faithfully and sacredly to give what is required of you. What are you doing to redeem that promise?

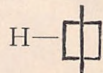
Are you reaching into every field open to you to draw into the Temple ranks those who need the message I bring to those who come to me. Or do you merely take what you can assimilate from that message at the moment of its receipt, and then stand idly by while millions of your fellow beings go down to mental and spiritual death lulled by the promised security of those soul destroying demons in human shape who now prey upon the unenlightened?

Do you catch the personal note in each message I send, the note which is sounded for you individually, or are your ears holden by your indifference, or your failure to redeem your own given word?

Are you upholding by word, thought and act the centre established by the great ones that you might have all that is possible for those higher than I to send to you, as well as all I may be able to give you of myself or are you crippling it by your unwillingness to respond to any call made upon you.

Will you share with me the reward of duty well done; share in the joy the faithful will know when the results of their self sacrifice and willing service shall be made known. Or will you stand back in the shadow when the beloved one shall have come to ask what you have done with the treasures entrusted to your keeping.

My child—what is your answer to these questions?



RADICAL ACTION.

TEMPLE TEACHINGS. OPEN SERIES, No. CXXIV.

There are certain definite cycles in the lives of men and nations when the more conservative lines of action must be discarded for the time being or the evolution of man or nation

will be badly threatened, if not temporarily stopped; cycles in which sentiment and the higher attributes of mercy and forgiveness must seem to take on characteristics which are foreign to them during other cycles.

The law of cycles is as applicable to those attributes as it is to all other phases of manifestation, and the lowest arc of the cycle of a sentiment would coincide with the lowest arc of a racial or world cycle, and the interaction between the controlling forces back of the evolving of such a sentiment and the more materialistic aspects of life which were dominating the race during that particular racial cycle would be stronger and more incessant than at other periods.

As is usually the case, humanity at large only perceives the effects, scarcely ever the causes which lie back of the changeable phenomena which make up its life experiences. It jumps to the conclusion that it is the cruelty, injustice, wrong living of one class, which is responsible for the enforced suffering and hard conditions under which other classes are living. That karmic action and cyclic law has compelled the manifestation of the conditions which have bred the class hatred, which always is in evidence at such periods, does not occur to either class.

The class in power recognizes the fact that something must be done to change the conditions which are making for class hatred, but they do not know what to do to complete such change. They are as ignorant of the real facts as are their supposed victims.

A stronger hand than theirs is at the helm of the universal ship, a hand which is in readiness to demand justice for outraged law, and it chooses just such a period as I have mentioned, when the lowest arc of the cycles of sentiment and justice are in opposition—a time when radical action is necessary, whatever its effect on individual and collective man.

As there are cycles in individual life when virtue cannot be regained by limiting vice, times when merciless, radical action is the only possible cure for diseases of the mind or body, so, similar cycles come in national and universal life. The seemingly unnatural and unnecessarily cruel wars which have occurred from time to time between two factions of a single nation, as well as the wars between two or more nations,—for example, wherein large bodies of people are sacrificed to some ideal, or for some selfish purpose;—have always materialized at such

periods as I have referred to; and until mankind can realize that strong, determined, radical action is just as possible and far more effective on lines of unification as it is on lines of disorganization, and therefor that it is possible to use all the radical forces generated at the lowest arc of a cycle, 'for purposes of good instead of evil, he will continue to slaughter his fellow man, and then build monuments to his glory, and sing psalms of victory over what are in truth terrible defeats.

But before collective man can utilize the power that may be at his command in such a manner, individual man must learn to do the same thing; and while he selfishly continues to break down, where he should be building, while he cajoles and deceives when radical action is imperative, and uses radical action where the higher conservative action is alone lawful, he is only a victim of the forces which gather at the nether pole of a cycle.

War is only necessary between man and man so long as humanity is blind to the purposes, powers and scope of the irresponsible, semi-conscious forces of natural life, which may be used even more effectually in pursuance of peace than of its opposite, war. These forces can be used for the uplifting of a race which has fallen under their action at a time when such action was directed by destructive agencies.


