

The Temple Artisan

Vol. VII.

JUNE, 1906

No. 1

Behold, I give unto thee a Key.



To the Dead in Life

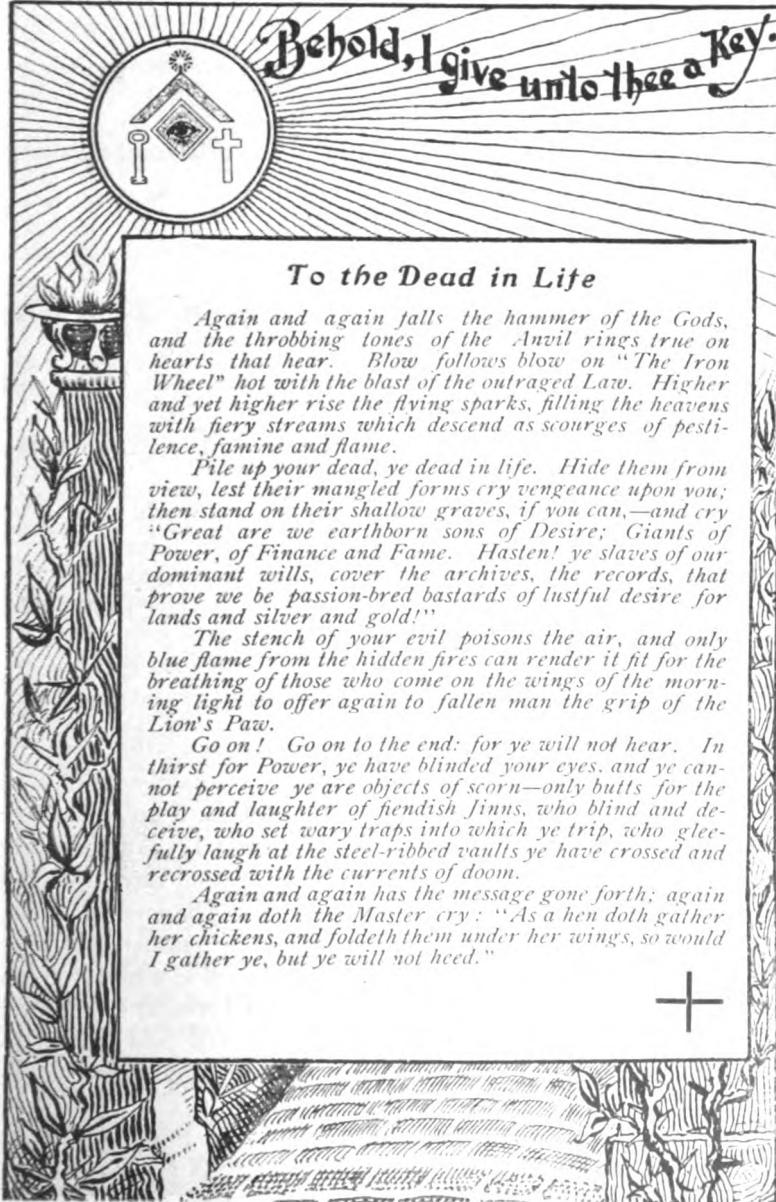
Again and again falls the hammer of the Gods, and the throbbing tones of the Anvil rings true on hearts that hear. Blow follows blow on "The Iron Wheel" hot with the blast of the outraged Law. Higher and yet higher rise the flying sparks, filling the heavens with fiery streams which descend as scourges of pestilence, famine and flame.

Pile up your dead, ye dead in life. Hide them from view, lest their mangled forms cry vengeance upon you; then stand on their shallow graves, if you can,—and cry "Great are we earthborn sons of Desire; Giants of Power, of Finance and Fame. Hasten! ye slaves of our dominant wills, cover the archives, the records, that prove we be passion-bred bastards of lustful desire for lands and silver and gold!"

The stench of your evil poisons the air, and only blue flame from the hidden fires can render it fit for the breathing of those who come on the wings of the morning light to offer again to fallen man the grip of the Lion's Paw.

Go on! Go on to the end: for ye will not hear. In thirst for Power, ye have blinded your eyes, and ye cannot perceive ye are objects of scorn—only butts for the play and laughter of fiendish Jinns, who blind and deceive, who set wary traps into which ye trip, who gleefully laugh at the steel-ribbed vaults ye have crossed and recrossed with the currents of doom.

Again and again has the message gone forth; again and again doth the Master cry: "As a hen doth gather her chickens, and foldeth them under her wings, so would I gather ye, but ye will not heed."



GO ON.

Go on with your voting and organizing,
 Your judging and condemning and punishing,
 Your recruiting and drilling and building of warships.
 You say it is your duty.
 I think that perhaps it is.
 All that I know is that it is not mine, and that some day it will
 cease to be yours.
 The time will come when you will have grown beyond all that,
 When you will see the absurdity of it all,
 When you will lay aside childish things.
 Go on then; play with your bats and balls and tops and pocket-
 knives;
 Bump your head; stub your toes; cut your fingers and let them
 bleed; learn from your only schoolmistress—Pain.
 You cannot share our experiences; you must each have your
 own,
 When you have at last finished your term, and left the narrow
 school and playground,
 We will give you a rousing welcome in the real world outside,
 Where men live one degree nearer the cause of things,
 And where the air is clearer and the sunlight brighter.

ERNEST CROSBY.

TO WHOM IS IT SAID?

The awful charges made on the preceding page—the Master's own page—as well as the implied results of past action, will strike a heavy blow at the hearts of some of us, if so be we are among the ones indicated. Many will say "Is it I? Am I among the doomed?" and who can answer the question save he who asked it? and then only, to a certainty, if it chances to strike some long-forgotten chord and recalls some similar message sent out at the close of some past world period, which fell on the "dull ears that would not hear," and so brought death and suffering in its train; or fell on quickened ears, and led us to flee to the hills—the hills of Atonement; the mountains of enlightenment.

For it does mean US, to whatever extent WE are guilty of the charges made. But remember it is only so far as we *are* guilty. If our consciences say "Yes, it does mean you," is it not

time for us to call a halt, and turn and face about? If *our* consciences say "No, it does not mean you, for you have done all you are capable of doing for the help of humanity," is it not all the more important that we find those to whom it *does* refer, and drag them, if need be, to the Master's feet?

We must not forget that sins of **omission** are the negative aspects of the sins of **commission**, and Karma will hold us as strictly accountable for one as the other. We are only too liable to forget this, and pat ourselves on the back at the thought of the good things we have done, entirely forgetting all about the things we "have left undone."

Master once said, "There are thousands of souls in the world, waiting for the word, the touch, that you alone can give them."

If there is a Karmic tie between us and some other person which gives us individually, of all people, the power to influence that person in some particular way, and we make no effort to pay off the debt we have contracted in some other life, it may be, we will only be adding interest to principal, and when the debt is finally collected, as it surely will be, it may bankrupt us mentally, morally or physically.

If we permit false pride, indolence or fear, to influence us to refrain from "going out into the highways and byways of the world," and seeking the wanderers from our own fold, we can make sure we shall never hear the most beautiful words that can ever fall on the ears of a human being: "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." Service is the law of Life—the holiest thing in all the world, and yet how little real heart-service we give to the Masters in return for all they are giving to us. Everything and everybody comes first with the majority of human beings. They, the Masters, can take what is left if there **is** anything left; and yet we sometimes wonder why **They** do not come closer to us individually; why **They** do not single us out from the multitude for special notice, when we have done some little service for others, or tried to open our own hearts to the Lodge, when, in nine cases out of ten, that service or aspiration has only been some other form of intense selfishness.

The Master H— once said: "If you really **believed** what I have said to you, could you sit idly by and see thousands of your fellow creatures drift away into outer darkness, without making an effort to save them?"

The question is very pertinent. If we **believed** with our whole hearts, and could reach them in no other way, we would stand on the street corners, mount any old box or platform, in the midst of any gathering of people, and cry aloud the message we have been given.

What would we think of a person who knew the late earthquake and consequent fire was coming, and that thousands of people would be burnt alive, and who sat down to figure the interest on his stocks and bonds; or to embroider a table cloth? Yet this is practically what the majority of us are doing, if we are making no effort to bring others to a realization of the truth as taught to us; and we are doing it by means of "the things we have left undone," before mentioned, and consequently, the Message we are commenting upon **does** concern us, in such an event.

HOW AM I TO BLAME FOR THE EARTHQUAKE?

If you have vilified a brother, degraded a sister, betrayed a trust, you have helped to cause an Earthquake, or some other great convulsion of Nature.

Such a convulsion is due to an explosion of confined forces, an explosion which has been precipitated by the last ounce of pressure brought to bear on matter in a definite area of space, and the substance or force which produces that pressure, as well as the energy confined in that matter, has been originally created by the anger, hatred and revenge of the humanity resident within that area, operating as treachery, malice and inhumanity.

This will seem theoretical only to those who are unable to see that Nature's beneficent forces are always silent and harmonious, even in disintegrating forces. Noise (inharmony) belongs to the negative pole of manifestation, and the power of explosion in Nature or Man is always generated by the negative aspect of mind or matter. By following the law of Correspondences, it will not be difficult to see that first, as color (awakened by individual or collective mind) and finally, as energy, the explosive power in matter has been generated and set in action by man himself instead of by Nature, as has been so erroneously charged.

The Corrosion and Erosion of metals and stone, which frees the energy confined therein, is primarily due to the direct action of cosmic forces which may be commonly recognized as malice and inhumanity, and the individual use of such forces invariably

react upon the generator of the same, and result in the bursting of blood vessels, ruptures, apoplexy, paralysis and kindred diseases, induced by explosions in the brain and heart centres of man.

You may say "all this may be true, but surely the amount of force generated by a single human being could not precipitate such a calamity as a great earthquake." But think a moment. If a vessel is full to the brim, another single drop will cause it to run over. If the trigger of a gun is lifted beyond a certain definite point, the whole load will be exploded. If it only requires the action of a single little fiery life to fill a measure of Karmic retributive force, that infinitesimal life would surely be all that was needed.

B. S.

SOME PROPHECIES.

Will some of our critics help us to see why it is necessarily pessimistic or injurious to others to call attention to the mistakes we all have made, the inevitable results of these mistakes, and connect both with the prophecies and warnings given by older, wiser heads than our own, when there are ways by which we can counteract or minimize these results; and the only object in view is to awaken people to a consciousness of such possibilities before it is too late. There is as much justice in such criticism as there would be in the condemnation of one person for showing another that he had droppd a match into a pile of shavings near a pan of gunpowder, when the latter must of necessity retrace his steps about the time the gunpowder would explode.

Extreme optimists commit as many woeful blunders as do the extreme pessimists. The middle ground is the only safe and true centre of operations for criticism or anything else.

We have been sorely attacked, even by some in our own ranks, for iterating and reiterating the prophecies of the Masters relative to the destruction of a vast area of the Atlantic Coast, as well as of other lands in other localities, within the present century.

It has been said that H. P. B. predicted no such catastrophies in the near future, and that in fact, such pessimistic utterances did much to turn away many people from the Temple who might otherwise be drawn to it.

Sad, indeed, will be the awakening of those who have not accepted such prophecies and credited them to the divine love,

the compassion and desire to save from disaster even those who now condemn, torture and repudiate the Agents chosen to give notice to those warning cries.

Especially sad will it be for those whilom disciples of H. P. B. to whom so much was given, and therefore from whom much will be required, but who are content to sit idly by without making a move to materialize the truths she taught, and who try to tear down the foundation of every structure that others are building on those same truths, if there chances to be a difference of opinion in regard to the way the roof of such a structure should be finished.

In reading over some old volumes of Lucifer, edited by H. P. B., we came upon the following, which corroborates much that has been said and written on the same subject:

EXTRACT FROM LUCIFER.

Oct. 15, 1891, by H. P. B.

✓ "Verily all the wonders of our age are destined to become but the ephemera of the century that is slowly approaching us, while they remain but the dreams and often the nightmares of the present era. All this will pass away and be no more. A seismic breath in Egypt may occur to-morrow, and the earth will then "open her mouth" and will swallow the waters of the Suez Canal, and it will become an impassable bog. A "terremotos," or worse still, a "succussatore," as they are called in South America, may lift Long Island Sound, with its "Liberty," and toss them both a hundred feet into the blue air, but to drop them down, covering their watery graves with the never-drying salt tears of the Atlantic Ocean." "And the same thing threatens Lutetia that was, and Paris that is, and our own British Isles."

B. S.

KARMA—ACTION AND REACTION.

TEMPLE TEACHINGS, OPEN SERIES, NO. LII.

Throw a stone into a quiet pool of water; a sound into the silent ocean of Ether; an idea into the quiescent mind of man, and you disturb the equilibrated condition of a definite field or sphere of substance, which will result in setting wave after wave in motion, in ever increasing circles, that will not break until they have struck the circumference of that measurable sphere. Having reached that boundary, the energy which guided those

waves will at once return to the centre from which it was impelled.

In relation to the idea thrown into the mind of man, the after-thoughts which come trooping into that individual mind on the return waves of *Manus* are the distorted reflections of the original idea; sometimes these images are unrecognizable by the thinker for the reason that he has not fully grasped the potentialities of the idea when it first presented itself.

The return waves of the sound sent forth into the ether bear back corresponding images, broken geometrical forms, inharmonious or minor chords, as it were, unrecognizable by the maker of the sound, because he knew so little of the action of the energy he released.

Every act, good or bad, perpetrated by man, produces a correspondingly great result, as its released energy pours out and into the ocean of *Prana*—life force. And as the image of an object or individual at the centre of operations reflects a certain distorted image of itself on every wave of the startled pool, so a certain reflection of itself is cast on the waves of *Prana*, within a certain radius, by every act of man. These reflections may seem to bear no resemblance to the central object or individual, but to the Wise Man, the Seer, they are unmistakable evidences of their primal cause and final result.

If you could read the reflections of a good deed aright, they would take you through many and devious paths—through many peoples and nations, back to the doer of that deed, as surely as to-morrow's sun will rise to your view. You cannot lift a finger, give birth to a single idea or utter a sound, without disturbing the equilibrium of a world—and, to some extent, a universe; and the crest of the thus awakened wave will as surely bring back to you the reward or punishment for the act.

This law is back of the tracing of all crime. Invariably the criminal leaves reflections of himself, of his act, in some form, upon every retreating footstep, in every following act. It is only because the human sleuth is not wise enough to read the signs that a criminal has left behind him, that the latter ever escapes his pursuers.

You may give a coin to a needy man; and mayhap may never connect that gift with the offer of the highest gift in the power of a nation; but if the motive power that actuated the gift was high enough, and if the recipient accepted it with as high a pur-

pose in view, and put it to as high a use, the triune energy thus generated would break forth into waves upon which the images of the good effects of that act would be imprinted and the return waves would inevitably bring back to you the value of your gift increased by seventy times seven.

But remember—it will be according to the **height** of the **Motive, Purpose, and Use**, as to how great a circle will be inscribed by the released energy and to how great a **height** the waves will reach, and therefore as to how great an accumulation of indebtedness will be repaid to you.



CHILDREN'S DEPARTMENT

Temple Builders—Lesson 30

THE LIFE OF THE WORLD

How many of you have ever thought that the earth is alive, a living, thinking, breathing being having a place among the stars?

The orange and apple have a peel or skin. So has the earth. We live on the skin, or outside of the earth.

Scientists say there is much heat and fire inside. There are great cavities in it, spaces big enough to contain all the cities of the world.

Some say if we were able to get to those places they would be much more beautiful than anything on the outside, and if we were to go in far enough there would be no storms, no earthquakes, no tidal waves.

As we go toward the center of anything we get nearer its real life—God—Peace.

Jesus said: "The kingdom of heaven is within." So we can only find the kingdoms of peace, love and harmony within our hearts. It cannot be found outside ourselves.

If we want to find the kingdom of love and harmony in another we must look within that other's heart, not on the outside. If we look merely on the outside we would find many faults. The outer part of us, or our personalities, are undeveloped. They are rough and harsh, like the crust of the earth.

In all fruits we always find the best part underneath the peel or skin. Why should it not be so with the earth?

We also know that our best and highest thoughts are the deep ones. They come in the silence. They are not the ones that come on the surface and in noise.

The fire and heat in the earth correspond to the fire and heat in our bodies and show the earth is alive. The moon is said to be a dead planet because its fire has gone out.

When the thoughts and desires of people get bad they poison the inner air of the world and diseases are caused. Also wars, and even volcanic outbursts and earthquakes occur. They clear away the bad conditions that have gathered just the same as when measles, scarlet fever, small pox break out in the human system, poisonous matter in the blood is thrown out and the person's life is saved.

So if these hidden inner fires did not break out as they do they might cause the earth to die or break to pieces.

Thus each Temple Builder can help the earth to be a better and a safer place to live on by having pure and good thoughts, by trying to do good whenever they can, by relieving sickness and distress, and by being patient with one another. In this way they are real Temple Builders, as the real Temple, we have been told, is humanity and is being built by thoughts and desires, "so that there was neither hammer nor axe nor any tool of iron heard in the house while it was building."

Temple Builders all are we,
 Building for God's eye to see;
 Not with hammer's cheery ring,
 Not with outward chiseling;
 Back and forth no plane we draw,
 Never need we use a saw;
 Though no tools our hands may show,
 All the while the buildings grow.
 Temple Builders day by day,
 Building with the words we say;
 Building from our hearts within
 Thoughts of good or thoughts of sin;
 Building with the deeds we do,
 Actions bad or pure and true;
 Oh! how careful we must be,
 Building for eternity.

Builders should read or be told the story of King Solomon's Temple and find its inner meanings. The song accompanying this lesson is "Canst Thou Count the Stars?" from Songs and Chimes for Little Ones; also "Holy, Holy, Holy!" Tune, *Nicca*.

The Temple Artisan

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EDITORIAL MIRROR.

When the "end of the world" seems imminent, then it is that men are willing to hark back to first principles and give a thought to their origin and destiny. The eternal verities are far away until he is caught in the grasp of cosmic forces and shaken from one extreme to another, is forced through paths of acid and blood, and fire and ice. And when the "solid earth" is no longer solid under his feet, he is indeed bereft and must perforce look within, because there is nowhere else to look for help—and the **Real**.

Great world events are so fast confirming the warning and prophecies and instruction transmitted through The Temple that we feel it our duty to call attention now and then to the earlier messages and teachings. In the next paragraph we quote the message from the Master's page of The Artisan, in Number 1, of Volume III, 1902.

Reason's votaries—blind leaders of the blind—shepherdless sheep, straying in barren, waterless wastes, in treacherous quagmires; or making dwelling places at the foot of fiery mountains at the mercy of the Demons who are but sleeping; or in the beds of old rivers, the waters of which shall once more return and overflow their banks;—know each of you that the wild beasts of the forests, the lizards sunning themselves on thy thresholds, interpret the signs of the times far better than thou—thou who hast enthroned earthly reason, and cast down the God of ancient Wisdom,—thou who hast set on high the darkness of the lower mind and quenched the Light of Intuition!

The wild beast fleeth from the path of the storm; thou seekest that path upon which to build thy resting place; nor can'st thou flee if thou would'st, for thou hast weighted thy feet with the lead of possessions, and art caught—as it were—in a net of things.

What boots it to thee that a warning voice from the mountain top rings out again and again; thou can'st hear but the clink of Gold in the Market place and the beguiling voice of thine earthborn God—human reason.

It has been demonstrated that the temperature of the earth increases one degree for every sixty feet down. Assuming such a rate to continue beyond the deepest mines, at a depth of only a few miles, the heat would be sufficient to fuse any known rock. Some scientists assert that the crust of the earth is not over thirty miles thick except in places where it may have a depth of hundreds or even thousands of miles. These thicker sections may be the, so to speak, bonier sections, constituting the real foundation of the earth. Thirty miles thick is, with a body as large as the earth, thinner than the shell of an egg, and capable of being smashed as easily in the grasp of the titanic forces of nature.



An earthquake wave is a vibration of the solid crust of the earth, and such a disturbance, according to science, would result from a sudden shock or blow given upward in the interior of the earth, from which as a center waves or tremors may be propagated in all directions through the solid ground. In many cases the shock is preceded by a rumbling noise like distant thunder. Earthquakes are often followed by volcanic outbursts in active volcanoes, or by a renewal of activity in those supposed to be extinct. Most volcanoes are located near the sea coast, and it is supposed that through some fissure in the bottom of the sea, water flows into the molten matter, and generating gases and steam, produces the eruption. Water, gaining access to great deposits of metallic sodium and potassium is also said to be the exciting cause of earthquake and subsequent volcanic eruptions.



The crust of the earth is evidently very thin at San Francisco and vicinity, and if the bay there is the crater of an extinct volcano, as it seems reasonable to think, it would not be surprising to see some remarkable phenomena occur in the near future. It has been noted, that after severe earthquake shocks there is apt to be either a rising or submergence of the land directly affected. It is reported that during the series of earthquake shocks the waters of the San Francisco Bay boiled and seethed. Nature first warns, then acts. This was the case of Vesuvius, which was "extinct" for over two thousand years. Its crater was so filled up with growth that no one suspected

it was a slumbering volcano until in about the year A. D. 63 a series of earthquakes culminated in the great eruption which destroyed the cities of Pompeii, Herculanaeum and Stabiae, covering them beneath deposits thirty feet in depth.

And yet foolish man continues to make his dwelling place at the foot of fiery mountains, in treacherous quagmires, or in beds of old rivers, while the beasts of the forest and creeping things alone seem able to interpret the signs of the times far better than he who has set on high as his beacon the darkness of the lower mind and has bound himself in a spider web of personal possessions and things fleeting and corruptible.

W. H. D.

THE EARTHQUAKE AFTERNESS.

The management of conditions obtaining as a result of the earthquake has been so good that the smaller towns of California, though ready, were not called upon to care for many refugees. The bulk of the people leaving San Francisco went to Los Angeles direct or to cities like Portland and other places. Many had friends and relatives in various parts of the State and went directly to them. Those with means chose their own location, and the many left at San Francisco, estimated at 150,000, seem loath to leave where they are now being cared for.

On the 9th of May last, the Temple sent Miss Read and Mr. Leitch to San Francisco and Oakland to lay lines connecting with this work, and to see at first hand what could be done for those in need of the help which this Centre was in position to render. The following extract from their letters will give a fair idea of the conditions as they found them:

"The city in ruined section beggars description; you cannot realize unless you see the condition of all that was once San Francisco. The wharf and ferry-house are intact, but the ruin commences right outside and continues up Market street on either side for many blocks. About 500 blocks in all have been destroyed. In speaking of ruins, it means that block after block is absolutely razed to the ground. * * * One thing is very remarkable—the clean sweep made by the fire is so clean that no charred wood remains, and the remaining brick work is comparatively free from smoke effects. Some places with iron frame work are standing, but the iron hangs in loops and

streamers and looks like ribbons in a dry-goods store. Skeleton houses, or piles of brick and bent and twisted iron remain to tell what had been—and yet the people are going about their business, whatever it may be, in a quiet, orderly, unconcerned sort of way. There is, of course, a certain grave expression on most of the faces; some look dazed, as if the shock had for a time taken away the realizing sense, others you see are only too keenly alive to the conditions around, but the general impression a stranger would receive on entering the place and visiting different sections, is that the magnitude of the disaster has aroused the better and finer nature of the people and everywhere you see a kindly disposition to help each other and to endure without complaint. We have visited all of the camps and talked with the officers and those in charge. We have been well received, but there seems small desire on the part of any of the people to leave this part of the country.

We visited first the Hearst camp, which is composed principally of the very poorest. We talked with Mr. Stamford, Mr. Inez and a physician. Also went to the tent where a few consumptives were located and talked with them. There is small desire on the part of any of the people to leave this part of the country. We next went to the Chamber of Commerce to see Major Irwin, who is in charge. He seemed very glad to know of our work, took literature and listened attentively to our information concerning the Halcyon and the Open Gate. We then went to Golden Gate Camp and saw Major McIvor. Today at his suggestion we go again to the hospital to interview Major Gilchrist. Order prevails and they are rapidly systematizing the work so far as traffic and health conditions are concerned. * * * There are many wild plans afloat, and there is likely to be much suffering, pain and sorrow later on that cannot be avoided. We can only do our best and leave it there."

The latest letters indicate that some worthy cases desirous of leaving the city would be sent to Oceano for help and succor.

TEMPLE HOME ASSOCIATION NOTES.

Members and friends will no doubt be interested in seeing a recapitulation of the various branches of work in which the Association is actively engaged at the present time. It is given herewith: Halycon Hotel and Sanatorium; Open Gate Sana-

torium; farming, about 100 acres; gardening, about 6 acres; poultry industry, about 2,000 hens. Construction Department: a—carpentry, b—painting, c—plastering. Agency Department: main article handled, Eternal Egg Preservative.

Twenty-six people, all members, are more than busy, carrying on the work necessary in these various branches and departments.

In addition, some outside help is required at times. The above enumeration does not count the members living at and working at the Temple Headquarters cottage. These would add five more to the list if counted.

The Eternal Egg Preservative, a Swedish product, is all that is claimed for it. Thorough trial has demonstrated that eggs preserved with it will keep so far as sense of sight, smell and taste is concerned, **absolutely fresh** for six months and more. Sub-agencies are now being established in various States by the T. H. A. Any who may be interested in this should write to Otto Westfelt, Oceano, Calif. See "ad." in advertising section.

THE OPEN GATE.

The Open Gate is now fairly started and the outlook for a great and successful work is very promising. Good connections are being established with Phoenix, Arizona, through our sister, Miss Bertha Grace Teller, who lives there, and a number of patients are expected from that region very soon. The following letter to one of the doctors from the Rev. J. S. Matthews, the first patient received and cured at the Open Gate, will be of interest to many:

May 17, 1906.

My Dear Doctor:—

I feel it my duty to write you a little in detail, as possibly my experience before coming to, and during my stay in, the "Open Gate" may be of benefit to others situated as I was, and like me not knowing what to do. I can very well understand the slowly dawning truth reluctantly forced on one of the dread fact that the "Great White Plague" has claimed one, and then the waiting for the inevitable, slow but sure—the despair of some, the resignation of others, as they feel the beginning of the end.

Let me give you my own personal experience. I am, as you are aware, a clergyman of the Episcopal Church, and for many years actively engaged in mission work. For some time past I had been failing in health, and about three years ago had to retire from active work with

the hope that after a thorough rest I would have many years of usefulness before me. But somehow I grew weaker, lost considerably in weight, and the least exertion tired me. Still I hoped that this condition was only temporary. One day I was considerably alarmed by having after a fit of coughing a severe hemorrhage, followed at intervals by others, but even then I would not allow even to myself that my lungs were affected, but maintained that it was only a cold that time and care would cure. But time and care did nothing for me. One day a brother clergyman, an old and dear friend, noticing my rapid decline in health, insisted on my consulting Dr. Haynes, of Los Angeles, an authority of national renown on Tuberculosis. I did so, and after a careful examination was informed that my left lung was affected. I repeated my visit shortly after, was again examined, and his previous diagnosis confirmed, and then ordered to cease work of any kind, to take absolute rest, to live in the open air, eat plenty of the most nutritious food, etc. Good advice, of course, but my financial condition was such that he might as well have ordered me to take a trip to the moon. He then spoke about your place, the Open Gate, just starting, and advised me to write you. I did so, stating my condition, physical and financial, both at the lowest possible ebb, and the result was that not only did I find my way to the Open Gate, but to open hearts as well. When I was admitted last January I was so weak that I was unable to go to the train alone. I weighed one hundred and four pounds. Now I weigh one hundred and thirty-three, and have so steadily improved in every way that I can say **I am a well man, and a living proof that consumption is curable.**

With reference to the place itself. It is simply ideal. In my ministerial experience I visited many sanatoriums, east, south and west, but I never saw one so peculiarly adapted by its many natural surroundings for the restoration of health as this. The ocean only two miles to the west gently lulls one to sleep at night by the roll of its mighty breakers. The foothills and mountains, inconceivably beautiful, to the east and north, are restful and soothing in the daytime, and all around the breezes coming through the many pine trees bring promise of renewed real tents, they are genuine little homes—home-like, pleasant, more health and life. The tent life, too, is exceedingly enjoyable. While than comfortable; and to any one suffering from consumption, I can simply say that here amid the most pleasant surroundings, with the skill of the doctors, and the loving care and attention of the nurses, one cannot fail but improve rapidly and recover eventually. I wish it were possible that I could see personally the many who write to you about this place, and the kindness and care and sympathy I constantly received. I can assure those who see this, however, that the work of this Sanatorium is not an experiment, but a **fact**. You **can be cured**, and this one fact is worth a million theories,

Very sincerely yours,

J. S. MATTHEWS.

A fine suggestion is "going 'round" regarding the establishment of Open Gate tents, namely, that those so desiring and able, may buy a tent and have it erected and furnished, which tent shall then be known by the name of the donor, or any name the giver may wish. The ground around said tent can also be beautified by the donor in any way desired. If not on the spot, those in charge of the Sanatorium would carry out all wishes not contrary to the sanitary and other rules required. Fifty dollars will pay the cost of a tent with lumber and labor of building. Fifty dollars more will pay for the furniture and

all things needful to go in it to make a patient comfortable. One tent, "The Ide," has been donated on this plan. All tents are 9x12 feet and have a fly, which is necessary. Any interested in this may pay for the tent alone or tent and furnishings, as they may elect. Who will be next to follow this up?

TEMPLE ACTIVITIES AND NOTICES.

Members are reminded that the next Annual Convention of Temple members occurs on the fifth of August next. Each assembly of members becomes of more and more importance as the work unfolds, and all members who possibly can should be in attendance next August.

* * * *

The Temple Headquarters is fortunate in having now the services of our Sister, Miss Evalyn Earle, as stenographer and typewriter. The work has assumed such proportions that the services of a stenographer are constantly needed. Miss Earle's former home was Covina, California.

* * * *

The children of our sister, Mrs. Isabel A. Bright, have arrived here within the last month from Bridgeport, Conn., to remain permanently. This rejoices the mother's heart, and the Temple Centre is glad to welcome the young folks.

* * * *

Brother Ernest Harrison and his wife have come to the Centre to reside permanently. For the time being, they are tenting in the Eucalyptus Grove on the Sanatorium grounds.

* * * *

Brother C. W. Boettcher, formerly of Los Angeles, recently arrived here, to make this Centre his home. He will be associated with the Construction Department. His daughter Evelyn is also here, a helpful factor in the work.

* * * *

Erratum: In the article on Prana, in last April number, the musical correspondence of Prana is referred to as Re and Do. The Do should have been omitted as Prana can have but one correspondence to a musical note, namely, Re.

* * * *

For Temple dues and Helping Hand contributions, make money orders payable to Mrs. J. W. Kent, Treasurer.

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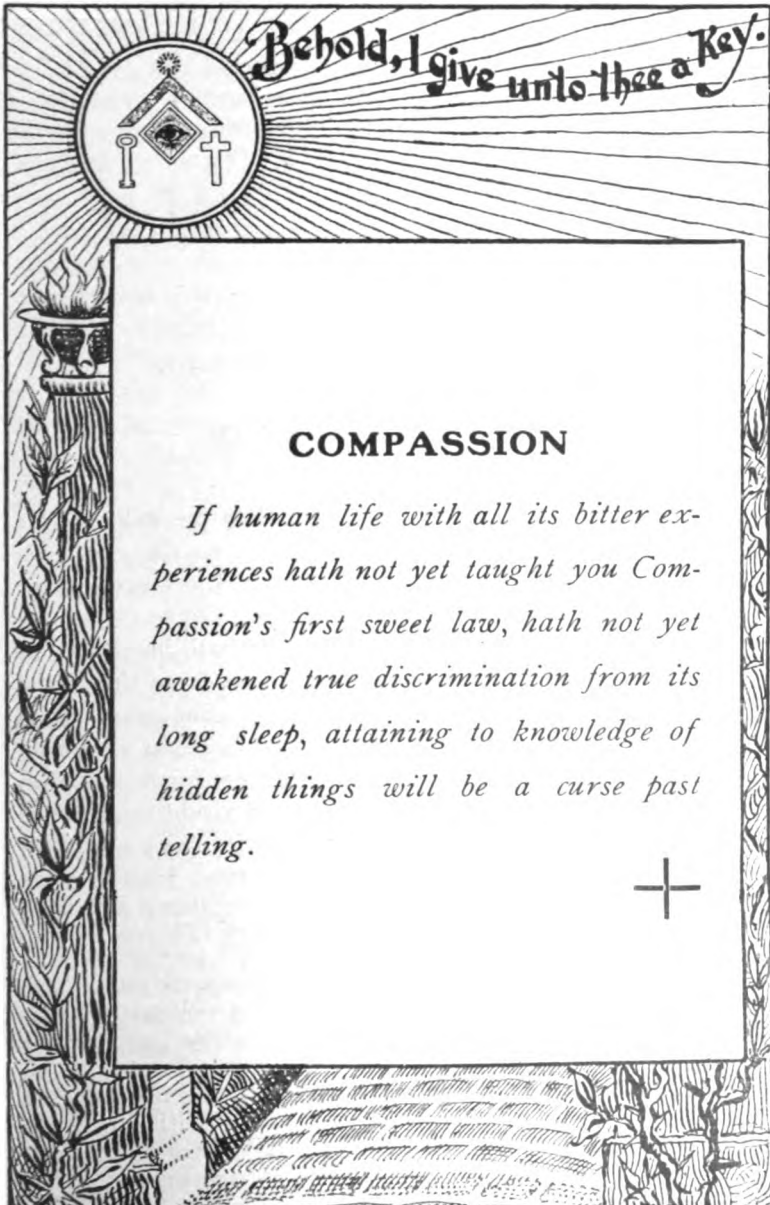
For Membership Certificates and Investment Certificates in the Temple Home Association, and for all payments thereon, make money orders payable to The Temple Home Association.

The Temple Artisan

Vol. VII.

JULY, 1906

No. 2



MY PART.

The Chief Musician did the chords invent ;
 The Chief Musician shaped the instrument ;
 He set me in my place before the score,
 I heard the one word, "Play!" He said no more.

He did the air to other hands consign ;
 I may not even hint the full design.
 There is no meaning in the notes I play,
 Which I must still rehearse from day to day.
 And some who tire of their monotonous tone,
 Would have me change to music of my own,
 Full-chorded discord would it better be ?
 Let others play it, it is not for me.

But I will strive to render perfect still
 My unmelodious part with patient will—
 So in that concert, grand, remote, and far,
 The harmony divine I shall not mar.

—IDA BALLHEIM in *Living Church*.

FROM THE MOUNTAIN TOP.

THE SOUL REDEEMED.

Sweeter than any song of thrush, softer than the wood-dove's
 coo to its mate, tender as the touch of dawn on the eyes of a
 sleep-bound child, falls the voice and touch of the Over-soul on
 the weary Pilgrim of Days.

Many times and oft in the night of the past hath he closed his
 eyes and said, "Surely my Lord will awaken me from this awful
 nightmare of Life ere another sun shall greet mine eyes. I am
 bound and helpless in the morass of the world's worst woe, and,
 alas! there are none to hear if I call, or drag me forth, for all of
 my kin are bound as am I, and smothered in viscid mud, while
 I alone of human kind am left with head above its slimy ooze."

But e'en as he cried, lo! the dark clouds parted, his feet were
 loosed, and with lightning speed an Angel came down and bade
 him rise and follow on, to the feet of the Lord of Life and Death.

At last fall the scales from the blinded eyes. In the glory of
 Soul redeemed stands he forth, poised on the earth like a bird
 on the wing. He asks of the sea, the sky, and the earth, "Is it
 worth it all? Is it worth the anguish, the pain, the loss, to hear
 that voice, to feel that touch?" And from every fibre, from all
 live things, from the heavens and hells, in melody sweet, again
 and again, rises and echoes in vibrant tones, as with one great
 voice, the words of the saved: "Aye, it is worth all earth
 can give, all sun and moon and stars can offer."

THE SYMBOL OF THE SERPENT.

TEMPLE TEACHINGS, OPEN SERIES, NO. LIII.

Men have tried to fathom the underlying mystery of the antagonism between man and the creeping things of life, the little worm, the harmless and often helpful diminutive snake, that unwittingly has crept upon the naked flesh. Other creatures may cause fear in man; he may shrink back terror-stricken from a bear or tiger; he may dislike, distrust or be perfectly indifferent to many other animals, and if by any chance they should touch his flesh he is conscious of no such intense repugnance as he feels from physical contact with any creeping thing. There is a deep, far-reaching reason for this feeling, as deep and wide as the two extremities of his being, life and death; and the beginning of this antipathy dates back to the beginning of his life as a conscious human being. When Jehovah said there should be enmity between the seed of the woman and the seed of the serpent, a great truth was uttered, and war was then again declared between White and Black Magic, for one Manvantara.

In one sense, all creeping things are included in the one word, "serpent." From an esoteric aspect, the Serpent symbolizes the highest point of the development of a human being. From the exoteric aspect it symbolizes the lowest point in the same development.

Here, as in all other divisions of the Cosmos, appears the action of the two poles of manifestation. The farther man advances, the greater will grow his antipathy to creeping, slimy, secretive, hiding things, because the gulf between his higher and lower nature is continually widening, and up to the point when he parts forever with that lower self by gaining all power over it, the fascination, the temptation of the lower self continually increases and the battle grows stronger.

When "the heel of the woman shall crush the serpent's head," i. e., when the negative aspect of the eternally feminine, the Soul, shall come into contact with the positive, the Head — lower mind — the masculine aspect; of matter, one of the twain must disappear and it is the latter that must disappear, because when such an event occurs, the end of a Manvantara will have come, and Soul and Mind become one

The creeping of a worm or snake over human flesh does not occasion any particular fear in the human mind; as said before, it is a far different feeling, a quick, convulsive shudder, due to

the action of the force of repulsion which manifests immediately and results in the creature being thrown violently from its resting place. This action of the force of repulsion is but a slight exhibition of the same force that is generated in and expelled from "the heel of the woman" as a result of the interaction of the forces of attraction and cohesion. The action of the vital ether operative in the nerves of the skin is instantly increased by contact with such a creature, and upon communicating a desire to the brain, to be rid of the obnoxious thing, the brain commands the muscles of hand and arm to remove the interloper, and is obeyed.

There is an occasional "exception to prove the rule" in the cases of men and women who seem abnormally fond of snakes. These persons fondle and caress such creatures and exhibit their power of control to the great wonder of beholders; but when this feeling of attraction is genuine, it is due to one of two causes; either custom has so familiarized the person by constant contact with snakes, that natural antagonism has been overcome, and the force symbolized by the woman's heel has been developed in the performer's body far in excess of the force symbolized by the "head of the serpent" even to such a degree that the vital ether no longer responds to excitation by touch; or the person has come directly under the control of some black magician, thereby changing his whole nature and making him amenable to the control of those who govern the division of life to which the creeping things belong, corresponding in planes to the lower astral.

The Serpent (personified evil, according to the orthodox concept, the Tempter) has been greatly misunderstood. It is a most perfect symbol of the two extremes of life. In the highest sense of the word, it represents the Guardian of the Threshold, and the appellation "Serpents" has been applied to Initiates of high degree for many ages, whose office it is to test in all ways the applicant for admission to any degree of the Lodge. If said applicant fail in passing the test, the power responsible for the trial in which he has failed will naturally seem to be evil. Especially is this true if the disciple has not reached a stage of development that will permit of his seeing the justice and mercy back of the trial. The powers of silence, wisdom, retirement, casting of skin, power of assuming different forms, are some of the powers that the serpent holds in common with the Initiate, and indicate why it symbolizes the highest pole of being. Its confinement to the lower levels of life, slyness, concealed poison, treachery, etc., symbolize the habits and characteristics of a like nature associated with the Black Magician. Therefore, "the serpent" is a fitting symbol for both extremes of life.



MORE STANZAS UNSEALED.

No one can realize more fully than we the gravity of the charge that will doubtless fall from the lips of our antagonists upon the perusal of the following stanzas.

Our claim that these stanzas are from the Book of Dzyan and are given by the same Initiate who gave H. P. Blavatsky access to that book, and who assisted her in interpreting it when the Secret Doctrine was compiled, will doubtless meet with contradiction, but the knowledge that this claim will be denied should not and must not be permitted to deter us from giving these additional stanzas to those who will be able to appreciate their authenticity and importance.

The particular set of stanzas forming the basis of the Secret Doctrine were, in the main, descriptive of the action of evolutionary forces, the constitution of matter, the appearance of animals and man upon the earth, and the evolution of the latter up to the time of the Fifth great Root Race.

The following stanzas very evidently refer to the last of the sub-races of the Fifth Root Race and the early races of the Sixth Root Race. The first volume of the Secret Doctrine deals with Cosmogogenesis and is based on seven Stanzas from the Book of Dzyan. The second volume consists of twelve Stanzas subdivided into forty-nine slokas with commentaries, and deals with Anthropogenesis. The last three slokas of Stanza XII refer to the Fifth Race and its divine instructors. The additional Stanzas now to be given forth to humanity by the Great Lodge continue from Stanza XII of the second volume and fall naturally under the head of what may appropriately be termed Theogenesis, as the evident purpose is to indicate the process where the Human kingdom will merge into the Divine. How many additional stanzas from the Sacred Work referred to will be given out, and to what extent elucidated, will depend upon humanity itself. But it may be taken as a good sign that even a few more stanzas are permitted to be unsealed to the world. Truly did H. P. B. say that "the 'Serpents of Wisdom' have preserved their records well, and the history of human evolution is traced in Heaven as it is traced on underground walls. Humanity and the Stars are bound together indissolubly, because of the Intelligences that rule the latter."

The additional stanzas given out will be taken up singly and commented upon in due time.

THEOGENESIS.

FROM THE STANZAS OF DZVAN.

STANZA I.

1. Since Fohat gathered two lines of fire in a close embrace, forming a circle of flame to make room for the feet of the Fifth, have the demi-Gods been filling that Cosmic field with images of themselves.

2. To and fro have the first-born run, darting behind each Flaming Sword that sprang from the head of the Mighty One, while seeking for Pasture against the day of the birth of the great Red Cow. The milk of that cow will gather and flow in rivers of Water and Wine to quench the thirst of the twice-born Lords of the Sacred Mystic Fire.

STANZA II.

3. Said the Radiant One to the Shining Face: I will cause a shade to cover thee for a day and a night of time. I will brood thy young, and bring them forth in strength and might, when the shade has passed from thy face and thou shinest forth once more.

4. For thou shalt shine again with seven-fold light, and the face of thy First-born Son shall reflect the light that shines from thine own. The black and brown shall be no more, and the golden-hued shall awaken from sleep, and rule as they ruled of yore.

5. Fire and flood, acid and blood, shall flow in streams and drench the star with the blackened face. The once bright sons of the demi-Gods have cast deep shadows upon that face; they have stolen the fire that lightened its eyes and molded it into a gleaming mass to fetter and bind their once lithe limbs. Vengeance swift will overtake and cast them into the pit.

6. When the circle of flame shall open again and the line of life be loosed from thrall, the five will fall into the six, and Surabhi's teats will deliver four doves—each bearing a branch of the Sacred Ash for the help and healing of Maya's sons. Fohat will once more cross the line with another and mightier stride, and will draw the downward arc of the line of life to an upward sweep, by the strength of his own right arm.

STANZA III

7. The four-fold Lahs will emit from their loins the germs that shall grow into three-fold coverings of animal forms, of fish and of fowl for the service of man.

8. No more shall huge creatures and crawling things find room on the Rim of the Wheel where dwelleth the Sons of Fire and Flame. The beasts of the field and birds of the air will meet and part in peace, and both shall feed on the purple grain, the gift direct of the Gods. All growths of the under crust of the Wheel shall be thenceforth forbidden, and man shall live by the power of his Will in place of coarser foods. When the Wheel has whirled one crore and a half, the Sparks will embody themselves in a fruit, the like of which no man hath known. The infant as well as the full-grown man shall eat of that fruit, and words of wisdom will fall from its lips, to the wonderment of the Gods.

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EDITORIAL MIRROR.

The following paragraphs quoted from Volume II of the Secret Doctrine are most timely at this period, and the truth presented regarding the birth of the New Humanity and the concomitant changes—birth pangs—on the surface of the planet, should be correlated with world events past—and others to be precipitated.



“Every mixed race, when uniform and settled, has been able to play the part of a primary race in fresh crossings. Mankind, in its present state, has thus been formed, certainly for the greatest part, by the successive crossings of a number of races **at present undetermined.**”

“Thus the Americans have become in only three centuries a ‘primary race,’ temporarily, before becoming a race apart, and strongly separated from all other now-existing races. They are, in short, the germs of the **sixth** sub-race, and in some few hundred years more will become most decidedly the pioneers of that race which must succeed to the present European, or fifth sub-race, in all its new characteristics. After this, in about 25,000 years, they will launch into preparations for the seventh sub-race, until, in consequence of cataclysms, the first series of those **which must one day destroy Europe and, still later, the whole Aryan race (and thus affect both Americas), as also most of the lands directly connected with the confines of our continent and isles,** the Sixth Root-Race will have appeared on the stage of our Round. When shall this be? Who knows save the great Masters of Wisdom, perchance, and they are as silent upon the subject as the snow-capped peaks that tower above them. All we know is, that it will silently come into existence; so silently, indeed, that for long millenniums will its pioneers—the **peculiar** children who will grow into peculiar men and women—be regarded as anomalous *lusus naturae*, abnormal oddities physically and mentally. Then, as they increase and their numbers become greater with every age, one day they will awake to find themselves in a majority. Then the present men will begin to be regarded as exceptional mongrels, until they die out in

their turn in civilized lands, surviving only in small groups on islands—the mountain peaks of today—where they will vegetate, degenerate and finally die out, perhaps millions of years hence, as the Aztecs have, as the Nyam-Nyam and the dwarfish Moola Koorumba of the Nilghiri Hills are dying. All these are the remnants of once mighty races, the recollection of whose existence has entirely died out of the remembrance of modern generations, just as we shall vanish from the memory of the Sixth Race Humanity. The Fifth will overlap the Sixth Race for many hundreds of milleniums, changing with it more slowly than its new successor, still changing in stature, general physique and mentality, just as the Fourth overlapped our Aryan Race, and the Third had overlapped the Atlanteans.

*

“This process of preparation for the Sixth great race must last throughout the whole sixth and seventh sub-races. But the **last** remnants of the Fifth Continent will not disappear until some time after the birth of the **new** race, when another and **new** dwelling, the Sixth continent, will have appeared above the **new** waters on the face of the globe, so as to receive the new stranger. To it also will emigrate and there will settle all those who will be fortunate enough to escape the general disaster. When this shall be, as just said, it is not for the writer to know. Only as Nature no more proceeds by sudden jumps and starts, than man changes suddenly from a child into a mature man, **the final cataclysm will be preceded by many smaller submersions and destructions, both by wave and volcanic fires.** The exultant pulse will beat high in the heart of the race now in the American zone, but there will be no more Americans when the Sixth Race commences; no more, in fact, than Europeans, for they will have now become a **new Race and many new nations.** Yet the Fifth will not die, but will survive for a while, overlapping the new race for many hundred thousands of years to come: it will as we have just said, become transformed with it more slowly than its new successors—still getting entirely altered in mentality, general physique and stature. Mankind will not grow again into giant bodies as in the case of the Lemurians and the Atlanteans, because, while the evolution of the Fourth Race led the latter down to the very bottom of materiality in its physical development, the present race is on its ascending arc, and the Sixth will be rapidly growing out of its bonds of matter, and even of flesh.

“Thus it is the mankind of the New World, the senior by far of our Old one—a fact men had also forgotten—of Patala (the Antipodes, or the Nether World, as America is called in India), whose mission and Karma it is to sow the seeds for a forthcoming, grander and far more glorious race than any of those we know of at present. The Cycles of Matter will be succeeded by Cycles of Spirituality and a fully developed mind. On the law of parallel history and races, the majority of the future mankind will be composed of glorious Adepts. Humanity is the child of Cyclic Destiny, and not one of its units can escape its unconscious mission, or get rid of the burden of its **co-operative work with Nature**. Thus will Mankind, race after race, perform its appointed Cyclic Pilgrimage. Climates will, and have already begun to change, each Tropical Year after the other dropping one sub-race, but only to beget another higher race on the ascending cycle, while a series of other less favored groups, the failures of Nature, will, like some individual men, vanish from the human family without even leaving a trace behind.

“Such is the course of Nature under the sway of Karmic Law, of Ever-present and Ever-becoming Nature. For, in the words of a Sage, known only to a few Occultists:

“The Present is the child of the Past; the Future, the begotten of the Present. And yet, O present moment! knowest thou not that thou hast no parent, nor canst thou have a child; that thou art ever begetting but thyself? Before thou hast even begun to say, ‘I am the progeny of the departed moment, the child of the past,’ thou hast become that past itself. Before thou utterest the last syllable, behold! thou art no more the Present but verily that Future. Thus are the Past, the Present, and the Future the Ever-living Trinity in One—the Mahamaya of the Absolute ‘IS.’”

CHILDREN'S DEPARTMENT

Temple Builders—Lesson 31

THE SONG OF THE HUMMING BIRD.

I am a humming bird.

I am a very little bird. I have a very little nest in the cypress tree by the side of the shed where the tools are kept. There are two tiny white eggs in my nest.

One day a woman came to the shed for a hoe and frightened me very much, for I thought she might disturb my little nest. I hummed about her head, looked in her eye and flew down to my nest, and asked her to please not hurt me or my eggs.

The woman did not hurt me. She brought some children to see me and showed them the nest. They had to look well before they could see it, for the outside looks almost like the bark of the tree. The inside is as soft as wool.

The children thought I had a very long bill. I told them I found honey with my bill. I find the honey in flowers. Honey is good to eat. I do not eat worms like the linnet that lives near me. Their bills are made for finding worms, but mine is made for reaching into the deep flowers.

When I take the honey from the flowers I thank the flowers. Long ago I came from the flowers. That is the reason I have such bright colors. I am a part of their nature.

The flowers furnish food for me, and my humming helps them to open and bloom and ripen into seed.

When I sip the honey from the heart of a flower, some of the yellow powder or pollen clings to my bill and is rubbed on to the next flower I enter. This helps the flower to bring forth the fruit and seeds.

You may see by this how the birds help the flowers and the flowers help the birds. If you look far enough you will see how one thing in nature helps another, for **IT IS THE LAW OF LIFE TO HELP ONE ANOTHER.**

MY HUMMING BIRD.

No other fairy did I see
 So graceful, pulsing in the air,
 As if the heart of nature beat
 Its throbbings in the birdlet there.
 The gray, the green, the dash of red,
 The beating wings that gauzy seem—
 So rapid the vibrating hum—
 I almost dream were but a dream.
 Then suddenly I cry aloud,
 When in a rapid, shooting ray
 My fairy disappears, a-flash,
 Into the sun-haunts far away.

WILLIS EDWIN HURD.

NOTE.—Appropriate songs for this lesson are "Prayer, Birds and Bees and Flowers," and "Bird-Game," from Kindergarten Chimes.

Children should study habits of the humming bird. It is a large family extending over the entire United States. Different varieties can be noticed.

The Temple Builders are raising money with which to buy and furnish a tent at the Open Gate Sanatorium and which will be known as the Temple Builders' Tent.

The idea is that the Temple Builders will take an especial interest in this tent and in any patient who is placed in it. This tent will be especially designed for children afflicted with tuberculosis. The immediate ground around the tent will be beautified and made attractive by the local Temple Builders.

Those wishing to help in this matter can send donations to the Temple Builders, Oceano, Calif.

STUDIES IN MYTHOLOGY.

X.

The temple that was erected in Eleusis at the request of Demeter became the seat of the Eleusinian Mysteries, which were said to have been instituted by the goddess herself. The first to be admitted to initiation was Celeus and his family, he being appointed high priest, and his son and daughters, priest and priestesses. These Mysteries were celebrated by the Athenians every five years.

This legend of Demeter and Persephone has several esoteric meanings. One, the higher, is a legend of the soul or higher and lower Ego. Demeter is the World-Soul, or Over-Soul, while Persephone is the Human-Soul, humanity; or, again, the higher and lower Ego, respectively. Thus the higher Ego loves its child, the lower Ego. The beautiful flower, the narcissus, is the attraction of earth life which the lower Ego seeks to pluck. No sooner does it touch this flower than it is seized by the ruler of this world and becomes incarnated as a human soul. Aides (Pluto) is the body of flesh with its passions and desires, which thus makes the lower Ego its unwilling spouse. So long as this Ego does not partake of earthly food, it still remains an immortal soul, but partaking of mortal food it becomes mortal. As it is about to return to its mother soul, it unwittingly swallows earthly food and is thus claimed by the ruler of the lower regions as eternally one of its denizens. When the thread which connects the higher to the lower Ego is once broken it cannot shed its light and blessings on the earth, therefore, the earth ceases to bring forth fruit or flower. In this predicament a compromise is made. The soul spends six months (its period of incarnation) with Aides on earth, and then six months (its heavenly rest) with

the higher soul in heaven (Olympus). Finally the goddess Demeter, the great Over-soul, establishes the Sacred Initiations through which the lower soul finally emancipates itself from its bonds and regains full immortality with added power which the narcissus of earth life (earthly experience) has bestowed.

Another interesting legend, showing the same relationship of higher and lower Ego, but with another phase or shading, is the story of Eros and Psyche (Cupid and Amor).

According to Hesoid, "Eros, the divine spirit of Love, sprang from Chaos, while all was still in confusion, and by his beneficent power reduced to order and harmony the shapeless, conflicting elements, which under his influence began to assume distinct forms."

The story is as follows: Psyche was the youngest of three princesses and so transcendently beautiful as to arouse the jealousy of Aphrodite (Venus), so much so that no mortal dared to aspire to the honor of her hand, while her two sisters of less beauty were married. This annoyed her father, who, in consequence, consulted the Delphic oracle, by whose directions he dressed her as for the grave and placed her at the brink of a great precipice. Zephyrus, the west wind, lifted her gently and carried her to a verdant meadow, in the midst of which stood a stately and beautiful palace, in which dwelt Eros, the god of Love, in whose arms Zephyrus gently deposited her. Eros, unseen by her, wooed her in the softest and most delicate accents, but he warned her as she valued his love never to seek to behold his form. Psyche was obedient to his injunction, but in the midst of her happiness the desire to see her two sisters took possession of her, and in response to her desires they were conducted to her fairy-like and enchanted abode. Her sisters, being filled with envy at her happiness, poisoned her mind by telling her that her husband was extremely ugly and a frightful monster. They gave her a dagger with which they told her she could destroy him and so be free from his power.

After the departure of her sisters their story preyed on her mind and she attempted to follow their advice. At the dead of night, taking her dagger in one hand and a lamp in the other, she silently stole to the couch on which he was reposing, where instead of the ugly monster she expected to see, she beheld the most beautiful form of the god of Love. In surprise she bent over him to better see him, when a drop of oil from her lamp

fell upon him, instantly awakening him. Seeing Psyche standing over him with the treacherous dagger in her hand, he reproached her, then spreading his wings flew away.

In despair at her loss, the unhappy Psyche attempted to end her existence by throwing herself in the river, but the waters refused to close over her, and instead bore her gently to the opposite bank, where the shepherd god, Pan, received her and endeavored to console her with the hope of future reconciliation with her husband.

Her wicked sisters thought to gain the same felicity as Psyche, so placed themselves on the same rock from which she had been wafted, but both were precipitated to the depths of the chasm and perished. Psyche yearned for her lover and wandered over the earth in her vain search for him. Being wearied, she at length appealed to Aphrodite for her compassion. She, however, being still jealous, imposed on her tasks which often seemed impossible. In these tasks she was assisted by invisible helpers sent to her by Eros who still loved her and watched over her. Aphrodite commanded her to descend into the underworld and receive from Persephone a box containing all the charms of beauty. At this her courage failed her. About to abandon herself to despair, she heard a voice which warned her of every danger to be avoided, which was: not to fail to provide herself with toll for Charon and cake for Cerberus, the dog that guarded the entrance to Hades, and to refrain from taking any part in the banquets of Aides and Persephone, but above all things to bring the box to Aphrodite unopened. By obeying these instructions she would return safely to the realms of light. She obeyed implicitly all these instructions but the last, for her curiosity led her to lift the lid of the box, from which a dark vapor escaped which put her into a death-like sleep, from which Eros awakened her with the point of his golden arrow. After reproaching her for her folly, he persuaded Aphrodite to be reconciled to her, then persuaded Zeus to admit her among the Immortals.

J. H. SCOTFORD.

(To be continued.)

CONSUMPTION, THE GREAT WHITE PLAGUE.

IX.

If I were a very rich man, it seems to me I could do better with my money than endow a university in a country where they are as thick as flies, or speckle the land with free libraries. These

are, no doubt, good ways to get one's name up, but I don't really think we are perishing for the lack of places where a young man may learn to say *hic, hæc, hoc* without the book. It elevates the mind, they tell me, to know that **utor, fruor, fungor, vescor,** and **potior** take the ablative, or the genitive, I've forgotten which. I used to know, though. I see around me men dying of a preventable and curable disease. They are capable, honest, hard-working, useful citizens, doing their best to earn a living and to bring up their families decently. For them to lay off a whole year from work is almost impossible. It is quite impossible for them to maintain themselves at a sanatorium. They could get well there. They could come back able to make full wages. As it is, they have to drop their skilled employ and take such other work, ill-paid work, as their feeble health will permit. The wife and little ones are stinted of their food and clothing. They who tried to keep themselves tidy and respectable sink to cheaper and poorer apartments. And then I see a day arrive when the bread-winner no longer can work at anything. It seems as if he cannot die. Months and months he lingers, panting for his breath, burned with fever, torn and shaken with his dreadful cough; worst of all, spreading infection every day.

It isn't merely folly to build more colleges and institutes, more places where we may fuddle our minds with fiction. It is something to make us burn with indignation. It is their own money the millionaires have to spend. I know that. I know that, but why mock our need with ornamental fripperies, when it is possible to cure and to prevent a disease that carries off one-third of all that die between the ages of twenty and thirty?

But, if the treatment is only fresh air, nourishing food, and rest for mind and body, why go to a sanitorium at all? Why not "the fireside of home"?

It isn't absolutely necessary that you should leave your home, but it is better so. You need to make a total and complete change in your way of living. The old way gave you consumption; it cannot cure you of it. At home, the neighbors will think you're crazy if you sleep outdoors in all weathers; they will even gossip about you as a crank if you keep your windows open nights. If you live at home you must dress as well people do, and fret yourself with all the foolish multiplicity of buttons and fixings. The freedom of pajamas or a long, loose robe in the daytime is hardly possible. People come in and talk, and tell

you how there is no hope for you if once you get consumption. They had a sister Jennie and she took the galloping consumption. They tell you of some patent medicine that is sure to cure you. They read about it in the paper. Why don't you try it? They tell you you'll catch cold if you go out in the night air. They'll fret the life and soul out of you if you'll let them. Then again, it inconveniences the other members of the family if twice as many meals a day as usual are served. You cannot spoil their fun for them, and if they want to have a little party, it seems hard that you can't sit up till all hours like other people.

In the sanatorium all social obligations, the necessity of dressing for functions—everything—must bow and bend to your getting well. You aren't the only sick one. There are others getting well and going home. So will you. Everything is cheerful and sanitary, and you aren't running chances on doing the right thing. You aren't scattering disease wherever you go. It is a war against consumption conducted by the regular troops, not the volunteers.

EUGENE WOOD, in *Everybody's Magazine*.

TEMPLE HOME ASSOCIATION NOTES.

The Third Annual Meeting of the Temple Home Association will be held at Oceano on August 7th next. Regular and official notice will be sent to all full members in proper time.

Brother H. A. Gibson is now located at Los Angeles and is engaged in the real estate business. In addition to other properties, he is actively engaged in pushing the sales of lots on Halcyon Beach. His address is 401 South Hope St., Los Angeles.

A number of people who had been undone by the earthquake, some of them members, have been received and are now staying at the Halcyon. All of these had been involved in the San Francisco disaster, with total loss of possessions and business in which they had been engaged.

The Halcyon Hotel and Sanatorium is full to overflowing, and some of the workers and guests are accommodated in tents in the Eucalyptus Grove on the grounds. It is an ideal place for tenting, and those in tents there enjoy the outdoor life greatly in the fragrant air redolent of eucalyptus odor.

Ben Bolt has arrived at the Centre recently. Ben is a fine young colt, and he bids fair to be a giant among horses. His mother is Belle, the handsome young mare of yellow-mane fame, owned by the Association.

The Open Gate Sanatorium is progressing steadily and all details in its management and organization are being perfected as rapidly as circumstances permit. Four patients are now under care and treatment.

QUESTIONS AND ANSWERS.

Why is the hymn, "Holy Father, Only Son, Holy Spirit, Three in One," sung at Temple meetings? Is it because you believe in the Trinity?—I.D.

The original idea the early Christians had of the Trinity was the right one. It was when the people forgot this, as they did nearly all occult meaning with the Bible, church literature and symbology, and only concerned themselves with the written word, losing the spirit behind the word, that the idea of the Trinity came to look as an impossible proposition to many minds. When the student was told he must believe a number of, to him, meaningless statements upon unreasoning faith, he often reacted against the whole proposition and became either a non-believer or an agnostic or some other form of unitarian or deist. This attitude of mind revealed the fact that there was a complete misunderstanding of the real teachings by both the reactionist and the orthodox Christian, for the doctrine of the Trinity does not in any way preclude the belief in one Supreme God. On the contrary, the statement is, and always was, that there was one great all-ruling Providence; but that this one God manifests through Nature and man in three great forces or rhythms. We have examples of this in the dominant chord in music, in the grouping of the elements in chemistry, and in the manifestation of light waves.

The true teaching is that God manifests Himself through nature in three rhythms, and Nature responds again in four, one of which is the point of contact between the lower and higher nature. The upper three rhythms are the Trinity, which, with the lower four, make the sacred number seven. If we examine all manifestations, we find this octave of seven forces repeats itself everywhere. Man is made in the image of his Maker be-

cause he can, once he has gained control of his lower nature, function consciously three higher creative forces which control his lower ones.

Christ has come to symbolize the **love** aspect of the Trinity and the Holy Ghost, or Spirit, the **force** aspect, in Christian symbology. In fact, both the Unitarian and the Trinitarian are correct in their statements as far as they go. The Unitarian is looking at the Godhead as a whole and in rest, the Trinitarian, at God's action in and through life. The Son of God in Christian symbology represents three great ideas: a great Ego who has overcome material life, but still remains within the race life to draw the people upward; the **combined** soul of humanity, which becomes one upon the higher planes, and also the idea of the **man** Jesus, after he had overcome his lower Nature, and thus became one with his higher self—His Father in Heaven.

J. O. V.

WHAT IS CONSCIOUSNESS?

It is only understandable to me by regarding it as a reflection of one plane of substance upon another plane; in other words, one plane sees itself reflected in another plane, and hence ensues consciousness of itself as by looking into a mirror. This **self** consciousness naturally evolves as the various planes are differentiated. It is greatest when the extreme of differentiation is reached; after that is reached, the planes begin to be indrawn, finally merging into one where consciousness is absolute, or, in other words, absolute unity prevails. Its state would also be, so far as our present brain consciousness is concerned, oblivion or unconsciousness; in other words, consciousness results because the cosmos has its seven rates of vibration and the difference of relation or number between one rate of vibration and another create other vibrations—offspring, sons, daughters, begotten by the mingling of primal vibrations, and which manifest in secondary vibrations, or reflections, called feeling, hearing, seeing or sensing generally, and which, collectively, we call consciousness. Fundamentally, Atma is the basis of all consciousness, so that it is Atma that sees, hears and senses all.

W. H. D.

TEMPLE ACTIVITIES AND NOTICES.

The attention of our members is called to the Convention Notice in this issue. It is important that all who can arrange to attend will do so, both for their own benefit and for that of the work and the cause. The forces of love, fidelity and service have always been abundantly manifest at our Conventions. To

those who are unable to attend, we send our remembrances and our good-will and invoke their spiritual co-operation during the time of our gathering.

* * * *

Our sister, Mrs. M. K. Choice, and her son, who were "burned out" at San Francisco, came on invitation to the Centre for rest and recuperation from the strain and nervous condition resulting from their unfortunate experiences. They spent over a week here and returned to their home in Oakland, much benefited.

* * * *

The Centre had the pleasure of a brief visit from our brother, Fred'k G. Calkins, and his wife. They were pleased with conditions here, and Mr. Calkins expressed much confidence in the success of the work, as the result of the methods he saw in operation.

* * * *

We have received a little book entitled, "Ladder Lessons for Beginners in New Thought," by Olive Verne Rich, and have placed it on our Book List. It will be found helpful by those for whom it is intended. Price, 50 cents. It may be ordered through the Oceano Book Concern.

* * * *

For Temple dues and Helping Hand contributions, make money orders payable to Mrs. J. W. Kent, Treasurer.

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

TEMPLE SCRIBE.

TEMPLE CONVENTION NOTICE.

The Seventh Annual Convention of Temple Members will be held on the 5th, 6th and 7th of August, at the headquarters at Oceano, California. There will be an assemblage of members on Saturday evening, the 4th, and the program of meetings will be announced. The first regular meeting of the Convention will be held Sunday morning or afternoon, and another meeting in the evening. There will be accommodations for our members at the Halcyon Hotel at rates varying from \$1.00 to \$2.00 per day. As the morning trains arrive at Oceano before daylight, it is advisable to take trains which are due here in the afternoon, if terms of tickets permit. A number of our members 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.

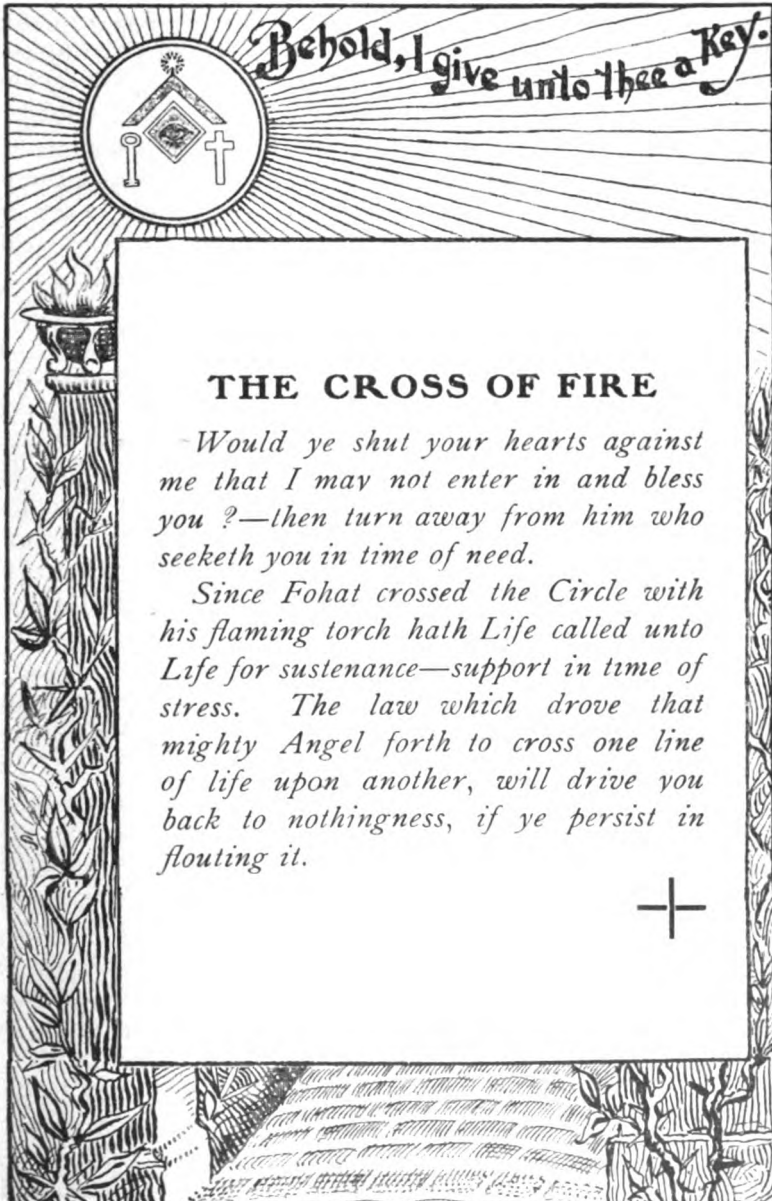
CHAS. L. HARRIS, Temple Scribe.

The Temple Artisan

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No. 3



Behold, I give unto thee a Key.

THE CROSS OF FIRE

Would ye shut your hearts against me that I may not enter in and bless you?—then turn away from him who seeketh you in time of need.

Since Fohat crossed the Circle with his flaming torch hath Life called unto Life for sustenance—support in time of stress. The law which drove that mighty Angel forth to cross one line of life upon another, will drive you back to nothingness, if ye persist in flouting it.



CREATION IN UNITY AND TRINITY.

TEMPLE TEACHINGS, OPEN SERIES, NO. LIV.

I plead for, and teach you the importance of unified action, only to find that in many cases, you have little or no comprehension of the basic principles involved, and therefore little appreciation of the effects of unified action on all lines of endeavor, on your own interior as well as exterior development. Those who have attained to a moderate degree of knowledge on this subject may not find anything of particular value in the following resume of the facts concerning Evolution; but to those who hitherto have been unable to secure the advantages to be derived from conscientious application to study, I hope to convey a more lucid, concise idea of the action of the laws of Evolution and Involution, with the aid of their own intuition.

First, consider all space as formed of countless milliards of infinitesimal lives of varying degrees of potentiality, number and form, but for the time being in a dormant, quiescent state; each degree of which must be given an evolutionary impulse at the commencement of a great world period in order to complete the development of its constituent lives, by expanding and exploding the confined dormant energy which is the basis of those lives, thereby bursting through the compressing, enveloping Aura of Etherial Force, which is the bridge between two states of consciousness, and being impelled from the inner to the outer fields of Space.

Among these degrees of dormant elemental forces are those commonly recognized as Light, Heat, Electricity, Magnetism, always the first to manifest in any great world period. Then consider that potential space *in toto* as a single, self-conscious Entity with almost unlimited power, intelligence and ability, who at the beginning of the present world period, is actuated by one great impulse (desire) to manifest such power and by one long-drawn breath—"one motion of Mass," awakes the many and various rates of motion and vibration of its own constituent lives or atoms—the different degrees of the *laya* centres which persist from one *manvantara* to another, that impulse being given by means of the power of Fohat, potential Sound, the compelling power of the Cosmos; in itself a power, subject only to a higher law—namely, the law of Gravitation; which great mystery is in reality a spiritual power, the manifesting aspects of which are the forces (the Gods)—Attraction, Repulsion, Cohesion, Expan-

sion, Extension and Suction. These six aspects or modifications of Gravitation create, control and disintegrate (involve and evolve) all forms of force and energy in manifestation in the exterior fields of Space and Matter. Then imagine that whole potential Space or Entity breaking forth into waves and ripples of sound, as each laya centre of the Mass responds to the call thus made, giving forth its own particular keynote and sustaining the vibrations or keynotes of such sound waves for a definite period of time, thereby keeping each individual degree of the evolving laya centres at a certain rate of mass motion, and by the energy thus generated forming a definite sphere of influence—an orbit—the size of that orbit being determined by the volume and strength of force generated at the instant of explosion. The grouping of individual centres of such degrees of laya—or atomic centres—into different forms, weight and density is brought about by the action of the law of affinity (one aspect of the force of attraction) according to number; and first Fire (Flame), then Water, Air and Earth are evolved, and by the same process of expansion and explosion; and finally, mineral, vegetable and animal germs of life are brought into manifestation. The most rapid vibrations evolve Fire, the atomic centres of which are first drawn together in outer manifestation as suns, shining from their own intrinsic light, and lightening the dark spaces within each individual Aura, where the brooding negative side of the life principle is drawing together and nesting the laya centres, which will eventually manifest as Water.

As all laya centres must explode to manifest, so the fiery centres which constitute the mass of such suns must explode in course of time, and the then flaming fragments or lives which fall into space become centres of attraction for other wandering lesser lives which are combined with and assimilated by the greater. The waters held in suspension in space are attracted by the heat-waves generated by the flames, and fall upon the burning masses, thus causing, by further explosion, the freeing of confined potential gases. These gases penetrate and interpenetrate the flaming masses and surround them with cushions of air. From the intermarriage of Fire, Water and Air, and the explosions which result therefrom, there is precipitated a sediment which we term the element of Earth, and by the intermarriage of these four elements, and by like process of expansion and explosion of the lives which comprise said elements, and under

the same laws which guided and controlled the action of the first sound-waves, there is evolved the substance which science terms Protoplasm, from which all living forms are created.

If convinced that all matter has evolved from within, outward, the average person will have little difficulty in accepting my explanation and formulating to his own personal satisfaction some concept of the subsequent action of the substance alluded to.

With the manifestation of said Substance, No-thing has become All-things in embryo. Spirit and Matter have met. But at the completion of one-half a great world period, man, by that time evolved to his highest point of development as man, must re-become God, and in the process of re-becoming is but too prone to forget his Divine prototype; forget that he is but an atom of the substance of God, and by falling in love with his own personal image, and permitting that image to absorb his care and worship, forget his Father's face, his Mother's beauty and grace. Like a ship in a storm he permits himself to be drifted hither and yon, until as a result of long suffering he finally opens his inner eye, to behold the life line thrown out to him. That line is thrown by the Higher Self when Substance-Matter has reached its ultimate vibration as Matter, at which time, but for the incarnation of higher mind (Spiritual Egos in bodies created as before described) Matter at first only endowed with lower mind (Instinct), could not sustain itself at such rapid rates of vibration, and would return to its primeval conditionless state, and mankind as we know it could not exist.

As two points of a triangle may be forced to meet, pass each other to a given distance and form a six-pointed star, so Spirit and Matter meet and unite in man, both separate and distinct, yet one entity, thus giving spirit the vehicle it requires for manifesting in matter and gaining all knowledge of its possibilities in form. When Matter has reached its highest possible rate of vibration in humanity, the processes and laws of evolution are reversed. There is a gradual reversal of the two poles of universal life, and there follows a like period of involution; lasting during the other half of the great world cycle. The first and last requisite of involution is the gradual decrease and subsidence of the energy of the vibratory keynote or rate of mass motion that has been the fundamental and sustaining power of evolution; in other words, the regaining of the potent power of Silence; the conservation and concentration of all forms of En-

ergy preparatory to the sounding of another, a higher keynote for a new age; for evolutionary forces always work in a spiral instead of a closed circle.

The more highly developed units of the present races have reached a degree of knowledge where it has become possible to lay the foundation for the attainment of such power, when the ultimate causes and effects of evolution are becoming apparent; and all their efforts toward self development should be along the lines of condensation, conservation and concentration. Here is where the importance of individual self denial—altruism—becomes more evident. No finding of science pointing to this necessity is of more importance. Altruism is not a sentimental virtue, it is an absolute requisite to self development.

Whenever any group of three or more individuals has reached a point of harmonious action on all lines of their lives, a point where perfect co-operation of will and effort obtains—a point where in fact as well as in theory they can live and act up to their highest ideals of use and service to and for each other—they have reached a condition where it is possible for them to become an active vehicle for the spiritual forces generated by much greater beings than they have ever before been conscious of, and by becoming such a vehicle the individual evolution of each constituent part of that vehicle is carried forward by great strides. As previously illustrated, the points of two Triangles, Spirit and Matter, have met and intertwined. Each such individual becomes in process of time a Savior of all those who are still beneath him in the scale of evolution. The path to the Gods opens wide, and instead of the slow, painful, crawling mode of procedure he has hitherto been compelled to use, he goes onward and upward as though shod with seven-league boots, for he is “coming into his own,” and is gaining command over the secret powers of a universe. Every effort you consciously put forth toward the attainment of such a trinity of life and action as I have indicated, takes you a step farther toward that most desirable end. Every failure to utilize an opportunity for so doing, plunges you back a like distance.

Knowing the truth and verity of each statement made herein; knowing that my own as well as your individual evolution all depends upon your acceptance of and obedience to the laws designated by me, is it surprising that I iterate and reiterate my pleas to you to listen and obey? For in no other way, by no other method or plan, can man hasten his evolutionary career.



STUDIES IN MYTHOLOGY.

XI.

How can the story of the invisible helpers and watchers be more pertinently and poetically told? The story of the higher Ego in its constant watchfulness over us, its guiding voice whispering words of cheer, the power of help which it silently lends us at the moment of our greatest need, and the constant love that it ever bestows on us, is most delicately rendered. On the other hand we have the soul influenced by its lower sisters, the astral and animal natures in us, rejecting and attempting to destroy, albeit ignorantly, its beautiful and ever faithful lover. When it discovers its error, in its sorrow and remorse it searches for and tries to regain the love of its estranged companion. In this it succeeds reaching final reconciliation, re-union with the higher Ego, and admission among Immortals (Gods).

These legends readily connect them with the Hierarchy of Venus in that they all point to the close relationship existing between the divine and human soul, and depict the struggles of the latter to reach union with the former, of the mortal to put on immortality.

We next come to the legends of Mercury (Hermes.) The exact character of Mercury is more difficult to understand. He was the swift footed messenger and trusted ambassador of the gods, and conductor of shades to Hades. He presided over the education of the young. He is said to have invented the alphabet and to have taught the art of interpreting foreign languages, and his versatility, sagacity, and extraordinary cunning, made him the constant attendant of Zeus, when disguised as a mortal, he visited the earth.

He was the wisest of the gods and therefore the god of Wisdom. At the same time, he is credited with being the most accomplished of thieves, having adroitly stolen the bow and quiver of Apollo, the trident of Neptune, the girdle of Venus, the sword of Mars, and the tools of Vulcan. All this however has an esoteric and symbolic significance which will be shown later.

Mercury (Hermes) "was the son of Zeus and Mais, the eldest and most beautiful of the seven Pleiades." When but a few hours old, the legend reads, he left his cradle and the cave in which he was born, on an expedition to stealthily procure some cattle belonging to his brother Apollo. He had not gone far when he found a tortoise near his path, which he killed, and, stretching

seven strings, invented the lyre, which he soon played upon with most exquisite skill. Tiring of this, he returned, and placed his lyre in his cradle, resumed his journey. He arrived at his destination at sunset, and succeeded in separating fifty cattle from his brother's herd, which he drove away and concealed in a cave. Apollo soon discovered that he had been robbed, and hastening to Maia, complained of the conduct of her son, and demanded the restitution of his property. She pointed to her innocent babe laying asleep in his cradle as proof of his innocence. This angered Apollo, and he awoke the apparently sleeping babe and charged him with the theft. Naively he asked what manner of animals cows were. Apollo threatened to throw him into Tartarus if he did not confess the theft, but his threats were of no avail. Finally, seizing the babe, he bore him to Zeus, his august father, accusing him of the crime. The child who was still in his swaddling clothes innocently looked up to his father and asked: "Do I look capable of driving away a herd of cattle; I who was only born yesterday, and whose feet are far too tender to tread the rough places?" Zeus smiled at his cunning and cleverness, but well knowing his guilt, commanded him to show Apollo where he had concealed the cattle. This Hermes cheerfully did, conducting his brother to the cave. The divine shepherd was about to drive away the cattle, when Hermes commenced playing on his lyre. The sweetness of the music so charmed Apollo, who had never heard anything but his three-stringed lyre, and the pipe of Pan, that he was entranced by the new instrument, and he had such a desire to possess it that he offered the cattle in exchange, promising in return, also to give Hermes full dominion over all flocks and herds, and as well over horses and wild animals. The offer was accepted, and henceforth Hermes became the god of herdsmen, while Apollo devoted himself to music. Ever after they were firm friends, Hermes swearing that he would never steal his lyre, nor invade his sanctuary at Delphi. Apollo presented him with the Caduceus, or golden wand surmounted with wings, which he told him possessed the faculty of uniting in love all those separated by hate. Hermes discovered two snakes fighting, and threw down the wand between them, when the angry fighting ceased, and the combatants coiled themselves in loving embrace around the wand, where they ever remain as symbols of wisdom, while the wand itself is an emblem of power—the power of the Initiate.

J. H. SCOTFORD.

(To be continued).

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EDITORIAL MIRROR.

History repeats itself no less in all spiritual and psychic movements than in the material. Whenever some great work of engineering, production or development reaches a critical intermediary stage, when every ounce of energy, intelligence and activity is requisite and all important, invariably there then creeps into it some slimy self-seeking tool of the great disintegrator who has been either incapable of organizing or directing a work of equal importance, or who is unwilling to help in any subordinate position to further the great plan. Either soured and misanthropical because of incompetency, or jealous and vindictive because of thwarted ambition, or greedy love of gain, such a one sets about calling attention to real or fancied points of weakness in the great body. He carefully collects all real or manufactured evidence to be obtained to prove his point, and utterly ignores tenfold more and truer evidence of the practicability, possibility and probability of the plan *in toto* and the sincerity and ability of those who are its guiding geniuses. Like the mouse which gnaws at a great ship's cable, or the insect that destroys the foundation of a great structure, such creatures perhaps have their uses, but it is sometimes difficult for the hard working, mind-occupied builder to see what those uses are.



