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Dr. S. P.

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The Temple Artisan

JUNE, 1917

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Mysticism and Social Science

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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 *shelas* 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?

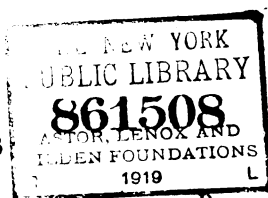
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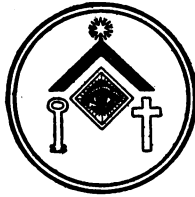
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Vol. XVIII.

JUNE, 1917

No. 1

Behold, I give



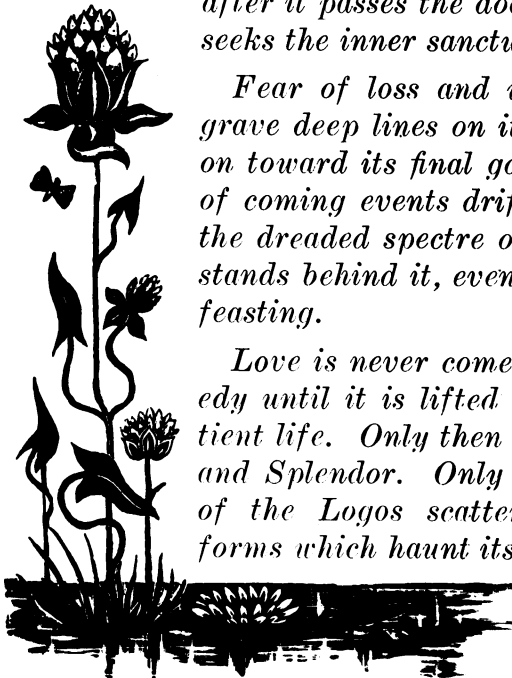
unto thee a key.

LOVE'S TRAGEDY.

Love may smile as it gleefully ranges the outer courts of the human heart, or sits in quiet reverie at the feet of the beloved; but there is no smile on its face after it passes the door of that heart and seeks the inner sanctuary.

Fear of loss and unappeased longing grave deep lines on its face as it presses on toward its final goal. Dark shadows of coming events drift before its vision; the dreaded spectre of final parting ever stands behind it, even in the midst of its feasting.

Love is never comedy; it is grim tragedy until it is lifted high above all sentient life. Only then is it robed in Peace and Splendor. Only then may the light of the Logos scatter all the shadowy forms which haunt its path.



FROM THE MOUNTAIN TOP.

WAR.

To say that war in itself is wrong is to say that the law of Opposites, the law of Karma is wrong.

The cause of action, the motive,—the ultimate object of either war or peace determines its rightness or its wrongness.

There can be no war without sacrifice of life, and as sacrifice is the law of life, the law of Love, only a God could judge of the value or the extent to which any act of sacrifice is efficient or justified.

“The Lion and the Lamb will (never) lie down together to rest in peace” *indefinitely*, so long as spirit manifests in gross matter. However long a period of peace may last, there must eventually come a revolt against inertia which will lead into war—the result of the action of the natural evolutionary forces, the forces of opposition symbolized by the Lion and the Lamb. Action and reaction are equal.

No man can rightly determine the attitude another man should hold as to what constitutes individual responsibility for action in case of war, or what is his duty in such a case. In fact the law of Karma has decided both questions ages before.

If a man is truly conscientious in regard to the taking of life it is an indication that his karmic slate is clean, he has paid his karmic debts to life, the debts contracted by the wilful taking of life in other incarnations. If his objections spring from fear and cowardice he is still in debt and subject to racial war karma.

 WHOM WILL YE SERVE.

TEMPLE TEACHINGS. OPEN SERIES No. CXXXI.

Down twenty centuries of time, repeated o’er and o’er, by word of mouth, by pen and symbol sure, endorsed, denied by countless peoples of all tongues and climes, have come the burning words of One who knew whereof He spoke: “Ye cannot serve both God and Mammon.” Even now they are not understood in full, save by the few, the chosen ones of earth. Applied alone to mediums of exchange, to gold and silver, flocks and herds, to lands and houses, Mammon stands for man’s possessions only; yet He who gave it utterance meant a wider range of that which stands for wealth than man now gives to it. Mammon! Beast! In truth the words


are all but interchangeable in this age, and if by beast the lower self of man is also meant it will fitly express that which the great Master meant by Mammon. Man cannot serve the beast within himself, and serve his higher self, his God, at the same time.

The demon would slay the Higher Self had it the power.

A liar, a deceiver, a murderer, a foul epitome of selfishness and lust, such is that lower self,—a tempter of the pilgrim starting out to climb the Path of Power.

If man would reach a star he must travel the lone path which leads thereto. The star route is a lonely route. If man has sought and found the only other soul that could by any means walk by his side along that route blessed indeed is he. Alas, but all too often does he pass that soul unheeding, mayhap contemptuously, unfeelingly. Desire or ignorance stays his steps upon the very threshold of success while he dallies with the tempter and strives to climb all hampered as he is to the step beyond. But this he may not do, and so must wait for time to forge another link between the links of the chain which would bind him to his other self. Or, having found that other self and started up the Path, a demon in the form of earthly power or pride awakens from the sleep in which it has been wrapped,—and lo, the Beast, the Mammon power, hath seized and thrown him once again.

It stands and faces man or lurks behind at every halting place upon the Path, and not until his feet are shod with the sandals of Self knowledge; not until his hand clasps close the Staff of "True Indifference" can he safely, surely tread the Path to his Father's house and hear that Father say, "Well done, my son, the Beast is slain."

H—

THEOGENESIS.

Commentaries on the Nine New Stanzas of Dzyan, given by the Master Morya to the Temple of the People for the New Humanity.

Stanza VI. Sloka III (Continued)

"Then came the Dhyan Chohans, the Devas of the Fourth, those who failed in the third. Said they to the Shining Face, 'Let us now finish the labor wherein we failed. We have learned our lesson.' Then entered they the bodies prepared for them."

As there is a very close connection between the above sloka and

one of the slokas of the ninth Stanza of Anthropogenesis (Secret Doctrine) we will quote the latter:

"Seeing which, the Lhas who had not built men, wept, saying: 'The Amanasa* have defiled our future abodes. This is Karma. Let us dwell in the others. Let us teach them better, lest worse should happen.' They did. . . . Then all men became endowed with Manas. They saw the sin of the mindless."

The first quoted sloka of the sixth stanza of Theogenesis indicates the period which is referred to in the preceding sloka from Anthropogenesis, when the Lhas (one degree of a hierarchy of Divine Builders) made a definite connection (incarnation) with later sub-races of the Third Root Race. In order to understand the rationale of the incarnations of the Dhyan Chohans, Lhas, Devas, etc., with semi-human bodies, it may be necessary to gain some light on the subject of a Hierarchal line; that is, of whom and what a Hierarchy consists. We have first to bear in mind that there never was a beginning, and never can be an end to what is commonly termed evolution. There are intervals between great ages; that is all. The Divine Hierarchies of "the Builders" are different orders of perfectly evolved spiritual beings, (the Builders of our solar system as well as of countless other solar systems far in advance of ours), Beings who have reached their present divine status on other planets by processes similar to those under which the various races of this earth are evolving at the present time.

There are seven degrees of each Hierarchy, and seven individual Divine Builders, Dhyan Chohans, Lhas, Devas, etc., to each degree. They bear different names according to the race, nation or religious system which first recognized or accepted them. While we have no authority for stating it, we believe that the names so given by different races in different ages in reality expressed the particular degree of some Hierarchy to which each race was most closely related. Consequently, in endeavoring to explain the action or status of any one of these degrees we shall take the liberty of using the name which has grown familiar to us.

In order to make the connection clear between the two slokas quoted we must refer to a sloka of the Seventh Stanza of Anthropogenesis, which reads as follows: "The Sons of Wisdom, the Sons of Night, ready for rebirth, came down. They saw the vile forms of the First Third. 'We can choose,' said the Lords, 'we have wisdom. Some entered the Chhayas [shadows]. Some projected a spark. Some deferred till the Fourth. From their own Rupa [form] they filled the Kama [lower desires]. Those who

entered became Arhats [Masters]. Those who received but a Spark remained destitute of knowledge; the Spark burned low. The third remained mind-less. Their Jivas [astral bodies] were not ready.

These were set apart among the Seven. They became narrow-headed. The Third were ready. "In these shall we dwell," said the Lords of the Flame and of the Dark Wisdom.

The title "The Sons of Wisdom" may be said to be the hierarchal designation of the combined Seven degrees of the Hierarchy. Those who entered were those who refused to incarnate in an early sub-race of the Third Root Race, and the law of Karma had compelled them to incarnate in a later sub-race. In fact that which we term "instinct" in the present animal races probably corresponds to the degree of intellect those early astral races possessed, and it was only in the latter part of the third sub-race of the Fourth Root Race that primitive man became a living soul.

It would be a mistake to imagine that the Dhyan Chohans, Lhas or Devas lost their identity by reincarnating in those primitive races, for many of them were of the higher degrees of the Hierarchy. It is more reasonable to believe that such full incarnations, or connections, were made by lesser degrees of the same Hierarchy.

We object to the common understanding of the word incarnation in this connection, yet one can hardly find a word in the English language that correctly describes what appears to be the relation established between those Divine Beings and the units of the first three races. We may form somewhat of an idea by considering the different effects of a current of electricity on different individuals. One person can bear the effects of quite a strong current without the slightest inconvenience, while another will be incapacitated by a like current. The difference in the vehicles of transmission, the brain and nerve centers through which the current must pass, would be the distinguishing marks. As it is necessary to use what in electrical parlance is termed a "transformer," to increase or decrease a current of electricity where a higher or lower voltage is required, so the Hierarchy through which Manasic energy must pass to reach objective forms must act in a manner corresponding to the "transformer" of electrical energy.

B. S.

(To be continued)

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EDITORIAL MIRROR

It is here!



The HOUR and MOMENT when each soul must decide the Great Question—



—WHETHER it will sit on the right or the left hand side of the New Ideals of True Liberty, Equality and Fraternity now so intensely energizing the Heart of the Great World-mother.



—WHETHER we shall be Warriors of Light in and for that Ideal, or sit passively with the mammon forces of injustice of the old cycle. Shall we be with the sheep or the goats? Each must answer for himself.



In 1899, through the transparency of the heavens, the Great Master spoke to the children of earth: "TO ARMS! TO ARMS! CHILDREN OF THE NEW COVENANT. WHY STAND YE IN THE PUBLIC PLACES IDLE THROUGHOUT THE BUSY DAY? THE WAR OF THE AGES IS UPON THEE—THE STRIFE BETWEEN THE SONS OF UNIVERSAL LIGHT AND THE BROTHERS OF THE SHADOW. THE LONG LIST OF THE SONS OF BETRAYAL, THE JUDAS POWER OF THE ACCUMULATED AGES HATH ITS ARMS ABOUT THY NECK AND IS PRESSING UPON THY CHEEK THE KISS THAT BRINGETH CRUCIFIXION. AWAKE, THOU THAT SLEEPEST! AND THE LOGOS SHALL SHINE UPON THEE. THE DAYS OF PREPARATION ARE UPON THEE. GIRD ON THAT ARMOR OF RIGHTEOUSNESS WHICH IS THE HERITAGE OF EVERY SON OF THE LIVING GOD AND STRIKE FOR THE FREEDOM OF THE RACES OF THE EARTH FROM THE CLUTCH OF THE BEAST, THE EMBODIED MAMMON WHO NOW HOLDETH IN SUBJECTION THE CHILDREN OF MAN." . . .



"The days of preparation" have passed and the Great Event is here. It is the long prophesied universal battle between White and

Black, between Light and Darkness. It is the battle for the right of the New Humanity, the Sixth Race, *to be born*. The powers and principalities of evil war against this event as they war against all the plans of the Lodge of Light for the upliftment of the world. And the birthplace of the Sixth Race is America!



This is the Messianic Cycle, but the Avatar Himself cannot come to a world bound by iron despotic rule. As His Presence impinges more and more on the world, it is stirred to its depths for right adjustment of all human conditions not founded on righteousness in accord with natural and divine law.



And now is the time for Democracy's supreme and successful and universal assertion of itself. Then, war of nations, and despotic rule, and the clutch of the Beast, is ended forever.



The Great War is *inner* as well as *outer*, spiritual as well as physical. In all universal battles between Light and Darkness, every human being is called upon in inner as well as outer ways. Whatever of evil or darkness in any of us, will go to the dark side on inner planes. Whatever of Light will be aligned with the Masters of Light. In other words, the Great War is being waged in the aura of every man and woman, in the aura of all humanity, as well as on the physical battle-fields.

W. H. D.

CHILDREN'S DEPARTMENT

Temple Builders—No. 144

STORY OF A MOUSE

PART I.

I am a little mouse, and I was told that if I climbed a certain hill, I would get my freedom and live a happy life. They told me where this hill was located, and that the hill was filled with a good many mouse traps, and that often I would not be able to see these traps until I was caught in them, unless I was very careful. However, if I remained where I was I never would get free, but if I tried to climb this hill, there was a slight chance of making it.

So I started out on my journey. I found the road all right, for the directions given me were very accurate, and I had lots of confidence in my teacher. But when I got to the foot of the hill the gate keeper demanded certain attainments of me, before he would let me pass the gate. The test he put me to was very severe, and he found I had too much pride in me, so I was told to go back, and work for a month out in the world until I eliminated every bit of pride from my system, for if I passed that first gate with any pride left in me, I would not be able to pass the second gate, and it would be harder to get rid of this thing which he said was all right out in the world, but could not be used in the country where that hill would lead me.

So I went out to work among other mice, and I had a hard time to get rid of that pride. You might think it easy, because you say you want to get rid of it, but just try it and see what a task it is. When I thought it was all gone, one of the other mice put up a job on me, and he was one that had never been to school in his life. As I had been in the public school, and all through the high school, I became very indignant at him, and before I realized what I had done, I found I was as full of pride as ever.

Then on another occasion, I was asked to do a certain work, and again before I realized what I was saying, I became indignant that they should even ask me to do that job. Well, finally, after many months, I went back to the foot of the hill, and was passed by the gate keeper. His tests were very thorough, and after I passed through and saw the traps, I realized why it was necessary to pass such a rigid test.

One trap particularly I came very near falling into, and that was one where a beautiful mouse was lounging, at the entrance to a side path. She told me what a fool I was to try to go ahead and climb that hill, for she said the road was very rough, and it required a lot of strength to meet all the requirements of the road. Then she said: "After you get to the top, how do you know that you will get the things that they promised you?" I thought for a few minutes, then I told her that I was promised nothing but my freedom. She told me that she would give me that without working for it; all I would have to do, would be simply to go with her, and together "we would eat, drink and be merry." I remembered what my teacher had told me, that there were many traps on the hill, and that I would not see the trap until I was caught in it, if I were not careful; so I made up my mind that this was one of them. I bade my fair lady good-bye, and went on trusting the teacher that first directed me. The next

mouse I met looked at me with a look of pity and sarcasm. He said that he was told to come up on this hill also, but that the teacher that sent him did not know what he was talking about, and that he had since met another teacher who told him a better method of obtaining his freedom. All you would have to do would be to give me ten dollars, and I will show you a way to freedom by breathing. Again I remembered my teacher's warning about traps, so I told this mouse that I did not have any money, and that I started out to investigate for myself, and I was determined to see it through.

The next mouse I met had a book to sell me on the easy methods to climb a hill to freedom. He said that if I bought that book, it would demonstrate to me what a fool I was to try to take such a long journey when the hill could be reached without doing any hard work for myself. Again I remembered my instructions, so I passed these first three tests all right. I found out afterwards, that only one in ten passed through these first tests, so I was very much encouraged to continue my journey.

After four days' steady climbing I reached another gate. This time I was put through some very severe tests. The gate-keeper here told me it was not that they distrusted me, but that those who passed through this gate were expected to do a good many things that were not expected of those who would be willing to remain behind, and stop between the first and second gates. I told the gate-keeper that I had come this far, and nothing could now keep me from going on.

I finally passed through all that he gave me, but when he told me that the rest of the hill had to be climbed by helping another mouse up, I had to do some thinking, and especially when he told me that this other mouse was not very anxious to go. Here was something I had not looked for, and I studied a long time before I finally decided to help this mouse up with me. I surely took upon myself a great responsibility when I took this other mouse along. I found out that this mouse had a mate who was very anxious to make the climb, but she could not go because her mate did not want to go. Between us we had a hard task. When I helped her too much, he became jealous of the love and attention which she bestowed upon me, but I did everything I possibly could to help her make her mate willing to make the climb. Finally, after many months of hard struggle, her mate was willing to climb, when lo and behold! she got caught in one of the side paths, and neither one of us could get her out. The mouse that trapped her was trapped himself, and he did not want to stay where he was alone, so he laid a trap for her, and she fell into it. I did not know what to do.

MRS. HARRIET SCHWARTZ.

(To be continued)

WHAT IS A "LODGE AGENT"?

Many inquiries have reached headquarters as to just what constitutes a "Lodge Agent," sometimes termed "a Link." Such an Agent forms, as it were, a connecting link between the lesser disciples of the Great White Lodge and the particular division of the Masters who guide the evolution of those individuals to whom they are karmically related. There are material correspondences to such Agencies in all fields of manifested life, *i. e.*, between the animal and human, and the vegetable and mineral races.

Some of the disciples of Jesus and also some of the old Prophets referred to in the Bible were in fact Agents of the Masters. H. P. Blavatsky was an Agent of the same group of Masters who have guided the neophytes of the Temple of the People. Among other qualities, to become such an Agent of the Lodge, one must have developed the psychic senses to the point where it is possible to receive and transmit any communication given by the Master or Masters with whom they are most closely aligned, and in whatever form such communication may be given. There must also exist a strong karmic tie between the said Masters and their Agents, and the relation may have been sustained during many past incarnations. There is a vast difference between an Agent of the Lodge and a spiritualistic medium. The former is a self-conscious disciple of the most intensely alive human beings in the universe, and must pass through a definite training for that office; while the latter is an unconscious vehicle which, unhappily, may be used by elementary forces, or even by the astral shells of undeveloped or earth-bound souls who are no longer in physical life, yet who hunger for material expression.

Lodge Agents must have developed certain brain centers which are connected with the psychic senses. In one sense they are Sixth Race people, although there is nothing in appearance to differentiate them from the race to which they now belong. These particular brain centers are even now being developed in the cases of those who are to be the progenitors of the Sixth Race.

The Master, the Agent and the disciples of any division of the Great White Lodge may be likened to a string of beads of graduated size; but even more may they be likened to the members of one large family.

While the Agents are receivers and transmitters of high spiritual teachings from the Masters they are the teachers (Gurus, as they are termed in Aryan Philosophy) of the body of disciples

with whom they are connected, for they must be able to interpret and explain such teachings; and they are frequently given in symbol, color and sound uninterpretable as yet by the said disciples or by others.

As an Agent and disciple of the Masters, H. P. Blavatsky was given the Book of the Golden Precepts, (practically the book of rules for the guidance of the Initiates), from which she often quoted to her own personal disciples. One of these quotations indicates the relationship which should exist between a teacher and his or her body of disciples.

The following are a few excerpts from said quotation:

"To the earnest disciple his Teacher takes the place of father and mother, for, whereas they give him his body and its faculties, its life and causal form, the Teacher shows him how to develop the inner faculties for the acquisition of Eternal Wisdom." "As the limbs defend the head and heart of the body they belong to, so have the disciples to defend the head and heart of the body they belong to, from injury." In this instance the body is the Temple of the People and the philosophy taught therein.

"As the members of the body so are the disciples to each other and to the head and heart which teach and nourish them."

But it must not be understood that disciples must defend or endorse the wrong acts of each other, or in any way to use their co-discipleship for personal aggrandizement or material benefits. If occasion arose, they should even defend their co-disciples from the effects of their own selfish and unbrotherly thoughts and acts.

An Agent of the Lodge is under the strongest possible pledges to the Lodge, and the wilful misuse of power or knowledge brings a swift retribution, and also involves them in the karma of those who have suffered from such misuse. The tie between teacher and disciple is a very sacred one and cannot be lightly ignored by either one or the other without sad results.

TEMPLE CONVENTION NOTICE.

The Seventeenth Annual Convention of Temple members will be held beginning on the 5th of August, at the Headquarters at Halcyon, California. There will be the usual assemblage of members on Saturday evening, the 4th, when the program of meetings will be announced.

The first regular meeting of the Convention will be held on

Sunday morning commencing at 10 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 at the Halcyon Hotel at rates varying from \$1.50 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.

IN MEMORIAM.

Into the Great Beyond has passed the spirit of our sister, comrade and friend, Mrs. Frances J. Myers, of Syracuse, N. Y. Mrs. Myers passed from this plane on May 10 last while on a visit to her daughter at Greenwich, Conn. Born on December 6th, 1838, this sister lived to a ripe age, with a life measure full of good works, kindly deeds and inspiring teachings for all whom she closely contacted. Mrs. Myers was one of the first Seven called together by the Master in founding the Temple in 1898, and was a most helpful factor in Temple work while the Headquarters were on the Atlantic coast, doing much literary and correspondence work for the Temple, visiting Squares, holding class meetings and disseminating Temple influences far and wide. An able writer and speaker this sister did much to spread the light and influence of the Wisdom Religion wherever she went. She lived in the light and it radiated from her, and as one of Master's children,—and as she would love to have it put, she has now only “gone home”—to return some time and continue the work of uplifting humanity.

TEMPLE ACTIVITIES AND NOTICES.

During the latter part of May, Dr. and Mrs. Dower and Mr. Westfelt visited Palo Alto by automobile, stopping en route at Salinas, where Miss Hadden had arranged a parlor meeting on the evening of the 26th. Dr. Dower spoke on the “Aims and Purposes” of the Temple. Vocal music was rendered by Mr. Westfelt. At Palo Alto several meetings were held, public and private, and Temple members and friends contacted. The party returned to Halcyon on June 2nd.

Brother George Bailey spent about ten days at Halcyon during May on a business trip. Brother Bailey recurs with cheerful and congenial regularity, and always full of light and hope.

* * * *

Cecil Clary, a new brother, young, able and willing, is helping the work at Temple Headquarters.

* * * *

Also, we are pleased to note the addition of Mr. and Mrs. George Miller of Winnipeg to the Centre. Mrs. Miller is a Temple member of many years standing, having affiliated at Philadelphia during the first years of the work. Karma took her to Winnipeg, where she organized a very fine Square. Mr. and Mrs. Miller arrived on June 8 last and plan to make their home with the Halcyon Centre.

* * * *

Vacation is here and Miss Florence Kent has returned from the Castilleja School, Palo Alto. Miss Jean Little of Palo Alto is also visiting at Halcyon.

* * * *

Attention is called to the advertisement of flower seeds on another page. The seed company is a budding industry at the Centre, and the Temple is a participant in the profits. Send in orders if the list contains what you want.

* * * *

Temple Builders' Lessons, attractively bound and arranged in series as "Nature," "Life Stories," "Temple Teachings Simplified," etc. Also songs and stories neatly illumined and now on sale by Temple Builders. Twenty-five cents for lessons. \$1.50 for songs and lessons.

* * * *

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. Dower, Treasurer.

* * * *

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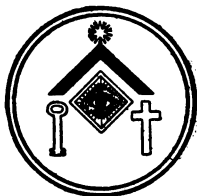
The Temple Artisan

Vol. XVIII.

SEPTEMBER, 1917

No. 4.

Behold, I give

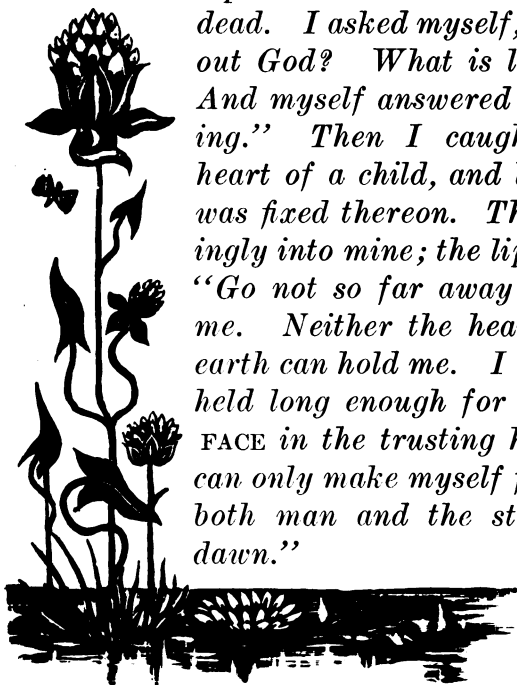


unto thee a key.

THE HEART OF A CHILD

My soul was sick from ceaseless longing for God, my face was wet with tears drawn from the well of unsuccessful search.