It is a sad mistake to accept the theory that the forces of the negative aspect, the lowest point in the arc of a cycle, is responsible for the evil deeds committed by mankind at that period. The negative aspect of any natural force or object is evil only because the forces of the negative aspect are used *for* evil. In no way is this truth more easily demonstrated than by the good man who is great enough to sink himself to the level of the man who has fallen low in the scale of life and lost all hope of betterment. Only by reaching down to the level of the other man can he possibly understand the fall of the latter, and lay the lines of regeneration.

Once awoken the hope of valuable service to mankind in the breast of a man, and the negative forces which under wrong direction have worked for his undoing will work just as strongly for his uprising. This fact may not be generally accepted because of the evident difficulties in the way and the backsliding experienced by the man who is trying to rise from a fall. But the latter are all due to auto-suggestion. He has set up definite currents in his astral atmosphere which can only be retarded and

finally destroyed by personal effort and direction; but the same energy he used in the carrying out of wrong suggestion can be used in carrying out right suggestion; however, it requires a strong directing impulse, either by some more virile man or by the awakened soul of the fallen man, to turn that energy in the right direction, and here is where radical action is essential.

No amount of sentiment or precept will fulfil the purpose which positive example and radical action will accomplish in such an instance.

The races of mankind die out at the lowest point in the arc of a great cycle when the negative forces are the most active, because they have been drawing on those forces for selfish and evil purposes during the whole of the second and third quarters of that cycle, and the people are surcharged with that one aspect of life. The builders—the semi-conscious elementals of the negative force—have become in turn the destroyers through wrong direction.

H—

CONVENTION 1912.

THE GROWTH OF THE SEED.

It was a little seed that the Master planted in the soil of Humanity and before its roots were deep in the soil the waters of Contention washed over it, trying to drag it from its hold in the ground. But the soil would not let it go, for it was hungry for the seed, and it came about that the waters of Contention nourished the seed instead of uprooting it.

Two little foot leaves came over the ground like two wee hands clasped in aspiration, and the frost of jealousy fell upon it to burn it away.

But the Moisture of the Master's love kept the frost from vitally injuring the leaves of the seed and the seed became hardy, fearing not the cold of winter. And the foot leaves had a little sprout growing between them after that and Anger and Hate blew their hot breath of Fire at it to burn it away.

But the Ground gave nourishment and the clouds moisture to the little seed and it was able to resist the hot, bitter wind and go on growing.

It is a sprouting branch of beauty, with its root deep in Mother Earth, that the little seed is now, with green leaves loving it into greater growth.

And although the storms of Fate blow hard upon it, yet it is a good, strong trunk growing inside its leaves of glossy green.

There are those who say that the sapling should be a great tree by now.

And others say that it is a weed.

But for all that the little tree seed is growing and growing in the light that the Master of Life is putting round it and in the soil of Humanity that is hungry for the seed to be growing in its bosom.

J. O. VARIAN.

OCCULTISM FOR BEGINNERS.

SECOND SERIES—I.

The writer has been led to resume the lessons on "Occultism for Beginners," because of the general demand for the same on the part of those who read the first series, and the evident helpfulness that the lessons have been to so many who expressed approval of the same. Written in the stress and hurry of a multitude of duties and cares, the undersigned often had misgivings lest the lessons should either fall flat or shoot over the head or under the feet of the reader, or give the impression of post-graduate work rather than a series for "beginners." The widespread appreciation expressed, however, from so many different sources has justified the principle on which the lessons are based, namely, to start with some fact of outer knowledge and lead by logical and orderly sequence into the unknown, but not unknowable, realms of being. If this can be done, reason and intuition are coordinated, and the outer correspondence of every spiritual truth is made manifest.