Can even shortsighted human nature, with countless examples all about it of the results of sticking even to a forlorn hope, fail to see it is those who stick to a cause through all storms, those who realize there is even more need of their service if others have failed, those who wring victory from defeat, over and over again, who are the giants of spiritual, psychic and material endeavor. If some smaller strand in their own line of endeavor is weak, they pick it up, put it in some places in the greater cable so that the latter can absorb and protect it and so go on growing by accretion until it is strong enough to hold a great life boat, that all may be benefited



It is not difficult to see how any great religion or philosophy

could have been made to dominate the lower, and develop the higher, aspects of its believers, and gain full power over the world if the latter could have remained true to their first impulses and strong enough to help to purify when impurities crept into the fold, instead of getting out and leaving the whole effort to decay. We never can advance ourselves save as we advance the race to which we belong, and no amount of cowardly flight or selfish underhanded desertion can do anything but put us out of the plane of advancement until we have learned not only that unity is strength but that treachery is death, and flight is weakness.

Once we are convinced of the truth of a great ideal, let us bend every energy to its fulfillment—step into the gaps made by the failures, uphold the hands of the true, and if we cannot persuade or compel the weak to grow stronger set them quietly aside and pay no attention to their irritation, and we will not only see our ideal materialized, but that ideal will grow to such enormous proportions, such wonderful beauty, power and greatness—we will lose our lower selves in it; become so identified with it, that there will be no separation between it and our real selves. Otherwise we will continue to drift farther and farther away, to fail over and over again, to lose all faith, ability and power, to grow less and less in the eyes of others and finally to lose even our right to live. Even the greatest sycophant has a concealed contempt for a coward, a deserter and a traitor. He may put up with and use one to further some selfish purpose, but he despises him while doing it and will turn on him at the first chance.

Our impatience is one of our greatest hinderances. If we cannot see our way to prevent or change any given condition, we fly all to pieces and run away, when, if actuated by an unselfish, true motive, if we have a little patience and endurance, we will find the way opening wide for us to do our work of purification or building as the case may be, and so become pillars of Strength and Beauty in the Temple of the Great Work for Humanity.

B. S.

CHILDREN'S DEPARTMENT

Temple Builders—Lesson 32

THE TEMPLE OF THE BEES,

A few weeks ago hundreds of Builders came to see us. We went to the front door to greet them, but they did not come into the house. They wanted to stay out of doors, and were flying about in the air, making a great buzzing sound.

The children were much interested in them and watched them until they flew away. We thought they had gone, but at dinner time we heard a noise at the back of the house and went out to see what it was.

The men had come home to dinner and had found the bees, for it was they who were our visitors, flying about in the new orchard. The men said the bees were trying to find a home with us and needed us to help them.

One of the men took a tin pan and beat upon it until the bees gathered together in a bunch, hanging from the limb of a tree. By this time some one had a box ready and dropped the bees off the tree into the box, which was to be their new hive or home.

The box now stands under the cypress trees by the side of the Halcyon Hotel. The younger Temple Builders sometimes hold their meetings with them, and watch the bees work. They fly in and out of the little hole in the front of the hive, gathering honey, pollen and bee glue from the flowers.

The bees belong to a large family with a name that means flower-loving or honey-bearing. They love the blue and purple flowers best. They also like the pink and yellow ones. The Builders' bees are very fond of the pinkish violet flowers on the bank of the tennis court. Sometimes hundreds are there at a time.

Certain flowers, too, love the bees and call to them as they fly along that there is plenty of honey to be found in them within easy reach. These are the butterfly shaped flowers. The sweet pea is one of them. The airy swinging blossoms are so alive and alert as the bee passes by he can not well keep from lighting on the broad upper petals; then he presses apart the two curved petals that hold the treasure box of nectar and honey between them, while he supports himself on the two opening petals at the side. As he comes out the petals close again and away he flies to the

next flower, bearing his burden of thanks and pollen to help it in its work.

The honey is secured by the lower lip, which is lengthened into a proboscis. The hind legs have hollows in them for holding the honey. The legs and body are hairy and hold the pollen.

The bees have very keen sight, hearing, taste, smell and feeling. With their two large eyes in the front of their head they guide themselves when flying, and with their three smaller eyes on top of their head they can see about when deep down in a flower. Their wings are especially made for light and easy flight. Sometimes they fly miles from home in search of food, and when they turn to come home will fly in a direct line to the hive, in a "bee line," as people say. They waste no force in any of their work.

There are among the bees three different kinds, queens, workers and drones. The queen is the largest of all, and is long and slender, with short wings and a yellow color under the body. Its duty is to lay the eggs in the different cells provided by the workers. The workers gather honey or pollen, flying from flower to flower, and provide the wax for the combs. They also construct the combs. The drones help the queen somewhat, but have very little work to do.

In building their combs for honey and for hatching out the young bees they use all the space by making the cells six sided, or hexagonal, in shape. Early in summer, when the work of building the cells begins, the wax making bees gather together in clusters, hanging to one another in hook-like fashion from the top of the hive. The wax is placed around in different directions where it will be needed. One bee in the center always begins the work.

A different set of bees make the cells, which are of different sizes for the different kinds of bees to be hatched, or for the storing away of the honey. The queen cells are the largest, and are built on the edges. The choicest and richest food is taken to these and the greatest care given them in every way.

While these bees are busy distributing the wax and building the cells, others of the workers are gathering the honey and pollen to feed the larva.

As soon as a queen bee is hatched the old queen leaves the hive with a swarm of bees, hunting around for a new home, just as the Builder's bees did.

Two queens cannot live together in one hive. The old one must always make room for the new, the same as the old leaves fall off to give place for the fresh ones and the Builders take up the work of the older people as they enter into greater fields of labor.

There is nothing more interesting or wonderful in nature than the bee. In Egypt the bee was an emblem of royalty. The French Emperor, Napoleon, used it as a symbol of true government.

We see this, in the way all work for the queen and the queen works for all, and in the order with which they do their work. It is co-operation, brotherhood. The same principle is shown in the working together of the bees and flowers. They help one another continually. The honey, too, is a food for man; therefore the bees should be given our protection.

A person accustomed to working with bees is rarely stung. The bees learn to know he is their friend. It is a curious fact too, that after stinging anything deeply the bee soon dies.

There are many things we do not understand about the bees. One is why the drones have no more work to do, and why they are killed by the other bees after a swarm leaves the hive. We wonder how they do their work so accurately. We admire their industry and we know that there are many curious and wonderful powers still hidden from us that the small and silent creatures and plants about us know. We see enough to prove to us the truth that we are all one, and we give forth our love and worship to the Great Father, who made us all.

NOTE.—The Song accompanying this lesson is "Birds and Bees and Flowers," from Kindergarten Chimes.

Builders should study more about the bees, as there is far more to be learned than given in the lesson.

FIRE AND ICE.

Some day, when your mind is not filled to overflowing with plans for taking advantage of your fellow creatures and so gaining some coveted possession, and when you do not feel under the necessity of holding up some poor fallen brother to the contempt of the world, thereby making comparisons between him and yourself—in fact, some time when all things are temporarily quiescent within yourself, and it is possible for you to exercise some degree of honesty in examining your own soul, for the sake

of your eternal selfhood, try to create a mental mirror, stand some fallen brother in front of it and take your place by his side. You will say, "I do not care to stand by his side, he is a thief; I am an honest man." But look! What is that cloud covering the face of the mirror? Time, strength, ability, love, ideals—all stolen from the Higher Self of all, and prostituted to most unworthy ends; and, besides all this, think a moment. If you were filled to repletion with a longing for some material thing, and life seemed not worth the living without that particular thing, and you had inherited a tendency to take what you wanted wherever and whenever you saw it, from your ancestors who made a practice of doing this when they called the act a privilege of war; with the realization that you were already a thief in the eyes of the higher law dawning on your soul, do you imagine it an impossible thing that you might reach out and take that thing you wanted?

"Well, perhaps I may be a thief to that extent," you say, "but this man by my side is also an adulterer as well as a thief, and not fit for my society."

Indeed! And what are all those obscene, degrading pictures now forming on the mirror? Reflections of all the lecherous thoughts, indecent stories, lust, corruption of others and self-abuse, if nothing more pronounced.

"Yes," you shudderingly admit. "It must be true that I am guilty for thoughts are things, but—oh! he is a liar and not to be believed!"

Perhaps so, but what are those flashes of fiery red, darting over the mirror's surface, indicating thoughtless jests or malice-tainted half-told truths, prevarications, downright falsehoods under the guise of business necessities, a little addition to the truthful tale you are telling, just enough to awaken a suspicion of dishonesty or loss of virtue, in your hearer's mind. "Oh, no, not a downright lie," you would not be guilty of that, but what about the blasted reputation which followed as an effect of your careless, untrue statements, those seeds of evil it will take ages to eradicate?

For once be brave enough, honest enough with yourself to face the fact that if you were lacking in courage, were unable to meet the consequences of some act, or if a loved friend were in danger, it is quite likely you would lie blithely or unconsciously, and have done so many times. This being so, what then is the difference

between you and the other liar by your side? As you are already an adulterer as admitted by yourself, is it so very far from one degree of passion to another? Can you not imagine circumstances under which your boasted mantle of virtue might fall from your shoulders without much pushing? If you have reached a point in self-examination and comparison with the man who stands by your side in front of that mirror and ever expect to take upon yourself the sacred vows of chelaship, take a mental pail of water and a brush, and go to work at your heart, and if you have not then reached the point where you can take the other man by the hand and say, "Brother," at least throw open the door of your soul and bid him "Go in peace."

Polaris.

BE STILL.

Be still, my soul.

Rest awhile from the feverish activities in which you lose yourself.

Be not afraid to be left alone with yourself for one short hour.

Aspire upward, inward, until, as from a mountain top, you have a glimpse over the world.

See the little fields in which men toil, ignorant of all beyond the hedge;

There but a few minutes ago you were rushing to and fro.

Look forth now and fix upon your memory the great outlines of God's kingdom;

Store up within you the treasure of that outlook,

And then descend once more with singing face into the plain.

Let it be your task henceforward to externalize the secrets of your vision.

ERNEST CROSBY.

CONSUMPTION, THE GREAT WHITE PLAGUE.

X.

The chances are against you if you are impatient, head strong, insubordinate. It has taken the disease a long time to get a lodgment in your system. On the average it takes five implantations of the germs to give consumption. It takes a good while to make a final cure. Don't be in a hurry to count yourself cured. People have done this, gained in weight and then they thought they could go the pace they used to in the old days. They have in the end been snuffed out like a candle. At the very least you ought

to stay in the sanatorium six months. Better make it a year. Then after you are apparently cured, before you are certainly cured, there must be two years without a relapse. Two years during which you must be careful.

You can never go back safely to the old mode of life. Luckily, after you have once enjoyed the blessing of pure air, you cannot be content again to live half-smothered by foul air. You will never be as good as new. The lung tissue once destroyed, is not replaced. The fibrous scar-material takes its place, but you cannot breathe with that. You will always be short of breath. But it is good to be alive. To be a dead man confers no great distinction, not half so much as having fought and conquered the Captain of the Men of Death. That proves the moral hero.

Consumption is curable, not by man-made medicines, choked down at "the fireside home," but by God Almighty's medicines, the fresh, clean air twenty-four hours out of the twenty-four; the blessed sunlight! refreshing sleep, and rest of mind and body; nourishing food six times a day. But understand this very distinctly: While the only thing that will cure you of consumption are God's remedies, natural remedies, you will be committing the greatest possible folly if you do not submit yourself to medical advice and supervision. The physician is trained to observe; and his experience, far larger than yours, will enable him to supplement these natural remedies at just the right moment so that you can make a surer and speedier recovery. He has special training where you have not. He won't give you drugs unless you need them. Trust him for that. And that momentary need of a drug may be just what will tide you over the critical period. Get the best medical advice and follow it to the letter.

Consumption is preventable, if by individual and communal effort we stop discharging the refuse of our air-passages where the tuber bacilli, which infest the nose and throat of practically everybody, can be tracked into the house, the conservatory of consumption. If all such as have the disease spit what they raise into paper cups, books of old newspaper, moist rags, and then burn these with fire, the spread of the Great White Plague, which carries off one in every ten, will be checked immediately, for it is only by what comes away from infected lungs that Consumption is catching.

Be done forever with **patient resignation**. Fight this enemy of

the race. Never trouble about learning **How to Die**. Learn **How to Live**. The latest word of modern medical science is:

Consumption is Catching,
It is Preventable,
IT IS CURABLE.

—Eugene Wood, in Everybody's Magazine.

THE OPEN GATE.

The Open Gate is now lighted with electricity. Each tent has its incandescent lamp; also the grounds and the central administration building are supplied with the same. The current is obtained from the electric plant recently set up at Arroyo Grande. Electricity also now raises the water for use at the Open Gate and adjoining buildings instead of wind mills as formerly, which proved utterly inadequate to the needs.

A number of new patients have recently been received at the Open Gate and others are coming. The outlook for this branch of work is most promising. All patients received up to the present time were advanced cases, and some were very low, being given up by their local physicians as well as friends. Every one of them are doing remarkably well, gaining strength and weight visibly, and the magic word CURE looms up pleasantly before their mental vision. More tents are being erected at the Open Gate in preparation for other patients expected soon.

TEMPLE ACTIVITIES AND NOTICES.

Before this issue of **THE ARTISAN** reaches our members, our Seventh Annual Convention will have taken place. A report of proceedings will be given in the September **ARTISAN**. We have reason to expect a good gathering of our devoted brothers and sisters on this occasion.

* * * * *

Our sister, Mrs. John O. Varian and children are now camping here in the Eucalyptus Grove. Mrs. Varian will remain here for a while, for a season of much needed rest. We expect Brother Varian at Convention, as usual.

* * * * *

Our Brother, Mr. Fred G. Bernoudy, of Paradise, Arizona, is with us for a spell. He has been here for some weeks, and will remain until after Convention.

Our Brother, Dr. Geo. Blakesley Little and family, of Palo Alto, Cal., are now at the Halcyon, and will remain for a week or two after the Convention.

* * * *

For Temple dues and Helping Hand contributions, make money orders payable to Mrs. J. W. Kent, Treasurer.

* * * *

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

* * * *

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

TEMPLE SCRIBE

TEMPLE HOME ASSOCIATION NOTES.

The following is quoted from the Herald of Arroyo Grande of issue of July 14th, last, which will be of interest to all who are looking to this section of California:

ARROYO GRANDE OIL DISTRICT.

Twenty-five Square Miles of Proven Territory, and Double That Area With Good Surface Indications.

The immensity of the Arroyo Grande Oil District is something staggering to the average oil man and now that it is proven will contribute largely to the prosperity of San Luis Obispo county, and to this southern section of it particularly. The district may be said to extend from Oceano to Port Harford on the west, and eastward to the Biddle ranch, containing about twenty-five square miles of territory, all of which may be considered proven by this rich strike in the Tiber. Beyond this district extending eastward at least twenty miles long and ten miles wide is a region embracing Tar Spring canyon, Huasna, Hasbroucks, and Santa Manuela that is rich in surface indications, and some day will yield fortunes in oil to successful wildcatters.

There are now six machines at work in the Arroyo Grande district with a couple or more promised soon and there are a couple of machines expected to commence work on the Huasna within a few weeks.

Halcyon Hotel and Sanatorium

THE HALCYON SANATORIUM

Has been established for the scientific treatment of invalids, and for recuperation and rest in cases of overwork and nervous exhaustion. It is conducted as a distinctively

HEALTH INSTITUTION

and not as a **fashionable** resort. Regularity of life and freedom from noise and social excitement prevail, thus securing long periods of rest, while at the same time rational recreation is amply provided for. Although the comfort and welfare of the sick are first considerations, every opportunity is provided for those who desire to spend a pleasant and **profitable vacation amid healthful and beautiful surroundings.**

The Sanatorium buildings and grounds are situated near the town of Oceano, in the southwestern part of the famous Arroyo Grande Valley, which, encircled by hills from 400 to 800 feet high, has been aptly designated as "**the rosy dimple on the cheek of creation.**" San Luis Bay is one mile distant, affording, with its twenty miles of circular ocean beach, one of the most delightful drives in the world, with inspiring views of **sea and mountains** blending into one.

The Halcyon Sanatorium is not a water cure, nor a rest cure, nor a diet cure, air cure, nor movement cure, for the reason that not one of these expresses the leading idea, which is

HEALTH BY RIGHT LIVING.

Obedience to the laws of life and health is enjoined as the requisites to recovery. This is an **educative** as well as **curative** process, and it comprehends the work to which **The Sanatorium** is pledged:

"Founded on Truth. For suffering ones and weary,

A home, secure from worldly care and strife,

Nature, the healing mistress, tends its portal,

Beckoning with gentle hand to paths of life."

All forms of **chronic diseases** will be received. Neuresthenic conditions and **nervous** diseases of all kinds, including **abnormal conditions** and habits resulting from excessive alcoholic or drug addictions, will be treated by the most improved methods and scientific principles known to **medical art.** Remedies and methods are available that will cure nearly every form of **chronic asthma.** The natural **hot sulphur** and **alkaline springs,** in the vicinity are of the greatest value in aiding to cure **rheumatic** as well as many forms of **liver** and **kidney affections.**

The Treatment. All the remedial agents that medical science and experience have proved valuable—the resources of **nature,** as sunlight, pure air and water baths, the use of **oils,** electricity, the natural **radio-active forces** that **nature has conserved** in the vicinity, and equally if not more important, the **mental and moral forces**—are drawn upon and applied, under the direction of skilled physicians, for the **restoration** and preservation of **Health.** In many cases patients living at a distance can be successfully treated through correspondence. A blank form for diagnostic purposes will be sent on application.

For additional information, terms and rates, address

THE HALCYON HOTEL AND SANATORIUM,
OCEANO, CAL.

The Temple Artisan

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No. 4

Behold, I give

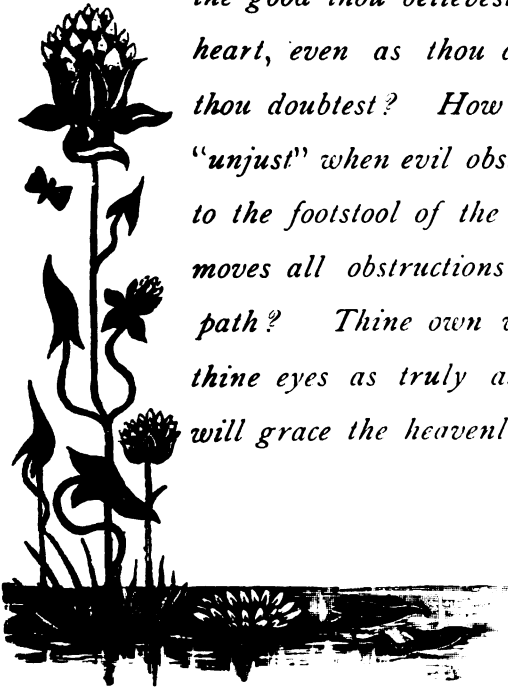


unto thee a key.



THINE OWN

See'st thou not, O son of man, thou dost create the good thou believest in with thine whole heart, even as thou dost crush the good thou doubttest? How then can'st thou cry "unjust" when evil obstructs thine own path to the footstool of the Gods, and good removes all obstructions from thy brother's path? Thine own will some day meet thine eyes as truly as the morrow's sun will grace the heavenly vault.



REPORT OF PROCEEDINGS OF THE SEVENTH ANNUAL CONVENTION OF TEMPLE MEMBERS.

The usual social session, preliminary to the regular Convention meetings, was held on Saturday evening, August 14th, in the parlors of the Halcyon Hotel. The mellowest forces of good fellowship and humor flowed in sparkling streams, and the evening was thoroughly enjoyed by all. In addition to the fine instrumental musical selections by Miss Beyer and Mrs. Kent, those assembled were furnished a musical treat in listening to the singing of Dr. Little and Mr. Westfelt. Some humorous readings were also appreciated. A number of the members in attendance had come to the Centre a week or more before the time for the Convention and so were thoroughly at home by the time the Convention hour arrived.

The next day (Sunday) beginning at 2 p. m., the Annual Meeting of the Convention was held in the reception room of the Halcyon Hotel. The meeting was conducted in the order of a "Square" meeting, the four general officers of The Temple, Dr. W. H. Dower, Mrs. F. A. La Due, Mrs. Jane W. Kent and Mr. C. L. Harris, who are also the officers of the Central Square, officiating. Dr. Dower presided.

Musical selections, vocal and instrumental, were effectively rendered at all meetings of this Convention. The members who were present expressed themselves as feeling distinctly the great strength and steadiness of the current of force at the Centre, and the consequent harmony existing.

This first meeting of the Seventh Convention was opened with a Convocation Hymn sung by the Temple Builders. Forceful and prophetic words from Longfellow's poem, Hiawatha, were arranged and adapted to the music of Verdi's Opera, Aïda, by Mrs. Jane W. Kent and Miss Gussie Beyer. The Builders had been trained for a week by Dr. Little, and the Hymn was rendered with telling effect accordingly. The words set to this music are wonderfully impressive and seemed to stir, at the Convention, the deepest soul emotions. If permission can be obtained from the author of the music, the words and music will be printed as a Temple Hymn. The words of the Hymn are given below:

Gitche Manito, the mighty,
Calls the tribes of men together,
Calls the warriors to His council.

The Creator of the nations
 Looked upon them with compassion,
 With paternal love and pity;
 Looked upon their wrath and wrangling
 But as quarrels among children;
 Over them he stretched His right hand,
 To subdue their stubborn natures,
 To allay their thirst and fever,
 Spake to them with voice majestic
 As the sound of far-off waters,
 Falling into deep abysses:
 O my children! my poor children!
 Listen to the words of wisdom,
 Listen to the words of warning,
 From the lips of the Great Spirit,
 From the Master of Life, who made you!
 "I am weary of your quarrels,
 Of your wrangling and dissensions;
 All your strength is in your union,
 All your danger is in discord;
 I will send a prophet to you,
 A Deliverer of the nations,
 Who shall guide you and shall teach you,
 Who shall toil and suffer with you.
 If you listen to his counsels,
 You will multiply and prosper;
 If his warnings pass unheeded,
 You will fade away and perish!
 Bathe now in the stream before you,
 Wash the war-paint from your faces.
 Smoke the calumet together,
 And as brothers live henceforward."

After a few minutes meditation on Unity, the reports and papers of the general officers of The Temple were then rendered.

REPORT OF THE TEMPLE TREASURER.

There is but little to say in regard to this phase of the work at this time more than to remind us all of the importance and necessity of keeping a strong treasury for the Heart of the Work if we would see

any growth and development in the more exterior lines of the Temple movement.

This fact was brought before the members in the last Helping Hand letter. In that paper it was shown that there was a tendency on the part of members to neglect their Helping Hand obligations, through their enthusiasm for the newer departments of the work, such as the Open Gate and Temple Building Fund. These funds are entirely separate from the Temple treasury, but a little thought on the subject will show that such a course would finally involve the failure of all. A body may retain consciousness for a brief time after the heart ceases to beat, but only for a very short time and even then it is unfitted for any work. The same is true with the Temple organization and all dependent upon it. Unless the heart is in vigorous, healthy working order nothing can truly flourish and live.

It must also be remembered that as the outer aspects of the work grow, the efforts of the Heart become greater, and therefore it should be relieved and strengthened more in proportion with the growth of the work at large. There is continued and increased demand for instructions and communications on the part of members both individually and collectively. The preparing and issuing of these involve time, labor and money, and they are of too great importance to be omitted, as most often they are the means of conveying a touch that rouses to action practical service from a soul that could be reached in no other way. The Heads of the Work must bear a continued increase of responsibility and must feel it within their power to be relieved of the minor details if we would keep them fitted for the duties which only they can perform.

(The report of figures was here read).

A deep current of gratitude goes out from the Center to all who have so nobly supported the work both through the dues and Helping Hand Fund. For more than money has been given by these contributors. The inner essence and incense of their lives has been poured into the work through their contributions. In many instances, too, where it has been impossible to contribute financially members have given support in ways which were at their command, and oftentimes have by their heart attitude been able to interest others who were able to help in a money way also.

If it were not necessary there would be no call made upon members for financial aid, but we all know that in this age of the world and its development we are dependent to a great degree upon material support if we are to accomplish outer work.

Again let the truth be emphasized that it is upon the deep surging life and love force that the entire work depends, and it is earnestly hoped that each and every member will do their share toward conquering the conditions that will firmly establish the Temple in its outer works as it now is on inner planes.

JANE W. KENT.

Temple Treasurer.

REPORT OF THE TEMPLE SCRIBE.

To the Members of The Temple:

Since our last Convention, held in this place last August, the Temple work has made progress in all departments, and our membership shows an increase. Following is a list of the various Temple Squares:

Central Square, Oceano, Cal.; Hiawatha Square, Syracuse, N. Y.; Capitol Square, Washington, D. C.; W. Q. Judge Square, Bridgeport, Conn.; Lincoln Square, Lincoln, Neb.; Rameses Square, Denver, Colo.; Harmony Square, Philadelphia, Pa.; Chicago Square, Chicago, Ill.; Esperanza Square, Los Angeles, Calif.; Ahmo-Mama Square, Hot Springs, Ark.; Willamette Square, Salem, Ore.; Hilarion Square, Oakland, Calif.; Lotus Square, Green Bay, Wis.; Seattle Square, Seattle, Wash.; Wauseon Square, Wauseon, O.; Daya Square, Everett, Wash.; Decorah Square, Decorah, Ia.; Golden Rule Square, Everett, Wash.; Rose Square, Home, Wash.; Boston Square, Boston, Mass.; Fall River Square, Fall River, Mass.; Palo Alto Square, Palo Alto, Calif.; Emily Square, Galice, Ore.

The Central Square has held its meetings every Sunday afternoon, with an attendance of about thirty to over forty members, including those visiting here from time to time, and occasional visitors from Arroyo Grande and other places. The study and discussion has always been upon the Instructions of the Master, as given in the Temple Teachings, and much progress has been made along the lines of spiritual knowledge. In these meetings the Spirit of Unity and Harmony has prevailed, and its influence has gone out for the inspiration of the entire organization, and has had its influence throughout the world.

We are constantly receiving inquiries from those whose attention has been called to the work, and our responses, accompanied by our leaflets and other literature, have met with a good degree of success in obtaining new members, and we know that we have been sowing the seeds for a harvest which will be gathered in the future.

Social meetings have been held each Wednesday at the Halcyon Hotel and Sanatorium, for the benefit of all at the Center, in which topics of interest have been discussed, and which have tended to uphold the spirit of unity and brotherhood among us.

CHAS. L. HARRIS,
Temple Scribe.

ANNUAL REPORT AND MESSAGE OF THE OFFICIAL HEAD.

Brothers and Sisters in Convention Assembled:

In beginning this report and message a force comes over me—which could be expressed, perhaps, in the terms: "What is the use of talking, of using words, when there is so much work to be done, so many truths to be externalized, so many principles of our great philosophy to be made living powers in our lives, in the lives of the masses around us, so many problems to be solved, problems meaning the freedom or otherwise of the teeming millions of units which make up that one great Entity we call Humanity. And yet words must be used to convey some-

what of the force that may be in us and so permitting of a mutual understanding and the bringing of all into closer sympathy, and so eventually to a common consciousness of what this work means, our true relationship one to the other and our duty to our other fellow-selves making up the race to which we belong.

In a letter recently from a devoted sister-member, she says:

"I feel the mad rush of the world around me, and when I turn myself toward the Temple Center, I feel the rush you are all in and an intense vibration every time I look that way, and I sometimes wonder what it all means." What it all means! Simply that the Temple dynamo, or engine is alive with the currents of Lodge forces, hissing so to speak with the pressure of the steam of life on and in it; that the wheels are whirling and the work is going pushing ahead, or, to use another simile, that the Temple ship with sails filled by the great cosmical forces is speeding over the great Sea of Life bound for the port of the Eternal in religion, philosophy, ethics and right government.

The key note of our last year's effort may be summed up in one word, WORK. It has been a busy year and much has been accomplished on all lines, and the year opening up before us promises to be even a busier one. We must not forget that both Spirit and Matter seek perfect expression through the Temple Movement, and the success of the Lodge in this Century depends upon to what extent humanity is able to attune itself and act in line with its great plans for changing and reconstructing society on a right and natural basis.

SUPPORT OF THE WORK.

The Treasurer's Report shows that the work has been as well supported this last year as heretofore, in spite of the calls made upon members and friends to help start other important branches of work like the Open Gate Sanatorium, etc. In addition many members are paying on membership and Investment certificates in the outer work. I would wish that it were not necessary to call for funds wherewith to carry on the work, but in this age of the world there is no other alternative. We must have money if the printing is to be done that members may get the messages and teachings given to us, as well as to be able to meet all the other numerous expenses necessary in carrying on a work of this world-wide character. It is gratifying to feel that our members generally, those whose karma permits, have done so well in sustaining the work, and but for them we would all suffer indeed. Each mite sent on, helps, and if each one will simply do the best they can do, not neglecting their own closest duties at hand, it is certain that the work will continue to receive sufficient funds to keep the most vital currents in action for the good of all.

THE TEMPLE ARTISAN.

Sometime there will be an enlarged and improved Artisan. Time and money are both lacking to bring this about at the present time, and we do not feel that it is opportune to enlarge the magazine until such time as the many pioneer details in this stage of the work have been perfected. The Artisan fills all the real necessities of the situation so

far as The Temple messages are concerned and the Teachings which are regularly transmitted through its pages to our members and friends. Scores of letters amply testify the appreciation of our readers of the high character of the matter sent forth to the world through our modest little periodical.

THE BOOK DEPARTMENT.

This Department is still functioning and there is a constant demand on the part of our members and others for the books listed.

SQUARES.

The Squares as well as each isolated member provide points of contact with the world, and this is all important if the work is to grow and the great message of The Temple be given to those who are seeking the Bread of Wisdom and correlation with the Highest—the God within.

Each Square has its tests as a collective entity, as well as each individual; and in proportion as each Square is true to fundamental principles and avoids personal ties, will it grow, unfold and become a true center of light for its community. Generally speaking the Temple Squares have held their ground during the past year. Some have been weakened by local members removing to other places, and some have lost their most active members as a result of their being drawn to the Center here. Members of Squares, however, should remember that it is not numerical strength that counts in Lodge work, for the faith and devotion of two to the Cause will do untold good if persisted in; and when things seem dark and it looks as if all were going to pieces, that is the time of all times to exercise the faith in the Master and the work which He is doing through all who will by right heart attitude work **with** and **in** Him, for the helping of the world. Where Squares have been weakened through any cause, if the members composing it will simply go on and work, and let their light shine they will be astonished at the result. Wherever possible, notices should be put in the newspapers in regard to meetings, and then a synopsis of the meetings, briefly written up and given to the papers. As a rule the local papers are glad to print short notices of this sort, as they know that the general public are becoming more and more interested in this philosophy. These notices will attract people to the meetings and this will add members to the Temple and to the local Square, and so the work will grow and flourish. This is the method adopted where the Temple Squares are strongest and most influential in their respective communities.

Some of the Squares who are doing this active propoganda are powers for good in their localities and the whole work feels the effect of such activity. Each member as well as group of members are literally a plexus or center through which the Temple or Lodge currents must pass, and when each center sends the currents of life onward, the whole organization feels the life and increased vital action. If any centre become sick, so to speak, a congestion ensues there; there is stagnation, and the whole organic body suffers to that extent, and more work is required on the part of other Centres to overcome the stagnation and inertia.

TEMPLE WORK AT HEADQUARTERS.

Many members at a distance long to be at Headquarters, and some have come and gone, as will others as time unrolls. We have been amazed more than once to find the conception in the minds of some coming here that they were going at once to enter into their ideal life and have morsels of spiritual delicacies fed them from a golden spoon with no effort of their own. Alas, for these! They have soon found out their error.

If any member thinks they are having a hard time where they now are and expect to get an easier time by coming into the work at Headquarters, let them beware! They will soon find themselves in the thick of the fight where before they were only on the outer rim, and the strain and burden physically and mentally will be increased manifold. I send this out as a warning to all members who may be longing to come to Headquarters for service, for that service means, yes, demands sacrifice to the limit, and perchance beyond the limit of their endurance. At least there must be nothing reserved, for in a battle that is worth while, all is either won or lost.

The most we can do for the Great Lodge of Life, is to die in the Cause, and that is but a mite, when we consider the great issues involved in freeing the world from its bonds of mental and spiritual darkness and selfishness, and the liberating of the millions of souls from the great iron cage of selfish desires in which they are trapped. The true helpers at the Centre or elsewhere are those who joy in the service they are rendering, who go on without complaint or criticism, who are able to catch the genius of the work and the great end it makes for, who uphold the hands of those whom the Masters have selected to lead and direct the work, who know without being told, the great burden of care and weariness those leading, are carrying, and who by the right attitude steadily, not spasmodically exerted, continue to do their duty.

The Temple Building, for which funds were solicited last year, has not yet materialized, but it will at the right time. So many new phases have come up in the work and the funds raised being insufficient, this idea has not been so actively promoted, but we are working toward that ideal, and when the right current sets in, as Temple History has proved in the past, members will some day suddenly realize that the work has been done. All should meditate and concentrate on this daily, if possible, and when the things have been built interiorly they will precipitate at the right time exteriorly.

That there will some day arise at this Centre a true school or college of learning wherein will be taught the eternal verities, correlating the known facts and laws of science with the inner spiritual and moral laws on which the universe is based, is evident to me from my vantage ground. The light is in and with the Centre now to do this, although the outer conditions are immature, but time will unfold these and make it possible. The many meetings, inner and outer, held at the Centre are much appreciated by the workers and visitors who live at or come to the Centre. When the outer work has passed its present strenuous stage, more opportunity will be had for additional instruction in the great mysteries of life and death, and we have been promised all our

hearts desire when we have done our part in and for the work, and our part is now to labor and to build up the Temple straight and true both in its inner and outer aspect, to **work, work**, to serve and suffer for it to the limit and beyond, if need be.

The Work in General.

The Temple is the Voice of the Lodge speaking to the world. It not only speaks in terms of words, but in terms of force which is more potent than words. The world has been deaf with selfishness and has not listened to the quiet but persistent small Voice of the Lodge speaking to it, but it will pause and listen when thrown back upon itself. Great catastrophies have stirred the hearts of the people during the past year and these calamities are but the forerunners of worse to come. There is no escape from that; the time has passed when these catastrophies could have been averted by right action on the part of humanity.

In a recent communication from Master, he said: "Many souls are waiting in the world today for just the touch, just the word that would bring them to this Centre—to us—and the word is not spoken * * * I say to you there is greater need for effort on your part, and wherever sorrow and tribulation have done their work in the world and softened the hearts of people, there is your opportunity to take a message from me. It matters not whether you have ever seen that person in your present life or not, the very fact that you have been drawn to a consideration of that person's needs shows that there is a karmic connection between you, and you have a duty to that person. Whether you are thus aroused by a notice in a daily paper, or whether it comes to you from some other source, your duty is there. You will not have to seek far for the message you should give, for it is writetn in your own heart. Whether that message may seem to fail of results or not, matters little; the connection is made and help can thereby be given."

A gigantic task is before the Temple and all who will be drawn into its current. Few members have a right concept of the Great Work it is their privelege and opportunity to serve in. It is only one here and there who are able to catch a glimpse of the grandeur of the work laid out for us and the cosmical forces involved, and the great results that must come to Humanity as the Great Temple Edifice is reared stone by stone by the various grades of workmen employed. It is only by unselfish love and sacrifice that the work may proceed and even with this each candidate must meet and overcome the animal self before he can gain the entrance to that middle chamber of the Temple, where dwells the Holy Presence, and where the candidate enters into his inheritance of spiritual resurrection, or conscious at-one-ment with the great Lodge of Universal Life and Love.

For over seven years now has the Temple stood staunchly on its feet. Nothing has been able to harm it. It has gone steadily onward until today, spiritually and materially it stands as the foremost movement of this age working with purpose and power to send forth by teaching and by actual practical work, the forces which alone can give the right impulse to human thought and endeavor at this cyclic crisis in the history of our planet. The Temple has stood the tests and trials of

fire put upon it because it is not based on **personalities** but **principles**. It is **greater** as a movement than any one or all personalities involved in it, and this fact does not **give** it any power, but constitutes **the** power which it is and which it constantly expresses in its coordinated life as an entity correlating all the planes of being, and basic fields of unselfish endeavor.

Mrs. F. A. La Due, Temple Guard, then read the following message to the Convention:—

MESSAGE READ BY THE TEMPLE GUARD.

My Dear Comrades—

Another Temple year has taken its place in the eternal order of things past. As we strew flowers of memory over the grave of that past year, here today, at the birth of another year, let us ask ourselves if we perceive any signs of a new growth in ourselves, that will justify the expenditure of all the time, labor and thought that the Master Builders have devoted to us. Are we stronger to endure, braver to meet the tests and trials that the coming year will bring to us? Have we grown more charitable to the faults and failings of each other, and more intolerant of our own? Has our love for the human race as a whole grown deeper and stronger, and our selfish desire for individual parts of that race been weakened? Has the hunger and thirst for God, for Good, for ultimate conscious reunion with all that lives, grown more intense, and our willingness to sacrifice all that stands in the way of such attainment, become more pronounced?

If so, we may humbly offer praise and thanks to the great powers that have sustained and strengthened us, and brought us, even if it be but a single step, a little farther up the steep winding stairway of soul development. If we cannot truthfully answer in the affirmative, we may feel regret for the lost opportunities, but we need not feel despair, though we must remember that as year follows year, our opportunities will lessen if we have failed to take advantage of previous ones. And so, while not despairing, we must look our failure bravely in the face, and then rise up in the strength of the Great White Lodge, grasp our weapons of attack and defense, and press onward, knowing that no labor will be in vain, no effort be lost.

There have been many hours of deep discouragement, of intense suffering, as well hours of encouragement and thankfulness, in the past year, and the coming year will fill our cup to the brim, and oftentimes running over, for the next eighteen months will try us with fire. But if we can stand the test, drink our share of the cup of renunciation, and go steadily on, with one thought, one end in view, we will meet at the close of another year, with deep gratitude in our hearts.

The Master has made many statements to us in the past twelve months, which, if we have interpreted them aright, should have given us room for much consideration, and among those statements there are none of more importance to us than those in which he has outlined the effect on Himself and on other Masters of our wilful disobedience,

or thoughtless ignoring of directions and requests; for in such instances we place a double bar across our own paths. While we were yet ignorant of the effects of our disobedience on others as well as on ourselves, our disregard for similar expositions of the great law, we would not bring upon us such a train of important results. But now that we are no longer ignorant in that respect, now that responsibility and intelligent comprehension has been added to other God-like attributes, we can perceive that by holding back the Masters, through our refusal to obey necessary directions, we are in reality retarding our own evolution to a much greater degree.

We are bound together by unbreakable links, each to the other, and to them, and, beyond a limited degree, one cannot evolve without affecting the evolution of the other. They have said that without the firm, steady enduring foundation of such an organization as has been outlined by them for The Temple,, they could not reach and impart the new vibration to humanity. Yet many Temple members spend time, money and means in all sorts of unnecessary if not evil indulgences, entirely ignoring the fact that other souls stand waiting, waiting, day by day, week by week, for the word, the effort, that no one else in the wide world may speak or make—because they alone hold the key that will unlock the portals of those other minds or hearts. What an awful responsibility this is, yet it is ours, and we cannot get away from it.

Believe me, all that I say is said in tenderest love and intense longing. If I could look into the eyes of our absent comrades, as well as into yours who are before me, and see a reflection of the great longing that is in my own heart for the upbuilding of The Temple on Earth, that the coming Avatar may have "a place to lay His head," I would ask for nothing more, for I would know that we could find no rest for our souls until we had fulfilled our mission. The injunction of St. Paul, "Be not weary in well doing," is as necessary to us today as when it was first given. We lose our enthusiasm for a work which requires years of hard labor and great expenditure of time and means, forgetful of the fact that all quick growth resembles the growth of the mushroom, and that the best indication of a lasting accomplishment lies in its slow, steady growth. Then, too, we are apt to forget the immensity of the plan given us. We are building for eternity as well as time, and, like the seams of a garment, the greater part of our work is on the under side, and we cannot see the effect of the long, graceful curves and seams until the garment is completed, and turned right side out; and just now we are doing little more than putting in the long basting stitches. If we would look at the pattern, the whole plan, more frequently, and realize what the completed garment would mean for every one of us, we would not lose heart and feel inclined to give up so often, nor would we feel that we could use so much time in finding fault with the stitches some other comrade was taking, or criticising the personal idiosyncrasies of each other. The perfection, beauty, utility of the complete garment, as it appeared to our mind's eye, would fill our hearts and we would find room for but one fear—namely—that the Great Architect would not find us competent to do our part.

But I have faith to believe that we will grow into that great plan day by day, in spite of our temporary failures or indifferent successes, and only refer to less optimistic aspects in order to help awaken greater optimism; but we must be able to realize the dignity and importance of any great ideal and all that a possible failure of accomplishment may mean to us, before we can awaken the energy that supplies optimistic effort, and which will bring final success.

In all tenderness and affection I give you hearty welcome, and trust that these convention sessions may bring a great unifying, strengthening wave to each and all of our number, whether present or absent in body.

Mr. Harris reported that many letters had been received from members and Squares, conveying messages of love and devotion to the Convention. It would not be possible to read all of them, but those read, given below, indicated the general spirit of all.

Syracuse, N. Y., August 1st, 1906.

Dear Brothers and Sisters of The Temple in Convention Assembled.
Greeting—

To me this is a very important time, and I am sure you all feel as I do. The events taking place the world over only corroborate what we have often been told; the world conditions are changing, evolution is taking on a higher rate of vibration, and humanity is to profit or not by this opportunity. The time is at hand when we of The Temple who desire to help on this work should stand as a **UNIT** in purpose and action. We have been told repeatedly by those Great Souls who have the uplifting of this humanity in hand, that **now is the time**. We have been called to help, we have been told that "the work is ours," that it is ours **to do or not to do**, but that the opportunity, if neglected, will pass, and others will enter in to fill our places. We have been told that we need to hold a **UNITED FRONT**, that we need love, courage, devotion and determination, coupled with whole heartedness, for our endeavors will amount to nothing if luke-warm. It is through the giving of our whole selves, the putting of our life into the work that will help to bring this dark world in which we live up to the level of spiritual consciousness. In no other way can this be accomplished but by the Mass of its Units becoming consolidated into one living, working Entity. We need more devotion. I think we hardly understand what true devotion means, for it is more than sentiment, it is a living force in us. In one of the old "Irish Theosophists" printed in Dublin, I found a good definition which I will quote in part. The writer says, "The subject is one most difficult to deal with, for—devotion is silent; it has no words at all; it is the union of heart and mind and working hand, in a single fixed aim—the Unit of work directed to an ideal Unity. Of a truth devotion is the atmosphere of the soul—it is that voiceless, spiritual aspiration which breathes through every act and thought—a thing we cannot demonstrate except as **we are that thing itself.**"

In this work we need to lose ourselves in the thing itself. We cannot all be at this Centre; not all of us can be here to plough, to sow, to reap or minister to the sick and suffering; but, denied this privilege, we can show our devotion by holding up the hands of those who **are here**, by throwing the whole strength of our being into helpful thoughts, and through aspiration and love they will "be wafted on the wings of the morning" into the heart and life of every self sacrificing pioneer who under the greatest difficulties is struggling to carry on the Temple work. A pioneer is one who **gives his or her life to prepare the way**; those at this Centre must be stimulated and sustained by the love and faithfulness of all true and loyal members who cannot be here, and in this way we help perhaps more than we know, for loyalty and faithfulness are beacon lights in this work. If we put ourselves under this regime, we shall see that little by little we are helping to bring conditions up to a higher standard. We have been told that the World is Humanity, that the Temple is a Universal scheme, so we may find we have Temple work to do wherever we are. The Master Jesus said "Other Sheep I have which are not of this Fold; these also I must bring—and there shall be one fold and one Shepherd." So, wherever we are, in our homes, in our shops, in our daily intercourse with people, our duty is to serve; **SERVICE** is the **KEY** which unlocks the door to the Kingdom of Heaven. Jesus said, "I am among you as one who serves." There can be no menial service where Love is the ruling motive, for "Love is the fulfilling of the Law." There is here much to be done and the laborers are few, "Pray ye therefore that the Lord of the Harvest will send forth laborers into his harvest," and that we may be able to return with those servants "bringing our sheaves with us."

Let us destroy in ourselves the whole idea of Separateness, putting in its place the whole idea of Unity; for when this takes possession of our whole being, we shall strive to perfect each unit in ourselves, and so help to bring about the perfectability of man. Jesus said, "Be ye, therefore, perfect even as your Father which is in Heaven is perfect."

My earnest prayer, and my whole desire is, that all good may come from the brotherly feeling engendered at this convention, and that the outcome may bring about in each one of us the Kingdom of Love.

In all sincerity I remain your sister and comrade,

EMILY K. MUNDY.

307 Hawley Avenue, Syracuse, N. Y.

My Dear Brothers and Sisters in Convention Assembled—

To each and all greeting. May the blessings from our dear Elder Brothers descend upon each one, and upon all your proceedings.

We had hoped that it might be our privilege to be with you at this time, but are again to be disappointed. It seems to be duty to remain away. But from us to you go out waves of hearty love, sympathy and good cheer.

To those of you whom we personally know we send especial thoughts of helpfulness, and extend the right hand of hearty good will.

The eventful year of the seventh anniversary of the founding of The Temple on earth, as an organization, has passed into the silence. What has it carried with it as a record which each of us will meet sooner or later, and from it judge ourselves? Do we realize that each thought, each act is on record on the plane of Soul, which our Master-Father tells us is "the ever living mirror of the mind of God, and also of all the words, deeds and thoughts of each of us"? He gives us solemn warnings of our use or misuse of the wonderful power of "Imagination," that greatest faculty of the mind, which impresses itself in images in the plastic mind substance. Images which, as he tells us, "people our current in space for help or for hindrance," and which not only affect ourselves, but act for good or ill on all whom we can reach. Like driftwood in the stream of life, the idle, shifting thoughts of humanity get in the way of all who would make good progress were they unhindered. And what can we say of the selfish, malignant thoughts that go out with force from so many? We are told that they not only do great damage to others, but return like "boomerangs" to hit the projectors. Poor blind mortals that we are, we can only hold fast the hands held out to us by those dear ones who have passed over these rough places, and who so long to help us when we will let them. They watch and wait, with infinite patience for our recognition; not for our worship, but for our recognition, for, powerful though they are, they cannot force their assistance upon any one. When the desire arises in a heart for the higher and the better life, we are told they see that aspiration as a "candle lighted in the dark realms of earth atmosphere," and they can extend help according to the strength of the aspiration. In the Hindu literature we read, "Every aspiration is God's angel undefiled."

"And with every, 'O, my Father,' comes the answer, 'HERE MY CHILD.'" Look up dear children of The Temple, and may the blessings descend upon you even as you look.

Sincerely and lovingly your Sister in our Father's work.

FRANCES J. MYERS.

To the Temple Members in Convention Assembled—

Greetings and best wishes from the Chicago members.

F. STEWARD.

July 29th, 1906.

Los Angeles, Cal., August 1, 1906.

To Temple Members in Convention Assembled at Oceano, Cal.—

As scribe of Esperanza Square, I send you hearty greeting. I very much regret that circumstances are such that I cannot be with you at this time. I have had the pleasure of attending two conventions. One at Syracuse, N. Y., in 1902 and one a year ago at Oceano. At each place I received much conscious help. The Lodge forces were very strong and helpful. As the time approaches to go, I feel the pull very

strongly. You have my sincere sympathy and mental cooperation. No body of people can assemble in a series of meetings as you now are without producing a very great wave of force and power to benefit the human family, and at the same time raise yourselves in the scale of spiritual understanding and unfoldment. Beautiful Karma will be made that will uplift your Souls in Divine Wisdom.

Many of our members in the East would be present if so many miles did not intervene. Masters will guide and protect you through the dark paths until the dawning of brighter days.

At our regular Tuesday evening Square meeting a unanimous vote was taken to send our combined highest and best wishes to the Temple members assembled in convention now at Oceano. Also to remember them each day of the convention and send all the helpful force and power possible. There were nine members present at the time. Our meetings have been well attended for the past year. A few new members have been taken in. There have been some strangers present at our open meetings. We have pleasant rooms in which to meet. Rooms of Bro. Gibson. We voted not to have a vacation during the summer months, thereby keeping up the interest in the Temple work.

The "36" meetings are held first and third Thursday evenings in each month. These are helpful and well attended.

With love and best wishes from all members in Los Angeles, I remain most truly yours,

LUTHER M. MARSTON.

Green Bay, Wis., July 24th, 1906.

To the Official Head of The Temple—

We, the members of the Lotus Square of Green Bay, Wis., send greetings to you all. We are few in number, but we strive to make up in quality. We hope to be in your midst in spirit, and in another year to be with you in person. We also send our blessings and our good wishes to all the brothers and sisters at the convention, and hope that the eternal blessing of the Fatherhood and Motherhood of God, and the Lodge of Masters may be with you in all your undertakings.

We remain yours as ever, Brothers and Sisters in the Cause.

By DANIEL DEVROEY.

Dr. Dower: We have with us today members and representatives of various Temple centres and we will all be pleased to hear from these members. We have with us Mr. Gibson, who is Outer Guard of the Los Angeles Square.

Mr. Gibson: My friends, as you have had the report of the Los Angeles square I have not very much more to say in that regard. In our individual history we come to a place in which the

things we have learned as individuals are to be reversed. "He that saves his life shall lose it." You will find that you have to reverse the whole matter when you come to realize the tragedy of the soul; and so we are here today to look each other in the face, to gain a little strength and light and receive a little encouragement by the way. Many a man has failed because of too lightly considering the work in which he is engaged, and that is our danger; we sometimes get clear away, lose sight of the great question. There is no love like the love of the Lodge, there is no love like Master's love, and we have that poured into us continually, as has been said in one of the many beautiful first pages of **THE ARTISAN**, something like this: "Do not seek to place the laurel wreath upon the Victor's brow," as he does not care for that but he asks your heart homage, that helps him, it helps the work, if we have given the whole homage of the heart and returned that love which He has given to us.

Miss Hattie Brown, of Philadelphia: There is not very much to say about Philadelphia square. We have struggled along through many vicissitudes, but we begin to feel now that harmony is growing out of the trials and I think that at last we are beginning to realize that the only thing to do is to keep on growing and not worry about what some one else thinks or what people are going to say about us. We have got quite a number of new members. Our meetings are regularly attended and enthusiastically attended, which is far better than numbers. There seems to be a spirit among us of intense interest in the work and an effort to know all about it. I hope after my return to be able to increase the enthusiasm and put it on a solid foundation.

Mr. J. O. Varian, of Palo Alto: I happened to be a year in Philadelphia at the beginning of the work there. The spirit has always been to hold up things. Miss Brown has kept the light of the Christ there, she has kept the light in the bottom of hell. The bottomless pit is in Philadelphia.

Dr. Dower: I can say for the history of the Philadelphia square, that it has been a centre from which a great many people have been drawn and have been scattered to various parts of the world, and so it has been a centre where Templars have been made and sent on their mission into the world.

Mr. Varian: Palo Alto I think is all there except what is here. Palo Alto at present is not a very big branch. We have two meetings a week and they are attended with interest. We have got Dr. Little to sing for us, as you have not got here except at Convention time. Mr. Harrison has removed from Palo Alto to the Centre during this year. The time of the earthquake did us a great deal of good. The nearer you get to the centre of an earthquake the better for you. When you could see the smoke coming up from the city and see the red fire at night and you did not know just how things were over there it had a curious effect on your soul.

When I went to see San Francisco and stood on Market street and saw how cheerful the people were, it made me cheerful too. We got a light of some sort from everything. People have got a real light from the earthquake. The only pity is that all the Temple members were not down around the earthquake to feel all the liveliness of it.

As a square we are able to hold our ends up. We have a large and growing circle of friends outside the square and I think have more influence on the town than we realize. Every now and then some one asks, "What is that Temple square?" I think Temple members are apt to think that the great thing is to get people into the society and have them become actual members, but perhaps the greatest thing we are doing is not that, but giving thoughts to people, and that has given us a centre to radiate from.

Dr. Dower: Palo Alto is one of those squares that are doing just what I referred to, publishing notices of their meetings, and have obtained very fine results by so doing.

Miss Read: I have not very much to say for the Boston square except that they are a very devoted group of people there. I think that the meetings helped every member in a way that was very remarkable, and also that as a square we helped a large number of people by reading in the place where we met last summer. The square met weekly at the Home for Incurables, and while none of the inmates were really aware of the fact of what the meetings were for, I felt that the people were very much helped by the force poured in at that time, and several of them spoke to me about it afterwards, and said that they really felt that the meetings we held had helped them, which I think was rather re-

markable. The members met all winter—came long distances to the meetings and we all felt that they had the courage that was needed to bring us together, and that was helping the centre here also. Several others have become members since I left and I have not heard from the square lately.

Mrs. Ida J. Wilkins, Bridgeport, Conn.: I hear very little from Bridgeport since I left there but understand that everything is all right. We have not had the discord and unpleasantness that some squares have had to contend with, and I think the reason was that we had a good strong nucleus. It was so strong that nothing disturbed it very much, and I have confidence to believe that everything is going on all right. I consider it a great privilege to be here and have even a small part in this work; it is impossible for me to have a large part just now but I hope to be able to do more later. I think if every one who comes here could realize what a privilege it is to be able to be here they would feel different about everything that is going on. If they could keep their eye on the work and forget all the little trials and tribulations that are going on I think they could have a peace that passes understanding.

Mr. W. H. Townsend: I have not heard from the Seattle Square very lately. In regard to that square, it is one of those squares where you get members and then they are gone, not gone out of the work, but something seems to take them away as soon as they get in. We seldom had more than six or seven in the square meetings, yet the influence from that square extends over four states to my knowledge. Members are contacted through other members and some other squares have been organized from that centre. I think that Seattle square has done about as much good work as any one. Considering the difficulties that we have had to overcome I think good work has been accomplished. We also have a 36 square that was organized some time last year. As I said before, the influence of the square is wide spread. We have one member up in California, some in Washington, Oregon, besides quite a lot of work is done with the Temple Builders from that centre.

Mr. Bernoudy, of Paradise, Arizona: We have no square at Paradise. I am the only member there. I consider myself as belonging to Central Square, of Oceano.

Mr. Story of San Luis Obispo: I do not know as I can say much of anything. Two or three of us are trying to do something at San Luis, and those of us who are there have a good deal of interest in the work and are trying to do some good.

Dr. Dower: I would like to hear from any one who has anything to offer for the good and welfare of the Temple. This Convention is for the purpose of getting together, drawing the forces, creating a matrix through which the Lodge forces may pass easily, so I shall be glad to have a word from any one present for the good and welfare of the work as a whole.

Mrs. La Due: While Dr. Dower was reading his report he called attention to a message that was given through the Temple in one of the papers I believe, or else in the Artisan. It was in reference to the doing of outer work, and carrying the message of the Master, and he called attention particularly there to the taking of this message among those who were strangers to us in the flesh. Now I know if we fail in any one direction it is in our backwardness in touching the lives of people we are not acquainted with. In the first place I think there is a little feeling of not wanting to intrude ourselves upon the attention or notice of people who have expressed no desire for our acquaintance. I do not think we could pick up a newspaper, go into any congregation of people or go from one place to another without hearing of or seeing some one in deep trouble, some one that has lost friends, some one who has lost all the means they had, and that one for the time being is in the very gulf of despair. We have all experienced something of what that means or we would not be Temple members. We never would have been drawn into the Temple if we had not come into it through some terrible sorrow, and having come into it in that way we have had written in our hearts, His own message to humanity. The comfort we have had through the stress and strain that has come upon us at various times in our lives, we must give back to somebody else, or it will dry something up in our hearts and we will suffer for it as a result. It is not given to us to keep. It is written with the blood of every martyr that has ever been on earth; it is written with every pang of sorrow and suffering every soul has ever felt since time began and it is gathered up into a message, and set into our hearts when we are

drawn toward th Lodge. We have no right to keep it within ourselves simply because we do not know a person, have never been introduced to them. If we make even the least effort at such a time we will find that we have the Lodge force behind us, and will say just the word that that struggling soul needs at that time. I am very much afraid that we are not doing this as a rule; we are holding back, we are not doing the Master's work, we are not giving that message. If we had been doing this the Temple would have been ten-fold greater in numbers and power than it is. We may do all that we think we are capable of doing at the time, but we are not doing all that we ought to do, we are not touching those souls. We must remember that those souls cannot be touched except by us; there is a chain that links us together and it is only through us that they can get that message. If we would remember that, we would be a little more generous in our thought for others. If we see some name in a paper, a notice of some stricken soul, somebody that we have reason to believe needs just the little touch that we can give, and we send our message in love it will go straight to the heart of the stricken one, and we will be given an opportunity to say another word, and another, and the very love force that we have put out in that message to that sorrowing soul will just so surely bring its rich reward to us.

Dr. Geo. Little of Palo Alto: One thing has been in my mind. There is a tendency when a rub comes to magnify it. There is a passage which says, "I will magnify the Lord, I will rejoice in the Lord." I was brought up a Presbyterian. A part of the doctrine was that by nature I was a failure, and naturally I was in a pretty hard way, but afterwards I was led into Christian Science, and a little more positive basis was taught for rejoicing in the Lord. It has helped me very much in times where the rub has come. I have gotten hold of at least one practical way of rejoicing in the Lord. If a small boy goes off fishing he never thinks of the incidental troubles. The whole thought is centered in the fishing he is rejoicing in. There are things that one has to bear. This morning I saw a team that had a heavy load, and where it was not necessary the brake was on. We sometimes rejoice in thinking what martyrs we are making of ourselves. I am not saying this with any idea of criticizing. I know what those who are here have to bear, but I also know

what a great deal of friction can be avoided if we keep our hearts centered on the fact that God is a success. God is a success in this present instance. The Lord of the universe is a success right now. Sometimes we are called upon to meet things that are beyond our strength. A good many of us are called to go ahead into fields to simply fail. It is not a question of whether we can do it, we have to do it if we go the way of honor. Paul says, "Pray without ceasing." That kind of prayer is simply looking into the face of the Master, looking into God's eyes, and so living that you can look into those eyes.

Mr. Ernest Harrison: We are all of us privileged to be here, and all feel it though we may like to "talk" a little, for it brings a note of glamour around us, so that we all naturally like it. I am one of the most recent comers here, I think, and I feel it very hard to put my thoughts into words. I feel that we have to realize two or three points very strongly in order to make this work go, and one of these points is that our nature is not infallible; we all have the critical faculty very strongly developed; we are all "cranks" on some particular thing. We have to get the fact strongly fixed in our minds that we are following a certain plan, to recognize that there are forces back of this work that can see into the future farther than we can.

Mr. J. L. Beckett of Arroyo Grande: I am very much pleased with the remarks of Dr. Little. "Rejoice in the Lord always." Personally I have been up against some pretty hard places in my lifetime, when it seemed that I really needed help, and when I stopped to reflect on what was going on about me it occurred to me that I was simply to do what came first to my hand. To the friends from the outside I would like to extend a fraternal greeting, a greeting and welcome to this favored spot. The very fact that the Masters have selected this as a Centre means something; it means probably more than we can know.

Mrs. Kent: The thoughts that have been given have been helpful to the Centre, and yet there is one word I feel like saying for the Centre. I think it is true that it is easy for us to feel depressed at times, and that it is hard to rejoice. I think this is for the reason that we are dealing with Cosmical forces. They are so vast we can not grasp them quickly enough. We have to

break down so much within ourselves. It is being said by persons on the outside that so many of the messages are warnings, and are not what we should look for from Masters; but we must remember they are world messages. It is to the world these messages are being sent. They must be strong, they must be repeated often in order to make the people hear. Countless messages of joy and light have gone out also.

Periods come here at the Centre when we are tired, when we feel the weight of conditions, but there also come many times when we remember the Master's injunction to claim our inheritance, to hold our banner high, for we are in truth Sons and Daughters of the King. Persons coming from the different centres outside feel these different conditions, feel something strike them; it is because it is the Centre. At the Centre forces are strong. Here there are so many matters to adjust. It takes time to overcome. It takes time to rise, but we are rising.

Mr. Chas. Miller: I have heard a couple of our brothers speak of rejoicing in the Lord, and feel called upon to say just a word. It would be very easy to rejoice in the Lord if it were not for one thing; I am not sure always that He can rejoice in me.

Dr. Dower: I do not suppose any person has come here without feeling very strongly the forces at work. The people who are here are strong. The very fact that they are in the Temple at all indicates a strong individuality from the standpoint of the inner self, and we often find associated with this a strong personality, and that is something we all have to struggle with; we are apt to feel that we know it all; we feel that if God would only let us, we could create a fine universe; we find fault with the scenery—with the perspective—the coloring; we say something is wrong. Well, you see even the God of Nature could not create the things that would satisfy all, and viewing the universe from certain angles, God's ideas and work are wrong, and so with the people that come here; we find them coming here, good, earnest, devoted souls, but they see things at certain times from narrow angles, and it seems as though things ought to be done differently. They do not see that if they could put themselves right in the position of those who are in the heart of the work they would do exactly as those persons are doing. We are just

compelled to go along certain lines as wisdom or vital necessity demands. Then we find there is a tendency for some of our good brothers and sisters to want the Centre to adjust itself to them instead of their adjusting themselves to the Centre and the Master plan which is being worked out. However, I feel that that is a phase of the work that will pass. It is because so little of the real work can be seen; it is not tangible as yet; it has not become externalized enough for them to see. When they are able to see the external lines and external conditions precipitating, and get an outer grasp of what we are working for, many things that now as a matter of fact we actually have not the time or strength to sit down and explain to all will become clear. I frequently have to retire from people to keep my strength up, for when you see us doing a certain important thing on the outside, it means that there are about a thousand interior plans that are associated with that which do not appear on the surface at all, but which are in our minds, and if we had to explain it all there would be no time for doing it. I feel that we must have the faith and confidence of those around us that we know what we are doing, and that wisdom is back of the doing.

Sunday evening at 8 o'clock the yearly meeting, with initiation, of members of the Order of the 36 was held at the Temple Headquarters.

Monday's Sessions.

The Monday afternoon session was devoted to the Temple Builders. The meeting was opened in the name of the Temple by Dr. W. H. Dower. The Convocation Hymn, "Gitche Manito the Mighty," was sung by the Builders in chorus. In the singing of this hymn the Builders held in mind the sending forth a heart force of love and strength that would reach out to all children, all people, and draw them to the warm Heart of the Temple work.

Remarks by Francia A. LaDue.

I have been much interested in your singing, and the most important thought that I could give to you is in the words of the song you have just sung.

All there is in life, all there is for the world is in those few words:

“All your strength is in your union,
All your danger is in discord.”

Discord brings death, despair, everything awful. We cannot think of this too seriously, and of the great necessity for unity in the Builders' work, in the Temple, and in the whole world. Our greatest danger lies in discord. The same laws work for all.

We have no idea until we study the different problems that come to us in life, how we are effected by the Cosmic forces around and in us, and how we effect others when we are cross, hateful, disagreeable, quarrelsome. We always want to lay the blame on our neighbors. We never want to take it ourselves. All these things are the effects of cosmic forces. These forces are like big streams of power. We stand in the way of these streams and they throw us down. We have not found our base where we can stand steadily and brace ourselves.

We should learn to stand for our work and for one another, as we would stand in a heavy storm. When the wind is strongest we cling to the ground, as it were, with our toes, we brace our backs, and fit ourselves to meet the storm. When troubles come to us in life we must brace ourselves in the same way and let the hard conditions pass by and through us.

I have often seen and felt the action of forces and colors. Not long ago I seemed to be standing in a great circular space. Suddenly two little black spots appeared in the sky, one on each side of the heavens. Out of each one a stream of force was pouring. It was like steam though not misty, but brilliant, scintillating.

It moved along from each hole, forming a large umbrella-shaped figure, growing larger all the time, until both streams met in front of me with a clash sending forth most beautiful colors.

Each stream tried to pass the other by making all the atoms adjust themselves or slip by one another; and the stream of force from the right side was going into the hole on the left, and vice versa. The whole cosmos seemed to be vibrating.

It taught me a lesson. Exactly what the atoms did we must do. We must learn to slide by, instead of pushing and being pushed, and so adjust ourselves and become able to do our part and appear to other people and to other worlds as those beautiful forces appeared to me.

The Morning Star Group sang two songs, "O Happy Builders All Are We" and "Birds and Bees and Flowers."

The youthful innocence of their baby voices quite overcame the mixture of tones and keys.

Mrs. Ernest Harrison has this Group in charge, and it is a pleasant sight to see teacher and children on the Halcyon grounds Sunday mornings, engaged in pulling weeds from the pansy beds while they listen to some helpful lesson and try to pull the weeds out of their own little lives.

Reports of the Library and Souvenir Departments and of the Treasurer, Secretary and Correspondent were read as follows:

LIBRARIAN'S REPORT.

By Bartram S. Kent.

Last year the librarian reported over forty books on hand, but since then many generous donations have increased the number to between two and three hundred. All of these are good books covering many phases of life and study and amongst which both young and old can find volumes to amuse and instruct.

Although the library is conducted by the Builders it is open to any one at the Hotel or members in the vicinity.

During the coming year we expect to add new volumes of a different nature and before we know it we shall have an all round library we can well be proud of.

We have a bookcase but it is much too small for the number of volumes and for that reason the books have not been catalogued and systematically arranged.

REPORT OF SOUVENIR DEPARTMENT.

By Bartram S. Kent.

This department was started a little over a year ago. At last convention a shortage of \$96.37 was reported. The amount spent this year was \$44.98 making a total expenditure of \$141.35. Receipts from souvenirs sold since last convention, \$145.30. Balance, cash on hand, \$3.95.

This sounds like a very small sum, but it must be remembered that the aim of the department has been not so much to make money, but to bring the Builders' work before the public. In several instances gifts were made to children and others in order to arouse an interest in the work. In this manner and by making the work public we have really done more for the Builders than by making a lot of money.

We have now a new lot of souvenirs on hand, and they are the finest we have ever had, as you will think if you look in the case for yourself.

These little articles are not just pieces of jewelry. They are souvenirs made from stones and shells found around this locality and will serve to remind their possessors of the place to which they look forward as living sometime in the future.

REPORT OF CORRESPONDENT OF CENTRAL GROUP OF TEMPLE BUILDERS.

By Miss Gussie Beyer.

As correspondent of the Central Group I report that within the past year, all the Builders in this country and abroad have been written to, and many delightful little letters have been received in turn. Almost all of the children are interested to have us write all about Oceano and the vicinity, some of them hoping that they can come here some day.

Mrs. Kent remarked that much more might be said in regard to the work of the Correspondent. Miss Beyer had done much during the past year for the entire Children's Department in her sincere efforts of love, both by letters and otherwise.

REPORT OF SECRETARY OF CENTRAL GROUP.

By Leslie Devroey.

The Central Group of Temple Builders has held regular meetings every Sunday evening throughout the year in the Halcyon Hotel Parlor.

The meetings have had to be adapted for the people present as oftentimes strangers have attended who were not interested in the work.

The meetings have been spontaneous and informal not adhering strictly to rules, at the same time we have tried to hold a spirit of true reverence and worship in them remembering the true meaning of the Temple Builders. Many times there were fewer Builders than grown people present, but the meetings have been strengthened by the older people.

The regular lessons are attended with much interest, also the study of Hiawatha. The Builders have done quite a lot on the grounds around the Sanatorium and also at the Open Gate grounds.

Among the things planted were palms, rubber trees, magnolias and other small plants. A tent is being bought at the Open Gate by the Builders for any children who may be suffering with the awful disease. The Builders are also planning to furnish the tent.

I think these Sunday night meetings are a great help to all who attend as well as to the Builders themselves.

The Treasurer, Melvon Burres, did not make a report further than to give a statement of the amount on hand for the Open Gate tent, and

the Temple Building. The first offering of each month in the Central Group is given for the Temple building. The other offerings are used for the purchasing of the Builders' tent.

George Harrison of the Morning Star Group recited "The Humming Bird," and read a selection from "Hiawatha's Childhood." George appreciates poetry and is fond of reciting.

Letters from Builders were read and reports made from different Groups in other places.

LETTERS FROM BUILDERS.

Dear Builders—

I read that piece in the TEMPLE ARTISAN and I thought that I could do some good in helping, so I thought that I would start out and so I did, and so in three days I had five dollars and then Mrs. Phillips gave me another quarter. I went out Friday, Saturday and Monday and now I have five dollars and a quarter.

I hope that your plan in furnishing a tent for the children comes out good. I am going right on raising money for it until it is complete and then maybe if you write a letter to the Temple Builders back in Bridgeport that they might help, too.

You see, dear Temple Builders, that I have been very busy just at present trying to raise lots of money for you for that tent and I love to help you. Very soon I shall be in Oceano with you and won't we help lots though.

Have you very much money now and I would like to hear from all of the Temple Builders in Oceano, because I love to hear from any of you, and would whoever receives this slip of paper and money order please write to me and tell me if you have received it all right or not.

I don't think that I have anything more to say only please excuse my writing. I know that it looks horrible. I remain your loving Temple Builder.

RUBY V. TELLER.

Dear Mrs. Kent—

I am now secretary of Sunshine Group. We had election of officers July 8. These officers were elected: Teacher, Jessie; secretary, Freddie; treasurer, Mamma; librarian, Papa.

We would like to all be down there to attend the convention next week. We can't be with you but our thoughts will be.

We would like to hear all about the convention and especially the children's meeting.

We learned some of Hiawatha in school, beginning with E-w-i-a my little owlett, who is this that lights the wigwam—with his great eyes lights the wigwam. We sing part of it and recite part.

Last Wednesday we went to the Grocers' picnic at Tulalip, the Indian reservation, across the bay. The steamer went over every two

hours. We went on the 12 o'clock boat; took our dinner. We had a nice time. Was going to come home on the 6 o'clock boat, but there was such a crowd and jam could not. Mamma and Jessie got on. I was glad we got left. We had the lunch basket, and so Papa and I had our supper. Mamma and Jessie had to wait until they got home. I had lots of fun on the beach.

We had been watching games all day and did not have time before to go to the beach.

Will close with love from all.

FREDDIE EWING,
Secretary of Sunshine Group.

REMARKS BY DR. DOWER.

The term Temple Builders covers the whole subject. Building the Temple that God is building.

Who is God? All that is. Each one of us is a part, so we are helping God to build His Universe. All that is **alive** is helping to build the Great Temple. It is a privilege to recognize the great truth that the part of God in us is helping to build the universe. To the degree that we recognize this do we help.

The Temple of Light is first in our minds and deeds. Then will the whole world be lighted up as a Temple--the Holy Grai! for which we are all seeking.

The story goes of a little Presbyterian girl who said there were only two kinds of people in the world--those who were Presbyterians and those who ought to be. So it is with the Temple Builders. There is work to be done on all sides with those who are Temple Builders and with those who are not, but ought to be.

It is a great task we have to perform when we think of all the people who are not with us and who will come some time. It is a gigantic task, but not an impossible one to **bring the whole world into the Temple.**

Nothing is impossible. We look over the field of history and we see that the tasks the great men and women have performed have been the ones the whole world have said were impossible. Alexander the Great believed in himself and did what people said was impossible. Washington did the impossible. Lincoln held the nation together when thousands of people said he ought to give up. He believed that he could do it, and he worked on in faith many times without a single person to depend upon.

The Word and the Force that we must carry into the world is that we can bring the whole world into the light and the right way of thinking and living.

I remember when the Temple Artisan was being started, and we were discussing a proper name for it. "The Temple Builder" was suggested as a title. The name Artisan was finally chosen as being the best for the magazine, but it means the same as The Temple Builder. There is power in the name Temple Builders. It is constructive.

If there were no plan in the world everything would be chaotic, not organized. God throws unorganized matter into form by a ray of Truth. Just as within the seed there lies the germ of the whole tree, so within a truth there lies a Centre of Light—the Temple. Seeds sown by the power of truth and life and light, throw the soil into form. It is the work of the Temple Builders to go into the World Soil—the World Soul—with light, truth and love, and throw it into form.

REPORT BY WILLIAM W. KENT.

During the past year three new Groups have been formed, one at Palo Alto by Mrs. Harrison, who has since come to this Centre, leaving the Group in competent hands for continued work.

A large Group was formed at Santa Monica, conducted by Miss Jones and Miss Pigott. When Miss Jones went to Europe the Group was left with Miss Pigott who did excellent work until her removal from Santa Monica left the Group without a teacher for the present. Santa Monica Group did some practical work in collecting a library and in making cushion covers for the Sanatorium and Open Gate, besides other useful articles for the sick rooms.

The third new Group is the Morning Star Group at Oceano, composed of the little folks who could not be expected to attend the regular Sunday evening meetings with the older Builders. Mrs. Harrison is the teacher of the Morning Star Group and the little ones are much interested in their Builders' meetings and the songs they sing.

The Temple Builders at large as well as those at the Centre are interested in beautifying the grounds at the Halcyon and Open Gate Sanatoriums and have planted and cared for a number of trees and flowers. They are also raising money and paying for one of the Open Gate tents, known as the Builders' Tent, to be used for any child consumptive here for treatment. This tent has been erected and labeled "Temple Builders," and has been partly paid for. After the \$50 has been raised for the cost of the tent, the Builders will raise another \$50 to pay for the furniture and then the whole tent and outfit will be a subscription of the Temple Builders. Much interest is being taken in this plan by Builders at a distance.

At the last convention the Temple Builders received a strong force which has continued with us throughout the year.

This department of the Temple is not a side issue, but a definite, organic part of the Temple and anything done for the Temple Builders does not end with them, but is felt to a degree throughout the entire

work. It is the child phase of the Temple and must be supported and developed, as upon the children depends the future of the Temple and of the race.

The following cash report was made for the work at large, which shows prosperity and gain:

July 1, 1905, balance unpaid debt.....		72.00
Received during the year for souvenirs sold.....	145.30	
Received during the year for Open Gate Tent.....	12.10	
Received during the year various offerings.....	28.29	
Paid during the year for souvenirs.....		44.98
Paid during the year for Open Gate Tent.....		12.10
Paid during the year for printing lessons.....		26.00
Paid during the year for postage.....		24.65
July 1, 1906, balance cash on hand.....		5.96
		<hr/>
	185.69	185.69

REMARKS BY JANE W. KENT.

The Builders' work has shown considerable growth during the past year. Heretofore we have had to make strenuous appeals for co-operation on the part of the Temple members to help establish this department. Responses have come from various sources, and today the work is in a healthy, vigorous condition at this Centre and elsewhere.

Most of the work so far falls upon the Central Group, although there are several other active Groups.

We have always found it difficult to hold the Groups together. This is where the responsibility rests upon the older Temple members. The children cannot do it themselves. They are dependent upon the Temple Squares. They reflect the conditions of the Squares, good or bad.

During the past year a letter was sent out by the advice of the Temple Heads to all Squares, asking them to take up the children's work as a part of their Square work, this being the true manner in which the department should be established. Different individual members have taken an active interest in the Builders from the beginning, but in order to organize it properly it should be done through the Temple Squares. Some of the Squares have acted in accordance with the suggestions in the letter sent them; others have expressed themselves as desirous of taking up the work as opportunities presented themselves.

One important feature of the children's work is to get the young people interested in the practical work of the Temple and Temple Home Association. Children need something to take hold of, something tangible, in order to create a vital interest

within them, and to draw their thoughts to this Centre with an idea of true service.

Opportunities have been given them to render service to the work during the past year. Among these are their efforts toward the purchasing and furnishing of a tent at the Open Gate, the making of useful articles for patients at both Sanatoriums, the beautifying of the grounds and other means of helpfulness. Their aim is to let their force be felt in every avenue of the Temple work, to be to the Temple what the children are to a family, and gradually to be a main dependence of the entire movement.

The older members at this Center have done much toward supporting and upholding the Group. There has been the usual difficulty in adapting the lessons to the various ages. This difficulty led to the necessity of forming The Morning Star Group for the younger Builders. A series of Nature Lessons has been started for the little ones with the idea of weaving the philosophy into them by simple and interesting methods.

While we have mentioned the success in the work during the past year, we must be wise and hold fast that which we have gained. The coming year should bear a record of increased efforts, greater results.

So through this convention meeting may the appeal go forth to all the Builders to remember the charge they have in keeping—to be the Cheer, the Life and Sunshine of the Temple, and to the older members to protect, nourish and establish the children in their life and soul undertakings.

Let us keep alive in our hearts the message of our song and remember that it is true that at this convention, at this meeting, through the children, Gitche Manito the Mighty does call the tribes of men together, does call the warriors to His council.

Let us remember that through this meeting and what it stands for we smoke the calumet of peace together that we may as brothers live henceforward.

Appropriate and helpful remarks and suggestions were made by Doctor Little, Mr. Dowd, Mr. Dennis, Mr. Townsend, Mrs. Wilkins, Mrs. Green, Doctor Green.

Russell Varian, a young Palo Alto Builder, near the close of the meeting took the floor and made the following extemporaneous remarks:

"I've been thinking that when I go back to Palo Alto I can do something. I have an idea, and I dare say Edward has the same idea, and I dare say you all have the same idea. It's about not having horses whipped. The idea is this, to start a sort of society for the Prevention of Animals."

Russell sat down amidst vociferous applause.

The meeting was closed with the recitation of the Builders' closing verse and the singing of the hymn, "Holy, Holy, Holy!"

Monday evening at 8 o'clock a meeting for the members of one of the inner orders was held at the Temple Headquarters.

Tuesday's Sessions.

At 2 P. M. the second annual meeting of the Temple Home Association was held in accordance with the by-laws of that association. Those unable to be present in person were represented by proxies. The report for the year was rendered by the Governing Board to the association as a whole; the present standing, financial and otherwise, was given, and three directors elected to fill the places of those whose terms expired.

The association and its various departments and branches of work were shown to be in good healthy condition, financially and otherwise; remarkably so, considering that these reports only represented the second year of our industrial and corporate life. The volume of business done during the year amounted to \$7,184.61. It was shown at this date that the association owned land, property, tools, stock, chattels, etc., amounting to \$25,716.49, against which stood the Capital Fund from the sale of certificates to the amount of \$20,475.35, showing a net gain or increase of \$5,241.14 since the inception of the work two years ago. The reports and methods were discussed freely by the members in attendance and a vote of thanks extended to the Directors and management for the efficient work done and results achieved. A full report of the proceedings of this annual meeting will be sent to all members and applicants for membership in The Temple Home Association, as soon as it can be printed.

In the evening, at Halcyon Hall, an open meeting was held in the interests of the association, with all visiting members in attendance. The needs for the immediate future were discussed, and the importance of a mercantile department especially pointed out. Also, the importance of an increased water supply, with the possibility of supplying people on the outside with water. All in attendance could not help realizing the normal and healthy growth of the outer work as the various natural lines were pointed out ramifying from a centre already so solidly established.

Wednesday.

The day was given up to the usual convention excursion to Rocky Beach. One four-horse team, the big farm wagon, and numerous other vehicles were pressed into service and the members were conveyed to that most interesting locality. The beautiful drive along the beach was taken and enjoyed by all. The usual routine was followed by all who take an outing to Rocky Beach, consisting of bathing, boating, hunting souvenirs, abalone shells, moon stones, etc., etc. The return was made about 6 P. M. The evening was given up to "Temple Talks" by various members. All present were also invited to tell how they first heard of the Temple and how they came to join the movement. Interesting phases of experience, inner and outer, were brought out. Instrumental and vocal music interspersed the "Talks," and the meeting closed at 10 P. M., thus ending the seventh annual meeting of Temple members in convention assembled.

IN THE LIMELIGHT.

A number of members made this convention the occasion for their summer outing and vacation, and were on hand a week or more before the meetings began. Among these were Dr. Little and family, also J. O. Varian and family. Brother Varian and family tented in the grove on the Halcyon grounds.

There were no morning meetings, the mornings being given up to drives to various points of interest. These points, in addition to Rocky Beach, included Newsom Springs, Halcyon Beach, the Association land holdings, the Open Gate, the Orchard and into many of the beautiful canyons so numerous in this section.

Miss Hattie Brown of Philadelphia had the distinction of com-

ing from the most distant point. Who will have this honor next year?

More people were in attendance at this convention than at any previous one held here or in the east. Miss Farrar and Mrs. Hoisington, Committee on Colors, reported that seventy ribbon emblems were given out.

A photograph of the convention was taken from the front porch of the Halcyon. The sun was bright, however, and it is not a satisfactory picture of the members on that account.

Last year many cots had to be used to accommodate members attending the convention, but this year in addition many tents had to be erected on the grounds, as there was a lack of room in the house.

The Centre was glad to greet Dr. and Mrs. Green and Mrs. Russell of Los Angeles at this convention, the first one these comrades had ever attended.

This convention was the most perfectly organized of any yet held. There was no flurry or emotionalism. The forces were steady, strong and interior, and all went as smoothly and easily as if a convention was the ordinary thing every day in the year.

Brother John Varian, the predilected joke-smith of Temple conventions, was in evidence, of course. His work as massaeur at the Open Gate, however, took a lot of the "rub" out of him this year.

Paradise was represented at this convention. Does this account for so much harmony? Brother Bernoudy has the floor—any floor he may wish!

During his three weeks' stay at the Halcyon Dr. Little wrought many beautiful and interesting golden and other souvenirs, which he kindly left in the dental anatomy of many of the workers at the Centre. No danger of forgetting the Doctor, even if he did not sing.

Just a flash of light to the very little ones, bless them. How they are increasing. Let us see, there was Jean, and Florence, and Ruth, and Irma. Then there was George, and Russell, and Seigert, and Eric—all together equal to a thousand, nearly!