I gazed into the heavens, and the sun and moon had lost their shine. I cast my eyes over the land, and it was flat, leaden and dreary. The winter of my soul was upon me and the hope of spring was dead. I asked myself, "What is life without God? What is love without God?" And myself answered me, saying, "Nothing." Then I caught a glimpse of the heart of a child, and lo! the face of God was fixed thereon. The eyes smiled pityingly into mine; the lips softly whispered, "Go not so far away when thou seekest me. Neither the heavens above nor the earth can hold me. I am only caught and held long enough for man to BEHOLD MY FACE in the trusting heart of a child. I can only make myself felt in the song that both man and the stars are singing at dawn."



EIGHTEENTH ANNUAL CONVENTION OF TEMPLE MEMBERS.

On the evening of August 4th, members in attendance, visiting and resident, assembled at an informal reception in the parlors of the Halcyon Sanatorium. The evening was given up to social features, vocal and instrumental music and an interesting parlor sketch enacted by some of the young folks in which Cecil Clary and Miss Jean Little were the star performers.

In addition the always excellent work of Dr. Little, Misses Agnes and Lola Liberty, Mr. Westfelt and Edgar Cheatham, Mr. Henry Cowell, added increased power to the music rendered at this meeting and during the whole convention.

Refreshments were served by the Reception Committee.

FIRST MEETING OF THE CONVENTION.

After a piano selection by Edgar Cheatham and the singing of the Convocation Hymn by the assembly, the meeting was officially opened by Dr. Dower, invoking the blessing of the Lodge of Light on all meetings and deliberations. The Words of Force were then recited by the company, followed by the singing of the "Great Unifier." Mrs. F. A. La Due, the Guardian in Chief, then read the Master's Message to the convention.

THE MASTER'S MESSAGE.

My Children:

Again I have called you together to strengthen the bond which unites you to each other, and to urge you to bear in mind those things I have told you in the past relative to the day and age when the lives of men and nations will be held so cheap and the Karmic debts of past cycles will be collected with such terrible interest you will need each other as never before in your present lives on earth. You will take away my power of help and protection if you permit dissension, distrust or selfish ambition to creep in between you in the days that are coming.

The cyclic return of a period when men and women were tortured and killed in the name of religion will bring about conditions that will make possible the commission of similar atrocities ere the end of the age. In total ignorance of the fires they are laying ready to be lit, countless men and women are bringing compulsion to bear on less highly disciplined people and accomplishing their purposes by means of "man made laws" to compel obedience

to what are in fact theoretical concepts opposed to the freedom of man, and now as ever in the past, when the negative forces of corresponding periods of this Manvantara were peculiarly active, low mutterings are to be heard among the masses of the people which will inevitably break out into acts of violence when the pressure of the present war has been relieved.

The inherent desire for individual freedom cannot be suppressed in man without robbing him of his birthright. Even if freedom to act contrary to law and order is *too* strongly suppressed in man it arouses the desire to commit acts hitherto alien to his nature.

The methods by which such laws of repression are promulgated and enforced in many cases, are no more unselfish or moral than were the methods which preceded them and which promised greater freedom to the individual. The eyes of the masses are being opened rapidly to these facts. Many of the very people who have been instrumental in thus laying the fires of revolution will be among the first to jump into the flames when they fully realize what they have done. In the days which are coming all religious bodies will find themselves facing such an international revolution as never has been on the earth before, for never was man so capable of overcoming the problems of space as the inventive genius of the age has made possible and therefore of forming such combinations.

I am only repeating in more detail that which I have given in other forms many times, forms which should have been plain to the seeing eye, and I am doing so for the purpose of enforcing the truth upon the minds of those who will still be on this plane when the hour strikes.

It is far more comforting to hear about the days which will follow, when the world adjustments will be made, and the manifestation of the Christos shall appear. But that manifestation will appear as a finality to the adjustment.

Has it ever occurred to you that the message of every Avatar since the beginning of this Manvantara has been essentially the same? "I come not to bring peace but a sword." No other message can or will be given to man until the work for which the last Avatar came into the world to do is accomplished. Only then can another manifestation of the Christos appear.

If you will carefully consider my words you should be able to perceive why it is that so many great events are being precipitated within so short a period. The Word for the Sixth Race cannot be given until the Word of the Fifth Race has been uttered in full.

Each one of your number has something to do towards that utterance, but it must be completed as a group, as all like utterances have been accomplished by groups chosen for the purpose by the Sons of Wisdom. If you can remember this one fact when tempted to let your part of the work slip from your hands and hearts you will find it a great incentive.

May the wisdom of God guide you and the peace which is the result of perfect effort attend you in the days to come.

FROM THE GUARDIAN IN CHIEF.

Dear Temple Comrades:

A single word will sometimes leave an impression on the mind that will endure long after proverbs and epigrams expressing practically the same truth are forgotten, and that one word may prove the open sesame to some door of knowledge which leads to a means of saving life.

I would like to leave such a word with you, dear Comrades and Friends, in the hope that it may prove of value in the days I see fast coming upon this stricken world. It is an old, a hackneyed word, and it is capable of much abuse; the word is "Responsibility."

During the last eighteen years, the Master has repeatedly warned us and pleaded with us to prepare for the conditions which have now appeared on the world's horizon. Parents have been earnestly entreated to prepare their children, by right training and education, for that time instead of permitting them to come to maturity utterly unfitted to meet the trials which must inevitably come upon them.

But all too many parents could not realize that a time was near at hand when their children's lives might depend upon their ability to work with their hands, even as our forbears labored, to sustain their lives and so they have continued such over indulgence as would unfit them for such labor.

The demands of the children have grown more and more emphatic and continuous, while at the same time there is evident much less respect for authority and advice. An ever-increasing desire for pleasure at any cost to themselves or their parents is driving them on into acts of self-indulgence which terrify both parents and teachers.

While all this is due, in one respect, to the influence at work in the world at large in this particular age, yet it is even more due to the irresponsibility and lax methods of parents who have not seriously considered or undertaken the training of their children while they were young enough to materially benefit from such training. But few of the younger generation have had any special instruction along the line of home making and home keeping, which will be of all things most sorely needed in the days to come.

Parents often deplore the wilfulness and disobedience of their children and seem to have no conception of their culpability, or of their cowardice in refusing to bear the unpleasant results of insistence upon obedience when questions of authority are at issue.

If the responsibility of parents is so great where only the needs of the physical bodies of their children are concerned, what about their responsibility for training the minds, the immortal souls of those children? The impressions left on the minds of young children are far more lasting than those which are made later in life. A Catholic Priest once said that if the Church could have the training of a child for the first seven years of its life, it did not matter under what influence its later years were passed.

There is a deep truth expressed in those words, yet the majority of the people of other faiths make but little effort to train the minds of their children until they have passed their seventh year. It is the repetition of certain phrases and prayers conveying definite lines of thought, at specified hours of

each day, and the performance of certain duties connected with the Church, or its service at similar periods of each day, week and year, that leave the most permanent impressions within the plastic substance of the brain of a child under training by the Catholic Church. In other words, such impressions are caught and fixed by the Laws of Habit, and the laws of habit are the Cyclic Laws, the laws governing growth.

And what is true of moral and religious training is equally true in all other fields of life. It would be of little permanent value to the child under training if it were allowed to skip the hours allotted to any duty for any trivial excuse. The ideas advanced by the parent or teacher then do not make a deep enough impression on the brain substance to last when this happens for the memory cells are thereby permitted to deteriorate through disuse.

It may seem that I am laying too much emphasis on the subject of child training and the responsibility of parents or guardians, but when we consider the critical age we are living in, and how much depends upon our ability to rightly meet the big problems to be presented us, one can hardly say too much regarding the necessity for right preparation.

May the Good Law bring us all to a realization of what is expected of us as Templars, is my earnest prayer.

FRANCIA A. LA DUE,
Guardian-in-Chief.

BY THE SCRIBE.

The past year has introduced an entirely new vibration into the Temple work, so new that it is almost bewildering to some of us who have become, perhaps, a little crystallized in the old conditions of apparent failure and defeat. Along all the lines of work there has been great progress made, material, intellectual and spiritual, and the outlook is encouraging indeed.

The old condition of not knowing whether we could hold out or not has entirely disappeared, and in its place has come the confidence of complete success.

The main problem now will be to keep the ship sailing strictly along Temple lines, for with success will enter new forces of opposition more subtle and hard to counteract than any yet encountered. As the work broadens it will become more and more difficult to retain a clear line of connection with the Lodge of Masters, and each of us will be tried to the limit in our weakest point in an effort to throw it out of line.

During the past year many attacks have been made on the Temple heads in a far more subtle and deep manner than ever before, and nothing but the fullest devotion to the cause and the greatest confidence in and support of the leaders of the work will be acceptable as our share of the struggle before us.

ERNEST HARRISON,
Temple Scribe.

BY THE TREASURER.

Dear Temple Units:

Once more we gather together to find the sum of the past year's work.

Our individual and collective efforts have been placed in the proper columns of the Temple ledger, the balance has been struck and the result is now before us.

Some of us find our numbers in one column, some in another. By taking thought each can find for himself just where he stands.

To those devoted ones who outwardly find themselves in the unit column there may come the sense of discouragement, but to them we say how could there be a tens, a hundreds, a thousands and a trillions column without there being a units? In fact, the units column is that upon which the entire group rests and is in reality the *Forçé* of the Body as a Whole, so that whatsoever we have accomplished during the past year, wheresoever we may have succeeded or failed, we have done it as one, a unit.

A year ago we sent forth as the Cyclic integer, Energy, high, spiritual, indomitable energy, to work its way throughout the body as an essential power necessary to completeness of whatsoever work in which our forces were engaged.

Would we see the sum of energy we put into action let us compare this year's figures with those of last. The cash report from July 15, 1916, to July 15, 1917, reads as follows:

Dues and ARTISAN Subscriptions received.....	\$ 699.62
Helping Hand Contribution.....	686.72
Total	<u>\$1,386.34</u>
Printing ARTISAN, general expenses, printing paper, postage, cottage	
headquarters maintenance, general office expenses.....	<u>1,335.37</u>
Balance July 15, 1917.....	\$ 50.97
Received by Propaganda Department.....	499.66
Disbursed by Propaganda Department.....	537.55
Received and disbursed by Inner Orders.....	<u>235.00</u>

In round numbers \$500.00 more increase than last year, and in a year when money was tied, when problems were thick and fast for all. How this increase? The units within the body were moved to greater activity, the interchange between the Center and the outstanding members was greater, the understanding closer, deeper, fuller. Those who were limited in material means were brave enough to send a two-cent stamp when there was nothing more, so covering postage on two Helping Hand messages, their own and another; and that other thus receiving the Master touch through one of his children was also aroused to action in accord with his larger financial ability.

Our sum for the year is \$500.00 more than last year. Let us not be set up. Our expenses have been greater also. For nearly every expense item listed last year we have had to pay from quarter to double more this year. So we have but little balance and some bills yet to pay.

But we have done more also. We have sent out our first calendar in this Year of Energy, 1917. We have ready for your investigation sample sheets

of our second calendar for 1918 bearing twelve heretofore unpublished messages of the Master, the first one of which, "Friendship," calls us to attention with these words:

"Greater love hath no man than he who lays down his life for his brother, Great is he who forgiveth much in his friend. Greater still is he who sees nothing to forgive, that is, nothing that calls for his forgiveness, but only for his love and helpfulness."

Could there be anything more beautiful than this to send forth into the stricken world? We believe that you will help us dispose of these calendars as you helped us last year. They carry the Word to the world and they bring certain returns to the Temple.

We have also to show for our expenditures, our first booklet, "Occultism for Beginners," printed in the Halcyon print shop. This booklet placed by you in the hands of the proper persons should bring in return more than the expense of publishing the same, and make it possible to print a second series or what is now most important, a new edition of the second book of Temple Teachings.

You have received, those of you who have acknowledged the receipt of communications, a monthly Helping Hand Message by means of which we have united the first Sunday meeting of each month in devotion and mutual helpfulness. Appreciation of these messages has been large, gratifying, and practical in character.

You have received various songs of the Temple carrying their own particular force with them—"The Unifier;" "God Is in His Holy Temple;" "Build the Temple;" "Shine on My Heart;" "Awake, Awake, and Hail the Glad New Day."

Some of these songs have been sung from church choirs and elsewhere, and so the Message has been given to many.

You have been given the seeds of the Everlasting Flower to plant on the early Easter morn of power as a carrier of force from the Lodge of Light, and that those who look upon these blooms may inquire and receive. Some of these flowers are now in bloom in various sections of the country.

So you can readily count up postage, paper, ink, stencils, printing and realize how quickly the figures increase in the expense columns.

You can also have the satisfaction of knowing that the general treasury has given more toward the support of the Headquarters Cottage than for a number of years previous. This in itself is a blessing upon energy put forth if nothing more.

What shall we send forth for 1918? Could there be anything more beneficent than energy intensified, increased realization of our integral power, our unity with the Law that commands and controls forces and conditions according as we fulfill our part?

To a very small degree we have proven the Law. We still have before us the opportunity to prove it more fully to fulfill that which we have begun.

As a nucleus, an impulse toward this fulfillment, we have placed a vase on the table to receive what offerings the convention may have for the work. It contains as a seed for growth, an offering of \$7.30, two cents a day for the coming year, as well as an additional offering from a member particularly

interested in the maintenance of the Helping Hand. That which we begin will others add to.

Filling our hearts with the fearlessness, self-reliance, and dignity of the Lion-hearted, standing on the elevation of Interior Strength, looking ever toward the Rising Sun of High Purpose fulfilled, let us make our offerings to the Temple such as shall prove our ability to meet whatsoever may come before us. As we do our duty in and for the work, so do the Great Ones help us in our times of need.

With fraternal greeting,

Your friend and co-worker,

JANE W. DOWER.

REPORT OF THE GENERAL SECRETARY.

The message this line of Temple Service offers as a corollary of its report is contained in the words "Reciprocal Service," for whatever of apparent success has been given us, results from the use of that Principle. In using the word "Success" we have intentionally qualified it by the word "apparent," for we well know that often the appearance of great success hides a great failure, and often that which appears as a failure on this plane of life is in reality a great success. Just here I would like to call your attention to the fact that the Temple of the People in this lowest and most destructive cycle, a cycle wherein many of the so-called successful Occult movements are being destroyed the Temple is *GROWING*, is *BUILDING*, is becoming *UNIFIED* and *SOLIDIFIED* into a capable, organized *FORM*. Should we not recognize what this means? It means that those Initiates under whose direction we have been placed have been steadily, surely and unfalteringly leading us towards *VICTORY*; a Victory that is steadfast and unswerving partially because its outer appearance holds no temptation for those who seek the things of the material world. But those who have the Power to see beneath the surface find great Spiritual Treasures awaiting only their recognition and Use.

In "Reciprocal Service" we feel that we have found a working partner, for each step of the way it has proven invaluable. A broken circuit will not carry the current; one who receives and makes no return offering shuts off the current, not because the current *WILL* not flow without the offering, but because it *CANNOT*. Many receive, but few indeed realize that that which they receive remains a dead thing within until they "make" the circuit by passing it along to another, or sending a return to the original source. If we give and give to those who take without passing it on, we become a part of a dead line, for at some point in that line the return must be made to the Center, otherwise the Center itself cannot function, for although it stands with full hands ready to give, that broken circuit breaks the current of force and the flow cannot continue. Let us remember this, and always endeavor to send a line that reaches us from the Center, through a channel that will keep the current unbroken. We are individually responsible here, and if after patient effort and careful endeavor to keep the flow continuous, we find it always closed and shut off at one point, then either the whole line must remain cut off and dead, or the point of blockage removed. Everything is given *LIFE* through *USE*. *USE* is the Keystone of the White Brotherhood.

Can we do the Master's Work? Can we lift a part of the heavy load HE carries? If so, we may "enter in" for we are of *USE*.

We have been asked to give a detailed report of the actual work done and of the financial status of the department. This may test your patience, but we will proceed rapidly and submit the following:

Financial report for the year ending July 31, 1917.

RECEIPTS.	DISBURSEMENTS AND LIABILITIES.
The 1916 Convention contribution\$143.50 Unsolicited offerings..... 60.23 Christmas Message returns..... 94.88 Correspondence Courses..... 122.62 Library receipts..... 38.99 Sale of "Loves' Apotheosis".... 1.05 From Open Court Students..... 19.56 From Order 36..... 14.45	Paper and Mimeograph supplies\$121.19 Lumber and Hardware..... 21.20 Water Rent..... 2.50 Theosophical list..... 2.00 Printing, propaganda literature 88.60 Library expenses..... 4.75 Stamps 160.97 Liability for Loan Aug. 1, 1916 136.34
Total\$495.28 Cash on hand Aug. 1, 1916..... 4.38	Grand total.....\$537.55
Grand Total\$499.66 Deficit 37.89	
<hr/> \$537.55	

This year opens with a deficit of but \$37.55. You will readily see that the resources of the department inhere in the correspondence courses and the Christmas messages, and that without the splendid contribution given by the 1916 convention the work would have been greatly hampered.

Other monies received through the efforts of this department and turned over to other departments amount to \$106.70.

In addition to this, the income of other departments has increased to the extent of the membership fees and the Helping Hand contributions which have come through new members who have been secured through its efforts.

The new membership list is within six of being a 50 per cent increase of the total membership at the commencement of the Publicity work. Over 7,500 letters have been sent out this year bearing the Temple Messages, thus making lines of contact over which the Lodge Force may flow and find those whose right it is to build "The White City."

Go ye forth and find my people, my chosen people. Open ye the doors and let them in. Unless they find and take their place My work cannot be done. In guises strange they come to thee. O'erlook them not, nor turn away one single soul that entrance seeks. Open the Doors! Make Room, lest when I come I perforce must turn from thee to go with those who make room for the Lesser Parts of Me.

As we pause to look back over the work of the long difficult year behind us, we feel a deep sense of joy, for it seems better than we knew. As we pause and look forward, the way seems narrow and difficult, partially because we face the possible loss of the department's chief assistant, and facing that

extremity we turn to you. This department is *your* department; it is one of your instruments for doing the Master's work. Its power to move is dependent upon you; its strength lies in the Spiritual Will of the Temple as a whole. That Will limits or expands its powers to serve.

We will read, in closing, a letter that is being sent to those Inquirers who are awake and who indicate that "something" which seems to mark them as parts of this Group Soul, for it applies to Temple members as well:

To Our Long-Sought Comrades:

If your inner ear is open and you listen to the Voice now crying in the Wilderness of the Human Heart, can you not hear that Voice raised in pleading for you to "Come Home," home to that Center of the Great Temple which awaits YOUR efforts to make of it a place "wherein all who will may enter and none be turned aside;" wherein the Christ may find a home and Justice rule triumphant? Can that Voice reach your ear as it says in effect:

Again and yet again have I plead with you to build that Place of Safety for your brother-man and for yourself as well, yet you heed Me not. Think you that the small handful, who now hold the lines as best they may, can do this work without you? It is not so; not until those whose work it is to build the Outer Wall shall come and do their part can the Master Builder come to raise the Altar for the Holy Fire to light the darkness of the earth. Until YOU recognize your responsibility, come forward; take your place with courage and with selfless love. My "Little Ones" go unprotected; the Altar Fire, unkindled.

AWAKE! sleeping children, AWAKE; gird on your armor and take your place in the ranks that waver because that place remains unfilled by you!

AWAKE! TAKE YOUR PLACE IN THE GREAT TEMPLE. WARRIORS OF LIGHT!

In every age there have been sent Great Souls to teach the human race, and again and again have they repeated the same Truths in varying forms; again and again have They set forth certain Principles for our guidance, but again and again have we gone on with eyes blinded by self and failed to see the Light. Shall it ever be so? NO! We cry to those who seek to BUILD ARIGHT; to join with us and help to build that Place of Refuge, and build so straight and *TRUE TO LINE* that every Stone therein may face the Sun, undaunted by its Light. Unless they be thus builded true to line, they must go down when comes that Day wherein the Lord of Life and Death shall stand, with Scales of Justice in His Hand, and call men forth to hear that Searching Light of *TRUTH* that only Sons of Truth can face and "stand."

Hear you the Call? If so, send your name to

SARAH A. M. BRIGGS,
General Secretary.

[Convention Report continued in October number.]

The Temple Artisan

Vol. XVIII.

OCTOBER, 1917

No. 5.

Behold, I give



unto thee a key.

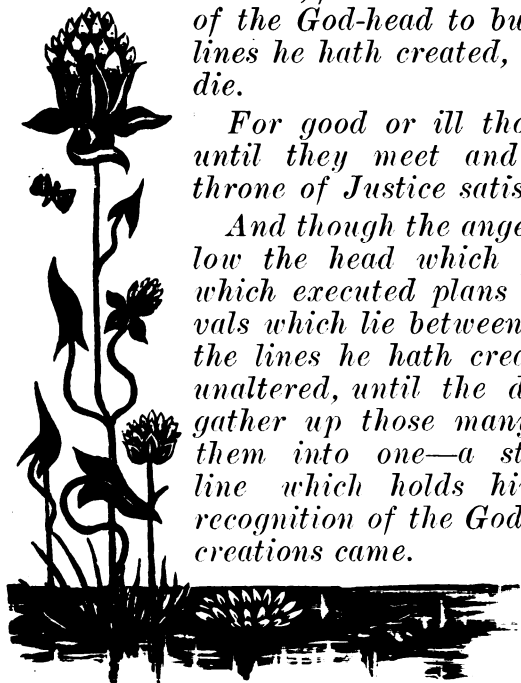
THE SUBSTANCE OF THE GODHEAD.

All the cruelty, the pain, the loss and sorrow that thou and thine have known, are but extensions of the lines that thou and thine have laid and traversed o'er from life to life.

Man may create, but man can never kill the thing created; for he hath taken of the substance of the God-head to build the forms—the lines he hath created, and God can never die.

For good or ill those lines must run until they meet and cross before the throne of Justice satisfied.

And though the angel of his destiny lay low the head which planned, the hand which executed plans within those intervals which lie between his lives, yet doth the lines he hath created remain intact, unaltered, until the day when he shall gather up those many lines and mould them into one—a straight and virile line which holds him to a conscious recognition of the God whence he and his creations came.



EIGHTEENTH ANNUAL CONVENTION OF TEMPLE MEMBERS.

Report of Proceedings (Continued from September ARTISAN.)

BY THE OFFICIAL HEAD.

Temple Comrades:

Another annual day is here, another year behind us in Temple history. Let us pause for a moment and inquire what is the inner meaning of these yearly gatherings of Temple members. It is not merely to get together and listen to reports and messages of truth; it is not simply to renew and reweld Temple friendships, nor just to get to the Temple Centre. These may be all worth while, but there is a more interior reason than these—an occult reason, not apparent on the surface as with all occult reasons. Our yearly convening creates a magnetic matrix through which the forces of the Masters radiate to all points of the compass to members on the outside, and through them, if they are attuned, to the world of humanity. Those who are here are charged with this force and when they go away to their homes, they carry the force with them and radiate it in terms of force and light independent of any religious or philosophical truth they may carry otherwise. With the planets of a solar system, there is a time in the orbit of each planet when it is nearest to the Sun. So these yearly conventions of the Temple bring members nearest to the Temple Sun—to the Masters who energize our work.

The battle of Armageddon is now being fought out on this planet. This could be delayed no longer for the hour is near when the Avatar must come to rule the world. It is the *immanence* of that Presence on the aura of the world that has precipitated the world crisis now on with the nations, for the old must pass away and the new appear, old and long standing accounts be squared, before He can come to his own. And this is the day, truly a judgment day in more ways than one. If humanity could have been sufficiently unselfish and altruistic the New Order could have come without a cataclysm of blood. But it was not to be. Periodically the Law of Judgement acts in small and large ways. With the judgment the fruit of cyclic acts are visible and this fruit is bitter or sweet, acrid or refreshing, according to the nature of the forces that have been involved in its development.

Again let me call attention to prophecies given the Temple by the Masters regarding world events, which during past years have been sent forth in Temple Teachings and literature. The Master said all would come to pass as was written on the inner light. Seventeen years ago the following prophecy was given the Temple.

"The Bear will growl at the Lion. The Eagle will alight on the Bear's head and pluck out its left eye. The Ox and the Lion will close in a struggle to the death. The Eagle, the Bear, the Ox and the Lion will form a Square in the midst of which will arise the Architect who will rule the earth."

About a year ago another prophecy was received by the Temple relating to the one above which reads as follows:

The growl of the Lion has turned to the purr of a cat. The purr of

the Cat has awakened a sleeping Snake which will strike its fangs into the heel of the Lion when the Lion turns to gather the spoils. The Ox has regained the seminals of a Bull. The Bull is pawing the earth to open the way for the fiery hosts. The Eagle has closed the wound in the Bear's left eye and loaned the Bear its wings for swift flight.