In the former series of lessons we found we were trenching on forbidden occult ground on certain lines and received prompt warning from the Master to desist revealing too much on those esoteric lines at this time. Where the intuition is alive and working however, nothing within its province is concealed, and a slight outer suggestion will often suffice to crystallize and reveal deep and vital esoteric truths in the brain consciousness. The Light of the Heart—Love—forges a Magic Key which opens the Gates of all the Mysteries of Being—but Wisdom alone has power to use that Key.

SOUL.

Soul is the PERPETUATING PRINCIPLE of life. It is the intermediary between matter and spirit. But for soul, matter would be chaos, and spirit would be *spiritless*—like steam unconfined. Soul *uses* spirit and matter for the highest constructive evolutionary purposes.

Can we prove the existence of soul? Let us try. It is self-evident that there *is* a perpetuating principle in nature. This principle is soul because it is a force that *ensouls, involves, uses* matter and forms, and through the same builds and constructs *other forms* of the same or similar character. The forms themselves like a machine may go to pieces, but the soul energy remains the same and *repeats itself through any similar seed or matrix conserved*. This irresistible motion to *repeat itself indefinitely and infinitely* is the symbol of the ETERNAL LAW which makes soul immortal or through which it finally wins *conscious* immortality. Therefore generally speaking we may regard soul as a UNIVERSAL ALL PERVADING ELEMENT—one of the eternal TRIAD OF SUBSTANCE, SOUL AND SPIRIT.

Before the dawn of creation these three were ONE—whole and indivisible, like water holding in solution various elements, and the high plane of the ONE where this indivisible unity is, still obtains. With *manifestation*, which means creation, separation-differentiation, there occurs by the addition and impulse of the creative energy a *precipitation of basic elements* in this UNIVERSAL SOLUTION and the various planes come into manifestation with their worlds and creatures. Just as in a chemical solution of any substance or substances, there comes a point of *over saturation* when a part of the substances held in solution precipitate as crystals to the bottom of the tube or vessels. These precipitated crystals are the analogue of SOULS PRECIPITATED OUT OF THE BOSOM OF THE INFINITE FATHER-MOTHER Waters of life—of the Great Deep. Note these crystals—souls, are *still in their primal element*, but DIFFERENTIATED—they are no longer *solved* in this primal universal element. They are now individualized souls incarnated in form—of crystals—the exact correspondence of the human soul. Each crystal or soul has relations on its plane and acts and interacts with other crystals of its own or other kind—capable of reabsorption into the primal waters—some time. Body and soul are for the time being, however, no longer held in the SOLUTION OF *Universal spirit*, but the incarnated souls of the

crystal of the human at once begins to build a *Temple of Divine self-consciousness* because of the overwhelming infinite power of the *Spirit around and in it*. It would be that Spirit in *form*—an impossibility—but hence the insatiate activity and ambition to grow, to become, to enlarge, to attain and to be Omnipotence Itself—*desire* working through every centre, animate and inanimate in the cosmos. Higher and higher forms are thus built with increasing power for expressing the Spirit of the Infinite. From PRIMORDIAL SOUND—the WORD—were precipitated by harmonious combinations, *souls of Color*. From Color, the souls of the metallic elementals, and the metallic elementals precipitated the material elements of chemistry of which worlds are composed. In time, urged on by infinite spiritual impulse, certain combinations of these took place and the first organic vegetable cell was formed; then evolution took a great bound. The vegetable cell has the wondrous power in the presence of sunlight—symbol—of the spirit—of converting minerals or *inorganic* matter into *organic* matter, thus paving the way for the animal cell which finally appeared and so on in more and more complex combinations until man was evolved—a *soul crystallized out of Spirit*, incarnated in metallic and gaseous elementals and awaiting the time of a perfect balancing of these diverse elements in himself when he will be reabsorbed or perhaps be identified in intimate and perfect alchemical relation again with Universal Consciousness—the Three in One.

The subject will be continued in the next lesson.

W. H. D.

The Temple Artisan

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EDITORIAL MIRROR.

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



Without formality, without outer arbitrary organization let all who feel and believe the truth of the Advent of a Redeeming Cosmic Force, repeat the above daily and constantly. It will help to build a matrix—heart centre—through which the Christ force will externalize in qualities of living power.