"Gitche Manito the Mighty" was the hit of the convention musically. In the words and music reside potencies for great good on the minds and hearts of people generally. The Master of Life speaks in wondrous cadence through this song, if rightly rendered.

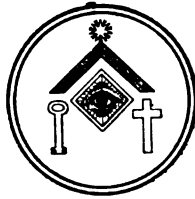
The Temple Artisan

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Behold, I give



unto thee a key.

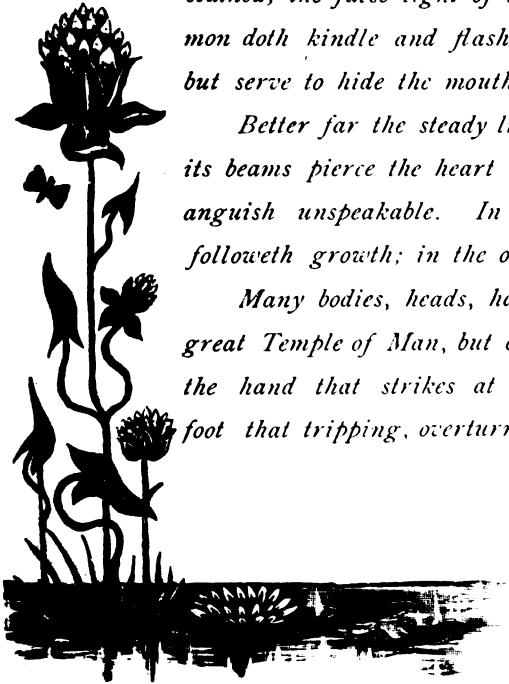


ILLUSION'S FLAMES

A child may not play with Rackshasa's flames and go unscathed; the false light of the fires which that Demon doth kindle and flash into human eyes, doth but serve to hide the mouth of a yawning pit.

Better far the steady light of the Sun, though its beams pierce the heart of thine eye, and cause anguish unspeakable. In the one instance, there followeth growth; in the other, destruction.

Many bodies, heads, hands and feet, hath the great Temple of Man, but only one heart. Woe to the hand that strikes at that heart; woe to the foot that tripping, overturns the body.



TO LOVE.

There is no bound to Love,
 For He is free ;
 No limit can express
 His Majesty ;
 Nor time—nor space.
 He hides himself
 In light.
 In thee he broods,
 As well as in the night.
 Look thou within,
 Dear Heart,
 And find Him there,
 Breathing for thee.
 Haste! answer thou
 His Prayer.
 Ask, Pray for Power
 To Love.

The power to Love!
 Could thy heart
 Bankrupt be
 When God's great gift
 Awakes to life—
 In thee?
 The best He has to give
 Thine—for all time
 Thy part in Love
 Eternal! Free! Divine!
 Thou couldst no more conceal
 His presence bright,
 Than could the sunshine hide
 His glorious light.
 Ask then, Brave Heart,
 Demand, demand thy right.
 Ask, Pray for Power
 To Love.

MARY E. BROWN.

INITIATION.

TEMPLE TEACHINGS, OPEN SERIES, NO. LV.

Much has been written by the uninitiated concerning the Initiates and the Greater Mysteries, of which the writers are entirely ignorant. Naught but spiritual blindness could excuse one of ordinary intelligence for failing to perceive the absurdity of placing any credence in such palpably contradictory statements as are handed

ont for the mental delectation of the curious. Notwithstanding the fact that it is claimed in one paragraph that an Initiate must be an epitome of all Truth, Wisdom, Faithfulness and Power, perhaps the following paragraph will picture that Initiate as imparting to all who may desire it, regardless of their good or evil proclivities, their unbelief or intellectual development, a description of some initiatory ceremony—or an offer to lead for mere pelf, whomsoever will comply with their demands, to the heights of Initiation. Until man has evinced the possibility of keeping his body free from sins of voluptuousness, his mind free from hatred for his kind, his soul capable of faithfulness to his Higher Self, one might with just as much surety of fulfilment expect the sun to be given him for a pleasure boat. Countless half-imbeciles ponder over such trash, hand over their hardly won means of livelihood, and follow the trail made by innumerable others as foolish and reckless as themselves, utterly ignoring the still small voice that is calling to them to stop and think of the great gulf that must inevitably exist between them as they now are, and one who has reached a height so immeasurably far above them that they could only get a faint glimmering of the possibilities of such an eminence if they were to stretch their imaginations to the breaking point; and then to consider as to what probability could possibly exist that a voluptuary, a traitor, a liar, a blasphemer, would be able to guide their footsteps through the mazes of the evolutionary stages which must be passed ere that height could be reached. Ah, my children, do not deceive yourselves or permit others to deceive you; be honest with your own souls; face the fact that notwithstanding your divine possibilities, you are full of weaknesses and evil desires, even if you do not outwardly yield to such desires; that you still wear the filthy garment you have been long ages in weaving about you; and be brave enough to acknowledge the truth to yourselves, humble enough to perceive your unworthiness, and great enough to commence the preparation of the groundwork upon which you hope to build the edifice, the upper story of which will reach the heavens.

No intelligent person will criticise unfavorably your desire, your longing to reach such heights as you may be able to mentally contemplate, for such contemplation is not only a rainbow of promise, but also an assurance of the certainty of attainment.

No group of disciples of the White Lodge was ever admitted to probation to a high degree of the Lodge at one time. Alone man came into the world, alone he must leave it, whether it be by the

path of death or Initiation, and the same great power that presided over his birth must preside over his Initiation, whether such Initiation be brought about by the power and effect of the Hierophant of the degree he has reached, or by the Chela's coming face to face with his own soul on those heights of which I have spoken. Be assured; for I tell you true—you may be led to the foot of the steps of the great Initiation Stair by one empowered and fitted for such leading, but when you have reached that stair you must pass the Guardian of the Threshold *alone*, and if it were possible for you to pass it while yet encumbered with your weaknesses, while yet enfolded in the ragged filthy garment you clutch so greedily now, the Stair would give way under your weight, and you would be plunged to the depths of Hades; (in some of the courts of which you are now existing, all unknown to your lower selves.) My heart yearns over you with love past telling. I stretch out my arms to you in beseeching while I bid you set about making that ground-work now. Make it possible for you to reach Adonai's feet by passing successfully through the primary degrees.

A form or ceremony is but an expression in matter of the reality in spirit, and unless you have attained to the reality, the form will profit you nothing. If any man had power to whisper in your ear the great Creative Word, the word which would make you more than man, you could not hear and understand that Word while a trace of that which had hitherto deafened your ears and stultified your understanding remained. It is not words or forms you require so much, but *thoughts embodied in deeds* that will unite you to the source of all power, and make it possible for you to keep the obligations assumed in such outer ceremonies.



HONORÈ BALZAC.

By B. S.

Witness: a sphere of radiant, rose-tinted light, gradually changing to filmy translucent substance and finally assuming human form and feature, the general characteristics of which rapidly changed, giving one the impression of a series of rapidly forming living pictures, until eventually the face and form of Honore Balzac stood forth clearly defined; a long steady look into my eyes, then the words: "Will you take a word to those I have left behind?" an affirmative answer from myself, then, the following:

"He who shatters the vase which holds but a single drop of the Wine of Life must needs go thirsting for that one drop all his days. Disdain not the meanest vehicle of a truth lest thy disdain serve to hide that truth from thine understanding."

While the work of the fourth fire of purification is hindered, the seething, restless mass of human Souls confined within this planetary cauldron will put forth clutching tentacles to drag back any component part of the mass that has forced its way to the surface. Crushed against its hissing sides until the flesh is seared, tempered as steel is tempered by the heat of the raging fires, such souls have won peace by endurance and herculean efforts in the line of self effacement, won power to concentrate their energies to the bottom temporarily and *lie still*, while they watch, compassionately, the antics of the squirming pigmies over their heads; for only those souls have learned that both bottom and sides of the cauldron are illusions; that its seeming imperviousness to outer things as well their own individual confinement, are figments of man's imagination, and that a way of escape is even now opening for those who desire liberty. But they must go forth alone for what avail to cry out their knowledge to ears bombarded with agonized shrieks or maudlin laughter; to what purpose to point out the beautiful visage of Truth to eyes that are blinded by the vitriolic essence of selfishness? Of what avail to seize arm or leg of a struggling captive, pull him down, hold his attention, when all desire for life has been destroyed, or when he is intoxicated by the benumbing, deceitful reflections of his own face shining forth from the lustrous surface of the bubbling mass, and is so enraptured with his fool's paradise of self-admiration he cannot even sense the fire which is consuming him? or of one who is dead to every attribute save scorching fear that some other face will drift in between himself and his beloved image; at the first intimation of which he loosens a stream of curses, lies and vituperation to add to the confusion about him.

Ah, fools! fools! who refuse to see the truth writ in human agony throughout the length and breadth of the ages, pictured in the heart of every living thing, burning in every maddened brain; the truth that would shatter the bands of that cauldron as a wisp of straw may be torn apart by a child, and turn its fiery, devastating contents into streams of heavenly dew. The truth that the same lurking devil that leers in the eyes of the sordid and impure, is hidden behind the smile of the purest and best; that the same God that beams from the face of a child is but waiting the opportunity to

shine through the blackened heart of the worst criminal. So long as man looks to mere man for guidance or escape, so long will he boil and seethe, shriek and curse in that steaming prison of Souls; so long as he feeds the devil and starves the God in himself will the lid of the cauldron remain firmly fixed, and the flames of the fiery furnace beneath, continue to furnish light and power to other worlds and other beings who are capable of reflecting the immensities of Time and Space—the glorious images of the angels of service and adoration. Threefold fools then are they who compel the great Mother to keep down her Veil lest the light of her countenance sear their eyes—who persist in starving, burning, dying of hunger and thirst, because they will not grasp and strangle the great snake of egotistic selfishness, into the coils of which they have been beguiled, and thereby prevented from reaching the table whereon is spread the Manna of heavenly Wisdom, the Wine of Eternal Life.

Though they will not heed, yet must one cry to them from the farther shore while yet his voice may reach their ears; lest he be responsible in great measure for their ignorance and perversity. The whole creation awaiteth the redemption of man; and man alone can redeem himself by becoming one with God in all things.

Balzac was born in 1799. Died in March, 1850. He was a tireless writer and conceived the project of writing the entire life of man and picture every possible aspect of humanity, in a hundred books to be known as "La Comedie Humaine." It was a conception as great and daring as the plan of Pliny to write out all human knowledge, or the ambition of Newton as shown in his "Principia," or the work of Humboldt as revealed in the "Cosmos," or the idea of Herbert Spencer in the "Synthetic Philosophy." During his life it was said of him, "No writer who ever lived has possessed so wide a sympathy; some picture courts and kings; others reveal to us beggars, peasants and those who struggle for bread; still others give charming views of children; while all women and men in love write love stories, but he knows every possible condition that can come to a human soul, and so seems the only person who ever has or could write the complete "Human Comedy" in which every type of man, woman or child who ever lived shall have his part."

The deep inner or occult knowledge of Balzac is shown in such works as "The Magic Skin," "Seraphita," etc.

Of Balzac another writer has said: He had sympathy plus, and an imagination that could live every life, feel every pang of pain, know every throb of joy, die every death." His smile was infectious, and he was always ready to romp and play. "He has never grown up; he is just a child," once said his mother, in sad complaint, after her son had passed his fortieth milestone.

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EDITORIAL MIRROR.

My peace be unto you, but you can only receive that peace by giving it to others.—*From the Master.*



The Seventh Annual Convention of Temple members has passed into the Silence; another milestone on the "uphill journey" is left behind. This seventh mile or year stone marks an important point in the history of the Temple movement. It might be designated as the milestone of Establishment—of successful accomplishment of what was set out to do when the work was started. There now remains the extension of the lines and the perfection of the details, but the great plan is externalized in outer terms so that all may see. Every effort made by the Great Lodge to help humanity rouses the opposing forces to action. The fight is not between personalities, though personalities may be used, but the real fight is between "powers and principalities," in other words between the Masters of Light and the Masters of Darkness. Hence it is not strange that the Temple has its venomous enemies, like every other movement of the past that has had direct connections with the Lodge for the helping of humanity. In spite of all opposition, however, the Temple work has grown until even these enemies must reluctantly admit that it has come to stay, and is not a mere bubble of enthusiasm generated by a few "deluded psychics." The spiritual solidity of the Temple is now balanced by a material substantiality, so that all who are not blind must realize the strong Master-hand at the helm so wisely guiding in storm, in calm, in peace or in battle.



And so we thank our friends always for their staunch support in the hours of trial when the battle rages either on this plane or on another—where but few may realize it in the ranks. We are not unmindful to thank our enemies also that they give us opportunity to show "the stuff" the Temple is made of. It is only resistance and stout blows, that draw out the inner fires and make true growth and development possible. The Temple is an Entity, and, as in the individual, the inner and higher latent soul powers are

made actual by the fires of trial, suffering, persecution and sacrifice. This law has been strongly summed up in the history of the establishment of the Christian religion in the saying that "the blood of the martyrs is the seed of the Church."



A few letters received during the last two months indicate that some one has tried to give a few of our members the impression that there was trouble and inharmony at this Centre. We wish to deny this emphatically, and say that there is not a word of truth in any such charge. This Centre is as calm and peaceful as a summer sea—or at least as harmonious as any working centre can be where active, strenuous work is going on, and where many personalities are associated together. If there is occasional friction between some of the workers a little oil of common sense and brotherhood soon makes the wheels of associated effort go smoothly again, and where all have the interests of the work at heart, this is easily applied. Members visiting the Centre invariably make some remark like this: "I wish every one could be here and see how quietly and harmoniously the work goes on."



"A strong light surrounded by darkness, though reaching far and making clear the night, will attract the things that dwell in darkness. A pure soul brought to the notice of men will illumine the hearts of thousands but will also call forth from the corners of the earth the hostility of those who love evil."



Whenever and wherever the Christ manifests in the world whether through an individual or a number of people, the evil in human nature will assail, mock and persecute it. This process of crucifixion of the Christos—the Higher Self, will go on until humanity realizes it is crucifying the holiest part of itself. This realization will usher in the dawn of true brotherhood on earth. Aurora will then draw aside the sable curtains of the night of selfishness for the human race, and each heart will feel the rosy rays of the sun of love as it dawns into the conscious horizon of every human soul.

W. H. D.

CHILDREN'S DEPARTMENT

Temple Builders—Lesson 33

THE TEMPLE OF THE ANTS.

The Temple of the Ants is very interesting. In some ways it reminds us of the Temple of the Bees. The ants build in the ground mostly but they work in much the same way that the bees do.

They live in societies like the bees and are divided into different classes. There are soldiers and workers, queens and father ants.

The workers do most of the work of the society. The soldiers keep all danger away. They have an acid fluid in their bodies which they throw on any insect or small animal that disturbs them. Sometimes even animals as large as a dog are hurt by the acid thrown into their faces from an ant hill. The soldiers and workers have no wings. The queens and father ants have delicate glistening wings.

In the middle of summer the winged ants in a nest fly into the air to a great height in a column or swarm. Sometimes those from many ant hills unite, showing distinct columns in the air. Each column looks like delicate net-work and has a waving trembling motion. Although there are many thousands of ants, they do not make more noise than a single wasp.

New colonies are formed and the mother ants are treated with great care and respect much as the queen bee is treated, only that there are a number of mother ants in a nest and but one queen bee in a hive. The workers bring all the food and supplies to the nest. They use sugar mostly as their food. There is an insect called the Aphis that furnishes the ants with a food called honey-dew. The ants obtain the honey by pressing the Aphis with their feelers or antennae until the honey drops out. It has been said that the ants are milking when they do this. Not only do they use the honey-dew but they keep the eggs of the Aphis in their nest and care for them as if they were their own. Sometimes a particular ant will have a certain Aphis for its own and will fight any other ants that try to get food from it.

The nests or hills of the ants are extremely interesting. There are underground chambers with galleries. The earth dug out for passage ways is used in making the hill above ground.

The carpenter ants build their nests in old trees, by gnawing the wood into rooms and galleries. The Mason Ants construct their

nests of soft clay, using their feet and feelers. The Agricultural Ant clears a square space of ten or twelve feet around the entrance of the nest and nothing but a certain grass is allowed to grow there, the seeds of which are stored away for food. There are some pinkish colored ants called Slave-making Ants. They rob the nests of the black ants of their eggs, take them to their own nests and make the ants that are hatched out do all the work for them. The Slave-making Ants suffer from this wrong oftentimes because they become unable to care for themselves. They can not clean or feed themselves, care for their young or provide supplies. Their bodies even change so that if not fed by the slaves the ants die of starvation.

While the ants are very small insects, they do many wonderful things. Years and years and hundreds of years ago fathers and mothers taught their children the lessons of the ants. King Solomon wrote about them in the Proverbs. Do you know what he said?

They are able to carry objects that weigh ten or twelve times as much as themselves. When they want something carried to their nest that is too heavy for one to manage, a number of them will work together. A little black ant once tried to drag a worm to the nest. She turned the worm on its back and pulled it most of the way. It was a heavy burden so she called four more ants to help her and in a little while the worm was secure in the ant hill.

Ants have friends among themselves. They have been separated at times for several months and have known one another again when they met. Ants are like people and races. Some are brighter and more intelligent than others. There are those who live in small families and remind us of the people of early times who lived as hunters. There are those who have finer homes, and habits that are like the rich people of today. The agricultural, mason and carpenter ants are like our trades people and mechanics.

In many ways they all know more than man. They not only see the different colors which we do, but also, certain rays of the sun that appear dark to us are like different colors to them. They have delicate feeling and communicate to one another through their antennae or feelers. They are rarely overcome in their work by any difficulties. They have been known to link themselves together in a bridge to allow something to be carried over a space. They work until the work is done and then they remember there is a time for play, when they engage in sports and games with as much fun as boys and girls do at play.

Through these insects, and others of God's little creatures we are learning that there are many different kinds of Temples. Little by little we will find that the whole world and all the universe is One Great Temple made up of numerous smaller ones. Some may seem more interesting or finer than others but all are of equal importance in order to make the One Temple complete.

Note:—The song accompanying this lesson is *The Ant and The Cricket* from "The Model Music Course"—Second Reader.

THE HOUSE-FINCH. .

Pretty little house-finch
 Merry as the day,
 Singing in the tree-tops
 So happy and so gay.
 Singing in the sunshine
 Neath the sky so blue.
 The daisies in the meadow
 Are looking up at you.

Note:—The above poem was written by George Harrison, (eight years old) a Builder in The Morning Star Group, Oceano, California.

USE.

"Unto him that hath shall be given, and from him that hath not shall be taken away even that which he seemeth to have."

The entity, with its accretion of conditions, environment and tendencies, if it were ever unable either to utilize or be of utility, would, to all practical purposes, cease to exist. The ordinary thinker, in considering either himself or another, would, at least in general, be able to follow in his observation the proposition—that he who utilizes or is of utility is on the way of progress and attainment, while he who withdraws himself in any measure from either that active or passive response to his opportunity which is possible or wise, in just that degree finds the opportunity which seemed his, withdrawn from him.

From the ordinary point of view, what a man has is expressed fairly well in terms of dollars and sense. (s-e-n-s-e), if I may juggle words. It is the dollar, and the ability to get the dollar, that is made the standard. Of course, in the varied phases of life, there are other terms at times more fitting, as, for instance, the simon pure scientist

would substitute knowledge for dollars, but still the dollar answers well enough as a typical symbol.

We find ourselves in a world of physical externals, but moved and directed and answerable to spiritual forces. There is great truth in the teaching that we are all preparing for some far-off grand event, but the immediate concern is to so live that the ideals of heaven be now realized on earth. If we lose our grip on this principle, we lose the soul out of all our attainment, and so we read—"What doth it profit a man if he gain the whole world and lose his own soul?" To this end we are enjoined to "lay up treasure in heaven, where moth and rust doth not corrupt, nor thieves break through and steal." The kingdom of heaven is the real foundation of any other kingdom; but losing sight of this, the true soul of all things, the richest fruit of our attainment turns to ashes on our lips. The essence of the kingdom of Heaven is God's Love. In its higher aspects, to our stage of consciousness, God's Love is hardly more than a vague abstraction, yet it is most concrete in its application to every day life, for it is the one thing, the one principle, the one possession, which we can really be said to have. By it all things that are, have been, or will be, come into expression and serve their appointed time and order. All things are first formed and then informed by it;—born and reborn. First the natural or *formed* and then the spiritual or *informed*.

If, having formed a body of aspirations, determinations, conditions and possibilities, we keep this body open to the Spirit, we become *informed* by it. Then the "why" of the universe and of life is interpreted to us in terms of use and usefulness, until, having seen Him as He is, we become like Him.

Shall I not say God's Love is the Holy Spirit, and that it is an Entity and a Force made tangible and sensible in man and to man by the touch of the hand of kindness, the music of gentle words, the light of faithful eyes, the smile of helpfulness, of comfort, of hope and of confidence, and by the unswerving footstep? The man who is attaining, and who has and holds, be he Turk or Hindoo, Jew or Cosmopolite, has within him this upspringing well of the joy-giving Life-Water. His dogma, his theory, his environment, his heredity, are as nothing compared to the fact that he has been born out of the kingdom of blind nature, with its mist and darkness, and into the kingdom of the all-conscious Spirit, with its light and warmth.

We long to speak the word that moves a people, to write the book that awakens the heart, to lead the party that reforms and cleanses the city or the country, to say with the voice of power to nature:

"Do this"; in a word, to accomplish great deeds and do "signs and wonders," but it is not so that the path runs. The Spirit of God alone does these things, and it is our love for the Spirit of God that alone gives us part in the doing. True, we are to work as though we were the workers, but forever conscious that our attainment is but the screen on which the One Worker throws the picture of Himself, which is the real Work. We sometimes forget that He is working with sticks and stones, with fish and beast and fowl, with angels and archangels and the powers that be, as well as with man. Therefore, not knowing the part of the screen we may be weaving, let us not grow discontented while here or there, nor rush about to find our work, nor yet refuse to go where needs be; but let us be concerned in season and out, that our bit of the screen may be serviceable to the Master. The threads that we weave are what Paul calls the "fruits of the Spirit." I need not name them. Our hearts cry them aloud. The things of this world, our duties and necessities and environment and opportunities, are the tools God gives us to weave our web with. Let us not scorn or neglect them, lest, like the coward in the poem, we break our sword and throw it away, and the King's Son coming in the heat of the battle, hard pressed and swordless, finds but the broken blade to wrest from defeat the day's victory. In all our affairs let us keep the real ends in view. Let our concern about money be that our stewardship be alert and unsullied; about our personal appearance, that the beauty of the Lord be made manifest; about our homes, that the Master finds dwelling places there for Himself and His; about our bodies, that, as temples of the Most High; from the outer courts to the secret place of the Presence, God and God alone may be worshipped in spirit and in truth; about our faculties, that they respond instantly to the call of the Master's voice.

And finally, "laying aside every weight and the sin that doth so easily beset," shall we not "run with patience the race that is set before us?"

GEO. BLAKESLEY LITTLE.

STUDIES IN MYTHOLOGY.

XII.

Seeking the hidden meaning of this legend, we find that it has several aspects. Apollo, the god of light, and therefore a sun god, is attending the flocks of King Admetus. He is said to have been

banished from heaven, and for nine years to have watched over and cared for the cattle of this king, fifty of which the infant Hermes is said to have stolen. Cattle symbolize humanity on the earth from its beginning to the present time. The Bull and the Cow were Sacred Animals with many of the ancient nations, especially the Hindu and the Egyptian. In Egypt the bull was sacred to Osiris, symbol of the Sun, and the cow to Isis, symbol of the Earth. Thus Apollo banished to the earth becomes the messenger of light to man over whom he watched. Very frequently, we are told, ciphers are added to numbers in esoteric legends, to conceal their real meaning and value. Thus fifty may stand for five, and five may represent the five races of humanity that have thus far lived on the earth. It may also refer to the five lower principles in man which also have their correspondence in the five races. The Lyre invented by Hermes, of seven strings, is the seven principles of man, while the Lyre of three strings is the upper and concealed triad, the three in one, on which Apollo had played before meeting Hermes, or before his banishment from heaven. Pan, the god of nature, invented an instrument of seven reeds, a wind instrument representing the lower nature. The musical tones of the Lyre invented by Hermes were so charming to Apollo that he desired and obtained its possession, ever after devoting his time to its music, in which he became very proficient. If we understand Apollo to be the same as the Christos, it will help us to understand this legend, as the divine light from the Christos (Apollo) awakens and completes the harmony in septenary man.

Hermes (Mercury) becomes the god of herdsman. Herdsmen and Shepherds are words used in esotericism to indicate Masters and Initiates; therefore Hermes is the Great Initiator, the Hierophant of the Mysteries, and conductor of souls through Hades.

To have an esoteric understanding of the legend that makes him prince of thieves, having stolen the bow and quiver of Apollo, etc.—Wisdom is the result of experience—the gathering together of all and every thing throughout many lives, and making them part of ourselves; entering the different planes of cosmos and becoming the hierarchies thereof. Jesus said that “the kingdom of heaven is gotten by force, and that men of will (violence) (Mercury men) take it by force.” (Mat. xi, 12.) Thus Mercury being discreet, cunning, wilful, and intellectual, and our spiritual Ego holding sway over man, unites himself with Apollo, the Christos, by his cunning and force, and charms Apollo with the music of his Lyre. On the

other hand, the Christos, though the highest essence of the Deity in man, cannot become perfect in humanity before it has united itself with septenary man, that he may play on his seven stringed Lyre. The unmanifested Deific triad (Atma, Buddhi, Mahat) must find a vehicle through which to manifest. This it finds in the character symbolized by Mercury. By this compact of unity, Mercury and Apollo again reach mount Olympus; where his father, Zeus, presents him with a winged silver cap (Petasus), and with silver wings for his feet (Talaria), constituting him herald of the Gods, and conductor of shades through Hades; in other words, the great initiator of man into the Divine Mysteries. He thus steals his light (bow and quiver) from Apollo; the girdle of Love and Beauty from Venus; the sword, the restless power of Mars, etc. Through the assimilation of all these characters (Hierarchies or Principles) Mercury becomes Wisdom.

Mercury is the sixth principle in man, the sixth Hierarchy of Cosmos, the sixth planet of the solar system from the outer planet Saturn to the center. Our Studies in Mythology have shown us the progress of the Ego from the Universal Deity, whose body is Cosmos, to a discrete center whose symbol is the Sun; from Uranus (blue etherial Space), to Apollo (the light of the Sun). The Ego, a pure spiritual emanation from the universal Deity, uncontaminated with matter, entirely without experience, and therefore ignorant, enters the hierarchies of nature on the periphery of the cosmic sphere, and step by step reaches the center of the sphere, where it becomes Wisdom, the embodiment of all experience; and finally unites with Apollo, Light, the great Spiritual Center of the Universe.

In closing this series of studies, let me reiterate what I have already said. We are told, and our reason approves, that the greatest and highest Being or Beings in the Universe, by whatever term we may designate Him, Archangel or God, has become high and great by passing through every phase of cosmic life, from the lowest to the highest. He has passed through the elemental kingdoms, and in succession through the mineral, vegetable, animal and human kingdoms, and from man has entered the forms of higher life by becoming an Angel, an Archangel and a God. In the Universe there are an innumerable number of such Beings who, by their great wisdom and intelligence, by the power and might of their will, direct and are the governing powers of Cosmos; that there are many grades of such beings, reaching from man to the highest God, and

that together they constitute the Great Lodge so often spoken of in Temple literature. That this Great Lodge has its representatives in every Solar System of Cosmos and on every planet, who are the rulers under the Great Lodge of that planet. The humblest man on the earth as well as the greatest are factors in the evolution of this planet, and all will in their turn become Angels, and finally Archangels, for this is what evolution means. Mythology is the story of both involution and its antithesis, evolution, the descent of the Spiritual Ray into matter and its ascent as a Divine Being, filled with all Wisdom and Knowledge.

J. H. SCOTFORD.

(Concluded.)

LETTER FROM A COMRADE.

CHILLICOTHE, MO., June 16, 1906.

Dear Comrade:—

I have just been reading the June ARTISAN and the article "To Whom it is Said" has awakened some thoughts; First, "Am I among the doomed?" Is to die to be doomed, even if the death come in an earthquake, tidal wave or fire? If there is anything in our philosophy of life, why should we flee from the city threatened with destruction? when by staying there we can aid and give comfort to the dying up to the last?

Second, "there are thousands of souls in the world waiting for the word, the touch, that you alone can give them." What is this word? What is this touch? Again, "If we permit false pride, indolence or fear, to influence us to refrain from going out into the highways and byways of the world and seeking the wanderers from our fold" etc. If we were to go out upon the highways, what would we say? Would we tell them that there are Great Souls in the super-human world working and filled with compassion for them; that they lived another life after this which would be filled with joy or sorrow in accordance with their work and aspirations in this: that the Great Souls are trying to build a settlement where they could form a closer point of contact with the people of earth, etc.? Or should we tell them that our civilization is fundamentally wrong and is rapidly approaching destruction, and that unless the people, the masses, are told wherein the fundamentals of this civilization are wrong, chaos will follow its destruction as they will not have the basic knowledge with which to construct its successor. There are twenty-five thousand persons in this country doing this; they meet with scorn, ridicule and misrepresentation in every town and village into which they enter. They speak from the soap-box, the curb-stone or any place where they can find a hearer. They

work without pay and are frequently without food. They deny themselves the ordinary comforts of life to distribute literature to those who revile them. They are known as Socialists and they work tirelessly in all parts of the world. If there is a movement in the world today backed by superhuman intelligence it is the Socialist movement. It already has a long list of martyrs from Marx and Liebknecht down to Debs and Mother Jones. These souls want no sequestered villa away from the storm. When the torrent breaks they will not seek a haven away from the maelstrom, but they will be in the front of the firing line. Again, "we could not sit idly by and see thousands of fellow creatures drift away into outer darkness without making an effort to save them." Neither could we by our silence or suffrage support an industrial system which placed two million dependent children in the mills and mines of this country, to say nothing of the women and men who work, work, work for a pittance which barely supports life. To this crime of omission the Socialist can plead "not guilty," but how about those who think they can contact the Masters and the superhuman world, yet who have never turned a hand to aid this great world saving movement of Socialism. Masters are heard in this country every day, and throughout the world, but they do not proclaim themselves as Masters. Those who have felt the heart-throb of humanity recognize them, however, even though their garments be tattered and torn and their speech be the idiom of the slum.

Yours for the Cause,

WM. L. GARVER.

TEMPLE ACTIVITIES AND NOTICES.

Our Brother, Dr. Luther M. Marston of Los Angeles, paid us a brief visit lately, on his return home from a trip to the East.

* * * *

The members of The Temple are reminded that October is one of the semi-annual periods for payment of dues. It is always a help to the work if our members will respond promptly.

* * * *

For Temple dues and Helping Hand contributions, make money orders payable to Mrs. J. W. Kent, Treasurer.

* * * *

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

* * * *

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

TEMPLE SCRIBE.

Halcyon Hotel and Sanatorium

THE HALCYON SANATORIUM

Has been established for the scientific treatment of invalids, and for recuperation and rest in cases of overwork and nervous exhaustion. It is conducted as a distinctively

HEALTH INSTITUTION

and not as a **fashionable** resort. Regularity of life and freedom from noise and social excitement prevail, thus securing long periods of rest, while at the same time rational recreation is amply provided for. Although the comfort and welfare of the sick are first considerations, every opportunity is provided for those who desire to spend a pleasant and **profitable vacation amid healthful and beautiful surroundings.**

The Sanatorium buildings and grounds are situated near the town of Oceano, in the southwestern part of the famous Arroyo Grande Valley, which, encircled by hills from 400 to 800 feet high, has been aptly designated as "**the rosy dimple on the cheek of creation.**" San Luis Bay is one mile distant, affording, with its twenty miles of circular ocean beach, one of the most delightful drives in the world, with inspiring views of **sea and mountains** blending into one.

The Halcyon Sanatorium is not a water cure, nor a rest cure, nor a diet cure, air cure, nor movement cure. for the reason that not one of these expresses the leading idea, which is

HEALTH BY RIGHT LIVING.

Obedience to the laws of life and health is enjoined as the requisites to recovery. This is an **educative** as well as **curative** process, and it comprehends the work to which **The Sanatorium** is pledged:

"Founded on Truth. For suffering ones and weary,

A home, secure from worldly care and strife,

Nature, the healing mistress, tends its portal,

Beckoning with gentle hand to paths of life."

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THE HALCYON HOTEL AND SANATORIUM,
OCEANO, CAL.

The Temple Artisan

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Behold, I give



unto thee a key.

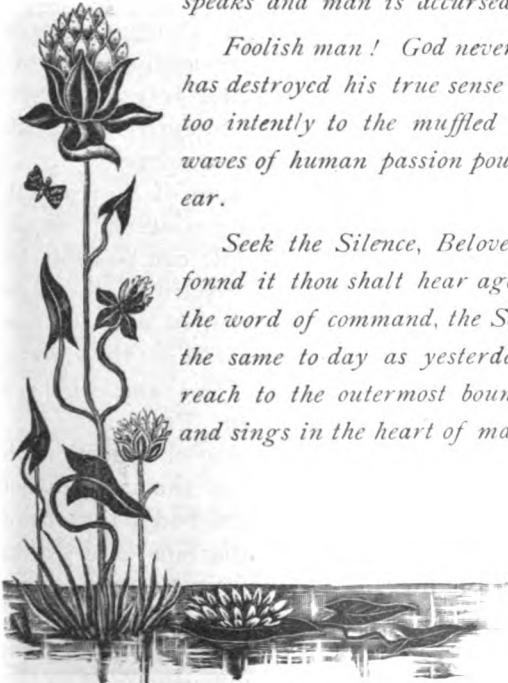


THE VOICE OF GOD.

Thou sayest, " God spake to Man in the olden days, man listened and was blessed, but now in the night of Time, God no longer speaks and man is accursed "

Foolish man ! God never ceases to speak, but man has destroyed his true sense of hearing by listening too intently to the muffled thunders of the sound waves of human passion pounding against his inner ear.

Seek the Silence, Beloved, and when thou hast found it thou shalt hear again the tender cadences, the word of command, the Song of Life, for God is the same to day as yesterday, and His voice doth reach to the outermost bounds of Time and Space, and sings in the heart of man.



ORBITS.

I love you just where you are,
 But go no further away and draw no closer.
 When we are all whirling in our proper orbits,
 How we exult in the forces that play between us,
 Rioting with the centrifugal, plunging with the centripetal,
 And yet calm and unshaken in such a divine equilibrium.
 But oh, the derangement when we lose the just balance and deviate
 from the way.
 Here collisions, there explosions,
 Death, havoc and hate.
 Nay, even in the universe of love, there are respectful distances to
 be observed,
 If we are to have dignity and unity and harmony.

ERNEST CROSBY.

 TRANSMUTATION.

TEMPLE TEACHINGS, OPEN SERIES, NO. LVII.

Notwithstanding the efforts of the Catholic clergy to clarify the doctrine of transmutation, i. e.—the transmuting of bread and wine into the body and blood of the Master Jesus, the average layman experiences much difficulty in comprehending the process or accepting the fact of such a seeming miracle.

As the said doctrine is founded on the action of a great natural law, and Temple members are as deeply concerned in the effects of that law as any other body of people can possibly be, I will make some effort to enlighten them regarding the same and its resultant phenomena. The foundation of all occultism rests upon the principles of Desire, Motive and Will; three forms of energy which in action become Light, Heat and Flame,—Father, Mother, Son,—Creator, Destroyer and Preserver.

To understand the higher aspect of any thing or condition, we must turn our attention to the lower aspect of the same, which for our present purpose must be the physical body, that being the negative aspect of the spiritual body—the Son—the Christ-body, the Preserver. That the physical body may be sustained and preserved, the inherent principle of desire moves the animal will to action, for the purpose (motive) of securing (eating) and assimilating, at regularly appointed times, sufficient food to sus-

tain the body for a definite period of time. This action of forces has become almost automatic in man. No sane man thinks he can deprive his body of food and continue to live. The fact that the soul of man requires nourishment no less than the body, and also requires it at stated intervals of time, and in sufficient quantities, is not always recognized or accepted, consequently in the majority of cases that nourishment is very inadequately and intermittently supplied, and the result of such neglect is to a close observer evident in the faces and forms of the people he meets. With the animal creation it is far otherwise, for unless deprived of food and drink by hard conditions, the so-called instinct, (which man has lost) leads the animal to an unconscious use of the forces which correspond to desire, motive and will in man, and the animal soul is almost automatically fed. In the case of man, if every meal were prefaced by a consciously expressed desire for soul sustenance, and while partaking of the food the mind were awakened to a higher motive than mere animal satisfaction of appetite, and also if a few moments of silent thanksgiving and appreciation were to conclude the meal, there would inevitably be the three forms of energy set in action, which in essence would furnish nourishment, digestion and assimilation to the soul, and the nourishment furnished the body would then be blessed and therefore would create the most healthful conditions, owing to the establishment of a harmonious adjustment of forces. "Health is harmony."

Remember, it is not the gross food deposited in that wonderful receptacle, the stomach, that finally enters the blood stream to nourish and vitalize the body; that food is disintegrated, churned by the action of gastric juices until the firey lives which animate the food are set free to enter the blood stream, leaving their bodies, (waste matter,) to share the fate of all other outer forms and conditions of matter. Each of the shields of those firey lives is related to a different plane or state of matter, some of them so fine in essence as to be under the sway and dominion of will and mind.

If Desire has aroused the Will to determine that a certain proportion and degree of the shields of these firey lives shall nourish the soul, and mind has furnished the dynamic force by compelling the lips to utter the sounds which will propel that essence in a certain direction, nothing can prevent its taking that definite course. Again, the same or similar forces are set in ac-

tion by Desire, Will and Mind in the thanksgiving which follows the meal, and the process of soul digestion and assimilation is then complete. Do not forget that the Ego is first of all responsible for the taking of the food in the interests of the physical body, and that It is just as deeply concerned in the feeding of soul. But I do not wish to imply that it is only in this way the soul is nourished, for truly is it said, "Man shall not live by bread *alone*, but by every word that proceedeth from the Father;" Every such word is a Son of God, a living creature, for life alone can sustain life; and as there are no dead things, the soul may be nourished by all its contacts, if it is capable of seeking and finding such nourishment.

Taking the words, "Take no thought what ye shall eat," literally, instead of figuratively, as they were intended, the average orthodox believer makes no effort to awaken spiritual Desire, Will and Mind, before, during and after the taking of food, and consequently furnishes no food in a methodical cyclic manner to the soul, which must needs take its nourishment from the crumbs that fall from the rich—the perfected—man's table. But alas and alas! even those crumbs are too heavy for the mental digestion of the unprepared soul, and therefore that soul is too often compelled to sustain itself with the husks, the cast away refuse of the selfish, egotistical, self-indulgent, worldly individual who has thrown away priceless food because he had no soul to nourish and cared nothing for the souls of others. Ah! the infinite pity, the Cosmic woe of it all. The Wheel of the world is grinding out daily the meal that would nourish, invigorate and revitalize millions of self-starved human souls, the crushed, half grown, tortured, tempted, broken-willed souls,—that are daily driven out of incarnation,—when there is manna in plenty and therefore Life for all.

If an individual recognizes the necessity for feeding his soul, determines upon a methodical, periodical way and time for so doing, obtains and uses the outer symbols of that food, arouses the energy in sound by a definite ceremony with words, he is literally laying up treasure in heaven, helping to create an eternal structure in and through which the Ego may operate after his outer form has become dust and ashes.

Certain forms of food and liquid contain more in number and a better quality or degree of the fire lives than others; among these are wheat, wine and water. They are more easily disinte-

grated and assimilated; therefore the fire lives are more expeditiously and thoroughly freed from bondage to coarser forms of matter, and more readily acted upon by the gastric juices.

What I have said may seem to indicate the degradation of a great spiritual ideal, but instead of encouraging you to belittle or degrade one ideal I fain would help you to raise all ideals, as well as to see that natural law governs both spirit and matter.

No more holy function exists than that of supplying nourishment to the body; no more degrading process can be conceived than that of gorging the stomach for mere appetite's sake.



BLACK MOUNTAIN.

There was once a mountain, which, ever as it watched over the lovely valley at its foot, stood dark and somber in its garments of pine and redwood trees.

No matter how bright shone the sun, even in that land of the sun's glory where she dwelt, still was that mountain ever dark and gloomy. For the spirit within the mountain was sad, knowing its mission. For the Lord had put a curse and a blessing upon her, but the blessing was hidden within the curse, so that the mountain spirit saw it not. And this is why the mountain spirit ever waited in sorrow for its doom.

And as she waited the Red Men she knew in her youth vanished by degrees, and at last built no more their camp fires upon her rocky sides, or their wigwams within her shady forests, or chased the deer with arrow and with bow over her hill tops and through her valleys.

But in her stead came from the eastern lands a strange people, pale and with curious habits. And these children from the east were afflicted with a weird madness for the yellow metal, wandering over the mountain searching for its presence and its gleam in her crannies, and, seeing only the earth and rock of the mountain, saw not her glory and beauty. And they thought it a pleasure to kill with gun and with rifle, killing not for the food, but for the pleasure they got out of the bloodshed.

And the mountain became ever lonelier, missing its birds and its beasts. And the pale-faced children from the eastern lands lived not in tents amongst the trees upon the mountains, but built themselves houses of wood, stone and brick in the valley. And they cut down the great, beautiful trees, redwood, oak and

pine, the pride and glory of the mountain, so that her very earth trembled with the grief of her spirit at their loss, and the shame of her nakedness.

And the pale children knew not the spirit of the mountain, for did they not live in houses in the valley? And the mountain spirit understood not their ways or language, and talked not to them as she did of old to her Red Children of the past time.

Thus they, hearing not her voice, knew not of her existence, excepting one here and there who studied and understood her and longed for her to reveal herself to them.

And so when the grief and sorrow of her lot was strong upon her heart and she sobbed and shook in her loneliness and sorrow, they that dwelt in her valley within their homes of brick and of redwood, said, "there is an earthquake," and they had an instrument to measure the vibration of what they called her quake. But indeed that shake in reality recorded just how heavy and sorrowful was her sobbing and weeping.

And although they talked a great deal about the movements of the mountain, they knew her not, but only her surface and trees and stones. For they did not indeed know that she had any spirit living in her heart. And they debated learnedly about her faults and how she was made, but for all that they understood her not and she was ever lonely for her Red Children of the older time, who knew her and loved her.

Before the instrument to register her grief was erected, there had come more of the Pale Children to live in her valley; in fact, it was these strangers who had made it. And they erected buildings beautiful with living yellow stone for their walls, where they were to teach all things known. And the mountain was glad of that beautiful place, for she said: "They will surely learn about me, and I will be lonely no longer. And she watched the structures grow, and brightened a little as she saw their roofs of red, especially when she saw a church in their center with a cross upon its steeple. For there they would teach of the great God, who made the earth and the mountains, and laid the curse and blessing upon her forehead, and if they learn of Him surely they will also know that I am here and love me. And they will come and build their campfires upon my bosom and they will care for my trees and birds and beasts, instead of delighting in the thought of Death.

But as the years passed, the gloom darkened again upon her

beautiful slopes and hollows. For the learned men still studied, thought and taught only of the outside of things, and even knew less than the Red Men before them, of that hidden mystery behind the thing that seems, and of the soul of things. And some of these men of learning were great slayers of birds and the beautiful wild things of nature, and were indeed so stupid and sunken in ignorance as not to know how they offended the World Mother. And yet the teachers in the church knew even less about nature and the World Mother ways than did the learned men.

Thus the Mountain remained lonely and sorrowful: for before the children of the pale race know much of the Great Spirit, or the Spirit of Nature, they must first understand something of their own soul, and live closer in thought and life to the World Mother's teachings.

And so for all their beautiful buildings and all their books of research, those pale children were ignorant of soul and of the deeper workings of nature.

And now at last on a night of mystic wonder and peace, as the Mountain lay in her dark and gloomy beauty under the stars and upon her breast all things slept, a curious thrill of a wonderful force swept through her, and she knew her hour of trial was at hand, and she chanted a song of mourning and of sorrow:

“Great Spirit, Thy ways are wisdom,
 I understand them not.
 And my soul is sad by the touch of Thy hand.
 Why is this Thy curse upon my forehead?
 Why must I harm the children of men?”

And the Great Spirit whispered in the inner world to the soul of the mountain:

“Wait, be still, abide in peace, for the hour is at hand to try the souls of men.”

And so the mountain rested in the arms of the Infinite waiting three days. All that time the mysterious thrill traveled through her canons and over her hillsides and into her heart.

On the third morning, in the mystic twilight, the Great Spirit spread forth his hand and the hour of trial was upon her. And as the Mountain, bowing her beautiful head, shook to the heart's core, she groaned in her anguish and great rents ran through her hillsides and canons. And beneath in the valley she saw the halls

of learning falling and shaking and she knew the hour of the curse and its nature, but of the blessing she understood not anything.

In the light of the morning came the people grieving in their hearts for their beautiful buildings that they loved and the mountain sorrowed also. But even as she grieved for the pale children in their sorrow, a gleam of the hidden blessing shot through her soul like a ray of God's glorious sunlight shining through the darkness. For many of those who came and looked saw deeper and sensed the hidden mystery, the inner Brotherhood the Red Children understood. And she knew from this time forward her loneliness would diminish, for the Pale Children of the valley would come closer and closer to the soul of nature, and of their brothers and of the Mountain.

For they had all one great sorrow in common, and to many of the pale race her new children had come by the stress of the curse, the heroic sense, the quality of self-sacrifice, and the understanding of soul.

And this was the blessing within the curse.

J. O. VARIAN.

SPIRITUALISM VERSUS OCCULTISM.

II.

The morality, virtue or goodness alone, of a disciple, could not determine his value as an instrument for the use of a Master in the comprehension and dissemination of spiritual truths which could only be imparted by psychic powers. Jesus plainly intimated the fact that the multitude could only understand the truths He taught them, by means of parables, but His disciples could understand the deeper spiritual truths without such aid. What was it that made these disciples able to understand such truths, when they were incomprehensible to the multitudes from which these very disciples were taken, of which they were integral parts? It was a common relationship, a spiritual tie, which united Jesus and His disciples on interior lines, and made it possible for them to understand sign, word or symbol, in which alone those deeper spiritual truths could be imparted, and in which alone the same truths can be imparted today. Those disciples could never have held the positions that were theirs were it not for such relationship, no matter how gifted they may have been, or how great their desire to serve Jesus in such a capacity. It

might have been possible for them to occupy the positions that many lesser disciples occupied, but the positions held by each one of the Twelve would have been impossible under any other circumstances than those I have named.

Orthodoxy would say that the enlightenment of the disciples was due to the gift of the Holy Ghost, but when asked the character and attributes,—in fact of what the Holy Ghost consists.—it says, "The Holy Ghost is the third person of the Trinity," and that is about all the satisfaction an enquirer can obtain.

An Occultist would tell you that the Holy Ghost is the Central Spiritual Sun—the Higher Self of all men, and that its gifts are due to the fact that the receiver had subdued his lower nature and made himself a fit vehicle for the operation of a great spiritual Entity, but that the Entity is the embodiment of spiritual law and order, and also that that law has built up the visible and invisible universe on a perfect geometrical plan. Any one line of any one figure of that universe could not be removed or changed without throwing the whole out of balance. The Occultist teaches that all the visible creation came into being as the seven rays of an electrical star might flash out in space when the electric fluid touched the central point, and each one of these Cosmic Rays has evolved from its own substance one great division of the Cosmos, and the forces manifesting in any one of these rays extend to the minutest portion of matter, force and substance that belong to that Ray, and are not transferable to any other Ray during that phase of the Great Breath or the one age of evolution.

If two individuals belonging to two different Rays come into close association, there is invariably trouble; they fly apart as overcharged magnetised particles fly apart, or if by sheer will force they try to remain together, there is antagonism between them all the time. It is some one aspect of universal law which governs the action of all matter belonging to each Ray, and which causes such demonstrations as have been noted,—the law which is generally termed affinity. If we act in opposition to any aspect of said law, we can expect nothing but discord, rebellion and disintegration or separation.

One great difficulty unenlightened students experience in trying to understand Spiritualism is due to their ignorance of the character of the different grades of matter or substance of which the interior planes, and the beings in manifestation on those planes, consist; and until they can grasp the truth in relation to the same, they will always be in a quandary. POLARIS.

(To be continued)

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EDITORIAL MIRROR.

"When the Moon was six days old, the Archdruid, clad in his white vestment and red tiara, ascended the oak tree with naked feet, severed the Mistletoe with a golden hook held in his left hand, which had never before been used, and received it in the Sagus or Sacred Vest, amidst the shouts and acclamations of the people."—*Maurice*, Indian Antiquities.

The legend of the Mistletoe gives the origin of that festival, known in these days as Christmas. The early fathers of the Church were wise in grafting on the stock of the old religious systems the truths of the new Revelation—which were the same old truths revived in purity, and purged of the errors which inevitably encrust, in time, the highest truths given to man, thus making necessary its periodical revival, racially or universally, by the advent of some great Teacher or Saviour.

Ram, a young Druid priest, was such an one. Human sacrifices had been instituted among these people and Ram sought to lift the people to a higher level. Because of his innate purity he was instructed in the highest mysteries by Teachers whom he found. A terrible plague came upon the people and the whole nation was in danger of being wiped out. Ram saw in this a heavenly chastisement, because of the sacrilegious worship. In a vision Ram was shown that from the mistletoe could be prepared a remedy which would cure the terrible plague. It was used as directed and the people were saved and a new dispensation ushered in. A new Cult was formed and the mistletoe became a sacred plant. Ram perpetuated its remembrance by instituting the feast of Noel (New Yule), or Salvation, or New Health, which he placed at the commencement of the year, calling it Mother-Night (of the New Sun) or the Great Renovation. Just as night in all its obscurity covered the north pole at this period, they used to consider night as the source of day, hence they called the first night after the Solstice, "Mother-Night." It

is from this that our festival of Christmas is derived, such a festival having been known amongst the Greeks by a name signifying the In-Newing.



“As of old, the Avatar, the Saviour of our race, will come from the land we call the East, the Cradle of our race, the last home of the fifth race from which we spring and whose surviving wisdom and virtue have afforded a nucleus for the building of the Golden City whence Christ shall come. He will come as the lightning cometh, from the East unto the West, and in great power and majesty. That is, He will follow the line of humanity’s age-long march from Asia across Europe, across the Atlantic Ocean and across the American Continent; but His progress will be like lightning in its swiftness. * * * He will come in power and majesty as befits a king coming to his Coronation, attended not by soldiery—horse, foot, or dragons—but by a splendid company of illustrious companions and co-workers. And all along the route he will be hailed as the long looked for, eagerly expected, and universally recognized Redeemer, by a grateful race knowing its redemption; by an organized humanity, in which Love shall rule by right Divine, and Jesus be proclaimed King, as Mankind’s supreme personification of Love, the Universal Republic’s First Citizen. He will come to America; in this land will be placed the central seat of his rule. Upon this continent, the mightiest civilization the world has ever seen is now building.”—*Paul Tyner, in The Living Christ.*

CHILDREN’S DEPARTMENT

Temple Builders—Lesson 35

A CHRISTMAS STORY.

THE WICK AND THE FLAME.

The Christmas lamp is burning and we will gather round it to hear the story it has to tell.

“You are glad to see my cheerful light,” it says, “and I am just as glad to see your light shining so brightly. You wonder what I mean, but I see a lamp within each one of you and the light from it shining through your eyes and faces.

“I am only an old lamp but the same thing that makes your

light shine keeps me burning. I am filled with oil, and my wick is long and well trimmed.

"You are filled with life. When you think about anything you draw the life out into work or play, the same as my wick draws the oil up. The love you put into the things you do makes the flame which gives out the light that shines from within you.

"When you see me smoking you say my wick needs trimming, or my oil is not pure. My chimney gets so black the light will not shine through it, and you say this smoky old lamp must be taken away.

"Did you ever think that is exactly what happens to you when you do some mean or selfish act? You think some wrong thought and you make the oil or life within you dark and impure. Your wick begins to smoke with anger and in a short time the light dies out of your eyes, leaving only an ugly face, which no one wants to see.

"This is Christmas Eve, you say, and what a strange story you are telling us! It may sound strange because it is different from many you have heard, but you will soon see it is a true Christmas story.

"You love to hear the story of the Baby Christ that was born years ago, and how the wonderful star shone over the stable where He lay with His mother. You know how all heaven and earth rejoiced when Prince Buddha was born. You have read of the little Hiawatha, how he wrestled and how he fasted, and how he grew to perfect manhood.

"You like to gather round the Christmas tree laden with presents for yourselves and friends, but have you ever thought that the reason you love these things is because the Christ Light is burning within your own hearts? Did you ever think that it is the Christmas joy that makes even a lamp give out its light?

"It was these truths that the infant Christ and other saviours came to teach. They wanted us to see the light within all Nature and ourselves. They wanted us to see that we could shine as brightly as they or as the stars in heaven, if we would be unselfish and fill our lives with kind deeds for others as they had done.

"We do not always see the light at once in everything. We may have to look carefully many times before we can see even a tiny spark, but we must not forget to look in the dark and lowly places, for there oftentimes we will find the greatest light. We have been told that only the Wise Men could see the Christ

Star, and we will find the same light burning brightly if we keep ourselves humble and pure as the Baby King of Love.

"If you were to look at me in the daytime when I am standing on the mantle, you would not think, unless you knew better, that I could shine enough to light this big room. You would think no light could come from oil and a wick. You have learned that it only needs a match to touch me with its flame to bring my light forth, just as I have learned that it only needs love to touch your lives to make you happy and glad.

"You will find there is an active and a quiet side to everything. All nature has these two sides, is divided into twos. You have a right hand and a left hand; a right eye and a left eye. There is winter and summer, cold and heat, sorrow and pleasure.

"It is the same as the two ends of a stick. You cannot think of a stick with only one end.

"The oil is my left hand, the flame my right hand. One feeds on the other as much as one hand helps the other.

"This is the Law of Balance. Everything has its two sides, and a center where the Christ light dwells.

"The oil of itself can have no flame. Neither can the life within your bodies do anything of itself. It needs love to call it forth to make the heart beat, the lungs breathe, the blood circulate. Love and life feed upon one another, as the flame and oil do in the lamp. Each is good but it takes both to make God.

"It was the Great Spirit of Love that was breathed upon the world at Christmas time that makes it dear to us. It is to help us keep that love burning brightly in our hearts that brings the Christ to the earth and to all people. We must watch that our light never goes out, but keep our lamps well filled with oil and our wicks trimmed that we may never have a smoky chimney to darken and cloud ourselves and others. We will remember that Christmas is the children's day and we will remember to keep the child love in our hearts that will always keep the Christ star shining to give joy and peace to all who see and feel it."

NOTE.—Any appropriate Christmas songs can be used with this lesson. Teachers should emphasize the fact of the Christ coming in different ways to different peoples.

“LOVE YOUR NEIGHBOR AS YOURSELF.”

One of the first things for a seeker after light to learn is to “love your neighbor as yourself” or as your own. It once seemed a very hard proposition to me, for we cannot help having what one might call an individual love for those to whom we have given birth, or for those to whom we are otherwise bound by ties of blood. This “brotherly love” must be such that, should we see our neighbor’s daughter, son or animal in trouble, we could and would do for that daughter, son or animal, just as we would for our own in like circumstances.

Many are striving to obey the command to “love your neighbor as yourself,” who are wondering *how* they can succeed; what are the requirements? They look around and don’t see any one else doing it, according to what their ideas of it seem to demand, and wonder if the great Master really meant what he said. We feel such a selfish love for our own, and such a feeling that the self and its belongings come first, and ask how can we take a stranger (so-called) into that “holy of holies” of love?

There are preliminaries to learn, in this as in all other things. A drop from the ocean is as truly ocean water, as is the whole mass, and only becomes a drop when separated from the mass. An individual is only one drop from the mass of humanity, from that life which is the *All*, and we cannot be separated one from the other if we would.

Each and every one is only like the different organs of the body; if one organ suffers, all partake in a measure of that suffering.

We surely must recognize the fact that if we do an injury to a person, or even neglect to do a kindness when it is in our power, such a mistake of commission or omission reacts upon ourselves with redoubled force.

Shall we not lay aside the old idea that nearly all the Master’s sayings were figurative, and not intended for us to obey literally, for we are told so many times and many ways in his teachings of this brotherhood of man, that it does seem as if we might long ago have understood that he did mean just what he said,—that we are all one, only separated by circumstances, and that only as we are merciful or charitable to others, can we receive the same in return.

It is not so hard if we keep ever in our thoughts that every

life is a part of our own, and that in loving one another we are only obeying nature's first law—self-preservation.

Is it not easier looking at it in this light? Did you ever see it *just* this way before? Don't be envious, don't be jealous, don't pass by on the other side from needy man, woman, child or animal. All life is one; don't forget it. Say it forty times a day and gradually it will creep into your consciousness that you are not isolated, could not be if you would, and then you will see the beauty of "love one another."

You are not obliged to take into your arms or your home every one that is needy, but do something, *make* a way if you must, to *help*, and also remember that the suffering are not always the sick, the injured or the desperately poor. Sometimes the way is to open an opportunity for one who needs a position. Speak a good word to the employer of a hard working man, so that maybe he will get "a raise." Give a smile or a kind word to the pale girl back of the counter. Speak kindly to the grieving one, whatever it is that lives, for even a sick dog will give you a grateful look for a kindly pat. All these very simple things are within the range of the command.

Don't shut yourself up and think the world is made up of "me and my wife, my son John and his wife," there is too much of this exclusiveness. Study over this, and when you begin to see and understand what this loving business *means*, it won't be a bit hard, for love is unlimited in quantity, the drafts will always be honored. It makes no difference about the form, so long as our words and acts represent love, charity, forbearance, kindness, consideration for those who are a part of us.

So, drop that troublous question, "How *can* I love my neighbor as myself," for knowing he is a part of yourself, you cannot help it. Suppose God himself were to love one person more than another, what would be the result? Suppose you favor one portion of your body more than another, if it were possible, what would happen to the neglected parts? Each body is a little solar system in itself, and all together constitute a great universe, and each one who fails in his duty to others, introduces a note of disharmony which reverberates to the utmost confines of that universe.

OLIVE VERNE RICH.

TEMPLE HOME ASSOCIATION NOTES.

The printed report of the Annual Meeting has been sent to all T. H. A. members, applicants and holders of investment certificates. This report ought to give each member a good idea of the scope of our industrial activities—though we are but now in the pioneer stages.

THE OPEN GATE.

Would it were possible that all ARTISAN readers could personally know of the good work being done at this Sanatorium in relieving and curing consumption. The immediate and rapid improvement of all patients coming here who had any chance at all has more than gratified those in charge, and has amply justified the Association in starting a work of this kind. Patients whose friends thought they must soon die have been sent to the Open Gate, and to the surprise of all in a few weeks have gained so much in strength and weight and better feeling, that hope of ultimate recovery is justified. And those patients who are not in such advanced stages simply *bound* along in improved health, and strength, some gaining at the rate of four and five pounds a week with corresponding strength.

A WORTHY CASE.

We feel that our friends who are interested in the great work that the Open Gate has undertaken will be concerned in the following case, and may be glad of the opportunity to give whatever help is possible:

On November 5th a patient, Mrs. Froom, of Santa Maria, Cal., was received at the Open Gate. On examination she was found to be in the advanced stages of pulmonary tuberculosis, and so weak as to be unable to sit up. Her husband, Mr. Froom, is a teamster by occupation, and with four children and a sick wife it was a hard struggle to make ends meet. Mrs. Froom was sent to relatives in various parts of the state for her health without avail, getting steadily worse. Finally there seemed no place but the county hospital, where under the very worst conditions for such a case to be in, she became so miserable and distressed, and so much worse without proper care, food, etc., that some of the relatives came forward and sent her to the Open Gate, where they knew she could die in peace and under the best care at least, for it seemed then that she could not last more than a few weeks at the most. But strange to say, Mrs. Froom at once began to improve and within a week was able to stand on her feet. In two weeks she was able to walk across her tent, in fact, began to gain in every way, both in weight and strength, and was correspondingly happy, and so sweetly grateful for everything done for her that she has endeared herself to all who have

contacted her. At the end of the fourth week came a blow to her hopes. A letter from the relatives said they would be unable to pay any longer for her care at the Open Gate. This meant the going back into the old wretched conditions and the ebbing away of her life in a short time, unless something could be done to avert it. In this emergency we appealed to those locally whom we thought might help. The Rev. Mr. Sampson of Arroyo Grande, pastor of the Methodist Church, has promised to try to interest people in the case. To make matters worse for her Mr. Froom sustained a severe injury to his hand and so has been unable to work for a month or more. The most harrowing details of her wretched condition prior to her coming to the Open Gate could be adduced had we the space to spare; but our readers can imagine somewhat of the condition of a woman unable to get out of her bed, with no one to care for her, or to prepare her food or other needful things, and with four little children to attend to, while her husband was away all day at his work.

All moneys previously contributed for free patients has been expended on worthy cases or for equipment, and we now put these facts out to our readers with the hope that enough may respond with contributions so that this unfortunate but worthy woman may get the benefit, and perhaps eventually recover from the dread malady which now afflicts her. We surely feel that karmic blessings must come to all who can succor such a case as this. And each dollar sent will help. Contributions for helping this case should be addressed to the Open Gate Sanatorium.

WILLIAM H. DOWER.

TEMPLE ACTIVITIES AND NOTICES.

This issue of THE ARTISAN has been unavoidably delayed because of the loss in the mails of matter sent to our printer.

* * * *

An Ethical Study class, under the auspices of Hiawatha Square of Syracuse, N. Y., has been formed, and weekly meetings are being held for the public. A syllabus of interesting subjects has been printed, and very successful meetings are reported. Average attendance about thirty-five people.

* * * *

Public lectures under the auspices of The Temple are being given each week in Boston by Dr. H. R. Montague Maddock.

Printed programs are issued monthly with the subjects of each lecture. Very successful and interesting meetings are reported.

* * * *

Public efforts, such as those mentioned above, are sure to advance the general interests of the Cause.

* * * *

Esperanza Square of Los Angeles reports regular meetings, and that much interest is maintained, with a harmonious band devoted to the Great Work.

* * * *

Mrs. Jessie Brewster, who was formerly associated with the Burley, Wash., Colony, is now at Headquarters, rendering efficient services.

* * * *

Miss Jessie Forge of the Boston Square has come to the Centre within the past month, and as a trained nurse, will be connected with the Open Gate Sanitorium work.

* * * *

Mrs. Ida J. Wilkins is now living in the Temple Headquarters building, and has been given charge of the correspondence with entering members, that they may be given all the needful help that is possible.

* * * *

Another edition of the First Book of Temple Teachings must be printed at once. Special contributions for this purpose are urgently solicited. Send to the Treasurer, Mrs. Jane W. Kent.

* * * *

For Temple dues and Helping Hand contributions, make money orders payable to Mrs. J. W. Kent, Treasurer.

* * * *

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

* * * *

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

TEMPLE SCRIBE.

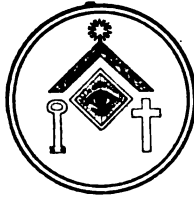
The Temple Artisan

Vol. VII.

JANUARY, 1907

No. 8

Behold, I give



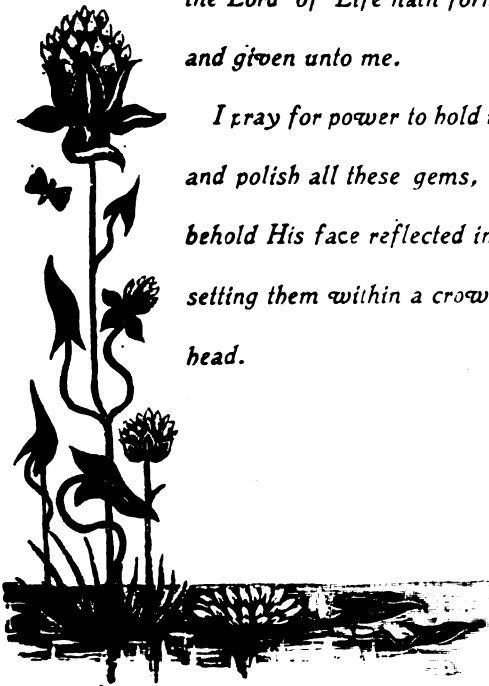
unto thee a key.



JEWELS OF LIGHT.

Uncut, unpolished, are the Jewels hid within this casket, which the Lord of Life hath formed from His own heart, and given unto me.

I pray for power to hold me still while He doth cut and polish all these gems, that so, one day, I may behold His face reflected in their depths, while He is setting them within a crown, to place upon mine own head.



THE MASTER.

MY COMRADES:—Do you ever think just what the title "Master" means as applied to an Initiate of the White Lodge? The majority of mankind have so long associated the words Master and slave that they have almost become inseparable, one always recalls the other. The commonly accepted idea of Master is only the slave of a higher Master, and even the slave is a Master of some lower order of life. But no such interpretation of the word was ever indorsed by a true Initiate. Such an one is a Master; but a Master of what or whom? Simply a Master of *himself*; of his own life forces, of all that his divinely evolved being is and represents. He is not *my* master or *your* master, and to apply the term to him in that sense is to discredit and insult him. The use of the term "My Master" by the slavish soul who has no desire for freedom, who is satisfied to remain a galvanized foot-rest for another human being, an object of contempt to his own Higher Self as well as to his teacher, is an indication of a small and mean nature. Such a one gives himself an imaginary pat on the back every time he uses the words. To him the qualifying word "my" tells the whole story. "My Master" is only a personal appendage, a little tin god set up to attract the attention of others to one of "my" possessions. THE Master is worthy of all reverence, all love and devotion, for He has fought with "wild beasts at Ephesus" and overcome them, and is not above telling us how He did it, and is even willing to stand by, and, if necessary, "hold our hats" while we do the same.

Let us all cut out the "my" and remember that the simple article "the" tells a large part of the story of Mastery. B. S.

FROM THE MOUNTAIN TOP.

So long as fear of poverty, of death or suffering can influence you to withhold the whole or even a part of the price demanded by the law for your perfect development, you will never cross the threshold of the Great Initiation Chamber. So long as you retain any part or feature of the great renunciation *when offered by you* to the Lodge of Life, that part or feature will chain you to the Cosmic Wheel, a victim of your own selfishness and dishonesty. As Annanias and Saphira lost life and belongings through willful perversion of the law, so every Chela of the Lodge who has demanded the service, love and devotion of the

Masters in exchange for the service, obedience and love they offer, and who then undertake to withhold a part of the offering, must inevitably return to the diet of husks, the swine—selfish elements—are nourished upon.

So long as your demands remain unanswered, and your desire for the husks is unappeased, if you will be content to remain with the swineherd, the higher law will not reach you; but you cannot wallow in the filth of the pen and treasure the husks, and at the same time stand before the bright flash of the Sword of the Spirit without being cloven in two.

The choice is yours; but, having made the choice, you must bear the results. God will have no divided hearts. It is quite possible that Karmic Law will not accept a full relinquishment of all you hold dear, even when cheerfully offered, but so long as attachment to anything or creature prevents you from freely offering up that thing or creature upon the altar of devotion, the Holy Fire cannot descend and touch that offering, and thereby render it of use, and the lower fires which form such attachments must eventually consume the things to which you are attached, and leave you desolate and comfortless. Make no offer to the Law which you are not fully prepared to have accepted. Keep all you have and are if such be your desire, but in keeping it, remain on the outside of your own divinity.

AN OPENED BOOK.

It will depend entirely upon the intuition and experience of the readers of the following strange story, as to whether they can accept it in whole or in part. To those who are only able to accept it as a series of symbolic representations, the writer would say,—the four divisions are four cycles, the first of which is indicative of some of the world conditions which preceded the formation of the New Thought movement started by the Master through H. P. Blavatsky. The second and third divisions are representations of the formation of the different branches of that movement, and the Masters' efforts to nullify the effects of dissension and treachery in this and other countries by creating a Brotherhood of Man able to cope with conditions that would arise as a result of such dissension and treachery; and finally, the fourth division is a partial representation of the astral conditions which would obtain in the Golden Age—when man has learned to live in peace with his brother man—and has built of his love:

for all mankind the Mystic Square of spiritual protection within which no discord or inharmony can enter.

To those who are able to accept it as the real experience of a real individual, it will unseal many mysteries.

“Hush, it is I.”

The woman sitting at an open desk in an attitude of discouragement, with head resting wearily on clasped hands, started to her feet as the door behind her was suddenly flung back, and outlined against the black night, the tall figure of a man stood on the threshold. Outside, the rain was beating against the sides of the house and the sound of the heavy streams of water running off the over-filled eaves, together with the roar of the storm-driven ocean but a short distance away, was enough to overcharge the nerves of a more phlegmatic woman than this particular one, commonly known among her intimates as Meri. Somewhat of a recluse, and very sensitive to the action of the elements, she was at this moment under a great mental and psychic strain. There was nothing particularly noticeable about her appearance to the average person; middle aged, somewhat larger than the majority, straight, and fair of complexion, she would attract no attention unless the observer were a mystic, and able to see behind the veil of physical matter which surrounded the soul. But it was altogether different with the man then standing in the doorway. Above the average height, lithe and slight of frame, long, dark chestnut beard parted in the middle, bronzed skin and dark eyes of such piercing power they seemed to look *through* everything they fell upon instead of merely *at* it. Clothed in a long black soutane or robe, belted at the waist with a peculiar chain, the links of which seemed made of a curious bluish white metal, the luster of which was remarkable when as now the light of a hanging lamp fell upon them as the man moved to enter the room. His hair was long and black and was also parted in the middle and pushed back behind his ears. The momentary fright of the suddenly disturbed woman turned into joy as her ear caught the sound of the voice, the depth and sweetness of which would alone have inspired confidence had the speaker been a stranger; but it was soon apparent this man and woman were not strangers to each other, and just as apparent that there must be something more than a common relationship existing between them, for at the instant of recognition, Meri

had sprung forward and impulsively reached out both hands as though to clasp the hands of the man, one of which was still resting against the door he was then gently closing. Suddenly she stopped and stood waiting before him as though patiently seeking a word or touch of greeting, but none came. She had noted that notwithstanding the pouring rain, there was no sign of water on the person or clothes of the man, and while idly wondering at the same, stepped back, and drawing forward a chair, waited until the man had seated himself before speaking; then, in a low tone, said, "Master, can I serve you?"

In an equally low tone, as though undesirous of being overheard, the man said: "No, my child, but the Father hath need of thee; come with me."

Snatching a long cloak with a hood, which lay on a near-by couch, Meri hastily threw it over her shoulders and, pulling the hood over her head, followed the man who had risen, opened the door, and stepped out into the small porch upon which the door opened, and as the sound of the heavy rain fell more insistently upon her ear, she stopped as though somewhat undecided. As he started to go down the steps, the man also stopped, and turning to Meri said, "I had forgotten for the moment; be still until I speak." Again turning about and facing the storm, he bent his eyes outward and upward. His form grew rigid, and suddenly he raised his right hand and pointing to the west, from which direction the wind was blowing, he slowly raised his hand, inscribing a half-circle from west to east. The wind seemed to follow in the course of the circular movement of the man's hand; the waving, rain-laden trees near by straightened themselves, the violence of the storm decreased, and at the expiration of a few moments of time not a drop of rain was falling. His form then relaxed, the tension seemed broken, and in a few simply spoken words he bade Meri follow him, and stepped forth into the night. Down the highway that led to the ocean both walked rapidly until they came to a small clearing, from either side of which reached out mile upon mile of uneven, strangely grotesque and beautiful sand dunes. Some of these dunes were high, others almost level with the surrounding land, but all were covered with waves and ripples of sand, singularly attractive in the faint starlight that now shone upon them. Pedestrianism over such sand dunes is a difficult thing for a strong, sure-footed man, and familiar as they were to Meri, long a resident of that vicinity,

now following in the wake of the man, it would have been impossible for her to have traveled over them at such a pace at any other time, but now she experienced no difficulty at all; her step was as light as a feather, she felt no fatigue whatever as she walked rapidly on over one high dune after another, until, at the expiration of about an hour, in a hollow reached after descending a particularly high dune, she found herself facing a small pool of water surrounded by large willow trees which grew about in profusion, even partly up the sides of the dunes. Suddenly, as it seemed at her very feet, one end of a large flat rock, before unnoticed, began to rise until it stood upright, and a dim light, which came from a long distance underground, disclosed a flight of stairs which appeared to have been cut into hard, black earth and were reinforced at intervals with stones. Preceded by her Guide and without a word, Meri went down the stairs. When they reached the bottom, a sound as the falling into place of the heavy stone at the top of the stairs fell on her ears. Her eyes became more inured to the soft light and she perceived the beginning of a path with a semi-circular roof which stretched far away in the distance, but she had only followed her Guide a short distance when he stopped and drew aside a curtain formed of some mossy drapery and led the way into an open space, when, to her astonishment, she found herself in a cave-like structure, brightly illuminated by some hidden light which issued through crevices in the rock above, and in the presence of four men whose appearance, save for a difference in facial contour and height, seemed the counterpart of her Guide. These men were seated on either side of what seemed a square slab of smooth, glistening black stone, which rested on a tripod of polished steel. They were gazing intently at the stone, and seemed oblivious of all else. Near the entrance to the cave stood a wooden bench similar to those occupied by the men about the slab in the center, and seated upon it were a man and woman. There was an interchange of surprised glances between the latter and Meri as she entered, which plainly showed the astonishment each felt at the presence of the other, though it was evident they were not strangers to each other. When the late new comers had entered the cave, one of the men seated at the table was speaking in low, descriptive tones.

POLARIS.

(To be continued.)

The Temple Artisan

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EDITORIAL MIRROR.

"Where much light is the shadows are strongest."

"The forces of evil are powerless when thrown against a pure unselfish heart."—*From Temple Teachings.*

The Path is beset by wild beasts, every step of the way, said the Master at the beginning of the Temple work, and all who have entered the ranks have found it so. The Temple as a collective Entity has had the same fight as each individual member. It has carried the Light and has been the main target. On the outer rim of that circle of light the jackals and hyenas have howled, the reptiles have hissed, and the things of darkness have gathered with one common motive, to soil and despoil, to filch and vampirize, rend, ruin, and prostitute holy forces to their animal level. Truth and Beauty always arouse hatred and lust in evil natures—the hatred to ruin, the lust to pollute.

History proves that every Truth must battle for recognition and acceptance and must pass through three stages: the stages of persecution, recognition and final acceptance.

The Temple has run this gauntlet of human passion and malice, and is nearing the stage where recognition by the many is imminent. A great wave is lifting the Temple; inquiries are pouring in as never before; it is not uncommon to receive a batch of a number of applications in one day. And this very fact may for a time make the jackals and hyenas howl the louder and bite at the work with impotent rage. Members may wonder how to act when confronted by such forces. We are glad to be able to publish the following letter from a sister in the east. The letter explains itself. It was surely the wisdom and Light in this Sister that attracted the Thing of darkness—the shadow. Have we not been told that the two go side by side? The letter was for the Heads of the work and follows:

"The slimy tail of the serpent has just flaunted itself in my path, and although I was most generously bespattered with

the venomous ooze lashed up in its wallowing, God be praised I was not inoculated by the deadly virus. And so across the 3,000 miles I stretch forth my hand to you both loyally, hoping through the process of substitution to supplant the putrid vibrations of malignity and hatred by the more sustaining waves of fealty and love.

"I told this 'man with the muck rake,' after he had plunged his poisoned barb into my writhing soul for an hour—flinging mud at that which was most dear to me, both in principle and in its substantial demonstration—that I knew exactly what to expect from one marked by Karma with the accursed brand of the Scorpion—rising at his birth—the emblem of 'the hiss that crawleth and of the hiss that teacheth lust.' This slimy reptile, doomed by the law of Justice forever to drag its prurient belly through the cesspools of creation, attacked the Temple before perfect strangers, I being also an utter stranger to him. But I feel that Scorpion-like he 'biteth himself and dieth therefrom,' or in the words of Confucius, 'the sum of evil is to be its own destroyer.'

"As for its effect on me, I but hasten to set in motion the contrary vibrations of pity, love and confidence to the second band of brave argonauts entering my loved state to pluck the Golden Fleece, this time to be handed forth to a waiting humanity in the finer form of spiritual nuggets of light and life and truth.

"We are silent, unobtrusive workers in the winepress, but our influence is nevertheless powerful and far reaching in quarters *worth while*, and I feel that we can do much to offset the work of this viper. You may make what use you please of this letter. I wish to be on record as one not vulnerable to the dart of the poisoned shaft. And I write not in virulence, but in pity—pity for the depraved humanity, and pity for the base ingratitude meted out to those whose lives are a holocaust on the altar of the world's thankless work."

✱

Warriors of Light! Listen to what the old Chief—W. Q. J.—once wrote anent these things:

"Let us all be silent as we may be, and work, work; for as the enemy rages, they waste time, while work shines forth after all is over, and we will see that as they fought, *we were building*. Let that be our watchword. . . I hope no weak souls will be shaken off their base. If they get on their *own* base they will *not* be shaken off."

W. H. D.

IDEALS OF GOD.

TEMPLE TEACHINGS, OPEN SERIES, NO. LVIII.

Whatever the status of man, slave or master, boor or exquisite, every normal human being has some ideal of God, though it be unrecognized, distorted, misunderstood or derided. We may not be conscious of that ideal until some admirable quality or characteristic in ourselves or others suddenly arouses our respect or admiration, in which case we begin to look for the appearance of the same or others of like nature, and eventually we combine all we have noted, and therewith create the ideal which stands to us as an epitome of Power, Beauty and Goodness; and that ideal is our first real consciousness of God. From regard and appreciation there is gradually awakened either fear of, or love for, that ideal God, according to our respect for the power and inability to meet the demands made upon our obedience, or to our longing for some expression of the love which we feel is self-existent in that ideal. Other peoples have made their own Gods, which for some reason do not exactly partake of the nature of our Gods, and if they conflict with our Ideals, we at once begin to make comparisons, always to the detriment of their Gods and the exaltation of our own. Some of the attributes of the Gods of the ancients would more fitly have clothed our ideal devils, and as Fear dominated their religious instincts that fact is not surprising.

If unable to convince our fellow men of the superiority of *our* Gods by fair means and gentle arguments, some among our more beligerent brethren seem to think they may be able to torture, cheat or shoot their ideas into the consciousness of their opponents.

Excessive egotism prevents many people from even trying to understand the ideals of others. They take it for granted that such ideal Gods must be poor objects, judging from the forms of worship offered them, and refuse to believe that the superstitions or halting speech of their worshipers can by any possibility build or represent a great Ideal of Supreme Power, Strength, Wisdom, that would be worth consideration, and utterly ignore the fact that the opportunities of said worshipers for gaining imaginative or descriptive power may have been fewer than our more cultivated races have secured, and if we were able to interpret aright their crude representations, we would find a similar ideal to the one we had formed ourselves. It is not always admiration for,

and delight in, the sight and performance of such awful slaughter and extreme cruelty as we deplore in the religions of some nations and tribes which constitutes the demands and qualifications of their Gods. Back of it all may be a great admiration for the super-human power, endurance, strength and ability they have credited to their Gods, and by means of which their enemies may be punished and their own safety assured. When some admiration and worship of the nobler attributes and qualities are changed into delight in and performance of willful cruelty, the devils have stolen the livery of God and are using it for the benefit of the dark side of life.

If we could accept the fact that every noble, true and good quality, attribute or object we are capable of perceiving, is in deed and in truth a part of God, it would assist us in forming a right concept of Divinity.

Some of our fellow men are incapable of forming and holding a mental ideal which gives them personally any satisfaction, without the use of a material object; and, beyond all doubt, in the beginning, idolatry was the result of the efforts of more enlightened men to convey ideas of great Cosmic forces, in such familiar forms as would fix the attention of the less enlightened. As man became more selfish, and the desire to dominate and rule over the less intelligent masses increased, what was originally a pure desire to teach somewhat of the action of the Cosmic forces, degenerated into desire to rule by Fear, and so the darker, the negative aspect of Nature was represented by horrible idols, and the spiritual devotion just awakening in the ignorant was purposely turned into idolatry; and worship of the created thing, instead of the Creator of all things, was established.

In past ages such material objects of worship were concrete forms which represented such god-like attributes as super-human power, ability, strength and courage, and man's great need of help and sustenance made it an easy task for the priests and rulers to play upon the fears, and thereby enrich themselves by the superstitions, engendered by them in the minds of the ignorant masses. The sale of such representations alone must have brought immense sums into the hands of the Church and State, and so, what was once an aid to prayer and concentration has been prostituted to the service of the dark side of life.

The main point now under consideration is, that notwithstanding this great degradation of spiritual ideals, the fact remains

that the Gods of these long-forgotten races and the Gods of modern times are in reality one and the same God, and its name is Love; for even in the grossest forms of idolatry it was love of or for some phase of what was recognized as Divinity, which originally attracted the embryonic souls of those masses.

Many intelligent and educated people of modern times find it necessary to resort to some material object in order to fix their wandering attention on interior things. The Romish church, as well as some others, has recognized and provided for this need, and notwithstanding the fact that gross advantage has been taken of this need by the priests in many instances, the images of saints, virgins, martyrs, Agnus Deis, etc., answer a wise purpose, for they not only serve as an aid to imagination, but also furnish a fixed point for concentration and prayer, and are all representations of some desirable attribute or quality, or some superhuman entity who serves as an example. Unfortunately, the real object of such material representation is only too frequently lost sight of, and the created thing is identified with the Creator.