The Lion, the Bear, the Ox, the Eagle, the Bull and the Snake will form the Hexagon—the sixth—from which the Square—the Fourth—will arise to build the Corner-stone for the feet of the Architect to rest upon.

Nationally, the Bear is Russia; the Lion, Great Britain; the Ox, the Teutonic people; the Eagle, the United States, or any Democratic state. Symbolically, also, the Lion represents Capital; the Ox, Labor; the Bear, Officialism or Despotism; the Eagle, the Spirit of Liberty. The Snake is evidently the Oriental nations like Japan.

Much has been said concerning these prophecies during the past two Conventions, and readers are referred to the reports, if they desire to follow up the working out of these marvellous prophecies. During the past year one important and astonishing phase of the prophecies has worked out—a phase that one could hardly dream of by the widest stretch of imagination, namely, the overthrow of Russian despotism and the establishment of a great Russian Democracy. Truly has the Eagle—the Spirit of Liberty—closed the wound in the Bear's left eye and loaned its wings for swift flight to higher economic levels.

These prophecies afford students a rich field of study in symbolism in view of world events now in process. These prophecies also show that the great world-war was inevitable, as its signs were read on the inner light many years ago by the Masters of Wisdom.

THE PAST YEAR.

The past year has shown excellent results achieved by the various Departments of the work.

A substantial gain in membership has been made as a result of the good work of the Propaganda Department. The thousands of letters sent out must bear good fruit even when no direct results come from them, for they call attention to the work far and wide.

The Children's Department continues its very necessary work as usual. This Department is building up a body of invaluable lessons, which, if they can be put in book form some day will be of vital importance not only for children, but also for adults beginning the study of Temple Philosophy.

The classes in Occult Mathematics, Music and Mysticism, and Biological Chemistry held regularly at the Centre during the past year have been an important feature of our activities at Halcyon. The lessons in the above subjects which have accumulated will be the nucleus for a comprehensive system of Occult Philosophy along strikingly new lines when they can be put out in text book form. A 1918 Temple Calendar is under way which will contain hitherto unpublished messages of the Master.

The Music of the Temple Centre deserves attention.

Mr. Henry Cowell has been with us for months during the past year and

wonderfully interesting and illuminating lectures on music have been held in addition to many musicales to which the public have been invited. It is not too far-fetched to think that a synthetic School of Music is being created at the Temple Centre that will bear its message to the world in accord with the New Cycle.

The "City To Be" referred to in Teachings will be built here and in it will arise the Temple Edifice corresponding in proportions and character to fundamental Truth.

THE FUTURE.

These are dark days for humanity, but there is a promise of a brighter day coming. Where there is much destruction and disintegration on so vast a scale, we may be sure that there is a reason, and that this must be, that the reconstructive, Christly forces may create a higher and better and truer Ideal on the ashes of the old forms. This is a Messianic cycle. He who is to come is near the earth plane. No wonder there is a precipitation of Karma on this plane then. The old must pass that there be room for the New.

The weak link in our social status is the economic one. This must be strengthened. All old conditions that inhibit this bars the way to the New Order. Justice must rule the world and there can be no justice under our present mammon social conditions; under the conditions that grind men and women to pieces, that perpetuate our jails, slums, insane asylums, and make criminals of so many humans who are not innately criminal, but who are victims of the economic blight that is on the world. The Temple bears a message on the economic situation, the message that true liberty, equality and fraternity must rule before humanity can come into its birthright of light, love and wisdom. That day of righteousness is coming, is near, is almost at hand. Spiritually and economically the world will be redeemed—brought back to a knowledge of its true Self, its innate Divinity and fellowship with all lives. The sunlight of Heaven is falling on the brink of a New Morning and the Angel in the clod awakes.

WILLIAM H. DOWER.

Fine and appropriate musical selections were rendered during the program of the Sunday meeting. The following selections were given:

Piano solo by Edgar Cheatham; vocal solo, "The Song of Merlin," by J. O. Varian; piano solo by Henry Cowell; vocal solo, "Come Unto Me," by Otto Westfelt; "The Lord Is Mindful of His Own," by Agnes Liberty, and "The Voice in the Wilderness," by Dr. George B. Little.

Visitors and members from a distance were called on for remarks, and Mr. Luke North, of Los Angeles, responded and spoke in substance as follows in behalf of the single tax movement:

"The Great Adventure wants the earth, wants it quickly, and moves rapidly to the immediate dispossession of the few title hold-

ers who now withhold the land and its natural wealth from the people. The Great Adventure would apply at the base of life the oldest human teaching—the Golden Rule. It would abolish the present grab-as-grab-can practice of seizing and monopolizing the sources of human necessities and supplant it with a system of land tenure based on consideration for the needs of all.

“The earth and its natural richness,—its mineral, oil, timber, water, and the site values due to the mere presence of population—these must be administered for the benefit of every member of the human family in the same spirit that animates us at the dinner table. One doesn’t grab all he can get at the dinner table; he only takes what he can eat—and if there are any present who are weak or unable to help themselves, or if there is even a guest, a stranger present, these are helped first. It is the common practice to pass the bread, the meat, and the fruit to others before helping ourselves. We make sure that the others get theirs—knowing well there will be plenty left for us.

“The Great Adventure proposes that the land and its resources shall be common property like sunshine and fresh air. This—the land issue—is the one possible basis of action for all who care. The immediacy of the Great Adventure is its most startling feature. Either the land can be opened to all the people on equal terms at once, within the next very few years, or not at all for this era.

“It will not be opened by a mechanical legal enactment nor by the usual tricks and equivocations of the political process. The price of freedom, or of anything big and fine, is manhood, courage, all the finer, warmer, expansive, heroic qualities, raised to their utmost values. The people must be roused. The primal impulses of the higher nature must be vivified and intelligently focused on the one fundamental economic necessity—that the sources of all human supplies shall be taken out of the hands of monopoly and made forever free and accessible to every member of the human family.

“This can be done now as well as at any time. We are as ready to be free and decent as we are to be degraded and infamous. The human crowd is always amenable to the strongest influence cast upon it. The strongest power now leads it to the holocaust of murder. It remains only for the crowd’s natural leaders, the students of social forces and conditions, themselves to unite on this common base of action and lead the crowd to its own

unfoldment. Indeed, the crowd only hesitates now because of the conflicting counsel it receives from its natural economic leaders, the students of social relations and theories, known as "radicals," root thinkers.

"This is the world's hour of Action, the time when causes ripen to effects in visible new forms. The Great Adventure proposes to accomplish the greatest change in history. So it looks to employ the greatest human power, which is not self-interest. It would invoke what Henry George calls the 'master motive of human action,' would tap and use the great reservoir of strength, the heart.

"Of course, we all want more than merely a free earth, but in the meantime, we have nothing but poverty and degradation. We will gain the free earth by united radicalism awakening the spiritual forces of mankind; and on a free earth the free people will build whatever social superstructure they will then have the greater wisdom to construct."

Mrs. Dell Munger, of Sacramento, being called upon, called attention to the fact that there is a strong movement on foot at present among the heads of the national radical movements of various kinds,—socialism, prohibition, single tax, etc., to form an organization of a get-together nature with the definite purpose of working together on some common ground with a fundamental basis on which they can all agree and can unite their forces for the accomplishment of some great purpose which shall be in accord with the principles each is working for. They recognize that there must be some principle common to them all and some work of a fundamental character on which they can join hands and move to real victory which shall forward the cause each has espoused. And so the heads of the great national radical movements have called a meeting at St. Louis for the purpose of organizing with that end in view.

The first meeting of the convention then closed by the reciting of the Mantrams and the singing of the Consecration Hymn.

SUNDAY EVENING SESSION.

In the evening at 8 p. m. the Annual Meeting of the Order of the Thirty-Six was held with initiations.

MONDAY.

In the morning at 10 a. m. at the Halcyon, a lecture and demonstration on "Occult Mathematics" was given by Franklin Wolff, illustrating in substance the work of that class during the year.

In the afternoon at 3 p. m. the Temple Builders rendered an interesting play on the lawn called the "Spirit of Music," the various characters appropriately costumed, representing the various principles of music. Each at first claimed it was of the most importance, but all finally realized that it was through co-ordination and co-operation that the principles of music were of any importance.

At 8 p. m. at the Cottage Headquarters, a meeting of Order of the 28 was held with initiations.

TUESDAY.

In the afternoon at 2 p. m. the annual meeting of The Temple Home Association was held at the Headquarters Cottage. Reports on the Association were rendered, Directors elected, and the good and welfare of the organization discussed generally. The business affairs of the Association were shown to be in good condition, simply awaiting the right time and circumstances to go ahead with new plans for helping the Temple work generally.

WEDNESDAY.

An all-day picnic at the beach was the order of the day, enjoyed by all as usual.

THURSDAY.

At 10 a. m. in the Halcyon parlors a lecture and demonstration on "Music and Mysticism" under the direction of Mrs. Jane W. Dower was given. Mrs. Dower's theme was "Music and Art." Mr. Henry Cowell spoke on the "Philosophy of Dissonance."

FRIDAY.

At 10 a. m. Dr. W. H. Dower, at the Halcyon, gave a resume of the work of the class in "Biological Chemistry," illustrated in the main by the Law of Octaves of chemical elements, sometimes called the Periodic Law.

FRIDAY EVENING.

At 8 p. m. at the Cottage Headquarters a general meeting for the Good and Welfare was held. Important matters, including the eventual building of the Temple edifice according to plans and directions given in the past, were discussed.

SATURDAY.

In the evening on the grounds of the Halcyon Sanatorium beginning at 8 p. m. the Mystery Play was presented in terms of music, song, color, and fire. This year three scenes were presented, designated: The Four Spinners, The Seven Isles, the Building of Bamba (Hope).

CAST OF CHARACTERS.

The Four Spinners.....	{	Agnes Liberty
		Lola Liberty
		Amy Ontiveros
		Sarah Mills-Vincent

THE SEVEN ISLES.

Bron (The White Light)	J. O. Varian
	Henry Cowell, Sr.
	W. H. Dower
	Evaline Earle
On the Isles.....	L. H. Harrison
	Lura Brower
	Eileen Dixon
	Russel Varian

THE BUILDING OF BAMBA.

Bamba	Agnes Liberty
Oma.....	J. O. Varian
Mananan.....	G. B. Little
Leader in Serpent Dance.....	Lola Liberty
Strength of the Ages (Dance).....	Florence Kent and Jean Little

Above assisted by a chorus of about twenty voices.

A general invitation had been extended to the public to attend the Mystery Play and an audience of several hundred gathered in response. Each act was preceded by an explanation by the Priest-

ess-interpreter enacted by Mrs. Sarah M. Briggs. The light and color and fire effects were very spectacular and lent a very mystic effect to the whole. The text was by John O. Varian based on the old Celtic Mythology. The music was "home made," so to speak. That of the Four Spinners composed by W. H. and J. W. Dower and Edgar Cheatham, and that of the Seven Isles and Building of Bamba by Henry Cowell all being of the usual high order of Temple music.

During an interlude in the play Mr. W. A. Wotherspoon announced that a collection would be taken up and given to the local Red Cross Chapter. \$24.05 was raised in that way for Red Cross purposes. So the Mystery Play has done "its bit" for 1917.

SUNDAY.

Sunday afternoon at 3 p. m. at the Temple Cottage the meeting was given up to Temple Talks by visiting members. The speakers were G. B. Little, of Palo Alto; Florence G. Currier, and Mrs. Mary Peet, of Fall River; Mrs. W. A. Wotherspoon, of San Francisco; Mrs. Marya Cushing, of St. Paul, Minn. This meeting concluded the sessions of the Eighteenth Annual Convention.

CONVENTION NOTES.

It was a forceful Convention in every way with many new faces in evidence, indicating that the Temple Tree is growing and putting forth new twigs and branches in all directions.

* * *

The Single Tax talks, public and private, of Luke North, editor and publisher of *Everyman*, were a feature of this convention and fittingly represented the sociological side that the Temple work encourages.

* * *

Mr. Geo. A. Briggs of Elkhart arrived during the close of the Convention and gave some good talks on Swedenborgian philosophy.

* * *

It was good to see again some of the older members returning

to Convention, as Mrs. Dell Munger for example. This sister has been attaining fame as a writer during the past years, one of her later stories running now in the *Sunset Magazine*.

* * *

Mrs. W. A. Wotherspoon is also an author of note on philosophical subjects and we hope to list some of her books in the near future.

* * *

It was a pleasure to meet Dr. Foster of Chicago, the father of Mrs. Wotherspoon. Dr. Foster is a deep student of life, ripe in wisdom and culture, and gave interesting talks while with the Centre. Dr. Foster was chairman of the Religious and Philosophical Department at the World's Fair held in Chicago.

* * *

If you were not in the 1917 Convention plan *now* to be in the next one. It is like coming "home" to your own, so begin to plan NOW.

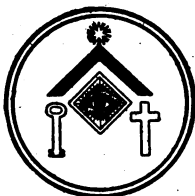
The Temple Artisan

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No. 6

Behold, I give



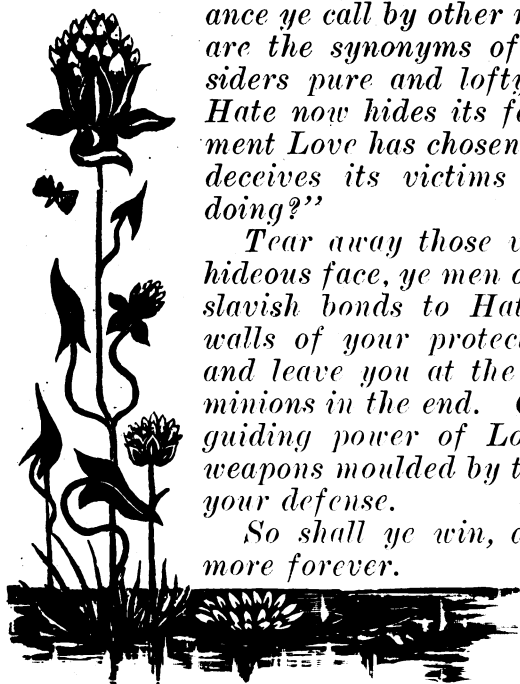
unto thee a key.

SO SHALL YE WIN.

Love now clothes itself in garments of Renunciation pure. It stands upon a pinnacle of sacrifice and says to those who would impede its action, "See ye not that I alone have power to save your race, your nation and yourselves from the demon Hate who now would rule you, tempt you in this hour of sore trial,—yet, whom in ignorance ye call by other names, names which are the synonyms of all that man considers pure and lofty, strong and holy. Hate now hides its face behind the garment Love has chosen for its own, and so deceives its victims to their rash undoing?"

Tear away those veils which hide its hideous face, ye men of earth who now in slavish bonds to Hate tear down the walls of your protection at its bidding and leave you at the mercy of its cruel minions in the end. Call to your aid the guiding power of Love, and fight with weapons moulded by the hand of God for your defense.

So shall ye win, and win to lose no more forever.



UNIVERSAL LAW.

TEMPLE TEACHINGS. OPEN SERIES. No. CXXXIII.

The universe expands under the breath of Fire—Spirit—the Father, at the beginning of a Maha Yuga,—a great age, and contracts under the breath of Substance—the Mother, at the end of that period. The degree of expansion and contradiction is contingent upon the divine impulse sent out from the center of all life. Every atom in every solar system expands and contracts in corresponding ratio at the rising and setting of the sun upon its field of action, and this action is dependent upon the impulse sent forth from the sun when it is high noon at any point of any planet belonging to the solar system.


When man turns his nights into days by means of artificial light, for toil or pleasure, he must inevitably suffer as a result of thus acting in opposition to natural law. The physical body naturally falls into a more or less comatose condition as the energy of contraction is set up in the atoms of that body, at sunset, and if man oppose his will to the natural law which governs Motion, at the time when his body is subject to the contracting forces of the Solar orb, he throws his whole body out of harmony. In such an instance the forces of attraction and repulsion are at war in his body, each one striving to usurp the power of the other so that neither one can perfectly perform its natural functions, consequently much of the energy of cohesion—the combining force, sent forth from the heart center when the life currents flow naturally to and fro from that center, is lost, the expansive energy of the vital currents is impeded, and there is no opportunity for cell growth and development; consequently degeneration has set up in the neucleoli of the cell before the allotted life cycle of the incarnated ego is complete.

The same laws govern all forms of organized life to a greater or lesser degree, *i. e.*, according to the perfection or imperfection of the organized body, whether the body is created by Divine or human will. If the constituent parts of a body, the members of an organization, created by man, turn the night-side of their nature—the effects of the action of the lower mind,—to the purpose of obstructing the functions of the higher mind—the day-side of their nature, symbolized by the organizing central point of the body, corresponding to the sun, the welding force, the cohesive energy, of the central point can no longer exert the same power, the expansive energy of the body is cut off, and the growth of the body is impeded.

Not understanding the working of natural law, or permitting their knowledge to lie dormant, the majority of the students of the philosophy we sent to the western coast through H. P. Blavatsky, allowed the qualities of the lower mind to usurp the functions or attributes of the higher mind. They turned the currents of suspicion, self-interest and factional disturbances upon the natural heart center—the appointed representative of the Initiates, and drew away from her the life forces of sympathy, understanding and loyal support upon which her life work depended. As far as the said students were concerned, she was no longer able to function the currents of force from the White Lodge for their benefit, for they had lost the power of attraction which drew those currents to them, and they fell under the influence of whomsoever had the power to attract them in the world at large. All this being true, it stands to reason there could not be a perfect, permanent vehicle for the continuous transmission of those Lodge currents until a sufficient nucleus of naturally law-abiding, law-understanding people were drawn together, a nucleus of disciples who cared enough for their own development, and the development of the races of the earth to make determined, persistent effort to dominate those aforementioned qualities of the lower self, and permit the attributes of the higher mind to function their natural forces, and so bring about expansion of the body.

With the completion of the formation of such a body the question of the worthiness, the ability and power of the selected center, the Agent, is stilled. The body *knows* beyond question, that it has received just what it demanded from the Initiates by its aspiration and devotion and that its development depends upon its own conduct toward its heart center.

False to H. P. B. and her teachings, a disciple could hardly be true to the present agent of the Lodge for he could not have worked out the karma of his offense in so short a time and still be in incarnation, except through some such super-human effort as the average man would not dare undertake. This accounts for the abject failure of so many early students and their continual drifting from one point to another.

H—

THEOGENESIS.

Commentaries on the Nine New Stanzas of Dzyan, given by the Master Morya to the Temple of the People for the New Humanity.

Stanza VI. Sloka III. (Continued)

"Then entered they the bodies created for them. The

Fathers of the 4th became their own offspring of the 5th. They took unto themselves mates and created abundantly. But their offspring knew naught of their Fathers' offences against the Gods, or the cause of Karmic visitation upon them. Their minds were holden. Fierce and bitter was the struggle between them and the nature spirits clothed in lower forms and with the Demons of the underworld. At times they lost, at times they won."

COMMENTARY.

The use of the word "created" in the Sloka is indicative of the change which had been made in the Order of Manifestation. Creation by Mind and Will ceased after the separation of the sexes. The third eye, the eye of Wisdom, the rudiment of which is the Pineal Gland, began to atrophy and germination by cohabitation of the sexes became general during the Fourth Root Race.

"The bodies created for them"—the incarnating Egos of the 4th root race—were the first bodies created by the sexes after the completion of the separation of the sexes. They were the self-conscious vehicles in which the Lahs, the Devas, were to have incarnated. They refused to incarnate in the last sub-race of the 3rd race, but eagerly embraced the opportunity of incarnating in the First sub-races of the 4th race. "They had learned their lesson. They saw the sin of the mindless," the awful effects of cohabitation between man and animal as they were objectivised in the forms of half human monsters; and they realized that they were largely at fault, for, if they had obeyed the commands of high Gods and fully incarnated in the bodies of the androgenous race, instead of merely overshadowing them, and so had taught that race the laws of being, there could not have come the break "the lost link" in the human race. The evolution of the race would have been carried out on other lines; Creation by Will and Yoga would have been continued even to this day.

However, there is some gain even in the greatest loss, and the bodies of the newly evolved race in which the Lahs were to incarnate were far superior to those bodies which they had previously refused. "The Fathers of the Fourth became their own offspring of the Fifth" merely means that the Lahs who overshadowed the early 3rd and entered the Astral bodies of the 4th at a later period thus completing the evolution of the human Ego, were fully incarnate in their offspring, the Fifth. They had become so closely identified with the human Egos of the Fourth race that there was

no conscious separation between them. Spiritual Substance had become more closely united with Astral substance. In other words God had become Man, so far as was possible at that period. The same process of identification between the Fathers and their offspring is repeated in every sub-race of the Fifth race up to the present times. The bodies prepared or rather generated in each of the sub-races of the Fifth race have become better equipped mentally, morally and astrally than were those of previous races. The effects of the "Sin of the mindless" are gradually becoming expiated, and the sacrifices made by the Lahs in the beginning are even now being compensated for, as man becomes more and more self conscious through identification with substance of much higher vibration than would have been possible had the "Fathers" persisted in their refusal to incarnate in the bodies created for them in the Fourth root race.

The mentality of the offspring referred to in the Sloka while much higher in development than that of the "Fathers" was not sufficiently developed to lead the units of the 4th race to seeking wisely for the cause of the phenomena of Nature that they saw all around them, nor were the causes for human suffering and death intelligible to them. They were superstitious in the extreme. Every untoward circumstance, the mighty convulsions of the earth, the terrific storms, etc., as they occurred during the earlier evolutionary periods of the earth itself, all led to greater confusion in their minds, and as they were not mentally capable of determining the causes for all these, to them, strange occurrences, they endeavored to find some means for preventing them in the elementary kingdoms, especially among the nature spirits whom they were able to consciously contact. And as some of the habits of these nature elementals were of a testing nature, tempting to unwise acts from which they suffered, they drifted into black magic, using such of the elementals as they could control to render the acts of more powerful beings more or less abortive, consequently there was continual strife between these different orders of life.

The methods by which they endeavored to subdue and use the more harmless elementals were such as to provoke the enmity of the demons of the underworld, the fiends who had reached, as a result of spiritual wickedness, the lowest plane of human life, the plane sometimes termed the Eighth Sphere. They were methods of black magic which affected these excommunicated souls in various ways, and the latter in turn were able to retaliate,, thus provoking much friction.

B. S.

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EDITORIAL MIRROR.

The Hour and the Man!

More than man, however, for its Principle based on Eternal Truth that seeks manifestation through the *lives of men*.

The consciousness of humanity is being rapidly universalized especially in the political and economic field of human action. This is evidenced by the ideals of internationalism now so vividly flaming forth as the inevitable next step in the evolution of the human race.

In the First Book of Temple Teachings, issued in 1898, occurs the following:

"There has never been a time in the history of the world when each separate nation stood in such an attitude of attention and expectation. France, Russia, Germany, England and America are breathlessly watching one another, well aware of the fact that when the true warrior of Light, clothed in his armor of Truth, Light, Liberty and Equality, steps into the arena of his own or the Capitol of another of these several nations, the history of the world will be changed in the twinkling of an eye, for the trumpet will sound, 'To arms,' and the moment be struck when the long prophesied universal war will be declared."

Further on the same Teachings say, "When all the desolation, the sacrifice and suffering that follow in the train of war are focussed on the physical and mental planes, the downward arc of the cycle is passed, and on the real plane of life, the fruits of that suffering and sacrifice begin to manifest, and these will return with added power and potency in the new cycle for the evolving of humanity."

The Warrior Principle of Light, Liberty and Equality *has appeared* and from all the evidence, the downward arc of the cycle is passed.



In this Teaching of the Master is a great hope then that in spite of all appearances to the contrary in these dark days for the world, interiorly all is well, and that the precipitating of sacrifice, woe and suffering on the physical plane is the burning up of evil deposits in the aura of humanity necessary before the splendor of the New Day may appear.

W. H. D.

NUMBERSCOPE OF "THE TEMPLE OF THE PEOPLE."

The=285=15=6.

Temple=254735=26=8.

Of=66=12=3.

The=6.

People=756735=33=6.

6+8+3+6+6=29=11.

The composite vibration of the name is 11. This number stands for the High Priest—it is never reduced to final digit, *i. e.*, 2, but is always left as 11. The words of 11 vibration which convey in our language an idea of the Reality of the vibration are: Light=11. Wisdom=11. Foundation= 11. Royal Priesthood=11. Melchizedek=11. White=11. Unveiled=11. New Jerusalem=11. Grail=11. Immortality=11. Equality=11. Holiness=11. Messiah=11. Eternal Youth=11. Light of God=11.11. Fire=11. Creative=11. Energy=11.