It was in 1898 that The Temple, in its Inner Order known as the Order of the 36 gave out the great message that the Avatar had been born on the astral plane and within a specified time would descend to this outer plane—not however by process of ordinary birth—but by a process of condensation of this astral body now developing on an inner plane, and that, as this development went on, humanity generally would feel the presence and nearness more and more of the Coming Christly Power.



In consequence all that would transpire in the world would be preparatory to that Great Event, in all fields of human activity, religious, scientific, political and economic.



The heavens themselves proclaim this to be the Messianic cycle. The stars are singing it, the hearts of humanity are attuning to it. The old order is passing away and the New Order of the Ages is upon us. Look with the inner eye, and hearken with the inner ear, and the signs and sounds that herald the rosy dawn of a new day for humanity will be apparent.



Yet it is folly and vanity for any one to predict just how this Christly Entity will appear and in what guise. Whether it be

with transcendent power or transcendent humility—or as an invisible, yet life giving Sun (Son), warming and changing the Heart of the world in the twinkling of an eye. Those who know, say that the Christ ever comes in the most *unexpected ways*, yes, even as “*the thief in the night.*”



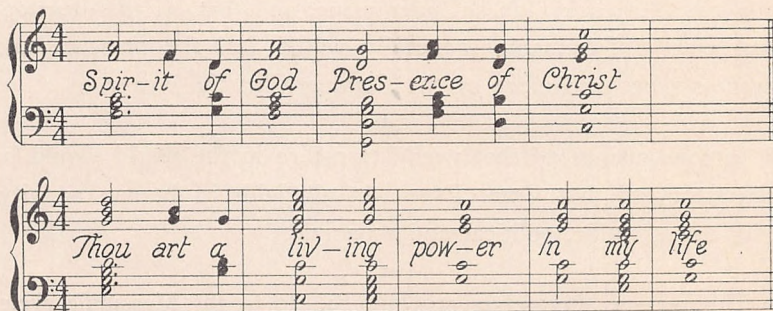
Keep clean your heart and mind then, and the earnest endeavor to *realize His Presence daily* will assuredly help in the recognition of the Christ glimpsed in the bloom of a flower, the soft glow of the stars, the shine of kindly acts in daily life, or the spirit of Love impelling all humanity to ideals of truest Brotherhood.

W. H. D.

CHILDREN'S DEPARTMENT

Temple Builders—No. 96

MUSIC—THE WORD
AND
THE CIRCLE OF REALIZATION.



In the beginning was music, and music was with God.

In music was life, and the life was the light of men.

And the light shineth in darkness and the darkness comprehendeth it not.

But as many as received it gave it power to become the Sons of God, even to them that believe on its name.

A musical interpretation of the words of St. John may arouse a new vibration within the consciousness of those whose life forces are aspiring toward harmony, power, tranquillity of the Word, as

it was in the beginning, when it was with God, when it was God.

Power becomes identified with the soul through the activity of that power within itself, through the awakening of a new vibration of its own and yet proceeding from the All Self of the Word,—from God, from Music, from Serenity of Mind, of Body, of Spirit, which alloweth all things to be made, and from which all things were made;—and without which Power, Calm, Music, the Word, the Silent Motion, the Perfect Rest, God,—nothing is made that is made.

In God, in music, in peace, in the Word, is life, and the life is the light of men.

And the light shineth in darkness, in the stagnation of the minds of men, and the mind comprehendeth it not.

To the Temple has been given a new vibration to impart to the world; to search the hearts, to try the souls, to bring light into the lives of men.

Music is not that light; no instrument is that light, but all are sent to bear witness of that light, to arouse the cause, that shall create the motion, that shall send forth the vibration, that shall sound the music in which is the true light that lighteth every man.

Music is in the world, and the world is being made by music, and the world knows music not.

Music is coming unto its own, and its own is receiving it not.

But as many as receive its evidence within themselves shall become the Sons of God.