The most hopeful and encouraging fact we can point to for the help and satisfaction of all the world is, that notwithstanding all the mistaken ideas, willful perversions of truth, deliberate misuse of knowledge, Love must ultimately identify itself with Love; and love for the beautiful, the true and the powerful is love of God—the very substance of God; and according to the strength and measure of our love will we become identified with God, whether the object of our love be our fellow men, an aspect of nature, or a material thing.

Jesus said, "If you love not your brother whom ye have seen, how can you love God whom ye have not seen?" If we cannot perceive and love the god-like attributes in our brother men, how can we comprehend and identify ourselves with an individualized part of that God-head, such as we believe our Higher Self—the Holy Spirit—to be?



CHILDREN'S DEPARTMENT

Temple Builders—Lesson 36

THE SEASON'S GREETINGS.

(The poem below was written by George Harrison, age 8 years, member of The Morning Star Group, Oceano, Calif.)

LITTLE TEMPLE BUILDERS.

See the Temple Builders
 Building temples strong,
 Like the birds and bees and flowers
 Trying never to do wrong.

Let us all be Builders,
 Working all the day,
 Merrily singing in our work
 And happy in our play.

We are building temples
 That are God's so dear,
 They're made of love the ones we build
 And not of harm and fear.

One of the members of Peace Centre, Palo Alto, writes:

Dear Mrs. Kent: I am going to the public school now.
 The rats have 8 baby rats. Their eyes are not open yet.
 We went to Temple Builders' Sunday School today.

Sig and I had a store yesterday, and sold prunes, and have 14 cents. Sig has 7 and I will send you my 7 for the Temple Builders' work.

With love to Florence, good-bye, Mrs. Kent. Your loving,
 RUSSEL (Varian).

Sunshine Group of Everett, Wash., sent a Merry Christmas box to the Open Gate. The box contained a beautiful rhododendron plant, the Washington State flower, to be planted near the Builders' tent. There were articles made by the little folks themselves, besides some contributions by the older members. A pillow filled with rose petals, towels, stand covers outlined with the star, cushions, some fancy articles, etc., were among the list.

The box was opened at the close of the Builders' entertainment at the Halcyon on Christmas night.

Sunshine group has the sincere thanks of the workers here, and may feel sure that much good will come from their Christmas box. We send them Happy New Year greetings.

The Builders may be interested in knowing that their tent at the Open Gate is more than half paid for. Let us hasten to pay for it in full before next convention.

NATURE'S GENTLE TEACHERS.

Little bird on eager wing,
 Stopping now and then to sing,
 Can you in your chirping way,
 Teach us something new today?
 The little bird sings in his innocent glee
 That we should be cheerful and happy as he.

Busy bee, from flower to flower
 You are flying every hour;
 Can you in your humming way
 Teach us something new today?
 The bee does not trifle his moments away,
 And we should be eager in work or in play.

Gentle breeze along the grass,
 Very softly you do pass;
 Can you in your nestling way
 Teach us something good today?
 Just like the pure breezes that soothe as they go
 May we be quite ready to soothe others woe.

SPIRITUALISM VERSUS OCCULTISM.**III.**

Occultism postulates the truth as to the constitution of the matter of these planes and the laws which govern that matter; and the Masters are able to assimilate and teach these truths, because they are familiar with the phenomena of *all* planes instead of being confined to one.

A high Initiate can pick out at once, on any of the planes of life, any single individual who belongs to the Ray of which he is a conscious part, among millions, just as easily and as surely as we can pick out any member of our own family, and can do so by the magnetic attraction between himself and them.

All spiritualistic phenomena brought about by mediumistic control is the result of the interaction of forces between denizens of the Kama-loka plane and the operating medium. Investigators and votaries of the same seem to forget, if they ever knew, that the mere fact of dying will not change the character and attributes of a man or woman, and that it is just as easy for the human soul that partakes of the nature of a wolf to dress itself

in sheep's clothing when it has cast off its mere physical shell, as it was when still in material existence. As a rule such votaries know little about the elementals and elementaries whose natural habitat is Kama-loka. These are naturally mischievous, and their highest delight is in playing all sorts of pranks; and there exists yet another class which is naturally antagonistic to man, and which loses no opportunity to deceive and tempt all human beings who submit to their control. As they are able to manipulate many forms of lower elemental force, they assume the shapes and faces of those human beings who have passed through Kama-loka and up to a higher plane, and so deceive mediums and others. But the greatest of all dangers come from the disembodied souls of intensely wicked people, murderers, people who have been executed for crime, and those who have been suddenly cut off from life while still filled with a thirst for material existence. Such souls are always looking for an opportunity to gratify their passions for revenge or self-indulgence, and the medium unconsciously gives them just such opportunities by placing himself in a negative condition, and thereby giving up his will power, which is his natural defense against all such entities. Our will power surrounds us, as it were, with a sphere of spiritual force through which such creatures cannot break; but, once allow that sphere to be weakened by negative action, and we are helpless. It is this possibility which makes hypnotism such a dangerous thing. Our will power is an active as well as passive defense against all antagonistic forces whether in action on the interior or exterior planes of existence.

Our natural longing to see or hear from the friends who have left us, as well as our curiosity concerning their environment, renders us fit subjects for the operations of such forces and entities as I have referred to, and we forget about the gulf which Nature's God has placed between us and our dear ones for their protection and our own. When our friends have passed away, it should be our pleasure as well as our duty to help them onward and upward to the place of rest and satisfaction as fast as we can, (that plane within which we shall one day meet them), instead of simply satisfying our selfish desires in regard to them. We can do them no injury so great as to draw them back into the earth aura, as has been said before. In the few cases where it is possible to so draw them back by the action of our will and their own unsatisfied desires, it must inevitably bring dread Karmic action, as does the breaking of any evolutionary law.

Necromancy has always been prohibited by the Masters of the right hand path, while those of the left hand path have practiced it from time immemorial, and have done great harm by it, using the denizens of Kama-loka for the furtherance of their selfish ambition, but only daring to so use them because of their power over them, and that power inevitably fails them in some critical hour, and they are ultimately destroyed by the very creatures they have before controlled.

Much of what I have written on this subject will be denied by spiritualists, but it will only be so denied by those who are ignorant of the truths here revealed. We learn by experience hereafter as well as here, and if we have not had the experience that will fit us for a perfect understanding and manipulation of Nature's finer forces, we will deceive ourselves in relation to them just as our senses deceive us concerning many of the forces and phenomena of the physical plane. If we are determined to accept our own estimate of the reality and value of so-called spiritual manifestations in preference to the teachings of those who have had ages of personal experience in and of the interior planes, and who therefore *know* of what they treat, we must bear the consequences. Unfortunately we cannot bear them alone, for "no man liveth to himself alone."

POLARIS.

(Concluded.)

A LETTER.

DEAR COMRADES:

As a Socialist of many years' standing, Comrade Garver's letter in the October ARTISAN, gave me a thrill of pleasure. He is quite right when he says: "This great world-saving movement of Socialism." In my opinion Socialism is the GREATEST world-saving movement of our present civilization, because it is the initial movement, the beginning, from which we must work upward to the universal brotherhood of man—a brotherhood in reality and actuality, not the spurious brotherhood proclaimed by creeds or fraternal societies, where the term "brother" is mere lip service and often a sham. We must begin with the material needs of the masses; we must unlock the fetters that bind them to the life-crushing wheels of Profit and fan into flame the almost extinguished spark of spiritual intelligence before we can hope for anything like results. To attempt to teach spiritual truths under the existing capitalistic system is

like sowing good seed on stony ground. To the harassed toiler whose mind is fully occupied as to whether he will be able to keep his "job," as well as to the capitalist whose mind is intent on vast schemes of financial robbery, the attraction of the higher spiritual life is *nil*. We can only say: "Their time is not yet."

Our western civilization has now reached the climax of its centuries of wrong doing and greed. Man's selfishness has brought about the present state of separateness and disparity, and to the observant eye the near future must bring either Socialism or chaos. Which shall it be?

There are great souls at work among the masses, eloquent and fearless; some of them have been cast into prison by the mighty demon Profit, whose minions are relentless in their persecution of these dauntless men and women; some of them have lain under the shadow of the gallows for long, weary months. But yet, in spite of the opposition and persecution of the powerful god Mammon, they are winning all along the line!

Who and what are these men and women who preach the new doctrine on soap boxes at street corners, undismayed by jeers and ridicule, and devote much of their spare time distributing the gospel of emancipation amongst their unenlightened and frequently scoffing brethren? Surely they have the attributes of inspiration. They show the same dauntless courage that was conspicuous in the early Christian martyrs. Why do they cheerfully endure contumely and imprisonment, to say nothing of contributing from their scanty wages to propagate a cause that will bring them no wealth or profit? The simple reason is that they cannot help it. The Socialist's enthusiasm is a far higher attribute than the enthusiasm of the baseball rooter or the follower of the race course. Surely a movement that aims to lift little children out of slavery, to enlighten the ignorant, to uplift the whole of humanity, has a divine origin.

As Socialism spreads so will the truths of the Wisdom Religion. Such men as Debs, Sinclair, Vail, Wayland, Simons, London, Patterson and others equally intelligent and sincere, are surely "on the path." While all Socialists are not Theosophists. I have a feeling that all Theosophists should be Socialists, and I must confess that I have been rather disappointed that this great movement for the emancipation of the working class—our brothers and sisters—has received so little attention in the

ARTISAN.

Olalla, B. C.

Your brother,

R. W. NORTHEY.

Brother Northey has failed to catch the spirit of the Temple movement if he does not realize that it is a movement making for a true Brotherhood of Man without questioning *who* the man is. True brotherhood means the same thing as true socialism though both words are too often spelled backward by those professing to accept them as principles. And there's the rub. Sensible socialists know there must be a spiritual, mental and moral evolution prior to or coincident with the material for any true emancipation of the working, or any other class, to take place. And without that higher awakening there could be easily worse things than an *unemancipated* working class, for humanity is assuredly designed to be more than a commonwealth of stomachs and sensuous appetites. Studied with the bull's eye of intuition, every member ought to realize that the Temple force, work and teachings, are based on the essential Unity and interdependence of life, and if that is not true socialism and true brotherhood—what is it?

W. H. D.

TEMPLE HOME ASSOCIATION NOTES.

Do not forget the Sick and Insurance Vacation Plan as set forth in the November ARTISAN. Especially if you contemplate "saving up" to visit the Temple Centre some time—and that all good Templars look forward to that, goes without comment.

* * *

The rains are on and garden and farm work is going on apace. In the Halcyon garden, peas are planted and up: Radish, cabbage, carrots, lettuce, onions, beets and spinach have been set out up to this date. Also a new bed of strawberries.

Over 100 acres of farming land will be put under cultivation by the Association. Brothers Gildersleeve and Weiss are busy with four horses daily, plowing, harrowing, and seeding in the crops. Oats and beans will be the main crops on the farming lands.

* * *

The *Post-Standard*, Syracuse, N. Y., recently published a good comprehensive exposition of the Temple and Temple Home Association work, including fine notices of the Sanatoriums. The Syracuse Centre is very active these days and this write up is one of the results.

* * *

A set of blacksmithing tools, including forge, anvil, drill, etc., have been purchased and a blacksmith shop will be set up under the direction of Brother Gildersleeve (his old trade). All of the Association shoeing, repairing, smithing, etc., will be done at this shop.

THE OPEN GATE.

Regarding the case of Mrs. Froom, mentioned in the December issue of THE ARTISAN, those who are interesting themselves

in her behalf will be glad to know that she continues to improve. Since the December ARTISAN went out contributions for her care at the Open Gate have been received as follows:

Through the Rev. Mr. Sampson of Arroyo Grande.....\$20.00
From Palo Alto Square members..... 10.00

As said in the December number each dollar sent for this case will benefit a worthy case under a great affliction. Contribution should be addressed to The Open Gate Sanatorium, Oceano, Calif.

TEMPLE ACTIVITIES AND NOTICES.

Our sister, Mrs. George L. Baker, of Stapleton, N. Y., recently arrived at Oceano, to spend the winter with her father and mother, Dr. and Mrs. Beyer.

* * *

Our sister, Mrs. Louise Furlong, recently arrived here from Manila, P. I. She was impelled to come through her interest in and for the work, and will remain here as a co-worker.

* * *

Our brother, Mr. Gus Weiss, of Seattle, Wash., is now located at this Centre, rendering efficient service in conjunction with Brother Gildersleeve in the farm work.

* * *

A jolly housewarming party was held at the cottage of Mrs. Isabel A. Bright on Tuesday evening, the 18th, which filled all her rooms to overflowing. Music, good cheer, apples, doughnuts and coffee were the order of the evening.

* * *

Daya Square, of Everett, Wash., are holding regular weekly meetings in a public hall. Notices are inserted in the newspapers, and members are doing all that is possible to spread the Temple light.

* * *

The Temple Builders gave an entertainment on Christmas night at the Halcyon Hotel. The program consisted of tableaux, recitations and music. The Entrance hall was used as a stage, and fitted up effectively with electric lights and decorations of greens and flowers. The evening was enjoyed by all, and the Merry Christmas spirit abounded throughout the exercises.

* * *

Another edition of the First Book of Temple Teachings must be printed at once. Special contributions for this purpose are urgently solicited. Send to the Treasurer, Mrs. Jane W. Kent.

* * *

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

TEMPLE SCRIBE.

The Temple Artisan

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Behold, I give



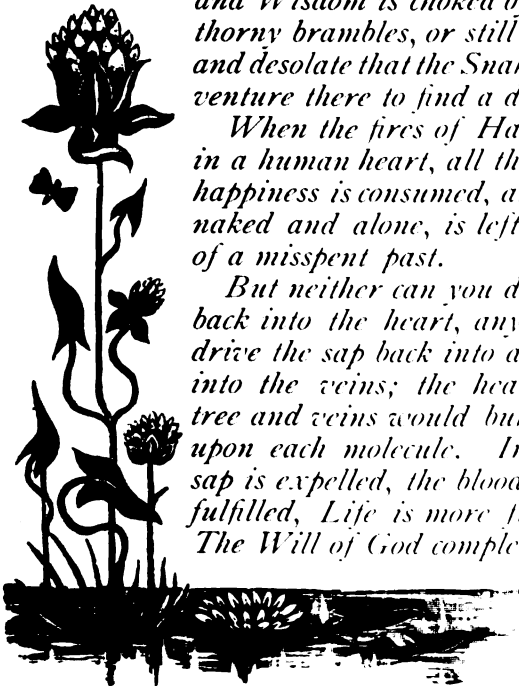
unto thee a key.

LOVE AND HATRED

Alas that each human Soul must learn for itself—that in trifling with the Emotion of love, its energy is wasted and lost irrevocably; that by bartering that holy birthright for transient pleasure, the most direct path to divine Love and Wisdom is choked by poisonous weeds and thorny brambles, or still worse, is left so empty and desolate that the Snake of Hate alone dares venture there to find a dwelling place.

When the fires of Hate awaken and burn in a human heart, all that makes for life and happiness is consumed, and the unhappy Soul, naked and alone, is left gazing at the ashes of a misspent past.

But neither can you drive that human love back into the heart, any more than you can drive the sap back into a tree—the blood back into the veins; the heart would break, the tree and veins would burst from pressure put upon each molecule. In the wider love, the sap is expelled, the blood distributed, Love is fulfilled, Life is more fully manifested, and The Will of God completed.



FROM THE MOUNTAIN TOP.

What matters it that form and face of thy beloved grow feeble, old and wrinkled? What matters it that the shell which held thy love shall be in time a feeding place for worms, or even that lust and all uncleanness shall leave their imprint on the face that thou hast pressed against thine own in ecstasy of pain?

The soul that thus expressed itself in form, that part of thee and me which drew and called to active life the sleeping Love dwells not in form or face of any living thing, though in thy blindness thou wouldst so confine it.

Look o'er the pages of thy life—the pages of the open book writ by the hand of God, and thou shalt find that like as thou hast grown to man's estate by slowly filling in the heavenly pattern of thyself, day after day, so hath thy *power of loving* grown, and yet may grow to compass all the spheres of life.

That thing or creature thou didst love with all the power thou hadst when but a child, no longer charms thine eye, though in that charm did'st truly manifest a soul that after many years again shone through a fleshly form and face which drew and held thee fast; and so again shall love increase and search the heavens to find itself.

When all the lower fires of personal possession shall burn themselves away, then thou wilt find in every human face, in flower and tree, in wind and water, in all things and creatures, and finding never lose again, the flawless soul that thou hast always loved, and find it waiting the glad hour when every note of all the wondrous Song of Life shall sound forth pure and sweet for all who list to hear.

THE CAMEL'S BACK.

TEMPLE TEAHINGS, OPEN SERIES, NO. LIX.

Truly is it said, "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of Heaven." One interpretation of the Master's words is given to the effect that there was formerly a peculiarly shaped gate in the wall of the ancient city, called the needle's eye, and the eastern beast of burden, the camel, could not go through that gate because of the hump on his back. Similar impedimenta are observed in the case of the rich man, if the above interpretation

of the Bible statement has a basis of truth. The possessions of the rich man correspond to the hump on the camel's back, and while he clings to that burden, or it to him, he must stay on the outside of the Heavenly City, that is, in some lower place. But whether the interpretation is correct or not matters little; in reality the statement is true as it stands. I will go still further and say it is impossible for a rich man to enter the path of occultism. The first task given him on his application for chelaship is to voluntarily renounce all hindrances, to give up at once and forever everything that can impede his progress. He may win back all that he renounced and ten times over that amount if he be accepted, but it will never be his, it will belong to the degree which he has entered. He may be appointed to a stewardship over it, every penny of it may pass through his hands, but it will be used as dictated by others, and for the benefit of others. If he receives any personal benefit from it it will be incidental, and because of his being a part of the degree which is dictating the use of it. It requires but a little earnest thought to show us why this must be true. We are well aware of the effect of riches on the average man of the world. Autocracy, self indulgence, pride, greed, are some of the evils engendered by the possession of great wealth; and, still worse, contempt for and mastery over the poor, cringing, fearful sycophants who dog his footsteps, and abuse of the poor man who has not inherited or gained an equal amount of treasure, all of which deadens the soul of the rich man, destroys all his confidence in human nature, and finally leaves him destitute of all that makes life worth living. Suspicious of his friends, despising the rank and file of mankind, fearful that his nearest and dearest are watching with longing eyes for the day that will usher him out of life and give them an opportunity to handle his wealth, what has he left? The poorest man in the world has more cause for self laudation than he.

The man who can keep his fingers fast closed on his purse and pass by another man who he has reason to believe is homeless and hungry; who can refrain from opening that purse while a wounded beggar, or a sick child lies in a hovel or on the street through which he must pass to his own comfortable home, could not by any possibility face the Master at the top of the great Initiation Stair.

I do not pretend to say just how the rich man can most wisely

dispose of his possessions; that lies between God and his own soul, but I do most emphatically repeat, a materially rich man cannot enter the Kingdom of God, the height of perfection, the great Initiation. It is one of the few privileges that wealth cannot purchase for him. He has altogether too many "humps on his back." As a rule his one great haunting dread is that he will have to die and leave that beloved wealth. Poor man, if he only *could* leave it, there might be some hope for him; but unfortunately he cannot, he takes it all with him to curse him for centuries. Not the mere material wealth (that has never been of any particular value, but the results, the lasting effects of the things he has done and left undone, the misery he has caused others in the gathering of that wealth, the lofty, beautiful Christly things he might have done and did not do. The compassion, sympathy, love, charity for which his hungry soul will cry, he can only see like Dives, "from afar." The so-called charity on which he has hitherto prided himself, he will find is an empty thing, for the only thing that could render that charity acceptable—Love—was never put into it; therefore can never be taken out. A gift has no particular value—it is only too often accursed, unless actuated by self-surrender and love, and the selfish man has lost the power of loving and has put in its place an idol made by men's hands.

Truly of all men, there are none so greatly in need of our pity as the selfish rich man. Unfortunately for himself, the poor man does not always realize the power of the curse of unlimited wealth in time to prevent him from trying to bring down the same curse on himself. Verily, contentment is a treasure.



AN OPENED BOOK.

II.

The conductor of Meri pointed to this bench, and the occupants of the same made room for her, then he passed over to the slab and took a position behind the speaker and stood in an attitude of reverent attention. As she became more familiar with the details of her environment, and the words of the speaker became more intelligible to her, Meri's eyes fell upon a slight pointed wand which the speaker held in his hand, and with which he was apparently following out some definite lines and

figures upon the slab. Suddenly she perceived that the substance of the slab seemed alive, for upon or within it were forming group after group of minute figures, outlines of oceans, mountains, plains and buildings, and strange events were transpiring amidst these scenes, which to her astonished eyes were miraculously mirrored. The slab was no larger, the occupants of the benches were still seated around it as before, but yet the mobile substance seemed to hold the power of expressing a world and all its incidents. As her eyes became more accustomed to the visionary happenings, Meri's attention was attracted to a fac-simile of a small audience room in a great palace. On a throne at one side of the room was seated a man in Oriental costume; a door at the side of the room opened, and a gorgeously arrayed menial ushered in another man, very richly appareled and also an Oriental, but evidently of another nation and people; the newcomer went at once to the occupant of the throne, who arose and descended the low dais on which the throne stood, when both men bowed very low repeatedly to each other, indicating by their gestures that each one was striving to show the utmost respect to the other, and at the same time conveying the idea that both men were of equal rank and prestige. Finally they seated themselves on a rich rug which lay before the throne, and entered into close converse. It was evident they were Kings or representatives of Oriental nations, and that they were holding a secret and important interview, as no other person save the slave who stood guard at the door was in attendance. From time to time the first mentioned man called for bundles of manuscript, pictures, maps, etc., which the slave brought quickly, and among them Meri noted many maps of the United States sea boards, coast lines, defenses, etc., which both men eagerly pored over, displaying deep interest. Then, at a given sign, the slave ushered in two men, one of very dark skin and the other a white man, either French or American, who appeared to explain some obscure point. Again the scene changed and a fac-simile of the Vatican at Rome appeared, in a room of which three red robed cardinals were in eager conversation over a large manuscript printed in Chinese characters; and which the four men seated at the slab apparently perused with equal interest, judging from the expression of the previously passive features. The scene then changed to the capitol at Washington, at night, and stealing from a side entrance of the same came a man whose hat

was drawn low over his face, and overcoat buttoned to the chin. A carriage drew up to the pavement, and a dark, foreign face looked out of the carriage window, then opened the door and beckoned; the first mentioned man stepped hurriedly to the carriage and handed in a large package which evidently contained papers of value, for he received in return a little ebony box which he hastily sprung open and so displayed at least a handful of gems which flashed out brightly when the carriage lights fell upon them. Treachery and cupidity were so plainly displayed by the expression of the man's face that it needed no words to explain the transaction.

Then scene upon scene formed within the slab so rapidly that the incidents connected with them were hardly perceptible. Other countries, crimes, wars, tempests, convulsions of the earth, and finally silence and darkness; and then the slab was motionless. The observers rose to their feet and silently left the cave, all save the one who held the wand and had been the speaker; he sat still and beckoned to Meri, who arose and walked over to him, and sank on her knees before him. Laying his hand on her head he said, "Arise, my child. You will note and remember such information as you will gain from close observance of the scenes depicted on the Power Slab."

POLARIS.

(To be continued.)

TRANSMUTATION.

The day was nearly done, a common day,
 Filled full of vexing care and petty life.
 I laid my instruments aside and then
 Paced slowly up and down my office floor.
 I pondered sadly over earth born life,
 Distressed to think of all its ache and pain,
 Of straining nerve, of weak endeavor foiled,
 Of futile act, and weary crushed ideal.
 I wondered dimly, vaguely how these things
 I might transmute to nobler, truer form.
 And as I thought, so ever more perplexed
 I grew, when lo there stood before my eyes
 A gentle, Shining One who led me forth
 Unto a glorious Presence in whose sight
 I fearless stood and unabashed. And there,
 My weariness all gone, my being all
 Attuned, alive, with tremulous delight,
 I looked into his wondrous gentle eyes
 So well becoming all his royal air

Of purest truth, of power, and of life.
 Erect he stood, in stature full, his flesh
 A very harmony, while from him streamed
 An atmosphere that filling me with power,
 Cleared all my vision, stimulated hope,
 And gave me heav'nly taste of perfect life.
 Smiling, he said, in gentle, vibrant tone,
 "O son of earth, why hast thou come?" And so
 In joy I freely told him all my heart,
 Told him my doubts, my hopes, my great desire
 To transmute common things to nobler forms.
 Then, smiling still, he said, "My child, behold."
 And lo, I stood beside my office chair,
 My instruments arranged before my hand,
 And in my chair the wondrous Presence sat.
 Oh, never such delight to try my skill,
 My very instruments seemed sentient things.
 'Neath fingers quick the work went on apace
 And never had I come before so near
 My inmost heart's dim longing and ideal.
 There seemed a sympathy, a throbbing stream,
 A mutual flowing of my life with his,
 And so I worked in ecstasy, nor had
 I ever dreamed such full, such pulsing life—
 When from my sight the Presence disappeared,
 And in his place a nervous, pain wrought soul,
 Distressed, suspicious of my every move.
 My instruments in listless, lank array,
 Were now but clumsy, useless, ill-made toys.
 My fingers lost their deft and skillful ways,
 My very mind was dull and sore perplexed,
 And all my nerves unstrung cried fiercely out
 In vain appeal, as 'gainst some hateful wrong.
 With silent prayer for strength I toiled away,
 When, quick enfolding us, the Presence stood,
 Instilling strength into my weary mind
 And to my patient bringing calm and rest.
 And then it seemed I labored not alone,
 Nor labored only for my patient's sake,
 But that in me the holy Presence dwelt,
 And in my patient,—we in turn in him,
 While he in secret wrought our sure unfoldment.
 The vision faded and once more I stood
 Enwrapt in silent awe before his face.
 "Go now upon thy way," he gently said,
 "And hide within thy heart this thou hast seen,
 And find therein the open secret of
 The transmutation which thy soul hath sought."

GEO. BLAKESLEY LITTLE.

The Temple Artisan

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EDITORIAL MIRROR.

We are clothed in the rebellion of our own forces.

✽

“Do not judge in anger, for though the anger passes the judgment remains.”

✽

As souls fall from sphere to sphere, they are clothed with a heavier and heavier envelope. In each life they acquire a new corporeal sense, and their vital energy increases, but as their bodies grow more dense they lose more and more the memory of celestial origin. This is the Fall of Man. *Hermes Trismegistus.*

✽

“For the love of heaven do not take any tales or information from one person to another. The man who brought news to the king was sometimes killed. The surest way to make trouble out of nothing is to tell about it from one to another. Construe the words of the *Gita* about one's own duty to mean that you have nothing to do in the smallest particular with other people's fancies, tales, facts, or other matters, as you will have enough to do to look out for your own duty. . . . Too much, too much, trying to force harmony. Harmony comes from a balancing of diversities, and discord from any effort to make harmony by force. In all such things I never meddle, but say to myself, it is none of my affair at all, and wait till it *comes to me*—and thank God if it never arrives! And that is a good rule for you.”—*H. Q. J.*

✽

You can solidify your character by attending to small things. By attacking small faults, and on every small occasion, one by one. This will arouse the inner attitude of attention and caution. The small faults and small occasions being conquered, the character grows strong; feelings and desires are not wholly of the body. If the *mind* is deliberately taken off such subjects and placed on other and better ones, then the whole body will follow the mind and grow tractable. This struggle must be kept up, and after a while it will be easier. Old age only makes this difference—the machine of the

body is less strong; for in old age the thoughts are the same if we let them grow without pruning.—*W. Q. J.*

Measure a corner of Creation, and multiply that space in proportional progression, and the entire Infinity will multiply its circles filled with universes which will pass in proportional segments between the ideal and elongating branches of your compass. Now suppose that from any point whatever of the Infinite above you a hand holds another Compass or a Square, the lines of the Celestial triangle will necessarily meet those of the Compass of Science to form the Mysterious Star of Solomon.—*Albert Pike.*

CHILDREN'S DEPARTMENT

Temple Builders—Lesson 37

THE LITTLE PEOPLE.

Many years ago there was a tribe of Indians living in the East who were unkind, selfish and warlike toward one another. They knew they were doing wrong, but they were so selfish they didn't care, even though the Che-kah-a-hen-wah, or the Little People appeared to them one day and warned them that unless they reformed their ways and acted more brotherly and unselfish they would surely be destroyed.

The Little People were wiser and more powerful than the Indians and could appear and disappear as they chose. They did not allow themselves to be seen at all times, but would only come at times to warn the Indians or to dance and make merry with them if their warnings were heeded, and to quietly help them with some good work. The Che-kah-a-hen-wah lived mostly in a ravine just west of the village of Onondaga Valley. This made a good hiding place for them and was one of their favorite resorts.

Other Indians called the Little People by different names. The Tuscaroras called them "No men at all" because they were something besides men. The Mohawk Indians called them the "Stone Throwers."

The Stone Throwers lived under the water in Lake Champlain. They were a nation of invisible men who were busily occupied in preparing flints, all but ready for use for the passers-by, provided the Indians in turn made them an offering of tobacco. If they gave much tobacco a great abundance of the flints came in return.

These water fairies go into a canoe and when the leader throws himself into the water to enter his palace he makes such a noise that it fills with terror anyone who does not know of these Little People.

There are some persons who don't believe these stories and who think it is only the wind coming across the lake that washes upon the shore the flints all ready to strike fire.

There is another story told by the Mohawks of a rock in Lake Champlain where the waves dash and fly to a great height and where the wind blows hard. The Indians believe there is an old Indian who lives under the rock who has power of the winds, and sends the Little People out to do with the waves what he pleases. All that pass that way in their voyages, always throw a pipe or some small present to the old Indian as a prayer for a favorable wind.

It is said that some people laugh at this story, too, but it was at this place, Split Rock, that the Indians lost one of their chiefs. Another name for the place is "The Coward Spirit."

The Onondaga fairies who warned the wicked tribe of Indians, went back to their ravine and kept themselves busy in different ways. They liked to play sometimes and had funnier games than any boy or girl ever played.

There is a steep, exposed bank of rocky clay in the ravine which they have worn smooth in sliding down. They liked the bounce when they went over a great stone. It helped to make them active and light to go about their important work with the heavy, dull, big people who would kill them if they could step on them or crush them in some cruel way. They can never be caught, however, by any such slow creatures as men or even boys or girls. You have to become a Little Person yourself in order to see and feel them.

The Indians the Che-kah-a-hen-wah warned, did not mend their ways and one day went into the Little People's ravine in the valley to engage in some festival. The Little People made no sound when they saw their beautiful ravine invaded by these fierce and ugly Indians, but hastened about to their hiding places and to their fortresses on the banks and boulders.

When the festivities were at their height and the Indians were screaming and dancing around their fire and painting their faces with war paint, the Little People, upon a silent sign from their leader, suddenly poured down stone after stone upon

the heads of the Indians, killing nearly the entire tribe. All the wicked men were destroyed. Only the weaker and better Indians who would listen to the Little People were allowed to live and build up a new tribe that would love and help one another.

The Native Spirits of the entire kingdom came to help these Indians in their efforts to form a better tribe. The Fire, Earth, Air and Water Fairies, or Elementals, as some people call them, all came to do the Indians service. The Indians, however, could only receive help from these Nature Spirits by first obeying the Rulers of the Earth, Air, Fire and Water Spirits.

These Rulers were great and powerful beyond description and even the greatest warrior or bravest Indian living could not see or hear them or be helped by them unless he obeyed them as a little child obeys its mother. Then he could see the Great Ruler of any one of the Orders of Fairies as plainly as he could see his own face mirrored in the waters of the clear spring from which he stooped to drink.

Sometimes the Great Typhoon would come with his noisy and rebellious Little People and throw the whole tribe and everything into confusion. Then would the good Indian, who was now chief, go out alone in the night and the starlight, bathe himself in the quiet stream in the forest and, with face and hands uplifted, call upon the Seven Great Powers or Rulers of the Fairy Elementals to come help him.

The eyes of the Great Bear, the seven stars of the Great Dipper looked out in silence, smiled upon the Chief until the sorrow and trouble passed from his brow and he heard in his heart the answer from the Great Spirit—"My Child, thy prayer is heard. Go now to thy rest. In the morning the sun will shine again on thy labors. Take strength and courage to thy people and tell them that wherever love, faith and service abide, there also shall dwell the Power of the Great Spirit."

FUNDAMENTAL LAW.

"Thou art Peter, and upon this rock will I build my Church," said Jesus, that great Master who spake as never man spake.

There is a list given in the Gospel of Matthew, at the head of which is the name of Simon Peter, and it was to him that Jesus addressed the words quoted above.

The disciples chosen symbolize faculties of man: phases of

character, as also do the names of the sons of Jacob, and Tribes of Israel.

The Greek name of "Simon" is the same as the Hebrew "Simeon;" both meaning "to hear, to understand." "Peter is from Petros, a rock, a firm foundation." Thus the name Simeon Peter signifies the basic principle of human reason, the rock of understanding.

Faith, we are told, "is an engine in the sense that the body is an engine. It is the first-born child of Love through its union with Hope." Faith is necessary in order to obtain intuitive knowledge, for unless we believe there is something for us to know we will not strive to gain it.

In order for this Faith to blossom into action, "the strong and brave son who is to rule the world for a season," the understanding must be awakened; conviction must take the place of doubt in order that a firm foundation may be laid.

For many centuries Faith has rested on the teachings of the founders of sects and denominations. But the Master Jesus taught that only on the rock of understanding could a true and lasting character be built up.

Simon, or Simeon Peter, is the first to be named among the disciples, showing the great importance of hearing and of understanding, the greatest necessity of conviction. This understanding does not merely refer to intellectual perception or apprehension of laws and principles governing the material universe. This intellectual action is but a stepping stone, and is of very little use unless supplemented by the true wisdom, which as Jesus said, "is to know God, and the Christ whom He has sent." Knowledge comes alone through experience, and "the immaculate conception of Immanuel, God within" each and all, must take the place of a superficial and merely intellectual perception. "To know God is not merely to become familiar with the most perfect system of formulated theology, or thoroughly conversant with the literal record of the relations of a personal Deity with his people," "The letter killeth, the Spirit alone giveth Life." The understanding of and obedience to the great Laws that govern all manifestation are necessary in order to reach the "Place of Peace."

The story of the child Jesus pictures the birth of the consciousness born amongst the animality of the so-called "lower nature of man"; the bundle of faculties that have evolved from the lower

kingdoms of the mineral, the vegetable, the animal, to form an organism that "the Lord from heaven," called by St. Paul the second man, may use to gain all experience which alone can make him an immortal individual.

The rock of understanding symbolizes the fixing of the mind, the thoughts, on the Truth of Being, the One Immutable, unchanging Principle spoken of in *The Secret Doctrine* as "An Omnipotent, Eternal and Immutable Principle, on which all speculation is impossible, since it transcends the power of human perception, and can only be dwarfed by any human expression or similitude. It is beyond the range and reach of thought, unthinkable and unspeakable." Elsewhere it is said that "It can only be spoken of in negatives." Teutonic races use the word God. This originally was a neutral, plural term, signifying objects worthy of devotion. And the Hebrew word translated God in the English Bible is "Elohim," which is plural and if properly rendered would convey the truth of the great Hierarchies who form and govern the evolution of the universal Life in manifestation. The whole of the first chapter of the Book of Genesis in the Bible, up to the fourth verse of the second chapter is the imperfectly translated attempt of races preceding the Semitic by countless ages to express their ideas of Cosmogogenesis and Anthropogenesis.

"God is Spirit, and they who worship Him must worship Him in spirit and in truth," said Jesus to the woman of Samaria. The word in Sanscrit is "Parabrahm," and may be translated—Beyond all finite conception is the great Reality, an ever receding ideal, expanding as the consciousness expands to all eternity.

The fundamental fact of this Absolute Principle must to some extent at least be grasped by the mind as a conviction ere one can enter on the path of Occultism. It must serve as the fulcrum on which can move the lever of thought.

I John 4:24.

The second great fact to be grasped is "the eternity of the Universe" (note, *Uni*, not *diverse*) as a whole, and as a boundless Plane. This Universe is periodically the playground of numberless universes, incessantly manifesting and disappearing. These are called the manifesting stars, and the sparks of eternity. The eternity of the Pilgrim is like the wink of the eye of Self-existence (as the Book of Dzian puts it). The appearance and disappearance of worlds is like a regular tidal ebb of flux and reflux.

“This second assertion of The Secret Doctrine is the absolute universality of the Law of Periodicity, of flux and reflux which physical science has observed in all departments of Nature.”

This Law of Periodicity is often spoken of as the “outbreathing and inbreathing of the One Life which is the manifestation of the Absolute Principle.” There never was a beginning, there never will be an end.

The finite, limited mind cannot fully grasp this idea; but the intuition which is “the eye see” of the soul, may get glimpses of the truth, and grasping it may find “an anchor sure and steadfast within the veil.” Reaching this anchorage, the soul can look calmly on while the lesser man, the personality, passes through the periodical stages of its evolution. For man is a complex being. The consciousness is the real man, usually termed soul, animated and informed by Spirit. For purposes of discipline and experience the four vehicles, or as some term them, “sheaths,” are provided. These are called the personality. Part of the work of the Real man, whom Emerson says “if we could see, our knees would bend in admiration,” is to elevate all the attributes of this complex being.

“Now we see through a dim glass darkly, for we know in part, and we see in part, but, when that which is perfect is come, or appears, that which is in part shall be done away.”

Thus we learn, first of the One Principle, back of all manifestation; of great Laws, or methods of government, which control universes in the forward, spiral march, ever moving toward perfect expression. The Law underlying all Laws is *Love*. Working in line with that man finds harmony, heaven, everlasting, immortal self-consciousness; working against it, he reaps discord, death. The Master says, “Work with all thy heart: Love with all thy heart.” Love one another, for Love is the *filling full* of the Law.

FRANCES J. MYERS.

TO THE EDITOR.

DEAR SIR:—

In the last chapter of the Temple Teachings, second series, the statement is made that the unmanifested Deity manifests itself on six planes, the six squares of the cube. It is taught by nearly all the systems of theosophy, including the Kabbala, that the Infinite is manifested on seven planes. Jacob Boehme says that the Abyss is differentiated by producing the three forms of the Trinity or the seven forms of Nature, like the decomposition, I should say, of a

white ray through a prism. The three primary colors are first produced, then these produce the other four.

Will you kindly explain in the TEMPLE ARTISAN, for the benefit of all the members, how is it that the Deity emanates six rays instead of seven.

In the central square of the diagram of the Great Temple is the altar on which rests a pillar divided in four angles by a cross. In each angle is a letter and the four letters form a word: J. H. H. V.

I can plainly see that this word stands for the sacred word: *Yod-He-Van-He*, of the Kabbala, but I can not make out why the order of the letters has been changed. In Roman letters corresponding to the Hebrew letters, this name should be written this way from right to left—J. H. V. H., forming a circle in which circulates a continual current in the direction indicated.

The sacred word means: God, Humanity, Universe, Generation: Man must stand between God and the Universe. Generation is the transition between one world to the other.

According to the order of the letters of the diagram of the Temple shown in the four angles of the Pillar, its meaning would be: God-Man-Generation-Universe, *i. e.*, if I am not mistaken, the sterility of the Eternal Auto-creative Principle in its union with the perverted Universal Life, while according to the proper order of the letters of the sacred word it means: The fecundity of the Eternal Auto-creative Principle in its union with Universal Life.

The sacred word as arranged in Fig. 1 is the absolute key to occult science, and in fact to all human knowledge.

But its marvelous power stands in its arrangement and in the proper order of its letters.

It would be impossible for me here to furnish more details, but I would refer the reader to the most valuable book of this age on this subject: "The Tarot of the Bohemians, the most ancient Book in the World," published by George Redway, London, 1896.

I also notice the interverted order of the letters of the sacred name in the diagram furnished to the Temple Square where male and female officers are placed opposite each other. Male should be opposite male, and female opposite female in the Square.

The vertical line of the cross stands for the positive principle polarized; on the contrary, the horizontal line stands for the negative polarized principle as indicated here and as applied to three different orders of Being.

For the benefit of all concerned I wish you would discuss this subject in the TEMPLE ARTISAN, as it is, I think, of the greatest importance.

According to the law expressed in the constitution of the Great Word referred to above, an affirmation always produces a negation, but discussion conciliates negation with affirmation by rendering them necessary to each other so as to reach a solution. These are the four philosophical operations of the human mind, but they must proceed in the order indicated if fruitful results are expected.

Should the order of these four operations be changed, barren results would follow in a continual opposition, as indicated in the interverted order of the letters shown in the four angles of the Pillar of the Temple diagram.

I am afraid that the symbolical signification of the signature of master H, means also division.

Why should that line divide the square, the first perfect number, the source of all numerical combinations and the principle of all forms?

"The affirmation of unity," says a well known author on occultism. "supposes the number four, unless it turns in unity itself as in a vicious circle." The square is the quadrangular base of the cube, this unity of construction, of solidity and of measure. Why should the square be divided in two?

Am I wrong in interpreting this as a sign of division and opposition, consequently of barrenness?

Thus the symbolical meaning of the signature of the Invisible Entity who furnishes the Temple Teachings through His agent would be in unison with the meaning of the interverted sacred word shown in the diagram of the Great Temple.

As this Word is the foundation on which stands the Temple, it is, I think, of great importance that a satisfactory explanation should be given for its improper spelling.

Yours very truly, O. THIBAUT.

The above communication will be discussed by the editor in the next number of the ARTISAN.

TEMPLE HOME ASSOCIATION NOTES.

Do not forget the Sick and Insurance Vacation plan as set forth in the November ARTISAN. Especially if you contemplate "saving up" to visit the Temple Centre some time—and that all good Templars look forward to doing goes without comment.

Members who wish their half acre lot apportioned should notify the secretary of the T. H. A., W. W. Kent. The tax or assessment on lots for 1907 has been fixed as \$2.00. This includes the total tax, county and otherwise. Any information desired will be sent on request.

These are busy days at the Halcyon and some of the Open Gate Staff have been called on to assist during the stress of work.

THE OPEN GATE.

Since the report in the January ARTISAN, many have contributed to the case of Mrs. Froom of the Open Gate. The contributions up to date are as follows:

Amount reported received, in the December	
ARTISAN	\$30.00
Mrs. L. Phillips, Arroyo Grande.....	10.00

Mrs. E. A. Houseman, Bridgeport.....	10.00
Dr. Woodward, Phœnix.....	1.00
Geo. Weber, Everett.....	5.00
Mrs. M. K. Choice, San Francisco.....	1.00
Freeman Choice, San Francisco.....	1.00
Boston Square.....	5.00
D. D. Babcock, Seattle.....	5.00
Helen C. Siedentopf, Boston.....	1.00
Mrs. M. E. Barney, Everett.....	1.00
Mrs. A. A. Parsons, Syracuse.....	2.00
Mrs. M. K. Welch, French Gulch, Calif.....	1.00
Mrs. M. K. Mundy, Syracuse.....	7.00
Caroline Van Beek, Philadelphia.....	1.00
Jessie Dale Pearce, Washington, D. C.....	1.00
Chas. Kuhlmann, San Francisco.....	2.00
Geo. B. Foster, Everett, Wash.....	1.00
Francis L. Davis, Sandusky, O.....	1.00
Mrs. F. J. Myers, Syracuse.....	5.00
Helen J. Swain, Boston.....	1.00
R. W. Northey, Olalla, B. C.....	1.00
Palo Alto Musicale, per Geo. B. Little.....	103.75
Mrs. Langlan and Friend, Boston.....	2.00
W. H. Townsend, Los Angeles.....	.50

\$199.25

Palo Alto Square is congratulated on the good work and results of the benefit musicale which was given on January 18th. A most interesting musical programme was arranged by Dr. Little, and a musical treat of high order was furnished. About 200 people attended the musicale. Among those who helped to make the affair a musical success was Prof. Blodgett of Stanford University.

TEMPLE ACTIVITIES AND NOTICES.

During a recent visit of our sister Mrs. Ida J. Wilkins at Los Angeles, she attended the Square meeting, and had the pleasure of meeting many of our members at that place.

* * * *

Our Brother, Adolph Schulenberg, who has been resident at the Halcyon Sanatorium since the San Francisco earthquake, passed from this plane on the 31st January, after a lingering illness of many months. He had been afflicted with incurable heart disease for years, which became aggravated after the disaster mentioned. The remains were sent to San Francisco for cremation, under Masonic services. Brother Schulenberg was a staunch Temple member, and always expressed his deep gratification at being among his Temple friends and comrades during his last illness.

Halcyon Hotel and Sanatorium

THE HALCYON SANATORIUM

Has been established for the scientific treatment of invalids, and for recuperation and rest in cases of overwork and nervous exhaustion. It is conducted as a distinctively

HEALTH INSTITUTION

and not as a **fashionable** resort. Regularity of life and freedom from noise and social excitement prevail, thus securing long periods of rest, while at the same time rational recreation is amply provided for. Although the comfort and welfare of the sick are first considerations, every opportunity is provided for those who desire to spend a pleasant and **profitable vacation amid healthful and beautiful surroundings.**

The Sanatorium buildings and grounds are situated near the town of Oceano, in the southwestern part of the famous Arroyo Grande Valley, which, encircled by hills from 400 to 800 feet high, has been aptly designated as "**the rosy dimple on the cheek of creation.**" San Luis Bay is one mile distant, affording, with its twenty miles of circular ocean beach, one of the most delightful drives in the world, with inspiring views of **sea and mountains** blending into one.

The Halcyon Sanatorium is not a water cure, nor a rest cure, nor a diet cure, air cure, nor movement cure, for the reason that not one of these expresses the leading idea, which is

HEALTH BY RIGHT LIVING.

Obedience to the laws of life and health is enjoined as the requisites to recovery. This is an **educative** as well as **curative** process, and it comprehends the work to which **The Sanatorium** is pledged:

"Founded on Truth. For suffering ones and weary,
A home, secure from worldly care and strife,
Nature, the healing mistress, tends its portal,
Beckoning with gentle hand to paths of life."

All forms of **chronic diseases** will be received. Neuresthenic conditions and **nervous** diseases of all kinds, including **abnormal conditions** and habits resulting from excessive alcoholic or drug addictions, will be treated by the most improved methods and scientific principles known to **medical art.** Remedies and methods are available that will cure nearly every form of **chronic asthma.** The natural **hot sulphur** and **alkaline springs,** in the vicinity are of the greatest value in aiding to cure **rheumatic** as well as many forms of **liver** and **kidney affections.**

The Treatment. All the remedial agents that medical science and experience have proved valuable—the resources of **nature,** as sunlight, pure air and water baths, the use of **oils,** electricity, the natural **radio-active forces that nature has conserved in the vicinity,** and equally if not more important, the **mental and moral forces**—are drawn upon and applied, under the direction of skilled physicians, for the **restoration** and preservation of **Health.** In many cases patients living at a distance can be successfully treated through correspondence. A blank form for diagnostic purposes will be sent on application.

For additional information, terms and rates, address

THE HALCYON HOTEL AND SANATORIUM,
OCEANO, CAL.

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No. 10

Behold, I give

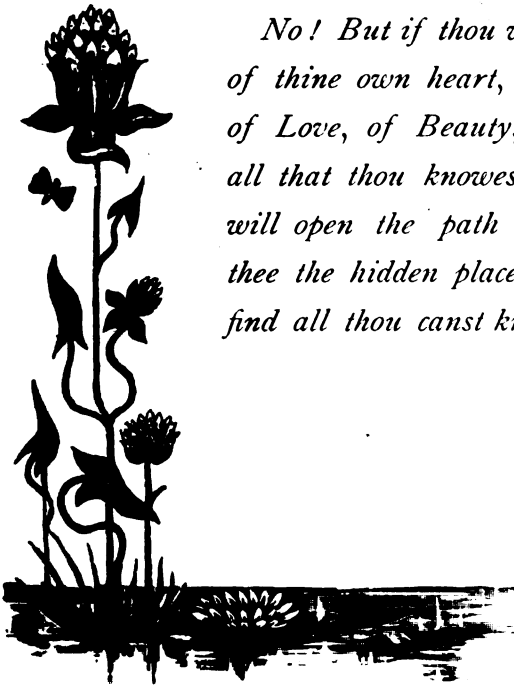


unto thee a key.

WHERE IS GOD?

*Where shall I find God? If I search the heavens
and the earth and the waters under the earth, shall I
find him?*

*No! But if thou wilt search the depths
of thine own heart, all that thou findest
of Love, of Beauty, of Unselfishness—
all that thou knowest of Peace and Joy
will open the path to God, and show
thee the hidden places wherein thou wilt
find all thou canst know and understand.*



FROM THE MOUNTAIN TOP.

When thy fellow-pilgrims turn from fulsome praise and adulation to harshest criticism and villification of the bearer of the torch who is blazing a trail through the dense growth of the underworld, that he may find the Path. If thou wilt not be turned from thy allegiance, look well that the moss entwined stump of selfish desire o'er which thy brother has stumbled doth not trip thee also. Walk warily lest the half buried rocks of ambition or jealous rage catch thy feet and hold thee captive by his side.

One extreme of life always calls to the other, and it must respond. If thou would'st travel the trail of safety, keep well in the middle of that trail. The light of the torch borne before thee throws flickering shadows on either side, but burns clear and bright on the central line.

Twilight must follow day. Night doth not drop its sable curtain in an instant. Dawn doth *silver* the darkness of night e'er the Sun doth turn that darkness into gold.

So always, Twilight and Dawn, silvered darkness and golden light, are hours of consecration—are always places of Peace wherein the soul may pause in the midst of clamor to catch a note of the Song of Life and clear its point of vision, if it but walk in the line of unwavering Truth.

THE WISE AND THE FOOLISH SEEDS.

1.

Twin seeds lay together in the warm womb of the garden.

From one of them a tiny shoot sped upward and another downward.

"Beware," cried the down-shoot to his fellow, "you are going in the wrong direction. I know that I am right; I feel it in my inmost sap. Mother Earth is calling us down to her; turn back from your mad career."

"Nay," responded the up-shoot; "it is you who are at fault. The sun is beckoning to us from above; push up to the surface of the ground with me. We cannot both be right, and I am sure of my own course."

And so they wrangled until they both doubted, and their strength was wasted in argument and conjecture; and the growing days passed by unimproved, and the frost came, and the seed died without having seen the daylight.

2.

And in like manner two shoots made their appearance in the other seed.

"Farewell, my brother," said one to the other; "follow your call and I will follow mine, and so we shall both work together for the good of all."

And each went his way, the one sucking up the riches of the soil and passing them up to the stem, and the other drinking in the air and sunlight and sending them down the root.

And there grew from that seed a beautiful red-flowering shrub, which filled the air with its perfume and scattered seeds in due time to the winds.

ERNEST CROSBY.

THE MURDER OF IDEALS.**TEMPLE TEACHINGS, OPEN SERIES. NO. LX.**

Has it yet dawned upon your mind that even a premeditated murder does not bear the dire consequences to the murdered or the murderer that does the blasting of a high ideal by a scandal monger? The death of the body is a light thing compared to the death of a Soul, and the Soul is dependent for its nourishment, and therefore its life, upon the force of its high ideals.

Every invidious comparison, innuendo, slighting, sarcastic or sneering word or thought by another, serves to undermine or tear down the faith and trust we have placed in some ideal of Truth or Righteousness. When the first rift is made in the beautiful light that radiates from that Ideal, you may feel a little uncomfortable, may even be driven to protest, but you do not realize the enormity of the offense or its effect upon you. That Ideal is the purest, holiest thing in the world to you, whatever it may be to others. It is so superhumanly pure that the least stain stands out in broad relief, and the corroding force which has made the stain, slowly eats into the inmost recesses of your being. You cannot forget or ignore it. It tears away the mental tissue of your ideal and leaves a great cavity which grows wider and deeper with every attack, with every word that seems to corroborate the first seed of suspicion, and one day it dawns upon you that you are facing a perfect Hades, in place of the pure, beautiful Ideal your open enemy or seeming friend has killed. Your peace of mind is gone. Materialism takes the place of faith, suspicion ousts trust, you have become a

walking sepulcher of dead hopes, and when you come to take an inventory of your possessions and learn the cause of your evident mental bankruptcy, in ninety-nine cases out of a hundred you learn that the ruin has all been wrought by those you have believed to be your friends, and has been done through jealousy of you or others, personal ambition or self-gratification, and you, poor innocent that you were, never suspected the seeming sympathy with your higher aims, the tenderly drawn comparison between your ideals and theirs, always to the detriment of yours and the advantage of theirs; never have dreamed that the profound pity expressed for your ignorance, the warmly offered help, the final caricature and grotesque cartoons which familiarity with the Ideal and its creator made possible at the last, were all parts of a deep laid plot by the enemies of the human race on other planes, and you are left with only an aching void where once dwelt your heart's ideal, left with your whole being reeking with the poison so ably administered, and devoid of the power to build another Ideal; for all the imagination at your command has been devitalized, and you have no longer even the desire to build another subject for adoration.

"How long, O Lord, how long," will it take us to learn the lesson that whether our mind be fixed on an individual representation of such an ideal in some personality, or the ideal of a supernatural God, it literally makes no difference. It is *we*, ourselves, who have loved that ideal into life, and clothed it with spiritual garments. It is what that ideal stands for to *us*, that counts, not what it stands for to others, and whether it be stick or stone, personality or God, it makes no difference. It is of no consequence to us even what such a personality does or does not do, whether the stick or stone be rough or hewn; through some Cosmic link, some Karmic tie between us and the substance of that Ideal so represented, it is possible for us to receive the help from, and offer the requisite devotion to the Lord of all Life we have mentally photographed within that Ideal. It is only when we make an idol of the personality, the stick or stone, forgetting that that idol is only clay, that we are endangered. The Ideal hangs over our heads, like the weaver's pattern above his loom, and even though it be unconsciously, it is at that pattern, that sacred Ideal, that the filth and slime of people's thoughts and tongues is flung, when a deliberate attempt is made to break down our faith and destroy our love in and for our Ideals.

M.:

THE LIVING SYMBOL.

Symbolism, a word of scorn to some, the fancy of poets and dreamers to most; and yet it represents the very vital life of humanity. The use of symbols and a knowledge of symbology is the true medium through which humanity lives and moves and has its being. Take away the power of using words, (symbols all), and humanity could not function either thought or imagination. Put such a simple common symbol as the word *bread* in the hands of a *Master*, and he can teach the science of soul growth and something of the forces of life and the soul.

But this power in symbols to lift humanity from the brute to its present growth, to teach the intellect the deeper truths, aye, even to hint in parable and story, at truths so deep that there is no language powerful or subtle or expressive enough to carry the meaning, and only those who have developed to a higher plane than the ordinary sense perception, can understand in full; those who have direct perception, intuition—"Eyes to see, ears to hear." Even this last power is not all there is in symbols and symbolism, for it is really the negative side of the science.

The living symbol, the symbol in action, is another knowledge, another science. When God made man to stand upright, at that moment he made two symbols. Symbols which through the ages have ever been in use by the Great Souls. One is the five pointed star, the other the cross. Being the foundation of the human structure it was a natural result that they should be used to represent humanity, for were they not the symbols God himself used in making material man? The cross ever symbolized the stress of life. The power of the cross evolves the perfect spirit. But this cross, cut in the rocks of the stone age, always belonged to us from the first day. It is more than a sign of an idea.

There is a great cross in the Holy of Holies, the primal soul cross, a cross of force, of sound, of form, of color. It lives, it has grown, by the ages of humanities' struggle for light. If we can, in the silence, contact this, we will not fail in the Master's work. This cross, the Master's symbol, that has grown with the growth of the ages, is pure, strong, alive. It was not made with hands, but of hearts and lives and sacrifices. Out of the lives of the Heroes, came its glory, and fire. Out of the lives of Saints, its steadfastness and purity. The Artist gave it beauty, the musician sound and harmony, and we will build

it higher. We will add another hue to its color. Its glory will be our glory, its mission our mission.

So, there is another hidden, more vital meaning in symbolism than its aid to the student, or use to the teacher or poet. Every living symbol has its living prototype upon the inner plane. The Swan of Life (the Circle and the Wings), is the creative word in the darkness. The Eternal mystery brooding over all creation—awe, full poised behind all manifestation; who can speak of it? And the Star with five points, so often degraded by modern stupidity, turned upside down, is the Grand Army medal—used as a trade mark. Behind the minister's desk, even, I have seen it reversed. The sign of the fifth race—humanity in its fullness; the sign of soul power to the alchemist, a thing sacred. How have the mighty fallen, in the hands of an ignorant people? For just as a great theme of music or poetry should ever be approached in reverence, so should a symbol of this nature be approached with a pure heart. In reality, if we could only understand it so, a true symbol is far greater than any music we know, or word we can utter. For a symbol such as the Cross, or Star, or Swan, includes in itself the aspiration, thought and action of the great ones of all the ages. From the secret habitation of such symbols as these, comes to the hungering soul, knowledge, power and love. They are virility, life, strength, but the knowledge of their power and the way to it, is hidden always. Such things are not for ordinary men, but only for those who have found the balance of the soul. The imagination of ordinary people is too weak and untrue to be able to grasp the truth within such things, and they would use the little they could understand of the great symbols, in a small and personal manner, degrading their force and power. It would be like setting a great holy song of the soul to rag-time. But ordinary every day people like us, by our effort to live again and help the race to life, are aided by the great living forces embodied in the symbols behind the veil of matter. If we use such force correctly, the return current we give off through our aspiration and devotion ever builds the symbol to greater brilliance and in more enduring strength. The inner symbols are in truth great dynamos used for the preservation and regeneration of humanity by the Great Lord God. The more energy and steadfastness we put into our work, the greater the force that will be freed to humanity by the great Dynamos, the Symbols. This takes place under the same Law that an ordinary dynamo

gives more force, the more horse-power it is run by, for action and reaction is the universal Law of progress. We will never gain a permanent place in the deeper forces of life, until we use the ordinary every day forces that come to us, strongly and properly, for the deeper power and force would shake our centre otherwise. This is one reason why we should not desire another person's place and work. Another is, that we are motors calculated to use certain dynamic currents, each one of us differing in possibility. We must perfect ourselves in every detail, so that we may run smoothly and well, and as we do this, our particular part in the great plan will become clear to us. We will come to know our symbol in its strength. We will become alive, virile, strong. Success will be ours in the deeper sense, however it may appear to surface perception. For the Great hidden living Symbol has grown brighter and stronger by our efforts, and humanity will climb the better by the added power thereof.

JOHN O. VARIAN.

AN OPENED BOOK.

III.

"That thine Elder Brothers might fix the scenes of their next labors in their minds as well as the personnel of those whom the Brothers of the Shadow have won to their service, and who therefore must be kept under close observance, they have been called, as they are called at the close of each seven-year cycle, to the Mirror of Destiny. What thou hast witnessed concerns thee not, only as thou art part of the whole, but what thou shalt now behold does concern thee individually and all that line of life with which thou art bound."

Meri's eyes followed the wand already moving again over the surface of the slab, and, as before, within its substance, geometrical figures, human forms and events were pictured, apparently in obedience to some interior command. First appeared a pass between two chains of mountains, which to all appearances would be very difficult of entrance by man, but perched a few feet up one side of the pass was a simple hut, in the front of which were standing two men and a woman. One of the men was a fac simile of the operator by the slab, the other was a high Initiate of the White Lodge, known "to the few" as Master M. The woman could not have been above twenty years of age, though the strong, rather masculine

features and head gave her the appearance of maturity. The Master M. took from his own third finger a ring set with a peculiar dark stone on which was inscribed a pentagon, and placed it on the third finger of the woman's right hand, then lifted the same hand to the sun and appeared to invoke some higher power. At the close of the invocation all three stood looking intently at the sun, which was in the mid heaven. Suddenly, as though coming from behind a curtain, a single hand and forearm appeared over their heads, and came rapidly down, until within a few inches of the woman's hand, and with extended first finger touched the ring upon her hand, then disappeared as quickly as it had come. Some virtue or power must have been thereby imparted to the ring, for it shone with a vivid radiance. Then the Master M. drew from within His sleeve a manuscript about ten inches in length and eight inches wide, upon which three very complex symbols were inscribed, and gave it to the woman.

The scene faded, and was immediately followed by another. The same woman, though considerably older, was seated in an upper chamber of a dingy brown house; evidences of poverty were on every side of her; she was busily engaged sewing, and countless pieces of colored silks lay all around her. A boy came into the room with a soiled newspaper in his hand, which he gave to the woman and retired; she glanced over the paper, and her eyes seemed to light on something of importance, for she immediately arose and somewhat excitedly donned a shabby shawl and hood, and left the room.

The scene again changed, and the same woman appeared seated in an apartment of an East India bungalow surrounded by many men and women of the Aryan and Saxon races, among which were two Brahmin Priests, in deep concentration. At a gesture of dismissal by the woman, all save three of the other occupants of the room, one woman and two men, left the room. The first mentioned woman stooped down and with the ringed finger drew the figure of a square upon the floor. A blue flame seemed to follow in the wake of her finger and remained after her finger was withdrawn. One by one she led her companions to three corners of the square and left them there, then took up her own position at the remaining corner. Suddenly the space within the square was filled with fiery elementals, and directly over them appeared the face of a man, who seemed to control the elementals by some interior power,

and they were used instead of figures for the formation of certain geometrical problems, which were worked out within the square.

For the first time the tones of a voice issued from the slab, and the observers distinctly heard the words, "He who divides a line of this square shall thenceforth be accursed. On the integrity of the square rests the future hope of the people of India and America."

Again the scene changed, and there appeared the same woman lying on a bed in a room, in and out of which many people were passing. It was evident the woman was dying, but a finger of her right hand was ceaselessly drawing the figure of a square on the counterpane of the bed as her eyes interrogatively sought the faces of two men and a woman, the same who took part in the formation of the first square. They stood at the foot of the bed, and appeared to know what was expected of them, for each touched with the first finger of the right hand the invisible square outlined by the fast stiffening finger of the dying woman, and their lips moved as though repeating some mantram.

Then scene after scene followed each other as before, without intermission. Large bodies of people, apparently under the guidance of one of the three above mentioned individuals at the deathbed scene, were gathered together; sometimes in large buildings, where addresses were being given; at other times in small groups in strange lands and under strange circumstances; but all seemed overshadowed or held within a large square figure, the outlines of which were formed of fiery Elementals, small creatures, partly human in form, with pointed heads and extremely long, thin arms, and all of a glowing flame color. There appeared to be some invisible line of influence between each of these creatures and some one of the people within the square; in fact, they seemed to be emanations of those human beings, or vice versa, for their power and strength waxed or waned, the density of color increased or decreased, with the mental attitude and actions of each other. Finally, a shuddering, wave-like motion seemed to pass through each of the four lines of Elementals which outlined the Square, and the tiny creatures waved back and forth as do the tops of trees in a high wind, and fiery darts issued from their bodies, touched and intermingled and lit up the whole Square with a peculiar coppery glare. A great commotion was taking place in one of the

large gatherings of people which had been addressed by the woman who had been placed with the two men at three of the corners of the first formed Square. A light green shimmering light emanated from the woman, which seemed to stupify the people so they were unable to guard themselves from the fiery darts the Elementals were casting down among them, and they excitedly ran hither and yon, without purpose, and finally were drawn off on either side of a large vacant place, thus making two distinct divisions, one of which was led by a strange human form with two faces—one behind and the other in front of a large head, and at that moment the Elemental lines, hitherto intact around them, parted as though violently wrenched asunder, the mystic Square of protection created at such expenditure of life and labor, was broken, and chaos took the place of order within and without the Square. The two divisions parted again and yet again, and led by the two men before mentioned; started off in different directions, passing through the broken lines of the Square. There was nothing but discord within and without by this time; the Elementals as well as the human beings seemed to drift aimlessly about for a long time, then suddenly in the centre of the space formed by the Square appeared the white-robed Nirmanakaya bodies of three Initiates of the White Lodge, who were steadfastly gazing at the form of a woman who lay asleep and alone on a couch in the centre of a small poorly furnished room of a little house in a thickly populated city. One of the Initiates called the attention of the others to a star which appeared above them, and then pointed to the sleeping woman. Something invisible to the observers attracted the attention of the Initiates, and from the concentrated energy expressed in their faces, it was evident that they were issuing a strong mental call of some nature, and from all quarters the scattered Elementals were being drawn back and were making efforts to fall into line and re-form the broken Square, but they were quarreling and pushing each other out of place, and the Initiates seemed unable to control them sufficiently to get them back into their former positions. Occasionally one would be overpowered and brought back to its old position, but there were large spaces entirely empty between these Elementals, and so the lines remained broken.

POLARIS.

(To be continued.)

The Temple Artisan

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EDITORIAL MIRROR.

The responsibility each Temple member has assumed by coming to this centre, not only for themselves, but for those most dear to them, is seldom rightly estimated. They have accepted the responsibility by taking advantage of an opportunity for increased self effort, whether or not they are conscious of it at the time. If they are able to keep their poise and stand the tests of faithfulness, usefulness, and obedience, they become active centres through which the Masters can reach others hitherto out of Their sphere of action, and who are as dear to us as to Them.

Every human being is a radiator of good forces or a vehicle for the transmission of bad forces, and "no man lives to himself alone," so we cannot remain indifferent and live.

However long the time may be, one such steadfast radiating centre will inevitably bring his or her nearest and dearest ones to that centre and so be instrumental in offering them a like opportunity to that personally received. While a fluctuating, unstable, impermanent vehicle for the play of dissipating forces, must invariably thrust the loved one away, for it is only the permanent self-centred and therefore Lodge-centred human being that can arouse and control that form of the energy of attraction which draws the beloved ones to itself and holds them steadily. It is the persistent faithfulness to a high Ideal which alone can create an unbreakable—a cosmic centre of force. The wavering, unstable soul may draw a correspondingly wavering soul temporarily to itself, but it cannot hold it there very long, for the latter must have a pivot on which to turn, an adhesive point to attach itself to, and so cannot help falling away, or being drawn in some other direction. The sundering of friendship and marriage ties can be more frequently traced to the same or similar difficulties than those of any other nature.

Phrenology, though not generally accepted as an exact science, is well worth the investigation of man. The causes back

of the revealed protuberances on the heads of all human beings, lie far back in the vistas of Time; back to where mental energy first awakened in human life. Their molecules contain certain materialized Skandas of countless past lives, and these are added to and transferred from centre to centre of the head, according to the development of the various qualities and characteristics of the individual that is in process of evolution. Each centre or lesion is a bunch of nerves and muscles more highly evolved than the surrounding tissue and bone, and tending toward a common point, knotting up, as it were, a particular set of nerves and muscles. But the central nucleus of the knot, the first shields or coverings of the materialized Skandas was already established, and ready for action when at the birth of the physical body it was brought over intact from preceding incarnations.

Man's whole destiny is written, for those who can read, in every centre, every plexus, every organ of his body, as well as in the body as a whole. In illustration of the *modus operandi* of the same, I would say: The particular nerve of sensation which conveyed the feeling of courage to an individual, the consciousness of that one vibration set up a tendency to repeat itself at the next intimation of the quality of courage. Continued action finally set up a tension at the point of the nerve where the vibration was strongest, and the final result was the protuberance Phrenologically indicative of Courage.

When man has learned to conserve and disperse Sound as Nature conserves and disperses the same, in the action of all high explosives, then will he invent the long sought for satisfactory flying machine which will carry him and also his motive power without overloading his vehicle of locomotion.

Concealed in every molecule of such explosives as gun-powder, nitro glycerine, dynamite, and other manufactured or natural explosives, lies concentrated energy enough to disrupt a planet, and investigation and experiment is bringing mankind closer to the hidden secret of the source of this power. The principle of repeated explosions now in use in the gasoline engine will eventually furnish the key to the solution of the flying machine problem.

B. S.

FROM THE EDITOR.

In the February issue it was stated that the editor would discuss Brother Thibault's communication in this number. We

will endeavor to take up our Brother's questions in order and dispose of them seriatim.

First: Concerning the manifestation of Deity on six planes. The key to this is in the fact that the seventh plane is the *synthetic* plane which includes the six. The seventh is not a plane apart from the six, but includes them all as the white light includes all the colors. It is not any one of these colors but a distinct entity or combination including the forces and qualities of all six planes. Thus Deity manifests itself on the six differentiated planes, and these together make its total manifestation as a Unity on the seventh or synthetic plane. This is why the Cube is a symbol of perfection, having six faces. On a plane surface three of these are visible, three invisible. The Cube has also twelve lines drawn between eight points. The number twelve includes the sacred numbers 3, 5, and 7, corresponding to the Three, Five and Seven Steps of Initiation, and embracing the sacred sciences, such as number, color, form, sound, the senses, etc.

Second: Brother Thibault is right in his comment on the letters of the Sacred Word. No attempt was made, however, to indicate the order of letters around the Altar. The letters were placed at that point simply to show that it was the place of the Omnific Word—the White Flame of the Great Lodge.

Third: Concerning the seating in Temple Squares. It is true that in the balanced cross, the vertical line stands for the positive principle, but it should be borne in mind that while a line may be generally positive to another line, yet *within itself* it must have a minor negative and positive end. Because of this it would be right to have male opposite male or male opposite female, according to whether one were taking the major or minor viewpoint of the forces involved. As a matter of fact, because in many instances it would be impossible in some Squares to carry this out strictly, it has not been directed to observe the same unless the members of the Squares are able, and wish to follow the seating from the standpoint of positive and negative forces alluded to, all of which would depend upon the personnel of those composing that Square.

Fourth: Concerning the line dividing the Square in the symbolic signature of the Master H. There is a deep reason for this, and it *does* mean division from a *cosmical standpoint*. The line dividing the Square is a hierarchial line, or Master Ray, emanating from the Central Sun, and which on a higher plane

divides a Spiritual Square on that plane, thus creating a *group of souls* by the drawing of cosmical lines. These souls then take up individual manifestation on this lower plane. In the signature, only one vertical line is represented, but in the Spiritual Square there are many. Also many horizontal ones thus differentiating the Spiritual Square into many self-conscious centres of individuality, yet all being a part of One greater conscious or Master Centre. Thus are we, of one Ray, true Spiritual sons and daughters of our Father-master. The signature, thus means *all of us* who may be a part of Him. Without these great cosmical hierarchial lines dividing the Cosmos into points, lines, surfaces, etc., there could be no manifestation of Deity—for all would be One, homogeneous in nature, qualities and substance.

W. H. D.

CHILDREN'S DEPARTMENT

Temple Builders—Lesson 38

BECOMING ONE WITH THE WHOLE.

PART 4. (Concluded).

There are people who make fun of everything that others enjoy or hold as sacred. There is another class of people who think they are so important, so much greater than others, that they cannot see anything in others better than themselves, or tolerate anything below themselves.

The first class of people are called satirists. The second class are known as clever.

To both of these classes the gates of the Temple of Love are closed.

The clever man worships himself. He makes an idol of himself. Everything that will bring more glory to himself is sacrificed for that purpose. He acts in such a manner that makes people fear and detest him. He compels others to obey him as though they were bowing down to and worshipping an idol. All this brings him neither happiness nor wisdom, but only a life with his selfish nature of pride, ambition, conceit, hate, and all which brings at last unhappiness and utter wretchedness.

To be unselfish one must love; to love we must believe in the real things which are spiritual, in the truth, in the ideals we create, the highest life we can imagine, though to others that ideal, that highest life, may seem like common clay. We must learn

how to forget ourselves entirely in loving others and how to "give ourselves, body, soul, and spirit, with a glad giving that asks for no reward." We must ask for nothing but the privilege of loving and being of real service to our loved ones.

All nature teaches this lesson. There is no giving that something may be received in return. The earth gives of its riches without objection, the rain falls upon the earth without its asking. The air and sunshine come to all of us in the same way.

Such life as this is impossible to the man who thinks he is great, the clever man who centers his life in his cleverness, the scholar who flaunts his knowledge and exposes the ignorance of others.

The satirist is like a bird of prey that watches over some animal. It knows it will make a delicate food and suddenly pounces upon the animal, kills it, maybe plays with it for a time before it is quite dead, gloating over its crippled and helpless condition, and finally eats it with more than satisfaction.

The satirist seizes wisdom and folly, love and our natural feelings, everything that is sacred to man, and turns it into satire or ridicule. He does this so continually that his whole nature becomes filled with a poison, for it poisons any one to act in such a manner. Not only does his nature become filled with poison, but it oozes from him like water from a sponge when it comes into contact with another body.

We can illustrate this with the plant called the poison ivy. It grows in the ground like most plants, maybe alongside of a rare flower, has the same air, sunshine and other properties to help it in its growth; while the rose beside it draws from the earth and air those qualities which make it a delight to all who come near it, the ivy draws from the same air and earth those qualities which make it poisonous to those who touch it and even to some sensitive natures who merely pass by it. To be poisoned means to suffer. To be poisoned with ivy means to suffer, but to be poisoned with thoughts like those of the satirist means to suffer much more severely. Any of you who have had some precious dream torn to pieces by one who cared nothing for it, knows what such suffering is. There is only one way for us to gather the broken pieces of our dream together again and that is by loving the one who scattered it.

The satirist's life prevents the growth of the true seed of life which is love. "If we desire to help mankind we can do so in no other way than by loving them. It is a sin to desire

to be wise without wishing to share such wisdom. Every one of our feelings, desires, aspirations and intuitions is like those of another. We cannot get away from others, try as we will, for every thought, like a winged thing, will find its way to some other thought, intermingle with it and pass on to still another."

You will see this more clearly perhaps if you try to get alone then look about you to see if there is anything near. You will find something under your feet, over your head, a little fly, perhaps, will pass by you, indeed, you will not be able to count all there will be about you, and when you remember that all life is One, that all these things have something to do with your own lives, you will begin to see likenesses in these different things about you to something in yourself.

When we learn to love all things in the universe with an equal love, we can enter into the life and condition of every plant, animal and human creature, high or low in character; we will lose to a great extent our feeling for ourselves and begin to really live and to know what true Liberty is.

Most of us have a feeling of reverence for the things we cannot understand. In our thought we bow to those things. A Great Soul reverences *all* things, even though it knows all things can be understood and that knowledge makes it bow to all.

There are many things in life that cannot be described or measured by us as we are now. They are such principles as Love, Will and Wisdom. We call them wonderful mysteries, great infinities.

See if you can measure your love for your father or mother or baby sister. Do we not laugh when Baby says, "I love you a hundred or a thousand bushels"? Many of us in our present undeveloped condition first reverence these principles, then look upon them with awe, fear and idolatry. When, through love, we become masters, we shall know these principles are our very selves and we will offer them true service and that alone.

One of the first lessons taught those who come near the Temple of Wisdom is that of perfect service, utter laying aside of our selfish desires, not because by so doing we may become wise or gain great power, but the laying aside of self because "perfect love has come, leaving no room for self, for the heart room is filled by others."

TEMPLE HOME ASSOCIATION NOTES.

The farming activities go on apace. About the 12th of February a camp was started on the mesa, seven miles from Oceano, in order to farm about 150 acres of land to corn mainly. A stable has been built, three tents put up, and the work is now under good headway. Brothers Gildersleeve, Weiss, Monnin and Mackenzie were the pioneers, not to speak of Brother Dower. The mesa is a table land, from 400 to 500 feet elevation, and containing about 60 square miles of territory and but sparsely settled. Hundreds of acres are as yet uncleared. Houses are miles apart. Soil is of a sandy character, growing, however, good crops of corn, potatoes, beans, etc. The uncleared land is thickly populated with jack rabbits and coyotes. These latter give nightly concerts of a more or less blood-curdling nature. Two or three coyotes can liberate more noise and spoil more soulful silence than twenty dogs chasing a dozen cats on a moonlight night. It is as difficult to see a coyote, however, as it is to catch a California flea. When seen, they are usually dead—of old age or accident. So much for the coyote. This short biographical sketch is considered timely, in view of the fact that the mesa coyote furnishes considerable diversion and excitement to the brothers in Camp de la Mesa, and it may give our members some flavor of the environments. The mesa is primitive country but contains many possibilities for future usefulness.

W. H. D.

THE OPEN GATE.

Through the generosity of our Brother F. G. Calkins, an artistic booklet will soon be printed, devoted to advertising The Open Gate Sanitorium. The illustrations were designed by Miss Ethel Mundy, daughter of our Sister E. K. Mundy of Syracuse, N. Y.

* * * *

Some additional contributions for the benefit of Mrs. Froom have been received since the February issue. Below is the total to date:

Amount reported received in February ARTISAN.....\$199.25

Since February 1st as follows:

Palo Alto Square	3.00
F. G. Calkins, Los Angeles.....	25.00

\$227.2

TEMPLE ACTIVITIES AND NOTICES.

We should never relax our efforts in the building up of the Temple, in every way possible. If *all* would endeavor to bring in their brothers and sisters, their efforts would be surely aided and blessed.

* * * *

Quite an addition has recently been made to our membership on the Eastern Coast, in Hartford, Conn., and its vicinity, and it is expected that a Temple Square will be organized there in the near future.

* * * *

On Wednesday evenings of each week a social meeting for all members is held in the parlors of the Halcyon Hotel. Music, readings, games, and other diversions, are features of these social gatherings.

* * * *

The meetings of the Central Square at Oceano are held regularly on Sunday afternoons at 4 o'clock, and are well attended. Good vocal and instrumental music is rendered at each meeting; the Temple Teachings are discussed with profit, and the spirit of true brotherhood prevails. It is to be desired that all our members will bear this hour of service in their minds, and send in helpful thoughts and aspirations.

* * * *

For Temple dues and Helping Hand contributions, make money orders payable to Mrs. J. W. Kent, Treasurer.

* * * *

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

* * * *

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

TEMPLE SCRIBE.

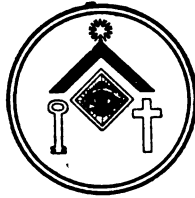
The Temple Artisan

Vol. VII.

APRIL, 1907

No. 11

Behold, I give



unto thee a key.

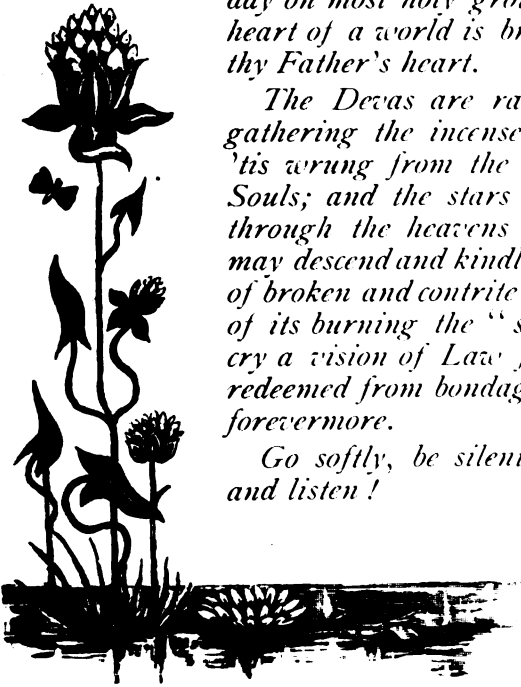
THE HEART OF A WORLD

Tread softly, my child; breathe lightly, mine own. The sacred place of a breaking heart hath power to bow down the heads of the Angels, to hush the wild shrieks of the Demons, and hold e'en the Hammer of Thor suspended in space when the last fretted strand is parting.

Be still, little ones, you are standing to-day on most holy ground, for the Mother-heart of a world is breaking, and with it thy Father's heart.

The Devas are raising the altar, and gathering the incense, grain by grain, as 'tis wrung from the sweat of despairing Souls; and the stars are cleaving a path through the heavens that the Holy Fire may descend and kindle the Living Sacrifice of broken and contrite hearts. In the smoke of its burning the "seeing" eye may descry a vision of Law fulfilled and of Love redeemed from bondage to sense, enthroned forevermore.

Go softly, be silent my child. Behold, and listen!



TO MY BELOVED.*

Arouse ye! Arouse ye! 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 Christ in thine own soul whispers: "Be of good courage. I have overcome the world."

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.

Think ye that no protest rises to the seventh heaven from the murdered Abels of the long past ages? Think ye the Law hath lost its power because its judgments tarry long? Become one with the Law. Enter thou the Holy of Holies with unsandalled feet and uncovered head, that the Forces of Love, Law and Life may flow unobstructed through the Stone of Sacrifice upon which thou standest, and the return wave bear to thee the spiritual essence that shall make thee free. In freedom lies thy strength. The Sword of the Spirit shall be thy reward, and He whom thou lovest shall lead thee to living waters, for He is the Warrior of Light, the Unconquerable, for whom the hour shall never strike. He is thine own true Self; and when thy shadows flee away, thou shalt behold the King in His Beauty and holiness.

THE MOUNTAIN HEIGHTS.

TEMPLE TEACHINGS, OPEN SERIES, NO. LXI.

Words are easily found to express philosophical or scientific ideas or theories. Expression is readily given to the affairs of material existence, but where shall one find words, how give expression, to the deep truths of spiritual life, the intense, unspeakable longing of the awakened soul for the source of its being? How describe the

*This message of the Great Master was printed in the first issue of the **TEMPLE ARTISAN** in June, 1900. It is reprinted here, that all members may keep it constantly in their minds. It is now printed in leaflet form, so that hereafter all entering members may have a copy.

unutterable ecstasy of pain in which that soul, at last alive, at once to its separateness and its relationship to—nay, more, its unity *with*—all it has ever been taught to believe, or has personally experienced of God, the Infinite.