The numbers which go to make up this composite number 11 are its elements and enter into its characteristics. They are 6-8:3, 6, 6. There is a predominance of 6. This is the number of Cosmic Love and adjustment, and its symbol is the six pointed star. It is the star of manifestation, of the union of spirit and matter. It also represents the great Father-Mother principle of Deity, the enfolding and divine Home and Rest number.

The No. 8 represents the Temple number. Temple=8. Mystery=8. Quicken=8. Unity=8. Heal=8. Faith=8. Hope=8. Divine Religion=8. Trust=8. Atonement—At-Onement

=8. Prosperity=8. Glorious=8. Newness of Life=8. The Life Everlasting=8.

The No. 3 stands for the Sacred Trinity—for Perfection=3. *Birth*=3. Resurrection=3. Channel=3. Magi=3. Charity=3. *Dominion*=3. Divine Principle=3. Thankful=3. Happy=3. Mystical=3. Cosmic Consciousness=3. Mystery of Oneness=3. Eternal Love=3. The Book of Life=3. Wedding=3. Mother and Father=3.

Octave of C, the creative note, 11, runs the full gamut of sound. It is a universal number, an "emancipated soul."

LOUISE R. WAITE.

Los Angeles, Cal.

CHILDREN'S DEPARTMENT

Temple Builders—No. 147

A PLAY—THE SPIRIT OF MUSIC.

Enter Rhythm—Tum Tum singing and dancing.

Harmony, entering, bumps into Rhythm.

Harmony. Well, R., can't you look where you are going?

Rhythm. Certainly. Can't you go where you are looking?

You almost knocked me down.

H. Nonsense; you go marching around as though you owned the world.

R. Nonsense! And besides, I do own more of the world than you, so there!

H. Oh, really! Well you seem to think you are very important, and I'll tell you right now that I am *just* as important as you.

(*Enter Melody, smiling.*)

Melody. What on earth are you two fighting about?

Harmony. Oh, nothing in particular.

R. Yes we are, too; and I will tell you all about it. Harmony just seems to think he's it!

M. The idea! I should think you could soon settle that. But H., you should not quarrel.

H. Oh, yes I should, too. People used to think that way. I have just as much right to quarrel as you. But it all depends upon what you call quarreling. I'm not quarreling now.

R. (*Aside*) Ha! Ha!

M. And another thing—you ul——

R. Go on, M. Don't be bashful.

M. Well you know I think I am just as important as either of you.

H. Ho! Ho! Ho! Ho! That couldn't be.

R. No, no; that couldn't be. You are not as old as I am, anyway, because you know there was rhythm on the earth before there was melody.

M. Yes, but I am eternal youth. I gave movement to other spheres long before R. was known on the earth at all.

H. What! You have never lived on any other planet.

M. O yes, I have. I carry a chain of music from sphere to sphere. That is my work, and I felt so sorry for the poor earth children I came down here to cheer them. So I am most important after all.

R. Well, well!

H. It does look as if you were important, but we are more so, and I can prove it.

M. How can you prove it?

H. Easily. You go to the piano and play and leave me out.

(*M. goes to the piano and plays.*)

M. Oh, that doesn't sound complete.

H. Of course it doesn't.

R. Now play it again and leave me out.

(*M. goes to the piano and plays.*)

M. Oh, that sounds perfectly *terrible*. Why it is no tune at all.

R. Of course not. And you thought that you could make a tune without our help, didn't you?

M. Yes, I did; but you have not proved that you are more important than I. You haven't played anything and left me out. Suppose you try that.

H. All right. I'll be glad to.

(*H. plays, leaving M. out.*)

H. Wait a minute: that was not quite right. There seemed to be something lacking, but this will be all right.

(*H. tries again, but is not satisfied.*)

H. What is the trouble, anyway?

R. I tell you, H., my family and I can straighten this out.

(*R. calls.*) Rest and Time, come here. I need you. Let us prove that we are the most important in the realm of music.

T. That is easy. Everything runs wild without Time. If you have Time, everything comes into order.

(*T. beats drum violently until all hold their hands over ears, and call, "Stop, stop! Do stop!"*)

(*Rest enters with hand in attitude of blessing, and little by little silence falls.*)

R. Cease, be still, rest, and all will be well.

(*For a moment silence prevails, but soon the different ones begin to move, hum, play, etc., much to the distress of Rest, who seems about to cry, and says:*)

R. Oh, if you would *only* rest everything would be all right.

H. But, Rest, we can't keep still all the time.

All. No! No! No!

H. I know now where the trouble is. My family will explain it to you. I will call them.

(*H. calls.*)

H. Discord, Concord, come here. Prove to these people that we are most important in the sphere of music.

Discord. Indeed! Indeed! I can manage that. Things are all right as they are. What are you trying to settle—but I will play.

D. (*Plays*). There, I should think that would be all the proof needed. You ought to all be able to hear that.

M. Proof! There is no proof in that. That's only noise.

(To be continued.)

TEMPLE ACTIVITIES AND NOTICES.

The Centre is only now emerging from the extra duties entailed by the Convention. Everybody busy.

* * * *

Brother Franklin Wolff was among the early numbers of drafted men, and is now stationed at Camp Lewis, American Lake.

* * * *

Miss H. A. Farrar has gone from the Centre to Los Angeles for the winter.

* * * *

Mrs. Florence G. Currier of Fall River, Mass., and Mrs. Mary N. Peet of Waterbury, Conn., are still at the Temple Centre functioning helpfully with the staff at Temple Headquarters.

Brother Fred Whitney is again with the Centre for a time of rest and some literary labor.

* * * *

Mrs. Agnes Varian spent some weeks at Palo Alto and vicinity during September and October.

* * * *

"OCCULTISM FOR BEGINNERS," by Dr. Dower, is meeting with good sales and promising to be popular for a book on Occultism. *The Azoth Magazine of New York City*, November number, in a review says of this book:

* * * *

"A most remarkable and valuable little book. Dr. Dower has presented a truly masterly outline of the leading truths of Occultism in so simple and direct a manner that the most uninitiated of would-be initiates can grasp them.

* * * *

"The whole subject is treated in so well balanced a way, and the statements of the operation of the occult laws so supplemented by correspondent operations of laws governing chemistry, physics and physiology, that the conclusions drawn are obvious, and would seem, must so appear to anyone.

* * * *

"This book, so small in compass, so big in ideas, so vast in its reach, should be owned by every student of Occultism, whether he be indeed a 'beginner' or one far advanced in his studies." *The Azoth Magazine, New York City*.

* * * *

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* * * *

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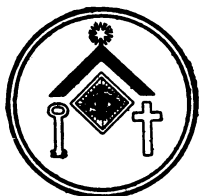
The Temple Artisan

Vol. XVIII.

DECEMBER, 1917

No. 7

Behold, I give



unto thee a key.

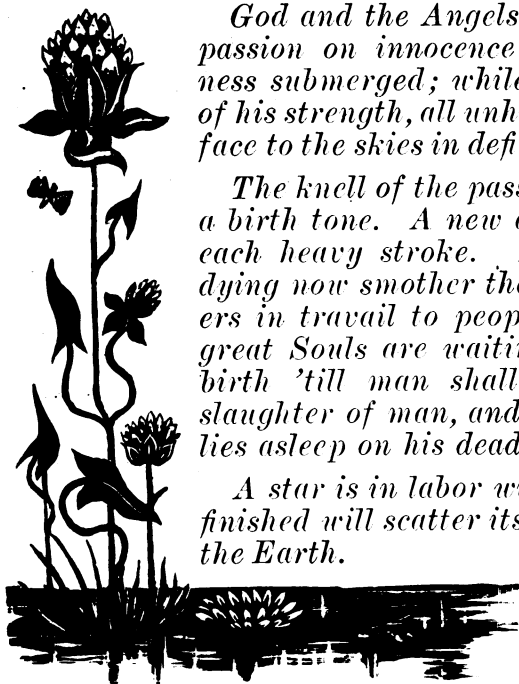
THE HEART OF A WORLD.

Hearken! Hearken! Ye sons of the Ages. One! Two! Three. One! Two! Three. The clock of the Stars is now striking the knell of a fast passing day. Are ye deaf that ye hear not, dead that ye feel not the throb of the heart,—the heart of a world now fevered and crushed?

God and the Angels look down in compassion on innocence blasted, on weakness submerged; while man in the prime of his strength, all unhindered, lifts up his face to the skies in defiance.

The knell of the passing bell gives forth a birth tone. A new age is borning with each heavy stroke. The shrieks of the dying now smother the moaning of mothers in travail to people the earth, while great Souls are waiting to come back to birth 'till man shall have finished his slaughter of man, and glutted with blood lies asleep on his dead.

A star is in labor with Time, and when finished will scatter its birth dust to cover the Earth.



FROM THE MOUNTAIN TOP.

O GOD, BE MERCIFUL!

O God! be merciful to us! Have pity on us, white and black and red and brown,—mere atoms of Thyself,—we who know not what we do, or knowing, lack the power to rightly do Thy will!

O God, be merciful! Slay Thou the demon Hate, whom we in ignorance have brought to birth, to blast us by its power thenceforth. We dare not ask for Justice, knowing well that seething fires of Vengeance, Pride and Bigotry are burning in our hearts arousing lust for slaughter of our fellow men.

O God, be merciful! If Mercy still abides with Thee! It well may be that in our wantonness or cruelty throughout the ages past, we have destroyed the Mercy seat, or clipped the wings of that bright Angel form. Blind indeed are we with blindness born of wilfulness, of lust for gain and earthly power; but Thou, O God, must know that underneath our frailty and our human weakness, there lies an ever torturing longing for the power to live as Thou would'st have Thy children live. Be merciful O God, to thine own self! Are we not cast in Thine own image pure, whate'er our Nation, color, or our tongue; however deeply lies the brand of Cain upon our brows?

Call us not to Thee, when comes our final hour, by any name bestowed upon us by our Country, Race or Tribe, but only by the name of Penitent. If it must be alone by means of sword or bayonet, by gun or cannon shot, our blood is let to pay our debt to life, we pray Thee let Thy mercy open wide the path, that side by side Thy children all may find the way to Thee at last.

Only through Thy mercy can we find the strength to slay the merciless, the brute which ever clamors at the human heart that it may dull "the still small voice" within.

Be merciful, O God, to all mankind; to all who are unknown to us, yet who are loved and sorrowed o'er as we now love and sorrow o'er our own.

B. S.

SOME OF THE CHIEF CAUSES FOR FAILURE IN THE DOMAIN OF OCCULTISM.

TEMPLE TEACHINGS. OPEN SERIES. No. CXXXIV.

That there has been a failure so far as the successful establishment of a vast organized body is concerned, is beyond controversy, that is, such a body as was planned by the Initiates of the White Lodge when they sent their representative to the Western world.

These causes were, first, abnormal development of the quality of egotism unsupported by knowledge among the early investigators of the Wisdom Religion. Second, great increase in the number of imitators of the phenomena produced by true Initiates, and the natural reaction which followed the exposure of fraudulent methods of producing phenomena. Third, false claims to personal guidance of the Masters by the self-deceived or ambitious; fourth, unfaithfulness to vows of discipleship, and consequent contempt for such weakness in the minds of those who had previously considered such solemnly pledged disciples as examples for others to follow; fifth, false teaching along the line of sex; last, but by no means least, an army of braggarts who have constantly poured forth accounts of personal contact with the Masters, accounts in which the wisdom and worth of the braggart was duly extolled and the lack of spiritual perception in the case of their followers greatly deplored. The final result in such instances has been the arousing of suspicion and the direction of adverse currents of force against the true disciple of the Masters, which has stultified their efforts to interpret and give forth the valuable teachings of the Wisdom Religion to a world in travail.

What should have been the greatest, most far reaching organized effort for good in the world, by this time, has become a heterogeneous mixture of small cults, each one under the direction of some *pseudo* occultist who is incapable of fulfilling his or her promises to followers. Only here and there among these groups may be found a genuine chela of the Masters who is endeavoring to leaven the lump of fraudulent or unwise teaching presented to their number. Of all the enemies by which these chelas are beset there are none capable of inflicting so much injury to the cause of occultism as the before mentioned braggarts, who by their claims of superior development and of the constant supervision of their "personal Master" arouse strong feelings of envy or of discouragement on account of the seeming difference between the claimant and his whilom student who finally sinks into a state of despair, or of disgust at everything bearing the name of occultism. Such an one is unable to recover from the shock to his inner nature throughout his whole life. The evident ignorance of the causes back of the desertion of their erstwhile followers is the most hopeless feature of the failure of such self-deceived braggarts.

There are false prophets, deceivers and liars in every religious movement, but there are not always the opportunities for braggadocio in those other than there are in a body of students of occultism.

Eventually the truth will prevail in the case of the first mentioned

movements and the deceived one will be rehabilitated in his own estimation, but in the case of the utterly disheartened and discouraged student of occultism it is difficult for him to recover his former state of security, for the claims of the braggart will present themselves repeatedly to his mentality, and he knows just enough of some of the facts of psychic development to understand that such claims might possibly be justified in the case of the braggart, while at the same time his Higher Self is trying to convince him of the worthlessness of those claims, consequently there is a continuous state of confusion in his mind and he never feels sure of either side of the argument.

But for the fact that there are the few who have remained faithful to the teachings of the Masters who gave the truths of the Wisdom Religion to the Western world, those Masters might well despair. But while there has been the failure I have mentioned, in many instances, and despite the injury inflicted on numerous groups of people by the ignorant and selfish, the force of the main tenets of the Wisdom Religion—Karma, Reincarnation, and the Seven Principles of life—has permeated the thought currents of the world, as is evidenced in changes which have occurred in science, art, literature and religion; and it is because of that fact that there will be sufficient antagonism opposed to the present day revival of orthodox philosophy to prevent its reaching the same low level of cruelty, inhumanity and pure diabolism which a similar wave reached in the 17th century when the notable Blue Laws enforced the burning of suspected witches, the jailing of the Sabbath breaker and the inhuman treatment of women accused of breaking the Seventh Commandment, as well as countless other crimes against humanity; and if only so much good has been accomplished the work of the Initiates of the White Lodge has not failed, in the true sense of the word failure.

The return of the spokes of the cosmic wheel to a similar point of the world spiral is accountable for the present antagonistic wave against materialism and occultism. The course the wave is taking was to be expected. It will do its appointed work and make way for the return wave of the Wisdom Religion. Nevertheless the world has sustained a great temporary loss by the failure of so many students of occultism to rise to the heights presented to them, and their failure has made it so much more difficult for the faithful to accomplish the task given them to perform.

Received Sept. 14th, from K. H.

COMMENTS BY B. S.

It should be enough and more than enough for the self styled occultist to catch a single glimpse of the ray of the Sun of awakening which is pouring the Light of spiritual revival over the world, to make him take to the woods or hide his head in a coal bin, if he cannot be aroused to a sense of his duty. Especially is this true if it has even dawned on his consciousness that the soul hunger of the masses of humanity is being temporarily satisfied by means of blasphemy, irreverence and gutter slang, given out in chunks with a few old-time revival platitudes, and delivered in the presence of or by hundreds of ministers of the Gospel who are hypnotized by the personal magnetism of the speakers into believing they are listening to the very voice of God, and enjoying the vituperation and abuse themselves because each one believes it is directed at some other one of their own profession, and could not possibly be directed at themselves. They are not asking, "Is it I, Lord?" They are simply urging God on to see that the other fellow receives his due. What a picture these self-styled occultists must present to the Masters they claim to serve when they can sit back at their ease and do nothing themselves or even help those who are willing to work to counteract the evil that is being done, or take advantage of the outpouring of spiritual power in the greatest of all the cycles of the past trillions of years. Where are the men and women who dare to stand up and face the blasphemers in their amphitheaters filled with the poor ignorant masses of humanity, and say, "You have something more to do for these people than to give them a crumb or two of spiritual truth which will only leave them all the more hungry and miserable when the tide of emotionalism has sunk to the bed of the stream and there is naught to satisfy their hunger on the muddy banks.

The student of occultism who has taken advantage of the wonderful outpouring of truth in the last quarter of a century ought to be able to interpret the symbolism of the Bible mysticism and give such interpretations to the thousands who are brought to some realization of their own shortcomings and who are therefore in a condition of mind which would make them receptive to the vast underlying truths of the immaculate conception, salvation by faith, the Last Supper, the miracles of Jesus, etc., doubt of which furnishes material for years of unbelief and despair, after the first effects of the emotional wave which has awakened them to neces-

sity for change in former methods of life, has died down, and which rightly interpreted furnish rational natural solutions of the mysteries, and give a real foundation for belief.

THEOGENESIS.

Commentaries on the Nine New Stanzas of Dzryan, given by the Master Morya to the Temple of the People for the New Humanity.

STANZA VI. SLOKA III (Continued).

"They cried to the images made by their own hands and to the stars and to the invisible ones, 'Show us the mysteries of our Fathers. We are blind and dumb before our enemies. We grope in the darkness for the light which lit the fire that now burns so low within us'."

As is always the case with savage races and very often with less ignorant races, it would seem that Idolatry soon developed as a result of association with some of the lower forms of Elemental life. The images made by them may easily have been of the mammoth monoliths, totem poles, pillars, etc., etc., more recently discovered in Central America, Africa, Australia and other thinly inhabited portions of the world, as well as those well known to the world at large, especially in Egypt. There is one curious fact in connection with such images which is of special interest to students of Occultism, namely, the fact that, sub-consciously, the earlier races must have realized the deep truth of Symbolism as a language, for these languages all bore symbols of the same deep Spiritual verities that are even now represented by the Symbolic figures in modern churches, and also of those symbols given in finer forms of substance on more interior planes, sometimes in geometrical figures, colors or tones and which, altogether, form the Mystery Language. It is interesting to note that with the first dawns of spirituality the mentality of man seizes the idea of expressing itself in symbol as do the more highly developed individuals of later ages in the line of sculpture, painting and music. The finer the mentality, the more beautiful become the forms expressed. Everything in nature is a symbol of some spiritual verity, consequently the true nature lover is very apt to have an intuitive grasp of great spiritual principles and endeavors to express them as best he may.

Naturally those early races would have cried to the images made by them. It would not have occurred to them to appeal to an abstraction. The images represented the highest ideals they were capable of conceiving, even higher than the sun and stars, which they also worshipped, and which were visible realities to them, being on the same plane of life as were their own physical bodies, consequently were less mysterious than the thought images which appealed to their dawning spiritual consciousness.

The "invisible ones" to whom they appealed were some of the higher orders of Elementals such as are the fiery hosts, for some of the higher orders as well as the lower orders of life were perfectly visible to the individuals of the third and fourth races until after the fall of the last sub-races of the fourth race into grievous forms of black magic which resulted in the destruction of all but a bare remnant of the race whose units had awakened to a knowledge of their great loss, *i. e.*, the light of spiritual knowledge, without which they were utterly incapable of dealing with the conditions in which they found themselves.

B. S.

CHILDREN'S DEPARTMENT

Temple Builders—No. 148

ONE CHRISTMAS DAY.

Can it be true, my Mother, that the Christ hath come today?
As Father said this morn before the Altar high? Remember,
Mother,

How he cried in accents loud, Rejoice: my people, and be glad,
For Christ the well beloved son hath come to us today.

But tell me, Mother, how can Christ come back again to Earth,
When nowhere is there aught but warring hosts, and death,
And trust betrayed, and homes made desolate, and children pray
to God

To keep all other children back in Heaven, that no more come to
birth.

To suffer as do we, while Fatherless we roam, through streets,
Now wrecked, which only yesterday were all alive and gay;
But where is only ruin now, and sights which fright the eye,
Of stark dead forms, uncovered, coffinless, a very demon's feasts.

My Father said this morn, that Christ in love had come, to save
His people from their sins; but now at even-tide there is no place
For him to lay his head, or stay his steps the while he offers grace
To stricken souls whose eyes seek here and there a grave.

The bayonet and gun, the sword and gas, have done their deadly
work,

And we are now cast out, as those prescribed of old, were cast
From haunts of men, to seek a shelter 'neath a broken wall or in
a trench,

Deserted, cold and dank, and where the deepest shadows lurk,

There seems no place for Christ on all the blood drenched earth,
He cannot come into our home as He was wont to come,
We cannot hang our stockings up beside a cheery hearth—
On Christmas Eve, again, for we have neither home nor hearth.

Hush: Hush: my Child. No need hath Christ, the Lord, for earthly
home or hearth.

A broken heart will always yield Him place, and many are the broken
hearts within this land of dearth—

On which the ruthless hand of man hath lain despite all right.

The Christ must suffer with, as well, as for, the stricken ones of
earth.

So just be still my child, and sleep, for He will watch until the
morning light.

B. S.

The Temple Artisan

Published by The Temple on first of each month.

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Address all communications to THE TEMPLE ARTISAN, Halcyon, Calif.

EDITORIAL MIRROR.

Jerusalem again under Christian rule!



It is no mere accident that such a momentous event has come to pass at this time.



It means that the old karma, the old sin, has been expiated on the threshold of the New Great Cycle—the New Dispensation.



A Great Light came to Jerusalem 2000 years ago, and was rejected. That rejection made "Peace on earth, good will to man" impossible for that cycle. Hence the great wars that has marked the progress of the Christian era. Had that Great Light—the Christ—been accepted the history of the world would have been vastly different. Universal Peace would have quickly obtained 2000 years ago. Heaven would have soon rested on earth.



The karmic results of that rejection has culminated in these days in the Great Universal War now raging. But the wresting of the historic city from the Turk is a sign that a New Cycle is opening, that the old is passing quickly. The Turk could not lose Jerusalem until the hand of Karma was removed.



However, it has come, and after the deluge of acid and blood, another Great Light will appear for the healing of the nations. Its rosy beams of hope for humanity is already discernible to many standing on the hills. Those rays are the herald of the One to Come—the Great Unifier.



But humanity must attain true humility before it can bathe in the radiance of the New Day. In no other way can the Christ within humanity come to light. *It is always born in a manger.*

Humanity must get back to the manger to find the Christ, led by the Three Wise men, the Triune aspect of the Higher Self. All falsities, artificialities, everything not based on the eternal verities, on the great moral foundation of the universe will be swept aside like chaff in this *Judgment Day of the world*.



Do we not now see humanity *naked* so to speak, the nations unmasked, all that made decadence thrown into the lime light of Truth itself. Vice, whiskey, waste, weakness, of every kind revealed as frightful factors that has held back the progress of humanity. The Light of the Triple Star shineth into the world darkness and it will shine increasingly bright, as the days pass.

W. H. D.

TEMPLE ACTIVITIES AND NOTICES.

Owing to demand for same, copies of *Occultism for Beginners*, have been bound in cloth with paper jacket. Price for cloth bound copy is 50 cents; paper 25 cents, post paid. Order from Halcyon Book Concern, Halcyon, Cal.

In New York City, both the cloth bound and paper edition may be obtained from Brentano's Book Store.

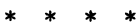


The Publicity Department wishes to express its appreciation to those Temple members who have so courteously sent return offerings for the two Christmas cards mailed them. We hope to hear from every member, and so start the New Year with a propaganda that will include each and every one of us in its cyclic sweep.

SARAH A. MERRELL BRIGGS, General Secretary.



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* * * *

If your ARTISANS are delayed do not assume that they are lost. In common with many other periodicals, the ARTISAN is subjected to detention, owing to the present need for rapid transit of soldiers, and actual necessities by the government.

This seems like another opportunity for the cultivation of Patience.

* * * *

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Temple Correspondence Course

By MASTER H.

"THOUGHT": This Course reveals the creative power of thought and correlates its birth in form on the mental plane with later events on the physical plane.

"SEX": The Law of Duality is the basic Law of the universe. Study it.

"SOUND": Sound and Color, occultly, are interchangeable terms and also are creative.

"METAPHYSICS": Soul Memory, Fire Elementals, The Law of Rhythm, etc.

"CHELASHIP": The Way of Attainment.

The above lessons are offered at cost, viz., 18 cents each.

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Without a clear understanding of the Laws of Solidarity, Cause and Effect, Seven Principles, etc., the student will be unable to understand the Teachings given by the Masters.

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By FRANKLIN F. WOLFF

Every form in the created universe has its geometrical base and is the symbol of an inner power. Every student needs this geometrical knowledge.

These two courses are offered at twenty-five cents for each lesson.

There are six lessons in every course outlined.

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Write for lists. We have many new books and all the reliable old ones. Rental, ten cents for two weeks; deposit required of \$1.50 and returned upon request. Send us those new books you have read; many seek the opportunity to read them through the Library, and the Library needs them. Address: General Secretary, Temple of The People, Halcyon, California.

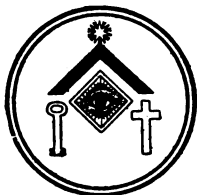
The Temple Artisan

Vol. XVIII.