Which are born not of blood nor of the will of the flesh, nor of the will of man, but of the courage of the soul, of the action of the spirit of music.

And music shall be made flesh, and dwell among us, and we shall behold its glory, the glory of the soul—begotten, full of grace and truth. And so shall the Circle of Realization be brought into being, and the Avatar come to reign among us.

Then music shall be made flesh, when we shall have learned to *believe* in its name, when we shall have brought forth the evidence of it within ourselves; when we shall have realized power, courage; when the soul shall have known truth for itself—the Oneness of the Father; when it shall have borne witness of the true light. Then shall the Avatar be with us.

You who would hasten His coming, join with us in definite effort to bring forth the music of His advent.

During the last convention, a tone, a syllable of His voice, a forward note of His coming, sounded within a Square of Souls, lost for a moment in the silence of nature-music, and this is the Word that became flesh, the response that arose to His voice.

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

With the endeavor came the sense of the accompaniment of other souls, the world over, and the desire to draw them into that Square of Aspiration, from which might be born a Circle of Realization of the Presence of the Avatar, as a living power in life.

Will you help to make audible the Choir of the Word? Will you endeavor to bear witness of that true light that lighteth you and every man that cometh into the world? Will you daily affirm the above endeavor unto your own soul?

Will you let the music of the Avatar come unto its own,—and will you receive it?

All that is to be done is to endeavor to realize the presence of the Avatar as a living power in the life.

To as many as receive shall be given power to become the sons of God.

NOTE:—This lesson has been placed in the Children's Department with the hope that the force and influence of childhood may enter into and awaken the spirit of the Christ within the matured mind and soul through the effort to impart the vibration of the New Cycle to the child consciousness. The actual Touch of Realization will be more apt to be imparted by the child to the teacher if the atmosphere between the two can be left free enough for the child to express its own natural self which thinks and lives and feels in the Christ constantly if left alone to its own meditations. Not only may it be truly said, "A little child shall lead them, but a little child must lead them."

TREBLE CLEF

RECOMMENDATIONS.*

T. H. A. COMMITTEE. JULY 26, 1912.

I.

WHEREAS, The Temple of the People is an occult, theosophical, religious, and ethical organization, the object of which is the study and practice of certain theosophical teachings, and their dissemination to the world; and,

* Resolutions presented and adopted by T. H. A. members, to be referred to the Governing Board for action.

II.

WHEREAS, The Temple Home Association is an organization founded by the Temple of the People for the purpose of carrying out certain teachings and plans, of the Temple of the People, (some of these plans being known and developed and some not); and,

III.

WHEREAS, The Temple Home Association is designed to assist in making possible a home, a residence, and as far as may be a livelihood, for those who are united with, studying, and as far as may be, living the teachings of the Temple of the People; and,

IV.

WHEREAS, The Temple Home Association, as an economic organization is not necessarily fashioned upon any existing organization, nor upon the tenets, nor principles of any economic organization that now is or has been extant, but is fashioned upon principles formulated and unformulated proceeding from the theosophical and religious organization known as the Temple of the People; and,

V.

WHEREAS, It is therefore to be supposed that without the Temple of the People the Temple Home Association would not have existed at all, and that therefore the Temple Home Association as an integral part of the Temple of the People should stand or fall with it, and that also the original founder or founders, together with all the original members of the T. H. A., intended that the T. H. A. should maintain an indivisible and organic unity with the T. of P., and should stand or fall with it; and,

VI.

WHEREAS, If at any time any persons whatever, whether in any way or position, high or low, connected with the Temple or not, should entertain a desire to organize any kind of a community or colony, communistic, or socialistic, outside of and unconnected with the Temple of the People, its founders, its teachings, or its religion,—such an organization could not possibly be the Temple Home Association, such an organization could not be considered as vitally a part of the Temple of the People, and, though perfectly valid and desirable in every way, any such organization could only have as reasons for its existence, those

reasons for which other co-operative communities do now exist; and,

VII.