Human life is held so cheap; nature seems to vie with man in so under-estimating the value of a single life, that its inestimable worth as a differentiated aspect of the Infinite Father-Mother does not receive the reverent recognition it deserves, in fact receives no recognition worth mentioning unless it has become an embodied \$ (dollar mark). This non-recognition of the value of life is especially noticeable in the cases of the unawakened and the murdered souls of men. The former have never experienced anything that could by any possibility afford them a hypothesis or an analogy by or with which comprehensive comparisons might be made to create an understanding of such a state of spiritual consciousness; and the latter, if there yet be left a memory of such experiences, refuse to dwell upon them because of consequent fear or hopelessness, either condition of which awakens unbearable intolerance. It is to those who have reached, even in ever so slight a degree, some one or more of the immeasurable heights of spiritual loneliness, that I would fain make my words convey a title of the sympathy and desire to help, that surges through my heart.

O, my children, could you but realize that the one word, *Separateness*, holds the key to all such suffering. Could you but force your hearts to respond to your brains when you attempt to synthesize the life forces and gain some intellectual concept of unity, and so reach to the certainty of spiritual knowledge, that the same soul-essence that is pulsing through your own hearts is likewise pulsing through the heart of every other human being, good, bad or indifferent. If you could feel, intuitively, that the great Love Energy toward which your soul is reaching with such unspeakable anguish and longing is likewise appealing to you through the eyes of every living creature, whether or not the intellectual part of that creature is conscious of the same or not, and that it is only a matter of greater or less experience which keeps both it and you from recognizing your relationship and duty to each other! Never, until your own heart is melted by the true spiritual fire of love for all that lives, will it be possible for you to pass on over the top of those heights of loneliness. The human love that you permit to chain you to some one human being, and thus arouse indifference toward all others, only serves to fix your feet on some one step of the mountain

side. In that human love, as in all other material expressions of life, there are always the two great universal forces of action and reaction in labor. While that human love may give you for a limited time a slight glimpse of what spiritual love of and for God may be, the reaction of the same force, which must inevitably ensue, will as inevitably render you cold and careless, by comparison, toward the object of your erstwhile affection, as well as toward all others.

It is not for the purpose of repeating for my own satisfaction what I have told you, over and over again, that I reach out and draw you to me in longing now, but to try to impress upon you if it be possible, that never, until you can see the great Father-Mother force within the outer lineaments of the most disreputable, repulsive human being,—never, until you can feel the heart-beat of the Great Master against your own heart at the call of your worst enemy as well as your dearly beloved, will it be possible for you to scale the heights and reach the haven of soul satisfaction. Do not let the specious reasoning of those who know not what they say lead you into the belief that Wisdom is to be gained by stifling sympathy and killing out love, for the reaction which follows such methods of research will inevitably plunge you into a hell of intense, unsatisfied and unsatisfiable Desire, such as no tongue can describe. God cannot be safely mocked or set at naught, for *God is Love*.

Of what use to you the treasures of sunken Lemuria, the hidden wisdom of the Pyramids, the knowledge of the action of the combined Suns of Space, and of Earth and Sea and Sky, if the one great reality back of all and in all, is denied you.

All else that I and others like me have gained in countless incarnations, and might impart to you, is worthless chaff beside the wheat—the *Love*—which alone can impart life and value to that and to all else.

What wonder, then, that I sometimes weary some of you with what seem vain repetitions. Would you have me feed you with husks, and while watching your starved faces, refuse to give you corn and wine, and to refrain from giving lest it trouble you to eat? or, lest you throw the corn and wine back in my face again, as you have done before?

Some day the scales will fall from eyes now holden, and let the light I bring reach to the inner chambers of the fast closed hearts now locked to me by pride and ignorance.



AN OPENED BOOK.

IV.

The Initiates disappeared, but one of them afterwards reappeared in other garb, stood by the sleeping woman, aroused and talked with her a long time, and Meri saw that the woman was a perfect picture of herself. Then the two men went away together, and little knots of people began to come forward, eagerly discussing something. Then the woman, accompanied by the man who was formerly on the bench by the entrance to the cave, returned, and in their hands they bore large branches of trees covered with leaves. They stripped off the leaves and divided them among the people they met, who at first seemed pleased to receive them, but shortly afterwards they began to quarrel among themselves and snatch the leaves from each other's hands, and to throw them down and trample upon them. Many of the people gathered up the trampled leaves in big handfuls, and threw them back into the faces of the man and woman who had given them out, and then ran away. None of them seemed aware of the rapidly increasing movements and evident excitability of the elemental forms over their heads. The latter seemed to be making great exertions to attract their attention and draw them back. Occasionally one would return and sit down with bowed head at the feet of the man and woman as though enlightenment had come to them, and an elemental would be seen to fall into line again.

Then appeared a scene as of a city hung in the heavens, representing no city at present in manifestation. Passing beautiful, white as the driven snow, and indescribably perfect. A sense of harmony, peace and plenty was conveyed by the perfection of every detail, as well as the forms and movements of the inhabitants. Standing alone on the earth beneath, were the two prominent actors in the previous scenes, a man and a woman who were gazing upward in evident longing at the picture of the city in the heavens. Then the same man and woman, with two other women, were seen in a small room of a very common cottage. The four were engaged in sorting jewels which they took from bags lying on the floor. Some of the jewels were thrown aside as useless, others were placed in little piles on a table at which they were seated. The door opened and the veiled figure of a woman entered with a large ball of cord held in one hand behind her; she passed from one to another of the jewel sorters, secretly unwinding the cord as she went, until she had inclosed them in a net from which they could not break away. Then through a window came numbers of people, men, women and children, some

bearing gifts which turned to ashes in the hands of the jewel sorters as soon as received; others were stealthily grasping at the piles of jewels, and when they succeeded in getting them, they stole away. One there was who, while enfolding the head jewel sorter in a treacherous embrace, stole from her neck a thin gold chain holding an amulet, and quickly made her escape; another came with a brush covered with tar, and creeping up behind the one man seated at the table, drew the brush over the side of his face and neck. Another came with an offering of food which turned to pieces of putrid flesh as soon as touched by any one of the jewel sorters. Some had long, sharp needle-like knives concealed in the sleeves of their garments, and creeping behind the man and one of the women, slashed open their garments and left them naked before their tormentors. Occasionally came one who stood by their side and patiently bore part of the suffering and abuse portioned out to them, and when this occurred a big space in the elemental Square above was suddenly filled, and a low, sweet, musical tone seemed to swell out from the surrounding space, bringing strength and comfort to the sufferers. In one corner of the room, hidden by a rude hanging curtain, were to be seen a naked man and woman. In the hand of each was an iron spoon, and before them on the floor was a huge iron pot, the contents of which both were stirring violently. The woman stopped stirring for a moment, and reaching out beyond the curtain, grasped a little child by the hand and drew it toward her; in an instant the little neck was twisted and the heart wrenched out and thrown into the pot; then the remains were thrown to one side where a pile of similar bodies were hidden by a ragged red bed-comfort.

Then the atoms of the slab began to vibrate very rapidly and appeared to throw off a peculiar force which set into rapid motion the surrounding air. The sides of the cave, its occupants—and everything else—seemed to break their boundary lines and gradually disappear, and only space was visible; but with the disappearance of the visible forms a buzzing noise became perceptible, which gradually swelled out into harmony. There was no distinguishing sound of voice or instrument at first, but all sweet sounds ever heard seemed to rapidly blend into one grand, harmonious, continuous chord, and all space rapidly filled with egg-shaped, translucent forms, through which the most beautiful colors and lights were continually playing. All sense of time and limitation disappeared from Meri's consciousness. All sensation was swallowed up in a new state of consciousness. All power, all joy, all love, were expressed in that

one state of consciousness, yet the Ego, the identity, of Meri, seemed temporarily transferred to one of those egg-shaped forms. The volume of harmony increased, all sense of separateness disappeared, and in perfect time and measure all those forms seemed to melt into each other, then reform and move on, in perfect rhythm and time, repeating the same movements. Little by little Meri began to catch glimpses of forms or features familiar to her, and memory identified them with former friends and acquaintances, and also began to catch glimpses of what at first seemed an immense square of fiery substance within which all the egg-shaped forms were floating, mingling and intermingling. Then the form of a gigantic Temple of dazzling white light appeared, which formed itself within that fiery square, and seemed a part of the square, but the process by which the Temple was constructed, as well as the material of which it was formed, were indescribable by any words, for each part of it seemed to be made of one of the egg-shaped forms in which the Egos of vast numbers of people were embodied. At one moment, all the outlines of the Temple seemed visible, and the next, they disappeared, and the forms were floating as before. Then, slowly as it had first appeared, a change came over everything, the harmony decreased in strength, the same buzzing noise could be heard; the sides of the cave, the slab and the human forms again appeared, and only the partially formed Mystic Square rested over all. Then the man with the wand arose and turning to the Guide said, "Take this Sister, and these others, back whence they came."

POLARIS.

(Concluded)

SOME CORRESPONDENCE.

From far-off Smyrna, Turkey, Brother Barkey writes:

"It gives me the greatest of pleasures to hear occasionally from Headquarters. I have been of late inquiring every day at the post-office, and you cannot imagine with what joy I receive the ever welcome Temple letters. * * * I have read in a Theosophical book that every man will find his master if he diligently searches for him. By many winding paths I have roamed, many a night I have prayed, "Oh, Lord, give me light, show me more clearly the true path," and in my sleep I would often dream of holy places. One night, I remember going up the stairs of some kind of Temple, but the door was closed; so after going up the stairs I sat by the closed door crying. An old man came out and asked me why I was crying. 'I want to get in,' I said. Next night I dreamt that

I was in that Temple, a spacious hall around me. I make a note of this because shortly afterwards I came in contact with 'The Temple'—and now I have found my Master. May my Higher Self help me to be worthy of taking instructions at His feet."

Another member, "Cardinal," writes from a town in Maine of a symbolic prophetic vision he has had symbolic of the great leveling forces now working in the aura of this planet. He narrates and interprets the vision as follows: "I saw ten mounted men, richly appareled, representing all that wealth could purchase in that respect. They were on the arc of a circle, covering about 30 degrees. In the right hand of each was a revolver (pistol), and in front of them lying on the ground, making every effort to rise, was a human being, into whom they were shooting bullet after bullet, yet seemingly unable to kill him. The prostrate figure was not only struggling to regain his feet, but he was also making a peculiar noise like a faint bugle call. The scene changed, as those things will, in the twinkling of an eye, and the mounted figures moved around about 30 degrees, to another arc of the circle. The scene in front of them took on the appearance of a sea, colored sea green. Its waters were somewhat turbulent, and, very soon, out of the sea came a mighty monster with great arms reaching to quite a distance in front of him. The figure that had been lying on the ground had been transformed into the monster. He tried to reach the mounted figures on the beach, but could not at first because they repulsed him. It was not long, however, before the monster commenced to make that same bugle call, faint at first, but gradually increasing in volume, directing it at the individuals on the shore, who soon melted away, and were annihilated.

"Thus the vision ended; but the impression remained, and the more I thought about it, the more deeply impressed was I with it, feeling that it contained a prophecy of the future. Whether I am right in this, only time and those who know can tell. Following is my interpretation thereof:

- "(1) The mounted men: Captains of finance, industry, etc.
- "(2) The prostrate figure: The common people.
- "(3) Their relative positions: The present conditions of society.
- "(4) The move of 60 degrees: Length of time for consummation of prophecy.
- "(5) Green sea: Sympathetic unity, in activity.
- "(6) Monster: The common people united, conscious of their power.
- "(7) The bugle call: The bugle call of Brotherhood.
- "(8) The circle: The present cycle."

The Temple Artisan

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EDITORIAL MIRROR.

If you take the short cut to the mountain top, instead of the beaten path that winds around, you must pay in trouble and pain what you gain in time.



Remember this—you Temple members who would meet the Master face to face—who in your moments of aspiration invoke the Light of your Higher Self to shine into the dark corners of your being, who demand spiritual powers and knowledge at any price and offer up all that you are or hope to be. Remember, we say, when the trials come, when the darkness is about you, when you stumble and fall, when you encounter the wild beasts prowling in the dens of your lower nature, when you lose the way, when you meet the impenetrable wall of rock, or the bogs of selfishness, the fathomless pools of slime and slander in which you flounder bespattered, until you are tempted with unspeakable horror to turn and flee back to the worldly way—to take the well beaten path.



For all these things and more you must meet and overcome, ere you are worthy to be recognized and become an accepted chela. For up to this time you have been only on probation. Until you can face all that the world can bring to bear upon you, until, unterrified and serene you meet the probationary tests that life will bring to you in rapid crushing sequence, you will hope in vain that the great iron door will swing open which now shuts you from the Master Presence.



Before you can even get on the real Path, you must possess at least four probationary qualifications which are not trivial. These are, Discrimination, Non-attachment to action or its fruits, Self-control, and Desire for Emancipation.

Discrimination between the real and the transitory permits earthly things to be rated at their true value; shows you what are Principles and what the mere details so many mistake for principles. It also points out the relations between the personal and the im-

personal, not knowing the which befozles so many students. At the first test of personality how often they fall down absorbed by murky shadows. The animus of another mind at once modifies their own and all independent basis for true action is lost. Stand on your mental feet then, O Candidate for Truth, or be stayed from progress!



Non-attachment is the second qualification. Dedicate all to the Supreme Self. Let go! Gain all by yielding all. Possess by giving. Lose your life to find it. The Ocean gives all to the rivers but all flows back again into its vast pulsing bosom.



Self-control is the third. Control of thought, of senses. Self-control keeps the mind unmodified and this is Yoga—union of mind and soul. That is, the soul only can speak to mind when it is unmoved, serene, unruffled and can be so kept by Will. Self-control gives sustained tolerance, also Endurance without which no goal won can be held. Endurance is needed most of all, for when the real Path is entered upon, the great Lords of Karma present the chela in rapid sequence with the karmic debt he must discharge. The Karma that would have spread over hundreds of lives must be lived through in a few. Is it any wonder that troubles then beset your path, disciple? Now will you cowardly run away because the Temple has brought you difficulties? Love the difficulties, love the great Lords of Karma who are balancing up your account, love the causer of the pain—even the instrument next you who makes you stumble and bruise yourself. Self-control also brings faith, then balance, peace of mind, equilibrium.



Then comes the Desire for Liberation without which one could not be ready for the real path. Then will come the first true Initiation on the path—the first expansion of consciousness that will begin to relate the Creature consciously to the Creator.

W. H. D.

TEMPLE HOME ASSOCIATION NOTES.

For the benefit and information of all T. H. A. members we call especial attention to Section 3 of Article V of the By-Laws. It reads as follows: "The accepted applicant shall sign these By-Laws as soon as notified of his acceptance, which signing shall constitute a contract between such applicant and the Association."

Also Section 5 of the same Article: "The Directors may, in their discretion, at least five concurring, permit a member or accepted applicant to withdraw from the Association, and return to him the appraised value of his membership or accepted application, to be determined by them in such manner as they shall deem just."

From the above it will be seen that a definite, business, and legal contract exists between each member and applicant and the Association, which is as binding as any legal instrument can be made. Each applicant and member has the right to expect and can compel the Association to carry out every provision of the By-Laws, which is the instrument of contract. In no instance has the Association failed to carry out its part of the contract to the very letter with each and every member. On the other hand the Association has the right to expect and requires each member and applicant to carry out his or her part of the mutual contract. The Association is incorporated under the laws of the State of California, and its affairs are conducted on business principles. On any other basis of conduct it would soon fail. Each member in the Association has made a definite business investment. He has not put his money into a bank which can be drawn out on demand. The T. H. A. is not a bank. It is an industrial business concern. If a person invests money in a manufacturing, mining, or other concern they would never dream of going to the management and asking for the return of their investment. They would be ashamed to do so unless densely ignorant of the simplest business principles. And yet we have been amazed that now and then a member writes the Association for the return of money invested. This and other monies have been put into lands, buildings, tools, horses, stock, etc., and at this stage of business development, it is not the present policy of the Association to return capital put into its hands for investment, although it could do so at the discretion of the Board as is shown in section 5 above quoted. Again, the T. H. A. and the Temple are officially and legally distinct organizations, and investments in the T. H. A. can not be turned over to the Temple in payment of dues or for any other Temple purposes.

It is to be hoped that the above will make plain to each member of the T. H. A. just what their rights are in regard to the Association and what the rights of the Association are in regard to them. Membership in the T. H. A. has nothing to do with Temple membership and *vice versa*.

In the event of any members advancing money to the Associa-

tion as a loan, and who did not take out any certificate for same it is a different matter. Such monies can be recalled. What has been said above refers entirely to investment and membership certificates. Do not take out any certificate unless you are willing to take your chances and wait developments with all the rest of us, but once you have taken out a certificate or more, stick to your contract and agreement. Any other course is as impossible as it is unbusinesslike.

W. H. D.

THE INDWELLING GOD.

“Thou life within my life, than self more near,
 Thou veiled presence, infinitely clear,
 From all my nameless weariness I flee,
 To find my centre and my rest in Thee.
 Take part with me against these doubts that rise,
 And seek to throw Thee far in distant skies;
 Take part with me against this self that dares
 Assume the burdens of these sins and cares.

How can I tell Thee, who art always here?
 How shall I praise Thee who of all most dear?
 What may I give Thee save what Thou hast given,
 And whom have I but Thee in earth or heaven?”

ELIZA SCUDDER.

“Above this whirling mind, serene and passionless witness, dwells the true self, the Spiritual Ego of man. Below, there may be storm: but above, there is calm, and there is the Place of Peace. For that Self is eternal, and what to it are the things of time, save as they bring experience, the knowledge of good and evil?”

—*From the Place of Peace, by Anne Besant.*

“Every act, good or bad, perpetrated by man, produces a correspondingly great result, as its released energy pours out and into the ocean of Prana—life-force. * * * “You cannot lift a finger, give birth to a single idea, or utter a sound, without disturbing the equilibrium of a world—and, to some extent—a universe; and the crest of the thus awakened wave will as surely bring back to you the reward or punishment of the act.”

THE ARTISAN for June, 1906.

HERMES:

Who and What Is This Sublime Entity?

"Sons of Hermes" we are pleased to call ourselves—we children of the Temple, who delight in delving into the very heart of Nature's arcane depths, plunging ruthless fingers, obtruding eager minds into her most sacred mysteries—hoping thereby to ope the magic well-spring which stealthily pours forth its heaven-distilled quintessence unto the Tree Ygdrasil—the Tree of Life—the Tree of the Knowledge of Good and Evil. Yet how many of us searchers for the fount of living waters of whom this exalted entity is at once the guardian, the distributor, the herald, and the symbol, know aught of Hermes, as an historical, mythical, or mystical personage.

Let us first turn to the sources of profane history—the encyclopædias—those wholesale purveyors of knowledge, forsooth—and there, indeed, will we find our revered subject profanely enough handled. From these we learn that Hermes is identified with Thoth or Dhouti of the Egyptians, and was worshipped by them as a Deity and the patron of literature, and as the Scribe of the Gods. He was the author of forty-two magic and religious books, embraced in the Book of the Dead—these books divided between sacred law, ritual, science, hymnology, and medicine. He was at once philosopher, priest, and king, and this thrice-greatness led to the appendage of the word Trismegistos to the surname Hermes in the second century of the Christian era. The month known to us as September was called by the Egyptians *Thoth*, in honor of the king, who was the possessor of "three-fourths of all the knowledge of the universe"—and taught his subjects agriculture, astronomy (astrology), weights and measures, the alphabet, and many other useful arts and sciences. He had a son Tat, Tatios, or Cath, who flourished twenty years before the death of Moses. This is the only chronological reference bearing on the subject, and summarises the knowledge obtainable from encyclopædic sources on Hermes as an historical character. He was perpetuated in hieroglyphics, the Ibis and the Moon being sacred to him, and we find him mentioned on the Rosetta Stone.

The Grecian or mythological sketches are more interesting and replete with poetic suggestion and religious symbolism. Hermes, or Mercury, was the son of Zeus and Maia, who was a daughter of Atlas. He was born in a cave at Mount Cyllene. While still an infant he went to Pieria and stole the cattle of Apollo. The latter knowing who had committed the theft, appealed to Zeus and demanded the return of his property. While on the way to restore the cattle, Mercury, who had previously invented the lyre, was met

by Apollo, who was so taken by the musical instrument that he offered to exchange the stolen cattle for the lyre—a proposition willingly accepted by the young inventor. Later, Mercury invented the flute, which he also presented to Apollo in exchange for the golden caduceus and prophetic powers. This pretty story—which will be given its mystical meaning later on—is told by Apollodorus and also in the Homeric hymn to Hermes. Homer also introduces Hermes in the *Odyssey*, where he assumes the character of Iris, the Messenger.

The Greeks regarded Mercury as a sort of go-between in all the intrigues of the gods, of whom he was the swift and trusty messenger and herald. He was worshipped as the wind god. He was the patron of orators and gymnasts, was the inventor of weights and measures, of the flute, lyre, and syrinx, taught commerce, mathematics, astronomy, writing, and by no means incidentally "how to steal and lie." He was the patron of "plausible inventions" of hand and tongue, and was revered as the god of chance. He was able to promote fertility in animals and plants, and his mission was to guide the souls of the dead to Hades. It was customary to find statues of Hermes used as landmarks at city gates and streets, at fountains, in caves, mountains, and gymnasiums, also on graves. The beautiful statue by Praxiteles, discovered by the Germans in Olympia, shows Hermes bearing on his arm the child Bacchus, or Dionysus. Splendid replicas of some of these statues are to be seen in the Boston museum. The Greeks attribute to Hermes four-fold knowledge, and divide his works into four books.

It is to the mystics we must turn for any degree of satisfactory knowledge of the "Master Initiate"—to those who, from pure love of Wisdom, from unswerving devotion to the attainment of all that he represents, consecrated their lives to searching into the crypts of antiquity, digging up the musty tomes of ancient days, and who from their very fidelity to the loved research, touched the living spring of Illumination of which their hero is the source and the Cupbearer—for it is as the Bearer of Light to those who dwell in Hadean darkness that the manifold virtues and attributes of Hermes are epitomized. These true Sons of Hermes find abundant testimony of their patron in prehistoric tradition, ancient papyri, and later myths and philosophies, albeit buried in a multiplicity of nomenclature and archaic principles. GENEVIEVE HAZELRIGG.

(To be continued)

CHILDREN'S DEPARTMENT

Temple Builders—Lesson 39

THE TEMPLE STAR.

Shine on my heart both by day as by night,
 Bright Temple Star of my Faith,
 Star that shines over the cradle and grave,
 Lighten each step of my path.

Seek every spot where the shadows do fall,
 Sweet Temple Star of my Hope,
 Bring all the courage I need at my call
 With every danger to cope.

Then when thy Sisters have taught me to know,
 Love, we can live but in thee,
 Brightest of Stars, bid me each day to shine
 In thine own great galaxy.

The poem above was written by Mrs. F. A. La Due, the Temple Builders' good friend. It was written as a song for the Builders to use in their meetings and in their homes. With a little help it can be understood by the younger Builders as well as the older ones.

It is beautiful to think that it is the Builders, the children, the child spirit of Faith, Hope and Love that form the bright Temple Star.

Some day we may have a lesson on the song. The Builders can find the first lesson in it themselves, by letting their hearts shine with loving thanks toward the friend who has given them such a bright and beautiful song.

The music to the song will be sent to all Builders and any who make request for it.

The Morning Star Group of Temple Builders gave a party at the Halcyon Hotel on the afternoon of March eleventh. There were fourteen children present, and all had a good time playing games, singing, marching, and eating and drinking cookies and lemonade. Indeed, they had such a good time that the big Builders wished they were children, too.

The lot referred to in a letter lately sent out to the Builders has been rented from the Temple Home Association. Walnut trees have been planted and the lot marked out by a hedge of California privet cuttings. The Builders will remember that in order to secure this lot for permanent use we must take out a membership certificate of \$100 in the Temple Home Association. It is hoped the Builders will bear this in mind and send all they can for this purpose, so we can soon begin making regular payments of five dollars a month until the lot is secured.

Won't it be fine for the Builders to have a lot of their own where their own walnuts grow? Some day, too, they might have a building on it where they could study and keep their things to show to all the Builders who come here. You know we hope all the Builders can visit the Centre some day, before so very *very* many years.

The Temple Builders' Tent at the Open Gate is nearly paid for. A few more weeks, and a little more effort will find the payments on it completed. The lot mentioned above is a short distance in front of this tent, and will make a good resting place or playground for any sick persons or children coming to the Open Gate. We must

think hard and work hard to earn enough to do these things that will bring so much happiness to those who are needing the help and strength that we found in the Builders' bright Star of Love.

The Morning Star Group of Builders had a fine time hunting the Easter eggs that Spring's Messenger, Mr. Rabbit, hid on the Halcyon grounds for the children.

Easter day was Children's Day at the Centre. The Temple meeting was devoted to children through a special service welcoming the children into the Courts of the Great Temple of the Christ Love in which we all dwell.

The children sang their songs, and after the meeting went to the Open Gate and sang to the sick people there.

Many thanks and appreciation are sent to Harmony Group of Seattle for the beautiful Easter remembrances they sent to the Centre.

TEMPLE ACTIVITIES AND NOTICES.

The message "To My Beloved" is printed in leaflet form, and members can have extra copies by making written request for them.

The Convocation Hymn, "Gitche Manito the Mighty," as sung at the last convention has been printed with words and music. Copies may be obtained from the Temple Builders for forty cents a copy. Orders for same should be sent to Jane W. Kent.

Our Brother George E. Banks of Everett, Wash., paid Headquarters a brief visit recently, on his way to Southern California. He was greatly pleased with all the conditions obtaining at the Centre, also with the beautiful Arroyo Grande Valley.

A Square of sixteen members has been established at Meriden, Conn. It is called "Truth-Seekers' Square."

Members are reminded that April is one of the Semi-Annual periods for payment of dues. They are requested to be as prompt as possible in remitting same.

For Temple dues and Helping Hand contributions, make money orders payable to Mrs. J. W. Kent, Treasurer.

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

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

The Temple Artisan

Vol. VII.

MAY, 1907

No. 12

Behold, I give



unto thee a key.

A CLARION CALL.

Fight ! for fight you must, you Children of the Covenant, or shirk the task set by your own Diviner Self.

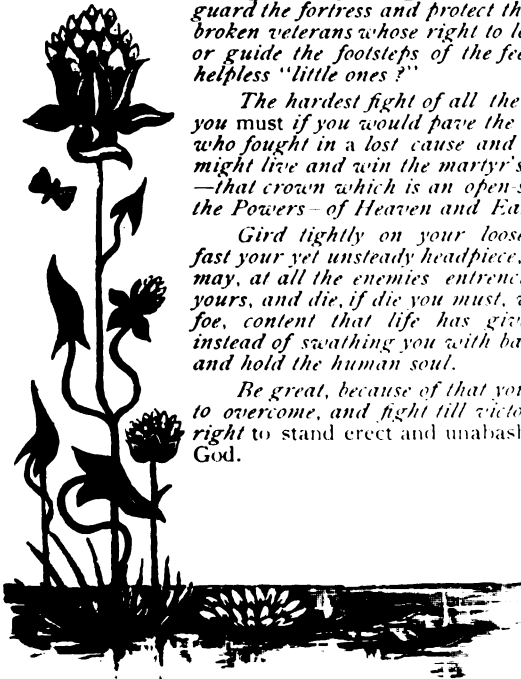
Look where you may, in all of life's domains, no spot or place will meet your eye where battle doth not rage.

Would you, of all the myriad lives on earth, in cowardice cast down your shield, remove your armor, lie supinely down, and claim the fruits of all the labor, all the strife between the Sons of Light and Brothers of the Shadow ? between The Perfected and all the lethe-drunken scions of a dying age ? and never strike a blow to prove yourself a worthy foe, or aid in the defense of all the right and privilege so hardly won ! Can you refuse to guard the fortress and protect the over-wearied, scarred and broken veterans whose right to longer fight has been denied, or guide the footsteps of the feeble and faint-hearted—the helpless "little ones ?"

The hardest fight of all the ages past is on, and fight you must if you would pave the way for the return of those who fought in a lost cause and gave their lives that you might live and win the martyr's crown that they now wear—that crown which is an open sesame to all the Thrones—the Powers—of Heaven and Earth.

Gird tightly on your loose-worn weapons. Buckle fast your yet unsteady headpiece, and strike, while strike you may, at all the enemies entrenched in that frail heart of yours, and die, if die you must, with face turned toward the foe, content that life has given you a chance to fight, instead of swathing you with bands that hopelessly ensnare and hold the human soul.

Be great, because of that your greatness hath the power to overcome, and fight till victory is yours, and yours the right to stand erect and unabashed before the very face of God.



TELL THE GOOD.

Had I the gift of tongues, a Shakespere's pen,
 A seraph's voice to make heav'n ring again,
 I could not tell the good I've found in men;
 Their kind deeds have been numberless; yet still
 I find myself sometimes recounting ill!

Had I the harp of Orpheus; a command
 Of all the languages men understand,
 The kind acts that I see on every hand
 I could not even catalogue; yet still
 Sometimes, forgetting this, I name the ill!

A thousand thoughts come flocking to my mind,
 Out of the misty past that lies behind—
 Recalling human kindness; yet so blind
 Sometimes are human eyes, I murmur still,
 Forgetting good, rememb'ring only ill!

The heav'n I hope for is a lightsome place
 Where smiles aye cling to every angel face;
 Where, through eternity—and endless space—
 Ten million million tongues shall ne'er be still,
 Always recounting good, forgetting ill!

—*Los Angeles Herald.*

FOR TRUTH.

INTRODUCTION.

TO ALL PEOPLE:

The following interpretation of philosophical truths was given at the urgent request of many Temple members, for a concise, and comprehensive statement of the attitude of the White Lodge toward the Christian and other religions; an attitude that has been little understood by the average student, because of the necessity for enlarging upon the essentials of the Ancient Wisdom Religion, by the Initiates, even at the risk of being misunderstood, in order to break the ground for the dissemination of the great truths which are capable of refuting the rapidly growing materialistic and false concepts of religion, and renewing the faith and giving understanding to the heart-broken, desolate souls who have lost their faith in Divinity

and in all their ideals, and who now stand as it were, shivering on the brink of rank materiality, or else are driven into the acceptance of some one of the numerous false and injurious creeds springing up all over the world as a result of the overthrowing of the old gods and the rapidly growing demon of selfishness which has aroused every extreme of self gratification and lust for power and position, regardless of all that gives man the pre-eminence over the brute creation.

With an earnest request to all members of The Temple to circulate this paper or its contents wherever they have reason to believe it will help another struggling soul, we are in all faithfulness,

Your Fellow Pilgrims,

F. A. LA DUE.

W. H. DOWER.

LET THERE BE LIGHT.

If the generally accepted aphorism, "Self protection is the first law of nature," contains the truth it implies, and that truth is applicable to all degrees of selfhood, the preservation of the Self of the average human being requires a far greater effort on the part of nature than is perceptible to the casual observer if it is to counterbalance the efforts that many human beings put forth for the destruction of Self.

This is especially true as regards the whilom Christian who has repudiated the fundamental truths of Christianity in favor of the materialistic clap-trap offered in the much abused name of science, and offered as a sop to troublesome consciences which as yet cannot reconcile to their full satisfaction a desire to ride rough-shod over the existing code of moral laws, with the yet live coals of their former belief; and so in many cases accept the sop which offers freedom from all restraint, in the name of materialistic science.

The establishing of the non-existence of a Christ—a Saviour, by said Science, and the reduction of a formerly accepted ideal God to an unconscious, impersonal form of energy, and the enthroning of a lesser God designated Primordial Matter, has been rapidly taking away Nature's power to protect the Self, which for the time being, appears to be at the mercy of the destructive powers of Nature.

The ideas that have supplanted former Ideals in such instances, at first slowly filtered through the mind, forced by the

tremendous power of auto-suggestion, and with the final rejection of the Ideals, the Ideas sprang into active life as confessed Materialism. One hears here and there from such self-deceived ones, an expression of pity for "the poor ignorant dupe who persists in clinging to his worn-out creeds or to a code of moral laws, altogether too narrow for an enlightened nineteenth century man or woman," and beholds with joy the new altar set up to the new God, the God of license and self-indulgence.

It is not surprising that amidst all the turmoil, the contradictory statements made by men they have been taught to honor, the newly coined phrases expressive of half-concealed, half-revealed discoveries of science along the line of evolution, that the sore beset, passion tossed, discouraged human being is driven to despair and hopelessness of ever seeing "the face of Truth," and finally settles down with the old reckless cry, "Let us eat, drink and be merry, for tomorrow we die," upon his lips, and a sinking of heart that baffles understanding; or else he falls into the hands of some psychic-mad individual who initiates him into the mysteries of mediumship, if so be he cannot yet relinquish all that has hitherto made his life worth the living,—his religion,—and finally travels a similar path to that which his materialistic brother has taken, as a result of the deceptive, little-understood phenomena he has found himself enmeshed within.

Ah, the pity of it all! and all due to a lack of understanding of the fundamental principles of all religions, an ignorantly inspired contempt for great truths which the great majority have never had the opportunity of intelligently considering, owing either to the mistakes or lack of opportunity for investigation, in the cases of those who have stood in the position of teachers, or because of the glamour thrown around the great mysteries by those who knowing the truth, yet conceal the same, either through fear of the derision of the multitude or for selfish ambitious projects of their own.

CHRIST IS NOT DEAD.

If the words of my first quotation, "Self protection is the first law of Nature," could but fall on the ears of the self-deceived, or the victims of man's ignorance and inhumanity, with sufficient force to hold the attention and cause the hearers to ask themselves how much truth there really is in those words, and if any, where and what is the Self that natural law is

bound to protect; then put their bias and prejudice aside and go back to the beginning of Time and the action of natural law for an answer to those questions; all their despair, heart-scorching agony of loss, and feeble snatching at the few realities left of a formerly acceptable religious experience, would be spared them, and a glorious possibility might dawn on their minds, break through the darkness and flood their souls with understanding of the hitherto concealed and mysterious meaning of countless dear and revered, though incomprehensible sayings of wise men and prophets in reference to the Christ, whom they now believe is either dead or a myth; for I, Hilarion, Initiate of the Mysteries, declare to you that Christ is not dead, will never die, and that you, an expression of that Christ, are alive, have always lived, and will never die.

Jesus said, "I and my Father are one"; "whoso liveth and believeth on Me shall *never* die"; "God so loved the world that He gave His only begotten Son that whosoever believeth on Him should never die, but have eternal life."

These words not only record the accepted truths of Christianity but they express the deepest truths of all religions.

If you have lost your faith in these grand, soul inspiring promises, come aside with me awhile and let us see what they mean, and what effect an understanding of them may have on your life; but first be open, brave and just enough to ask yourself the following questions:

If the personal ideal of God which most Christians form, and which resembles a little bigger, more powerful and just, as well as more tender Father than the father who gave you physical life, should by any chance be lost in an inconceivably greater, more wise and just vehicle of consciousness in which is pre-eminently active all Love, all Wisdom, all Power, and in which you—the real you—the Self, dwells eternally; with whom you will by steady growth sometime be consciously and individually identified; do you think you would suffer much by exchanging your ideal of that almost earthly Father, for the great vehicle of consciousness, Principle, God, call it what you will, here outlined? And yet this is the nearest I can come to the truth in an endeavor to afford you some adequate idea of the greatly misunderstood Christos whom the ancients and the Initiates of the Great Mysteries reverence and adore, and do so reverence and adore because they have seen with unveiled eye its opera-

tion upon the lives and within the souls of the Perfected—the Saviours of mankind, and know whereof they speak.

LET THERE BE SONS OF LIGHT

This first emanation from the God-head is referred to in the familiar expressions of the Bible, as follows:

“In the beginning was the Word, and the Word was with God, and the Word was God.” “And God said, Let there be Light.” In other words, Let there be Mind, the Son, the Christos, (in that first day, the beginning of a great world period or age). And Jesus said, “I am the first-born among many brethren.” “The first that shall be last,” the first emanation of many other emanations, of which I shall speak later.

Would it stagger your belief and bankrupt your hope to exchange the ill formed, generally grotesque and always unsatisfactory image of a man which so-called Art has fixed in your mind as a picture of the Saviour of mankind, or any imaginary picture of a man endowed with all the virtues, subjected to all the abuses, finally “dying on the cross for your redemption,” paying the price of *your* sin?—I say, would it be difficult to exchange such an image for a conscious, omnipotent, life manifesting Light, emanating from the hidden source of all Life, creeping slowly, silently out and over a world of shadows, illuminating every hidden corner, every dark place, penetrating to the heart of every living thing and flooding it with beauty; teaching by its very presence the glory of sacrifice as it surrenders its own substance that all living things should have life more abundantly; touching and arousing to action every human impulse for good, as well as every divine impulse toward the source of its own emanation; the same creative power which poured through and illuminated the blessed Master Jesus and made of Him the Saviour, the healer, the hope of the degraded and outcast, as it shone through other great Souls before His time, and shines now through still others, and will always continue to shine when given opportunity, even through you and me?

What is there in the thought of this omnipotent, omnipresent, beautiful reality, that compares unfavorably with your first ideal concept, or picture of a Saviour?

In order to form some faint idea of the Christos, by analogy, think of the Ether which surrounds and penetrates all planets, sun and stars in space, as of one definite grade of substance,

though composed of different finer grades; without which no thing or creature could live. If we can gain an adequate idea of the universality as well as potentiality of the Ether, its relation to all forms and conditions of life, it may aid us in the consideration of a more refined, more potent and spiritual emanation from the First Cause,—the Absolute,—which the ancients termed the Christos, "the first-born Son of God."

Being nearer to the heart of Nature as well as purer and much wiser than the humanity of later ages, some of these ancient Seers and Prophets came into the possession of great knowledge, which was handed down under vows of secrecy to disciples who had passed through the most severe tests as to their ability to keep inviolate the secrets intrusted to them, until the evolution of later races brought the humanity of the same to the point where such secrets could be imparted with benefit to all. Among the latter was the secret of the seven-fold constitution of Matter, Force and Consciousness; the intimate relation of one to the other, and the periodical manifestation of each. These Seers and Prophets, Masters of the Mysteries, were held together in groups by bonds which no earthly power could break; and to one of these groups, the Essenes, the Master Jesus belonged; and in the private gatherings of these illumined ones, as well as other groups of a similar kind, he passed much time at one period of his life. Many of the expressions he commonly used were in continual use in the ceremonies as well as in the elucidation of the Mysteries by the Essenes.

The First-born Son, the Christos, the fount of Wisdom, Love and Power, only required such a purified, perfected vehicle as was Jesus of Nazareth, in order to manifest outwardly as qualities, those inner attributes of the Christos, which I have mentioned, and to make him indeed and in truth a very Son of God.

Rightly directed study of these much maligned, greatly misunderstood and misinterpreted ancient teachings will give a definite groundwork for necessary illustrations of the action of the one great life principle, God in manifestation, who lives and moves and has His being in Matter Force and Consciousness, and such study will open wide the closed doors of many sacred books, notably of the Bible, as well as all the phenomena of evolution and involution.

Science is demonstrating the truth of many of these teach-

ings, and at the points where science fails, they supply the necessary impetus for far deeper investigation, along much higher lines.

Little can be said in such an article as this for the enlightenment of an unprepared reader, and I must refer such to other more comprehensive and all inclusive works on the same subjects, and confine my efforts to the two least understood and all important Principles toward which all others converge, and which unfortunately seem to furnish a basis for all the more violent and even vicious religious disputes between man and man; the repudiation of which in comparatively modern times has led to confusion worse confounded, and finally to a rejection of all unauthenticated records of Christianity, and in many cases to loss of all faith in the existence and work of the Great Master, thus leaving a vacuum in thousands of lives which some form of materialism or agnosticism has filled, to the eternal sorrow and regret of those who know the truth.

DIVINITY OF JESUS.

The divinity of Jesus does not rest upon a miraculous or supernatural conception, birth and resurrection. The life and conduct accredited to Him are sufficient to show the action of Divinity through Him, the one perfect pattern in ages of human effort handed down to the races of mankind now upon the earth, and one who believed in and taught the truths revealed to the Initiates in the Mysteries, as may be seen by those who possess the clue to the hidden kernel of His teachings which He plainly stated were not for the multitude but for His chosen disciples alone.

It is contended that the whole Christian theology must stand or fall by the acceptance or rejection of the miracles noted in the Bible, and particularly the accounts of the conception, birth and resurrection of Jesus; and yet, what essential difference can it make to mankind in general whether the events recorded were of a miraculous or a purely natural order of things; or even if they were a symbolic illustration of different phases of evolution and involution which could only be expressed in such language? What effect would it have on the character, mental calibre, spiritual power and attributes of a man, whether his physical body was brought into manifestation by means of the body of a virgin or by one who had lost her virginity? The laws of Nature would produce the same kind of a body in either case, everything else being equal.

The fundamental cause of the difference between Jesus and countless other men of similar potentialities, lies in the fact that through many lives, the inner Ego, the Self of that entity, had prepared conditions by self-sacrifice, indefatigable labor, purity of life and purpose, intense love and unremitting service for others, for the acceptance and radiation of that divine light we call the Christos, in and through His whole nature, and which made of Him "One set apart," a "Light to Lighten the world," a pattern for all men to copy if they would reach the altitude where He dwells, and at the same time and by the same means furnish the vehicle through which the phenomena noted in the various accounts of the descent of the Holy Spirit, could be manifested to a wondering people who did not yet know that in the common acceptance of the word, a miracle was an utter impossibility, or that all seemingly miraculous events were due to the Self-directed action of a divine, purified Will on Nature's finer forces, for the greatest good of all concerned.

DIVINELY NATURAL LAW.

Remember that although your concept of maidenly virtue as a necessary factor in the conception and birth of a Saviour is the generally accepted concept of the world, and that such a necessity would seem to arise as a result of a Divine command; look where you will, in all stages and degrees of natural life and law, you can find no analogy, no reliable information regarding a necessity for previous abstinence from sexual contact where was concerned the conception and birth of the offspring of plant, vegetable, mineral or human being. *Man* has made a law, and according to the word of *man* that law was made by divine command; but Nature furnishes no proof of the probability of such command. We know that previous abstinence (to the time of conception) (or the reverse) by the mother, does not of necessity injuriously or otherwise affect her offspring. We have seen the most beautiful, pure and lovely children whom we knew to be of so-called illegitimate birth. The air such a one breathes is not restricted by law, its body is as perfect, its mind and soul are as active, eternal and useful, as that of any other child; and no more than the action of air and formation of mind is restricted in such an instance, is the principle of the Christos restricted in its action, by the illegitimacy of a child.

Please note I am not countenancing lax morals, denying the legitimacy or Divinity of Jesus, or the understood divine com-

mand concerning the moral law ; I am but endeavoring to show that a mother's limitations, idiosyncrasies, or lax morals, cannot prevent the action of a divine power in the case of a child, and therefore the conception and birth of Jesus literally had nothing to do with His divinity and power and His mission to earth, and even if He never came to earth, as is contended by many, and the whole account be a fabrication or a symbolic representation of the action of great natural forces, there is no occasion for the upsetting of faith and throwing away our great opportunities for seeking and finding the truth because we have not understood some particular phase of that truth.

THE MESSAGE OF HOPE.

The people of the world are starving for want of the spiritual sustenance of which they have been robbed by ignorant misrepresentations or wilful selfishness. The churches are losing their devotees by thousands because of the bondage of many of their ministers to worldly opinions, even when light has partially broken in upon their minds, and it remains for the disciples of the Masters to go out into the world, and in the highways and byways of life seek for the "seeing eye," the "open ear," that they may help to stem the tide now set in for the destruction or degradation of the great ideals through which humanity has been raised to its present status. The mystery of the resurrection becomes a simple act of Nature in the light of the seven-fold Constitution of Matter.

For the love of the Christ that is in us all, let us turn our hearts to the light and our footsteps in the direction of those "who have marked the signs of the times" and been permitted to see the sheaf of Annunciation Lilies held in the hand of the Angel—the progenitor of the coming Race—and hear the words which bid them seek out the desolate and faint hearted and give them a message of hope.



Are you who read these words among those who wait for the message that you may gather your scattered hopes and once more stand beside those who, having seen the light, await the coming of their comrades to help them reach out and hold it high, where, all who will, may see? If so, you may write for additional information to

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EDITORIAL MIRROR.

“These instructions are for those ignorant of the dangers of the lower Iddhi.”—*Voice of the Silence.*



“The Palli word ‘Iddhi’ is the synonym of the Sanskrit Siddhis, or psychic faculties, the abnormal powers in man. There are two kinds of Siddhis. One group embraces the lower, coarse, psychic and mental energies; the other is one which exacts the highest training of Spiritual powers.

He who is engaged in the performance of Yoga, who has subdued his senses and who has concentrated his mind in me (Krishna) such Yogis, all the Siddhis stand ready to serve.”



When he has ceased to hear the many, he may discern the One—the inner sound which kills the outer.

Before the soul can see, the harmony within must be attained, and fleshly eyes be rendered blind to all illusion.

Before the Soul can hear, the image (man) has to become as deaf to roarings as to whispers, to cries of bellowing elephants as to the silver buzzing of the golden firefly.—*Voice of the Silence.*



From time immemorial, sages of occult wisdom have ceaselessly warned their disciples against the dangers of the astral plane—the plane of illusion and false appearances. Until the consciousness transcends the plane whereon that bundle of forces known as the personality has its root—the lower astral plane is a web which must ensnare the one who forces himself into its deceptive meshes. So great is the glamour that in many instances it is impossible to disentangle the one so ensnared until the lesson is burned into him and he is forced to see that naught but the ashes of wasted forces remain as the result of grandiose promises, directions and vampirish forces which he has allowed to rule.

Every now and again, as the history of the Temple shows, some self-appointed "mouthpiece" for the Masters discovers himself or herself as the case may be. The balloon of egotism ascends and the whole universe revolves around them! This thing was also constantly occurring in the T. S. when under the personal direction of H. P. B. and W. Q. J. There is a bumble-bee noise-in-the-barrel commotion for a short time and then the glittering, iridescent bubble of astral phantasies bursts "without sound of hammer or tool of any kind"—and the dream is o'er.



Now a living Link with the Great White Lodge is a mighty thing—a tremendous Fact in Nature, and is proclaimed to the world in no uncertain tones. Such a true Link or mouthpiece is the channel for great Forces which are felt interiorly by those prepared all over the world—and these make the outer connection sooner or later according to their Karma. The Master Forces back of any true Lodge Agent work according to natural and Divine Law. The Key-note is compassion for all creatures. Therefore, no true Link can build himself or herself up in such position by tearing some one else down—by repeating slander and villification, or by unbrotherly conduct toward any human being. Neither can one filled with true Lodge Light work darkly and treacherously, being one thing and pretending another. With amazement have we seen such examples in the Temple, ambitious ones pretending loyalty to Headquarters, yet turning every stone to advance their own ambitions and "occult" leadership. We have only had to wait for the light to fall upon them and reveal their true motives. If anyone honestly thinks and believes they have a true message for the world and will act honestly, we can respect them even though they be mistaken. Such will not hesitate to proclaim themselves, and it will not take long to see what kind of forces are back of them. "By their fruits ye shall know them." But for those who by innuendo and vile insinuation try to undermine true leadership, we have the sincerest pity, for assuredly we know them to be absorbed by their own shadows and are interiorly but ghastly skeletons, wearing graveyard clothing instead of living robes of immortal life. Some people, says Mrs. Wiggs of the Cabbage Patch, are as dead as they ever will get, or words to that effect.



The Temple is now in its eighth year of life on the outer plane. Battle after battle has it fought successfully to uphold the great trust and principles given into its keeping by the Father-master. Powerful constructive, building forces pulse through it, creating, molding, modifying outer conditions to correspond with the grand spiritual truths it is teaching humanity. The Temple is a solid, substantial reality—and those who are not mentally and spiritually blind must realize that it must become an ever-growing factor in the life of humanity as the great leveling process goes on. Cosmical forces are at work with our planet. The Temple Teachings plainly point out what process the earth is now going through, and why the great seismic and other disturbances are taking place. Have we not been told for years back what is to be? The God of Light is with us ever. *Watch, wait and work*, lovingly and patiently, my warrior brother, sister, if you would “behold the King in His beauty and holiness.”

W. H. D.

CHILDREN'S DEPARTMENT

Temple Builders—Lesson 40

THE PLEIADES.



The Pleiades, the general purpose of which is to encourage the practice of the natural arts of physical and mental culture, was organized as the social side of the work, in order that the

young people of Oceano and vicinity might meet for social intercourse.

The officers are the same as in any organized club—president, vice-president, secretary, treasurer, manager, assistant manager, and an advisory committee.

Our plans were for the members to meet every Saturday afternoon to practice various forms of athletics; and twice a year, the first of January and the Fourth of July, to have contests with other clubs, similar in idea to the old Greek and Roman contests. For this purpose a half dozen swinging rings were purchased and put up in the grove near the Halcyon Hotel, a horse and hurdles were also made, and a punching bag and row boat bought. For a time all practiced with a will and had running and jumping contests among themselves. But unfortunately the majority of the members soon found it impossible to spare Saturday afternoon from their work and consequently gave it up.

One of our purchases, which promises to be a pleasure to all, was sod for a tennis court. As the court is on the Temple Home Association grounds, the association paid for half the sod and did half the work, thus making the T. H. A. and Pleiades joint owners.

Several horseback rides have been taken and it is hoped when more of our members have horses that a riding club can be formed as a branch of the Pleiades, bearing the name of one of the seven stars in the Pleiades.

As time goes on and we have more members we hope to create other branches, athletic, musical, dramatic, etc.

Our banner, which has recently been completed, a cut of which is given above, represents the Pleiades in the constellation Taurus—having a bull's head outlined in red, surrounded by white stars forming the constellation, and the word Pleiades, running through it on a blue background.

At present we are giving a dance in Oceano once a month, and in the near future intend to have other kinds of entertainment, the proceeds from which will be saved and used to build a hall or club house of our own.

Our motto is, "Canst thou bind the sweet influences of the Pleiades?"—Job.

MARY WEST CONROW, Secretary.

HERMES:

II.

Who and What Is This Sublime Entity?

It is probable that the first mundane appearance of the entity known to us as Hermes was cotemporaneous with the advent of Enoch—he who is the Ancient of Days—the Prophet, the Righteous man who “Was with God.” Perhaps his book of Prophecies (discovered at the close of the eighteenth century in Abyssinia) is the most suggestive record of antediluvian times extant. Enoch was the Second Messenger of God, reigning 3600 A. M., or 4200 B. C. Enoch or Anush means knowledge, though in the word we may detect the root Enos, meaning Man, and the primitive radical Ocha—Oceanic waters or Holy Spirit. He was also known as Ūr-Anous, signifying fire of the mind, and his symbol was Fire. In his visions Enoch was shown the mysteries of heaven and the angels, various parts of the universe, the crimes which occasioned the Deluge, the judgment-place of men and of angels, the numerous primordial secrets and cosmical mysteries, which he related to his son Methusala. “In the hour that God took him he showed him all the repositories above; he showed him the tree of life in the midst of the garden, its leaves and its branches.”

His priests, called Anachim, were the “giants” we read of “in those days,” meaning intellectual giants who absorbed the universal knowledge gleaned in the visions of the Prophet, and also learned by him from Adam. He it was who divided the year into its present standard of 365 days, and he also taught the operations of the elements, and the laws governing the sun, the moon, and the stars, and of the angels presiding over them. He was the inventor of mathematics and of laws. Finding men in a barbarous and unsettled condition, he built cities and communities, and sought to render them more humane by his institutions and laws. He introduced some semblance of civilization and some idea of law and order. As Hhanoikh, the Initiator, we find him as the founder of the Mysteries, the inspirer of divine worship, and the chief Pontiff of primitive religion. We also find him referred to as the Chief Pontiff of the Atlantean continent. It is a notable fact in this connection that many old writers refer to the Atlanteans as Ouraniones, or Sons of Heaven. In his day was the beginning of religious wars, the priests of an established superstition opposing the priesthood of

Adam and Enoch. In many lands and in many tongues we find Enoch under varied pseudonyms as a king, a god, a messenger. The Milesians had their king Anax, the ancient Irish Aonac (meaning cycle of the sun); the Hebrew Henak is a tongue. In an ancient manuscript at Rome, Adaris, or Idris, the Arabic and Welsh names for Enoch, are called Hermes, and a Hebrew manuscript says that Henoch is also Idris the barbaric Hermes. A tradition preserved by Epiphanius says that Inachus (Enoch) was the founder of the Mysteries. Certain it is that the Book of Enoch—an excellent translation of the Ethiopic manuscript of which is before us—is full of divinely transcendent allusions, and is a rare alchemical tractate for those who can read between the lines of this most ancient of prose poems.

Still peering into the mists of the dark night of time, we come to Thoth, the Sixth Messenger, the greatest Pharaoh (Sun king) of the Egyptians, who is said to have reigned in the year of the world 6000. He is variously known as Athoth, Thoth, Thothma, Thothmes, Tat, Tatios, Tatta, Tetta, Tas, Tad, Tout-tah, Dad, and Dade, according to the several tongues and nations that built upon the primitive radical D Æ T—the law—in their concept of this god, messiah, king, or philosopher—under which guises we find this ubiquitous ruler revered in every ancient nation from the primeval Celts to the aboriginal red men. He was Tuatha of the Irish, Teutates of Gaul, in Mexico the god Teotle, and from Thoth the Greeks formed their sacred name Theos. And strange to say, two very unlike words signifying “the law” have been incorporated into our own language derived from this ancient manifestation of the god-head—“thought” and “daddy.” In those prehistoric curiosities, the Tot-em poles of Alaska, and elsewhere in our country, we find venerable monuments to the Father principle. In all the foregoing dialects the word “father” is understood in reference to this Pontiff of God’s Holy See—this Father of His sacred Mysteries.

The Egyptians attribute to Thoth the building of the Great Pyramid—the Temple of Osiris, and this is a most interesting story. We learn that it was Thothma who first gave to God the name of Osiris. This Messenger, as was the privilege of all the Messiahs before and since, walked and talked with God; and God said unto Thothma: “My son, my son! Provide thou a dark chamber and I will come to thee. Thou shalt build a Temple of Astronomy, and dedicate it unto Osiris, Savior of men

and angels, God of Heaven and earth. And it shall be built square with the world, east and west and north and south. And the observing line shall be with the apex of the Hidan vortex, which lieth in the median line of the variation of the north star. In the form of a pyramid shalt thou build it; measure for measure, shall I show thee every part. And thou shalt provide such thickness of walls that no sound, nor heat, nor cold, can enter therein; and yet thou shalt provide chambers within, suitable for thyself and for thy chiefs, and thy friends who art also adepts. For I have also provided the earth unto heaven, and heaven unto the earth; and my angels shall come and dwell for a season on the earth, and my earthborn shall go and dwell for a season in heaven, yea, they shall come to me on my throne and behold the glories I have prepared for them. Nor shall my temple be exclusive, but open unto all who will pursue the philosophies of earth and heaven. For which reason thou shalt build it with the sun and the moon and the stars; and it shall be a testimony unto all the nations of the earth that thou art the highest of all mortals, and first founder of everlasting life in the flesh. For as the angels of heaven can return to earth and take upon themselves corporeal bodies for a season, so shalt thou master thine own flesh to keep it as thou wilt. For this is the end and glory for which I created man on earth."

And so it came to pass that Thothma began to build the Temple of Osiris, "and he impressed 200,000 men and women in the building thereof." They were divided into groups and series of groups, each under a chief who was of the Privy Council of the King. These chiefs were each allotted a separate work—to dig canals, to quarry stone, to make boats, hew logs, etc., and when all the material was in readiness the king himself proceeded to lay the foundation of the great pyramid and personally to direct his workers.

"For four and twenty years was Thothma building the temple, but it required another half a year to take away the inclined plane used in building it."

Such was the building of Thothma's Temple of Osiris, the greatest structure that was ever built on earth. Within the Holy Chamber, or the Chamber of Life and Death, the king with his chief priests and adepts were used to retire to hold communion with the Invisibles, and herein did the initiations into the most sacred mysteries take place; and so, initiation into the

Greater Mysteries took place in the Chamber of Osiris, and into the Lesser Mysteries, in the Chamber of Isis.

GENEVIEVE HAZELRIGG.

(*To be continued.*)

TEMPLE HOME ASSOCIATION NOTES.

The workers have returned from the Mesa for a time after planting about 120 acres of corn. Fifteen acres of lima beans will be put in about the 10th of May and a few acres of potatoes.

About 35 acres of beans—little whites—will be planted on the rich dark land of the T. H. A. in the Arroyo Grande valley. Seven acres of onions are also planted in the valley land. This with 50 acres of oats and barley for hay comprises the farming effort for this season.

Brother W. W. Kent left for Phoenix, Arizona, on April 9th last in the interests of the Open Gate. Health seekers, especially those afflicted with lung troubles, flock to Arizona from all over the world and it promises a fertile field—an Open Door, so to speak, to the Open Gate. It is so hot in Arizona during the summer months that patients are compelled to leave in April or May for the cooler coast regions. During the last year our Sister Bertha Grace Teller, who resides in Phoenix, did much to successfully advance its interest there and acquaint the people concerning the work of our Sanatorium, a number of patients having been sent by her to Oceano during that time.

We wish to refer to our definition of the relationship between the T. H. A. and its members, their mutual rights, etc., as outlined in last month's issue, and make plainer one point. It was stated that "it is not the present policy of the Association to return capital put into its hands for investment." The reason for this is simple—because at this stage of the work the Association is unable to do this, as its capital is used in developing the work as rapidly as it comes to hand, putting such monies into land, tools, etc. When the stage is reached where the Association is making good profits in its various departments and has a surplus of cash on hand it will no doubt be willing to buy up certificates of members want-

ing to sell—though it should be distinctly understood by every one interested that it is not obligated to do this legally, morally sentimentally or in any other way. The T. H. A., though a part, so to speak, of the Temple Movement, is officially and legally distinct from the Temple Organization, and membership in one has nothing to do legally and officially with membership in the other. This ought to make the matter perfectly plain and prevent misunderstandings now or in future.

W. H. D.

TEMPLE ACTIVITIES AND NOTICES.

Mr. George E. Kopp, formerly of the Philadelphia Square, with his wife and family, are now located at this Centre. They expect to remain here permanently.

* * * *

Mrs. Elva K. Middlebrook, formerly of Bridgeport, Conn., is now on the working staff at the Centre, rendering efficient service at the Headquarters Cottage. Her son and his wife, the latter a daughter of Mrs. Isabel Bright are now at the home of their mother, near the Halcyon Sanatorium, and expect to remain permanently.

* * * *

The article, "Let There be Light," in this issue, will be put in pamphlet form, and may be obtainable at cost of printing by Temple Members, for propagandic purposes.

* * * *

For Temple dues and Helping Hand contributions, make money orders payable to Mrs. J. W. Kent, Treasurer.

* * * *

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

* * * *

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

TEMPLE SCRIBE.

Halcyon Hotel and Sanatorium

THE HALCYON SANATORIUM

Has been established for the scientific treatment of invalids, and for recuperation and rest in cases of overwork and nervous exhaustion. It is conducted as a distinctively

HEALTH INSTITUTION

and not as a fashionable resort. Regularity of life and freedom from noise and social excitement prevail, thus securing long periods of rest, while at the same time rational recreation is amply provided for. Although the comfort and welfare of the sick are first considerations, every opportunity is provided for those who desire to spend a pleasant and profitable vacation amid healthful and beautiful surroundings.

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The Halcyon Sanatorium is not a water cure, nor a rest cure, nor a diet cure, air cure, nor movement cure, for the reason that not one of these expresses the leading idea, which is

HEALTH BY RIGHT LIVING.

Obedience to the laws of life and health is enjoined as the requisites to recovery. This is an educative as well as curative process, and it comprehends the work to which The Sanatorium is pledged:

"Founded on Truth. For suffering ones and weary,

A home, secure from worldly care and strife,

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Beckoning with gentle hand to paths of life."

All forms of chronic diseases will be received. Neuresthenic conditions and nervous diseases of all kinds, including abnormal conditions and habits resulting from excessive alcoholic or drug addictions, will be treated by the most improved methods and scientific principles known to medical art. Remedies and methods are available that will cure nearly every form of chronic asthma. The natural hot sulphur and alkaline springs, in the vicinity are of the greatest value in aiding to cure rheumatic as well as many forms of liver and kidney affections.

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For additional information, terms and rates, address

THE HALCYON HOTEL AND SANATORIUM,
OCEANO, CAL.



The Temple Artisan

JUNE, 1907

CONTENTS

	PAGE
The Gift of God.....	1
From the Mountain Top.....	2
Three Lessons..... <i>Schiller</i>	3
Some of the Heroes of Life.....	3
Hermes. III..... <i>Genevieve Hazelrigg</i>	6
Editorial Mirror	9
Children's Department.....	11
Some of the Causes of the Failures of Co-operative Colonies.. <i>Jessie Brewster</i>	13
Temple Home Association Notes... ..	18
Temple Activities and Notices	19

Mysticism, Social Science and Ethics

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OCEANO, CALIFORNIA

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THE TEMPLE.



PRIMARILY, The Temple is a cosmic organic center, 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 cornerstone of The Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and the outer walls are now being laid, preliminary to the work of the roof-builders—the humanity of the sixth great root-race.

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

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

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

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

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

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

Address The Temple, Oceano, California.

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No. 1

Behold, I give



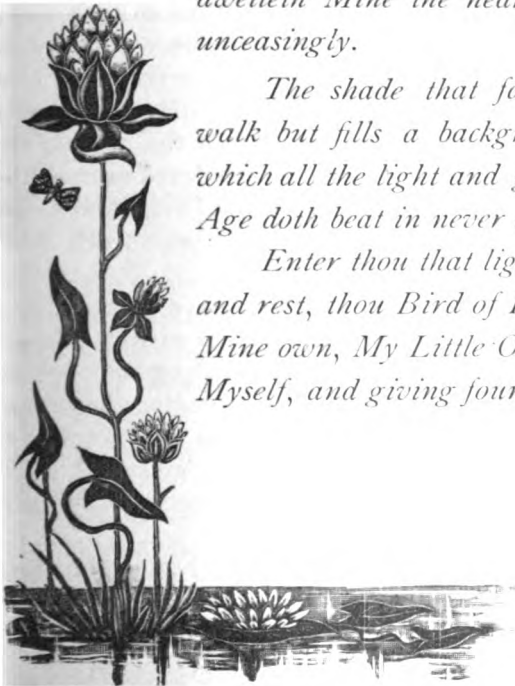
unto thee a key.

THE GIFT OF GOD.

He who accepteth Me shall live by Me; he who lives by Me shall dwell with Mine; and in the Light where dwelleth Mine the heart of God doth pulse unceasingly.

The shade that falls where God doth walk but fills a background drear against which all the light and glory of the Coming Age doth beat in never ceasing rhythm.

Enter thou that light and fold thy wings and rest, thou Bird of Life; thy pinions are Mine own, My Little Ones, to whom I gave Myself, and giving found Myself.



FROM THE MOUNTAIN TOP.

YOU MUST CHOOSE.

Love's little ones, and therefore mine, I pray you open wide the closed and bolted doors behind which now you sit in apathy, and let my words of tenderness gain access to your hearts; those doors that you have girded round about with iron bands and locked with golden locks, and panelled with the dross of baser metals. Let me in, that I may serve to help you drive the demons forth which you unwittingly enthrone in places which the Gods alone should hold—the demons of your pride of intellect, contempt and love of adulation. Fear not that I shall seize upon the treasures of the Soul, for are you not mine own? and shall I rob myself? I long to lead you from the paths of loneliness, of poverty and weakness—Maya's gifts, which you, all unwitting of their nature, now so eagerly accept

With arms outstretched I cry to you and stand aghast at your indifference to the cry, and at my lack of power to pierce the aura of the world's delusions in which you are encased. The demons of unholy fire, of water and of air, aroused to fury now, and fed by man's inhuman acts, are piling up their barriers of brands 'twixt you and those who fain would serve you, e'en while you meekly bring your quota of the brands and throw them, wearily, upon the pile. The crackling of the flames, the muttering of the distant storm, fall on your deadened ears, while here and there a great red drop falls from low lying clouds and splashes on the earth or drenches some poor heart with life's long woe.

The disembodied fiends so long restrained, have broken loose, and now are seizing upon the new-born vehicles of weak, impotent souls, thus gaining instruments for use in the great conflict, and yet you fail to know them even when yourselves have furnished them with vehicles—you are so taken up with some side issue, some secondary thing, which of necessity must fall in its own place when once the primal, the composite issue is fully recognized and holds its own.

The war is on 'twixt right and wrong, 'twixt heaven and hell, and you must choose your side.

THREE LESSONS.

There are three lessons I would write,
 Three words as with a golden pen,
 In tracings of eternal light
 Upon the hearts of men.

Have Hope! Though clouds environ round,
 And gladness hides her face in scorn,
 Put thou the shadow from thy brow;
 No night but hath its morn.

Have Faith! Where'er thy bark is driven,
 The calm's disport, the tempest's mirth,
 Know this: God rules the hosts of heaven,
 The inhabitants of earth!

Have Love! Not love alone for one,
 But man as man thy brother call;
 And scatter, like the circling sun,
 Thy charities on all.

Thus grave these words upon thy soul,
 Hope, Faith and Love; and thou shalt find
 Strength when life-surges maddest roll,
 Light when thou else wert blind.

—Schiller.

SOME OF THE HEROES OF LIFE.**TEMPLE TEACHINGS, OPEN SERIES. NO. LXII.**

If the faintest concept of the absolute geometrical and mathematical perfection of the universe, from the highest to the lowest degree, were fixed in the consciousness of a student of life's mysteries, he would have but little if any difficulty in solving the ever recurring problem of the position and rights of a Teacher, Master, or Ruler, and the correct attitude he should hold toward such an one.

It is an absurdity to hold that the evolution of one or more planets in their own orbits is governed by irrevocable law, while the evolution of one or more nearly related human beings in their own environment is left to chance, as it would inevitably be if the same immutable, irrevocable laws were not guiding every phase of every degree of their evolution,

No human being is drawn to and placed under the direction of a superior influence for a definite purpose and at a definite period of time, by chance, nor could such an one be rightly loosed from subjection to such influence by chance; he may tear himself away, for he is a free-will agent as regards certain clearly defined phases of his separate life, but if he does so separate himself, the action and results of the same are analogous to the phenomena of the star that tears itself, or is torn from, its own orbit, and goes flying into space, only to fall and keep on falling, until its mass is disintegrated, and its insignificant fractions are drawn into the orbit of some greater star, there to disappear as far as an individualized entity is concerned. Having been drawn by karmic law and association of long past lives into one Hierarchal line, the evolution of such an individual is provided for *on that line*, and the ruling entity of that Hierarchal line commands his allegiance by divine right; and any important deviation from the right line causes him to lose whatever degree of knowledge and experience was due him at the particular period of his recreancy.

Love will invariably attract him back to that line in time, unless he has gone too far, but in the interim he has missed just the measure of opportunity and development that karmic law had provided for at that period, and consequently falls behind the other constituent parts of that line.

It is a cowardly, selfish man who, for the purpose of saving himself from a little inconvenience, an insignificant personal trouble, or to enhance his own importance in the eyes of others, tears himself away from the business, social or religious body with which he is connected, on the supposition that he sees signs of its breaking up; and to find an acceptable excuse for his treachery convinces himself that he is protecting himself or others from the results of the failure or unworthiness of others who are connected with the same body. The moment he decides to take such action he prints in fiery letters within his own aura the words, coward, recreant, unworthy, faithless; and it will take long years of almost superhuman effort to erase those words.

The majority of human beings have been so long tinctured with selfish worldliness, that they rush with incredible speed to shelter themselves under the roof of the common opinions and estimates of position, held by their more influential associates. Man

is so fearful of being made a victim of the contempt and ridicule, which he knows is the portion of the loser in any of the games of life, that he generally runs for his life to cover, at a hint of disgrace or failure in connection with his whilom friends and comrades, and cannot bring himself to stop a moment and look back at what and who it is that he is in reality deserting.

In all the annals of history there is no one crime that awakens such contemptuous disgust in the minds of the people at large, as does the crime of the deserter from a post of trust—the coward who shrinks back and takes to the slums and byways at the first firing of a gun by the enemy. In all the long list of heroes the world delights to honor, there are none which move the hearts of all—good, bad or indifferent, to such admiration and regard—as does the hero leader of a forlorn hope, the man who stands in the breach regardless of what the enemy may do.

In all life's lists of interior or exterior action, there is not a living soul over whom the Initiates of the White Lodge so quickly and efficiently spread the mantle of their love and protection as the man or woman who, in spite of all the darts of all the demons of the lower spheres and upon the earth, stands steadily at the post taken at the signing of the pledge of application for discipleship, and none from whom that mantle is so quickly withdrawn as from the deserter from the ranks of comradeship; and such withdrawal of protection is not a matter of choice, necessarily, with the Initiates; for, being administrators of Nature's laws, they have no alternative; such a cowardly deserter has stepped from the line and position that evolution had placed him upon, and like the falling star has left his own orbit, has fallen out of the circle of Lodge protection.

The brave man, the accepted disciple, knows that just *because* there has arisen a great crisis, just *because* other comrades have deserted their posts, just *because* the citadel of his strength is attacked, because his Master, his leader, has need of him, his hour has come to prove himself, and wild beasts could not tear him away from that leader's side, the wealth of the whole world could not tempt him away. He knows that the reforming of the whole body on higher, better lines may, sometime, rest on his loyalty. The power to cleanse and purify the body, to stiffen the weak and lift up the crushed, and so help to bring harmony out of discord, victory out of defeat, may be his, if the need should ever arise, and he will run no risk of being found

wanting or absent if such a calamity should occur. He knows that countless brave men have gone down to death; innumerable grand efforts for the betterment of humanity have been rendered worthless, for want of one unselfish, well qualified person, to take up the reins of power which have fallen from the hands of a wounded leader, a stricken comrade; and the end—no tongue can tell. He is content to wait.



HERMES :

III.

Who and What Is This Sublime Entity ?

So we see the original purpose of the pyramids was to provide a place for spiritual communion; a place so constructed that it was impervious to all atmospheric conditions—heat, cold, moisture, noise, and all disturbing influences whatsoever, so that the priests and adepts might go into absolute retirement—or dormancy, as the state was called, a condition into which they were wont to enter for prolonged periods, varying from thirty to forty days according to the degree of adeptship. In this "Chamber of Life and Death," built with every provision that there should be no action on the physical body during the prolonged trance, the high priests sealed the king within, and dividing the time into watches of six hours, they awaited the day when the king should again take on his corporeal parts and return with the vast treasures of knowledge he had been gleaning in heavenly places. This power of dormancy was attained only by the adepts, who also had the degree called "Miracles," which consisted of the power to create plants, flowers, and serpents.

It is said that Thothma attained the power of dormancy at the age of eighteen—"seeing without his mortal eyes and hearing without his mortal ears." He could "hear the gods and talk to them understandingly." At seventeen he passed the "Builders' School" and the "Histories of the Thousand Gods"—considered remarkable attainments for one of his youth. At nineteen he ascended the throne, reigning for nigh to a century as one of the wisest and greatest of men the earth has known. "With all Thothma's wisdom," says our chronicler, "and the wisdom of the Gods, he fell on a stone and died suddenly on the day he was one hundred years old," obviously a mystical allusion; and they

carried his body into the great Temple he had built, and sealed it up according to the commands of Osiris.

During his reign Thothma applied himself to impart wisdom and knowledge unto all men. He had sent competent men with scribes, attendants, and fully equipped with all sorts of scientific instruments, into all parts of the world, to make observations, to become acquainted with the arts, sciences, and philosophies of all men and nations, and to gather knowledge from every possible source. At the same time he and his philosophers engaged themselves in observing the laws governing the sun, moon, and stars, and perpetuating their discoveries in maps and tablets. All this knowledge was condensed, re-written, and preserved under the title of "The Philosophies of God and his Son Thothma, King of the Earth," and deposited within the South Chamber of the Great Pyramid, "where never harm could come to them," and where the hallowed treasure house through the long call of the ages, through aeons and aeons of time, has ever silently wooed pillage at the instance of those exiled souls, those famished hearts and muddled minds vaguely conscious of having contributed to the rich store buried in the crypts of the sacred Temple of Osiris and Isis. Shall restitution be made—shall the veil from the innermost chamber of Isis be rent, in this Twentieth Century Redivivus?

Our Father Hermes answers, "My children, my children: prepare to receive thine own."

Copies of these books of all-inclusive knowledge were made and sent into Arabia, Persia, India, Heleste, and Europa, the original works being filed in the Holy Chamber. It is said that these records were made in the Persian language, which was then the language of the learned, the Egyptian with a corruption of the Phœnician being the tongue of the uneducated.

During his reign, Thothma built in the land of Egypt seventy-seven Colleges of Great Learning, twelve Colleges of Prophecy, two hundred Houses of Philosophy, seven Adepterics, three thousand free schools, four thousand Houses of Sacrifice unto Osiris. He also erected three hundred and forty obelisks, thirty triumphal arches, four thousand nu-oan to the Creator; these latter mounted on polished stone and placed at street corners. Four thousand men and three hundred women were admitted to the rank of adeptship under Thothma, all capable of death-trance and of going about in the spirit. Over seven hundred

were permitted to enter the Holy Chambers. Thus is Thothma the Master-Initiate—as is our Hermes Mercurius Trismegistos—whose identity is one and the same, the Greeks being responsible for the latter nomenclature of the Egyptian Thoth. He announced himself to be a reincarnation of Thoth, who was no other than the Atlantean king Enoch, or Ur-Anous; and doubtless it was the facility of the second Thoth in interpreting and restoring the knowledge and laws inaugurated during his first incarnation which was responsible for the confusion of attributes handed down to us. Manetho says the principles of knowledge were transcribed on stelea in hieroglyphs and in sacred language by the first Thoth, and rendered into the vulgar tongue by the second. This but strengthens the testimony as to ancient Egypt being an Atlantean colony.

The Sacred Books of Hermes embraced forty-two volumes, treating of astronomy, astrology, the Hieratic writings, or laws and rules for the priesthood, prayers and hymns to the Gods, and ten volumes relating to the emanations of the Gods and the creation of the Cosmos. These were reverently carried by the priests, prophets, and servitors of the Temple in every religious procession and ceremony. Other volumes treated of philosophy, science, anatomy, and medicine.*

GENEVIEVE HAZELRIGG.

(To be continued.)

*It is interesting to note here the discovery of what is called the Ebers Papyrus, preserved in the Leipsic Museum. It is an Hermetic MS. of 110 pages, treating of the art of medicine, and claiming to be a revelation from the Deity. Diagnoses are drawn up and remedies are prescribed, the prescriptions attended by texts for the physician to repeat while making up his formulæ, and also while administering the remedy to his patient. An extensive and excellent treatise is devoted to diseases of the eye, from which we learn that at that time operations for removing cataracts were not uncommon, though this achievement is of comparatively recent acquisition to modern medical science. In this connection it may be well to state that Hermes is regarded as the Father of Physicians; indeed frequently is he confounded with Æsculapius himself, possibly because of the etymology of the word Aish Caleb, or the dog of Isis, the dog from most ancient times being a symbol of priestly incarnation, and also an emblem of Hermes.

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EDITORIAL MIRROR.

“Konsider the postage stamp, my son; its usefulness konsists in its ability to stick to one thing until it gets there.”

—*Josh Billings.*

“Josh” did not realize how significant was the truth in the above from an inner standpoint. The ability to “get there” is the criterion by which men and gods are judged by the Great Law. “Thousands strive for perfection and one perchance attains.” That may be the proportion. The defeated souls still have another chance, of course, when the next wave comes on.

But no matter how brilliant the other attainments may be, in Lodge work, there is no hope unless the ability to stick has been won. The same law obtains in ordinary worldly affairs. The successful man is he who never lets go, but invincibly pushes on to success, fighting along the lines selected “if it takes all summer”—all that incarnation.

Humor as a Force operates and has its correspondences on all planes of being. It is a relaxing energy and permits the influx of higher forces into the nature. Like every other force, it has its two poles. True humor is leavening, unifying, expansive, bubbling, and tends to raise the vibrations. Its opposite is sourness, heaviness, is contractive, separative, and tending to lower the vibrational tone.

That which in the nomenclature of the Secret Science is termed “the Eighth Sphere” is, in reality, the seventh sub-plane of the seventh or physical plane. It is the fiery furnace of transmutation, the purgatory of the Catholic religion, and it in turn manifests seven lesser states or degrees. The envelope or aura of the degree which more nearly approaches the state designated as the physical, is created by the effluvia which arises from all physical matter in a condition of putrefaction or suppuration, as well as from all the excreta of past and present animal life. In common

parlance, it may be termed the plane of evil odors. The effect of the action of such effluvia upon the inner consciousness of a human being is akin to the effect produced in the sense of sight by a soiled red veil between the eyes and the sunlight,—that is, it veils the mentality in what to a Psychic would seem a cloud of reddish-hued mist, through which all things are observed.

One of the lower sub-states of the sub-plane under consideration, is a condition created by the lascivious desires of mankind, coupled with thoughts of envy, hatred and malice, and the soul's contact with that state brings it into more danger of spiritual degeneracy than it encounters in contacting any of the other sub-planes. The whole tendency of forces thus created is corrosive in the extreme."—*Temple Teachings*.



It is so easy to be a good soldier in camp, but when the battle rages and comrades fall stricken by the bullets, and the roar of battle is on, and the smoke obscures the light—it is different. Then comes the test of true courage—moral and otherwise—the ability to stick—the test of keeping the face to the foe no matter what the other other fellow at your side may do—of being a SOUL—standing on your own feet—not a sheep and simply following some other personality—taking your cue from him and not from the Light within yourself.



Why, bless your soul! there is more real occultism in an old tub than there is in many an ambitious "occult hero," strutting in the limelight. The old tub stands on its own bottom, and the limelight hero stands on some other fellow's understanding—and down he goes a-heap at the first shot, or at the first sign of a little smoke raised by the adversary. Of course that adversary is not going to fight him with *light*. He is going to raise all the noisome smoke and evil odors possible to the powers and principalities of the eighth sphere influences, which are always back of any attack on the Master's work. Of course there is the garbage can—a necessity to every household—but if you delve into that looking for the truth, what forces do you vibrate with? The garbage heap is the exact correspondence of hell, the plane of *dissociation* of atoms, and one cannot find in hell the light of heaven, nor in disintegrative forces, the constructive evidences of the Lodge of Light. If you are in doubt as to what character

of force is working with this or that movement, this or that person or group of persons, use your bullseye of intuition and common sense in accordance with the standard mentioned above. You will make no mistake. The Masters of Wisdom and those acting under Them deal not in personalities, slander, mud-slinging, vituperation of others; in other words, not in the *decomposition* of things, but always and forever in the upbuilding of forms and ideals on a divine pattern of wisdom, gentleness and love.

W. H. D.

CHILDREN'S DEPARTMENT

Temple Builders—Lesson 41

THE SEVEN PLAYMATES.

Most stories begin with Once upon a time, or Long, long ago, but this is a story of Seven Beautiful Playmates that are living today.

These playmates each have seven names. They are mostly known as Love, Understanding, Hearing, Touch, Sight, Taste, and Smell. Some older people call them by the names Spirit, Divine Flame, Ether, Air, Fire or Light, Water, and Earth. Sometimes, when their father and mother want them quickly they call them all together by one name and say "Life Winds hurry home to us." Then the seven playmates the Life Winds come running, scampering along on the air, water, and fire to find out what their parents want.

Like most children of one family, they resemble one another. Love, Understanding and Hearing, the three sisters, are always together and are called the Triangle. Touch, Sight, Taste, and Smell, the four brothers, make a square of themselves and are strong and manly. The girls and the boys, the Triangle and the square, work and play together. The Triangle sends out a ray of love to the Square to help it be pure, and unselfish. The Square offers its strength and desires to the Triangle, to help it carry its Love, Understanding and Beautiful Thoughts to all children and people.

When the children are unselfish and kind a spotless white Lamb can always be seen in their midst, but if the playmates use their strength and beauty for themselves, they forget all about the Lamb, and before they know what is happening a great black wolf is in their midst trying to fight and kill both

the Lamb and themselves. It is terrible to see the struggle that follows. The Lamb never tries to defend itself, but has to wait until the wolf is killed and the children cease to fight with one another. As soon as one stops fighting it always helps to draw the others away and the Lamb is taken back to the shelter and protection of the fold and peace reigns among them once more.

During these quarrels the children are often injured. Sight perhaps will be struck a blow and not be able to see, or Hearing will be made unable to hear. This always makes the playmates very sorrowful afterwards, and they do all they can to help the injured ones. Touch will give his strength to Sight to see again, or Sight will allow Hearing to use his eyes to hear.

You may not believe all this, because you have not seen or heard it for yourselves, but that makes no difference, for there are many things that wise people know to be true that you have never seen. If you will remember that you sometimes see and hear sights and sounds in your dreams, when your physical eyes and ears are closed in sleep you will be able to understand better, for we have an inner body called the astral body that knows these things. So you must listen with your inner ears and with your hearts to truly understand.