JANUARY, 1918

No. 8

Behold, I give



unto thee a key.

WHO IS MY BROTHER?

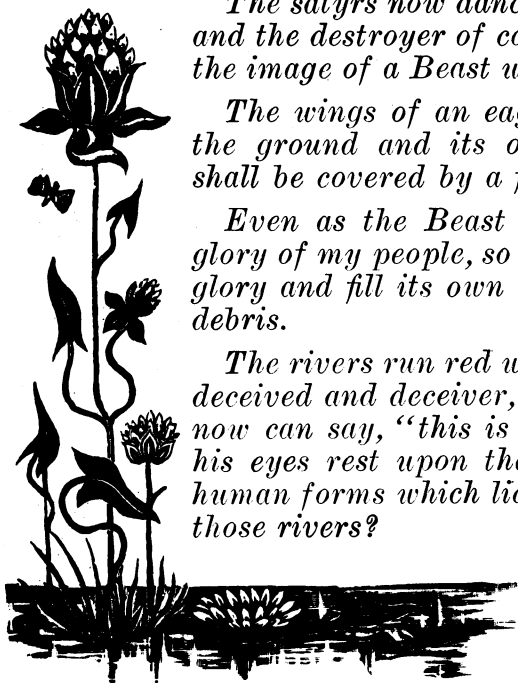
*Lo, the day is nigh when the mountains will shake
and will be broken asunder to let my people through,
that they may break down the strongholds of those who
have covered the Holy Name with derision.*

*The satyrs now dance in the holy places
and the destroyer of conscience has set up
the image of a Beast upon the Altar.*

*The wings of an eagle shall lie low on
the ground and its once far-seeing eye
shall be covered by a film.*

*Even as the Beast has cast down the
glory of my people, so will I cast down its
glory and fill its own thoroughfares with
debris.*

*The rivers run red with the blood of the
deceived and deceiver, and who is he that
now can say, "this is my brother" when
his eyes rest upon the fragments of the
human forms which lie upon the banks of
those rivers?*



FROM THE MOUNTAIN TOP.

HELIOS.*

"A shade shalt thou cast upon My face," said Helios (Regent of the Sun), to the Regent of the Earth, "that thy disobedient willful sons may know that thou hast power to take away all that thou hast given unto them.

"Thou shalt come before My face, and thou and I confer together for the good of all mankind.

"Affrighted, shall thy people run, seeking light where there is none. Abased before me shall they sink upon their knees in pleading for the wisdom now despised by them. They have failed to give thee honor, and have flouted me in egotistic pride. Lo! I will bring them unto travail sore when comes that day. Their kings and princes will I bring to naught. Their armies, formed to crush each other, will I fling upon their terror-stricken faces. For I, the giver of their lives, no longer will maintain those lives which now defy their very God,—the God who giveth light to me, that I in turn may shine upon thy face."

*The above is evidently a prophecy of some special eclipse of the sun, and the subsequent effects.—*B. S.*

 TEMPLE TEACHINGS.

SELF-DESTRUCTION.

TEMPLE TEACHINGS. OPEN SERIES. NO. CXXXV.

The man who chooses from a statement of facts, or the expressed opinions of another man only those features of the same which will minister to his own vanity or otherwise favorably increase his personal opinion of himself, and rejects in toto those which are to his discredit, will inevitably fail of success in all of the great purposes of life. Even the harshest honest critic can scarcely fail to estimate more fairly the motives and effects of a man's act than can the man himself.

Exactly as the reliable art critic must stand away from the picture, the musical instrument, the voice, the piece of sculpture, in order to form a fair estimate of the value of the work of the artist, so the honest critic of his own acts or those of another human being must stand away from the point of action. He cannot come too close in sympathy or affection for others without becoming more or less identified with the personal opinions of those others. His estimate

of the motives and effects of an act indulged in by those others, whatever its nature, will be more or less modified. Distance is essential to impartial judgment; so the man who would conquer his own limitations and win a victory over inhibiting conditions must be temperate minded enough to weigh carefully the expressed opinions of others regarding his acts, however invidious those opinions may appear to be.

How can any man protect himself from the wiles of the female who reduces herself to a seeming nonentity in his company, pouts and weeps over the cruelty of other men and women, while her tongue carries the sting of a viper when out of his presence, if he has over-valued his own power of discrimination and so cannot accept the estimate other men place on the character of the woman?

How can a woman protect herself from the vile machinations of the man who, to gain his own ends, pretends to credit her with all the virtues, graces and attributes of a goddess, if she has allowed herself to be convinced that she possesses all those attributes and is therefore a sorely misunderstood martyr to the false opinions of others, when in fact those others may be endeavoring to protect her by their honest criticism on her weakness and gullibility?

How can a nation protect itself if its people will not heed the warning, given by a friendly power in relation to the approach of a dangerous enemy: and refuse to do so for the reason that in their self sufficiency they cannot conceive of the necessity for armament and defensive maneuvers?


There are all degrees of self-deception between the extremes I have mentioned, and some one of these degrees fit every man and woman in the world. The closer one clings to his own individual degree of self-deception, however slight it may be, the surer will it lead him into pitfalls from which it may take him many incarnations to extricate himself. The more conceited, the vainer the possession of the particular aspect of self-deception he has cultivated, the more persistently and emphatically will he deny the existence of such weakness in his character.

You may say, "if that be true, how then is one to become enlightened? how overcome such a limiting defect?" It will not be an easy task. It has been built up into a monstrosity by the "little things," the minutiae of over appreciation, through many lives, and, as is the case with other personal defects, it must be torn down and removed by steady, persistent effort. It is the most subtle, the deepest seated characteristic of human nature, and the

heart will bleed when it is removed. But if it is the greatest hindrance to all power and development, the soul, the observer of all the fluctuating phenomena of life, should be ready and willing to bear the testing force.

So, however deeply it may sink into the consciousness, whatever the hurt to pride, self-esteem or reputation, take the blow straight between the eyes, whether it comes from friend or enemy, if it be in the form of a personal criticism, and set yourself to find out what it is in you that has been hurt, and to what extent you deserve the criticism.

You will never convince your friend that he has been unjust, by argument, or your enemy that he has been wrong, by a return blow. There will be but one way to do either, that is, to rid your aura of the rubbish, whatever degree of that rubbish you may have fostered, and so become in fact the conqueror over the elementary force which now rules mankind, instead of its protector as you now are.

H—

THEOGENESIS.

Stanza VI. (Continued)

3rd Sloka

"We know that light burns clear and bright in hidden places, but ever as we draw near it recedes from us. The darkness increases by contrast when we have lost the faint gleam of that light. Rather would we die than suffer always from the growing pain of unrequited longing for that light."

COMMENTARY.

During the great struggle which took place between the Devas who had incarnated in the fourth race and the lower desires of "the bodies created for them," that is, between the incarnating higher egos and the animal egos, there was set up the present continuous struggle for supremacy between spirit and matter, between God and man. The Light,—the higher mind, was temporarily withdrawn or clouded and remains so clouded in the great masses of mankind even to the present day.

It is not difficult for one to imagine what caused this struggle when the low degree of intelligence possessed by men of that particular era is taken into consideration. With the incarnation of

the Sons of Mind, the higher intelligence, there commenced the fight between the "lusts of the flesh" and the higher principle which forbade the continuation of such sensual gratification as had hitherto been indulged in. That fight is by no means ended, and the difficulty humanity now experiences in reaching behind or above the lower mentality to the light of true spiritual perception is primarily due to the same original cause, *i. e.*, the refusal of the Devas to incarnate in the third root race, although secondarily due to a repetition of like sexual evil in the people of some of the sub-races of the fourth root race.

This refusal of the Devas was the cause of "original sin" as symbolized in the story of the fall of man. Figuratively speaking, Adam and Eve, two early races, were driven from Eden as a result of the refusal of the Sons of Wisdom or Mind, typified by the serpent, to incarnate and teach those races what would be the results of the sexual sins they were committing. It might be said that the first cause of original sin was the cohabitation between man and the anthropoids; but on the other hand, if it be admitted, as the Temple teachings maintain, that the first races were mindless so far as the possession of higher mentality or soul was concerned, there could have been no responsibility and therefore no sexual sin in the common acceptance of the word *sin*; but after the incarnation of the Sons of Wisdom man became responsible for his acts.

We have only to consider the difficulty we often have in seizing upon some obscure point when striving to clear up a mystery, a point which appears to become even more obscure the greater the effort to put forth to grasp it, to gain some idea of what must have been the result of similar efforts put forth by the early sub-races of the present root race, to gain full control of the mental and spiritual attributes which they dimly felt were attainable, although temporarily hidden. The idea of release by death must have exerted the same fascination on the minds of the units of those races that it does on certain minds of the present time, when discouragement or inhibition preys too heavily upon them.

Again we must refer to the missing stanzas and slokas previously mentioned, for there appears to be quite a long gap between those passages in the fifth and sixth stanzas which refer more particularly to the early sub-races of the present root race. Aside from the first sloka of the seventh stanza, (the sloka with commentary which will follow this) there is very little given out concerning the sub-race which preceded the present one. The date given therein appears to apply more particularly to a minor cycle or intermediate period between the fifth and sixth cycles of the present round, a period which closed about the year 1898.

B. S.

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EDITORIAL MIRROR.

In the opinion of some students of science and prophecy, when the British Army marched through the gates of Jerusalem on December 11, 1917 *Israel was restored*, and with that event, prophecy, prayer, story and song of centuries past were fulfilled.

✽

For such students maintain that through the study of the roots of language, and of symbols, as well as researches, archaeological and otherwise, evidence is found that the present inhabitants of England, Ireland, Scotland and Wales are the lineal descendants of the lost Ten Tribes of Israel.

✽

According to the account in *Jeremiah 18:9-10-11*, the King of Assyria carried away Israel captive into Assyria, which event occurred in the year 721 B. C. To this add 1917 and we have the duration of the exile of Israel, namely, 2638 years to the present time.

✽

The Jews, that is, the tribes of Judah, Benjamin and Levi, according to Professor Edgar L. Larkin, were really Judeans, that is, the inhabitants of the land of Judah, and were not the *original birthright tribes*. These three tribes were carried captive to Babylon, and returned after seventy years, but they did not bring back the Ark of the Covenant, as they did not have it. The Ten Tribes of Israel, however, had it, kept it in Babylon, and they vanished from history.

✽

Evidence exists to show the pathways, routes and journeyings of Israel from Medea and Persia were through Caucasus, Russia and Europe to England, Scotland, Ireland and Wales. The seal of England to this day displays the Lion of Israel, the Unicorn and David's Harp, all symbols of Israel.

The Stone in the base of the Coronation chair of England is said to be the stone whereon the patriarch Jacob laid his head on the plains of Luz referred to in Genesis. "This stone was conveyed into Ireland by way of Spain about 700 years B. C. From thence it was taken into Scotland by King Fergus about 370 years later." From Medea to North Scotland the names of places given by Israel have been found in early languages, so a continuous trace of the long journey is now discovered.



However all of this may be regarded, it is certain that the restoration of Jerusalem to the Christian world is a *momentous event* that has its basis in karmic lines that touch the very spiritual and moral foundation of our civilization, and from that fact this Restoration must symbolize a strong upward trend in the political, economic, as well as spiritual life of humanity.

W. H. D.

CHILDREN'S DEPARTMENT

Temple Builders—No. 149

A PLAY—THE SPIRIT OF MUSIC.

PART 2.

H. Boasting. Well that—

Concord. Oh, Discord! You should let me help. You are getting us into a terrible state. There must be some sweetness in music. I belong to Harmony's family, too, and I bring peace and love. Listen!

(Concord plays.)

Discord. No! No! No! I say Discord! Discord! Discord!

(Discord bangs the keys each time he exclaims Discord.)

M. Well, Harmony, your family can't agree among yourselves, so you can't prove anything. I will call my family. They will not make so much noise, but they will prove we are most important in music.

Counterpoint. Come, prove to these peoples that we are most important in the music world.

(Counterpoint comes walking in very dignifiedly and says:)

C. That has been determined for many years. I am the oldest form of Harmony. I take precedence to all others. Through me

Harmony came into being. Surely none can deny that. Listen; you can hear for yourselves. (*While he talks he goes toward piano and plays.*)

(*While C. plays, Awkward Leaps comes leaping in and plays awkward skips on the piano, interrupting and annoying C. M. comes forward, saying:*)

M. Why, Awkward Leaps, how did you get in here? C., send him right out. He does not belong here.

(*C. walks dignifiedly around after A. L. and finally chases him out of room, but he comes sneaking back and hides in corner. C. plays again, finishing and rising, makes a dignified gesture to all as if to call forth approval.*)

M. All C. says is true. The matter is now settled. I am sure you will all agree.

All. No, no, no! It is not settled!

H. No! One of my children was forgotten. Intersonance, here, I need you! Oh! here she comes. Maybe you will not recognize her by name. She is mostly known as Dissonance or Consonance, but Intersonance is her true name. She understands the relationships between tones, separates them when they will not agree, and binds them together when they are ready to unite.

I. Yes, I understand the trouble here! Your lower natures are in a tangle. Get out of your limited lower lives, and let the Higher Music Form come in. Separate yourselves from this strife. Follow the individual path of Dissonance until you learn your own separate lessons.

(*While she says this, all separate.*)

I. Learn to release yourselves from strife, but remember, you cannot follow far the Path of Dissonance alone. If you do, strife will always enter in. After your individual lesson is learned you must seek the upward path of life. Through Consonance, my Higher Self, you must return to unity. Form must be called upon if you would find Truth and learn the laws of music. Shall we call Form now?

All. Yes, yes! Call Form for us!

(*All draw together closer.*)

H. I will call Form.

(*Harmony plays.*)

I. Here's Form now.

F. Children of Mine—Tones of Life, I come to tell you that

unless you follow Form or Law you cannot manifest at all. Each of you has a tone of your own to sound, but none are of use without all the others. You must learn to sound that tone in service to others before you can find your own place.

(*All bow to Form.*)

F. I bid you call the Spirits of Creation and Interpretation, my Teachers, the Masters from whom all true music springs—the Masters of Wisdom and Illumination. If you truly *desire* them, they will come, but they will never come unless you do.

All. We do, we do, we truly do!

F. & I. Melody, call them forth.

(*Enter S. of C. and S. of I., Interpretation singing.*)

(To be continued.)

TEMPLE NOTICES AND ACTIVITIES.

Owing to demand for same, copies of *Occultism for Beginners*, have been bound in cloth with paper jacket. Price for cloth bound copy is 50 cents; paper, 25 cents, post paid. Order from Halcyon Book Concern, Halcyon, Cal.

In New York City, both the cloth bound and paper edition may be obtained from Brentano's Book Store.

* * * *

The Centre had a pleasant visit from Miss Maude Wilson of Palo Alto during the past month.

* * * *

Mrs. F. G. Currier returned to Fall River recently. This Temple sister has been at the Centre since Convention in August and while here has helped push the work along in many kindly ways.

* * * *

The Temple folks are always glad to see Mrs. L. M. F. Harbison and son "Jackie," who have been at the Centre for several weeks' visit.

* * * *

Mrs. Louis Awerdick spent some days in Los Angeles recently on business duties and reports, contacting several Templars while in the City of Angels.

Miss Evelyn Earle has been away from the Centre for several weeks visiting at Santa Barbara and at Los Angeles.

* * * *

During the past month several interesting talks were given at the Centre by Miss Florence MacFarland on the Woman Suffrage movement in England prior to the outbreak of the war. Miss MacFarland was an active participant in the Woman's work in London at that time.

* * * *

WANTED—A Temple member stenographer and typist to take a place on the staff of workers at the Temple Centre. This need is vital as the Heads of the Temple work are unable to write and answer letters to members to the extent that should be done on account of lacking stenographic help. Any member who can qualify for this position and who desires to be associated at Headquarters should write the Centre.

* * * *

All Temple members and other readers of THE ARTISAN should PROMPTLY NOTIFY the Temple Scribe of any changes of address. Send such notice on postal card or otherwise direct to the Scribe.

* * * *

Temple Builders' Lessons, attractively bound and arranged in series as "Nature," "Life Stories," "Temple Teachings Simplified," etc.; also songs and stories neatly illumined, are now on sale by Temple Builders. Twenty-five cents for lessons; \$1.50 for songs and lessons.

* * * *

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. Dower, Treasurer.

The Temple Artisan

Vol. XVIII.

FEBRUARY, 1918

No. 9

Behold, I give



unto thee a key.

THE GIFT OF GOD.

*The hand outstretched in service pure to one in need,
whether it be to friend or foe is ever the strong right
hand of God.*

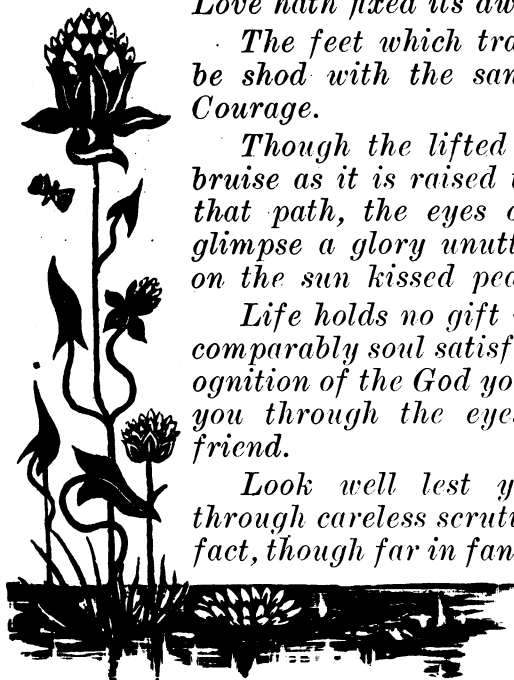
*The heart which responds in gratitude to that out-
stretched hand opens the path to the heights whereon
Love hath fixed its dwelling.*

*The feet which travel that path must
be shod with the sandals of Faith and
Courage.*

*Though the lifted foot show cut and
bruise as it is raised to win each step of
that path, the eyes of the climber will
glimpse a glory unutterable as they rest
on the sun kissed peaks in the distance.*

*Life holds no gift more rare, more in-
comparably soul satisfying than is the rec-
ognition of the God you love as it comes to
you through the eyes of a new found
friend.*

*Look well lest you miss that gift
through careless scrutiny of one nearby in
fact, though far in fancy.*



FROM THE MOUNTAIN TOP.

THE CRY OF JERUSALEM.

Come back to me, my children, come! My Lord, Jehova. Sire to you,—He who did cast you out to wander ages amidst a people of an alien race, now calls to you. God and Father both is He to you who bear His image as you bear my own. I, your Mother, brought you into form and fed you from my breast—my treasure house—with corn and wine and oil, and gave you all the cattle of a thousand hills; but He did give you life itself and knowledge of the Law, the while He only asked of you obedience to His will, and that you build a Temple that your sons forevermore might kneel in worship of His mighty power,—might bow their heads in peace before the shrine which held the Ark, the holy of the holiest of all created things.

But overmuch He gave to you, and I, His spouse, gave too of all the store bestowed by Him on me. Together, He and I gave power and means to build the sacred place, Jerusalem, the Golden City of our dreams. Whil'st you, forgetful of His love and law, did sin as ever hath the outcast sinned who flouted God, and worshipped at the shrine of Baal. Like as was Ishmael driven forth, Jehova drove you from the haunts of men,—yet gave His sacred word that after ages long had passed you might return. The hour has struck, and I your Mother, sore bereft, now cry to you to come from every nation, clime and place wherein your feet now stray. to come and build anew the Holy Place where you were sired and mothered, grew to man's estate, then strove to snatch the reins of power from out your Father's hands, to give them unto Baal.

Sore and long indeed has been your punishment; but now are you forgiven and bidden hence to take your place once more among the nations of the earth. Once again the Ark, the holy covenant 'twixt God and man, shall rest upon the Altar high, your Father's name be honored as of yore; while I will draw the sun from heaven to smile upon my face and fill my breast most plenteously with food.

Come back to me, my children, come! Jerusalem, the sacred hills, the mountain streams all cry—come back!

“HIS LINE HATH GONE OUT.”

TEMPLE TEACHINGS. OPEN SERIES. NO. CXXXVI.

Only by means of the “line of God,” the straight, true line, can

be constructed the outline of a perfect form and make that form permanent.

Every physical form or material object was originally built on the perfect pattern form existing on etheric planes. To whatever degree man has cultivated the attributes of God within himself, to that degree can he reconstruct any corresponding line that has been broken down or distorted in the outline of a physical body or an organ of a physical body, and unless such lines can be reconstructed on the perfect lines of the pattern form, it matters not what appearances or sensation may promise, a diseased organ or body cannot be perfectly and permanently made whole. The fact that mathematical and geometrical laws could be applicable in any sense to the healing of a diseased organ would not occur to the average man, yet an Initiate of the White Lodge would apply those laws, to whatever degree was necessary, in the healing of a diseased organ, providing karmic law permitted him to undertake such healing at all.

The perfect pattern, the first reflection of a form, is indestructible. It is this form of which we find a record in Genesis. God made man in His own image. It is the outline of the body of the soul. But the second reflection of that form existing on one of the lower mental planes is subject to change, and as the physical body is a more dense reflection of the mental pattern, the lines, curves and angles of the physical form must follow the lines, curves and angles of the mental pattern.

As only a Master could intelligently visualize the outlines of the perfect pattern and also perceive similar outlines of the mental pattern, only such an one could be absolutely sure of the position and condition of the broken down or distorted portion of an outline, and so feel assured he was not working further injury to the organ in attempting the reconstruction of that portion of the outline.

Even as the White Magician would have the power to reconstruct such lines, so the Black Magician would have not only the power to build, but would more often use that power to temporarily break down or distort those lines, thus making conditions which would make possible the development of disease germs within the physical organ which corresponded to and which was in fact the basic material form of that organ. But as all evil is impermanent and illusionary, he would not have power to render such conditions permanent. There must inevitably come a time in one incarnation or another when the true pattern would reflect a perfect pattern again


on the mental plane. The effects of the evil would have been counteracted.

The power to change or distort what were once perfect lines exists to a less degree in every human ego, but without deliberate intent and power of will such changes are very fluctuating, and especially in so far as their effect on others is concerned; but they may last indefinitely or during the life-cycle of the personality, if destructive thought forces are turned in such a direction to any great degree.

You have all doubtless met many persons who had what is commonly termed "a true eye," that is, persons who had the power of perfectly visioning or marking a straight line, or of estimating the degree of curve or angle of any visible form at a casual glance. Without knowing it such persons may have something more than "a true eye." Metaphysically speaking, they possess the "measuring rod of God." That rod is one aspect of the attribute of truth. God cannot be false in any respect, and the nearer man approaches Godliness, that is, develops the attributes of God, the truer he will be in all respects. However, a man may be true to some one ideal or principle and false to another. He may have developed perfect vision, physical and mental and even spiritual vision, and therefore be able to perceive the true intuitively, whether it be a perfectly proportioned geometrical figure or a true concept of a mental problem, and still be utterly false in all the common relations of life. Therefore he would have developed only one aspect of the attribute of truth.

Every aspect of the attribute of truth is developed in the God-man, the Master of high degree. Therefore, the "measuring rod of God" is his to use at will. He knows that every line, curve or angle of the various organs and divisions of the human body is built by exact measurements, and he knows the units of such measurements. If a certain part of the outline of an organ is displaced or distorted, he would know exactly the number of units of bone or tissue substance he must change to bring that part of the outline back to its original state of perfection. And it is right here that a miracle may occur, so far as a miracle is possible, for no possible exterior means could change that outline back exactly to its original form. The Initiate must unite the constituent elements of those units, must actually create the substance he uses to reform or replace the broken outline and must do this on the plane of the second reflection and therefore by means of Kryashakti and mental power.

If an extraneous object enters an organ of a physical body through all the layers of cuticle and embeds itself in the flesh, the outline is indented or changed, however minute the wound thus made may be. Nothing in the line of surgery or other extraneous means can render that outline exactly perfect again. Wherever the cuticle is scarified the outline is broken or distorted, and a similar outline in the mental or astral body bears the same semblance. If the latter can be changed back to the original perfect outline the corresponding physical outline will regain its former appearance. Consequently, it is on that mental or astral counterpart that the said Master must perform his operation if a diseased organ is to be perfectly healed without leaving any exterior sign of the process. The ability to perform such a seeming miracle is due first to his development of the power of Will, secondarily to his knowledge of the constituents of the substance we are agreed to call mind stuff, and thirdly to his knowledge of higher mathematics and geometry, and this gives one a clue to the Master's insistence on the importance of these sciences.

H—

THEOGENESIS.

Sixth Stanza, Fourth Sloka.