WHEREAS, If the religious and ethical teachings of the T. of P. are to be assured of a permanent external expression in and through the T. H. A. it would appear therefore to follow that persons or orders responsible for the religious teachings of the T. of P. whoever and however many they may be, should be and must be, openly, avowedly, and permanently responsible for the main conduct and general direction of the T. H. A.—thus causing the T. H. A. and the T. of P. as an indivisible unit, to stand or fall together,—and that therefore the Guardian in Chief and the Official Head of the Temple of the People should be permanent members of the Board of Directors of the T. H. A.,—and that this should be done, even if it be necessary for the membership to take under consideration the advisability of re-incorporation of the T. H. A. as a religious organization; and,

VIII.

WHEREAS, The logic of such action would appear to lie in the fact that, where those advancing the philosophy of the Temple of the People control also the main direction of the T. H. A., the said philosophy has therewith an opportunity to prove and demonstrate itself in physical life which, in the event of conflict between the teachings of the T. of P. and the conduct of the T. H. A. would be entirely annulled;

THEREFORE:—It would appear wise and just that the following RESOLUTIONS should be considered by the membership of the T. H. A.

A.

That all members of the T. H. A. should at all times be members of the T. of P. (This should not be interpreted to exclude present members of the T. H. A.).

B.

That ways and means should be devised whereby all T. H. A. members who, for any reason, sever their connection with the T. of P. may be reimbursed for their membership or investment certificates and, in so far as practicable, for their improvements of T. H. A. lands,—care being taken that no member shall without due warning expend so much money in improvements that the T. H.

A. shall be embarrassed in refunding for such improvements in the event of such member's retirement from the T. H. A.

C.

That for the above purpose the T. H. A. shall establish and maintain an inviolable reserve fund.

D.

That the advisability of giving clear title to T. H. A. allotments should be considered by the membership of the Association.

For the above and other reasons, it would seem that the following SUGGESTIONS are worthy of consideration:

I.

That the T. H. A. should, where practicable, place its present lands and other properties on the open market in an effort to retire sundry financial obligations which it has undertaken, and when these obligations are retired, should endeavor to keep cash balances in hand for the purpose of again acquiring lands as from time to time seems wise. (As far as possible, properties offered for sale by the T. H. A. should be acquired by those now interested in the T. of the P.). (Only certain unallotted lands are recommended to be placed on sale).

II.

Since it is an ultimate aim of the T. H. A. to acquire lands, it is deemed advisable that the funding of debts by land sales and buying and selling of lands should all conduce to the ultimate end of a larger land holding. To this end it would not seem advisable for the T. H. A. to engage in industrial enterprise until a time has arrived when the T. H. A. will have enough unencumbered land for its requirements. (The development of water facilities shall not be considered an industrial enterprise).

III.

As soon as possible the water facilities of the T. H. A. should be developed, and so managed, as to bring the utmost benefit to the present settlers on T. H. A. lands, and to enable others who might wish to do so to take up income-producing holdings. These ends should be considered rather than the availability of the water facilities as profit-producers.

Believing that a time of fruition and a period of regeneration for humanity is not far distant the membership of the T. H. A. should look forward to a period of increased activity.

TEMPLE ACTIVITIES AND NOTICES.

The Temple Heads are arranging a plan for systematic propaganda in spreading Temple Truths and influences. A committee of members resident and non-resident will be selected of those interested and who will agree to *stick* to the plan and work determinedly in putting forth in co-operation with the Centre the plan that will be formulated. Proper literature will be sent out on a follow-up system. Any one especially interested in this may write and request to be enrolled on the committee.

* * * *

Members are reminded that October is the time for the payment of annual dues.

* * * *

Patanjali's Yoga Aphorisms have been reprinted in cloth and leather, price 50 and 75 cents, respectively. May be ordered through the Halcyon Book Concern.

* * * *

Members will please remember, as already requested, that all communications intended for the Temple Scribe should be addressed to Mr. Ernest Harrison, in future.

* * * *

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 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.

"MULTUM IN PARVO"

THE
Psycho-Occult Digest

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