When the fighting ceases and the Lamb returns, something wonderful always happens. A wondrous rainbow always forms in the sky over the playmates. A strange thing about it is that the colors come into the playmates, making them glorious to behold, a rainbow within themselves. Love always wears the clear blue white, making her look like an angel of light. Understanding is given the mellow yellow so full of intelligent kindness. Hearing wears the indigo color, filling her eyes with mysterious thought. Touch is green and seems to become a part of the trees, and all nature about him. Sight wears the strong robe of red that puts great strength in his arms and shoulders. Taste, so fine and delicate, is the violet boy who flits about with dreams and messages. Smell is filled full of life by the warm orange color, and would stir all the other children into mischief if the kings or rulers of these Seven Sense Playmates did not call to the children to be still if they want to keep their colors from becoming blurred and muddy.

Then the playmates remain quiet, joining hands in a Circle with the Lamb in the Center. While they wait in the Silence a dazzling white light breaks forth around them, merging all the

colors into itself. The Lamb tells the children that this is the Great River, the Water of Life, that flows from the Throne of God into all of them, giving them their life, strength, beauty and power, to be used in Service for others.

The Lamb then takes them to a wonderful garden and shows them seven trees that have been planted, one for each of them. These trees, it says, will bear fruit, good or bad, according to the efforts the playmates will make on the errands the Lamb is about to give to them. The children, too, will know how their trees are growing by the pleasure or pain they will have on their journeys.

After this each of the children in turn puts its arms about the Lamb in loving embrace and starts out on its errand of Service, each singing a different tone, clear and powerful, and bearing a blazing shield of shining metal that has been taken from one of the stars about them.

The Lamb remains in the garden and waits to receive the children again, and the guest each playmate will bring with it, the spirit of good or evil that shall live in the tree and which shall make it wither through greed or unkindness, or through love and purity shall help it to flourish, giving shade to weary travelers and nourishment to hungry children.

Note:—Teachers should be well versed in the Seven-Fold Manifestation of Nature's Laws. The Temple Teaching "Sensation and Contact" should be studied by teachers, as well as other lessons referring to the subject, and references from the Secret Doctrine or other reliable occult works on the Senses, etc. Illustrations of the square and triangle should be given the children and appropriate stories such as "Beauty and the Beast," "St. Michael and the Dragon," "The Rainbow and the Pot of Gold," should be read in connection with the lesson. This lesson, as well as the seven which will follow, should be symbolized in play for the little ones. An appropriate song is 'The Builders' song, "The Temple Star."

SOME OF THE CAUSES OF THE FAILURES OF CO-OPERATIVE COLONIES.

Since the formation of the Credit Foncier Co. and the starting of its co-operative colony in Mexico in 1885, I have been interested in co-operation.

In 1892 I became connected with the Kaweah Colony in Tulare, Cal., and a few years after its disruption, with Burley and Equality Colonies in the State of Washington.

The plan for each of these colonies was carefully thought out by men who were moved by the highest motives and for the sole

purpose of relieving the economic distress of their class. Workingmen themselves, they suffered from the injustice of the present industrial system, and realized the absurdity of human beings enduring hunger and cold because they—the workers—produced too much to eat and wear. That each man and woman had an unquestionable right to the full fruit of their toil looked so plain to them they thought no sane person could fail to see it, and how they could enjoy this right by simply standing loyally by each other as their own employers.

But the utter failure of all these experiments, and many more like them, is proof enough that they *did* fail to see it, or that some fatal mistake in their plan made it impossible to apply the remedy.

At any rate, they did not succeed in accomplishing the purpose for which they were founded, and every one of them for practically the same reason—disagreement as to the best means of reaching the common ideal, absolute equality; an equal voice in the administration of their miniature government and the maintaining of the key-note, the foundation principle of all purely democratic movements—a government of the people, by the people, by means of direct legislation.

A three years' residence in two of these co-operative colonies has compelled me to recast many of my most radical opinions. My enthusiastic belief in the ability of my class—the common working people—to rule themselves at the present stage of their evolution has been dying a painful and lingering death. The people of these colonies were far above the average in their intelligence, ideals and altruism, they knew that their experiments were being watched from a distance and their failure would prove a crushing blow to many who, like Ben Adhem, loved their fellow men.

Burley was organized in September of the year 1878. At the Convention in Chicago of the old Social Democrats of America, the party quarrelled over the colonization plank in the platform. Those who favored practical politics by modern methods left the old party and reorganized under the name of Social Democrats, the others, the colonization advocates, set about finding a suitable location to plant a colony, and finally settled on three hundred acres of land near Tacoma on Puget Sound and incorporated under the name of the Co-operative Brotherhood; the plan was to start new colonies as fast as the old ones became

self-supporting. Every possible precaution was taken to avoid the rocks upon which other ventures of the same kind had come to grief. That no one might be admitted who did not understand the principle, such questions as "Is your wife a good co-operator?" "What book have you read on co-operation?" appear in the old application blanks. Days and nights were spent in discussions of rules and plans. Every detail was carefully thought out. Ample provision was made for the young, the old and the sick. The place selected was a jungle, but empty huts here and there afforded scant shelters and willing hands undertook the difficult task of carving out a white city from the almost impenetrable fir forests of Washington.

Organizers were placed in the field, and the first thing purchased after the land was secured was a printing plant for propaganda work. Funds came in and a saw mill was bought, together with several other improvements, and a few other industries were started.

The property was secured to the whole membership, resident and non-resident, actual and prospective, by a deed of trust, and a Board of twelve Trustees was elected to see that its provisions and conditions were strictly adhered to by the Colony. A Board of Directors was elected by the Board of Trustees out of a list of names sent in by the residents.

The industries were under the general management of a Superintendent of Industry, who was nominated by popular vote and elected and rejected by the Board of Directors at its discretion. As this officer had the power of appointing heads of departments, and although the appropriation for living expenses was the same for all, three cents per hour, afterwards raised to five cents, yet the honor and prestige attached to being a superintendent or head of a department was something to be desired. Each candidate for nomination had his own particular following of friends and admirers, the number varying according to his degree of popularity. The formation of factions was an inevitable consequence. Partisan feelings ran high, often warping the judgment and destroying the common sense of the voters at election time. It could make no difference, of course, which of the candidates was chosen by the Board of Directors, the defeated one was sure to feel aggrieved, and he with his whole following of friends have been known to rise up in their wrath and leave the

Colony in a body, thus crippling the industries and causing serious loss to the community.

Sometimes a bustling, energetic individual arrives in the village. He is full of plans for the prosperity of Burley. He makes many friends and his suggestions are eagerly listened to by the disgruntled ones who are getting tired of light living and hard work. They are sure if this live, up-to-date fellow could get control of the Colony there would be no more hard times. The significant fact that he is still a poor man, although he had the whole commercial world to operate in so far, is not thought of, he is such a good fellow and has "ideas."

Dissatisfaction with the present incumbent of the office of superintendent is so openly expressed and matters made so uncomfortable for him that he is driven in desperation to hand in his resignation to the Board. Then the "good fellow" is installed in the office and he immediately proceeds to put his new ideas into effect. The plans and methods of his predecessors are discarded as being useless and out-of-date. Debts are accumulated for new material to establish other industries under a new regime.

All to no purpose. Time proves that the people were once more mistaken and the new man proved no more successful with the Colony's affairs than he had been with his own, and he soon moves away, leaving an added burden of debts for those who remain.

The time-honored argument that men will work harder and more faithfully as their own employers than for wages is disproved over and over again in colony life. In the outside world if a man shirks work for a day he loses his time and must bear all the loss himself. In a co-operative colony if he idles away his time he forces the whole community to share his loss.

The constitution of the Burley Co-operative Brotherhood promised employment and a home to each of its members in payment of \$125, and engaged to care for and educate his children in case of his death. The only kind of work they had to give members demanding admittance to the Colony was of the heaviest and most laborious kind. Still, to carry out their clause in the constitution they were compelled to use such men as came to them, and however enthusiastic a co-operator a dweller might be, he could scarcely earn even the small sum of five cents an hour if put at digging out stumps or working in the saw mill.

And here was another fruitful source of discord. The experienced laborer felt that he was earning more for the community than the man who knew nothing about the work, and in strict justice should receive a larger part of the appropriation. There was also a small appropriation for the maintenance of children under a certain age; here again did selfishness assert itself, the single man objected to being taxed for the support of another man's children.

Here is what was written by one of the oldest members of the Burley Colony who had been one of its most enthusiastic organizers.

"After trying for years to conduct the business affairs of Burley Colony by the methods of Democracy, we found ourselves further away from financial success than at the beginning. I am convinced that in the present stage of social evolution Democracy is a failure. I know it has been so at Burley. Men and women must reach that condition where the success of one is the pleasure of all."

Many have reached that condition where the injury of one is the concern of all, but few have progressed to that point where the success of one gratifies all.

In the past, colonies which have been most successful and those today most successful in their finances, are those under the control of one man or woman. In proof of this might be mentioned the Familistere of Amana, France, the Shakers, and the Oneida Community of this country. The successes have been due to the strong leadership and the binding force of some religious idea; the failures, to dissensions which arrayed one faction against another.

And yet, notwithstanding the wranglings over business at the election and Directors' meetings, the beautiful social life at Burley can never be forgotten by the old members. Whatever of bitterness may have been felt over ways and means and places of honor, it was never carried out into the social life of the people. When we came together as we did two or three times every week, for something or another, it was with the heartiest feelings of kindness and good fellowship. Caste was unknown, there was no high or low, no one lived in a palace while his brother lived in a hut. So far, at least, we realized our dream of perfect equality. Socially, we were a great success, but financially, a dismal failure.

In the natural order of things there must always be a few who are in advance of the many. They are the strong ones to whom all look for help and guidance in times of common trouble and distress. Morrison Davidson says that in the infancy of civilization these were called the "men who can" or the "Can-men," then the kingmen and finally the king. They are especially adapted by nature to lead and teach the multitude. When humanity has reached a stage in its evolution where the common good is the governing motive of these "Can-men" in national affairs, instead of self-interest as now, an autocracy is, in my opinion, the only government in complete harmony with cosmic law.

JESSIE BREWSTER.

TEMPLE HOME ASSOCIATION NOTES.

If you want any information on corn culture just ask our T. H. A. farmer boys. They will "acknowledge the corn" every time—120 acres of it, on the mesa. It is up and growing apace and the hoe brigade has already begun its work. Twenty acres of lima beans were also planted on the mesa—and the result will be told later. This is somewhat of an experiment in beans on that kind of land. The thirty-five acres of small whites on the valley lands are looking well. Anywhere from 20 to 30 sacks per acre can be expected from these.

There are now four tents and the stable in the mesa camp.

A visit to the poultry ranch is worth while. Everything looks spick and span, neat and orderly—and the hens could not look better. Out of over a thousand White Leghorns, there are only a very few in the "hospital." The incubator has been working over time of late and as a result there are about 600 young chicks in evidence.

At a general meeting of members of the Association held recently, it was resolved to hold an outing at least half a day each month—making the outing fall on a legal holiday when such was possible. The first outing or picnic was held on Memorial day, May 30th, on Haleyon Beach. All resident members of the Temple and T. H. A. workers were present. A most enjoyable day was spent by all, clamming, bathing, wading, sand-duning, etc. The committee on refreshments were perturbed on arrival at the beach because no water had been brought wherewith to make the coffee. Some one

“mosied” a little, and soon, with the aid of two clam shells and a pitchfork, a spring of nice soft water in abundance was uncovered only a few rods away. Wells dug while you wait, on Halcyon Beach!

That ice cream that Mrs. Conrow materialized was great—but the way the crowd de-materialized it was greater! July 4th will probably be the occasion of the next outing.

TEMPLE ACTIVITIES AND NOTICES.

The next Annual Convention of Temple members occurs on the fourth of August next. All members who possibly can should attend this assemblage, and we ask that all who expect to come will write us as soon as possible, so that we can arrange for their comfort and pleasure.

* * * *

Harmony Square, Philadelphia, reports harmonious meetings, with a good attendance. At a meeting held May 12, Mrs. Mary E. Brown was elected Outer Guard of the Square, the other officers continuing in their positions. The Great Sifter has been active at the Philadelphia Centre, but the members of the Square now feel that they are in better condition than ever for doing the Master's work.

* * * *

Our Sister Bertha Grace Teller of Phoenix, Arizona, is now at the Centre, assisting in the Open Gate Sanitorium work.

* * * *

For Temple dues and Helping Hand contributions, make money orders payable to Mrs. J. W. Kent, Treasurer.

* * * *

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

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

TEMPLE SCRIBE.

Halcyon Hotel and Sanatorium

THE HALCYON SANATORIUM

Has been established for the scientific treatment of invalids, and for recuperation and rest in cases of overwork and nervous exhaustion. It is conducted as a distinctively

HEALTH INSTITUTION

and not as a **fashionable** resort. Regularity of life and freedom from noise and social excitement prevail, thus securing long periods of rest, while at the same time rational recreation is amply provided for. Although the comfort and welfare of the sick are first considerations, every opportunity is provided for those who desire to spend a pleasant and profitable vacation amid **healthful and beautiful surroundings**.

The Sanatorium buildings and grounds are situated near the town of Oceano, in the southwestern part of the famous Arroyo Grande Valley, which, encircled by hills from 400 to 800 feet high, has been aptly designated as "**the rosy dimple on the cheek of creation**." San Luis Bay is one mile distant, affording, with its twenty miles of circular ocean beach, one of the most delightful drives in the world, with inspiring views of **sea and mountains** blending into one.

The **Halcyon Sanatorium** is not a water cure, nor a rest cure, nor a diet cure, air cure, nor movement cure, for the reason that not one of these expresses the leading idea, which is

HEALTH BY RIGHT LIVING.

Obedience to the laws of life and health is enjoined as the requisites to recovery. This is an **educative** as well as **curative** process, and it comprehends the work to which **The Sanatorium** is pledged:

"Founded on Truth. For suffering ones and weary.

A home, secure from worldly care and strife,

Nature, the healing mistress, tends its portal,

Beckoning with gentle hand to paths of life."

All forms of **chronic diseases** will be received. Neuresthenic conditions and **nervous** diseases of all kinds, including **abnormal conditions** and habits resulting from excessive alcoholic or drug addictions, will be treated by the most improved methods and scientific principles known to **medical art**. Remedies and methods are available that will cure nearly every form of **chronic asthma**. The natural **hot sulphur and alkaline springs**, in the vicinity are of the greatest value in aiding to cure **rheumatic** as well as many forms of **liver and kidney affections**.

The Treatment. All the remedial agents that medical science and experience have proved valuable—the resources of **nature**, as sunlight, pure air and water baths, the use of **oils**, electricity, the natural **radio-active forces that nature has conserved in the vicinity**, and equally if not more important, the **mental and moral forces**—are drawn upon and applied, under the direction of skilled physicians, for the **restoration and preservation of Health**. In many cases patients living at a distance can be successfully treated through correspondence. A blank form for diagnostic purposes will be sent on application

For additional information, terms and rates, address

THE HALCYON HOTEL AND SANATORIUM,
OCEANO, CAL.

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Behold, I give

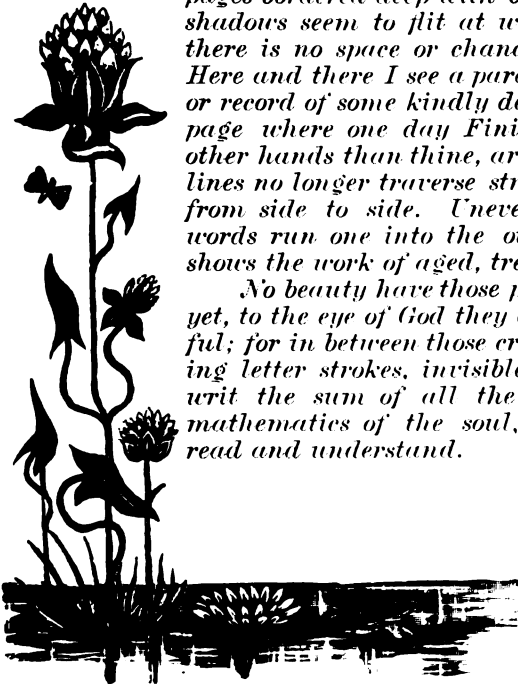


unto thee a key.

THE BOOK.

Thou callest it a brain. I call it a book, into which thou hast writ at command, the records of many lives. As leaf after leaf of that book is turned, as the cycles come and go, I see exposed the tales inscribed in blood wrung from thine own and other hearts. Short sentences illumined with the transitory colors that transient joy hath mixed and given unto thee; whole pages bordered deep with black, o'er which dark shadows seem to flit at will so fast and thick there is no space or chance for written words. Here and there I see a paragraph of careless jest, or record of some kindly deed; and close upon the page where one day Finis is to be inscribed by other hands than thine, are other pages where the lines no longer traverse straight across the page from side to side. Uneven are they, and the words run one into the other, and every letter shows the work of aged, trembling hands.

No beauty have those pages to the critic's eye; yet, to the eye of God they are of all most beautiful; for in between those crooked lines and wavering letter strokes, invisible to all but Him, are writ the sum of all the past experience, the mathematics of the soul, that He alone can read and understand.



FROM THE MOUNTAIN TOP.

As breaks the long low rumble of the surf-bound shore upon the outer ear, and so accustoms it to Nature's lowest register of tone, that it is dulled to all the sweeter, softer notes of rippling brook and hum of busy insect, so the loud thunder of the unbound passions; the shrieks of mad, unsatisfied Desire, doth dull the inner ear of man, and will not let him hear the Soul's low cry for help to find its own, its triple chord, now lost amidst the myriad sounds which beat the ether into waves that break upon the shores of sentient life in ever widening curves, carrying on their crests or in the silent depths beneath, the missing tones which wait the sounding of the key; that key which only can be heard when all the discords, all the harsher sounds of life are stilled.

All naked and alone, bereft of hope and plunged into abysmal depths where light nor sound may penetrate, that lonely soul must wander incomplete, its smothered wail the only outlet for its woe. No power it hath to sound the key, recalling the lost notes, and so completing the sweet chord which with its volume, strength and power would clothe that Soul with light and hope divine. For, losing those sweet tones in Passion's drear domains, o'er which insatiable Desire hath rule, it loses e'en the power to make a plea for help, and so unceasingly it wanders on alone till myriad cycles pass, when once again it mingles with the maze of unborn Souls that wait the sounding of a higher key than that which rung its birth, and which will call to active life the dead and sleeping, and the embryos, the other victims of the greater Self,—the *Will to live*.

THE PLANES OF REFLECTION.

TEMPLE TEACHINGS, OPEN SERIES. NO. LXIII.

I find that many of the more recently received students of the Secret Science meet with what seem to them insurmountable difficulties in the way of reconciling statements made in some one late instruction with statements made in previous instructions, and in many instances the difficulty lies in their incomplete grasp of the subject in toto, or imperfect concept of the vital importance of the laws governing Reflection, as well as the character of the substance involved in the media of reflection.

Before passing to further comment on the same, I desire to make one emphatic statement which you will do well to remember. The three higher of the seven planes of manifestation are incom-

prehensible and eternal so far as any possible computation of time or exercise of mentality by a human being is concerned; so, in trying to understand the planes, states of consciousness, laws and all that pertains to them, you will save much valuable time and mental force by confining your efforts to the study of the four lower,—the reflected planes, for some time to come.

The laws governing the energy of reflection are unchangeable. By the action of these laws, within the same forces by and through which physical form is reflected on a polished surface, is the potential energy of the three higher planes:—spiritual life—reflected first into the Akasha, next into the Etheric, and finally into the grosser or material planes. As the Akasha has three major subdivisions, so the Etheric and material have three major subdivisions. The subdivisions of the material are Water, Air and Earth, those of the Etheric, Light, Heat and Sound. The ether of science and the real Æther, the vehicle of electric energy, are the positive and negative aspects of one homogenous substance. The three subdivisions of Akasha, in common parlance, are designated the Higher Astral or Soul Plane, the Devachanic, and the Nirvanic Planes; the three higher Fires in and from which all fiery forces first emanate and proceed, and to which they finally return.

The fourth of the seven planes, counting from either above or below, is a combination of three subdivisions of Akasha. It is the great double cosmic mirror, for it eventually receives back all its own reflections as their mission is accomplished on lower planes and transmutes them. It is the plane of the Christos *in operation*. "in whom are all things and by whom all things are made." *As the light of the sun or some other bright body is essential to the reflection of a body or the casting of a shadow on the plane of matter, so a higher form of light—energy—is essential to the reflection of the potentialities of the Akashic planes upon or within the lower planes or states, and that light is identical with spiritual love—the Christ-love. As the light of the sun must be intercepted in order that a body may cast a shadow of itself on any other thing or object, so the Christ-light—Love—must be intercepted, the current interrupted, cut off, from the heart of any human being in order to demonstrate the action of evil, i. e., cast a negative mental or astral shadow on the Soul. You will note, the *same light* is requisite for both. It is the use to which that light is put that determines its plane of action, i. e., whether it will manifest as good or evil, just as it is the free action of human love, or its interception

as above mentioned, that determines whether that love shall be a blessing or a curse to the recipient and the giver.

It is difficult for the average man to picture Love to his mind as a definite form of energy which may be used or abused, according to the power and desire of the human will, and under a definite code of laws, as surely and as scientifically as any form of electricity known to man may be used.

It is claimed by some students that what is termed sexual love bears no relation to spiritual love—Christ-love—or that one is the antithesis of the other; but here again is a great mistake, for it is the interception, the interruption of the current of spiritual love by blind passion which creates the shadow termed sexual love (passion). It is never *love* that should be killed out to raise the vibration of man, but passion that must be raised.

Divine Love, Creative Energy in action, when reflected into the Etheric plane, becomes the active principle of Gravitation.

The visible sun is often said to be the generator of heat and light, but in fact it is like unto a concave mirror, and intercepts and gathers the etheric vibrations of sound, heat and light, and in turn throws them back into the receptive cushion or aura of the earth and the other planets of its evolutionary chain. The correspondence between such action of Cosmic forces upon each other, and the influence of one human being over another, is perfect, for the magnetic radiations of any one aura are reflected upon the auras of others, and by means of the action of the same great Cosmic light, and if the latter is intercepted by an antagonistic emanation, that which should have been a spiritual uplifting, upbuilding power for good, for both sender and receiver, becomes a disrupting, deathly influence, or shadow, which is in the way of the light, and through which each party must look at the other, consequently there is friction and hatred where there should be harmony and power.

Another point you will do well to emphasize and remember, is the fact of the reversal of all reflected forms or forces, when thrown on the Earth's aura. You will notice in a reflected form of yourself, you stand face to face with the reflected form; you cannot see your own back without the aid of another mirror. So, you cannot observe the entire Self of another individual by observation of the reflected image in your own mind without the aid of another reflector, i. e., without the clear, pure energy of the Christ-love, which throws so strong a reflection, that you may be able to

perceive the inner self as well as the outer semblance of that other.

It is the misfortune of not being able to appreciate these great truths that causes so much misunderstanding of each other's motives, thoughts and acts. You see a certain characteristic or quality which is abhorrent to your particular cast of mind, and at once arouse a sensation of hatred or disgust, and final condemnation, thereby intercepting the light and casting deep shadows which confuse your mind, and render it absolutely impossible for you to see the very thing you have condemned in another, all ready for action in yourself,—the ultimate cause of the disagreeable attribute or characteristic in your brother. In other words, you must cleanse your own mind and make sure the reflections cast upon it by divine Love are not intercepted by shadows of your own making, before you presume to judge your brother or sister, if so be you would become a true reflector of the Deific vibrations.

Man pays in full for every opportunity Life offers him,—not a jot or tittle less than the ultimate value of the opportunity. The greater his demands, the more force and energy he puts into those demands,—all that the same or a like opportunity could be forced to yield by himself or another,—just so great will be the price demanded by the law for the given opportunity. If this were more fully realized, man would be less careless in demanding greatness when unwilling or unable to pay the price.

In commenting on the causes and effects of Reflection, I would call your attention to previous Instruction on Centralization. Disobedience to the laws of Centralization is primarily responsible for the confused and confusing conditions now in operation through all lines of human endeavor.

It is a commonly accepted idea that the repudiation of a dominating factor in religious, social or material life for some cause, which is in reality only a matter of controversy, is a desirable and efficient way of securing better conditions.

The murder of an unpopular king, the vicious attack on the moral or physical qualities of a lesser ruler, or a presiding officer of any organized body, which by affecting public opinion results in killing that individual's power for good, (whether deserved or not;) if some selfish purpose is to be served, finds much justification and excuse; and the immediate effects often seem to justify such action. But if the final effects on the individuals concerned were to be taken into consideration, such reasoning would be found very faulty; for, no matter how powerful or how weak the line of

life descending through Religious, National, Sociological or family groups of people may be, the evolutionary forces can only operate for normal growth through that one line, as far as that one natural division of life is concerned, and the hurt of one is the hurt of all.

Inability to recognize this truth is due to the very deplorable conditions now existing in the business and social world.

There could never occur a condition in the central cell (the nucleus) inimical to the best interests of the other constituent parts of any one organism, if the latter had perfectly sustained and supported that nucleus in its position and duties; for all the laws of growth and manifestation are against it. That nucleus, if not sufficiently strong, and virile enough to function the evolutionary forces, would have been destroyed at birth. If it has degenerated subsequently, it has been because of lack of sustenance on the material side of life.

Humanity cannot call to itself and retain an individual ruler in any functional department, who is very far in advance of the other constituent lines, and this is because of its tendency to neglect or destroy what it cannot understand or appreciate; and the very power which makes the central cell a vehicle for the transmission of the evolutionary impulses also renders that cell an inexplicable and therefore to-be-rejected quantity by the great majority. Consequently, instead of supporting and sustaining it, it is, figuratively speaking, dragged down, beaten and cast out; becomes in fact, the rejected Son, the Sacrifice.

If this statement of facts is comprehended, it will show the great necessity for centralized effort if the Temple members are ever to furnish the nucleus through which the Lodge can reach the world and teach the revolution of present methods of government and life.



HERMES.

IV.

Who and What Is This Sublime Entity?

While the greater number of the Sacred Books of Hermes have been lost in the march of centuries, (the original volumes, let us hope, still buried in the holy recesses of the Temple, safe from the inroads of time and of such vandals as destroyed the Alexandrian library, including much Hermetic literature,) several valuable works have reached us despite cosmic and human ravishers. We have

before us the treasured Divine Pymander, the alchemical tractate Aureus, the famous Smaragdine tablet found in the valley of Ebron, the Fragments of Hermes to Ammon, translated by Stobæus, and, as well, the beautiful spiritual writings embodied in "The Virgin of the World," and the mystical dialogues on Initiation between Hermes and his son Tatios and Asclepios. These few books are a veritable *treasure-trove* in themselves, of spiritual, mystic, philosophical, and alchemical knowledge, all written around the fundamental principle of the Hermetic gnosis—"As is the above, so is the below; as is the within, so is the without." Or, to quote Hermes himself: "All things in the spiritual world exist in the natural world, and all things in the natural world exist also in the spiritual world in a spiritual form."

In an attempt to elucidate the poetry and myths surrounding the Grecian Mercurius and the Egyptian Thoth, to shed the light of interpretation on the fantastic tales and the hieroglyphic symbology through which both nations deified their revered rulers, we must come to the *true* Hermes—the mystical man, the spiritual Hierophant, or the planetary angel, whichever guise best expresses our idea of those divine attributes and principles, those god-like virtues and qualities which led the ancients to venerate this most versatile of manifestations among their deities.

Those of us who are students of Astrology will find it much easier to unfold the mysteries and to trace the correspondences, than those who are ignorant of this profound science, which some pedant has called "the mother of mythology"—"the foolish child of a mad mother," says the wiseacre, referring to mythology. None the less, in all his density he was able to discern the analogy between the myth and the astral principle. Those who are familiar with the convertibility of the planet Mercury can easily reconcile the seeming contradictions in making Hermes at once the patron of thieves, liars, gamblers, and forgers, and the Messenger of the God of Light, the Cupbearer, the tutelary saint of the Illuminati, the good genius of the seekers for Wisdom, the Deliverer from Hades, the Slayer of the Argus, etc. "Many are his states and his aspects; his weight is as lead, he runneth like water, he is light as the mist of the dawn. Yet he is the rock between earth and heaven, and the Lord God shall build his church thereon."

All these titles veil qualifications to be interpreted by the light of spiritual insight and illumination; while the allusion to the rock in the "Thou art Peter" of the Gospels—Peter meaning the rock

and the interpreter—that which stands under and which understands; hence the Church of the New Dispensation will be built upon the eternal foundation of Truth, Knowledge, Understanding, and Spiritual Illumination, which make the cornerstones of the real Hermetic system, inspired, directed, and protected by the Celestial Spirit of Understanding. We find the faculty of inward understanding, as symbolized by the fig tree and its branches, frequently alluded to in scriptural parables.

It is the mission of Hermes as the angel of the understanding to impart to the soul the knowledge requisite for its perfectionment. He bears the rod of knowledge “by which all things in heaven or on earth are measured.” Thus, by the transmission of knowledge through the unfolded intuition, the modus of divine influx, is he the Guardian of the Soul, the Mediator between the outer and the inner, the Liberator of souls from the Hadean world; thus is he the Christ descending into Limbo to teach and free the souls in prison there. By the knowledge of divine things, by the awakened and illuminated consciousness, is the sense nature alone subdued, and the aspirations for love and wisdom stimulated and enlarged—unto the attainment of the divine image within. “Therefore would I have you armed both with a perfect philosophy and with the power of the Divine life.”

As the “Clerk of the Underworld” descending into the Jaws of Hades, for the redemption of souls from matter, Hermes is pre-figured as bearing the tablet, the pen, and the palm branch—emphasizing the importance of knowledge in the ultimate victory of the soul. These symbols are also accorded to Hermes as the patron of letters and learning.

Again, as the “Awakener,” the “Warner,” of the pitfalls of ignorance, the “Announcer,” of heavenly tidings, we find Thoth typified by the Egyptians as the Man-Dog Anubis, the very word and equivalent of Ibis, from *hannobcach*, the barker. So here we have a key to the classic drawings of Diana—the Holy Spirit—accompanied by a dog, and also the sidereal counterpart in the constellation Virgo attended by the Messianic dog. The undisputed fidelity and intelligence of the dog—(making the canine man’s best friend in the animal kingdom) has its analogy in the dependable position of Understanding and Reason in the realm of Thought.

The cat was also considered by the Egyptians as sacred to the god Thoth. In this is emblemized the well-known power of the cat to see things in dark places—a type of the Seer, through Wisdom, Understanding, and Enlightenment being able to penetrate the mists of darkness and doubt, to fathom the truth ever lying deep at the bottom of the well.

GENEVIEVE HAZELRIGG.

(To be Continued.)

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EDITORIAL MIRROR.

"Great Sifter is the name of the Heart Doctrine, O Disciple."

—*Voice of the Silence.*

If the Temple disciples could keep continually in mind the explicit statements made by us regarding the one supreme test that will invariably rightly determine the position of a disciple or body of disciples, they would never be at a loss to know to whom or what their allegiance was due.

In this one last attempt of the Masters to pick up the links in the chain of their previous efforts, i. e., the formation of the Temple, they have rung the same key-note that has always been rung by the White Lodge at the beginning of a new cycle in calling the living links of the cosmic chain together for the purpose of making a supreme effort to hold intact the constituent lives of that chain, the key-note of the Heart Doctrine. In spite of the best efforts for the enlightenment of disciples, misguided and self-interested failures still exercise whatever degree of power they may possess for the undoing of those co-disciples who may be persuaded to listen to their specious promises and undermining efforts to destroy the harmonic vibrations such disciple may have come into as a reward for well doing, and one of this last noticeable methods of work, is the making of explicit statements as to what some Initiate would or would not do under certain given conditions; what class of people the latter would select for different lines of spiritual work, and what offenses would justify a repudiation of a disciple occupying an official position, ignoring the fact that all such questions have been settled for all time by natural law and that the appointment of each such Official was made in direct sequence ages and ages ago.

It would be as impossible for an Initiate to appoint an individual who was entirely under the dominion of the intellectual aspect of life—that is, a devotee of the Eye doctrine, for a position which could only be held by a devotee of the Heart doctrine, as it would be to make water serve the purpose of fire.

The heart doctrine is "the Great Sifter" because its devotees are only controllable by one great principle of life; and all who fall short of perfection in the self development of that principle are sifted out of the main body of devotees swiftly and silently, and only recognize the fact that they have been so sifted out in the last days of a world cycle, when to use a biblical phrase—"the sheep and goats are separated," i. e., when the perfected pass on to their reward.

The doctrine of non-resistance is the doctrine of the heart, but it must not be forgotten that there are two aspects, two extremes of non-resistance, a passive and an active aspect, and one must be able to select which aspect to apply at any debatable point or condition, and here as elsewhere the motive power determines the result of the action of an active or passive aspect.

There are cycles within cycles, wheels within wheels, and with the Masters' selection of the first seven aspirants for chelaship in the Temple, came into action the sifting force of the Heart Doctrine and with the close of every minor cycle there has been sifted from the 7, the 28, and the 36 (Orders), the elements which could not conform to the guiding principles of the Heart Doctrine, and the member who is inquisitive as to the personalities of those so sifted out, has only to think over the individuals who have been responsible for vicious attacks on the Temple work or the selected guardians of the same, for only in this way can he determine the same, for those who know the facts may not speak of such changes. But if this was fully understood, many of the apparent desertions from the ranks, as well as the causes for the malignant condemnation of their once comrades, by such deserters, would become very plain. Occasionally there is a withdrawal for some good personal reason, or when continued responsibility would create undue friction between relatives or close friends—but these are also easily distinguishable by their attitude toward the Lodge and the Temple.

It is almost impossible to imagine a Master or high chela yielding to or countenancing personal abuse, treachery or unbrotherliness, under any circumstances whatever, and if half-mad desire for psychic phenomena and lust for power did not so often leave disciples unprotected and amenable to the influence of those so displaced and consequently full of revenge or ambition to regain or seize at all cost some resemblance of lost power—the victims of the same would not so easily be led astray.

PARADISE.

Oft' Memory comes when twilight falls,
 And leads me by the sunset's gleam
 Through silence vast. The Master calls
 Beyond a soft, enchanted stream,
 O'er which I may not pass.

Across that stream of bitter-sweet
 I strain mine eyes, until they see
 The shadows deep that break and meet
 Upon the hills of Destiny;
 And justice guards the way.

Then backward to the earth I flee,
 And take again my cross of fire;
 For peace alone can come to me
 When I have lifted up desire,
 And crossed the mystic stream.

Alice Henderson.

CHILDREN'S DEPARTMENT***Temple Builders—Lesson 42*****THE PLAYMATE—LOVE.**

Early one Thursday morning when the Seven Playmates were bathing together in silence in the waters of the Shining River, the Voice of the Lamb spoke to them, saying: "The time has now come when you must go forth on your errands of Service to the world and all people. The Triangle, Love, Understanding and Hearing, shall go first with Love as its leader, bearing the Light of the Spirit before it. The great planet Jupiter has sent its Swan-like boat of pure tin to carry you, our Love Playmate, through the rough waters and to shield you from danger; whenever the way becomes difficult you have only to turn your heart toward home, bathe in the River of the Spirit and wait until you hear my voice and see the blue-white light of the star to guide your boat onward in the ways I will tell you.

"You are not forced to go on this errand. The choice is with you. I am only showing you the way and promising you my guidance and protection. Indeed there is only one way you can go, and that is by giving up all your selfish pleasures, to serve and make

others happy. If this seems too hard for you to do you had better not start, for you will only find much trouble and lose your way in the darkness. If you remain here, however, where you have all you wish for yourself, you will also soon find darkness about you, for you will be unable any longer to see the light because of your own selfishness.

“Think of these things and choose which part you will take.”

The beautiful eyes of the Love Child grew radiant as stars while she thought of the Lamb's word, and filled with tears which turned into pearls of compassion as they dropped on the ground beside her.

She held out her arms to the Lamb, saying: “I can stay no longer in this beautiful garden while thousands of little children and their parents are suffering for a kind word, or looking for a ray of light. I must start out at once to help them.”

As she spoke she was surrounded by a robe or aura of wondrous blue-white light that went out from her in all directions like rays of light from a luminous egg-shaped ball or sphere. So powerful was the light that all the other playmates seemed to be included in it and to be filled with the same desire to go forth to serve others.

Suddenly while the light shone about her, the musical tone, Sol, clear and aspiring, rose on the air, rising ever higher and higher, and, looking around, they saw by the River's Bank the Swan Boat waiting to receive the Love Child, who walked over to it at once and stepped into it.

The other six Playmates stood on the shore and waved a good-by and watched the light sparkle in the star that shone over the Swan's head as it moved down the River, bearing their sister, Love, still clothed in the same glorious sphere of blue-white light.

Before starting, the Lamb had told Love that her work would be to do those things which none of the other playmates could do. She would have to go where no one else could find the way and help the people that the others could not reach. Some of these people would be very good, others would be very bad, and she could only help them by letting her light shine so clearly that they could not help seeing and wanting it to come into their hearts and raise them out of their sin and trouble. It would not always be necessary for her to see or be near a person who was needing her help. She might feel some of her light going out in some direction and know that some one was calling for her help and receiving it just as much as if she touched them with her hands and helped them. The one important thing for her to remember was to always keep her own

light shining, for if anything were to put it out, ~~the darkness would go out from her and hurt people~~ in the same way as the light went out to help them. The way to keep her light burning was to listen for the Voice of the Lamb within her and to obey the star above the Swan and guide the boat where it led.

Almost as soon as the garden was out of sight the River began to grow rough and the boat rocked so hard that Love could scarcely hold herself in it. A terrible gurgling sound arose and it seemed as if the boat were going to be drawn under the waters. For a moment Love nearly grew frightened, but suddenly she remembered the words of the Lamb, "Turn your heart homeward, bathe in the River of the Spirit, listen for my voice, guide the boat where the star directs you." Immediately she turned her eyes to the star and saw that it was moving toward the bank from which there came a feeble cry. She turned the boat quickly in that direction and soon reached the bank, where she found among the high grasses a little child bleeding and crying from the wounds a wild beast had given it. As she came near the child it opened its eyes, saw her light and stretched out its arms to her. She took it up and was about to put it into the boat to carry it home to the Lamb when the beast came rushing and yelling toward her through the grasses.

Some children might have been frightened, but Love only stood still with the child in her arms and waited for the beast to come nearer. She was not afraid, for she knew she was doing right and that the beast could not hurt her. You must not think, however, that she did nothing for, while she stood with the child, she sent out from herself one flash of light after the other, all about and straight through the beast, so that when it reached Love it fell down at her feet and began licking them.

Then Love put the child in the boat, covered it tenderly and turned the boat hastily around and started homeward.

The Lamb and the playmates were waiting on the bank to receive her. They helped her lift out the child and carry it to the Garden, the Lamb leading the way to Love's tree. The child, Love's guest, was laid down in the shade to rest, and waken to see the bright blossoms and rich fruit that were growing on its branches.

SOME CORRESPONDENCE.

We wish it were possible to quote a tithe of the many beautiful and helpful thoughts received in letters from comrades in all sec-

tions. Now and then we feel we must give a little space to show the general flavor, so to speak.

The TEMPLE ARTISAN is now entering its eighth year, and the many good things said of it by members are encouraging, to say the least.

M. E. B. from Philadelphia writes enthusiastically: "Oh, I must tell you, I think, as does every one else, that those articles in the ARTISAN are SUPERB. We now have a glorious All Right Square, and have a number of splendid people (visitors) coming to the meetings. * * * About Mrs. Myers and her visit to us. I think she is the highest type of woman I have ever met—a glorious, lovely soul." (We think Sister Myers will be able to stand this without being seriously damaged.—Ed.)

Sister Mundy of Syracuse is nothing if not vigorous and sturdy in her letters and Temple attitude, as the following illustrates:

"People want to eliminate evil from the world, never realizing the world could not exist if one of its poles were removed. Evil and good must go along side by side; not that one must yield to the one or the other, but 'neutral ground' must be traversed by the personality, until neither good or evil affect them, for they are lost in the knowledge that both are necessary to a perfect whole. If God were not both good and evil He could not be perfect. So I do wish people, especially the Temple members, could realize that indifference to each and a steady determination to pursue the middle 'path' which is the 'path par excellence,' would eventually lead them to the true goal. * * *

"I think of you all daily, hourly, and I can see you start off morning after morning with a zeal and earnestness nothing can break. You know since the first Bugle-Horn sounded in our ears we have never ceased to keep up the effort. The Temple has grown to large proportions, and I feel sure that not one, no, not one, of its true stones which have been laid in love, faith and endurance, will crumble, but we shall see the great structure rise higher and higher, little by little, until its pinnacles show from their points the Beacon Light which shall Light the world. 'So be of good courage, work on and faint not,' and we shall be satisfied when we see and hear Truth proclaimed from its portals. I am not writing to bother you for an answer, only just because I wanted to talk to you as I would

do could I come where you are. The 'head of Padmapani' has been split into a thousand pieces or 'fragments,' and the world is not saved, but I feel that we have been placed over a few of the pieces which have been called together by 'the Deity,' and we must bring the world to see that Truth is one. We've been able to hold together so far; let's take courage and hold together on and on. With all the helpful thoughts at my command."

TEMPLE HOME ASSOCIATION NOTES.

The regular annual meeting of members of The Temple Home Association will be held on August 6th next. Official notice will be sent by the secretary to all Association members.

It is well occasionally, as some are so prone to forget the great purpose that this work makes for, to refer now and then to the first principles underlying the great plan the Association is working out. So the following quotations are appropriate:

"I have told some of you of the former existence and violent destruction of a once great city, with its myriads of inhabitants, who were far in advance of the present civilization in the Arts and Sciences, as well as sociologically and ethically. I have told you that its cycle of reconstruction and reorganization has now returned, with opportunities for the advancement of its people far beyond the wildest imagination of the masses. I am asked in what way this plan of reorganization differs from others? I answer, it is nothing in common with individual schemes of co-operative communities; it is a part of the natural evolutionary plan, and the fact that certain psychics have caught occasional glimpses of it in whole or in part, as it rests in privation of form in the astral light, only helps to corroborate my statement.

"Understand me, no single individual can organize and carry out the details of that great work. None save those who inhabited its prototypic city could by Karmic right complete and occupy the New City. Collectively, these must assume the responsibility, even should they refuse to accept this opportunity, and allow another long cycle to roll back into the Eternities before its final accomplishment. But, if the building and occupancy of the city be deterred, so also will be the evolution of the people themselves and mankind as a whole. Nowhere else on the surface of the earth can

be verified the predictions and discovery of the new Dynaspheric force which will revolutionize all industry."

—*From Second Series of Temple Teachings.*

The GENERAL SCOPE and purpose of the Temple Home Association is to provide a DAY OF EQUAL OPPORTUNITY for all who will enter into its plans and make themselves parts of its co-ordinated life. Truly has the poet said:—

"All are but parts of one stupendous whole.
Whose body Nature is and God the soul."

On this Law of Unity in which all departments of Nature must have their root of being, with true dependence between all parts, is the work of the Association based. Unity, Solidarity, Brotherhood, Co-operation, Interdependence,—all mean the same thing in reality. The Temple Home Association is BUILDING, is EXTERNALIZING the actual, material conditions in which the power and truth of the great law mentioned is manifesting. *It is building this truth with outer forces and materials that Humanity may see and understand.*

ITS PARTICULAR SCOPE AND PURPOSE is to build up a community wherein *all the land will be owned all of the time by all of the people*, where all the means of production and distribution, tools, machinery and natural resources, will be owned by the people—the community, and where Capital and Labor may meet on equal terms with no special privileges to either.

As has been stated, all of the land is owned by the people collectively. Each member is entitled to one-half acre and a WARRANT OF POSSESSION given for his perpetual use. He cannot sell this land, but can sell his improvements thereon, or transfer or bequeath his rights in any way he chooses, as outlined and defined in the By-Laws.

There is no time better than the present to become a part of the great work outlined in the above. If you have not already done so take out or begin paying on a membership NOW. This will help the work and help you—and each iota of help at this stage of growth will be worth a ton of help later on, when the battle has been won by the sacrifice and hard work of those who now have to bear the brunt of the strain and responsibility.

A membership in the Temple Home Association costs \$100, which may be paid at one time or in monthly installments. Each member is a co-partner in all Departments of the work. The By-Laws of the Association define the rights and privileges of members fully. A copy of the Articles of Association and By-Laws will be sent on application. Any additional information will be cheerfully furnished. Address all communication to

THE TEMPLE HOME ASSOCIATION,
Oceano, California.

TEMPLE ACTIVITIES AND NOTICES.

The attention of our members is called to the Convention Notice in this issue. Let us look upon each convention as one of the harbingers of the coming greater conventions, when a multitude will be here, of those united in love, devotion and service. We send you our most helpful thoughts and prayers, and invoke your spiritual co-operation during the time of our assemblage.

* * *

Send for copies of the leaflet, "Let There Be Light." It is of nine pages, and, to cover printing and postage, the prices are as follows:

* * *

One copy, 3 cents; two copies, 5 cents; four copies, 10 cents; twelve copies, 25 cents; twenty-five copies, 50 cents. Two cents each for larger quantities.

* * *

"Gitche Manitou, the Mighty," the Temple Convocation Hymn, may be had with words and music for 40 cents. Order per Mrs. J. W. Kent.

Brother H. A. Gibson, Outer Guard of "Esperanza Square," Los Angeles, Calif., reports harmonious meetings of the members at that Centre, with constant attendance of interested visitors.

* * *

Our sister, Miss Alice F. West, Scribe of "Harmony Square," Philadelphia, reports a great increase of interest in the work of that Square, with a fine harmony and brotherly spirit prevailing. This is also evidenced by their recent demand for our propaganda leaflets. At a recent meeting there was an attendance of twenty-one.

* * * *

Our sister, Mrs. Frances J. Myers of Syracuse, N. Y., spent

about a week during the first part of June at the Philadelphia Centre, visiting the members, and giving talks to the Square, on the basis of the Temple work and philosophy. Many enthusiastic letters from the members there to the Headquarters Centre indicate the great help Mrs. Myers was able to render, and how it was appreciated. On June 10th, Mrs. Myers left Philadelphia for a brief visit to Temple members at Toms River, New Jersey. In the near future she may visit the New England Squares.

* * * *

Mrs. Myers is one of the original seven selected by the Masters to help found the Temple Organization in 1898.

* * * *

"Truth Seekers' Square," at Meriden, Conn., reports interesting meetings. The band of workers there are manifesting great devotion to the cause, and promise to become a strong Centre of light and helpfulness to the work, and to the community in which it is placed.

* * *

George Wharton James, the noted lecturer and writer, visited the Centre on June 21st last. In the evening under the auspices of The Temple, at Hiawatha Hall, Oceano, Mr. James gave a most interesting and entertaining lecture on "The Potency of Love as Illustrated in My Experience with Wild Men and Animals." The collection taken up will be placed with the fund being raised to build a home for Miss Ina Coolbrith, the noted California poetess and writer, who was burned out and lost all in the San Francisco fire of last year.

* * *

For Temple dues and Helping Hand contributions, make money orders payable to Mrs. J. W. Kent, Treasurer.

* * *

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

* * *

It is requested, that in all cases of changes in address, SPECIAL NOTICE (separate) be promptly sent to the Temple Scribe, by letter or postal card. If this direction is not carefully complied with, or

if such changes are mentioned in any other method of correspondence, the desired result may not be secured.

TEMPLE SCRIBE.

TEMPLE CONVENTION NOTICE.

The Eighth Annual Convention of Temple Members will be held on the 4th, 5th and 6th of August, at the headquarters at Oceano, California. There will be an assemblage of members on Saturday evening, the 3d, and the program of meetings will be announced. The first regular meeting of the Convention will be held Sunday afternoon, and another meeting in the evening. There will be accommodations for our members at the Halcyon Hotel at rates varying from \$1.00 to \$2.00 per day. As the morning trains arrive at Oceano before daylight, it is advisable to take trains which are due here in the afternoon, if terms of ticket permit. A number of our members 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.

It has been advised that Temple Squares, as well as isolated Temple members wherever situated, should unite in Spirit with the Temple members in Convention assembled on the afternoon of the 4th of August. The first general meeting will take place on that date beginning at 2 p. m., California time. Meditation and discussion on Unity will be appropriate, and helpful to the Convention, as well as to all so participating.

CHAS. L. HARRIS, Temple Scribe.

HALCYON BEACH TRACT



*One of the
Most Attractive
Beaches in the World*

A limited number of lots of this tract are now offered for sale.

Because of the great demand for Beach property on the California coast, no class of property increases so rapidly in value. No investment can be safer for those who have the money to spare. Size of lots on the Halcyon tract are from 25 to 30 ft. front by 100 ft. deep. Prices vary from \$50 a lot to \$500 according to location, the lots near and on the water front being the most valuable.

TERMS: One quarter down and \$5 a month. Deed given when final payment is made. 5 per cent. off for cash. Map of tract sent on application. *Address*

**THE TEMPLE HOME ASSOCIATION
OCEANO, CALIFORNIA**

Halcyon Hotel and Sanatorium

THE HALCYON SANATORIUM

Has been established for the scientific treatment of invalids, and for recuperation and rest in cases of overwork and nervous exhaustion. It is conducted as a distinctively

HEALTH INSTITUTION

and not as a fashionable resort. Regularity of life and freedom from noise and social excitement prevail, thus securing long periods of rest, while at the same time rational recreation is amply provided for. Although the comfort and welfare of the sick are first considerations, every opportunity is provided for those who desire to spend a pleasant and profitable vacation amid healthful and beautiful surroundings.

The Sanatorium buildings and grounds are situated near the town of Oceano, in the southwestern part of the famous Arroyo Grande Valley, which, encircled by hills from 400 to 800 feet high, has been aptly designated as "the rosy dimple on the cheek of creation." San Luis Bay is one mile distant, affording, with its twenty miles of circular ocean beach, one of the most delightful drives in the world, with inspiring views of sea and mountains blending into one.

The Halcyon Sanatorium is not a water cure, nor a rest cure, nor a diet cure, air cure, nor movement cure, for the reason that not one of these expresses the leading idea, which is

HEALTH BY RIGHT LIVING.

Obedience to the laws of life and health is enjoined as the requisites to recovery. This is an educative as well as curative process, and it comprehends the work to which The Sanatorium is pledged:

"Founded on Truth. For suffering ones and weary,
A home, secure from worldly care and strife,
Nature, the healing mistress, tends its portal,
Beckoning with gentle hand to paths of life."

All forms of chronic diseases will be received. Neureathenic conditions and nervous diseases of all kinds, including abnormal conditions and habits resulting from excessive alcoholic or drug addictions, will be treated by the most improved methods and scientific principles known to medical art. Remedies and methods are available that will cure nearly every form of chronic asthma. The natural hot sulphur and alkaline springs, in the vicinity are of the greatest value in aiding to cure rheumatic as well as many forms of liver and kidney affections.

The Treatment. All the remedial agents that medical science and experience have proved valuable—the resources of nature, as sunlight, pure air and water baths, the use of oils, electricity, the natural radio-active forces that nature has conserved in the vicinity, and equally if not more important, the mental and moral forces—are drawn upon and applied, under the direction of skilled physicians, for the restoration and preservation of Health. In many cases patients living at a distance can be successfully treated through correspondence. A blank form for diagnostii purposes will be sent on application.

For additional information, terms and rates, address

THE HALCYON HOTEL AND SANATORIUM,
OCEANO, CAL.

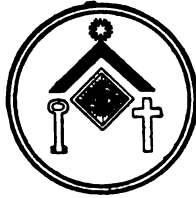
The Temple Artisan

Vol. VIII.

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No. 3

Behold, I give

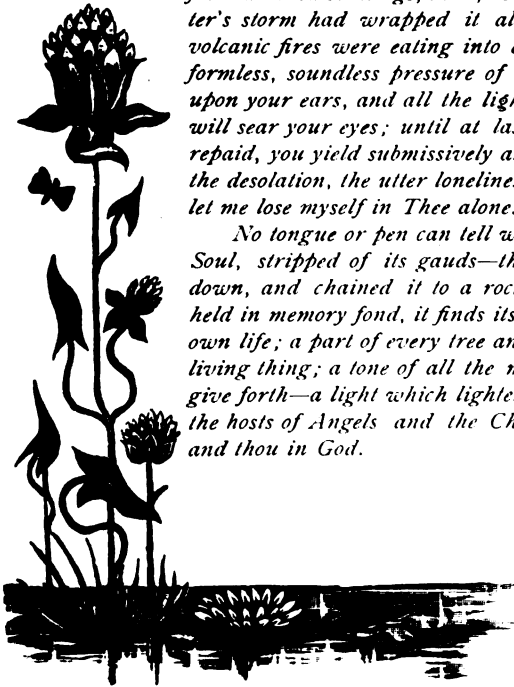


unto thee a key.

THE HEIGHTS OF LIFE.

When thou hast reached the utmost height of loneliness—that height so far above the Sun-kissed hills, the softly shaded valleys where once you dreamed away the time in blissful introspection and have left behind you all that sensuous life had folded close, the human love, delights of eye and ear, and tender touch of helpful hand;—’twill seem the very heavens have fallen, the earth rejected and cast thee forth contemned. Thy soul will seem suspended in the depths apart from all created things, dead, as though the icy blast of winter’s storm had wrapped it all about; alive, as though volcanic fires were eating into every quickening cell. The formless, soundless pressure of illimitable Space will beat upon your ears, and all the light of all the Suns in Space will sear your eyes; until at last, the debt of sentient life repaid, you yield submissively and cry, “God save me from the desolation, the utter loneliness of all created things, and let me lose myself in Thee alone.”

No tongue or pen can tell what then befalls that naked Soul, stripped of its gauds—the things which weighed it down, and chained it to a rocky waste; for, losing all it held in memory fond, it finds itself at last, alive with God’s own life; a part of every tree and flower, at one with every living thing; a tone of all the melodies the swinging stars give forth—a light which lightens Earth and Sea and Sky, the hosts of Angels and the Cherubim. All, all in thee, and thou in God.



Prescience.

Upward, toward a realm supernal,
 Turn we oft with longing eyes,
 But imperfect mortal vision
 Cannot reach to Paradise.

Yet there is a clearer vision,
 A perception, innate, free,
 Co-existent with the spirit,
 Prescient of the "Is to be";

Cognizant of things immortal,
 The "To come" and "Gone before,"
 Independent of the knowledge
 Designated earthly lore.

Hence we find the deep conviction
 'Mong all peoples, in all lands,
 That the discarnated ego
 Fuller, truer life commands.

That continuous existence
 Is the soul's inheritance,
 Pre-existent and eternal,
 One with God in variance.

So whene'er our cherished loved ones
 Fade away from mortal sight,
 Quick the psychic prescience whispers
 "Evermore for them 'tis light."

That no pain, or care, or sorrow,
 E'er can reach that restful state,
 For an atmosphere celestial
 Earth's conditions dissipate.

Thus may sorrows, and bereavements,
 Be but blessings in disguise,
 Could our earth-bound souls interpret
 Half the language of the skies.

All our trials have a purpose,
 And a wisdom most benign,
 Which the Great First Cause of Being
 Moulds to meet life's grand design.

HELEN FIELD COMSTOCK.

FROM THE MOUNTAIN TOP.

“Loose him and let him go.” Unwind the swaddlings which you have wrapped about your brother man.

Your dogmas, creeds and penances,—your selfish love as well as hate, are chains which bind you to the “Wheel of Woe.”

Forgive the debts, undo the chains you bound your brother with in duty’s guise. Loose him and let him go, and thou shalt find, not all the chains, the debts, the bonds with which you hold your friend in thrall will draw and hold him fast to you as will the knowledge he is free. Free to wander where he will, free to come and go, free to give you love for love, or to refuse e’en friendship’s trove.

Each thread of every cord you use to bind another soul will bind *you* back, will hold *from you* the love you crave, the service you require.

In *Freedom* lies thy strength, and Freedom is the Law of Life; not liberty to hurt or crush another part of God’s own life, but liberty to render service pure, and learn to find in strict obedience to law the goal of perfect life.

Obedience to law through love of law and order gives highest freedom to the soul, but man has put the bond of fear upon his brother man and so enslaved him to Illusion, and fear breeds naught but most abject subjection, and freezes into nothingness the slave, as well as he who doth enslave.

ObeY implicitly the law of Love and thou shalt not be called upon to sacrifice aught save the thing thou needest not; but first be sure thou knowest Love, and hast not clothed it in the slimy garb of self-indulgence, thus paving wide the way for self-annihilation.

LOVE OF IDEALS.

TEMPLE TEACHINGS, OPEN SERIES, NO. LXIV.

There are two ways by which a human being may defend his life or his honor; one is by crippling his antagonist, the other is by making a friend of that antagonist; but it depends upon what manner of man the latter proves to be as to whether his friendship or his enmity is better worth the courting. The enmity of a treacherous viper in human or animal guise is more to be desired than its openly expressed friendship, for there is possible defense against a known enemy; none whatever against the treachery of a supposed friend.

Of all the brave, noble and true men and women of this drear iron age there are none more worthy the admiration of, and exalta-

tion by mankind than is the one who can retain a true, unselfish friendship for another who has forgiven a great personal injury: for the fiends of the nethermost hell delight in the work cut out for them in the heart of the forgiven one in such an instance; the fiends begotten of loss of self-regard, born of jealousy and nourished by abject fear. A torturing suspicion of the genuineness of the forgiveness is forever with such an one, and what words can tell the story of the long, hard struggle—and frequent failures.

This is a long preamble to a few stern facts.

Among the Temple members, to our everlasting sorrow and regret be it said, there are a few who have been forgiven the greatest wrongs that a human being is capable of doing another,—wrongs to which loss of life would be trifling by comparison. Years have passed since some of those wrongs were committed; only months since certain phases of the same wrongs have been repeated, and have been again forgiven, and the fight, if there has been a fight, has gone against the doers of those wrongs. They could not endure the temptations of the afore mentioned fiends, and so have fallen so deeply in the toils of the latter, they need no further forgiveness to strengthen their bondage.

I do not mention this for the purpose of exciting sympathy or support for any individual, but from an all-engrossing desire to save others from a like retribution, and to endeavor to strengthen the weak and encourage the strong.

In the early days of the Temple work, the Aura of each entering member was thrown open to those who had the right to see therein, for the better protection of the gestating cell of the Temple work, and every future vicious attack on that work was prefigured in some Auric envelope before it was made. But if such knowledge could have unrighteously and uncharitably affected those on whom the attacks were primarily to be made; if they could have influenced the latter to refuse admission to the association or to openly resent the sly, untruthful inuendoes, the uncharitable or false statements of those who applied for or gained membership only to use the organization for selfish purposes, the fulfilment of a great trust would have been long delayed, and the recipients of the trust would not have been permitted to proceed with the work under the direction of the White Lodge, for they would have degraded the Cosmic Ideal of The Temple, the Brotherhood of Humanity.

If you could at all times remember the great ideals you have loved and longed to materialize in the days that are gone—ideals

of courageous, self-sacrificing, noble, Knights of the Holy Grail;—sweet, womanly, tender and faithful Ladies worthy of the love and sacrifice of those Knights; of the unselfish, undying devotion,—the charity, helpfulness, wisdom and beneficence of the Priests and Priestesses of the great Temples of antiquity, unweariedly pursuing the Path, sometimes by fire and flood, in the midst of carnage and blood, through years of martyrdom, on, on, to the topmost step of the great Initiation Stair; I repeat, if you could always remember those ideals,—remember what they meant to you when you made the first conscious effort to reach to some height of the ladder of self help, as well as what they have been to you on every upward step you have taken since; through every soul-scorching sorrow or great joy; would you not be more careful how you debased them, how you dragged them in the mire and mud of a treacherous, unstable, unloving maze of mind?

If you could but always remember that those ideals were the first privations in form of your spiritual selves, created out of your own spiritual substance, and therefore living images fixed indelibly in your own auras, and which you had only to fill in, in order to perfect, as an artist fills in the sketch he has drawn, as the musician fills in the trills and chords, or finds suitable words to accompany the melody he has spiritually caught and brought to outer expression, thus creating a never dying musical gem. If you had retained any memory of these ideals, could you deliberately thrust away from you the opportunity to grasp the brushes, to make use of the trills and chords, for the reason that some other poor, unfortunate artist has chosen to cover his sketch with slime, or paint in the place of the Ideal, a grinning fiend, or because some other musician had set the sweet melody caught from the realms of Spirit to obscene and degrading words?

You now *know* what you ought to do; you have been left in no doubt about that; you may know, if you will but listen, what the inevitable result will be of not doing what you know you ought in the line of your duty to your co-disciples and the preservation of your higher ideals. The signs of coming events, the forerunning tremors of the coming great storms are filling the very air.

As well as you know that two and two make four, you know that a willfully broken pledge to your Higher Selves puts an unyielding bar across the door which leads to the secret places of the Great White Lodge. You know that a deliberate lie, or a wilfully malicious statement, whether true or false about another human

soul who is courageously trying to climb out of the mud of sense into the light of Spirit, will surely set you apart from the encircling love of the Great Master, until you have picked up every dropped or imperfect strand of the web that the lie or malicious statement has woven therein; you need no reminder of this, if you have listened to the inner voice which always tells you when you have struck a blow at the Christ,—have driven another nail into the cross of the world's woe.

What matters it that you try to salve your conscience by saying, "I believed that brother or sister was bad, was untrue, was deceiving the world for his or her own advantage?" Who made you, you who are incapable of looking into the heart, or the soul of the accused, a judge of his or her victories or failures, spiritual growth, or ability to help others? You who have sinned just as deeply as lies the accusation you have made; else you never could have made it,—would never have entertained the thought of it for a moment; for the law is inexorable that forbids you to perceive aught that you have not experienced.

The time is short, oh so short, my children,—the day of judgment, the effects of previous causes approaches so rapidly. You can put your heads in the sand like the ostrich if you will, and refuse to see the signs of its coming; you can deafen your ears to the battle-cry of the elemental fiends, the yells of maddened, persecuted, enslaved-victims of man's inhumanity, but that will not prevent that judgment day—your judgment day—from coming.

Self preservation is the first law of nature, you are told, but nature seems to have failed in the present great crisis in respect to the majority of human beings, for they have lost even the desire, say nothing of the power of self preservation. If all could see and understand, they would be on their knees at the feet of those they have wronged, instead of trying to justify that wrong to themselves or to others. No surer indication of guilt can be given than attempts at justification may furnish in the case of a wrong.

Why should I attempt to deaden your sensibility in regard to the most vital issues in your lives by rapidly pouring forth impressions upon great Cosmic phenomena? Why give you more definite directions for the further unfoldment of psychic senses and gaining of spiritual power as I have been repeatedly requested to do, when I am forced to see that I would only add to your responsibility and place in your hands, figuratively speaking, a dangerous two-edged weapon to slay yourselves and others with.

Just as distinctly and emphatically ~~as~~ I have assured you that the power is mine to lead you to the heights of development toward which your eyes are turned, have I told you that without the attainment of true brotherliness toward your co-disciples, without the virtues of humility, obedience and chastity, as a foundation, the attainment of such spiritual and psychic qualifications as you desire would be detrimental in the extreme; for you would thereby be thrown among different orders of life than you are accustomed to, which could work you irremediable harm, if you had not the power to control them to your advantage; and such power can only be won by the practice of the virtues mentioned by me. You would not expect to handle fire with unprotected hands, and the forces you would manipulate if you could, are far more potent, and just as little self-conscious and as irresponsible as is the fire of the material planes. And remember, it is not you yourselves alone that you are holding back by refusing to obey or ignoring your obligations; it is also all those who are in the same Auric vibrations as yourselves. For you can no more reach the height of development to which you aspire, *alone*, than one of a single hive of bees can attain to the stature of a man by itself. You are parts of a single Group Soul, as the atoms of your bodies are a part of yourselves, and as long as that Group Soul is held back by a predominance of some one or more detrimental forces, all its individual parts are restrained to just the degree that they have become responsible for the same, by "the things they have done or left undone." So, to just the extent that you are a partaker in the wrong doing of those others, by joining in with them, countenancing their evil acts, or deliberately ignoring their effects—to just that extent you place them and yourselves under restraint.

You will yet wonder at your disregard and indifference to the words of a great Master, "Man does not live to himself alone," for the spiritual significance of the words is so far beyond the material significance in importance and truthfulness as to be beyond comparison. Whether you ever reach the material centre of the Temple work and become associated with your comrades there or not; whether you are so isolated as to never meet another Temple member in your present incarnation, the fact remains that you are one of the constituent parts of a single Group Soul, else you never would have been impelled to unite yourselves with the Temple body, for you have been under the guidance of that soul since one of its galaxy of Stars watched over your first appearance on earth.



SOME CORRESPONDENCE.

Brother Barkey of Smyrna, writes interestingly of that place as follows:

"In your previous letter you asked me to tell you something about Smyrna. I am not well acquainted with the history of the place myself nor have I yet visited all its districts. However, I will attempt to give you the scattered ideas I can bring together relative to the place I was born in, reared and still occupy.

Smyrna is second to the capital and chief center of traffic in the empire. It is the capital of the "interior" (Anatolia). Through its doors pass all the products of the "interior" out into the markets of Europe and America. Through it again pass all the manufactured goods of Europe and by means of its two railways are distributed into the extensive Anatolia. The two railways are respectively the "Smyrna-Cassaba and Prolongement" and the "Ottoman-Aidin Railway" in the last of which I am employed as a telegraph operator, taking a monthly salary of \$20. (excuse this digression.)

The chief products exported are figs (renowned all over the world), valonea (cups of the acorns), used for dyes, sesame, cotton, opium, liquorice-root and paste, and wheat and barley. The land is most fertile and one can grow anything on it.

The outskirts of Smyrna are very picturesque and grand in their natural aspect. There are the ruins of the Roman aqueduct, and the castles built by them at the time of their occupation. The harbor is magnificent. The city has a cosmopolitan population. The principal languages spoken are Turkish, Greek, French, English, Spanish, German and Italian in their order. The mixed population amounts to 400,000. Printing, electricity and meetings are prohibited except to foreign subjects.

So that the esoteric Temple work is prohibited and its esoteric teachings must not trespass the boundaries of the individual. With a calm mind and a calm heart and a full pocket (purse) one can carry on here a passive and even progressive life, however limited, selfish and individual that may be.

Caravans of camels with loads on their backs traveling through the streets of the town will be a novel sight to an American or European.

Some forty miles away from Smyrna there is Ephesus (known in Turkish as Ayassoulook) with its old Temple of Diana "Dise de la chase" of the Ephesians and the place where, as in Smyrna, one of the seven churches was established.

Smyrna is claimed to be the birth place of Homer. Several of Christ's apostles traveled through it and perhaps Christ himself. Byron was here for some time. Some forty miles from Ephesus comes ancient Phrigia now known as Gonagela, and Terapolis where Epictetus was born. Also the philosopher Heraclitus of Ephesus. You can see that our place has after all, some record, and it only requires a better writer than myself to make of it a jewel in the world's crown of beauty.

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EDITORIAL MIRROR

If a worm is gnawing at the core of an apple, the apple may not be consumed entirely, but the degree of fire lives which Nature is drawing to that centre will have to work against such heavy odds that they cannot bring to perfection the qualities which make an apple a delight to the senses of man. If the eggs deposited by some insect, when the apple tree was in blossom, could have been discovered and destroyed all the forces which Nature provides for bringing that particular kind of fruit to perfection might have worked harmoniously and the result of their labors would have justified the expenditure of the necessary energy. It is at the point where the discovery and destruction of the insects's eggs becomes the work of man that Nature and man work together for the best good of man in such an instance, and it is at a corresponding point in the development of every form of organized life, whether created by Nature or man that a similar effort must be put forth by a guiding intelligence if such a life is to fulfill its mission. If all the interested units of the latter could appreciate the fact that the co-operation of Nature and man, or of man and man in the discovery and elimination of the destructive factors was a necessary part of the evolutionary processes, they would not be led to such erroneous conclusions concerning other factors they were compelled to endure for a time but which would finally take part in the elimination of the destructive factors.

No true Lodge Centre was ever established during an evolutionary period, the members of which did not have to meet and deal with individuals and conditions which correspond exactly to the aforementioned causes and effects. The Heavenly Man, the Angel, cannot manifest in matter without its antithesis, the hellish man, the Judas, the devil, manifesting at the same time, and may not so manifest until matter is redeemed from bondage; and the individual who becomes the vehicle of that particular form of energy designated the Great Disintegrator, in a Lodge Centre, though all unconsciously, becomes the "testing stone" to the other constituent building stones of such a centre. This does not mean that it is necessary

for any one person to make of himself such a vehicle, or that any one is selected for such an office; it simply means that the one who deliberately makes of himself, by unbrotherly conduct, treachery, utter selfishness and unfaith, an object of attraction for such a form of energy, will inevitably attract the same to himself, and by continual yielding will finally become a vehicle for the transmission of the same, a continual menace, an object of suspicion, and one to whom can be traced every malicious attack on the main body, and what is of infinite importance and much misunderstanding, is the fact, that the obligations assumed by the members of such an order render it absolutely impossible for any other member of the same order to do anything that will attract undue attention to such an unfortunate, or to treat him or her otherwise than they would treat the most faithful, unselfish member of the same order, until that one has filled the cup of iniquity full and been removed from the order, either by direction of the Master or through inability to sustain for any longer time the position assumed.

It will not require a very great mental effort to perceive the action of this dual law in all the affairs of life, in national and municipal affairs, in all organized bodies as well as in families, and the stronger, purer and more unselfish are those who represent one aspect of the same, the more malignant, treacherous and selfish will be found those who represent the other aspect.

If these facts can be borne in mind much that has seemed inexplicable in the Temple work can be easily understood. The very impossibility of explaining many things that have bothered their comrades because their obligation to the Lodge and the necessity of waiting for the natural solution of the problems, have placed the faithful, loyal and unselfish workers at the heart of the work in very undesirable positions at times, but if those comrades would only remember what the Masters have said so many times in reference to those who have become traitors, and the simple tests to be applied to distinguish between the true and the false, they would have no occasion for anxiety. The man or woman who is capable of breaking the most solemn obligations to the Higher Self and to the Lodge is surely capable of turning on a mere comrade, and of all the transparent excuses for the same there can be none more easily seen through than that which claims "a duty to those who have been unwittingly deceived as to that comrade's worth" by the traducer.

The real purpose inevitably creeps out and may be seen if we use our power of interior vision.



The Great Lodge of Masters are, and have been, speaking in positive terms to members and the world generally through The Temple which is a channel they have created for a world-work of the highest importance to humanity. Members are enjoined to read and study the Temple instructions, carefully trying ever to catch and retain the great concepts of religion, philosophy, science, as well as the fundamentals of right government which those teachings contain. As in all nourishing fruits, cereals, nuts, etc.—there is an outer peel or shell which the intuition must penetrate to get at the rich kernels of wisdom and knowledge within. Only a few members have really caught the meaning of the Teaching, and have a right concept of the high inner and outer purposes that The Temple makes for. Priceless treasures of spiritual and occult wisdom inhere in the Teachings—but of even more importance are the *Forces* which ensoul these Teachings and which only the receptive—those in the right inner and outer attitude, are able to receive and assimilate. The Temple Teachings and Forces strike a new keynote for humanity—the keynote of a new Faith, a higher Hope—a true Religion which will as time unfolds express the highest, best and purest aspirations and feelings of the New Humanity now in travail of birth.



Those who are “prepared”—those whose minds are open to every ray of truth, whose spiritual eyes are not dimmed by outer selfishness and fear, whose ears are not blunted to the *real* by the glamour and jingle of outer sounds, will “enter in”—and have the glorious opportunity of *suffering* in the Sacred Cause. List to the wondrous promise of the Father-master—He who has the power to make or unmake a world—and yet must give to each child his right of choice—of free-will—to “enter in” or to remain in the outer courts of darkness—list we say to the covenant he is willing to make with those who elect to help: “And with you my children, I offer to share my Love, my Labor, my Sorrow, my Suffering, and finally my Cross and Crown.”

CHILDREN'S DEPARTMENT

Temple Builders—Lesson 43

THE PLAYMATE—UNDERSTANDING.

It was Wednesday, almost a week since Love had sailed away in the Swan-Boat down the Shining River leaving the other play-mates watching her from the shore.

All the children missed Love and for a time scarcely knew what to do without her, but the two remaining sisters of the triangle, Understanding and Hearing, missed her most of all.

Understanding especially was lost without Love, and in fact could not and would not be separated from her, for did she not know, did she not *understand*, all that Love would have to go through, and that she must follow to help her? Was not Love around and within her, and did not Understanding's own heart flame out in divine feeling and sacrifice toward Love, to carry purity and peace to all people for her?

Yes, this was true, and no sooner had the Love Child passed from sight than the golden yellow star of Mercury appeared in the heavens from which was dropped down to Understanding a flaming heart of yellow light.

In the tone of Mi the heart sang this message to Understanding: "Take me unto thyself, follow the Love Child over the waters and I will continually sing in thine heart. Thou shalt help to carry Love's message where she wants it to go and where it is most needed—to the homes of the happy and the pure in heart and to those suffering in body or spirit. When the merry children need to give thanks for their blessings of Love thou wilt hear my voice far above thee and wilt see my flame darting out in the right direction. When the sad or sinful need Love to help them lift up their heads thou wilt hear the yellow tone in deeper key and see it going under the darkness to drive the shadows away and to reach out relief and light to the heavy-hearted.

"Hasten now upon thy way for Love calls to thee to clasp the flaming heart upon thy own, to follow in the path of the Swan-Boat, and thou shalt be borne upon the waters by the power she has left behind her for thee."

With full faith in the words she had heard, Understanding, with the flaming heart clasped close, stepped upon the River to do Love's bidding. As her foot touched the water a great flame from the heart darted under her and formed a small canoe for her to sail in and carried her swiftly away in the path Love had taken.

All this time the Heart had been singing right within herself, but suddenly the tone sprang high above her, and she was carried into a high room in a great palace where little children were holding a party and were enjoying the good things before them. A prince and princess sat at each end of the table and as Understanding entered, a flame from the heart went out to each of them, until it touched their own hearts and made them start in wonderment. They stood up and looked into each other's questioning eyes until the princess pointed to the center of the room where Understanding stood with the flaming heart upon which was now written: "I was an hungered and ye gave me no meat, I was thirsty and ye gave me no drink, I was naked and ye took me not in."

Then did the prince and princess know why the flame had touched their hearts for they read its true meaning, and they went to the place where Understanding stood with the Flaming Heart and kneeling at her feet said: "Truly we will go out and find the poor, and naked, and hungry, and bring them to our party where they will be fed and clothed, and where we can all give thanks to the dear Christ-Heart that bears a message of Love to all children.

Then the prince and princess invited Understanding to remain with them. This she said she could not do, as the Heart was already calling her to go on, but she would leave a flaming spark in the heart of each of the children that they might be able to send out its fiery light and warm other lives in helpfulness and in gratitude for their blessings. Silence fell over them all for an instant, when suddenly a great flash of yellow light from the Heart filled the room and a Divine Flame leaped out into each child's heart, filling it with love for the Christ in themselves and all people and creatures.

It is said by the Playmates who were still in the Garden that at the same time the Heart flashed its light into the children, Understanding's tree burst forth into blossom and fruit, and that the Lamb told them the whole world was made happier and drawn closer to heaven by the flashing of the great Heart of Understanding.

OBSERVATIONS BY THE WAY.

It would appear that the time has again arrived when many of the members of the Temple will be tried as to their faithfulness to pledges, patience, devotion and sense of justice.

We were told by the Master several months ago that the next eighteen months would bring much antagonistic force into play.

It was mentioned at the time that this was cosmic and not necessarily connected with or focused directly by any one personality.

Were we all able to retire into the Silence and draw to ourselves the forces of love and peace so that our hearts would have no room for the opposing force, we would easily tide over a critical period with little loss. But, it seems, that, as in similar cycles now passed, this force about which we have been warned, finds some few vehicles, who, for the most part, unconscious of the injury they are perpetrating on the cause they have sworn to promote and defend, begin to inject confusion and poison into the minds of the unsuspecting; then these too, under the influence of powerful and implacable foes, of all they hold sacred, join the attacking party and in most cases, eventually remove themselves by their attitude outside the mantle of protection the Lodge has thrown around them.

Might I suggest that the members of the Order of the 36, when they are tempted to loosen their allegiance to the work of the Lodge, read their pledge to the Lodge and Higher Self therein recorded. And also a paper sent out to that Order and dated August, 1904.

We have been chosen and called to take up this work for humanity under the immediate direction of the Lodge of the White Brotherhood, because of old karmic relation and service in other lives, and we are one band of souls really very closely related, and if true to our mission and the trust reposed in us, we may **unitedly** go on to great usefulness in the service of humanity, made possible by our harmony and solidarity—when such shall have been attained.

We may take any interior attitude toward the Lodge and our fellow members; we may be merely a fair-weather friend, coming easily and going easily, or we may be members of the household,—strong, helpful and enduring; “worthy of the reward reserved for the patient, wise and just.”

HARVEY A. GIBSON.

LOS ANGELES, July 2, 1907.

HERMES.

V.

WHO AND WHAT IS THIS SUBLIME ENTITY?

Then again the reverent Egyptians paid homage to their many-sided deity in the ibis, or the hawk, in their picture writings. The former, consecrated to the God of Light, being known as the creature more thoroughly destructive of the serpent than any other, and the hawk, the well-known “bird of prey” of which rapacity is the marked characteristic. “Be greedy of knowledge,” says Hermes,

"get knowledge, get knowledge and be greedy ever more and more."

In the Grecian mythos the same idea is evolved in the stories of the thievish propensities of the infant god which obviously developed into bold depredations upon the property of all other divinities, unblushingly annexing to himself all that took his fancy—the "arrows" of Apollo, the "girdle" of Aphrodite, the "trident" of Poseidon, and other flagrant "appropriations." Thus is the grasp of Understanding put upon all things. Within the sacred portals of the Realm of Knowledge there are no *meum* and *teum*—all is fish that comes to the intellectual net, all meat and drink for the hungry wayfarer on the labyrinthine march to the domain of Wisdom. It is the perversion of these laudable filchings which leads astrologers to attribute lying, thievery, forgery and gambling to the negative vibrations of the planet Mercury.

The hawk, and other winged creatures dedicated to Hermes, betoken the motive power—the wing of the Spirit of God which "rideth upon the wings of the Wind," and gives life by its motion to the whole cosmical system. And so come the "Mercury wings" to be the most commonly known signature of the Messenger and Minister of the Father. There are the winged feet, the winged cap, and the winged rod or Caduceus—all vital with mystic significance in the sacred hierogram. The living wings "bearing thee through space and over the abyss of darkness"; the rod—"knowledge which thou must gain with labor"; double serpents entwine this rod, because "as serpents they must be wise who desire God";—the magic hat—*Petsus*—brought from Hades, the region of silence, which giveth thee a mighty will and complete discretion. In the Caduceus we have the Holy Trinity symbolized. Serpents twining about the trunk of a tree, or cross, is a common figure representing God and the Son—*Ygdrasil*, the tree of life—God in manifestation. The serpents, as "Seraphs," emanations from the divine, form themselves into circles representing the fountain head, the Father, and the wings typifying the Holy Spirit, or *Anima Mundi*. Thus the universal mark of Hermes or Mercury attests to his authority as among the first teachers of the Holy Trinity—a fact fully commended by the early Christian fathers, who considered the writings of Hermes divinely inspired. Clement of Alexandria, Origen and Eusebius, held them in great esteem, and they were read in all the early Christian churches. Justin Martyr gave them high praise, as they were probably among the first writings the Fathers knew which taught of the Incarnation, the Trinity, and of Regeneration. The *Pymander*, or Shepherd, was the Pilgrim's Progress

of the day. The Greeks applied the term Hermetic to all inspired writings or works of sanctity.

How reverently do we approach our subject in the light of the Planet God Raphael—the Angel of Mercury—the second of the Seven Creative Elohim in the archangelic order. “And the seven fires went forth from the bosom of God and became seven entities,” co-equal and co-eternal. Let it be understood that these spiritual entities are divine principles or modes of deity, variously designated as gods, archangels, angels or planetary spirits, belonging to the order theosophically known as Dhyān Chohans. “On its procession through the Son, the Holy Spirit differentiates into the seven modes or potencies called the Seven Spirits of God. . . . Functions of the supreme and essential principles in the divine nature, they are styled, on entering into manifestation, Gods and Archangels; and inasmuch as they are manifold and various as the spheres and kingdoms of nature, in all of which they are operative, and comprise grades and distinctions innumerable, repeating themselves like the notes of the musical scale in many keys and tones, their names are rather titles of orders than designations of individuals. In no case can they be apprehended of the outer senses, but to souls sufficiently mature and sensitive they manifest themselves under forms personal and symbolical of their offices, being both seen and heard of the interior selfhood.” And thus has this kosmic entity, most familiar to mystics as Hermes, manifested as Prophet, King, Philosopher, Spirit Illuminator, Overshadowing Spirit, and Teacher, assuming a multiplicity of personalities the better to exemplify his particular function or mission. In whatever guise or aspect, whether assuming the form of the Messenger of the Gods—whether he manifests in the Shining White Robes of the Elder Brothers, or in the sombre priestly garb of the spiritual guardian, he is to all a prototype of that Divine Intelligence by which the Spirit of Understanding enlightens the interior faculties of mind and soul.