"Then awoke compassion in the heart of the Mighty One, He who rides the white horse in majesty and power, and He answered them saying, 'I will send forth my Son. He shall be clothed with fire and be as a torch to light the fires in your hearts. From the fires so lit will the true light shine upon you.'"

COMMENTARY.

The substance of the foregoing words was evidently given to the "remnant which remained" after the last great world calamity had taken place and was given as a promise to the human Egos who were to reincarnate in the next sub-race, the race which is even now preparing to overlap the next sub-race,—the first of the six minor races of the sixth race. We are told that some of the progenitors of this sixth sub-race of the fifth root race are now in existence on the earth. Consequently, we may take the words of this promise as though given to us, for we—the people of this generation—are those reincarnated souls and bodies.

Primarily and symbolically the Mighty One, the Son, and the

White Horse correspond to the Father, Son, and Holy Spirit, or consciousness, substance, and force, according to the individual interpretation of the first trinity. Secondarily and as applied to the manifested universe, and especially to our solar system, the same words apply to the ruling spirit of our sun, the objective sun, and the electric-magnetic energy, or vehicle of the pranic or life force,—“the White Horse.” It is by means of the sun’s rays that this vital electric force is collected and distributed to all the living substance belonging to our solar system.

It must be remembered that there is no definite closing of a sub-race. One sub-race overlaps another. It is only at the end of a great root race that humanity disappears entirely from the earth. During the periods of overlapping vast numbers of the members of different races disappear from the earth by means of wars, convulsions of nature, tidal waves, or diseases. Only remnants of different races are left. These are intermediate or transition periods, of which the present period is an example.

The great ages, Manvantaras, rounds, and cycles and the root races, sub-races, tribal and family races of a great Manvantara become inextricably mixed in the minds of those students who are not versed in the Secret Doctrine, for the reason that they have been so carelessly used by earlier students of Occultism. The overlapping of races is also confusing if the student does not bear in mind that it is the remainder of the last tribal and family races who remain in incarnation during the intermediate periods between definite cycles of Time and who are the progenitors of a new race.

According to the teachings of the Masters, many men now going out of life on battle-fields will be back in incarnation in the next minor cycle. It is said that those souls who go out of life very quickly and with an intense thirst for life and with strong desires and passions still ungratified, as is usually the case with men who die in battle, will seek new embodiments as soon as the astral body is fully released from its enveloping flesh, and that it is very seldom that the Devachanic life appeals to the soul under these circumstances.

The sixth and seventh Stanzas are prophetic rather than historical, and the words of the sloka quoted at the commencement of this commentary appear to have been spoken to the people who had survived the last great world catastrophe, and to refer in part to the present cycle.

We are told that a new evolutionary impulse was sent out from

the sun at the commencement of the present cycle, and the history of the nineteenth century, and particularly the last half of that century, leaves little room for doubt of that statement. Figuratively speaking, "the awakening of Compassion in the heart of the Mighty One" would indicate the generation of such an evolutionary impulse. The word *compassion* as it is generally used by advanced occultists has nothing in common with the word *pity* with which it is often confounded.

One naturally thinks of the large sun spots,—the masses which appear on the surface of the sun at different periods when considering the action of spacial electricity. Many astronomers believe these spots influence the lives of people and earthly condition to an appreciable degree. It may well be that they are the first effects of the freeing of such electro-magnetic forces as have been previously mentioned, and even that the latest discovered great sun spot, many millions of miles in extent, may be an evidence of the awakening of the force or fire of Compassion, in fact, the aforementioned new creative or evolutionary impulse sent forth by "the White Horse."

According to the philosophy of occultism, a symbol of any object is simply the effect of a higher or lower rate of vibration of the substance which constitutes the object. A symbol may be the effect of a mental or thought form interiorly, but if such is the case it must already have taken visible, objective form, or be in process of so doing, as all thought forms are said to do. It is taught that in an evolutionary age finer forms of substance, such as thought forms on interior planes, may be brought into corresponding forms of grosser substance on the exterior plane of life by means of vibratory action. Conversely, that grosser substance may be disintegrated and reintegrated into finer forms by means of vibratory action during an involuntary cycle.

B. S.

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EDITORIAL MIRROR.

Shall we have a New World—a New Dispensation based on True Liberty, Equality and Fraternity or will the clock of time in human affairs be set back thousands of years?



That is the momentous question that will be answered as a result of the present titanic world struggle between two diametrically opposite set of ideals—the ideals of Democracy and the ideals of Autocracy.



As far back as we may search history, we find no record of a time when Democracy universally obtained, but those records show that despotism and autocracy ruled as far back as the misty past allows us to look.



The ideal of true Democracy however has gained a strong foothold until the majority of nations accept the Democratic ideal of government of, for and by the people as the only one in accord with the cycle of evolution which humanity has entered.



In other words, Evolutionary Law has decreed that the undemocratic rule of kings, emperors, or the ruling of one man or a small group of men over the affairs of any nation, has passed and that the dawn of the Day of the Rule of the People by themselves has arrived.



And this is the real issue now of the present terrible world war—and unless the world as President Wilson says can be “made safe for Democracy” the pendulum of reaction will swing the world as far back as the days of ancient Rome when organized might was the only recognized Right in the affairs of men and nations.

It is truly said that "*Vox populi est vox Dei*"—the Voice of the people is the voice of God and if the voice of the people is stifled by unrighteous might, then the natural Divine forces of evolution working for humanity is barred for the time being and weary centuries will elapse before the evil be undone.



The limitations in present day democracies is due to the limitations of the people themselves and if there be abuses and corruption the people have it in their power to correct such evils, but they have no redress in an autocratic government over the arbitrary ruling of one man or a clique of men.



Humanity must be allowed to pass through the phase of evolution wherein it rules itself. It can never stand on its mental and soul feet otherwise. Never win its Mastery over limitations and know by experience what it wants and why it wants it in government. From all of this experience and knowledge come wisdom, light and a more universal consciousness of Unity with all life and peoples.



Might is not right, and we believe that the forces of Light and Love, Freedom and Equality, will triumph in this karmic struggle and that the whole world of humanity will be brought nearer to the Masters of Wisdom who guide the evolution of worlds and races.

W. H. D.

CHILDREN'S DEPARTMENT

Temple Builders—No. 150

A PLAY—THE SPIRIT OF MUSIC.

PART 3.

- S. C.—From me the Word goes forth.
 S. I.—Through me it is understood and returns again to God.
 S. C.—In the beginning was the Word.
 S. I.—And the Word was with God.
 S. C.—In Music, in God, in the Word, is Life,
 S. I.—And the life is the light of men,

S. C.—And the light shineth in darkness, in the stagnation of the minds of men,

S. I.—And the mind comprehendeth it not.

S. C.—Music is in the world and the world is being made by Music.

S. I.—And the world knows Music not.

S. C.—Music is coming into its own.

S. I.—And its own is receiving it not.

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

S. I.—And Music shall be made Flesh and dwell among us, and we shall behold its glory, the glory of the soul, the glory of the soul begotten, full of grace and truth.

S. C.—And so shall the Circle of Realization be brought into being

S. I.—And the Spirit of Music come to reign among us.

S. C.—You who would hasten the Coming—will you join with us in definite, unified effort?

S. I.—Will you endeavor to realize the Presence of Music, as a Living Power in your lives?

All—We will, we will, we will!

(Enter Dynamics—whirling symbol: Phrasing—skipping: Timbre—playing: Technique—marching.)

S. I.—Ah! here come the Tone children, the children through whom we can work.

Phrasing, Timbre, Technique, Dynamics—welcome to our midst! We shall depend upon you to carry the Musical Word throughout the world, that the Spirit of Music may reign again. Dynamics play the Song F. F. to waken those that sleep: then P. P. to bid them listen well: a Staccato passage play to urge them into action: and lastly a Legato to unite them in a Chain of Love that will not break and bring them home to us.

(Dynamics plays; while playing all draw close in circle. Soft music from behind. Consecration Hymn.)

S. C.—Hark! The Spirit of Music draws near. *(All listen.)*

S. C.—Have all agreed to unite? Are all ready to receive it? *(As answer all join hands.)* Will none lay claim to it alone, but share its power with all? *(All bow in obeisance.)* *(Drawing closer somewhat and lifting hands all say):*

All—We will!

S. C.—Then stand in reverence true and silence deep. Await the Coming of the Presence while I call it into our midst. (*Plays Call*). (*While waiting all take attitude of reverence at their own instrument*).

Music breaks forth. Consecration Hymn sung by all and played by children's orchestra, led by S. C. Followed by Children's Symphony.

(Concluded)

TEMPLE NOTICES AND ACTIVITIES.

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In New York City, both the cloth bound and paper edition may be obtained from Brentano's Book Store.

* * * *

Mrs. Mary Peet has returned to her home at Waterbury, Conn., bearing the Temple message to the good brethren there. Mrs. Peet was with the Centre since August last and was a most helpful factor in the work of the Centre up to the time of her departure the past month.

* * * *

WANTED—A Temple member stenographer and typist to take a place on the staff of workers at the Temple Centre. This need is vital as the Heads of the Temple work are unable to write and answer letters to members to the extent that should be done on account of lacking stenographic help. Any member who can qualify for this position and who desires to be associated at Headquarters should write the Centre.

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* * * *

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The Temple Artisan

Vol. XVIII.

MARCH, 1918

No. 10

Behold, I give



unto thee a key.

THE FOOT OF MARS.

Stand from under the falling foot of Mars, ye who dare not stand directly by his side. The foot will crush you as it falls if ye move not swiftly,—and who is he that will give you warning on that day?



Whatever depth the foot may reach, be sure the head of Mars will come to rest above the earth. Within that head are many phalanxes of battle scarred, the veterans of the ages past, the tried and tested laws of universal life; and these enforced by martial power will clear the earth of those who dare not fight for Truth and Right, and so make room for Him who is to come with olive branches in his hand, the Prince of Peace and Law fulfilled.



WHY WASTE IS AN EVIL.

TEMPLE TEACHINGS. OPEN SERIES. No. CXXXVII.

Among the commandments given by Jehova to the Hebrews is the following: "Thou shalt not kill." This is supposed to apply to the murder of man by man, but the far reaching consequences of the taking of life in other forms are very lightly considered, if at all, by the majority of the people of the earth. The fact that every molecule of matter is a conscious life on the path of evolution makes the taking of the lives of even the animal, vegetable and mineral kingdoms a matter for consideration, but if those lives are sacrificed to furnish sustenance for higher forms of life the lesser lives receive an impulse toward growth as a result of their close contact and association with other hierarchies of lesser lives which have already been raised into other kingdoms of nature—the lives which have become the basic substance of blood and tissue as a result of their forced sacrifice. Just so far as those lesser lives are sacrificed necessarily for the growth and development of man, as well as for that of the lesser lives, the karma for such action is overcome. The interdependence of both forms of life is established by Divine Law. But when man wilfully kills and wastes such lives through his own carelessness, cruelty and selfishness, in whatever form they come into his hands, he is committing the sin which may be designated murder.

It is no wonder that so many homely household proverbs in all languages have grown out of the idea of waste, for while the severe lesson taught by waste is very apt to come home to the waster with crushing effect at some time of life, the soul itself cries out in warning to every sensitive person when brought to face waste in any form, and the mind will shrink from committing such waste unless that person is still too undeveloped to sense the cry, or has crushed out the voice of his soul so long he is no longer moved to action. He is not apt to realize that, by the wasting of food material which would have sustained life he is compelled to take, or induce others to take by purchasing their products, countless other lives which might have been left to growth, he is thus responsible for the commission of that crime against Divine Law. It is useless to say he is not responsible for the taking of those extra lives, and that the materials would lie on the market unused if he did not purchase them, for that is not true.


The law of supply and demand would take care of all such matters if man would permit, and would live close enough to

nature to allow the law to function for him; but he has defied all these laws and created unnatural conditions to which he is now bound.

The unity of life and the interaction and interdependence of all lives is beyond the realization of the average man. When the life blood or life essence has been freed, in the killing of animals, or gathering of grain or other forms of plant life, and the foodstuffs so secured are prepared by fire or other means into palatable food, it is generally believed that life is ended for the animal or plant. The fact that elemental lives have been freed, and different hierarchies of these elemental lives have been welded together by fire, causes the natural result, *i. e.*, revolt of the fiery lives, and it is their action on the body and mentality of man which brings about the karmic action of disease, or may be instrumental in bringing about poverty and want, which is the sequel to the waste.

The laws above referred to are as applicable to the wilful waste of spiritual and mental forces, as to more concentrated matter. Man is as responsible for the waste of the higher forms of elemental life as for the lower. It is said that man must give an account of every idle word,—then why must he not account for every other waste?

Take this lesson to heart, study it in all its bearings and see if you cannot see the logic and justice of my deductions.

H—

THEOGENESIS.

Sixth Stanza, 4th Sloka (continued).

“The space between the upper and nether waters of the heavens opened and one came forth in power and glory as a sun. He stood on the upward arc of the Dark Star and touched the blinded eyes and the ears and lips of all the supplicants gathered there to see and hear.”

This sloka is a peculiarly fine example of a fragment of prophecy couched in terms of the mystery language. It tells the story of the very beginning of a great age of manifestation, and tells it so simply that students of occultism ought to be able to interpret it fairly well.

“The space between the upper and nether waters of the heavens” is the intermediate plane between the higher and lower Manasic states, or planes, a state in which the individual mind of

man may enter and intuitively glimpse the plans and purposes of the divine builders of form, and subsequently bring them into expression on the physical plane.

To put it into words more familiar to the average reader, it is a region wherein all the creations of divine mind designed for objective manifestation are first brought into form. These forms are perceptible to the trained eye of the psychic and are intuitively grasped by the inventor, the musician, the artist or sculptor who may bring them into manifestation in the form of some new invention, musical composition, painting, or sculpture.

As herein used, the term "Waters" indicate combinations of units, masses of people, hosts of angels or demons. As the earth swings around in its own orbit each division receives more life force, more heat from the sun when it reaches a certain position in its orbit; so the individual minds and souls of a race of people receive an increase of mental and spiritual energy from the Central Sun when it reaches a certain point of development which in one respect corresponds to the position of the earth when it is nearest the sun.

At the commencement of every new great world period a fresh impulse is imparted to all the substance which constitutes the life and environment of the races then in manifestation. This impulse is given by the divine builders of form, who are said to have their habitat in the sun.

The "One" who is to come forth with power and glory as a sun, as prophesied in the sloka, from which we quote, is such a new or fresh impulse toward higher evolution for the races of mankind who will then be upon the earth—the units of a new race.

There is no visible or other external sign of the coming of such an impulse other than the gradually awakening of a people on all lines of endeavor. We could not wish for a better illustration of the effects of the entrance of a fresh life impulse than is evident in the world at the present time. Normal people who were alive to world conditions between forty and fifty years ago will doubtless remember how rapidly the mental atmosphere of the world began to change in religion, science, sociology, invention; in fact, changes were noticeable in all fields of life, and similar changes have occurred almost daily since that period. Since the year 1910 the rapidity with which such changes have taken place are bewildering to many.

The words "power and glory" are indicative of the nature of this new impulse. As the solar orb is a vehicle or transmitter of energy and an epitome of grandeur to the physical senses of all the living forms of its individual system, so the Central Spiritual Sun is a transmitter of mental and spiritual energy and a revealer of beauty to the interior senses of all souls within its sphere of action.

The planet we term our earth has been known as the "dark star" by the Masters throughout many past ages; not that it is devoid of visible light, but because of the effects of the evil deeds perpetrated by man since man became responsible for his acts. The use of the Eastern term "dark star" in the stanza we are considering is another indication that it is not to the outer visible world that the stanza alludes, but to a state of substance of which "evil" may well be a synonym, namely, lower mind.

The upward arc of the dark star can only mean a period of time during which all the inhabitants of the earth are passing the lowest point of a cycle of evolution and are rising in intelligence and responsibility toward the highest point of development it is possible for humanity to attain within that period. Therefore, the words "He stood upon the upward arc of the dark star" means that the new impulse—the increased vibration which is to change the character of all life on the physical plane is to touch that plane as the previous cycle is drawing to a close and to contact the mental or spiritual nature of man, thus leaving to him the task of regeneration and renewing all substance matter of lower vibration by means of the influx of new life force which would be generated as a result of the action of the new impulse upon his mental and spiritual nature. This is evident by the nature of the following sentence, "and touched the blinded eyes, the ears and lips of all the supplicants gathered there." As symbols, the eyes, ears and lips of man stand for the senses of vision and speech and hearing, the means of conveying interior impressions to an exterior plane.

"The blinded eyes" indicate a loss of either mental, physical or spiritual vision, and the present races of the earth lost their former clear spiritual vision in the Fourth Root Race. In this sloka we see a promise for the future. Man is to regain that lost power of vision and also the ability to use that power to good purpose by means of conservation and intelligent expression.

"The suppliants gathered there," can only be the dormant or inactive lesser intelligences—forces, energies which are the first

to receive the benefit of each new evolutionary impulse at the beginning of a new age, and upon which the divine builders of form must draw in bringing form into outer expression.

The imagination of man, as man is now constituted, is greatly limited in trying to picture a form totally unrelated to any form with which he is familiar; consequently when he hears of "a form of force" he is apt to think the words are a mere figure of speech, unless he is familiar with the terminology of the occultist, to whom every phase or division of manifested life and nature is a conscious entity possessed of form.

B. S.

(To be continued)

OCCULTISM.

WHAT IT IS AND IS NOT.

The subject we are to consider this evening is one which is generally tabooed in the Christian Church of the present modern civilization, although, during the first few centuries of our era, occultism was the inner path to the "Holy of Holies" at the heart of Christian fellowship and doctrine. Its most devoted followers, after the Master Christ, who taught them "the mysteries of the Kingdom," were the disciples themselves, and the Apostle Paul, who taught "the mysteries to the perfect," or those who aspired to that high plane of understanding and character. Then later on, Paul's spiritual son Timothy, Polycarp, Bishop of Smyrna; Ignatus, Bishop of Antioch; and Barnabas; and still later Clement of Alexandria, Origen, Tatian and Theodotus, assiduously investigated life according to the accepted methods of occultism, and taught the "mysteries."

These were the last great souls, within the Church, who sought to hold Christianity true to its original occult, or spiritual outline.

They were anathematized, their teachings were suppressed, and their works were either destroyed or hidden away in the now inaccessible archives of the Roman Church. A few only of the writings of Origen are to be found, and some of these are only to be located in the writings of the anti-Christian philosopher, Celsus by name, who assailed Christianity because of its "secret doctrines."

Historically speaking, occultism is the legitimate child of the Christian Church, but its place has been usurped by the imposters Intellectualism, Literalism, Dogmatism and Materialism, which

have greatly retarded the spiritual development of mankind, and stunted man's mental growth. For wherever mysticism has raised its head to speak a word of blessing unto humanity, within the confines of our Christian civilization, the Christian Church has hit it with the "big stick" of prejudice, and envy, seeking to destroy it utterly. And because of this those who wished to grow in spiritual understanding and ability, were obliged to seek knowledge outside of the Christian Church, and maintain a resolute silence concerning the really vital spiritual matters uncovered in that search. It were better for their peace of mind not to "cast their pearls (of spiritual truth and experience) before swine," or the materialistic minds of which the Church has been for the most part made up. I have many* friends who have been forced to leave the churches, into which they were born, because of the abuse heaped upon them by finely educated, but greatly ignorant preachers, who, beyond a plainly evident range of vision and understanding, were spiritually as blind as bats in the midst of a great Light.

These earnest, studious souls were abused, and driven forth, because as elementary students of Occultism, they had come upon certain truths, for the want of which, humanity walks and stumbles along a darkened way oppressed by its fears and doubts, crushed by its ignorance. And finding these truths, they wished to impart them to other Christian friends and their pastors. They met with derision and ridicule for their pains, because they forgot one of the first teachings of Occultism, found in the words of that great Occultist, Jesus, the Christ, "give not that which is holy unto the dogs." Were the Apostle Paul to speak to the general run of churches and clergymen today he would probably repeat his written message to the Corinthians of old, "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ." And the worst feature of the situation is that it is only the exceptional Christian who makes any attempt to be other than a "babe in Christ," *i. e.*, other than immature, not only in the understanding of Christ's words, but in their personal applications also. The inertia of material considerations, the carnal habits of mind and desire are such a dead weight upon our shoulders, for a part of the way in which we must walk, if we would be perfect, "as the Father which is in heaven is perfect." And because it is easier to follow the line of least resistance in spiritual culture, which normally requires us to set ourselves earnestly about the business of refining our thoughts, volitions and affections.

This attitude of mind, which dominates the Christian Church, naturally makes the subject of Occultism taboo in the Church. Its requirements are too disturbing to the Christian complacency and ease of mind, everywhere apparent within the Church; and too personal in their strictures, to warrant any other reception, save in exceptional instances.

In this I am giving you of my personal experience with clergy and laity alike, and know whereof I speak. In our own denomination there are less than a dozen ministers of Christ who are definitely and vitally interested in the spiritual science of Occultism. And one of the things that has brought great joy to me recently was a letter from a dear college friend, a rare young man, pastor of one of our important New England churches, which informed me that after much meditation and study he had definitely adopted and accepted the point of view of Occultism as the basis of his thought and life henceforth. He was the only really broad-minded student that I could find in our Theological School while I was a student there. He was mentally keen, and unbiased by sectarian, or theological prejudices. His conversion will mean much for the advancement of our Church and of Christianity.

Perhaps to arrive at an understanding of what Occultism is, it would be well to first determine what it is not, and then, having cleared the field of stumps and weeds, there may be room for a few seed-thoughts to lodge, take root and grow.

I would say first that Occultism is not magic, as you understand that term; nor sorcery, hypnotism, table-tipping, psychic bell-ringing, and sleight-of-hand illusions. Nor is it fortune-telling, clairvoyance, clairaudience, mesmerism, and mental healing, in the popular understanding of these psychic phenomena. Neither is Occultism to be thought of in connection with the psychometrizing of tea leaves, or cards, or letters and mind-reading, by which many people are amused, or led astray. These are not even the frayed edges of the ancient and beautiful tapestry of a Science which is woven of strands of wisdom by the Master-Weavers of the past and present. But they are rather the counterfeit features of true faculties, forces and processes inherently a part of each soul's equipment and experience. It is necessary for us to remember that if we run across anything that does not ring true, when tested, it is but a counterfeit imitation of something which is true and reliable; and such an experience should stimulate us to seek for the original thought or talent, ability or force, faculty or process. For

we alone are the losers, when we permit the false presentment, the imitation gems of truth, to prejudice us against a search for the true and the real.

The New Standard Dictionary gives the following definition of Occultism: "Originally, experimental science, or the science that investigates the occult qualities of nature; hence the investigation of mysterious things, especially those that are supernatural. 2—A supernatural power claimed to be derived from higher beings, and employed in human affairs, as in predicting the future. 3—Modern theosophy, as claiming to possess a rational explanation of the unexplained laws of nature, due to investigation by means of certain sense-centers present, but inoperative, in most mankind."

The following definitions are given by a practical occultist: "Occultism is the search for hidden causes in the hearts of people and things—it is the search for God—the Great Cause back of all Nature. Therefore the true occultist must touch the depths and the heights of life—must be involved in all kinds of extremes, suffer the fire and the ice, the acid and the blood, the blame and the praise, the bread and the stone,—living it all,—yet in his Eternal Nature of Divinity but a spectator, looking down on the great drama of his soul's evolution being fought out in the theatre of his lower mentality." Again, "By Occultism is meant a knowledge of the finer forces of Nature. The Finer Forces of nature are those not generally perceptible to the outer Five Senses of man. But there is no sharp line between the inner, finer forces, and the outer, grosser forces. Likewise between the outer material, and the inner spiritual senses. They merge together, one into the other.

"The outer material forces manifest when outer conditions are made for that purpose. The inner spiritual forces manifest when the inner psychic or spiritual conditions are made on inner planes. The outer, however, is dependent on the inner, as the material universe is dependent on the spiritual universe. The outer is a reflection of the inner." (W. H. D.)

Occultism, then, from the standpoint of the practical occultist, is the truest form of worship, the worship which is characterized by a constant seeking after God; lovingly, fearlessly pursuing the traces of Divine truth, intelligence, power and activity, back through the forms through which they manifest, or are expressed; opening door after door of opportunity and sacrifice; penetrating into the "many mansions" or planes, or states of consciousness, of the "Father's House;" acquiring an increasing fund of knowledge,

and the power which knowledge makes available; moving step by step nearer to the centre of life, or Being, where only at-onement with God is possible. And yet the pursuit is one which leads inward along the pathway of the soul, to the "Holy of holies," the heaven within" the soul, where the Father is seen in His absolute and dominant perfection.

Stripped of all its seeming mystery this is what Occultism is, and what it leads to, for those who walk in the "narrow way," the "ancient path," "difficult to tread as the sharp edge of a razor."