As the transmuter, the healer, as Raphael the Physician of Souls, he is preëminently the Apostle of Regeneration—a term and a process essentially Hermetic. As “the trainer of the Christs” does he represent the Divine Alchemist, by the quickening of the Heavenly interior Fire, transmuting the baseness of Matter into Celestial Azoth—awakening the Christ within to the attainment of the true Elixir of Life Everlasting. Thus does Man Regenerate become the Magnet of the Universal Substance in the Eucharistic Transubstantiation—thus do the spiritually polarized vibrations of the kosmic Mercury bestir and enkindle the Buddhi—the Christos—the God within. “For in the Kingdom of the Body thou shalt eat the bread of thine Initiation.”

GENEVIEVE HAZELRIGG.

(Concluded)

TEMPLE HOME ASSOCIATION NOTES.

The Annual Meeting of members occurs on the 6th of this month. Proxies are coming in and there will be a goodly number of non-resident members in attendance judging from letters received. All who can should attend these annual meetings. Not only does it help add to the force of the centre but each member will benefit from seeing year by year the steady progress of the work on the lines laid down originally.

Now and then rumors come to us that some one is "knocking" at the Association, and trying to injure the work by insinuations and statements that the business methods and general policy of the Association is wrong—or by making more or less vague statements tending to discredit the work. It is always someone "with an axe to grind" who resort to these things, and it can be proved in every instance that when such knocking and fault-finding is not due to direct malice and personality, it is due to ignorance—that the person so talking does not understand the basis of the work, nor the reasons why this or that method or policy has been inaugurated by the Board of Directors. The T. H. A. is working out and gradually externalizing a great and glorious plan in concrete, tangible terms so that all may understand. Naturally, the T. H. A. is not going to change its policy or adapt itself to plans or ideas of Tom, Dick and Harry who might come along—even if Tom, Dick and Harry do get "jarred" some by not having their advice followed. More often than not, Tom, Dick and Harry, are more or less unorganized themselves—or at least have never demonstrated that they have any ability to organize other people in any way—so that the management of the T. H. A. ought to have a right to feel that it knows best when it has evolved the work up to the present well organized, coherent status. Every movement and organization has had to contend with this element however—those who when a thing is organized come forward, get in the front line, and then jump up and howl.

The T. H. A. stands for free speech all the time, but not for the *hidden* speech which skulks behind the bushes or in dark places. Members if they will do the T. H. A. the simple justice of asking or writing, will be given full information in regard to any question desired. If they heed the "knockers" however,—the loss will be theirs.

The T. H. A. members are under the great test as to whether or not they can learn to work together, to co-operate, in and for, a common ideal. If the T. H. A. has forged steadily ahead, it has not been because great obstacles have not been encountered—obstacles which sometimes seemed insurmountable—but grit and determination—and WILL—have always cleared the channel so that the Temple ship could move on and forward. For the real and natural difficulties encountered we should always be thankful. Difficult things are the only things worth doing anyway, says Emerson.

On July 4th another basket picnic event was celebrated by the Temple Home folks and friends at Halcyon Beach. The day was enjoyed by all without mishap to mar in any way. "The Pleiades" shone resplendently in athletic games and contests on the beach. Appropriate if not too valuable prizes were awarded the winner in each event. Following is the record of events and participants:

1. 100-yard dash for men—Entered, W. Gildersleeve, Edgar Conrow, G. Kopp. Winner, G. E. Kopp.
2. 100-yard dash for women—Entered, Mrs. G. Monnin, Mrs. Wardell, Mary Conrow. Winner, Mrs. Monnin and Mrs. Wardell (Tie.)
3. 100-yard dash on horseback—Entered, W. W. Kent on Micarah; Byron Kent on Dolly. Winner, Dolly, by a head.
4. 100-yard dash for children—Winner, George Kopp.
5. High Jump—Entered, Clayton Conrow, Byron Kent, Bartram Kent. Winner, Clayton Conrow.
6. Pole Vaulting—Entered, Clayton Conrow, Bartram Kent. Winner, Clayton Conrow.
7. 100-yard dash for boys—Entered, Andrew Mecchi, Mr. Middlebrook, Clayton Conrow, Bartram Kent. Winner Bartram Kent.
8. Sewing Contest for men—Prize, a luscious pie. Winners, J. Luxmore and G. E. Kopp.

TEMPLE ACTIVITIES AND NOTICES.

By the time members receive this issue of THE ARTISAN, the Convention will be in session. A full report of proceedings will be given in the September issue.

* * *

Our brother, T. O. Thompson of Guatemala, C. A., is visiting at the Centre. He is a civil engineer and contractor, and may transfer his interests to California in the near future.

* * *

Our sister, Mrs. Mary E. Morrison of the Denver Square is also visiting at the Centre, and will remain for the Convention, and perhaps longer.

The mother and three sisters of Miss Bertha Grace Teller have removed to Oceano from Phoenix, Arizona. Mr. Teller will soon arrive, and the family expect that he will remain here permanently.

* * *

Mrs. F. J. Myers paid a visit to the Bridgeport Square, the latter part of June, which was much appreciated by the members there as letters indicate. Sister Myers leaves a trail of light behind always in her work of contacting Temple members.

* * *

Mrs. O. V. Roe, Outer Guard of Seattle Square, reports regular and harmonious meetings of the members at that centre. The meetings are enjoyed by all who attend.

* * *

Sunday, July 7th, Bro. Henderson and family of San Luis Obispo drove over to Headquarters from that place. Bro. Henderson is a faithful Temple worker and good fruit always results from his labors.

* * *

For Temple dues and Helping Hand contributions, make money orders payable to Mrs. J. W. Kent, Treasurer.

* * *

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

* * *

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

HALCYON BEACH TRACT



*One of the
Most Attractive
Beaches in the World.*

A limited number of lots of this tract are now offered for sale.

Because of the great demand for Beach property on the California coast, no class of property increases so rapidly in value. No investment can be safer for those who have the money to spare. Size of lots on the Halcyon tract are from 25 to 30 ft. front by 100 ft. deep. Prices vary from \$50 a lot to \$500 according to location, the lots near and on the water front being the most valuable.

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THE TEMPLE HOME ASSOCIATION
OCEANO, CALIFORNIA

ASTROLOGY

Dr. Russell Reynolds, in the introduction to his "System of Medicine" writes, "The practical test of a true science is the power which it confers of prevision, or of knowing now what will follow hereafter."

Astrology is the oldest of the sciences and is based on the motions, influences, aspects, qualities and positions of the heavenly bodies, and rests on the theory, that at the birth of a child its character and destiny are clearly foreshadowed and permanently fixed in the Zodiac.

Astrology points out the fortunate and unfortunate periods for business, marriage, health, journeys, speculation, etc.

Nativities calculated and written, with chart,	-	-	\$10 00
Business Yearly Forecasts, with dates of coming events,			5 00
Speculum of "Life" with Key, and instructions for use,		-	25 00

Send birthday, with year, hour and place of birth. to

CATHARINE H. THOMPSON,
Editor "The Sphinx" Magazine,
Chillicothe, Missouri

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FOR ADDITIONAL INFORMATION, RATES, ETC., Address—

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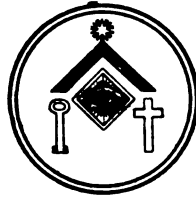
The Temple Artisan

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No. 4

Behold, I give



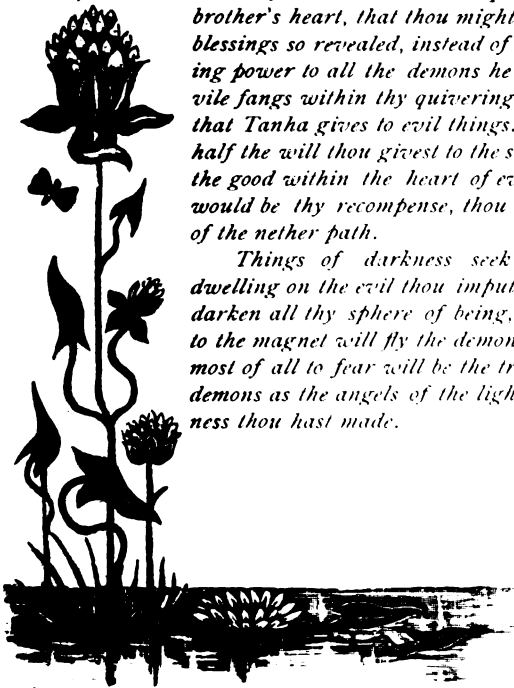
unto thee a key.

FIND THE GOOD.

Deep indeed thy poverty, thou son or daughter of the Shadow, when for thine own substance thou filchest from thy brethren that which they would gladly part with for the asking,—the evil things of long ago that they have killed and buried.

Long and hard will be the lesson thou must learn ere Wisdom can enfold thee with her mantle and show thee how much wiser it had been for thee to search for all the Godlike qualities concealed within thy brother's heart, that thou might be partaker with him in the blessings so revealed, instead of drawing to thyself and giving power to all the demons he hath killed, to fasten their vile fangs within thy quivering flesh, with all the strength that Tanha gives to evil things. If thou wouldst look with half the will thou givest to the search for evil things, to find the good within the heart of every living thing, how great would be thy recompense, thou starved and weary pilgrim of the nether path.

Things of darkness seek the darkness, and if by dwelling on the evil thou imputest to thy brother, thou dost darken all thy sphere of being, straight as flies the needle to the magnet will fly the demons of the night to thee; and most of all to fear will be the truth that thou wilt see those demons as the angels of the light, so great will be the darkness thou hast made.



PROCEEDINGS OF THE EIGHTH ANNUAL CONVENTION OF TEMPLE MEMBERS.

On Saturday evening, August 3rd, the members assembled socially in the Halcyon parlors where the program of meetings was announced.

The occasion sparkled with the interchange of harmonious forces and was enjoyed by all.

It goes without saying that the singing of Dr. Little and Mr. Westfelt was appreciated to the limit. Also the musical selections by Miss Gussie Beyer. Readings by Mrs. Atkinson of Pasadena were also thoroughly enjoyed and appreciated.

The next day (Sunday) beginning at 10 a. m. the first meeting of the Convention was held in the Halcyon parlors. Just prior to this meeting the convention picture was taken by Bro. Scotford.

The first meeting was opened with a vocal selection by Dr. Little with the words taken from the message, "To My Beloved." The song in the form of a recitative had been arranged by Mrs. Kent and Dr. Little, and all who heard it, felt the Master was using it to pour his Light into the meeting. The Convocation Hymn "Gitche Manito the Mighty," was sung by all at this first meeting. All of the meetings in fact were interspersed by vocal selections of a high order, which added much to the impressiveness of the meetings. A mighty interior Force was with this Convention and all present felt its power, on one plane or another.

There was a larger attendance at this Eighth Convention than at any previous convention of Temple members.

FIRST MEETING OF THE CONVENTION.

Dr. W. H. Dower opened the meeting in the name of the Great Lodge. A few minutes of silent meditation on Unity, Protection and Helpfulness, was asked. Then after the recitative, "To My Beloved" by Dr. Little, the reports of the four general officers of the Temple were presented.

REPORT OF THE TEMPLE TREASURER.

One great test of true discipleship is the ability to illumine a commonplace service with the light of the spirit, or *vice versa*, to protect spiritual forces from degenerating into material conditions.

For so many centuries the material or financial side of an organization or government has been so corrupted, so perverted by greed, ambition and like

passions of the lower nature, that many have grown into the habit of thinking that the subject of money must not be considered in connection with any spiritual movement.

Such an idea is unquestionably a mistake. No entity can be perfect without its threefold development of body, soul and spirit, and one aspect of the bodily development of any organized effort is its treasury. It is just as important for an organization to be supported financially as it is for a physical body to be fed, in order to establish and preserve a condition of health that will permit the spiritual forces to work through it.

That the Judas power has its arms about humanity's neck, that the kiss of betrayal is given in exchange for a few pieces of silver, does not alter the truth that the qualities of generosity, gratitude, justice and brotherhood were originally symbolized in the purse for the sustenance and mutual protection of all. Neither does it release us from responsibility in the matter, but is all the more reason for us to awaken to our duty and the privilege offered us through it.

The Temple has never emphasized its financial needs, but has held them in the background, struggling along under great disadvantage to the work, and sacrifice to all concerned, in order that the mercenary spirit might be kept out, and all contributions be made through consecration, interior recognition of needs, and devotional helpfulness.

While this course has brought some moments of anxiety at times, it has succeeded in carrying its purpose into effect, and has been a means of uniting rather than separating the hearts of the Temple children.

There is no thought of a change of method at this moment of the work, but there is an evident desire on the part of the Lodge to arouse us anew to the responsibility of our position in relation to conditions around us on every hand, and to support and protect the work, the center, and the agents at all points needed through the very nature and essence of the forces that go out from us.

This is the principle that operates through the Temple treasury and which, if kept vitally in mind, will make it impossible for us to be unable to contribute toward it in its threefold aspect, or to find it wanting in a time of need.

During the past year, in spite of different difficulties that had to be contended with, the receipts from both the dues and Helping Hand contributions are an increase over that of last year, showing that the Temple ranks are made up of men and women not to be daunted by difficulties, but able to meet and overcome conditions as they arise.

(The report in figures for the past year was then read.)

The page turns, and we have a new year before us, a new record to make, the reading of which will roll around at the appointed time. It is not ours to know the results of our efforts, but it does belong to us to make our efforts true and whole-hearted, to become one with the law, that "the forces of love and life may flow unobstructed through the Stone of Sacrifice upon which we stand," and to bear to us on the return wave, the essence of both spiritual and material freedom.

JANE W. KENT,
Temple Treasurer.

REPORT OF THE TEMPLE SCRIBE.

TO THE MEMBERS OF THE TEMPLE:

Since our last Convention, the Temple work has made progress on inner planes especially, but on outer lines has held its own, without increase to the total number of its membership, the necessary process of sifting having been somewhat in operation.

Following is a list of the various Temple Squares:

Central Square, Oceano, Cal.; Hiawatha Square, Syracuse, N. Y.; Capitol Square, Washington, D. C.; W. Q. Judge Square, Bridgeport, Conn.; Lincoln Square, Lincoln, Neb.; Harmony Square, Philadelphia, Pa.; Esperanza Square, Los Angeles, Cal.; Ahmo-Mama Square, Hot Springs, Ark.; Willamette Square, Salem, Ore.; Seattle Square, Seattle, Wash.; Wauseon Square, Wauseon, O.; Daya Square, Everett, Wash.; Decorah Square, Decorah, Ia.; Golden Rule Square, Everett, Wash.; Rose Square, Home, Wash.; Boston Square, Boston, Mass.; Fall River Square, Fall River, Mass.; Palo Alto Square, Palo Alto, Cal.; Emily Square, Galice, Ore.; Truth Seekers' Square, Meriden, Conn.

The Central Square has held its meetings every Sunday afternoon, with a somewhat increased attendance over last year, and with the frequent presence of visitors from various parts of the country.

The usual social meetings at the Halcyon Hotel on Wednesday evenings have been maintained, and have proved of interest and benefit to all at the Centre. The spirit of social intercourse is increasing among us, on lines of unity and harmony, as our number grows more and more with the passing of time.

CHAS. L. HARRIS,
Temple Scribe.

ANNUAL REPORT AND MESSAGE OF THE OFFICIAL HEAD.

TO ALL COMRADES IN CONVENTION ASSEMBLED:

In the message read last year to the Convention by the Temple Guard, as reported in the September 1906 ARTISAN, you will find the following: "There have been many hours of deep discouragement, of intense suffering, as well as hours of encouragement and thankfulness, in the past year, and the coming year will fill our cup to the brim, and oftentime running over; for the next eighteen months will try us with fire. But if we can stand the test, drink our share of the cup of renunciation, and go steadily on with one thought, one end in view, we will meet at the close of another year, with deep gratitude in our hearts."

I am sure that we will agree that the above has been a true prediction of the year's trials and events, also that we are all met today with gratitude in our hearts for the helpful and sustaining forces given us and the work by the Masters during the past year. Today, as we look back over the year, all at this Centre can realize that a great welding force of Light and Brotherhood has been operative in the Temple work, that this Centre never was so unified as now, and so endowed with a common consciousness of upholding one an-

other and the work as a whole. The fact that one or two elements or cells of an organ or centre may be sick and diseased and out of tune does not contradict the truth I have uttered. It is the overwhelming majority that generates the forces obtaining; and so I say—it is a cause for rejoicing, that this Centre and the work itself are now so unified and that so many true hearts are beating in unison, so many true warriors standing shoulder to shoulder, presenting a solid phalanx of light to the enemy wherever he may try to cast his disintegrating influence.

With those poor, weak, misguided brothers and sisters in or out of the ranks who have opened their auras to the disintegrator, and who have become channels for eighth sphere influences, we must have persisting patience. They are suffering from spiritual diseases, and whether it be a case of psychic jim-jams, spiritual neurasthenia, moral hysteria, too much ego in their cosmos or some other occult pathological condition—our duty is plain, to be patient, long suffering and compassionate, giving the sick ones every opportunity to recover their health. If the sick ones finally become pustulent to the danger of the whole organic body, there is but one remedy, to open the abscess, let out the pus, destroy the obnoxious cells, use potent disinfectants, and then cleanly and sweetly go on with the work.

Some months of the eighteen of trial referred to still remain, but all who have watched the making of history by the Temple will have no fear of the outcome.

No matter how great or small the exterior dimensions of the work may be, the great fact remains that through the Temple the Great Lodge have established a stable centre, a heart-centre, which, though all the outer limbs or members of the body might be lopped off, would yet retain its complete heart integrity, and has the power to grow limbs, branches and members, as necessity may require, so that there is never any interruption in the flow of the cosmical forces through the Centre of Light the Great Lodge has established on this plane for helping the world.

The Support of the Temple Work.

This may be grouped under several heads:

(a) Spiritual support. This means that the whole being thrills with the desire to be of service, that the lines are thrown out in all directions, that there is no selfish motive, but the one single underlying desire to spread the Light of the Great Lodge everywhere. With such, the spiritual will becomes operative, waking or sleeping, and tremendous results are achieved.

(b) Moral support. This means standing up for the work *always and all the time*. It does not mean a half-hearted "yes" or "no" regarding any questions relating to the work, but a positive attitude, readiness to battle for the Temple if attacked, to defend it against calumny or misrepresentation; in short, to champion it in public and in private—and so to give that most precious of all forces, the *moral force*—which, if it is lacking in any movement, or with any group of people, leaves it dead or sodden. Temple members should ask themselves, if they are giving the Temple at all times their moral support and force.

(c) Financial support. This is the least important of all, and yet the most important on one plane only, the physical—as society is at present constituted. We cannot carry on the work, send out our printed matter, keep the

wheels a-going, unless the financial support is forthcoming. The Treasurer's report shows that the members have not been unmindful of their duty in this respect; the receipts from the Helping Hand and from dues being a little more than the preceding year. Yet it is not enough, and in spite of the utmost economy practiced, the Temple is pinched in getting along. Printing has to be curtailed, papers and instructions that might be sent out are not sent, for the printers' bills must be paid, and we are not justified in expending beyond our supply of funds. Therefore members should not relax in this, and should help as much as their circumstances permit, if they desire to see the work go on. Many cannot give much, but every little helps, and what you cannot give, some other, whose financial karma may be different, may be impelled to do what you cannot.

But whatever we do, let us ever bear in mind the threefold nature of the support due the Temple if we are earnest disciples and hope to come under the conscious direction of the Great Lodge. The spiritual and moral support we can give according to the degree of our unfoldment—but the material and financial we can add as our opportunity may permit, and thrice blessed is he who has this threefold power given him by the Great Law.

Squares.

Temple Squares are important points of contact with the world—and wherever four or more members are able to work harmoniously together great results are possible. As has been said in the past, many times however, wherever two or more members endeavor to work together for the good of humanity an effort is at once made by the disintegrator to throw separative forces between, and nullify any work attempted. Consequently, Squares have to meet this test and win their right to exist. Knowing the strength of the forces they will have to meet, we advise members in any locality to go slowly in organizing a Square. It is better for a few members to meet informally in class study before organizing. If they can hold together in class study for a year, then it is time to think of a more coherent organization.

Temple Squares should study nothing but the Temple Teachings in meetings, using other books as references or to corroborate points in the Teachings. Invariably, when outside Teachings are introduced in the Square, it provides a point for separative influences to work. There is a Force in the Temple Teachings within and beyond the words, and these belong to the Temple members; if they refuse to absorb this force and transmit it, they are not true to the line, and it is not strange if outside and alien forces enter in.

In the Central Square at Headquarters nothing but the Temple Teachings are ever discussed. Squares will make no mistake in sticking to the Teachings. The lessons in THE ARTISAN, as well as special papers and the Teachings in the books sent to each member, should be taken up, read paragraph by paragraph at each meeting, and discussed, *not argued over*. Each mind should offer its best light on the thoughts and ideas suggested. This collective study stimulates and arouses the intuition, and it is wonderful what is brought out in such meetings, where harmony reigns and there is a sincere desire to get the truth, irrespective of personal opinions.

Temple Literary Department.

This includes the publication of *THE TEMPLE ARTISAN*, the sales of books along the lines of the work, and the publication of books and pamphlets embodying or elaborating Temple philosophy and ethics. Two thousand copies of the article which appeared in *THE ARTISAN* entitled "Let There be Light" have been printed and are meeting with a most appreciative if not enthusiastic reception on the part of members in various sections. It is designed to extend this line of effort until it shall be able to provide a clear and satisfactory exposition on all the fundamental points of the Temple Teachings as well as possible manuals and books which shall in time constitute a distinctive Temple literature. About 1,000 copies of *THE TEMPLE ARTISAN* are sent out monthly to members and subscribers—and the little magazine makes effective strokes wherever it goes, for the good of the work. It is truly a messenger toward the gods and has turned the consciousness of many an inquirer toward the Lodge and our work. The Book Department receives orders constantly from members and others for the books it carries, and is an important adjunct to the work in being able to supply members with correlating literature.

Present Status of the Work.

Let us take an inventory of results accomplished up to the present time.

The Temple is the direct continuation of the work started by H. P. Blavatsky in 1875. The same forces are back of it and it is keeping alive in the world the truths proclaimed by that Messenger.

The Temple was organized on this plane in 1898, since which time it has grown steadily. Its most important growth has been in *strength* with added ability to hold fast to the great principles and plans entrusted to it by the Lodge for working out on this plane. Silly attempts have been made from time to time on the part of ambitious and self-appointed leaders and teachers to get hold of the Temple work, but all such attempts have failed and will fail, and it is only the egotistic blindness of these self-appointed ones that misleads them as to the innate strength of the Temple and those who have been put in direct charge of the same.

The Temple is now a coherent, strongly organized body, on the principle of centralization, and is made up of various degrees and orders, wheels within wheels, and centres within centres, each one protecting and sustaining the others. Out of these various orders and degrees come to the front, as it were, those who *survive* the ordeals and tests that life puts upon them, and who are finally recognized as able to stand as solid pillars on their own bases and who receive accordingly corresponding trusts and responsibilities from the Master or his Agents in the work.

Our Link with the Great Lodge remains intact and unbroken. This is a fact of tremendous importance. As long as this Link is unbroken, the Master can reach us and the organization directly. This Link is a sensitive point in the great iron wall of selfish desires which surrounds the world and which wall cuts it off from the Lodge of light. Therefore, we should treasure this Link as our most precious possession, for through it will come all that our souls are in quest of, if we will make the demand in the right spirit of un-

selfishness. Many are prone to find fault with this Link, its outer appearance, apparent limitations, etc. These should remember that through this channel come the waters of life from the Master, and even if that channel *seems* to have outer flaws, yet the great fact remains that the currents of love and life and teachings revealing a glorious philosophy of life flow through the channel provided. Master has said that it would not be an easy matter to raise up another Link—that it requires a preparation of many years to build up on all planes even those who by development might be available. We may drink the most refreshing waters through an iron, lead, silver or other kind of pipe, yet we would not think of finding fault with these pipes because they were not golden or studded with glittering jewels. It is use and function that are the final test of the preciousness of any such vehicle, after all is said.

And so we have our Agent or Link with the Lodge still with us, and as Master has said, that Link is a link for one reason, because of its great capacity for suffering and sacrifice. We must preserve it, help it, aid it in every way possible, *if we would keep it with us*—that is, make it possible for it to hold together as a point on this plane through which the inner light might reach us in this vale of outer darkness. This Link we might regard as one of our most valuable Temple assets, combined with the knowledge that, though bearing some scars from the battles fought, the Temple has always beaten off its enemies, who, drunken with the lust of selfishness and ambition, would have rent and polluted its sacred shrine had they the power so to do. The liabilities the Temple has incurred are these same enemies, who cannot forgive the fact that they have been unsuccessful, and some of whom will keep up their attacks from time to time, vainly thinking that, if they could undo the Temple, it would justify their own failure to keep to the line of light.

Then there is the outer work, the Temple Home Association, which connects the ethical and spiritual truths of the Temple with the physical plane so that it is literally the *body* of the work. That outer work will externalize as time goes on in concrete form, the order of life and truth handed down to us in the Temple Teachings and philosophy. Hence the Temple Movement may be regarded as an entity made up of Body, Soul and Spirit, as has been outlined before. The Spirit is the Lodge Force back of it, the Soul is the Temple and the Body the outer work, the Temple Home Association.

In conclusion let me call attention to the fact that the Temple has no creed, as its motto indicates—"Creeds will disappear and Hearts remain." The Teachings given out and called Temple Teachings can be accepted or rejected by members without affecting their standing in the organization. All that is required of members is true spirit of tolerance, charity and brotherliness, and unselfish desire to help humanity generally. This broad and universal platform should appeal to all lovers of truth wherever situated. It is the only platform on which can be gathered a true Brotherhood of Man—no matter *who* the man may be.

In conclusion I call attention to the significant words of our Father-Master which many of you will recall: "For those Brothers and Sisters who have failed so egregiously, who instead of bringing defense and help have opened up lines of communication between themselves and our enemies,

standing idly by while shot after shot of evil was poured in on defenseless Brothers and Sisters, I have no condemnation; they will run hither and yon to every self-advertised teacher seeking some new thing, only to meet with disappointment after disappointment, gradually losing faith and trust, finally sinking into unbelief and hopeless inactivity. They will need your kindest thoughts, your love and help, for they can only return to us through you to whom they have proved traitors, for such is the law."

Also I quote the Master's glorious charge to us:

"MY CHILDREN: I speak not now to those other atoms of myself who know me not, neither do they know *That* which I feebly represent.

"I speak to you *individually*.

"Other men, other women, in ignorance of the laws of true discipleship—whose ears and eyes are sealed fast, as yet—may scorn the words I utter, the thoughts I lavish upon them, and despite that scorn pass on over your heads to the heights on which I stand and beckon you, but having seen and heard, knowing well the law which must govern disciples of the right hand path, you cannot still my voice in your soul—cannot fall back into the depth of ignorance from which you have been rescued, and travel again *this step* of the path that leads to God. To you it hath been given to touch the hem of the Seamless Robe—to stand on the threshold of the Temple Gate and behold a tithe of the Glory which rests on the Altar of Sacrifice, and if you turn back on that altar and pass out into the darkness beyond the outer court, how great will you find that darkness.

"You are Sons and Daughters of a King. If you barter that birthright for a bauble, for a passing dream. I cannot give it back to you, nor can you win it again for yourselves in many ages. You must pay royally for your birthright, in purity of service, in loyalty to your Father's house, in love to your Father's people, in fidelity to your Brethren.

"He can accept no less at your hands without degrading his Kingly throne. You can offer no less without belittling your own ancestry.

"Raise high the banner of your house, and let no earthly honor, no personal selfishness, no host of Hell, trample it and you underneath the feet of your Soul's oppressors."

WILLIAM H. DOWER.

MESSAGE OF THE TEMPLE GUARD.

MY COMRADES ALL:

I believe that every true and loyal Templar has the real interest of the Temple work at heart, and if they seem to fail in any respect, it is because they do not appreciate the importance of some detail, or are limited by some personal idiosyncrasy which colors their minds temporarily. Believing this, I ask them all to bear with me if I appear to be over-emphatic in speaking of what to my mind are some of the most vital issues we are facing. Pre-eminently among these are the preservation of the essential unity of all phases of the work, and the construction of each department of the plan outlined by the Masters, according to their specific directions. Personally I feel that the work would prove an egregious failure if we refused or neglected to do so.

If we have any realization of the importance of the work as a whole and

the necessity for obedience to directions in regard to any specific part, if it is to fit into the great Mosaic—the Lodge plan, we can understand how we could only hinder instead of help, if we come to this place determined to work out some individual plan of our own, which is in opposition to some detail of the greater plan. Our plan might be all right individually, under other conditions, among other people; but if in opposition to the Temple plan, would have a corresponding effect to that which would result from drawing a straight line out of one side of a square figure when the square alone was required for some definite purpose. Then there is another aspect to the subject which is of as great or greater interest to all who revere and love the Masters. Think for a moment what it must mean to those who are concerned with the evolution of systems of worlds, to give to a few mortals on one of those worlds a plan by which they could work out the spiritual and material welfare of themselves and many others, at a time when even a limited outlook clearly shows imminent disruption and great changes in all phases of life all over the world, and then have to stand by and watch those mortals quarreling about trivialities, perhaps over the place or position some one of them would like to occupy, the tools they should work with, or disputing as to whether or not some one temporarily has a little harder task to perform than others, or demanding the reason why their wishes have not been consulted, and so keep themselves in a condition of uncertainty as to whether they would come into real heart-touch with their comrades in the work, or would stand off on one side and criticise the actions of others who have done so, and so jeopardize the interests of the whole plan.

We cannot serve God and Mammon, or the forces typified by Mammon, any more than could the disciples of Jesus. We must give to God—to Humanity—the things that are God's—the service, the love, the obedience we have promised to give, or fall under the power of the Beast. If we could always thoroughly appreciate our real relationship to each other, and how much the evolution of our neighbor depends upon what we do to and for them, there would not be so many lukewarm, despondent and hopeless souls in the world, and in the Temple work, and the backs of those now bent with the weight of care and anxiety, and who stand as a target for all the stings our common enemies shoot at the mark, would straighten up, and they would be better fitted to do their work in the interests of all. Instead of this, many stand as it were with a magnifying glass in their hands, turning it as it suits their idiosyncrasies, either to magnify the faults they see in others, or to decrease the size and importance of their own faults. Through looking so steadily at the minutia of life, they become incapable of looking at its greatness and unity, and see every humanitarian work in the light of some financial scheme which some one is exploiting for personal benefit, and do this simply because they themselves are so blind they cannot see that there may be those whose love for their kind is great enough to lead to their even giving up life itself that others may have a chance to live and grow.

There is enough of everything that humanity requires to support life for every human being in the world, but there is only one way by which every man may have his share, and that is by each one doing his own part in the organic centre of which he is a constituent part. Knowing the laws which control the distribution of life forces, how can we expect that the executors

of those laws are going to force us to take the privileges we may have by simply obeying the laws and directions given us by those executors.

Notwithstanding the fact that we were told months ago just what the present year or more would bring to us, the little group of pioneers at Headquarters have had to fairly lie awake nights to plan, and devise ways and means to counteract the effects of the treachery of some of our old inhuman comrades who have yielded to the power of the disintegrator, and turned on their brethren with the malignancy of disappointed desire and ambition, and made use of the power won by the instructions given for their help and spiritual growth, to destroy those they could not use for their personal advantage. There is no use of discussing these facts, but we must recognize them for our own protection, and try to understand the tremendous importance of the work which could arouse such action by the powers of darkness, wherever they could find a vehicle.

Where in the wide world can we find what we are all longing for, peace, communion with the Higher Self, and development of the latent powers we know exist within us, unless we take advantage of the opportunity given us, and give ourselves up to bringing to outer expression the spiritual counterparts of our desires.

The majority of Temple members have been failures in the eyes of a money-mad world, and have learned that they had to sacrifice soul or body, according to which they cared most for. Where are there any save here and there an occasional one, who are satisfied with what they have obtained from material life? We may not prove to be exceptions, nor be able to fully satisfy our spiritual nature while in the flesh, but we can do far more than we have done so far, by sincerely trying to live a more natural life; but in order to live such a life, we must make conditions for doing so, and that is all pioneer work. We are bound by unjust laws, false opinions, old traditions, etc., and have become the veriest slaves that ever lived, in some respects. We have been offered freedom, hope, intelligent direction, in other words, a chance to live. Those who would condemn us most for even trying to seek our own, our birthright, in the majority of cases, are living lives that are a crying shame. Constant recrimination, bitter hatred, bondage to all forms and false conditions, deceit, and a smattering of what the world calls civilization. These are what the world offers us in contradistinction to what the Masters have offered us. Which is it to be? We have got to choose and that right soon. If we choose aright, we have to hold up the hands of those who are doing the work that we cannot do as yet, it may be because of obligations already assumed, and sustain them by all means in our power, for they must bear countless burdens which do not yet touch us if we are not as yet in the front of the battle where they now are. It cannot be put too plainly, that if this Headquarters staff cannot have such sustenance, it cannot carry out the Master's directions and make it possible for others to come and receive the benefits that might be theirs. Even if it does take some sacrifice now, will it not be a spiritual and material investment that will later mean everything worth living for to us all? If you permit someone who literally knows nothing of the real facts; someone who is disappointed because he or she has not been permitted to use the Temple for personal aggrandizement, to throw the seeds of suspicion and distrust into your minds, and accept their estimate

of people and conditions here, instead of going direct to those who *do know the facts* and *will tell you the truth*, you simply cut the ground out from under your own feet, break your solemn obligations and stultify the work others are now doing *for you*, while almost paralyzing them with discouragement and hopelessness. If I speak too strongly, forgive me, and try to believe that it is due to my love for you and from my knowledge of the incalculable importance of the issues at stake. We cannot always see the importance of some little thing upon which even the lives of those we love best may be depending, and our inability to perceive the same may rest upon the stress and strain of outer circumstances which dull our mental vision, or because we have not yet developed the sense of quick knowledge which would tear away the veils which hide the real issues, and our attention may be focussed on some *minor detail*, while the major, the great issues, are in course of precipitation. But if we have a true friend whose life is bound up in our own, who happens to be able to see where we are making a false step or are being crippled or blinded by some enemy, we would count it a great hardship if that friend neglected or refused to point out our mistake, or the power of our enemy, and it is from the depths of my own sad experience and tender friendship for each and every Temple child, that I have now emphasized what the Masters have long since tried to impress upon our minds and hearts. What hope have we if we reject our opportunity? To whom shall we turn in the maelstrom now engulfing so many of our kind, if we shut our eyes and ears to the Christ that is calling us together to prepare for His coming.

I most sincerely hope that this Convention, one of the most important we have ever held, will prove to be a red-letter time in our lives, and that the harmonizing influence of the forces awakened here flow out to each and every Temple child of the Father at a distance.

How much we need the help and encouragement of every one of our comrades, each worker at this Centre knows. When I think of the sacrifice, the hard labor, the cowardly blows received by them, and the efforts put forth to sustain and help each other by our faithful comrades here, I have an unutterable longing that those comrades at a distance should know them as I do. I am sure there would not be so much difficulty experienced in inducing those who are able to do it, to appreciate their efforts, and show their appreciation in all practical ways, as well as by sustaining them by loving thoughts, and defending those who need defense whenever and however such need arises.

We have no right, and I hope no desire, to judge each other or to put a hard and fast estimate of value on the work any one of our comrades has done or is doing. If each one of us has done *all we could do*, it is all that will be expected of us; but let us be sure that *it is all we could do*. Have we all remembered that because the members of the Central group are literally tied hand and foot by their duties right here, it was impossible for them to do the necessary work on the outside which would bring others into the fold? Have we all realized that the Sanatorium and Open Gate work must inevitably fail if we do not keep on the *qui vive?* and if we have heard or read of a case of illness which might be turned in the direction of either, have we taken the pains to go and see the sick one or his or her friends, or write them a letter and send some of the appropriate literature to them? If we

have heard of a dissatisfied soul who was relinquishing his church or society because he or she had outgrown its teachings, have we made an effort to reach them and put into their hands an invitation to join us in our search for Truth? If we have learned that some man or woman was coming into a realization that co-operative effort holds the only hope for the material advancement of the human race, have we gone out of our way in the least to supply such an one with our Temple Home Association leaflets, or to give them an idea of the problems we are trying to work out, and invite them to join us? In other words, are we using the same methods, making like efforts to build up the Temple work, which we would use and make to build up our own personal business, our own spiritual and material interests? If we are not doing this, we are recreant. We are not true to the Lodge and the Masters and our own Higher Selves for we have promised to do all this and more. If we are leaving all that class of work to the few heavily burdened workers at Headquarters, we are not worthy of our comrades, and if the latter fail in their efforts, we will be responsible for that failure. The old excuses, I have married a wife, I must bury a friend, I must look out for my own family's comfort first, will not avail now, any more than the same class of excuses availed when Jesus called his disciples to follow him, for if it were possible for us to satisfy our conscience with such excuses, when the time of decision came to us, we should have remained where we then were, we should never have taken such sacred obligations upon ourselves.

The Temple work is not the work of any individual or group of individuals alone, it is the most vital issue in the life of every Temple member, and no more than we should be satisfied to sit back comfortably by the fireside and send our wives, our children, or our neighbors out in the world to earn a living for us, should we be satisfied to let our comrades bend their backs to the plough, the cook stove, the desk, the work bench, while we accept the results of their labor and care, if we are able to lend them a hand in any direction that may be required, and refuse or neglect to do so.

I feel that we are facing a crisis in our work, and that it is necessary for us all to realize our responsibility and remember that just because we are few in members, comparatively speaking, and because the task given us is almost a superhuman one, there is all the more reason that each one of us should feel in one sense as though the Master's whole great plan rested on his or her faithfulness, industry and hearty co-operation, as it does so rest to whatever extent we have assumed responsibility, and realize our unity. Everything that our members at a distance can do to advance the interests of any department of the work here is lifting some burden from some one of those at Headquarters, and so making it possible for the latter to do some other piece of work in some other direction, which they could not otherwise do for lack of strength or means; and of most importance it is that we should all remember that no one of our comrades is so far advanced beyond the rest as to be able to entirely dominate the negative—the evil side of their natures. We are all liable to stumble and even to fall over and over again; we will probably make mistake after mistake in some one or more directions, but if we have the higher part of ourselves developed to any extent, we *will get up again and go on*. We will try not to make the same mistake again; we will remember what the Master has said, *i. e.*, that "no teacher or leader

could be very far in advance of the race to which he or she belongs," and just so far as such an one exceeds in development the rest of the people of a race, there must inevitably be a correspondingly greater amount of trial and temptation for such an one to endure, and therefore that one would be all the more in need of the perfect sympathy and help of their comrades if the latter were to receive all it was possible to give them. If we are expecting supernatural things from a natural man or woman, we will be disappointed, and such disappointment will tend to lead us astray, and we will then lose our opportunity for obtaining the natural things of which we stand far more in need; and of all things let us remember that sure growth is slow growth, and so not lose patience with ourselves or others.

Sincerely wishing we may all feel the effects of the present great outpouring of spiritual force, and with most tender love and greeting, I wish to extend a hearty welcome to all assembled here, and hope that our absent comrades may sense the good will and harmony now prevailing which we will all try to fold about them.

Your Comrade and Sister,

FRANCIA A. LA DUE,

Temple Guard.

DR. DOWER.—We will now be pleased to hear from some of the visiting members present. We have with us members representing different squares, some who have come from a long distance and some isolated members who do not represent squares. We would like to hear from Mr. Marvin Smith of Everett Square.

MR. SMITH of Everett, Wash.—Chairman and Comrades all: In coming here I find more than I expected. I was always painting it dark so as not to be disappointed, but everything seems all right. To give a brief report of Daya Square, there is more interest manifested than one would expect in a town of that size. The name itself has a kind of vibration, and while we have not many members, we have a number of satellites who come and go, but there are six or seven who are always "standing by the guns" and keeping a gateway open. We meet together in square formation and discuss the Temple teachings. We have some discussions about other things, but we hang right by the teachings, and if anyone brings up anything else he has got to "show up." Our meetings remind me of the old-time Methodist revivals; I was brought up a Methodist and it took quite a little rubbing before I could get out of it, but I have come along all right.

DR. DOWER.—Daya Square is always active. We always have reports showing that they are sowing the seed. It is with them as it has been with every minor branch,—one or two members furnish the dynamic energy, the steam to keep things going. We have also with us a neighbor of Bro. Smith, Dr. Herdman of Seattle. We would like to hear from Dr. Herdman now.

DR. HERDMAN.—Outer Guard, Brothers and Sisters: It is a great pleasure to me to be here, as I have been trying for many years to get here. The work in Seattle is still growing, and although we have had many difficulties to contend with, a great many members joining and going away, the centre is still alive and the same little band meet regularly.

DR. DOWER.—We have with us an old friend that some of you have seen and heard of before—Brother Varian, representing Palo Alto Square and Ireland. It is said, you know, that Ireland has more rogues in the rogues' gallery and more saints in the saints' calendar than any other race. . . .

MR. VARIAN.—I think that the most of the saints are from one point of view, rogues. In Palo Alto we have the usual branch, and Dr. Little sings. I do not represent Palo Alto altogether, as others are here, but I do represent Ireland. Our system of work in Palo Alto seems to be careless and gay, as much as possible, and we carry a good bit of humor around with us, and are not formal in our outer meetings. We use Temple literature, but do not confine ourselves to that; we take any one in and let them talk. We think it is a good thing to let these people come in and talk, especially when they are so sure they are right, and when they go away they are not quite so sure that they were right. I think getting outsiders into the meetings and letting them talk helps to bring out our Teachings. For instance, a socialist would talk on socialism and bring out a good discussion. The strongest thing about our branch is the steady attitude of certain members with regard to the Teachings, both in understanding them and in acting them also, and I think that possibly if every body would pay more attention to these things we would have less of the trouble we have had in the last year. I am speaking of Headquarters and all the rest of us. I think that if every day we would do as we are told, we could generate a force that would be impregnable; but we get tired; we start in after Convention and work about two weeks and then we get tired and so do not use the force of our aspiration as we should. We are not a machine of peace, we are a battleship. The strong point about our branch is not the financial side but the fact that a certain number of us are able to keep up our enthusiasm.

DR. LITTLE of Palo Alto.—I am very glad to be a member of Palo Alto Square. I am very glad in a way, to be a satellite of Mr. Varian. Mr. Varian always makes me think of a very great char-

acter who because of his attitude toward the higher forces was able at any point of critical experience to function forces that wiser men, and stronger men, and more able men in certain other ways were unable to function. This atmosphere that Mr. Varian has carried with him and that all of us have known, has permeated Palo Alto Square, and is always ready to fight and love you at the same time. There has been a spirit of brotherliness and wholesomeness that people have sensed. As one visitor said, a curious thing about our meetings that he had never seen anywhere else, was, that some one would get up and say something, and somebody else would get up and say he did not believe a word of it, but still there is a feeling of brotherhood.

All that is asked of members coming into this society is the belief in the unity of all life, but Christ put it this way: "I and my Father are one." We are called upon just as much at this hour as at any hour to put on the strength of the whole armor of the Lord. This old writer went on to mention some of the things in this particular fight that we have to make. It is not against political or social conditions, but against principalities and powers, and the rulers of the darkness; and he pointed out that we need to put on this strength to fight this fight, and that is just what is sung in the message. We are children of the new covenant, of the new age. The fact that this age has been existing always does not change the fact that every moment it is a new age.

In Palo Alto, when a person has been prepared and gone out into the world, I am inclined to think that the State of California and the whole world is a little different because that Square is there.

DR. DOWER.—We have with us our Brother Thompson who has the distinction of having come from the most distant point. Brother Thompson comes from Guatamala.

MR. T. O. THOMPSON.—There is no Temple Square in the country where I come from, and so far as I know, we are only two members there. We meet once in a while. We do what work we can among the people in the way of distributing any literature published in Spanish, which is the language spoken there. I subscribe for a theosophical magazine which is printed in Spanish, and distribute a number of copies. We find some among the people who have cast aside the Catholic religion and are searching around for something else. I wish to say that I think this one of the greatest pleasures of my life, to meet the brothers and sisters and have a heart-to-heart talk, and to feel the spirit of unity existing among us here.

MRS. MARY B. MORRISON, of Denver, Colo.—I am very glad to be here with you. I have longed many times to meet with you and I wish I could have come with a report of the little Square that we had, because they were very devoted, and since the Square dissolved through so many moving away, a few of us have met together and taken up the correspondence class and enjoyed it very much, but when I had to leave the meetings broke up.

MRS. M. K. CHOICE of Oakland, Cal.—This is the first convention I have had the privilege of attending. We have no Square in Oakland, but have had a few Temple readings at the home of a friend and a number of people have come in and taken a great deal of interest, and one has joined the Temple.

MR. H. A. GIBSON, of Los Angeles.—We have a very nice, quiet, growing Square at Los Angeles with some fifteen at our meetings. The Square has not grown much during the past year but the harmony seems perfect, and people coming in have remarked on it and say that they have attended many meetings of a mystical nature, but none so harmonious. The Temple means so much, that it grows very slowly.

The Temple presents virtue as its own reward. Most mystical organizations hold out an immediate reward and so get in a great many members; so I do not get discouraged, as I have attended a great many Conventions and I feel here something that makes me glad. I feel an interior force and energy that is very sweet and that gives me a great hope. The Temple is gaining immensely in its soul power. I would like to say a word about this disintegrating force. I have met with a great deal of it. I got a couple of letters which began by telling me that they had seen my name in connection with the Temple. One said that the Temple was higher than anything he had had before, but he wanted to know something about those connected with it. I wrote back to him that I would not be a party to the investigation of any member of the Temple, but he could not see it that way. He said, "we are so far away we cannot send an investigating committee to headquarters, but you people have been there and know." I said to him, "the Temple must stand or fall from its soul plane, and if you are not intuitive enough to discern the voice of the Master you will have to wait a little while. Another man wanted to know the price of land and bungalows near here. He said he was an old-time Theosophist, and did not want to come to Headquarters to live, but would like to get near a nice town in the vicinity. I bring that out to enforce one point; that is, whether

you will throw your life in with the Temple or whether you won't. If you have not passed this point you have got to come to it, but those men want to locate somewhere near where they could run in occasionally and get the benefit of the Temple without coming into too close contact with the people. Now that is the position that the Temple is in now; whether there are enough Temple members who can drop down on the Temple side, and I do not know how it is going to be settled. The other point is this; that I have every confidence that the Temple will live abundantly, but it will lose quite a number because always there is the sifting process, and the principle of selection working out. Master said there were few who had good enough karma to come close into the Temple and stay very long. I have somewhat of a peculiar relation to the Temple, that is, of having known the leaders. I know them intimately and yet I have no immediate personal connection with them. I can imagine that the persons who are here have to line up with a sort of solidarity, so I would like to say this, that the Temple stands on permanent ground. You can claim your sonship. You can make your claim with Master, it does not depend on any one else, for the Lodge has come very near to you.

MRS. F. A. LADUE.—I would like to say a word. When we reach a stage where we have either got to go down or go up, we are tested by the Lodge, by the Higher Powers of the universe, as to our ability to stand firm on that one step; and that is something that very few people in the world realize. They think that a time of testing may come upon them, a time when they have to make a decision; but they do not realize that that time of decision must come a number of times in their lives, in fact that it must come at definite cycles in their lives, and we are apt to think that it is all wrong that we should be tried and tested in that manner, but Master has said that it is the merciful law. It is the law back of all our development. If we are not able to stand on any step that we have reached, if we think about it, we will see what a merciful thing it is that this testing force comes upon us, and makes it possible for us to quietly drop back. Some one has mentioned the small number of the Temple membership, and it has brought to my mind a statement of the Master that it was possible, time and time again, for the Membership of the Temple to be reduced to almost nothing, but that if the seven points of the star were held, the Temple work would never fail, and that He could always use that nucleus regardless of the numbers. He told us of the importance

of the work that was being done in the world, simply because they had those seven points at different places in the world, where it was possible for them, as it were, to open a line and pass a power into the world which had enabled them to do what they otherwise could not have done. If we would remember that, it would help us to be patient with the slowness of our growth. He also said it did not make any difference as to the numbers, because in any event it is They who are doing the work. We are not doing it except in so far as we are able to do the little primary things. It is They who are doing the work, and all we have to do, as Brother Little said, is to *stand* and let them do it; that is all they ask of us.

DR. DOWER.—I would like to say in reference to those who want to come here and get the benefit of the Centre that has been built up. They remind me of the story of the Christian Science mother who was going along with her little boy, and there was a goat in the field, and the boy was afraid of the goat, and said, "Mamma, I am afraid that the goat will hurt me." She said, "my son, have I not taught you that there is no such thing as pain? do you not know that?"

"Yes, mamma, but I am afraid the goat don't know it."

Now, that is the condition of some of those people. One may feel that the light is there, but there is the fear of the goat. It is simply a lack of true moral courage. And then there is the other case in reference to the investigation of the Centre. They never think perhaps what the Centre may think of them, or think whether or not the Centre should not investigate *them* before accepting them. Now, as a matter of fact, the Temple is a spiritual movement, and we must give every one an opportunity to prove themselves. You have no idea of the wisdom we have to use in dealing with the Squares and how we have to steer clear of the rocks, otherwise we would get into trouble. Sometimes there will be troubles between members which have nothing to do with the work. Personal differences will sometimes arise between members and then they will write to us and say, so and so, is so and so, about this one and that one; "I won't have anything to do with them." Now what are we to do? What would *you* do about it? We simply do not do anything about it. We refuse to have anything to do with any personal quarrel. We simply judge a member by his attitude to the Temple. Is he loyal to the central line of the work? If he is loyal to that, our duty ends. Of course where the attitude of a member is antagonistic to the work, we have to take some action because the integrity of the work is at stake.

MR. SCOTFORD of Monrovia, Cal.—I do not know whether we shall be able to start a branch at Monrovia, but we are still in touch and sympathy with the Los Angeles Square. I want to say that the Los Angeles Square is trying to do all in its power for the work, and while not great in numbers, and not making a great number of converts, at the same time the work is going on within themselves, and while we have many times wished that more might come in, yet it seems to be the province of that Square to draw people in and send them out from that centre into the world. During the time that I have been connected with that branch we have had a membership of nearly one hundred persons connected at different times with the Los Angeles Square, and those people have drunk in some of the harmony and truth that the Temple was able to give them through that Square and gone to other places in the world and carried that harmony and truth with them. This is an age of change. The disintegrator is at work. Old things are passing away and new things are coming up. There is a wide field of work for us all in every direction. We know that the whole world is changing and a new era is coming upon us and I believe the Temple is doing its own work for the change that is coming. We are instruments through which the great Lodge can pour the forces necessary for the accomplishment of their work.

MISS H. A. FARRAR, Los Angeles.—I have nothing to say except to echo what has been said, that we are small in numbers but much in earnest. I was instructed to bring to the Headquarters the love, sympathy and goodwill of all the members.

DR. DOWER.—We would like to hear from Brother Story. Mr. Story will tell us something about "*Esperanto*."

MR. GEORGE STORY of San Luis Obispo, Cal.—In regard to "*Esperanto*," I have looked into that somewhat in reference to its use as a world-language and to a certain extent carrying out our own principles, and there is back of it a certain movement that is not always expressed. I would say that any one can take it up and use it for commercial use. I think if any one should take an interest in it they would feel well repaid for the trouble. It might make an interesting subject for correspondence between members. It is being used by certain societies all over the world. There are more than thirty publications and three hundred organizations recognized by the London Chamber of Commerce. It is being taken up by the military and is having quite a run in the Western States. Three congresses have been held and another will be held this month in England.

MR. HENDERSON of San Luis Obispo, Cal.—Brother Outer Guard, and Comrades: While our Temple Guard was reading her report, my thoughts wandered back to that scene in the Garden of Gethsemene when the great Master Jesus watched there alone, and those who should have watched with Him were overcome and fell asleep, and He said to them, "Could you not watch with me one hour?" and I feel that many of us have not watched. I remember my own attitude toward the Temple, that there was a place from which I should draw sustenance and strength. I never seemed to realize that it was not merely a place that we could go to get great instructions and high wisdom and all this and that. A great many people have approached me on the subject of the Temple, and I tell them that the Temple has nothing whatever to give them, in material terms, but if you want to serve humanity for the pure love of giving, you can find there a place where you can give all. If we want service here is the place for it. I believe that the attitude of every member of the Temple, from the highest to the lowest should be that if every one else fails that they shall carry on the work. The Master struggled in the Garden of Gethsemene and bore the great burden. He had to bear it because those who should have watched with Him were too cowardly to bear it, and so I feel that there are among us today those who are bearing the great burden because you and I are too cowardly to bear it. I believe that the salvation of the world, the salvation of the race rests upon my shoulders and yours, and I believe that if you look at the thing in the right way you will understand that great force which caused the sweat of blood upon the face of the Master whom we love more than ever, because, instead of knowing Him from reading some one else's opinion of Him, we have come to know Him and love Him more than ever because we feel His humanity, we feel that He is one of us, not beyond us.

MR. WM. DOWD of Oakland, Cal.—While formerly from Seattle, I was only a bird of passage there, but my experience was this, that I was first brought into the Temple, on the physical plane at least, while in Seattle, and I do not like it that Seattle has been let to go down so easily, for I think that Seattle has done a good deal of work. I have seen as many as thirty or thirty-five present at meetings; then at other times the attendance has been down as low as two. Dr. Herdman has been a factor in keeping the Square together. I have recently been in San Francisco, but there is a condition there that I do not like, so I went to Oakland to live.

My belief is that there is an immense field in the world for this work to-day, from my little experience in Oakland. I used to go around the streets evenings where different ones were speaking, and get into conversation with the people. I noticed that there were many people looking for the higher truth, while others are looking to get all the truth they can for selfish use, still there are many who are looking with a real soul hunger for the truth, but the Temple itself stands so high above the old teachings that they are not able to take that step.

Dr. Dower stated that many Squares and members had written, expressing love and best wishes to the Convention. All could not be read or quoted for lack of time.

Mrs. Ida J. Wilkins read the following communications, which indicate the general spirit of all these letters.

MY DEAR BROTHERS AND SISTERS :

I wish I could convey to you the great feeling of comradeship I have for all connected in this great work we have taken hold of to aid the Masters in the uplifting of the race to which we belong. To transmute and change into good the work of the great disintegrator is no small task, as our blessed Masters have told us, yet the work lies before us to be done, and it surely is a privilege to help as much as we are able. What we most need is unity of action, without which our efforts will prove fruitless. It requires unceasing vigilance in ourselves to drive back the disintegrating forces which are manifesting in the world at large. The effort is stupendous, for it extends throughout the whole Cosmos, and when put down in one place bobs up serenely in another. Not only are we suffering from causes set up in our own planet, but "the stars in their courses seem to fight against us," and no doubt you have experienced the truth of this statement in your own lives. Knowing these facts, what are we going to do? My brothers, my sisters, shall we sit supinely down and think the work a failure? Or are we going to present a bold phalanx against the destroying forces, and so protect all concerned? If all the Temple members would stop their ears to the discordant sounds of jealousy, envy, unbelief and doubt in the work as it stands today, and thus help instead of hinder, these disrupting forces would find no place upon which to impinge their efforts, and so would be obliged to slink away into the darkness from which they sprang. True service never stops to find fault, never stops to criticise or blame, but works on at all hazards with a whole-souled determination, let the outcome be what it may. No one need tell me that the Masters are not guiding and directing this work, for it would be false. And they are working through the same agents placed at the helm at the outset. I can speak from experience, for I was there. The battles fought out at the start were quite as severe as any that have occurred since, but we fought with a will, fought as if our whole lives were at stake and we won for that time; but the negative forces cannot and will not be downed; they rise up as a seven-headed monster at every fresh opportunity, and so it will be a continual fight until the end of manifestation, on and on; but those we con-

quer will be dead to us, and will not confront us again, for they are slain beyond resuscitation. If we could remember that it is not the personality, for the body drops off at death, it is the heart locked up in the personality that we love, for it prompts to action. What we have gained through the "heart doctrine" lasts, for it is the spark of the Christ within each one of us, and we can keep it alive and burning or cover it up with the ashes of our broken pledges.

Not only is the Temple as a whole guided and directed by the Masters of Wisdom, but each department in the Temple is also directed by them, and I could never repudiate or doubt the Agents into whose hands was placed this work at the outset. Whom the Masters choose to carry on their work, them I honor and trust, and while the words of truth and righteousness ring out as they do continually in our Temple Teachings, I know that all is well. My dear brothers and sisters, let us throw to the winds all that militates against the building up of the Temple, first in our own hearts, and so in the world of which we are a part; with courage born of knowledge, and coupled with a firm determination to conquer our own lives, we can become living stones in the grand foundation, that neither time nor the forces of darkness can destroy. God help us to begin now, if we have not already begun, to purge our lives of the chaff of unrighteousness, and make ourselves true mirrors into which may be reflected the shining light that radiates from the Central Spiritual Sun.

With untiring zeal for the Cause we love, I am in all love and devotion,
Your Comrade and Sister,

EMILY K. MUNDY.

To the Members of The Temple in Convention Assembled.

MY BROTHERS AND SISTERS:

Although separated from you in body, I am earnestly with you in thought and love. We are working for humanity, for the spread of Truth, and advancement of the World. "In the World, but not of it," we have to bear persecution and hate, as our Master Jesus said of all who would follow Him. Yet no one can take from us "the prize of our high calling" if we persevere and hold ever divine love in our hearts, showing it forth in Brotherhood and Unity. In Syracuse, the little band of workers hold loyally to our Master's Agents, working so faithfully at Headquarters, and we send you greetings and all good wishes for a harmonious and pleasant meeting. We wish we were there; from our hearts we wish it.

Our love to every dear Brother and Sister.

Sincerely in Temple work,

FRANCES J. MYERS.

From Hiawatha Square, Syracuse, N. Y.

The members of "Truth Seekers Square," of Meriden, Conn., sent the following message:

To Our Comrades and Brothers in Convention Assembled.

DEAR COMRADES:

We, the members of "Truth Seekers' Square," send our love and best wishes to all, with the sincere hope, that as a result of your deliberations, the

upbuilding force of love and harmony will vibrate throughout the whole universe, helping to bring brighter and better conditions to poor humanity. While we are unable to be with you in body, in thought we will be at one with you during the Convention.

May the peace and power of the Master abide with you all.

The Mantrams were then recited, the Consecration Hymn sung, and the meeting adjourned.

MONDAY'S SESSION.

The Monday afternoon session was devoted as usual to the Temple Builders. The meeting was surprised by the arrival of the Fairy Troop from the Morning Star Group who, in their gorgeous clothes of the seven colors, came tripping in, hand in hand, singing:

Seven little fairies came when the storm was ended
 Seven little fairies came dressed up very splendid,
 Hand in hand they tripped along, keeping time together,
 Driving gloomy clouds away, bringing back clear weather.

Of course these fairies sang some more songs and scattered sunbeams everywhere until all the big Builders present wanted to be fairies too and then the meeting was formally opened.

Remarks by Dr. W. H. Dower.

I have been asked to open the Builders' meeting with a few remarks.

These fairy children in their dresses of different colors and in their songs each represent a ray of the sun and each color is a Builder, building according to its own nature.

All the colors put together make a Kingdom of Light; therefore there must be a King and Queen of Light, and that means the same thing as Life and Love.

This King and Queen of Light send out their colors all over the world. The different colors work with different substances, the trees, plants, and all growing things, as well as with things that do not seem to grow.

So whenever we see these colors around us we know some building work is being done.

Each one of you belong to a certain color and have a certain work to do in life. So whatever you do, whether sweeping the floor, washing dishes, playing the piano, chopping wood, feeding the calf or chickens, remember you are building something with the ray of color that is working through you and so helping all nature to build the true Temple of Light on earth.

Just as the sun is the center of all life from which all the light comes, so your hearts are the real centers of all the light that is in you. As you let your hearts shine so you will make the world a better place to live in, and be true Temple Builders, and so each little boy and girl will help the whole wide world.

Mrs. Kent said the children were putting the lessons of the Seven Playmates into the play of the seven fairies. The Builders were learning that they each had seven playmates within themselves. Five of these they knew very well; they were Smell, Taste, Touch, Seeing and Hearing. The other two, Love and Understanding, they also knew but in a different way from the others. All of these playmates together are called the Life Winds and they sometimes come scurrying, flurrying along so fast and so strong that unless the children know how to keep quiet and control them, some trouble comes and quarrels and all sorts of things arise.

This little play is to help us learn to control these seven playmates or Life winds, so the Christ can speak to us and send the fairy playmates out on errands of love whenever they are needed.

The children were now given the pleasure of listening to

Remarks by Francia A. La Due.

As I sat here looking upon your dear faces, suddenly the words of the great Master Jesus, "Suffer the little children to come unto me and forbid them not for of such is the kingdom of Heaven," came to my mind.

Then I wondered, just what did Jesus mean when He uttered those ever new and beautiful words?

He must have meant more than just those little children that thronged about Him as He lifted that little child on His lap and charged His disciples to make way and let the little ones come to Him.

The little ones He was speaking of were not the everyday naughty children such as would be apt to follow a crowd. Or, if He did mean them He was thinking of something far different than the mere little bodies he saw and touched.

I think He was speaking to the newly born, of the new birth, and I wonder if any of you know what that new birth really means? It is the new life that comes from doing kind deeds, thinking beautiful thoughts and loving the dear Christ. It is a second birth because we must become as little children in order to live the new life of love and faith.

Whenever we do anything to help another, wash the dishes, sweep the floor, do the chores, carry in the wood, and do it in a beautiful spirit because we want to help father or mother, we open an avenue that leads to the heart and that helps to bring the new birth to us.

We do not have to think great things or be in strange positions or circumstances to enter into this new life. It is the kindly acts we do, perhaps unthinkingly, the little things, in our lives that lead us to the Great Heart of the Christ where the new birth comes to us.

When we reach that place, everything we can imagine that is holy and beautiful will be found there, and all the good things that we can not imagine also.

Let us try then to remember to do all the good deeds we can and so open ourselves for the Great Heart of God to pour its love into us and flow out to all others.

The Builders' song, "The Temple Star," was then sung, after which a report of the Morning Star Group was read by the secretary, George Harrison.

REPORT OF SECRETARY OF MORNING STAR GROUP.

By GEORGE HARRISON.

We have three teachers, Mrs. Harrison, Mrs. Kent and Miss Gussie Beyer. In the Temple Builders' meetings the Temple Builders sing songs, repeat the Builders' little verse, and have nature stories and Temple Builders' lessons. Sometimes we have out-door meetings. After the meetings we have a little play.

On Easter Sunday we had Children's Day at the Temple Cottage. We also had egg hunting on the Halcyon grounds. Then we had a party and had present Rosalind Baker, a Temple Builder from New York.

We started with three Temple Builders and sometimes now we have ten or eleven.

Mr. Townsend, a Temple member, sent the Temple Builders a tent to play in.

The reports of the Central Group of Builders were read next. The Central Group is composed of the young men and women at the Centre, and of any Temple members who want to keep the child heart alive. The reports are as follows:

REPORT OF SECRETARY.*By* MRS LOUISE FURBER G.

Throughout the year the meetings have been regularly held in the Halcyon parlors at 8 p. m. The minutes of the past year show the reading done, outside the regular Lessons published in *THE ARTISAN*, to have been varied in style. From a look into the life of Mozart and a review of portions of "Parsifal", we find selections from "The Light of Asia" have been discussed along with the study of the New Testament, which it is hoped the coming year will see finished. Of a lighter nature some of Longfellow's simpler poems were read, George MacDonald's "Princess and Curdie," "At the Back of the North Wind" and Mrs. Bottom's "Sunshine Trip Through the Orient" completes the list.

As it is part of the Builders' work to help entertain patients at the Open Gate, twice a week flowers have been either sent or taken there and, as often as convenient, songs sung for their benefit. The Builders have added to their musical selections two songs, the words and music of which are by Mrs. La Due. Dr. Dower has given us a chant for the little people's mantram. There is a simplicity and dignity about it which gives the mantram an added force.

It has been our privilege to be of assistance to those grown-up children who have needed the child-like spirit sent them—in fact, the sincerity and force of the child thought, which after five years of growth under the guidance of the Temple, is being recognized as a power in the work.

SOUVENIR REPORT.*By* BARTRAM S. KENT.

This is the second year that the Souvenir Department has been active, and, although not showing such a great sale as the previous year, still we have supplied quite a number of persons with the articles desired and our expenses have not been so great. Since August last the receipts for souvenirs sold are \$45.30 and our expenses \$32.80, showing a balance on hand of \$12.50. We have found a new store in Santa Barbara where we can get our articles made much cheaper, so that we expect more trade on account of the lower prices we can now give.

LIBRARIAN'S REPORT.*By* BARTRAM S. KENT.

There is not much to be reported in connection with the library this year, except that since last Convention we have had a large bookcase with sliding glass doors built in the hall of the Halcyon, which now contains all our volumes.

They have all been systematically arranged and catalogued so that they may be easily found and kept systematized.

A number of new volumes have been added, but more have been read and enjoyed by our members around here.

REPORT OF THE TREASURER OF CENTRAL GROUP.*By* MISS MAY TELLER.

Contributions for Tent for the year.....	\$5.60
Contributions for Temple Building.....	1.75
	<hr/>
Total June 30, 1907.....	\$7.35

REPORT OF THE GENERAL CORRESPONDENT.*By* MISS GUSSIE BEYER.

As General Correspondent of the Temple Builders I can report that I have written to many of the children and have also received a good many answers. I think, however, that the Group correspondents should make it a point to write to other Builders and that the teachers of each class should encourage the writing of letters to distant groups, and in that way become acquainted. It is a very important office, this one of Correspondent, and I wish I could make all of the Temple Builders feel the love that goes to them from the Central Group; in writing the letters a direct line is opened and we are thus enabled to know each other more intimately. I feel it a very great privilege to be entrusted with this office and shall do all in my power to establish a widespread correspondence.

Some of the following letters have been received, of which I will read some extracts.

Any help or information I will willingly and gladly give. Just write as often as possible to

MISS GUSSIE BEYER.

Miss Beyer then read letters from Mrs. A. B. Nye, of Harmony Group, Seattle, Wash.; Jessie Ewing, Sunshine Group, Everett, Wash.; Hans L. Bilger, Blue Star Group, Meriden, Conn.; Mr. and Mrs. Martin G. Bilger, Meriden, Conn.; Mrs. Barney, Everett, Wash.; Nancy Raybell, Galice, Ore.; Miriam Supplee, Pacific Grove, Calif.

Messages were given from Mr. and Mrs. D. B. Ewing of Sunshine Group, Mr. W. H. Townsend, the ever loyal Temple Builder, and a star of Love, Justice, Truth, Charity, Light and Mercy, was shown from Meriden Group.

**GENERAL REPORT OF THE TEMPLE BUILDERS
CONVENTION, 1907.***By* WILLIAM W. KENT.

The Temple Builders' phase of the entire Temple work has held a steady course throughout the year, gaining somewhat in numbers, and de-

cidedly, as with the Temple, in substance and strength, becoming firmly established, and more fully recognized by Temple members as the bud and blossom of the Temple—truly the bud and blossom, which if rightly nurtured under natural and beneficent conditions of growth will yield the fruit of the future.

“As the twig is bent the tree is inclined.” Nature builds its strength and maturity upon the foundation of childhood. The strength and maturity of the future, the bone and sinew of the coming years, are being builded now in the lives of the little ones of the great flock.

There is, therefore, no more important phase of the Temple work than the Children's Department; indeed it is an organic part of the Temple.

Some of the Temple members throughout the country are beginning to recognize the importance and rightful place of the Temple Builders, and are manifesting that recognition by effort and expressed interest.

A strong force from the centre has gone out on every line that has been opened and kept open, and good work has been done by a number of groups and individual Builders.

New application blanks and gilt lettered membership cards have been printed and sent out to the different Builders, and this will appeal especially to the younger children.

The membership is not confined to children, nor should it be, for all Temple members, or non-members of the Temple, who are interested in the Children's Department, either for the sake of the Children or for the sake of the Temple as a whole—all such are Temple Builders and should be enrolled if they so desire.

During the year two good groups have been formed, one at Seattle with seventeen members and one at Meriden, Conn., with seven members.

The cash account shows a balance of cash on hand at the beginning of the year of \$5.96 and receipts during the year of \$123.33. This has come partly from the Souvenir Department, from sales of souvenirs, and partly from numerous contributions from Groups and individuals. Out of this total amount of \$129.29, \$127.59 has been spent on souvenirs, postage, printing of lessons and on the Temple Builders' Tent at the Open Gate and on the commencement of a membership in the Temple Home Association.

It is gratifying to report that the entire \$50 for the tent has been paid. You have seen the tent with Temple Builders in gilt letters on its front. Some of the Builders at a distance have taken an interest in the little three-year-old boy patient, the baby of Mrs. Fröom, whom some of you have helped so much.

Indeed, sometimes some of us have thought that the true work of the Open Gate is with the children, to bring them up with healthy body and good habits of life, to say nothing of the deeper spiritual help they would derive from a home with the Temple. Such seems so much more hopeful work than some other features of the work.

The next financial step of the dauntless Temple Builders has been to make application for membership in the Temple Home Association. The first payment has been made, and we hope by another year to be able to report the entire \$100 paid.

This membership will entitle the Builders to the possession of a half

acre lot of land, and one has been selected close to the Temple four acre plot. The possession and use of this lot will open many possibilities for Builders and for children that may come under the care of the Temple in any of its work.

One thing for us all to remember is that the Temple Builders' phase of the Temple is simple and childlike enough for the youngest child to find a home in it and it is deep and dignified enough for the mature man and woman and the most venerable sage. Childlikeness of heart is the only requisite for membership in the Temple Builders. Childhood, youth, middle age and old age should and can here work together for the welfare of the children and for all that is dear to the human heart, building truly the real Temple that shall be worthy of the love and help given us by the Lodge and our Father.

Remarks by Jane W. Kent.

There is one thing I would like the Temple Builders to always remember, that they are not a society of children by themselves, but that they are a part of the Temple work as a whole, and that the Temple is like a great family where everyone loves one another and wants to help all the others.

The Temple Builders are the children of the Temple and must be to the Temple what the Children are to a family.

You have often heard fathers and mothers say that they live for the children. You know how many sacrifices your parents make to give you nice clothes to wear, good things to eat and to send you to school where you can learn the lessons that will help you when you grow to be men and women. Do you know why they do these things? Because they love you, of course, and that is the very reason the Temple and the kind friends who have spoken to you to-day are sacrificing so much to help you, and to have you learn the lessons that are for you in the Builders' work.

The Temple loves you, the Great Christ Light that is pouring itself upon your hearts and lives to warm you and stir you into love and life and helpfulness loves you the same as the great sun in the Temple of the sky is pouring its light and warmth over all the world giving it life and strength and beauty.

So let us remember that one of our greatest privileges is to be thankful for all we are receiving, to be truly grateful children, and to fill the Temple Home and the Temple Hearts full of the warmth and sunshine of love.

Let us be little sunbeams, helping to lighten heavy burdens, bringing cheer and peace and happiness into the world, and so help to build that Home of Pure Delight where all children, all people can dwell.

The song, "The Temple Builders," was sung, after which appropriate and helpful remarks were made by Mr. Marvin W. Smith, Mr. John O. Varian, Dr. G. B. Little, and Mrs. Augusta Atkinson. Mrs. Atkinson entertained the children with an amusing reading. Russell Varian gave a report of the Palo Alto Group, Peace Centre, in his own terse style.

Souvenirs of the meeting, red and blue six-pointed stars on which were written the words and music of the Builders' verse were given to the visitors by Ralph Bright, entertainer of the Central Group.

The meeting closed with silence and a thought for the distant Builders and the singing of the Builders' Chant.

Monday evening a private meeting for the applicants of the Order of the 14th was held at the Headquarters.

TUESDAY'S SESSION.

At 2 p. m., in accordance with the by-laws, the Third Annual meeting of The Temple Home Association was held. More members were present in person than at any previous meeting. Those unable to be present were represented by proxies. The reports for the year were rendered by the Governing Board to the Association as a whole, the present standing, financial and otherwise, shown, and two directors elected to fill the places of the two whose terms expired. The two new directors elected were Mrs. Ida J. Wilkins and Ernest Harrison, both resident members of the Centre. The Association was found to be in a good healthy condition, financial and otherwise, with fine possibilities for future unfoldment along the right lines. The volume of business done during the year amounted to \$9800.28, an increase over the preceding year of \$2708.82.

It was shown that at this date the Association possesses land, property, chattels, tools, stock, etc., amounting to \$21,126.83, or an increase over last year of \$2412.34. Against this is the Capital Fund, represented by membership, investment certificates, notes and vouchers, amounting to \$24,324.88, making a net gain to the Association of \$3801.98 since the beginning of the work. This gain does not include the general increase in the value of our land-holding. Were this considered the gain would be many times the figure given. The need of more capital was also pointed out, to

help the Association extend and strengthen the lines now organized and in operation. The reports and methods were discussed freely by the members in attendance and a vote of thanks extended to the directors and the workers for the good results achieved. A full report of the proceedings of the meeting will be printed and sent to all members and applicants for membership in the Association.

In the evening, at the Halcyon, an open meeting was held in the interests of the Association, with all visiting members in attendance. The general work and plans of the Association were discussed and explained.

WEDNESDAY

The day was given up to a picnic on Halcyon Beach. All possible vehicles were pressed into service, and the crowd was conveyed to the beach as expeditiously as possible. Lunch was spread on the beach at noon. Clamming, bathing, sand baths, etc., were indulged in and a most enjoyable day of healthful recreation was spent. The return to the Halcyon was made in time for supper.

In the evening interesting and short Temple Talks were given by various ones as follows: Secret of Serenity, J. O. Varian; Success, Ernest Harrison; The Temple Work, Ida J. Wilkins; Thought Force, Mrs. M. K. Choice; The Tetrad, W. W. Kent; The Armor of Truth, Dr. Little; Polarity, Edgar Conrow; Astrology, Marvin W. Smith; The Great Lodge, W. H. Dower.

The talks were interspersed with musical selections, and many expressed the feeling that this was one of the best meetings of the Convention and a fitting closing of the Eighth Annual Convention of Temple members.

The meeting was closed by all singing in unison the song, "I CLOTHE MYSELF SAFELY AROUND WITH INFINITE LOVE AND WISDOM."

CONVENTION SHINE.

The half-tone cut of the Convention photograph sent with this number will undoubtedly be appreciated by our members unable to be present in person. The numbers attending our convention increases each year, and the front porch is not big enough, as can

be seen, to do justice to all in the picture. Next year the picture should be taken on the grounds, where there will be room for all.

During those hours of the day when meetings were taking place, the Transportation Committee had the members conveyed by carriage to various points of interest in the beautiful valley of the Arroyo Grande. This feature was enjoyed especially by the non-resident members.

As with other Convention meetings, the high order of music rendered added greatly to the force and harmony of the meetings.

Brother T. O. Thompson of Guatemala had the distinction this year of coming from the most distant point. After Convention, Brother Thompson visited relatives in Minnesota and returned to Guatemala via New Orleans and boat.

This Eighth Convention was the best of all, so they all say. Each one is the best. This is as it should be, indicating progress along the right line toward the Infinite. There is always room at the top for a greater "best."

Each year new faces are seen at our Temple Conventions, members who had never been able to attend meetings before. Their contact with this Lodge Centre means more than they realize perhaps. The Centre should be the Mecca that every Temple member should aspire to contact personally, some time, no matter how far distant he or she may live from it.

Sister Farrar came, as usual, several days before Convention and took her natural place on the Color and Decoration Committee. She also radiated Convention shine ceaselessly, on all alike.

"Rogue" or "Saint" John Varian was with us, of course. And now will be precipitated an endless controversy as to whether it shall be "saint" or "rogue." Anyway he's Irish—and all else is secondary! *Lickity, spickity*——

We had astrologers with us this year—astrologers to burn—here or hereafter. Not to speak of Brother Marvin Smith of Everett. The stars can't move without him!

Let's see. Brother Briesen of Los Angeles was here. In a mo-

ment of rashness he asked us to give his olives a free "ad" in THE ARTISAN. So here goes: If you want to live forever—never die, then eat Briesen's celebrated food for the gods, ambrosial, sun-dried, *sun-kissed*, HONEY-CURED OLIVES. Guaranteed to make you live forever—if you eat enough of them—or money refunded!!!

My! don't you go and forget to mention the children, the *Temple Builders*. Didn't they shine though—in all colors? And there is more of them too than last year. Who are the new ones? Don't you know? Why—all the Kopps of course—George, Marion, Florence and Helen. Then there is Grace Russell and Ruby and May Teller. They all live here now and you just want to remember that the Temple Builders are growing. Hurrah!

The Convention photograph, mounted on card 14x11, may be had for 50 cents.

HALCYON BEACH TRACT



*One of the
Most Attractive
Beaches in the World*

A limited number of lots of this tract are now offered for sale.

Because of the great demand for Beach property on the California coast, no class of property increases so rapidly in value. No investment can be safer for those who have the money to spare. Size of lots on the Halcyon tract are from 25 to 30 ft. front by 100 ft. deep. Prices vary from \$50 a lot to \$500 according to location, the lots near and on the water front being the most valuable.

TERMS: One quarter down and \$5 a month. Deed given when final payment is made. 5 per cent. off for cash. Map of tract sent on application. *Address*

THE TEMPLE HOME ASSOCIATION
OCEANO, CALIFORNIA

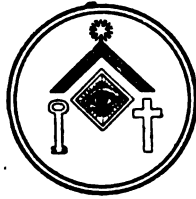
The Temple Artisan

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No. 5

Behold, I give

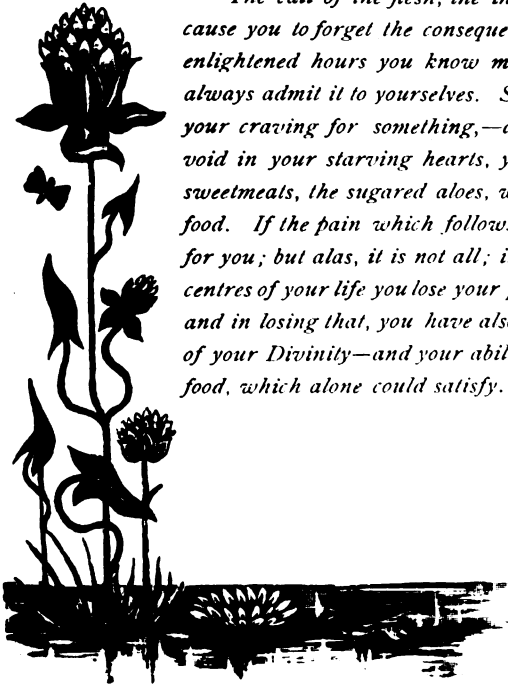


unto thee a key.

THE CALL OF THE FLESH.

Ah, children, children that ye are, in your hunger for the old joys, or the unexplored field of some new experience, ye forget that the old joys were the seed of your present woes, that the new field must inevitably lead you into a morass of similar suffering.

The call of the flesh, the intoxication of the new field, cause you to forget the consequences which in your more enlightened hours you know must follow, though do not always admit it to yourselves. So, inadvertently, or through your craving for something,—anything, that will fill the void in your starving hearts, ye reach out for the frothy sweetmeats, the sugared aloes, which bear the semblance of food. If the pain which follows were all, it might be well for you; but alas, it is not all; in tampering with the higher centres of your life you lose your power of spiritual digestion, and in losing that, you have also lost your hunger—the call of your Divinity—and your ability to assimilate the stronger food, which alone could satisfy.



FROM THE MOUNTAIN TOP. A DREAM OF LIFE.

Still, as the breast of man when Life hath dashed his body to the earth and winged its own flight away above, lay the quiet lake, a gem of beauty, fringed with tender green, but still—so still, its very immobility struck something near akin to awe within the mind of one who stood and gazed upon that glassy surface which bore no wave or ripple, sight or sound of life, when, as though roused to sudden action in answer to a call, as might respond a sleeping army to a trumpet blast, far down where water met and kissed the sands beneath, awoke some giant power, a word of God, or passion's strong appeal, which lashed to motion each quiescent elemental life of all that mass of water; the lives, which, wearied by an age-long battle, slept and dreamed of greater strife to come; slowly, slowly, heaved the mass, till from the sandy floor to surface clear, some tension loosed, it broke in myriad glittering, rippling waves.

Fast and faster tumbled each bright wave upon the other, gathering strength with every move to change its form and lose its own identity in that of others; then, from Mother Earth another heave, a great expulsive pain, and rolling up, in form cylindrical, from every compass point, arose four giant waves, up, up, and over all the grassy fringe, as might a horde of maddened bulls stampeded by some awesome sound, or as the ocean's waves roll o'er its sandy shores when tide is full, arose those waves and left their bed till it was emptied and the land about was devastated, bleak and bare, a scene of desolation, in the midst of which now yawned a great black scene of desolation in the midst of which now yawned a great black lay such dead and dying fishes midst the slimy ooze, as filled my soul with horror past the telling.

O Life! I cried, is this thy work? Is this what thou hast brought upon this once bright, peaceful scene, where earth and sky and water met, embraced, and filled the very air with joy? Hast thou done this, or has the hand of Death dashed thee aside and claimed what thou hast lavished upon man, despite thee, and the power thou hast?

But e'er the words I uttered long had beat the air, I heard a sound as of a newly risen wind, a sound of rushing waters, and from the East, the West, the North, and South came back those recreant waves, each bearing on its crest myriad lesser lives which long had waited for the dark, cool depths which only waters massed could hold in leash and fructify and give again to earth in some far

distant time when once again they rose and left their bed, carrying out the weight of lives and scattering them throughout the land for other, greater lives, to feed upon, for life alone can feed the living.