You all remember the zest and enthusiasm with which the disciples of Jesus entered that Path. A pitifully small number among the thousands that heard the Master, and one of those was unable to withstand the pressure brought to bear upon him by the very fact of his consecration, resulting in the betrayal. Peter was overcome when "Satan" took hold of him to "sift him as wheat," an experience of which Jesus had warned him; but he recovered his balance, and "strengthened the brethren," as the Master directed him to do. The seemingly fanciful Book of Jonah is said to be the figurative, or allegorical narrative dealing with the life of a soul who sought enlightenment; but who, because of disobedience, was rejected as a candidate for initiation into further knowledge and power.

REV. C. H. EMMONS.

Riverside Cal.

(Concluded in next number)

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EDITORIAL MIRROR.

The blind Force of the people is a Force that must be economized, and also managed, as the blind Force of steam, lifting the ponderous iron arms and turning the large wheels, is made to bore and rifle the cannon and to weave the most delicate lace. It must be regulated by Intellect. . . . To attack the citadels built up on all sides against the human race by superstitions, despotisms, and prejudices, the Force must have a brain and law. Then its deeds of daring produce permanent results, and there is real progress. Then there are sublime conquests. Thought is a force and philosophy should be an energy, finding its aim and its effects in the amelioration of mankind. The two great motors are Truth and Love. When all these Forces are combined, and guided by Intellect and regulated by the Rule of Right and Justice, and of combined and systematic movement and effort, the great revolution prepared for by the ages will begin to march. The Power of the Deity Himself is in equilibrium with His Wisdom. Hence the only results are Harmony.—*Morals and Dogma.*



Let him who thinks there is anything or any act small, lowly or unimportant consider the following:

"Algebra applies to the clouds; the radiance of the star benefits the rose; no thinker would dare to say that the perfume of the hawthorne is useless to the constellations. Who, then, can calculate the path of a molecule? How do we know that the creations of worlds are not determined by the fall of grains of sand? Who then, understands the reciprocal flow and ebb of the infinitely great and the infinitely small; the echoing of causes in the abysses of beginning, and the avalanche of creation? A fleshworm is of account; the small is great; the great is small; all is in equilibrium in necessity. There are marvelous relations between beings and things; in this inexhaustible Whole, from sun to grub, there is no scorn; all need each other. Light does not carry terrestrial perfumes into azure depths without knowing what it does with them; night distributes the stellar

essence to the sleeping plants. Every bird which flies has the thread of the Infinite in its claw. Germination includes the hatching of a meteor, and the tap of a swallow's bill, breaking the egg; and it leads forward the birth of an earth-worm and the advent of a Socrates. Where the telescope ends the microscope begins. Which of then the grander view? A bit of mould is a Pleiad of flowers—a nebula is an ant-hill of stars.—*Morals and Dogma.*

CHILDREN'S DEPARTMENT

Temple Builders—No. 151

A LETTER.

My Dear Mrs. Dower:

You will perhaps be surprised at hearing from me, and rightly so, for I admit that I have never shown you any particular attention in the past. But I could not wait any longer to tell you a few things about my actions in general in the past ten or twelve years. I have just begun to realize how little I appreciate at the time what you were trying to do for me in the Builders' work, and I hope that you understand that my disrespect and indifference was due to a general infantile egotism, which I seem to have had developed to a very marked degree, and that in the last two or three years I have just begun to realize what a problem I must have been to you.

You have certainly undertaken a tremendous work in the Builders, and it pains me greatly to think what an unnecessary hindrance I must have been, and it was certainly fine of you to treat me as you did.

I don't want this letter to be so much an apology as an appreciation, for, believe me, I never had the slightest inkling of what a miserable little wretch I was. I think that the work is a good deal harder with the children, for a great many of them do not have the desire to study the Temple work, and you must drill it in by main strength to lay a foundation for what may be real joy later. It is a thankless proposition, I admit, to labor week in and week out against criticism, contrariness, and general indifference in the hope that in some future day the work will take effect, but from the depths of my heart I thank you for doing what you did

for me, and I hope that some day I can repay you a thousand-fold.

With kindest regards to all, I remain,

Very sincerely,

A TEMPLE BUILDER.

NOTE:—The above letter has been printed, not for the purpose of exposing admissions of weakness expressed by the writer, for we have a valued appreciation of the strength of this particular Builder, but with the thought that the experiences herein given may be helpful to other Builders of student years, the writer being a splendid student and a recently enrolled member of the Temple.

That which appears useless to us in childhood, often becomes the most worthwhile later in life. So let us accept the lesson taught in the above letter and give our best thought and interest possible to the builders.

JANE W. DOWER.

TEMPLE ACTIVITIES AND NOTICES.

NOTICE. There is urgent need for help at the Temple Headquarters, the home of the Guardian in Chief. It is an opportunity that a student of Occultism should be able to appreciate, an opportunity for mutual service in the making of a real and a permanent home among a few congenial people. Good health and some knowledge of the domestic needs of a home are requisites. What is commonly called "an all around man," one who is willing to do whatever is necessary in or out of the building would be greatly appreciated. A man and his wife may be still better. If unable to personally respond to this call will you make some effort to put us in communication with some one you could recommend, and so "do your bit" in the Temple army fighting against ignorance and wrong. If the central cell of Nation or organization is not well sustained, its other units must suffer from inanition. Address The Temple of the People.

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The Temple Artisan

Vol. XVIII.

APRIL, 1918

No. 11

Behold, I give



unto thee a key.

THE RED STAR.

Think ye the Regent of the Red Star is of evil nature because the Light of His countenance shines out through a fiery curtain?

Know ye not this little ball of earth your feet now press, would long since have been drawn from its path through the heavens into spatial depths, but for the many contests won by the Warrior of the skies over his enemies and yours, as ye would have been drawn into Hadean depths but for the action of that Warrior Spirit within your timid hearts?

Children of the Red Ray! The blood in your veins is quickened by the Spirit of your Sire. Take heed how ye dishonor that Sire by a coward's part when it is yours to choose between the Warrior's sword and the coward's narcotic; between the selfish lusts of the flesh and the Light of the Spirit which wars against those lusts.

The Warrior fights, but He fights for Peace; the coward refrains, that he may bring about War.



AS A GRAIN OF MUSTARD SEED.

TEMPLE TEACHINGS. OPEN SERIES. NO. CXXXVIII.

One of the greatest hindrances to understanding the purpose and accomplishing the given result of directions imparted to his disciples by an Initiate of the White Lodge lies in the efforts made by the disciple to confuse the issue and refuse to believe that the simple natural form in which it is given does not hide some abstruse problem which requires divine wisdom to solve.


No statement made by Jesus of Nazareth to His disciples or to the multitude conveyed a deeper truth or one couched in more simple language than did that which runs as follows: "If ye have faith as a grain of mustard seed ye shall say to this mountain, remove hence to yonder place and it shall remove." Yet that statement has been made the base of tomes of literature of various kinds. It is used as the fundamental tenet of any number of faith cures, as it well might be if it were accepted as it was given—a simple statement of fact. Faith is a mighty engine, and like other engines it requires a definite form of power, a well qualified engineer and a given purpose if anything is to be accomplished by its use. But it is something more than an engine; it is a superhuman instrument which has grown by accretion, and according to the laws which govern its plane of existence.

You will note, Jesus said faith as a grain of mustard seed. The word *as* holds the clue to whatever mystery may be accredited to the statement. In order to grow, a mustard seed is planted in the earth, *i. e.*, in darkness, coldness, shut away from its kind, alone, there to lie until the natural laws which govern growth, the application of moisture, heat and the nourishment of mother earth has brought it to germination, burst its shell and shot it up into another plane of existence, that is, into the light and life of the sun and air.

Yet, in the application of Faith the average believer in its power would seek for a full grown entity whose power of accomplishment was phenomenal in that mere belief in its existence was sufficient to accomplished miracles, despite the fact that this believer may deny the possibility of miracles, and rightly so, as there are no miracles, this very matter of Faith being a proof of the truth of that statement. The faith by means of which great deeds are done by man must develop and grow under circumstances that exactly correspond to the growth of the mustard seed. It is not a ready made tool for use at any moment and by anyone. It is "as a seed" in the soul of man and must develop under conditions analogous to those of the mustard seed. As the seed develops in the darkness and coldness and

loneliness of earthly life, and grows by the light of the Central Sun it becomes like unto the mighty engine to which I have referred; but then that engine must be operated according to the laws of the plane it has entered. The nucleus of the seed of the mustard will not permit that seed to expand into an oak tree; it will only grow mustard; neither will the nucleus of Faith develop any other attribute or thing; it will always be just Faith, one of the mighty engines by which the Christs build worlds and men, and destroy them as forms.

What the average person means to convey in his use of the word Faith is merely a certain degree of belief in the power of a divine being. What the advanced occultist means by his use of the same word is a universally diffused form of force or energy which in one sense might correspond to the action of electrical energy, a form of energy or substance which is one of the constituents of every atom or molecule of physical substance, and therefore like every other constituent of matter is capable of growth, extension, expression and final disintegration and dissolution. The Faith which the high Initiate has developed in himself is closely akin to the energy of Will.

H—

THEOGENESIS.

Sixth Stanza, Fourth Sloka (*continued*)

“Said he to them, ‘I am sent to light the fires within your hearts, and I will stay with you until the Sacred Light shall shine so bright that every foe will be revealed before your eyes, but you alone have power to stay these foes. Go ye forth to gather fuel and lay the fires aright.’ ”

The Wisdom religion teaches that there are 49 fires or forms of energy, all having an electrical base; in other words, that all evolutionary forces are results of electrical action. At the center or heart of every creature, whatever its nature or habitat, as well as at the center of every molecule of gross matter, there is one point or spark which responds to the action of every new spiritual impulse; every increased vibration of matter; and the figurative language of the above quotation refers to an interaction to take place between newly freed energy of the period referred to and those centers in the elemental creatures which were then organizing substance. The promise as it is expressed by the “One” is to the effect that the action of the new

impulse will continue until the sacred light—Manas—shall be developed in the previous mindless masses of elementary creatures to whatever degree would be necessary to enable them to become receptive to the new evolutionary impulses to become active within the before mentioned sparks in the heart or center of life in each such undeveloped creature. With the evolution of Mind in man there comes a knowledge of the governing laws of life and therefore of those inimical mental and physical thoughts and things which work injury to the mental and physical bodies of man. These thoughts and things may be essential to the evolution of gross matter or they may not be, but they are foes of man if uncontrollable by him or negative to his positive line of action; therefore must be slain by him, *i. e.*, changed from one form into another; in order to slay them he must “gather fuel and lay the fires aright,” the fuel of Higher Desire and the fire of Discrimination in the case of the thoughts to be changed, and the fire of right action in regard to the “things” which are to be materially changed from one form into another. This is only possible if “the fires are lain aright,”—commenced rightly; actuated by high purpose; for “a bad beginning (never) makes a good ending,” in a case governed strictly by law, although the reverse is frequently claimed by those who in fact are not able to see the end of any thing or creature as the ending of all things is too far in the future.

B. S.

OCCULTISM.

WHAT IT IS AND IS NOT.

II.

The young man who came to Jesus for enlightenment, and for admission to the ranks of “the perfect,” was unable to fulfil the requirements of “the narrow way” of Occultism, because he was too strongly attached to his possessions. He was letter perfect in his fulfilment of the Commandments; but the renunciation demanded of those who seek admission to the way of “eternal life,” was too great for him at that time.

We should understand that Occultism takes certain things for granted concerning the being of man, and the vestures through which that Being manifests, because through long ages the Masters and students of Occultism have established the essential fact of these matters.

With the Apostle Paul, himself an occultist, occultists the world over, know that the physical body is but the outermost sheath or vesture of man himself. Paul tells us that "there is a psychikos body, and there is a pneumatikos (spiritual) body," and he also stated that "we have a building of God, an house not made with hands, eternal in the heavens." These various bodies, made of the substance of the different planes of consciousness, to which they are the gates of entrance, or exit, as we recede from or move toward the physical level of life in our evolutionary movements,—these bodies, that are also the outermost forms (each on its own plane) we have when we are abiding in or passing through each of the higher states of experience; these bodies are known and recognized by the occultist, who seeks to function in each, to organize each, and gain as definite a control over each, as characterizes him in his use of the physical body. He takes the possibility of this control and use of his finer bodies for granted, just as much so indeed as the fact of the existence of the bodies themselves. And working on this basis he is not checked by any of the denials, the "ifs," "may-bes" and "perhapses" of material science, which barely scratches the surface of the forms of life; and which until recently denied the existence of an intelligent, entitized life within those forms.

Yet our greatly boasted material science has a very long way to go before it may even approximate the achievements of the scientists of ancient India, Tibet, Egypt and China, or of ancient America, north and south; for these were under the direction of occultists, who, by working with the laws of nature and God, stood within creation, so to speak, and understood the deeply hidden secrets of the Universe.

The occultist knows that the psychikos body, the "astral body," or "natural body" as it is called in the English version of the First Epistle of Paul to the Corinthians, is the seat of man's emotional life, and is made up of "emotion-stuff," so to speak, which vibrates readily when we are expressing any type of emotion. When we are thrilled with delight, terrorized by fear, congested by anger, we may know that the psychikos body is temporarily dominated by a particular emotion-vibration, and is suffused with the color of that vibration; the grey of fear and the red of anger sometimes being strongly marked in the physical organism, when we are under the rule of these emotions, so close is the tie between the two planes, and the two bodies.

The occultist knows that the problem of controlling and purify-

ing the emotions is purely a problem of controlling and purifying the psychikos, or "astral body." Even as the co-ordination and control of the muscles, nerves and organs of the physical form, requires the concentration of our consciousness therein; so with this finer form, it may be dominated, its reins of power, and its faculties and organs controlled and made to serve man in an orderly way, if man will but give it the necessary amount of intelligent attention and discipline. It can be kept clean and free from disease by very much the same methods, and by working under, and respecting the higher correspondences of the same laws, by which cleanliness and health are maintained in the physical body. And just as much effort, application, thought and knowledge, is required to do this; but operating on a higher plane of consciousness and experience. For in every essential respect but that of density the psychikos body is identical with the physical, because it is the pattern upon which the physical form is made, and antedates it in age, or point of creation. Esoterically speaking it is one of the "coats of skin" God made for man, when the latter was driven forth from "the Garden of Eden." It is the body in which the great majority of human souls find themselves immediately after the "earthly house of this tabernacle (is) dissolved," because it is the form best adapted to that particular level of conscious life, just as the present form is best adapted to the conditions and energies of this level.

Now, what has been said and hinted at in connection with the next interior plane and the body thereof, is known to be true of the still finer vestures of the soul on the mental and spiritual planes of consciousness, and of those planes themselves. Except that each is made up of the stuff, or substance of the planes into which they open, or where they abide, as this body abides here, is made of gross flesh, and helps us to contact and know this plane. "As above, so below," is a very ancient truth.

The mental body, or what St. Paul refers to as the "pneumatikos body," is made up of "mind-stuff" or "manas," or that particular differentiation of spirit-substance in which our mental vibrations, or thoughts can function. As thoughts are different from emotion, so the thought-body is made up of a different grade of substance, capable of being moulded by finer vibrations, than is the emotion-body. The organic characteristics of all the bodies are identical in function, (each on its own plane), and in each the soul has the same sense of identity and reality, and fixity of consciousness, when the necessity of its evolution, or the opportunity for service makes it

necessary, or possible to shift our consciousness from one to the other, and maintain it there for a time. The aim of the occultist is to so purify and dominate the energies and processes of his vestures that all shall vibrate harmoniously with God, that the White Light of the Spirit may shine with unobscured radiance through all, and make it possible for him to "worship God in the beauty of holiness," or wholeness of being.

We marvel at the stories that cluster round the last days of the Master, and some of us are skeptical concerning the fact of his appearing and disappearing, his entering or leaving a closed room, without using the doors, or windows, and making himself known to his disciples so that their every doubt was banished. But could we really comprehend the completeness of his spiritual development, the purity of the vestures that sheathed his dominant soul round about, his understanding of the processes of the laws of transmutation and condensation, of attraction and repulsion; and his absolute control of his bodies, by the will which was "at-one with God," we might be able to understand how it was possible for him to raise or lower the vibrations of those bodies, and make his presence known, or melt into space at will. He would not deserve the name of Master, were he unable to accomplish this phenomena.

When we turn, or condense steam into ice, or, by reversing the process, convert ice into water and then into steam, we utilize, by mechanical means, the same energies, and work under the same laws, as those under which the Great Occultist worked when he multiplied the loaves and the fishes, and fed the multitudes, turned water into wine, and make himself visible or invisible to his disciples and the multitude that witnessed the ascension. But the secret of that power, and the practical demonstration of it in the more comprehensive control of life, as evident in the career of Jesus, is yielded up to those only "who are pure in heart," who diligently and unswervingly walk under the sway of the "inward law of the soul," who, by controlling and purifying the emotions, the thoughts and the will, are lifting themselves into the plane of consciousness where every element and fibre of their being vibrates harmoniously with God.

The occultist, knowing that there is but One Great Cause, and One Eternal Life at the heart of all people and things, sets out on his quest for "the kingdom of God and His Righteousness," undeterred by tradition, dogma, prejudice, or carnal tendencies,—enters "daily into newness of life," and merges his sepaarte consciousness with the One Great Consciousness by a slow, painful upward climbing, year after year, life after life, age after age.

Knowing that that law of periodicity, the Law of Cycles, holds sway over his life until he has regenerated that life, even as this same law guides the sap in the tree, the tides of the ocean, the movements of the stellar bodies, he is not disturbed by the cutting off of one earth life, for he knows that he will return again, and yet again, to take up the task of weaving the strands of truth, love, justice, mercy, wisdom, and compassion into the texture of his being, until the radiantly perfect design, which God has erected within his innermost vesture, "the building of God," shall stand out in bold, free lines; and, resurrected from the grave of earth-life, heaven is attained as a permanent abiding place, unless it be willingly renounced, as was the case with the Christ, for the privilege of returning and becoming a Great Redeemer among men.

Knowing that the Law of Causation, administers the rewards and the penalties of life with a just and impartial hand, giving to each that meed of opportunity, health, riches, love, mercy, understanding, position and power, or their opposites, according to the causes each one has set in motion during this, or one of several previous conscious earth-existences, the occultist endures patiently, labors diligently, and uses all as wisely as possible, meanwhile seeking to understand and bring about the necessary adjustments of his thought, feeling, speech and conduct, to the Good Will of God, trying to make fewer and fewer mistakes, to establish fewer and fewer ill-bearing causes, that the discord of life may be decreased, and the strength and peace of Harmony prevail.

This is the Ideal which dominates the pledged, consecrated occultist, and in the power of that Ideal he walks, by faith, which always leads out to knowledge, power and realization, and "giveth the victory." "Many are called, but few are chosen," or rather, choose for themselves the way to perfect harmony with God. As Jesus said, "straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

REV. C. H. EMMONS.

Riverside, Cal.

(Concluded)

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EDITORIAL MIRROR.

In these days, and in these times, it behooves every lover of Liberty and Fraternity to vitally realize his or her responsibility to humanity, present and future.



For assuredly the long prophesied war of the ages is upon us—"the strife between the Sons of Universal Light and the Brothers of the Shadow."



And the New Humanity, the Sixth Race now being born—evolving—will either be born into a free world or a world enslaved by the Brothers of the Shadow. In the latter event the repression of the Divine in human nature will result in congestion and explosions in the inner or spiritual nature of the human race with resulting abnormal conditions on this outer plane for many weary ages to come. The Lodge of Light, the Logos, cannot incarnate in a humanity bound by despotic rule or system.



Cyclic Law rules all events, and there is a certain time in the evolution of an individual, nation, or world when a certain action is *decisive*, so that for the balance of that cycle, circumstances are set or predetermined. In world history certain decisive battles determined the fate, philosophically, religiously, and politically of the world or great parts of the world for ages thereafter. In the book, "The Fifteen Decisive Battles of the World," by Creasy, we find this truth interestingly set forth, indicating how civilization was powerfully influenced as a result of these fifteen decisive battles.



The "Fifteen Decisive Battles" referred to range from the battle of Marathon some twenty-five hundred years ago, when an overwhelming host of Persians invading Europe through Greece were defeated by a small army of Athenians, to the battle of Waterloo, A. D. 1815.

In the present great world war, the future alone will tell what battles will be decisive. We are as yet too near the events to know for certain whether the Battle of the Marne may be counted as decisive or whether the battle now raging on the plains of Picardy may become decisive. The real decisive battle of this war may be as yet far off. But it *will be fought* and the fate of civilization, religiously, economically and politically for ages to come will depend on the outcome. For in the present war the minor issues which seemed causes in the beginning are now swept away and it is clearly seen that there are two diametrically opposite sets of ideals struggling for the mastery of the world, namely, the right of the *few to rule the many*, or the *right of the people to rule themselves*.



It should not require much intuition for the earnest student of life to know on which side are the Brother of the Shadow and on which side the Masters of Light.



And—do you know complacent or anxious reader, wherever you now may be even a thousand or more miles away from the outer battle fields, that whatever of darkness and falsity there may be in your aura is drawn upon for use by the Brothers of the Shadow in this conflict—and whatever of Light and truth may be in your aura will be drawn upon and used by the Masters of Light who guide the evolution of worlds and races.



In other words the real battle-field of this great war is the AURA OF HUMANITY,—the AURIC CONSCIOUSNESS OF THE RACES OF THE EARTH. And each one can help or hinder. Do you realize your responsibility to future ages, and the New Humanity? Universal Life, Love and Truth demand your answer.

W. H. D.

CHILDREN'S DEPARTMENT

Temple Builders—No. 152

"GOD'S FLAG."

The story of "God's Flag" came to me this morning in a letter from my very dear friend Hulda, Mary Kathleen's mother.

I had risen early—earlier even than the little mother-linnet who is my room-mate these days, and who is keeping five tiny pale blue eggs snug and safe in her dainty nest of sweet Alyssum and Pampas Grass.

I left my tent-cottage in order, and went into the “big house” to begin my communal duties. The first of these is to light the oil stoves for those who like hot baths and hot breakfasts. There was a shortage of matches in the bathroom.

This led me to the parlor fire place, where a box is always kept in readiness for the daily lighting of the great log-fire. I found the matches and—I found my letter, there since last evening. When you go to bed at the same hour as the linnets you are likely to miss the evening’s mail.

Can you guess though how happy I am that my mail reached me when I could read it bathed in the morning’s warm sunlight? *Mary Kathleen can.*

For she knows that is where I love to read and write best of all—in the full sunlight. And that is where I took Hulda’s letter to read when all the stoves were burning clearly and full kettles were on every ring.

Then, too, the beauty of the story was still freshly about me when we all sat down to breakfast. I just *had* to tell it aloud.

After breakfast, when my o’cedar mop was moving merrily over surfaces high and low bent on leaving behind a brighter impression, “our loved lady” met me and said, “Leave the housework; take the day off; and write me out that story you told us at breakfast.”

So here I am,—freed from indoor work, out in the sunshine and the wind, on a sand-dune. Around me are bushes of fragrant lupine (the lupine with the pale lilac flowers)—overhead is the deep blue sky—in my heart is the memory of the story of “God’s Flag.”

I shall tell it to you almost word for word from Hulda’s letter:—

One of Mary Kathleen’s Xmas presents was a game of Flags of Nations. She was playing with it the other evening.

She suddenly asked, “What is God’s Flag?”

Her Daddie answered, “Why, the Cross.”

Her grandmother said, “The Scroll with the Ten Commandments.” (You remember, mother is Jewish).

Mary Kathleen thought a moment, then said, “No, I think not. I think God’s Flag is the Sunset Sky and the Rainbow.”

All is told. I would add only a swift intense note of praise that today there are babes of five summers declaring at their games the unfailing universality of His Plan.

F. G. M.

Halcyon, Cal.

TEMPLE ACTIVITIES AND NOTICES.

SPECIAL NOTICE. There is urgent need for help at the Temple Headquarters, the home of the Guardian in Chief. It is an opportunity that a student of Occultism should be able to appreciate, an opportunity for mutual service in the making of a real and permanent home among a few congenial people. Good health and some knowledge of the domestic needs of a home are requisites. What is commonly called "an all around man," one who is willing to do whatever is necessary in or out of the building would be greatly appreciated. A man and his wife may be still better. If unable to personally respond to this call will you make some effort to put us in communication with some one you could recommend, and so "do your bit" in the Temple army fighting against ignorance and wrong? If the central cell of Nation or organization is not well sustained, its other units must suffer from inanition. Address The Temple of the People.

* * * *

Miss Eileen Dixon left for Palo Alto the past month, where she will be at work for a few months to come.

* * * *

Mr. and Mrs. W. A. Wotherspoon paid a brief visit to the Centre during the past month, meeting a number of friends and members at the Halcyon the evening before their return.

* * * *

Mrs. S. A. M. Briggs has returned from a visit to San Francisco and has resumed her duties in connection with the Propaganda Department.

* * * *

Now is the time to plant flower seeds. See list on advertising page of the Halcyon Seed Company and order what you need and help start the nucleus of a seed business at the Centre. Every order helps.

* * * *

Owing to demand for same, copies of *Occultism for Beginners*

have been bound in cloth with paper jacket. Price for cloth bound copy is 50 cents; paper, 25 cents, postpaid. Order from Halcyon Book Concern, Halcyon, Cal. In New York City, both the cloth bound and paper edition may be obtained from Brentano's Book Store, 5th Ave. and 27th St.

* * * *

WANTED—A Temple member stenographer and typist to take a place on the staff of workers at the Temple Centre. This need is vital as the Heads of the Temple work are unable to write and answer letters to members to the extent that should be done on account of lacking stenographic help. Any member who can qualify for this position and who desires to be associated at Headquarters should write the Centre.

* * * *

All Temple members and other readers of THE ARTISAN should PROMPTLY NOTIFY the Temple Scribe of any changes of address. Send such notice on postal card or otherwise direct to the Scribe.

* * * *

Temple Builders' Lessons, attractively bound and arranged in series as "Nature," "Life Stories," "Temple Teachings Simplified," etc.; also songs and stories neatly illumined are now on sale by Temple Builders. Twenty-five cents for lessons; \$1.50 for songs and lessons.

* * * *

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. Dower, Treasurer.

IN MEMORIAM.

Our devoted sister, Mrs. M. K. Choice of Oakland, departed this life on April 18 last. Mrs. Choice had been a member of the Temple since 1899 and her interest was vital to the very last hours in the work she loved. This sister's activity on this plane was terminated by a complication of ailments resulting from her age, she being over seventy at the time of her death. She died in Oakland and in conformity with her wishes her son, Freeman, brought the body to Halcyon, where the Temple funeral services were observed and interment made in the Temple Cemetery, beside the remains of her husband.

Temple Correspondence Courses

By MASTER H.

"THOUGHT": This Course reveals the creative power of thought and correlates its birth in form on the mental plane with later events on the physical plane.

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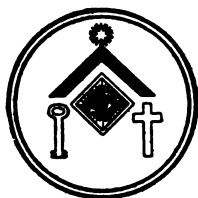
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No. 12

Behold, I give



unto thee a key.

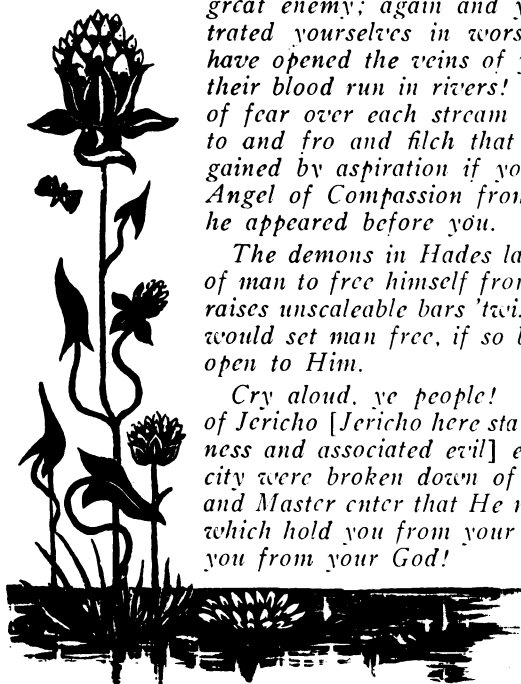
THE WALLS OF JERICHO

"Are there none to hear me cry?" you say, if you lie bound and fettered by sense indulgence, enslaved by the arch-deceiver, Time, and blinded by false ambition. What hope of release have ye if ye are of these, until the Mighty One shall come to strike your fetters off, to bind the arch-deceiver and to open your eyes to the glory of self-abnegation?

Age by age ye have slavishly crowned your great enemy; again and yet again have ye prostrated yourselves in worship at his throne. Ye have opened the veins of your fellow men and let their blood run in rivers! Ye have built a bridge of fear over each stream whereby you may cross to and fro and filch that which you might have gained by aspiration if you had not banished the Angel of Compassion from your midst each time he appeared before you.

The demons in Hades laugh at the futile efforts of man to free himself from bondage, the while he raises unscaleable bars 'twixt himself and Him who would set man free, if so be the Paths were made open to Him.

Cry aloud, ye people! Break down the Walls of Jericho [Jericho here stands for combined selfishness and associated evil] even as the walls of the city were broken down of old, and let your Lord and Master enter that He may strike off the chains which hold you from your kind and therefore hold you from your God!



FROM THE MOUNTAIN TOP.

SPIRITUAL LEADERSHIP.

It is upon the great man, the man or woman with the Great Vision, however lowly the station now, that the responsibility for right government in the future will rest, and therefore upon him or her rests that responsibility now,—the responsibility of fitting himself or herself for spiritual leadership. There will be no more statecraft in the day of the great outpouring of the Christos, and that outpouring will open the eyes of the blind—the present selfish, egotistical, ambitious rulers, or would-be rulers of the earth. They will then be only too willing to follow those who have had the Great Vision and have taken opportunities to widen that vision by means of personal sacrifice,—the sacrifice of early ideals and ambitions, as well as selfish desires.

The Great Vision has shown them that until the present race of mankind has reached its mental and physical apotheosis, no form of government can be lasting; therefore whatever be the difficulties he must surmount, however much he must sacrifice lower desire, his one great end and aim must be the attainment of Spiritual Wisdom in order that he may become able to help his fellow men to understand themselves in the day of reorganization. It is appreciation of these facts which are the distinguishing marks between the great and the little man in the eyes of the Masters.

Evidence of the power of discrimination in the average man of this period is becoming daily more difficult to secure by those among us who watch the signs of the times, for the truly great man among the masses of humanity is becoming more and more rare. There will always be the little men, the short-sighted men, to the end of the age; men who fail to catch the Vision, men who fail to perceive that no form of force, no intellectual concept of government of world or nation can have any permanent stability or be anything but a temporary expedient until there comes a world or nation-wide revival—an outpouring of the Holy Ghost (to use a biblical term) which will wipe out once and forever the lines of separation between man and man. It will do this because, with the outpouring of this Spiritual Power, brought about by the redescend of Great Hierarchies, the Father-Motherhood of God, the Sonship of Man—the Christos—there will come such a revelation that the differences which are bases of separation must disappear by their very weight, their burden on the heart of man.

THE JUNCTION.

TEMPLE TEACHINGS. OPEN SERIES. NO. CXXXIX.

It is not difficult for the normal human being to perceive the outlines, the uses, the possibilities of a finished product, but it is indeed difficult to perceive the design and purpose of an uncompleted object by means of any one section alone, yet the occultist is frequently called upon to do so. When the average person attempts to formulate some idea concerning the physical plane his mind naturally turns to visible objective forms of his own little world. It does not occur to him that there is an actual state of matter, a universe in itself, just below and another just above the physical plane, wherein are constantly occurring all the changes which make his world what it appears to be to his senses. These intermediate planes or states of matter are not those to which the term "astral" has been somewhat promiscuously applied, but are exactly what the term "intermediate" implies. It is within these planes that occur all the vibratory action which changes the substance of one form into that of another, and these changes occur under the direction of definite laws which pertain to those planes alone and are completely under the direction of the Divine Builders of Form. There is a certain correspondence between the under and overtones of music and the intermediate planes, as there also is between Life and Death, and between Fire and Flame, etc. To the psychic and the dreamer the phenomena of the intermediate planes is observable by means of the psychic senses, but neither one is able to bring back to the waking senses the consciousness of the processes of change, or of the laws which govern the same. He may perceive the almost immediate change in one form or another; for instance, a well known face may change form and features; the wall of a building may crumble and re-form on different lines, labyrinthine paths may lead into or cross each other without visible cause, whole cities change into other cities while there would appear to be no purpose to be served, no object to be gained by such changes. But if the physical or astral eyes might pierce those planes where the changes were instigated and carried out, and the human Ego could guide the elemental forces producing such changes the process of changing an undesirable quality, characteristic or feature into more acceptable form would be much easier than is possible by the slower methods of undirected nature.

A junction is a point where two or more lines meet, and the term seems peculiarly apt in referring to an intermediate plane.

The idea of a 4th dimension of space is commonly accepted, but that there may be a 5th, a 6th, and a 7th dimension of space is not so well understood, nor is the fact that these dimensions are in fact junctions between definite states or planes of substance wherein is accomplished the evolution of the human soul.

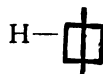
The 4th dimension of space, the "withinness" of matter, as it is sometimes termed, and the first intermediate plane beyond the physical are identical. The instability of matter is a well recognized fact, but that there is a definite point or place wherein the impulse to change form,—to pass from one state of vibration into another is given and the change accomplished, is not of common knowledge. The changes which appear on the physical plane take place in the cells of the objective form, and eventually appear in some modification of that form. The changes which take place in the substance of the Astral and Mental bodies first occur in the molecule and atom; but it must be remembered that the changes are instigated and produced on the intermediate planes between the full planes upon which substance is stableized to a much greater degree.

To the physical eye such changes as occur in outer forms appear to be somewhat dependent on time; but time is not a factor in the production of such changes on interior planes. It is on the intermediate planes that the initiates, the great Masters, accomplish their seeming miracles, and whether consciously or the reverse it is on these planes that the human Ego must work to change any part of his nature. If physical man desires to make such changes more rapidly and intelligently than they are being made by nature he must strive to identify the lower mind with the Higher Mind in order that he may be able to observe the action of controlling laws of substance on all interior planes, for those laws differ greatly from the laws which govern matter of lower rates of vibration.

Every quality or characteristic in the nature of man has taken a definite form in the individual aura, and is subject to change. As before said, changes may be made by man, but in order to make them man must understand somewhat of the nuances of form and of the significance and subtleties of curve and angle, line and square—deep mysteries which only the Higher Self can solve. This is one more reason why man should make every effort to gain the needed identification with the Higher Self.

Every conscious effort he makes takes him another step toward

that end, and the step which brings him to a realization of the aforementioned intermediate planes or junctions on which the real work of changing form takes place is a most important step.



THEOGENESIS.

Sixth Stanza, Fifth Sloka

"Said he to them, 'I am sent to light the fires within your hearts, and I will stay with you until the Sacred Light shall shine so bright that every foe will be revealed before your eyes, but you alone have power to stay these foes. Go ye forth to gather fuel and lay the fires aright.'"

"He called aloud, and the Great Mother descended with the Lipikas. They cooled and pressed the fiery sparks. Where they had been Three, Four and Five angled when the long night fell at the close of the Fifth, they were now moulded and pressed into the Sixth and Seventh angled."

It must be remembered that many cycles of time intervene between any two of the events recorded in these stanzas or confusion of mind will be the result. For instance, many cycles of time must elapse between the cycle in which the primal evolutionary impulse last noted begins its work of development, and the cycle which will open when the event occurs which is noted in the first sentences of this 5th Sloka. With the increase of vibration to a more rapid degree, it would seem that substance or matter must reach a point of action when a new development will occur which would correspond to a call or a demand on a higher power for help in order to continue a course already mapped out. The words, "He called aloud," would indicate that such a point of action would actually occur before a still more rapid rate of vibration could be established: for instance, before "the Great Mother descended with the Lipikas."

Quoting from the 5th Stanza of the Secret Doctrine, "An army of the Sons of Light (celestial beings) stands at each angle, the Lipikas in the middle wheel. They say this is good the first divine world is ready."

In the 4th Stanza we find the words, "Then the second seven who are the Lipikas produced by the Three." In the commentary on this Stanza Madam Blavatsky states, "The Lipika from the

word *lipi*, writing, means literally the scribes. Mystically, these divine beings are connected with karma, the law of retribution, for they are the recorders, the annalists, who impress on the (to us) invisible tablets of the Astral Light—the great picture gallery of Eternity—a faithful record of every act and even thought of man: of all that was, is, or ever will be in the phenomenal universe.”

From the occultist's point of view, the Astral picture gallery of Eternity and the orthodox concept of the Book of Judgment referred to in the Revelations of St. John are practically the same: and the “moving finger,” the recording angels, are the lipikas of the Secret Doctrine.

The Descent of the Great Mother with the Lipika indicates a pronounced activity of the feminine aspect of life, and preparation for the rebirth of a new race.

With the advent of a new race must necessarily commence a new record for each incarnating Ego. The Lipikas are only one of many hosts of divine beings, energies, forces, angels, individualized entities, which are aroused to action contemporaneously with the advent of the “Great Mother.”

Each division of these hosts takes up its appointed task under the direction of the Karmic Lords. It is by means of the labor of these hosts, in one sense elementals, energies, that the cooling and pressing of the fiery sparks is accomplished. The cooling and pressing processes are evidently analogous to the effects of experience in all the fields of elementary life.

As the spiritual man—the Ego—first commences to clothe himself in matter,—“in the dust of the ground,” as the scribe of the book of Genesis describes this same process, in relating the story of the creation of man, he gradually takes on the qualities and characteristics of the aforementioned dust, becomes more material and less spiritual, and in the process naturally meets with experiences which correspond to cold and pressure: in other words, which lessen activity, reduce energy, and condense or concentrate substance in a state of diffusion or differentiation.

The subject of the various angles as quoted in the 5th Sloka is a deep mystery to many students unless they have looked up the mathematical or geometrical definition of the term “angle,” and intuitively caught the meaning of the common expression, “a line of life.” The geometrical definition of an angle is a point where two lines meet, or the point of intersection between two planes.

The Three, Four and Five angled races of the earth were those races who had come together from different localities, and from different sub-races and have intermingled, absorbing thus the different qualities and features of each other: in the end creating a new race thereby.

We see the same phenomenon taking place here in America in the present age. What is figuratively called "the melting pot" is producing a single great race by amalgamating the best qualities of the many races and peoples who have emigrated to these shores.

The Three, Four and Five angled races are those in which the five lower of the seven principles, qualities and conditions of gross matter are developed in excess of the two higher principles, which can only be evolved to their highest state of perfection in the sixth and seventh root-races.

According to all reliable and accepted prophecy the two great root-races will succeed the present, the fifth root-race. The two highest of the seven principles, *i. e.*, Higher Manas, and Buddhi—soul and spirit—will be pre-eminently manifest in the last two races, instead of being almost submerged as they have been in previous ages.

CHILDREN'S DEPARTMENT

Temple Builders—No. 153

THE TOWER OF THE LOVING HEART.

What kind of sign are you hanging out? Shall I tell you about the sign I found I was hanging out without knowing it?

I was on the roof-garden. It was early afternoon; and Madame had gone down into the house to prepare for her students.

The house had been very warm, so we had carried a light fruitarian lunch out on to the roof. Here we had the breeze from the bay, and a welcome shade from the grand old oak that had its roots beneath the house and that spread its topmost branches as high as the weathercock on the highest turret.

I had gathered together my share of the lunch dishes to carry into the house, and was stooping over one of the couches to straighten the spread, when I saw something unusual in one of the windows of the upper turret. This turret room was on the floor just a little higher than the roof-garden—was, in fact, my bedroom where I never went to bed. I preferred to be out under

the stars on the roof-garden or on the little sleeping porch which hung like a bird's cage outside the bedroom corridor—its only screens, wisteria and honeysuckle.

Now, what I saw was this: a heart, suspended near by my writing table which stood in the center of the turret.

I had no fear. It was broad daylight. I did not expect anything unnatural. My happiest moments and lessons had come to me when I was most natural—when, in fact, I was communing with Nature. I must just be still now and willing to learn, and I would soon know what this heart wanted to tell me.

My eyes were riveted on the heart. It was dark colored, and I saw now that it had a silver-grey background. How strange that I had not guessed at once how that heart came to be there!

Why, just a day or two before Madame had given me a rustic chair for my writing table, and I remembered now that out of the solid wooden panel which formed the high back of this chair, a heart had been carved clean out. You could look right through the back of the chair, and the space of course was heart-shaped.

Well, today, the natural grey surface of the wood was catching the sunlight from one angle, while I from my angle was looking through the heart-shaped space to the shaded part of the turret. Hence the dark heart!

The presence of the heart accounted for, at once I began to think about the meaning of it all.

A heart, and in my room. A loving heart (for I would not think of any other), and in my turret. If only it meant that *mine* were the loving heart!

But no. That could not be the meaning. And, if I had not been so sun-burnt, you might have seen me change color as I quickly remembered one or two recent days when a loving heart in me would have made things so much easier all around.

"Well," I said aloud, "I may not have had the loving heart all the time, but I *mean* to have it. And I believe this beautiful sign was given me to help me to remember the thing that is most worth while."

A few days later, I was cleaning out the gutters on the roofs in anticipation of the rains, and I found two more chairs like mine. I found them in an unused part of the roof-garden. One had been blown down and just wanted a little fixing; the other was hopelessly broken, but the beautiful back panel was whole.

I *was* so happy to find these chairs. I took the panel of the

one and set it just as it was against the trunk of the oak where the trunk touched the roof-garden. The other chair I soon repaired and put it where I could see it from any part of the garden and from my turret windows.

There it stood out against the sky, on the free side of the roof-garden, sometimes showing the grey heart of stillness; oftenest the blue heart of happiness; and yet again, towards evening, the rose-pink heart of attainment with the promise of rest.

It was as though an inexhaustible love supply flooded the place. With those loving symbols about, I found I could understand Teddie, the white Spitz, better—even when he chased the chickens. Soon, I trust, I shall grow so faithful in loving that I shall not need signs—till then, I *must* be grateful for them.

One day I told the story of the Tower of the Loving Heart to the junior students who were learning with us something of the laws of rhythm and harmony, but who had for the moment got out of touch with these great, good laws. I told them, too, of my wish to live up to the sign I was hanging out.

My story was greeted in perfect silence. I was glad I was confident that I had told the story at the right moment—the results I could well leave alone. I remembered, too, back in my own childhood, how silent I became if happily impressed or deeply touched.

Perhaps a month later, the rains came and with them came very damp little pupils. I took their rain-coats and hung them in a warm corridor outside my bedroom door. When lessons were happily over, I told two of the students where the coats were, and asked them to bring the coats down.

I noticed more than two went on the errand, but the loving heart prompted me to overlook this. When they came down smiling all over, the youngest, a little Russian girl of about eight summers, ran up to me and whispered; "We peeped into your room to see the Tower of the Loving Heart."

F. G. McF.

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EDITORIAL MIRROR.

All proceeds from the One.



And in the One is the Essence of All.



In the above truth is the basis of the Law of Heredity. The creative cell of the parent becomes the child, but the child is merely an extension of the parent life with all the stored up character and potencies of the parent and the parent's ancestry back to the primal racial root.



Our heredity even goes back further than the racial root. As all life has come from the One Divine life—the one Divine Creative Cell—God—we have inherited divine characteristics and tendencies and powers, latent as yet, but ever seeking expression as outer development permits.



In heredity we have involved the law of Atavism which is the sudden expression in offspring of tendencies, traits and characteristics, mental or physical, that belonged to the ancestral line of far back generations. The traits have skipped several generations or many generations but suddenly manifest. This is the law of Atavism.



This pertains to races as well as individuals. Good, bad and indifferent traits and powers thus manifest. The race and the ancestral line thus become a storehouse of character, with now and then a burst of expression of qualities that pertained to ages before. Logically, then, the Divine potency of our primal origin from Deity may burst out at any time either in race or an individual. Here, then, must be the *Law of the Avatar*. That which makes an Avatar possible being an atavistic manifestation by hered-

ity of a period when, in the life of the race, divine attributes were in outer manifestation. Such attributes may have disappeared, been sunk far beneath the surface auric soil of the race or the individual, but the *seeds are there* and will germinate when the time and conditions are ripe.



In this fact and law we undoubtedly find the reason for the saying, "My redeemer liveth," for no matter how far a race or individual may sink in the scale of being, the atavistic or *redeeming* trait, based on the essential divinity of ancestry, far back in the morning time of the world, will assert itself and restore the status lost, that is, bring back the consciousness of kinship with the Gods—our spiritual birthright.



In all this we see the Infinite Wisdom of the Creator, for, in every atom of matter, he has implanted by virtue of our basic heredity with the Divine Ancestral Cell, the redeeming quality which, like the Christos or Avatar, will suddenly manifest in individual, race or world, in the hour of direst need. W. H. D.

THE TEMPLE HOME ASSOCIATION.

For the benefit of old members, as well as new ones who may not know much about the Association, it is fitting now and then to define the objects and purpose of this Department of the Temple work, which was founded and organized under direction of the Master at the time the Temple Headquarters moved to California. Under such direction several hundreds of acres of land were purchased which is still held by the Temple Home Association to be used and conserved for Temple purposes as opportunity permits.

The Temple Home Association is incorporated under a co-operative law of the State of California, and during the first years of its existence it engaged in various co-operative enterprises, furnishing land and capital to members or groups of members for co-operative business purposes.

In the main these business ventures did not succeed to the extent to justify the risk the Temple Home Association run, as in some instances, it had to shoulder losses. Hence, about five years ago the Board of Directors of the Association decided that

it, the Temple Home Association, would no longer take an active part in any co-operative venture, but would simply encourage co-operative efforts among members or others who might wish to come to Halcyon. The Temple Home Association would be willing to furnish land by lease or sale for such enterprises of members, but the risk of all business ventures would have to be borne by the members themselves. Thus for the time being, the Temple Home Association becomes a land holding corporation with the primary object of conserving this land for future Temple uses. Also, standing in the position of encouraging business activity, co-operative or otherwise, among the members located on its lands. Also to provide home sites for those who might wish to locate here now or in the future.

Membership in the Temple Home Association costs \$100. A membership certificate is given and the possession of this entitles a member to the perpetual use and occupancy of about one-half acre of land. This land may also be purchased outright and a deed given if desired. The price, however, may be more than \$100, according to the location and character of the land. In certain locations the Directors accept the certificate of membership as payment or part payment on land if desired by the member wishing a deed.

New members or others wishing information relative to the Association or who might desire to secure a lot for a building site or other purpose should write directly to The Temple Home Association, Halcyon, California.

TEMPLE ACTIVITIES AND NOTICES.

SPECIAL NOTICE. There is urgent need for help at the Temple Headquarters, the home of the Guardian in Chief. It is an opportunity that a student of Occultism should be able to appreciate, an opportunity for mutual service in the making of a real and permanent home among a few congenial people. Good health and some knowledge of the domestic needs of a home are requisites. What is commonly called "an all around man," one who is willing to do whatever is necessary in or out of the building, would be greatly appreciated. A man and his wife may be still better. If unable to personally respond to this call will you make some effort to put us in communication with some one you could recommend, and so "do

your bit" in the Temple army fighting against ignorance and wrong? If the central cell of Nation or organization is not well sustained, its other units must suffer from inanition. Address The Temple of the People.

* * * *

The First Aid Class of Halcyon, under the jurisdiction of the First Aid Division of the American National Red Cross, which has been taking the prescribed course under the instruction of Dr. Dower, has finished the course and was recently examined by a physician from San Luis Obispo, the rules of the National Red Cross not allowing the instructor to also be the examiner. The members of the class are now awaiting the report on their examination.

* * * *

Now is the time to plant flower seeds. See list on advertising page of the Halcyon Seed Company and order what you need and help start the nucleus of a seed business at the Centre. Every order helps.

* * * *

Owing to demand for same, copies of *Occultism for Beginners* have been bound in cloth with paper jacket. Price for cloth bound copy is 50 cents; paper, 25 cents, postpaid. Order from Halcyon Book Concern, Halcyon, Cal. In New York City, both the cloth bound and paper edition may be obtained from Brentano's Book Store, 5th Ave. and 27th St.

* * * *

WANTED—A Temple member stenographer and typist to take a place on the staff of workers at the Temple Centre. This need is vital as the Heads of the Temple work are unable to write and answer letters to members to the extent that should be done on account of lacking stenographic help. Any member who can qualify for this position and who desires to be associated at Headquarters should write the Centre.

* * * *

All Temple members and other readers of THE ARTISAN should PROMPTLY NOTIFY the Temple Scribe of any changes of address. Send such notice on postal card or otherwise direct to the Scribe.

Temple Builders' Lessons, attractively bound and arranged in series as "Nature," "Life Stories," "Temple Teachings Simplified," etc.; also songs and stories neatly illumined are now on sale by Temple Builders. Twenty-five cents for lessons; \$1.50 for songs and lessons.

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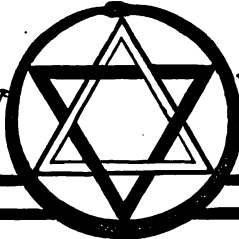
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