Again the lake was still; again the fresh and verdant fields; the tender green that fringed its shores brought gladness to my heart, and as I gazed and memory brought the picture of that other scene before my inner eye there also came the knowledge sure that Life, not Death, wrought all the miracles which passed before me, and, whether it be storm or tempest, peace or beauty rare, it matters not, for far beyond our mortal ken a Master hand doth guide the magic wand with which is writ the destiny of man from that far distant time, when rolling o'er the earth the waters gathered up the seed of life and held it, 'till upon another day, within another age, they rose again and left new forms of life which grew and multiplied and wrought these finer forms of ours which now can bear the consciousness of God's own life, and live to His great glory and our own eternal joy.

POLARIS.

THE POWER OF THE CENTRAL CELL.

TEMPLE TEACHINGS, OPEN SERIES, NO. LXV.

CHILDREN OF THE TEMPLE:

Will you not try to put aside any opinions formed by hearsay in reference to any member of the Official Staff of the Temple, and for the sake of your suffering fellow creatures in the world, as well as for your own eternal good, and your personal development, ask yourselves the following questions:

Have you ever heard or read of the advancement of an individual to a position of honor or power, that did not arouse the envy, hatred or jealousy of one or more persons who had been seeking that particular position for themselves or some other interested individual, and regardless of the real worth and ability of the advanced, have you not seen the simplest, most natural acts and words of such an one misconstrued and magnified beyond recognition by the latter, or by those who were in a position to judge fairly?

Have you not found in all nature, in all evolutionary aspects from that of the atom to a God, in every phase or differentiation of the Eternal, One Life, so far as your observation has extended, that one single point, cell, organ, individual, nation, star (sun) was the centre of attraction and distribution for the action of the

evolutionary forces which were in process of creating or had created, not only the circumference, of that great mystery in form, but all else that came into manifestation between such a centre and the circumference?

It will be according to the nature of the task allotted such a centre by the Lords of Karma and its plane of action as to whether it will be a visible or invisible centre, but always its office is the same.

Have you ever known a revolt, a belittling of lawful authority, usurpation of rightful prerogative, repudiation of requisite directions, in short, injury to or destruction of the centre of action, to yield anything but disintegration of mass, mental and physical suffering, and loss of opportunity for many in line for advancement?

Does not the whole history of the human race, as well as all known phases of nature teach us this great truth?

Is not such rebellion, revolt and disobedience the underlying cause of all human suffering, delayed progress, and continuance of warfare between nation and nation, man and man?

Do not all successful ventures in business, government, and family life, as well as all lower natural phenomena, plainly teach that however limited the nucleus, the building centre, may be, if it be in its rightful karmic position, its destruction leaves the mass in form which it has created, without a vehicle for the attraction and dissemination of the requisite building and sustaining forces, and that by its protection and sustenance it is enabled to work in harmony with every molecule of its organic whole, thus giving to the same what it alone could give. As rapidly as any unit of a given mass reaches a point of development where it has become a recognized instrument, capable of directing lesser units to the advantage of the whole mass; the central nucleus in accordance with the higher law which governs the whole mass, must avail itself of the services of that instrument, and must do its utmost to advance and emplace that instrument where it can do the most good for the greatest number. Not to do so would be to jeopardise and eventually to destroy the whole mass of which it is a constituent part, for evolution is conducted on strictly mathematical principles. Man's ignorance of or disobedience to that one law is the primary cause of all the wretched inhuman forms of government, and political corruption in the world today.

It is an easily demonstrable truth that every cell, every individual that refuses to perform its own duty and usurps the duty of another; every cell, every individual that attacks or minimises.

or detracts from, the authority vested by Nature in the central cell, the electric generator, receiver and transmitter of the constructive forces, becomes a source of great danger to the whole mass,—becomes an avenue through which the destructive instead of the constructive forces may work, and is therefore the common enemy of the constituent part of that mass, of whatever it may consist.

Man's cruelty to his kind is seldom the result of an inherent desire for cruelty; its basis, if normal, is almost invariably his own material self interest. But however culpable he may be, if he has not been found out, he indulges in a little feeling of satisfaction when some other guilty one is brought to punishment unless he is a partaker in such punishment. Such characteristics are among the first which must be killed out in the true disciple of the Lodge.

No amount of pressure could be brought to bear upon an Initiate, great enough to influence him to hand over to the "tender mercies" of his kind, any poor soul that had sinned against him individually. He knows that though its judgments tarry long, the guilty one will meet his punishment by means of the Law of Laws, but even should the latter escape such payment of indebtedness nothing but regret for the fault would be tolerated.

If thunder and lightning, earthquake and fire could arouse and hold the attention of the rebellious self righteous man fixed, long enough for the still small "voice of the silence" which always follows a storm, to be heard, and the light of the spiritual torch he unwittingly carries, the torch of Divine Wisdom, could be uncovered, it would show him how he himself had madly, ignorantly brought on the storm and the fire, the anguish, loss and disappointment, by the defiance he has hurled at the law. One short cycle of cause and effect would then be complete, and he would have learned how he himself had murdered his loved ones, had laid the lines and carried the explosives,—the seeds of contagious diseases, the poison, the knife, the dagger, that has wounded himself and destroyed thousands of his equally anguished, struggling fellow creatures; have maimed and crippled others and brought on famine and pestilence; and still worse, has destroyed by self indulgence, the avenue through which the creative forces must work to furnish vehicles suitable to attract to earth, and embody, the souls which would be capable of freeing him from bondage, and teaching him to work intelligently with Nature's great, immutable principles in order to utterly drive all wilfull evil from the face of the earth, and give the impetus to the divine firey lives to flash forth

the news of a revived, forgiven and forgiving, unspeakably great and glorified New People, in a stream of white light that would lighten all the dark places of the universe. But ere even the ideal of such a finality can become the recognized ambition of the people at large, countless numbers must go down into the great darkness. The artist, the dreamer, the scientist, all who have caught a glimpse of any part of that ideal, must pay the price of daring to underestimate the importance of the material gods who have claimed their worship, and being refused, will sacrifice them as they have sacrificed every unwilling devotee of Mammon and brute force in the present manantara.

Man has never accepted, will never accept the highest ideal of his fellowman—the Brotherhood of Man—as worthy of his devotion, until selfishness, poverty and suffering have driven him to it; at least to the extent of acknowledging its worth and generously placing himself and his substance at the service of the other, to aid in its materialization. No matter how much good may result to the world en masse, unless he can see a way to possess himself individually of the advantages to be gained by associated endeavor, the average man is not able to overcome the force of jealousy awakened by the thought that the ideal is not his own, and this limitation in himself keeps him at the circumference of life, forces him to follow the weary round of the Great Wheel from life to life. He feels no vibration of attraction from the centre because he has placed himself at such a distance from that centre, and meeting with no force of resistance in him, those vibrations are caught and fixed in a denser, a material state of substance which forms the circumference, and there must he remain until he learns that he can wrong no fellow man by word or thought or deed and go free from Karmic action himself,—until he learns that he himself must open up the avenues he has closed between himself and the central nucleus of the world cell to which he belongs, and as those avenues lead through layer after layer, plane after plane of minor cells, or organized bodies, with which he is connected with unbreakable strands, he must become able to harmonize himself with all of those bodies before the full strength of the evolutionary currents of life can flow unobstructed from the centre to the circumference of his individuality through the avenues thus kept open, and through which he himself will be drawn back to the source of his being, back to his home and his Father's heart where the feast for the prodigal son is set and awaits his coming.



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EDITORIAL MIRROR

"Disciples may be likened to the strings of the soul-echoing Vina; mankind, unto its sounding-board; the hand that sweeps it, to the tuneful breath of the GREAT WORLD SOUL. The string that fails to answer 'neath the Master's touch, breaks—and is cast away.

"Hast thou attuned thy heart and mind to the great mind and heart of all mankind? For as the sacred River's roaring voice whereby all nature-sounds are echoed back, so must the heart of him 'who in the stream would enter' thrill in response to every sigh and thought of all that lives and breathes."—*Voice of the Silence*

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At different times during the years that have passed since the inauguration of the Temple work the attention of members have been called to some proposed plan of work, or direction given by the Masters concerning a very necessary departure from older lines of work or some entirely new effort. Every such direction has been given either because of some demand we have made on the Lodge—on God—by conscious supplication or intense yearning. Often because the direction (which came in response to the appeal) did not have on its surface some special reference to, or connection with the subject matter of such demand, few realized that the companion law Supply was being set in action in our behalf in direct answer to our demand, and so have done little or nothing toward carrying out such directions therefore ignorantly or thoughtlessly depriving ourselves of the very thing we were anxiously seeking. In some instances after the first notification there was but little if anything more published in reference to such directions, because we had no right to continue repeating them, when the Master did not do so.

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Neither he nor any other Master will continue directions about a matter that is being ignored. Sometimes such directions con-

cerned the building up of some particular order, or the making of conditions wherby it would become possible for him to take some more decided step toward the fulfillment of the desires and demands that had been made upon the Lodge, and which he alone could satisfy for the reason that they pertained to the particular degree of the Lodge controlled by him. When no effort was made by those who possessed means and ability to assist in carrying out those directions, no further allusion was made to them by the Official Staff, for the before mentioned reasons, consequently some of our comrades have thought that they had been carried out when in fact nothing had been done toward it, because without requisite assistance, we were unable to perform the often gigantic tasks referred to, but that fact did not prevent our sometimes being criticised harshly by the same comrades, who had neither made an effort to assist or to learn the causes back of our *seeming* laxity.



When evolution has brought us all to the point where we are able to see that any given direction of a Master, however simple it seems to be, vitally concerns every one who sees or hears it, to a greater or less extent according to the ability of the individual to carry it out; and also to observe more clearly the action of the law of supply and demand as regards our own personal desires and demands; we will think very seriously before we permit ourselves to disregard such directions. It is well said that "a matter that is everybody's business is nobody's business," in so far as it is an indication of the selfishness and thoughtlessness of the human race. We do not often perceive the fact that our repudiation of a public duty is the cause of our inability to draw to us the fulfillment of our most cherished private desire. Of one thing we may rest assured that until every true Temple child realizes that every thing that concerns the Temple work vitally concerns him or her, we can not regain our lost inheritance, and if we have even the faintest idea of what that inheritance consists, we can not look upon that possibility as any light thing. If ever a conception of the value of that inheritance to humanity as a whole enters our minds, we will find no rest until we have done all in our power to regain it. We have grown so accustomed to looking at all things from a selfish personal view point, that it is difficult to realize we are working against immutable law; against the law that has differentiated man from the animal kingdom, the law that gave the impulse to the higher orders of animal life to sweep around the lowest point of the cycle of development into the ascending arc of the circle and on toward its beginning which is equal to the point in the centre symbolizing Divinity.

B. S.

CHILDREN'S DEPARTMENT

Temple Builders—Lesson 44**THE PLAYMATE—HEARING.**

Hearing was now the only one of the Triangle left in the garden. She was lonesome, of course, without her dear sisters Love and Understanding, but then she still had the square, her brothers Touch, Sight, Taste and Smell.

They were all busy working and playing together one Friday morning, putting the paths and the garden in order and forming beautiful figures for new flower beds, when Hearing stopped suddenly and cried out to the others, "Listen! I hear a Voice calling to me."

As she stood silently listening to the Word the Voice was speaking to her, a beautiful indigo-colored light surrounded her head and filled her eyes with mysterious thought.

She waited until the Voice had finished speaking and then as if in answer to it she sang the strong, sorrowful tone, *la*. The tone floated over the garden on the sunbeams. Songs burst forth from the throats of the birds, the grass, trees, flowers, clouds, the whole heavens joined in the chorus, in the very midst of which a small bright copper arrow dropped at Hearing's feet.

The brothers had been looking and listening in wonderment all this time, and when the arrow dropped they began to be seized with fear, but Hearing turned to them, and taking the arrow in her hand, said, "Venus has sent this to me, shot straight from Cupid's bow. The Voice has called to me to come help Love and Understanding. They find confusion and disorder everywhere and I must help them to get things into their proper places and teach people how to work and play happily together. I will listen for the Word of starting from the Voice, and will put this arrow in my hair and it will carry me wherever I should go."

Everything was now excitement in the preparations for Hearing's journey. The last message had been given, the last good-bye had been said, and the playmates were waiting in silence for the Word that would bid Hearing depart. In a short time Hearing exclaimed as before, "Listen! I hear the Voice." The arrow in her hair began to glisten and tremble as if it were alive, when suddenly Cupid appeared before her and, shooting another bright arrow from his bow, said, "Follow the course of my arrow." Immediately Hearing was borne into the air on a misty cloud that had

formed about her, with her quivering arrow shining in her hair and following the flight of the larger arrow.

The brothers watched her until she was out of sight then turned to their work while they talked of the wonderful journey of Hearing.

The arrows and the cloud in the meantime were directing and carrying Hearing over the world. The birds were singing so gaily and the air was so full of music and Hearing was so light-hearted and joyous to be sailing among the beautiful clouds that she forgot to listen to the silent Voice that spoke the Word to her, and she began to feel dizzy and sick. She noticed, too, that her arrow had stopped quivering and glistening and she would have fallen off the cloud and sunk into a black pool of mud far below her if she had not suddenly looked upward, where she saw the beautiful Mother Venus smiling down upon her and telling her to be quiet and fear nothing and the Word would soon be spoken to her again.

Hearing nestled among the soft folds of the cloud and waited and sure enough, just as Venus had said, the Voice spoke to her again, her arrow began to glisten and quiver once more and follow the larger arrow, which was fast making its way into the middle of a large field. Hearing followed and alighted from her cloud. Upon looking about her she thought she had never seen such confusion. Piles of brush were lying on one side of her, stones and rubbish of all sorts on another side and all over the field was the same condition. Someone had evidently sown wheat in the field, too, but it was being choked out and killed by the numerous weeds and the rubbish.

"Well, what can I do here?" said Hearing. "I am only a child in this great field and in all this confusion I can do nothing." She had forgotten again to listen for the Voice and was about to cry from discouragement and homesickness when she reached up to her hair and pulled out the arrow. She was startled to see it had turned dark and she was about to give up in despair when what do you think she remembered? She had forgotten to be quiet and listen to the Voice of Mother Venus of course. She was so glad to remember that she quieted herself at once and immediately Cupid appeared and shot out his arrows first one way, then another. She followed them all in turn until she found where they rested and brought back with her a great number of different people, strong men and active children. She took each one to their own place and soon the whole field was alive with men, children, horses

and wagons. The stones were being hauled away, the children were pulling weeds, the men burning brush, the wheat was cleared of all its enemies and the farmer was giving thanks for the help when the feathery cloud dropped to Hearing's feet again.

She jumped on to it while all the people watched her and was carried swiftly to a playground where children were fighting and quarreling among one another about a game they wanted to play with seven different colored balls. Each child wanted a ball some other child had or wanted to play in some different way from the others.

As Hearing floated down among them they were much surprised and delighted with their new guest, but when she began to question them about their balls they began to quarrel again, but Hearing had all be quiet and listen to her. Then she showed them how to form in circles and stars and squares and all beautiful figures and lines and throw and pass the balls to one another. To each child she shot a different colored arrow and each child chose the ball of the same color.

The children were soon playing happily, and Hearing started to sail away. The children begged her to stay but she told them no, if she stayed they could not hear her, for her voice could only be heard when she was absent from them except on very rare occasions.

So Hearing followed the darting arrow into the skies again to be sent on another errand, while her tree in the garden was becoming so filled with song birds that gave forth such beautiful music that the tree was now known as the Musical Tree.

Funny sayings of Temple Builder. First Child—"My mother has the dress I wore when I was a little tiny baby." Temple Builder—"Oh, that's nothing! my mother has the dress I was borned in."

The Central Group of Builders is holding public meetings in Oceano under the name of Song Service and Nature Talks. It is hoped much good will come of the meetings in the way of interesting strangers.

GENESIS FROM THE STANDPOINT OF OCCULTISM.

The word Genesis means Generation, Origin, Source, Beginning. An explanation or account of the origin of something. It is the name of the first Book in our Bible.

Occultism means the search for that which is hidden, obscure, covered over, concealed. That which is not apparent upon mere inspection, nor deducible from what is so apparent. Opposed to

what is manifest. Beyond the bounds of natural knowledge; only discovered by research, patient study and experimentation, and by the use of spiritual faculties.

What is called Science does not deal with the beginning of things. It only deals with the manifestation after it has reached a certain point. It maintains that nothing can come within its field of observation save such concepts as may be formed by the intellect on the facts which have been collected by the senses, or beyond that which the imagination can construct out of the material supplied by the senses, it refuses to go further into the origin or genesis of things.

In the book entitled *The Secret Doctrine*, compiled by H. P. Blavatsky, is traced the beginning or origin, the Genesis. The matter of the book was supplied by Sages, or Masters, and is ancient writing. It postulates as the first fundamental proposition, "An Omnipresent, Eternal, Boundless and Immutable PRINCIPLE; beyond the range and reach of thought, unthinkable and unspeakable." The One Reality; Absolute Consciousness, of which conscious existence is said to be a conditional symbol. Spirit (or consciousness), and Matter (or substance), are symbols, or aspects of The Absolute. We can only begin to think or speak when manifestation occurs, or generation begins. We may say *creation* begins, if we use the term to mean formation, to bring into existence; but not in the sense of making something out of nothing; unless we say, Some *Thing* out of No-thing.

By a creator is meant one who brings into form, into manifestation, after the pattern or idea in the Universal Mind, the plan, as in the mind of an architect.

The idea of a Supreme Being seems to be innate in every human race, in every mind, deny it as one may.

The English speaking people use the word God to express their idea of The Supreme. This word by some is supposed to be derived from Good, by others it is traced to the Scandinavian word Woden, or Wind. For the mind seeing something mysterious in wind, feels its power and holds it in a sort of awe. So with the word Spirit, meaning *to breathe*. Jesus said of the wind, "Thou hearest the sound thereof, but knowest not whence it cometh or whither it goeth, so is every one that is born of the Spirit." John 3 and 8. And he also said, "God is Spirit, and they who worship Him must worship Him in spirit and in truth." John 4:24. Others again trace the word God to the Hebrew Yod, or Jod. The He-

brews also used JHVH, which they only dared breathe out; we translate it Jehovah by adding the vowels. The Hindu uses *Parabrahm*, i. e., beyond finite thought, beyond manifestation. They conceived of *Parabrahm* as essentially threefold, this essence, latent in The Absolute, to gradually appear as Matter, Force, and Consciousness. First is Substance, or, as we call it, Matter. Not matter as we know it on the physical plane of consciousness, but the essence or root of matter, the spirit of matter. This, energised by the essence of Spirit, brings forth universal manifestation, makes it possible. So we have the negative and the positive, without which no manifestation is possible. The female and the masculine principle, the two in one. The third is the *appearance*, the Son. So we see the Trinity is necessary if there is to be creation, beginning, manifestation—Genesis. In Spirit is included Force. In fact Spirit is synthetic, it includes all, even Form as ideation or plan. Force includes energy and intelligence.

We are told that "Mind is a term used to express the sum of the states of consciousness grouped under Thought, Will and Feeling." We speak of Universal Mind, meaning abstract, absolute Thought, Will and Feeling, of which the manifested universe and man are the expression, the out-picturing, the concrete appearance; or as the Hindu expresses it, "*Maya*," which means literally, "a picture painted for a purpose."

In Eastern philosophy (and we find it in the first chapter of the Gospel of John), the first expression of The Absolute is called "The Logos, The Word," or as some have it, "the *speak* of God." This name, we are told, implies an architect, and a builder, as word implies sound, and sound is the great formative power in Nature. Many experiments have been tried to show this form-building power of sound. Take for instance an ordinary drum, so arranged that in the parchment head you have a vibrating surface; then on this head sprinkle some very fine sand or the dust from the lycopodium. Now draw a violin bow along the edge, and when the right notes are given out, the sand or dust will assume geometrical shapes, or those of flowers, etc. By means of mirrors and tuning forks lighted up by magic lanterns, the vibrations are thrown upon screens, and made visible. These images change as the notes made by the tuning forks change, so that it is to be seen that when one is making harmonious sounds beautiful shapes are formed in the ether and in the air around. Also when notes are sung by the voice into a horn-shaped instrument, more elaborate forms can be built, such as

ferns, trees, and flowers. Then again two pendulums have been set swinging, each having its own motion, yet made to interact with each other, the motion of one modified by the motion of the other. Then by means of a pencil attached by means of a lever, most marvelous and elaborate forms were traced on a card. Geometrical shapes, perfect in their angles and curves. So with experiments made with light waves, color is seen coming forth. In Nature are to be found the beautiful forms in the mineral kingdom. Crystals, wonderful in their complexity, are builded by sound. In the vegetable kingdom are to be found the same wonderful construction of forms, spirals, curves, and all governed by law. But Sound also can destroy, as has been discovered. The vibrations of sound separate the molecules of matter, and break up forms. But there is no annihilation; one form disappears that a better may follow. Throw one ray of light upon a mass of colored substance and you can generate sound from color which is light. Put the colored substance into a ball of glass and you can, by throwing light upon it, produce a low sound. We are told that in order to communicate with Masters in the inner spheres color must be used. And that what is word on the physical plane is color on the astral. This is because of vibration. In order to produce the color needed to convey the idea, one must know what vibrations to put into motion.

Some of the very ancient books were written in colors.

The Logos, The Word, or Sound is spoken of as at first dividing, or differentiating into two, described in the West as Spirit-matter. Not Spirit *and* Matter, but Spirit-matter, as two aspects of the One. The Universe is an evolution, or unfolding of this Spirit-matter. So we have the idea of The Absolute back of the expression, which expression is called The Logos, The Word, and of this as also unmanifested, except as the two in one, Spirit-matter, spoken of sometimes as Sun and Moon, Fire and Water; Fire as the Light of the Logos, Water as the root of all matter.

FRANCES J. MEYERS.

(Concluded next number.)

THE TEMPLE CONVENTION.

Comrades of our House, and Brothers of the Flame, and especially those who could not come to this great gathering of ours:

I write somewhat of what I have felt, seen and understood of those great things around me there. The deepest thoughts and

feelings, the strongest that I felt I cannot speak, for I have not the word to express the thing that is in my heart.

I am conscious of seeing but dimly and feeling but vaguely the wondrous dawning light upon us all, the prelude to the full risen Sun of Christ, when under rays of His great thought will rest this City Beautiful that is to come.

Each of our Conventions has ever been better than the one before, and I go to each if it takes my last cent, for in the coming year I know it will be an aspiration, and indeed months before the next one comes round I feel the need of it to bring me back to tone, and to expand and raise my ideals and to bring away a touch of the indomitable spirit of the brothers and sisters of our house and a breath of the forces of the Inner World.

And now of this last Convention:

Never before was there such a steadiness within the Centre and such a poise in all the members. This was no aggregation of curious people craving emotional or psychic experience, but of people ready and willing to spend themselves in the Master's work.

The Master's battle call, "Arouse ye,—Arouse ye, Children of the New Covenant," was sung by Dr. Little to music composed for the occasion. It sent a great thrill, as of the old battle heroes, through the Convention and set a tone in our hearts that stayed with us through the whole period.

As we were not seeking emotion or thrills or psychic experiences we were to have them to the limit, each in his own way, but the emotion was controlled, the psychic experience full of wisdom and inspiration.

The first meeting sent out its forces to the earth and humanity like a great dynamo at full speed: by steadfast heart, it generated a steady, continuous current, not in gusts and impulses. It was the steadiest and strongest meeting of the kind I have attended.

The Temple Home Association meeting completely demonstrated success, for we now have a tried band of comrades capable of steady self-sacrifice and understanding each other sufficiently to be able to work successfully together and love each other. This is the all important factor to our success.

Financially it is proven that if we outside members keep up our enthusiasm and send in cash as we have done in the past, within at the most, two years, things will be so fixed that our activities at Oceano will be self supporting and we will own enough land unincumbered to set our roots in permanently.

Of course, this does not mean that there will be any let up upon our responsibility, for the Temple and the City are still unbuilt, but we will have our roots strongly in the ground.

To gain this really permanent grip on things we must keep sending off cash with open hands, and those who can afford it and have comfortable incomes might, if they desired, hasten the end of the hard struggle that has to go on at the Centre to make ends meet and to build up our organization on firm foundations.

Those members of the Temple who do not make all the effort possible to build up the T. H. A. and only concern themselves with the Temple itself are missing largely their chance to help build the city and raise the great Temple, and in the years to come they will be sad because of this opportunity they have missed.

There were other meetings, where greater forces came than at the first, and many lifted themselves close to the great silence and sustained a touch within their souls never to be forgotten or lost again, but to be the greatest factor in their lives to come.

And there were picnics and sand dunes and walks and horses and bathing suits and fun and music to keep us normal and balanced in our feelings. And then the last meeting came and many talked and many things were learned, for all talked sense. Last, two letters were read to us, one being good tidings that the Master cometh. The other warning us to look within and see that we are pure and sweet and true, and that we follow lovingly the Path.

Some think that voice which spoke was still our Sister's voice. To me it was not so. It came in truth golden with the tone of Master's love, kindly with the sound of His good will. A sadness grew within me as I heard, that blended with a joy and peace from Him. Sadness for the errors of the past, the dullness and inertia of my mind and grossness where His purity should dwell.

But ever in the rest of this great life, which I see dimly cometh to us all, will ring those golden tones of love to me, the touch of His good will upon my soul.

This was the greatest Convention of them all, in steady force, strong, self-centered calm; never had we its like. Here was a band of drilled, determined enthusiasts, ever standing upon their own feet, self-reliant, yet ready to obey as soldiers should. A band of heroes reared with many a fight, strengthened by life's contentions, ready to fulfill great purposes.

It was an honor to be with you all, comrades of our House. Forget not what we saw, forget not what we heard, hold to the light, hold to the work. Carry the Flame we caught through all the ways of men. Forget not this is sacred work and that we build on holy ground. So we must be true holy knights, to sit beside the Table Round, to bring to earth the Holy Grail.

Let us not forget those things, O my comrades, when we turn again to the every day to work, square meetings, and helping of our fellows. Let us remember at least some of the light we have seen. Let us digest at least some of the truth we have heard. Let us fight the old fight with the world, the flesh and the devil. Let us draw Excalibur, the holy sword that brought peace, so that the god Lugh (?) may bring the bowl of inspiration that standeth behind the Holy Grail, so that there may be a place made for the Christos on earth among men.

J. VARIAN.

TEMPLE HOME ASSOCIATION NOTES.

The Association in conjunction with Brothers Gildersleeve and Teller has recently bought out the blacksmith shop at Oceano, including all tools, equipment, buildings and town lot on which business is located. A good business has been established there for years, and the brothers mentioned are kept very busy, from the day they took charge.

And so the work expands.

It has been repeatedly said and written that when any opportunity arose in the T. H. A. by which it would be possible to gain a living we would at once notify such members as were planning to locate here with us.

There are several such opportunities now where a strong, capable and industrious man, possessed of a few hundred dollars capital could use such qualifications to great advantage, spiritually and materially. For instance, there is an established, paying, well equipped Poultry Department which now requires just the right man at its head to rapidly increase its importance and financial value, both to the Association and the head of the department. The requisite incubators, brooders, land, stock, etc., are all at hand. If necessary, a small house on the same section of land could be obtained at very low rent if the head of the department were married to one who was thoroughly in sympathy with the plans.

The Farming Department also is now at a stage where some changes are necessary, owing to the fact that the former heads of the same are now taking up and establishing other lines of work, of as much or more importance. The right man, or man and wife, who are experienced, capable and physically able to do the work and direct helpers, could now step into an organized department with every prospect of success.

There is also a possible opening for a small store, and also a dairy, but the necessary qualifications mentioned for the head of the farming department are equally necessary in said openings. The right man could invest in either with a certainty of immediate good results.

There has long been a good opening for the establishment of a Home Laundry department, which still obtains, and which would also furnish a living income from the very start.

We have never urged members to come here, and have discouraged many because the Association did not have sufficient means to do their part in capitalizing any of these departments. It is now in better shape to unite with individual members for the establishing of said industries, having control of necessary equipment and experience.

If members have not sufficiently realized the great issues at stake, their responsibility for helping to make conditions of which other, more handicapped members, might avail themselves later on; and, above all things else, the opportunity for spiritual development and harmonious surroundings, we dare not take upon ourselves the karma which would be ours if we urged or insisted on their coming against their will and desire. We can only state as plainly and fairly as possible, just what may be expected from them, and what opportunities are at hand, and leave the decision with them. But we strongly urge those who have made a decision, or may make such a decision as a result of this message, to lose no time in communicating with us in reference to the same, and let us give them the advantage of the possible openings. Let us hear from them at once; and we especially request that they will be as explicit as possible as to their own desires, qualifications, means, family, etc., in order to save time and enable us to be equally explicit and helpful.

One important point must be emphasized. Members should

not come here prematurely. In other words, when there is an opening for them, we want them, and the work will need them, but unless they can identify themselves *directly with the work* in some capacity, enter into the plans of the work, build and live on the Association land, it is far better for members to remain where they are. There may be some few exceptions to this rule, but if so it only proves the rule. Both interiorly and exteriorly, members will do the work great harm if they do not work into the plans of the T. H. A. and consult the Association first of all in regard to their desires and plans as to coming here, and be sensible enough to realize that those in charge of the work know *what they are talking about* when they advise one way or another, and that there are always big reasons back of such advice—even if such reasons are not always given out in detail. Great wisdom is back of the work and the plans, and those who are now blind will see in time—and regret that their temporary blindness made them obstruct instead of helping. W. H. D.

TEMPLE ACTIVITIES AND NOTICES.

Our brother, Mr. O. L. Heflinger, of Oakland, Cal., is now making a visit of a few days at this Centre. His former home was in Paso Robles, Cal., and he is well acquainted with this section of the country.

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Our sister, Miss Evelyn Earle, of the Headquarters Staff, is visiting friends in Los Angeles for a brief period.

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Mr. O. V. Smith, of Milford, Conn., recently spent a few days with us, visiting friends at the Centre, and was much interested in our work here. We hope to see him again ere long.

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The members of The Temple are reminded that October is one of the semi-annual periods for payment of dues. It is always a help to the work if our members will respond promptly.

* * * *

For Temple dues and Helping Hand contributions, make money orders payable to Mrs. J. W. Kent, Treasurer.

* * * *

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

* * * *

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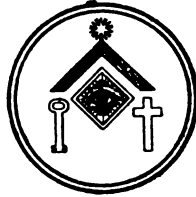
The Temple Artisan

Vol. VIII.

NOVEMBER, 1907

No. 6

Behold, I give



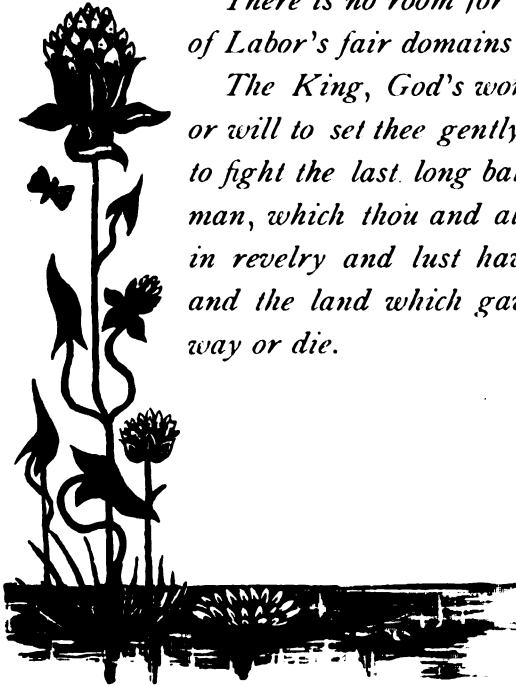
unto thee a key.

GIVE WAY.

Give way, thou stolid, selfish miniature of ease, and let the King pass by, or prone upon the earth his knights will strike thee down!

There is no room for thee, no place in all of Labor's fair domains for such as thou.

The King, God's workman, hath no time or will to set thee gently by when on his way to fight the last long battle for the rights of man, which thou and all thy kind, in sloth, in revelry and lust have forced upon Him and the land which gave thee birth. Give way or die.



SHINE LIKE THE SUN.

Shine like the sun on one and all, on the evil and on the good, on the just and on the unjust, on the obliging and on the disobliging, on them that love and on them that hate.

This is no sign of weakness or foolishness, of a mean spirit or of fear.

It but shows our near relation to the source of all force and light and heat and life;

It proves the inexhaustible resources of the mighty reservoir on which we draw.

ERNEST CROSBY.

FROM THE MOUNTAIN TOP.

Thus saith the Father to me, His child:

As the stars in their courses fought against Sisera, even so will I, the Lord thy God fight against the stars if so be they lead mine own into the stronghold of the Great Shadow.

Even the stars are the work of my hands, and thou shalt not put the work of my hands in the seat of my power.

Thou art long in learning that the fierceness of my jealousy is the fierceness of the world mother who would protect her young from the poisonous fangs of the serpent; the fierceness of the jealousy of the father who refuses to deliver his only son to the maw of the hungry tiger, yet would gladly yield that son to satisfy the Higher Law; the fierceness of the jealousy which would sweep the dark stars from the skies did they bar the way to the heart of the least of my little ones.

Truly is it said, "All things work together for good to those who love God," but e'er thou canst interpret the promise aright, thou must learn to know the nature of such love as is demanded by thy God. What seemeth good to *thee* may be the settling of some shadow of a higher good, and in thy haste it may be thou wilt seize the shadow, wrap it closely round about thee, and so cut off the light by which alone the higher good may manifest to thee.

If e'en an angel host should bid thee turn from what thou knowest is the path of right, bid them turn about and seek the Father once again and so make sure they have not erred.

Far down that beautiful broad path the perfected have made 'twixt thee and me, doth also creep the wayward and the erring; and not all the words which fall upon thine ear,—not all the sights which meet thine eyes, are for thy quick unfolding.

The pitcher which today is filled with pure and sparkling water from a living spring may ere another sum be filled with poisoned wine, and all who drink thereof may meet an agonizing death. The milestones on the Path are plainly marked. The contents of the pitcher indicate their character. Why then be deceived, and let thy lack of patience, or the greediness for power or place, or things of spirit or of body, lead thee into byways, or quench thy thirst with that which breeds a greater thirst and ends in death?

THE ETERNAL QUERY.

TEMPLE TEACHINGS, OPEN SERIES, NO. LXVI.

The one eternal query,—How can God be all things, all good, and evil exist coincidently with God? It is said to be a law of physics that no two things can occupy the same space at the same time, yet we are asked to believe that while God is all things, all reality, the antithesis of God, Evil, is not only a self-existent reality but is also the cause of a perpetual warfare between the creatures that God has created from His own substance.

This would indeed be the paradox of all paradoxes if it were literally true.

The duality of all manifested life is such an obvious fact that it would seem hardly necessary to refer to it as a basis for argument. Positive and negative, day and night, good and evil; consciousness of one implies consciousness of the other.

An object itself is not the picture of that object; the picture is an illusion, a reflection, caught and fixed temporarily in substance of another character. It is also an inversion of the original object. Stand over a pool of water and note the image of yourself in the water beneath; that image will appear to be upside down; your head will seem to be where your feet should be.

This simple illustration may help you to some knowledge of the methods by which some of the phases of spiritual life become phases of astral life.

In order to externalize Itself, and so to know Itself, Deity reflects Itself—its own potential attributes and qualities—into what we term space, but which is eternal substance, at the beginning of a Great Age—Maha Yuga. This substance, Akasha, is the fundamental principle of electric energy, the first manifestation of which is Ether.

Darkness has no real existence: let the light shine, and dark-

ness disappears. So it is with the reflected universe; while the Light of God, the Will to create, is in action for that purpose, the living reflection of God has a temporary existence, the time limit of which is set by that Will.

The one great difficulty in the way of our understanding somewhat of this reflection of God is in the limitations we put to our ideal conception, and the tendency to cling to the reflection as a whole, instead of giving more time and thought to the minor reflections, the constituent parts of the major reflection, and the problem is then too great for our mentality. If we can understand that it is not only all form and every degree of substance that is reflected, but all possible modifications of mind, all possible attributes, qualities, characteristics, all forms and degrees of force and energy, and that they are not only reflections, they are also all separate and distinct inversions of the same, and therefore false in comparison with the real. The only real and eternal form of life in such a universe of shadows, is the Ego, the Divine Spark, the basis of every individual, and being, as it were, caught and bound in a universe of reflection, its mission is to transmute that reflection, to return it to God, plus what it individually has won through its experience with the shadows. For instance, suppose the reflected image of yourself in the pool of water has been endowed with mentality by you, given power of motion and the inspiration to seek and find out all the pond of water contains and can teach, and that you who are watching from your standpoint above, become aware that it has fulfilled its mission, has gained all its experience, and knowing that its form and substance are not necessary to its real life, you can just disintegrate them and set the mentality free, embodied in a form of pure energy which it has won through the experience, and that you can recall this finer form to your side on the surface of the pool, your own child, part of yourself; then suppose by the power of your own will, which has reflected both the pool of water and the reflected image of yourself, you withdraw the light by which the reflection was cast, leaving nothing but darkness and non-existence where the pool had been.

While not an exact illustration of the manifestation and involution of matter, the above may serve to enlighten you to some extent.

The parable of the ten talents refers to these labors of the Ego. The unworthy disciple who hid his talent—who made no use of the talent, which he returned to the Master, illustrates the action of an Ego which had selfishly refused to use its spiritual life to

transmute lower forms of force which must be cyclicly returned to the Absolute for a stronger impulse. The Disciple who used his talent to good purpose was rewarded with the talent which the unworthy one had returned; in other words, the substance of the lasting, finer vehicle of the Ego, was the reward of its own industry, as was also the unused substance which had been returned to the Giver.



GENESIS FROM THE STANDPOINT OF OCCULTISM.

II.

The Third manifestation is called *Mahat*, the power of ideation, thought, intellect, lying at the root of existence." This Trinity or three-fold expression is again differentiated into the seven-fold constitution.

The first manifestation is called *Akasha*, the great store-house, of which Sound is a characteristic. Air is also included, or essential motion. Then Fire is generated, from which comes Light and Vision. Also Water, which is correlated with taste. In 1891 the scientific student Crooks discovered that what is called the atom is dual in its nature, and formed by joining the positive and negative element in Nature. Back of the atom he placed what he named Protyle, or primeval substance just before manifestation as a physical thing. He also expressed the idea of Motion, or the Great Breath as a necessary factor, which he describes as a spiral force moving through space. This great force H. P. Blavatsky calls "*Fohat*," or Divine Energy, in its spiral motion through space, intelligence forming substance or matter into planets, worlds, etc.; generating vibration, which is fundamentally Sound. So we find modern science approaching occultism.

We are told of periodical appearances and disappearances, of worlds and universes, of Major and Minor Cycles. Of these as the "playground of numberless intelligences, for experience and growth, of embodiment and reëmbodiment, including the appearance in the fleshly body, many times, passing from grade to grade in the great School of Life."

In contemplation of the vast scheme of Genesis, the mind expands, and grows ever nearer to the comprehension of the real facts of Life.

The purpose of evolution seems to be that many immortal, conscious individualities may share in the nature and essence of the

First Great Cause of all manifestation, in the perfect bliss of unlimited knowledge. For this purpose the Great First Cause self-limits Itself, and this is called "the Great Sacrifice," in Occultism. In other words, God gives Himself freely that many may consciously share in His perfection. The Individual, the part ever approaching infinity, which is always the *receding ideal*. And we have but little comprehension of the ages and ages that are required to carry on this great work. In fact, we are told that there never was a first manifestation, and there never will be a last. This work goes on spirally; always the climbing from less to more. The unit of Consciousness becoming ever nearer to the Great Consciousness, always progressing, always evolving. What we feel as friction, as suffering, is because of our conditioned state, because of limitation. Because of lack of self-government, and adaptation to the sphere of development. The Poet said:

"Rest is not quitting this busy career,
Rest is the fitting of self to its sphere.
'Tis the brook's motion, calm, without strife,
Fleeing to ocean after its Life.
'Tis loving and serving the wisest and best,
'Tis onward, unswerving, and this is true Rest."

Quotations from the "Secret Doctrine," on the Bible.

"The Bible, if read esoterically, is based upon the same universal traditions as are the other ancient scriptures. The Hebrews introduced into the original the names of places, men, and even objects which they gathered during their Babylonian captivity. These can be traced to the people of the Chaldean and Akkadean civilizations, who were the progenitors of the Babylonians, as is discovered by the clay tablets found by archæologists. On these clay tablets were inscribed in cuneiform or wedge-shaped characters the history, etc., of these primitive people, who are traceable to the same source as the Brahmans of Hindustan. In fact, the Jewish history is a compilation of historical facts arranged from the history of ancient peoples, put into Jewish garb. The Book of Genesis seems to be excluded, however, for it is Esoterism pure and simple. In one sense the word from which the translation "The Garden of Eden" is made, means voluptuousness, as was the Mount Olympus of the Greeks, the Heaven of Indrus, and even the Paradise promised by Mahomet to the faithful. Two thousand years B. C. the Chinese had such a Garden in Central Asia, where dwelt the Dragons of Wisdom. In

another sense the word means Wisdom, a state like that of Nirvana, a Paradise of Bliss. The Eden of the Jews was taken from the Chaldean copy, and fragments of the story of Adam and Eve are found on these clay tablets, as well as that of the Flood, that of the finding of a child in the bulrushes, etc. The story of Eve with the tempting serpent is allegorical, belonging to the antiquity of symbolism. It was not a Jewish but a universal idea. The whole Bible is indeed a series of historical records of the great struggle between the White and the Black Magic. [As are the other great sacred Poems of the World.] [Between the Adepts of the Right-hand Path, the prophets; and those of the left, the Levites, the priests, the clergy of the brutal masses.] S. D. Vol. 2, pages 212, etc., and 226, etc."

The first word in the Bible, translated "In the beginning," contains in its root-essence the idea of motion, as in a head, what we term thought—a plan. The word translated *God*, is really a plural noun—the *Elohim* or *gods*. It is elsewhere (in the Psalms) translated *the Angels*. It really means *a host of Beings commissioned to form the Universe and man, after the plan in the mind of The Logos*. The whole of the Book of Genesis may be said to be esoteric and allegorical.

The so-called "Fall of Man" was a necessary step in evolution. By *the Serpent* is meant *Wisdom, Knowledge*. *The Cross* is an evolution from the Tree and the Serpent, and became the salvation of mankind. The newly created Race abused and dragged down the mystery of Life into the region of animality and bestiality. Satan means an adversary, an antagonist, and without antagonism there is no growth. So he is called a Son of God, in the Book of Job.

Chapter 1 contains the history of the first Three Rounds, as well as of the first three Races of the Fourth Round on this globe, up to the moment where man is called to conscious life by the Elohim (or gods) of Wisdom. In this chapter the whales and fowls of the air created before Adam signify the sacred animals of the Zodiac and other heavenly bodies. In chapter 2, Adam comes first, and the animals only after him. The deep sleep that fell upon Adam refers to the state of mental torpor of the early Races, the mental inaction, the slumber of the Soul, the Races devoid of Ego ship; possessing passive capacities only. S. D. Vol. 2, page 191, etc.

The allegories of the days of creation are built on the same foundation as are the seven creations of Brahma in the Hindu scriptures.

The Kabala of the Jews is the key to and the glossary of the much veiled Mosaic Books.

The number Seven, so sacred in all ancient scriptures, is found by science to govern the periodicity of the phenomena, or appearances, of life, also the series of chemical elements; and is paramount in the world of sound and color as revealed in the spectroscope. It is the factor in chief in the production of astral phenomena.

The symbolism in all ancient narratives is identical. S. D. Vol. 1, page 660.

(Concluded.)

FRANCES J. MYERS.

THE LOAD.

"The load which I have placed upon thy shoulder is not to thee a load earth-made, 'tis but a gathering of rare herbage piped with beautiful coloring which is full of healing and sweet of taste, but which you all blinded, do see as burdensome."

From each tear which has fallen from thine eye I have made a pearl and strung them on veins of gold and placed them about thy neck even as a priceless necklet. From each drop of blood that came from thine aching heart, I have made a bleeding ruby and placed it even as a girdle about thy heart, and for each kind thought that hath gone out to those who have brought thee pain, I have made a fire-hearted gem of crystal and in a coronet placed them on thy brow which now gleam there in triple power."

KRISHNA.

THE GOOD INDIAN'S PRAYER.

O Powers that be, make me sufficient unto my own occasions. Teach me to know and to observe the Rules of the Game. Give to me to mind my own business at all times and to lose no good opportunity of holding my tongue. Help me not to cry for the moon or over spilled milk. Grant me neither to proffer nor to welcome cheap praise; to distinguish sharply between sentiment and sentimentality, cleaving to the one and despising the other. When it is appointed for me to suffer, let me, so far as may humanely be possible, take example from the dear, well-behaved beasts, and go away quietly, to bear my sufferings by myself. Give me to be always a good comrade, and to view the passing show with an eye constantly growing keener, a charity broadening and deepening day by day. Help me to win, if win I may; but—and this O Powers! especially—if I may not win, make me a good loser. Amen.

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EDITORIAL MIRROR.

Until individual man reaches the last Order of the Fourth Degree of the Lodge (Humanity), he is given a name according to the pleasure of parents or friends. That name invests him, becomes a part of him, and does its particular office in his evolution; but when self-effort has brought him to the close of the Fourth Degree and he becomes conscious of the great Unity and his individual relation thereto, he comes into the new birth (Initiation), and receives the new name, the name by which he will be thereafter known by all of the other component parts of the Order he is entering, but not by the associates he has passed in lower degrees. That name is his most sacred possession and must never be "taken in vain," i. e., uselessly. It is first pronounced by the Hierophant of the Order which he is entering, and has been in process of formation since the Ego's first incarnation in human form, and is indicative of the qualities—talents—that have reached their apogee, the greatest height attainable while the Ego is enmeshed in physical substance.

The number, color and sound—the basic principles of each one of those qualities—spiritual forces—have been slowly changing their rates of vibration as form after form has evolved during the preceding cycles, and having reached their highest possible rate, have created, by means of such action, the only name that could rightly interpret and indicate the personality to which it belongs.

If parents fully understood the power of the influence which will be brought to bear, both on character and tissue-building, by the constant repetition and association of any single word or name with a physical body, they would exercise more care in the selection of names for their children. While said parents would not be able to select the correct name for a highly evolved child, according to the method of the Initiates, they could select names that would be indicative of high and noble attributes or other expressions of life, and thereby bring the corresponding influence to bear on the evolution of their children, instead of, as is so frequently the case, loading

them up with the weight of meaningless, characterless or inappropriate bunches of letters, which will be detrimental instead of helpful.



The importance of names is indicated in many passages of the Bible. Jehovah forbade the taking of His *name* in vain. The disciples of Jesus were adjured to do their good works in the *name* of Christ. You have been taught that the misuse of any spiritual force is the worst of crimes. I have herein shown you that true names are aggregations of spiritual forces, therefore, it will not be difficult for you to perceive the primal cause for the issuance of such a class of commands as I have referred to. Each letter stands for an esoteric number, and numbers are sacred and secret, not only because they indicate rates of vibration, but *are* those rates of vibration. With the first thrill of the Cosmic Egg the number One came into being as a manifested entity.



Man has exhausted every method, every plan known to him save one, of making the world a fit habitation for an immortal soul, and that is the plan of non-resistance. Will the necessity for self-preservation drive him to the acceptance of the plan, and consequent perfection, or will he continue to fritter away his opportunities until the great Hammer falls and the nail is driven home? Will torture of mind and body, loss and despair, eventually turn him to a full investigation of that plan, that he may thereby learn that non-resistance is the positive aspect of resistance, and being the positive must be the good, the primal cause of all that follows of good.

CHILDREN'S DEPARTMENT

Temple Builders—Lesson 45

THE PLAYMATES AND THE POT OF GOLD.

"I'll catch you, I'll catch you," called Touch to the other brothers of the Square as he ran into the Garden where they were playing together.

"Here comes Touch," said Sight. "Now we will have some fun."

"Fun, I can't stand still now for fun, I'm so full of it," said Smell.

"I'll tell you," said Taste, "let us give Touch a guess for the

thing he wants most," and quick as his word Taste called, "Hello, Touch, we have something for you, guess what it is."

"Guess, I don't do any guessing. If you have anything for me give it to me. Give me a pot of gold. That's what I want."

"All right," said Smell. "I know where there is one, but you could never find the way alone. If you want gold, ask the sun to give it to you."

"You can ask the sun if you like, but go dig in the ground if you want to find any gold," answered Touch.

"I did ask the sun last Sunday," said Smell, "to give me of its gold, and it sang the tone Re to me and said, 'I have put my orange-red life into you and your feet shall carry you where you will find the purest gold.'"

"That's right," said Taste. "I know nearly everything that happens to Smell, and when I found he was looking for gold I thought I would look for something, too, so I asked the moon to give me some of its shining silver. Monday night, while I was sleeping, the moon shone so brightly in my room I wakened in a fright, and my knees trembled when I jumped out of bed. Then the room filled with a violet light and a soft tone Si sang to me that I might go wherever I wanted or take any of you wherever you might want to go."

"Take me then to the Pot of Gold," said Touch with excitement.

"Look at Touch," called Sight. "He has turned green. He must be anxious to find the Pot of Gold."

"Just think what gold will buy," said Touch. "Let us start at once to find it."

"No," said Taste. "You must do exactly as I tell you."

"You must wait until Saturday, go to bed early, go to sleep as quickly as possible, and you will be taken to the pot of gold if you will do as you are told."

At last Saturday night had come. All day Touch had been making great preparations for the journey he was to take. He had placed a shovel and other tools beside his bed to take with him to dig the gold. Then he began to worry for fear he would not be strong enough to carry all the things. So he went to Sight and said to him, "Last Tuesday when we were looking at the red star Mars you said it sang a strong tone Do to you, and that it put strength like iron into your shoulders and arms. I need your iron red strength to carry my tools and to dig for the pot of gold. I have come to borrow your strength."

So Sight gave the iron red strength of his shoulders and arms to Touch, who ran as fast as he could to his room and to bed to be ready to start on his search for the pot of gold.

No sooner was he asleep than a beautiful fairy came sliding through the window on a moonbeam. It came softly across the room to the bed, and gave Touch a little push. "I have come," it said, "to take you to the pot of gold. Come with me and I will show you where it is buried. Bring your spade along so you can dig for it.

"Only one thing you must remember. While you are digging you must be very careful not to think of a rhinoceros, for if you do the gold will disappear at once and you will not be able to find it."

"What a joke," said Touch. "That is the last thing in the world I would think about. Indeed, I can think of nothing but the pot of gold itself."

"All right," said the fairy. "Jump on this moonbeam and come with me."

In a flash they were at the place. The fairy pointed out the spot where the pot of gold was buried and said to Touch, "Now you can dig, but be careful not to think of the rhinoceros."

"How silly," said Touch: "You are always talking about that horrid rhinoceros."

The fairy made no reply, and Touch began to dig at once. As he put his shovel into the ground he said to himself, "When I find the pot of gold I will buy some new shoes for myself," and immediately he thought, "What big feet the rhinoceros has. It would take lots of gold to buy shoes for it."

"Be careful," whispered the fairy, and Touch brushed the thought away. He dug a little more, and as he dug he said, "When I find the gold I will buy a fine new coat for myself." Then he found himself thinking, "How much gold it would take to buy a coat for a rhinoceros!"

The thought frightened him and he began to work with all his might to keep the rhinoceros away, and for fear he might not find the pot of gold. The fairy saw how he was trying, and whispered to him, "Think about what you will buy for your brothers."

Just then the spade struck something hard and Touch jumped for joy, shouting, "I have it, I have it, the pot of gold, it is mine! Mine!" In a flash there rang through his mind the thought, "Rhinoceros! Rhinoceros!" and trembling with horror at what he had done Touch raised the lid of what was once the pot of gold to

find only a mass of dark, heavy lead. He dropped to the ground in despair, crying, "I have lost the gold, I have lost the gold!"

"Ah, Touch," said the fairy, "did I not warn you?"

"Did I not tell you that if you allowed yourself to think of the rhinoceros the gold would disappear? The rhinoceros thinks only of itself and can only find pleasure in satisfying itself. You were unable to keep the thoughts of it away because you only wanted the gold to buy things for yourself and because you were so selfish you lost the gold as soon as you had found it."

The moonlight disappeared and King Saturn lit his torch, its green light making Touch look pale and ghastly. Suddenly his brother Smell appeared, and breathing his golden life breath into him, raised him to his feet. Taste and Sight soon came also, and forming a Square of themselves once more they all said, "We have had enough, let us go back to the Garden, to our trees and to the Lamb."

It is needless to say the trees were all in bad condition. The brothers had to work hard watering, pruning and caring for them to bring them back to life again. Now, as they sit together in the Garden and talk of their experiences they say, "The next time we go seeking for treasures of pleasures we will remember to take the Triangle, Love, Understanding and Hearing, along with us, and then all will be well."

THE AQUARIAN AGE.

Deep in the heart, in the darkness and silence, away from the consciousness of the outer Man, there gloweth the seven-pointed star of light imprisoned within the matrix of the human monad as the oak within the acorn. When the Christ Star ariseth and its effulgent rays are shed forth over the soul then has the Christ consciousness become unified.*

The Jewels in that Crown, that seven-pointed Crown of Light, have been won by much travail of soul, through long and weary rounds of darkness and toil and sore endeavor,—yet each great round uncovered one more jewel, hidden in the seven-fold covering, aeons ago, by the Great Angel, whose light and color, when polished, it reflects.

Yet to the Great Ones, it is given to see within the heart, that

* Michael is the "Angel of the Face of God." The Roman Catholics identify Christ with Michael who is also his ferour or face mystically; esoterically, it is the Spirit of the Seven builders, collectively their seventh principle or Atman. —*Secret Doctrine*.

Star of Light with each jewel flashing its glorious rays of light from its own Crown and place, destined at last to fit into the great Crown, the glorious *Crown of Life's Being*"; the crown worn by the "Leader of the Hosts," the Great Entity Michael, who is now our Lord and Ruler,* to whom we owe allegiance, who is the Son of the Father before whom *all* bow in the Seven Steps which lead to the Centre where He sits enthroned.

There are seven great Cosmic planes or divisions ruled over, as far as our Solar System is concerned, by the Regents (Planetary Angels) of the Planets, whose bodily habitations are known to us by their astronomical cognomens.

These correspond to the great "Root Dragon" or the Spiritual Logos of these visible Signs. In the Ancient Wisdom "The Dragon," or "Serpent of Eternity," was spoken of as having "seven heads," "one head for each Race," and every head "with seven hairs on it."*

The forty-nine fires 7x7 of purification are accomplished by these Avatars of the Soul at the end of its pilgrimage.

The seven creative days of Genesis refer to the action of the planetary Logoi, and the evolution of our earth and chain of worlds, under the guidance of one of the Logoi of the secondary order who presides over it, and who are so called to distinguish them from the great Solar Logoi, the Central Life.

The words, "Om Mani Padmi Hum" in exoteric version "Oh, the Jewel in the Lotus," means, esoterically, the God within Man, whom the Lotus fitly symbolizes, having its roots in mud and slime, it pushes its way through the watery kingdom to the light of the Sun, and in the union of Sun (spirit) and Air (intuition) brings forth the bloom of life—the "Jewel in the Lotus."†

As the physical evolution of Man and Cosmos is ruled by the lower Arc of the Zodiacal Circle—beginning with Leo and following the orderly sequence of the Signs, his spiritual evolution is traced

* And the Heaven was visible in Seven Circles and the Planets appeared with all their signs, in Star form, and the Stars were divided and numbered with the rulers that were in them and their revolving course, through the agency of the divine spirit.—Hermes iv:6.

† The Lotus Symbol is no mere Symbol, but a high reality. Gazed at with the open vision of the Seer, that mighty group of creative and directing beings looks like the Lotus with its seven leaves, and the Great Ones are at the heart of the Lotus. It is as though you could see a vast Lotus flower spread out in space—the tips of the seven leaves being the mighty intelligences presiding over the evolution of the chain of worlds.

by the pathway of the Sun—as he traverses the Upper Arc—in his journey around a parent Sun, who in turn circles around a greater, until this infinite system of systems are as jewels in the radiant Crown of the Central Spiritual Sun, the Father.

FLORENCE A. BARNETT.

(Concluded in next number.)

LOVE AND LUST.

By R. E. ROBERTS.

“As like as brother to brother
Is Love to Lust;
How can I tell, my Mother,
Love from Lust?”

“The eyes of each are as springs
Clear and sweet;
On the shoulders of each are wings——”
“Child, on the feet,

“On the feet of Love are wings!
On the feet of Lust
For a sign and a warning clings
A little dust.”

—From the *New York Tribune*.

TEMPLE HOME ASSOCIATION NOTES.

Harvesting goes on apace with the farmers. Early rains have fallen and the next season's work looms up. The T. H. A. bean and onion crops have been gathered—240 sacks of beans and nearly 500 sacks of onions. Four or five acres of potatoes and 120 acres of corn on the mesa are now being gathered, not to speak of pumpkins, squash, etc.

Brother Hoeflinger of Oakland has arrived at the Centre and will be associated with the farm work this next season.

It is a *striking* sight to drop into the blacksmith shop and note how Brothers Gildersleeve and Teller make things hum and clang.

Remember the Open Gate if you have friends afflicted with any form of tubercular trouble.

And do not forget the Halcyon Sanatorium for all chronic and nervous diseases of a non-contagious nature.

It is interesting to note what a perfect hayseed our former *chef*, Clarence Dennis, has become. He recently dug 82 potatoes out of one hill.

And Melvin "wows" along in perfect unison, especially when in the "land of higher vibrations"—on the mesa.

And then Augustus Adolphus, Confucius Cornelius Weiss—*semper idem aber nicht!*

If you, dear reader, have not already a membership in the T. H. A., you should have if you are interested in the great plans we are working out. Do not be a laggard if you can help it.

TEMPLE ACTIVITIES AND NOTICES.

Our comrades, Mr. and Mrs. Garlick of Port Angeles, Wash., are now visiting this Centre. They may remain for some time.

Brother Heflinger of Oakland, Cal., has now taken up his residence with us, and is associated with the farming work.

* * * *

Sunday evening meetings are now being held regularly at Hiawatha Hall, Oceano, under the auspices of the Temple Builders. A series of "Talks" are being given, in connection with vocal and instrumental music. There has been a good attendance, and much interest is manifested.

* * * *

The members of The Temple are reminded that October is one of the semi-annual periods for payment of dues. It is always a help to the work if our members will respond promptly.

* * * *

For Temple dues and Helping Hand contributions, make money orders payable to Mrs. J. W. Kent, Treasurer.

* * * *

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

* * * *

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

* * * *

ERRATA.—See October issue of ARTISAN, page 94, end of second paragraph. It should read as follows: "a great black hole, where lay such dead and dying fishes," etc.

TEMPLE SCRIBE.

The Temple Artisan

Vol. VIII.

DECEMBER, 1907

No. 7

Behold, I give

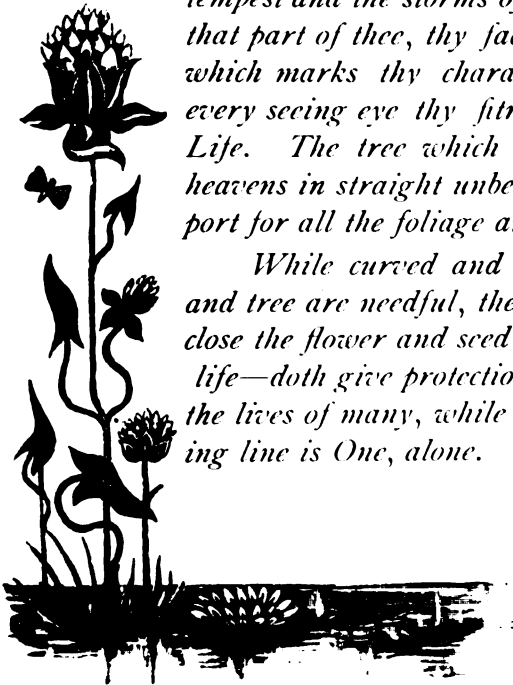


unto thee a key.

THE GIFT OF LIFE.

How hard it seemeth, ye who take no note of Nature's loveliest moods—to learn the lesson taught by every curving stem of flower and leaf—to bend, when thou must face the tempest and the storms of life; and so protect that part of thee, thy face, thy features, that which marks thy character, and proves to every seeing eye thy fitness for the gift of Life. The tree which reacheth toward the heavens in straight unbending line is but support for all the foliage and the seed.

While curved and straight lines, stem and tree are needful, the curve which touches close the flower and seed—the finer forms of life—doth give protection and make possible the lives of many, while the straight, unbending line is One, alone.



MY CREED

I would be true, for there are those who trust me;
 I would be pure, for there are those who care;
 I would be strong, for there is much to suffer;
 I would be brave, for there is much to dare.

I would be friend of all—the foe, the friendless:
 I would be giving and forget the gift.
 I would be humble, for I know my weakness;
 I would look up, and laugh, and love, and lift.

—*Howard Arnold Walter.*

FROM THE MOUNTAIN TOP.

Ye restless wanderers of the worlds, who find no place on Earth or Sea or Sky on which to plant a foot and anchor there those rapidly pulsating vehicles of the Soul you pamper or abuse at will, while seeking surcease from the stress and strain the Jinns have laid upon you.

Know ye not, when first you yielded to the driving power of Fohat which sent you forth on an unceasing search for Lethe's streams, or for the apples of Hesperides; you opened wide the door which led into the closed and secret place of the soul; you wrenched apart the close-bound strands of that golden cord which held your Souls in leash that they might learn the lessons which a single point in space can teach as well and better far than all the leagues of Earth and Sea and Sky your feet have traveled o'er? Heedlessly ye have invoked the restless elementals of the lower spheres to make their home within your Souls. And they have now seized the reins of power and drive you round about according to their whims, that they may minister to their desire for ceaseless motion. Day by day your power of seeking Silence, Peace, and all that Wisdom born of concentrated effort, slowly wanes and leaves you tenfold more the slave you were. Your eyes are blinded by the dust satiety has flung therein, and like a ship with rudder gone and anchor buried fathoms deep beneath the ocean's waves, you drift about with ne'er a port in sight, in total ignorance of the truth that ye are but the sport of creatures ye would cast derision on, if once your eyes were opened to the light of your divinity and hidden power o'er lower forms of life. Wake up, tear off the bandage from your eyes, find your niche, and labor for your fellow man, close fast those wide-flung doors, and seek the Silence and the Peace of all fulfilment.

JEWELS OF LIGHT.

“There is a faculty of the human mind, which is superior to all that is born or begotten. Through it we are enabled to attain union with the superior intelligences, of being transported beyond the scenes and arrangements of this world, and of partaking of the higher life and peculiar powers of the heavenly ones.

By this faculty, we are made free from the dominations of fate (Karma) and are made, so to speak, the arbiters of our own destinies. For when the most excellent parts of us become filled with energy, and the soul is elevated to natures loftier than itself, it becomes separated from those conditions which keep it under the dominion of the present every-day life of the world, exchanges the present for another life, and abandons the conventional habits belonging to the external order of things, to give and mingle itself with that Order which pertains to a higher life.”

Iamblichus.

“We begin with instinct; the end is omniscience. It is a direct beholding; what Schelling denominates a realization of the identity of the subject and object, called Deity; so that transported out of himself, so to speak, he thinks divine thoughts, views all things from their highest point of view, and, to use an expression of Emerson, ‘becomes recipient of the Soul of the World.’”

Alexander Wilder.

“Two oracles there are graven in the shrine of the heart. The first: ‘Thou man art the heir to fullness of life.’ The second: ‘No life that is bounded can ever satisfy the soul.’”

GOD AND CHRIST.**TEMPLE TEACHINGS, OPEN SERIES, NO. LXVII.**

The use by some teachers, of foreign or unfamiliar terms of expression, owing to the difficulty of expressing deep spiritual truths for which the English language is inadequate, has unfortunately led to a repudiation or misunderstanding of the corollary of some one or more aspects of those truths; aspects which are familiar to those who have been connected with any of the more modern systems of religion; and in no instance have the results been more disastrous and far-reaching than where students were ignorantly led to the complete repudiation of the ideals which had been formerly built up in their consciousness by long continued

use of the words, God and Christ, through the misinterpretation of foreign or unfamiliar terms of expression, supposed to indicate exactly the same ideals.

No words can convey an idea of the immeasurable loss that has been sustained by the rejection of these once familiar and precious concepts of infinite Love and Power. Many are the futile efforts made to attain to a similarly potent, uplifting, sustaining power to that formerly idealized and expressed in those words, and to attain the same by devotion to an impersonal, unfeeling, all powerful, unreachable, ever receding ideal, while at the same time the human heart is continually crying out, hopelessly, despairingly, for comfort in affliction, for a place of refuge in the storms of evolution; a consciousness of which might indeed "make the angels weep."

Countless numbers are being driven into suicide and crimes of all kinds by the despair which has succeeded the apparent loss of such ideals. In the majority of cases it was altogether more than could be endured to relinquish all that had hitherto given them courage for the present and hope for the future as expressed by them in the words, "A Father's love," A "Saviour's redemption," and they could not see how the—to them—cold expressions which "only appealed to the intellect," were in reality but other forms of expressing Divinity and the higher attributes; nor could they appreciate the truth of the (hitherto lacking) details of the interior planes of consciousness and the inhabitants of the same which lie between humanity as it now exists, and the Godhead. They cannot understand that a knowledge of God the Father—the Holy Spirit, the Mother—is being consciously brought nearer to them, is in fact a part of them—the highest and best part,—Divine Wisdom,—the power of loving; and that Christ the Son, the first expression or reflection in a slightly less concentrated vehicle, is also a part of the highest and best in them, represented by the words service, sacrifice, redemption, and that Christ can be brought into visible, tangible form through a perfected man, a Saviour.

It should not detract from man's worship of, or reverence for God, to know, that instead of a great being eternally seated upon a golden throne above them, that that God is speaking to them, comforting them, blessing them, in every sincere, loving word and act spoken or performed by any other human being, to or for them; or that their eyes behold His glory in every flower, in every sunrise or sunset, in every lightning flash, in every beautiful thing, creature or scene in the world. It should not belittle or cast out man's love for Krishna, Jesus, Buddha or any other incarnated

saviour, to know that their faith in the same is justified because exactly what those great ones taught is now being verified; namely, that being one with the Father in essence, when those Sons of God withdrew from this plane of action, they would have the power to send back to man the Holy Ghost, the Comforter, the Divine Essence which had imbued them with wisdom, to assist in the regeneration of the human race. In other words, that a tremendous impulse, an unsurpassable power, namely, the power of Intuitive wisdom and knowledge, would be at the service of others as it had been of themselves, by which those others could have unending communication, a perfect union with and understanding of, all of those Elder Brothers; and also that a perfect realization of the truth would come to them that every unselfish service, every willing sacrifice rendered by a human being to another is the stretching out of the hand of the Christ; that every effort made to atone for wrong doing, is a step toward self-redemption.

Ah, children mine, do not permit any misinterpretation, any wrong construction of words and sentences to come between God and your own souls, or to shut out the love, service and sacrifice of Christ. Remember that the touch of a loving hand, the low soft word of sympathy, condolence and compassion spoken by your brother or sister in your need, is a touch by the hand of God, the voice of an all powerful servitor, comforter and coadjutor; that the love welling up in your hearts unselfishly, is as it were, the Breath of God outbreathed by yourselves.

The false conceptions that have crept into religious systems,—the qualities which man has evolved, and which have been attributed by man to Divinity, are all that the sincere, earnest man has really parted with, in giving up some false idea of God. The highest and best, the most powerful of all, that he has intuitively recognized as Godlike,—as well as inconceivably more,—he has retained, whether or not he is conscious of it.

Do not let your own inability to conceive of an ideal which can adequately express all that you feel there must be, to God and Christ, rob you of the benefit you may receive from the ideals you are now capable of creating or of perceiving. Remember you are as yet but "God's little ones,"—immature children—and that God and Christ, Love and Service, Omnipotent Law and Divine Power, are evolving those "little ones" to perfection. Let no man take your crown, the crown of your faith, knowledge and growth.

Weighty indeed hath been the karmic action upon the human race of the trepidation and ever increasing terror of the unknown,

(the result of the curse of Fear) first instilled by the selfish, ferocious, soulless enemies of man. Soulless, yet possessed of intelligence sufficient to feel the wish to desecrate, and if possible to destroy, the bridge between the Higher and lower selves of the newly Christ-born—the evolving race which had already built up suitable vehicles for the incarnating of the waiting Egos of the spiritual plane, and by such destruction forever prevent the entrance of the mediatorial element into embryonic man, leaving merely replicas of their own impalpable, restricted lives. For it is to these denizens of the lower astral plane that man must look in his search for the veiling of intellect which cut off from him the knowledge that with the first awakening of the concept of God, whatever the thing or creature to which the concept may apply, and for the blasting of the reverential awe and intelligent appreciation of the truth which intuitionally teaches him that there is something, some being, some power, which is far in advance of aught that he has yet experienced; and also who keeps man in ignorance of that immeasurable great truth that *Good is God*; God in expression, God in form (as much as God, who is all form could be confined in one form), whenever and however Good is being manifested.

With the acceptance and appreciation of this illimitable, stupendous fact—the personal realization that God is surrounding, interpenetrating, informing them, folding them, as it were, within a garment of love, of power of expansion, of unification, what room is there in the heart of a sane, normal human being for aught that can conflict with his reverent desire for the fulfilment of the evident divine purpose, as well as his awe at the grandeur, the overwhelming greatness of that which no man has ever been able to express in suitable terms, or will be able while in the flesh. And when one thinks of the depths to which a normally intelligent human being may sink, when from fear of losing some paltry material advantage, he refuses to affirm his belief in an all-powerful God, or to openly identify himself with those who are seeking the source of their being, and in his puny dread of the ridicule of some other equally ignorant or defiled burlesque of the truly human, unites with the latter in discrediting his superiors, it causes one to wonder to what possible further depth such a one can descend. One can but pity the cowardice and weakness which makes a worldly devotee hedge about, belittle his own soul, and cast a shadow of unjust criticism on all those human beings who gladly and gratefully acknowledge their indebtedness to and love for

the Elder Brothers who have pointed out the long hidden path back to the Godhead, and (O Patience fold me close!) in many instances to do so for the reason that some other poor unfortunate has made a futile effort to win reverent obedience and succor from him on what he believes to be a false basis. He is not wise enough to perceive that his own limitations have kept him from right discrimination. Ah, fool, indeed, is he who can surrender his faith, his reverence, his devotion to Good, however feebly manifested, at the bidding or because of the example of another, when that other has never "touched the hem of the divine garment." Surely of all men he is *most to be pitied and shunned*.

No man has ever found God by way of his intellect, but the path from his heart is straight and *always wide open*.



TRUE SOCIALISM.

I.

All faculties characteristic of the "man of clay," no matter under what circumstances or conditions we contact or find him in the world today, are the product of a desire to possess them—efforts in a given direction under the force of the "*want to*" possess such faculties; in a word, all in last analysis resolves itself into desire, which is the Father-Mother of every living thing in manifestation throughout its myriad phases. And why this "want to" have this, that, and nameless other things without end? One person wants one thing, another something else altogether different, while still another does not want it at all; indeed, it would be odious to him in the extreme. Why is this? Again tell us why it is that one man will do, with scarcely a perceptible effort, that which some other fellow utterly fails to accomplish, except with the most desperate effort, if, indeed, he can do it at all? The answer is simple: Desire has been followed by effort in the one case, in the other it has not, either in this or former lives. "As a man thinketh, so is he," said a great Master. To think is to desire, and thought is creative; hence thought in action is cultivation of character, distinguishing one man from another. No single desire or effort ever was lost. It is your or my creation for weal or woe, as the case may be, throughout the cycle of necessity. True, the awakening soul, on this our plane of life, "feels itself one thing and the universe another," but certainly no one who thinks for himself will for an instant charge impartiality to the universe, which is law itself,

simply because he is unfortunate and doomed to suffer through life, while his neighbor across the way is blessed with every comfort and happiness that life affords. We have men around and about us of every conceivable diversity of character, not a mother's son of whom is other than what *his thinking* has actually made him in the sense of the "want to," aforementioned. Oh, but you say, a man has to think whether he "wants to" or not, and therefore he is *not* responsible for all his creations resulting in so much pain and misery. Well, my dear reader, if your position is right, will you kindly tell me why it is that the drunkard who suffers the tortures, aye, the agonies of the damned, is brought to his present condition in the "drunkard's den," if it is not on account of the "want to" drink? You may answer this by saying that this man so cursed with the "want to" drink and satisfy a seeming insatiable desire, came into the world innocent, pure and devoid of such accursed desire. I deny it in toto, and reply, such position is simply absurd, and until you can show me that *something comes from nothing*, I shall remain of the same opinion.

Some occult students may come back at me here in this connection, and say of the actual lower manasic principles which belong to the previous life, there is no recovery. For the sake of the discussion I will admit this, but no occultist will deny that the Ego gathers afresh around itself similar principles, and this forsooth from the divers planes through and into which he descends. As soon as he (the Ego) contacts the physical plane, he clothes himself in the matter of that plane in correspondence with previous life resemblances. This is scientific and can not be refuted under the law of rebirth, or rather reincarnation. If it is otherwise, pray tell me what becomes of the law of correspondence, "as above so below," and "harmony growing out of the analogies of contraries?" Again, why is it that one person will understand you so well and another will utterly fail, even though what you are trying to reach his mind with is of vital importance to him. The answer is simply, that he has nothing in his experience or mind corresponding to that particular thing or range of things, i. e., materials resembling the materials which his own activities in his former life engendered. All Esoteric students are acquainted with the fact that the Etheric Double is created before the physical body, which Double "is in turn the agency" directing the disposition of every physical molecule as the body develops and grows, without which there could be no form adapting it to the necessities of this lower act of form we now inhabit, called "material plane," and which

alone insures conditions of structure adapting the just working out of karma to the present existing personality, known as rewards and punishments.

There seems to be nothing more difficult to the candidate for occult initiation than that of truly realizing the impermanence and unreality of his personality—"the physical mask of the immortal soul." The first suggestion that comes to the mind of the ordinary thinker upon telling him that the personality is a transient manifestation of the Ego, vanishing into nothingness with the physical body and astral matter of which it is composed, is one of absurdity in the extreme. Yet, however permanent, definite and real it may seem, its aggregation of characteristics may be seen by the real student to be but the rebound of the imperishable differentiated unit of Higher Consciousness, sometimes called the Higher Self.

The never-failing question propounded when reincarnation is asserted as a fact by the occultist, is, why do I not remember these past personal lives of mine which you assert to be so numerous, at least, the last one? The answer is childishly simple: there is nothing to remember. That which is retained by the Ego upon withdrawing into inner or higher planes of its innateness of purity, is the Divine, and in perfect accord with the law of evolution governing the world, an absolute and ever-present fact, and, therefore, could not be a memory. Just as the lower quaternary is merged in the triad and vibrates in unison therewith, just so will memory cease to be and we will stand in at-one-ment with the All Know in the ever-present absolute NOW! I can not conceive of one who has become "one with my father in heaven" being subject to the pitiful limitations of a defective memory; and that no memory is perfect, goes without saying. Perfect and absolute memory is no memory at all, it is Deity. There is nothing in this Universe which, if pushed to its ultimate and last analysis, but what destroys itself—ends in All "I AM THAT I AM," where no-thing further remains to be known or remembered. God does not remember; He does not forget or call to mind. Neither does He reason, draw inferences from premises, or make syllogisms. God knows. No aspirant to initiation, in my humble way of thinking, can make any progress without due appreciation of the imperishable oneness, just referred to, plus individuality. Here you ask, what is individuality? Well, it certainly does not mean the return of the pilgrim to the *status quo ante* without results. Just who does not in one way or another think that absolute justice rules the world, or that there is no justice at all and all is necessarily chance emerging from nothing and to

nothing must return? Is birth or incarnation the creation of something out of absolutely nothing, for every soul that is born into this vale of suffering and burning heart aches? Or is re-birth or re-incarnation the aforementioned differentiated unit of consciousness, conquering the vicissitudes of life's struggles here below, widening and broadening by experimental contact his oneness with the All Consciousness—the Divine? Who will dare say that experience and consequent suffering is other than the royal road to each and every attainment aspired to during incarnated existence, either in this or former lives? What sense of justice have we save that growing out of our interrelations one with another here in this struggle for existence? How does it come that we are possessed of a conception of justice and injustice, rewards and punishments, love and hate, good and bad, god and devil, etc.? "Man's inhumanity to man has made countless thousands mourn." Well, what of it? Can man know love and mercy toward humanity without knowing their opposites, oppression, heartless tyranny, etc.? Oh, but you say: Look over the world today and behold man's blood-curdling inhumanity toward his fellow man, the opposite sex and helpless children! Is there any punishment, even an orthodox hell itself, sufficient to bring these beasts of mammon and unheard-of infamous oppressors of humanity to a *conscious* recognition of justice and right toward their fellow man? This very question implies and certainly can only mean the cry of the oppressed and infamously abused creature of this or any other age. Herein lies the mighty truth of every reformation; out of it has grown every sense of right and justice, and were you, my dear reader, to go back with me through the ages and from thence descend along the pathway of so-called civilization, you would find it paved with grinning skulls and wet with tears of blood. And yet, there is naught but justice that rules the world pure and simple. Conscious suffering is all the hell that the human soul has any conception of whatever, growing out of contact and sensation. Man wills to do or not to do, and thereby is a creator consciously of cause and effect, bringing in its train blissful happiness or the hell of suffering and regret already named.

D. L. PETTY.

(To be concluded in next.)

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EDITORIAL MIRROR.

A little kindness now and then is relished by the worst of men.



Through the portal of the Child-heart thou must pass to win eternal life and love.



The Christ force is born in the manger always—in humility and the most unexpected places it flashes forth—or like a thief in the night it breaks down the barriers of self. In the howling of storm, the crash of battle, the stress of life beating on life—in the venom of things—in the teeth of the beast it suddenly and terribly manifests, confounding the self-appointed elect, casting down the proud, raising the humble, routing the enemies of Light and restoring the divine order as cyclic law may permit.



Before you know the Master, you must be immersed in the sea of mud and become as nothing in the eyes of man. And when you are rejected by the world, stripped of all power, parts and qualities you prided on possessing—then, and then only, will you begin to be of real use to the Lodge of Light and become conscious of yourself as a working factor therein with “others who have gone that way before.”



Then you are given the Seamless Robe—the immortal robe of conscious life, woven of the White Light—made up of all the colors and shades synthesized in one—wrought without seam. You then rest on the Eternal—and have found the God within.

The thing you are most longing for is always near at hand. Its very nearness brings the longing. You overlook it by seeking in the distance for it. If you Temple members have not as yet contacted the Master it is your own fault. You have overlooked something—some barrier, or some duty unfulfilled—some very *near* door which you have as yet not opened. The Master gives Himself to all who can reach him. He is not in hiding ever. But if your vision is holden by the scum of evil seeing; if your ears are sensitive to evil sounds and words; if your tongue has power to wound

another—ten thousand Masters of Light might stand around you and you could neither see, hear, nor speak to one of Them.

In these pages and in Temple Teachings attention has been called repeatedly to words of the Master—that we are in an era of disintegration to be followed by an era of reconstruction; that all human institutions not built on true lines must be leveled to the ground. The financial stress now on in this country is an example patent to all that we have no right financial system. And no system short of a central bank giving close governmental control will solve the problem as long as we have to use money as a medium of exchange. No set of men will give the country an elastic currency if it is not to their self interest so to do—and self interest must often operate against their so giving. For the people of this country to submit to so humiliating a condition as now obtains will brand us as children of ignorance and simpletons in the light of future ages.

W. H. D.

CHILDREN'S DEPARTMENT

Temple Builders—Lesson 46

TOPSY SUSAN'S MERRY CHRISTMAS.

Topsy Susan is a little Portuguese girl, who lives with her mother, brother and three sisters in the sunny California country.

Topsy Susan's father had died when she was a very little girl, and since then her mother has had to do washing and ironing to help earn enough money to buy bread and clothes for the children.

Topsy Susan is only nine, but she is the oldest daughter, and has to take care of the house and the other children while her mother and brother go out to work.

When Topsy Susan was born her mother said she should be called Susan because her eyes looked like the Black-eyed Susans that grew in the garden. The name Topsy did not belong to her then, but was given to her after her father died and she was left to look after the children and grow up the best way she could.

It makes a very strange name, of course, but if you were to see Topsy Susan yourself you would think it is the very right name for her. Her dark eyes would look straight into yours and speak to you very seriously just as they did to her mother's when Susan was a tiny baby, but all the time you would be saying to yourself, "What a topsy-turvy little girl this is," and then you would know why people call her Topsy Susan.

Poor little Susan. She did so love to have fun, but she was always having to take care of the house and the children, and now Christmas was coming and her mother was even busier than ever, and Susan looked more topsy than usual.

How she did long for a merry Christmas, a visit from Santa, a stocking so full she could scarcely lift it from the nail where it hung, and fun, fun, with no house, no children to take care of all the day long.

"But it is no use thinking about it," she said, "nothing ever does come to me, and I suppose it won't come this year. I'll run across to the big house a moment to see mother while the baby is quiet. There he goes in the mud, but I won't say anything now or he'll cry," and away she ran across the field to the house where her mother was washing.

Topsy Susan, as you know, had given up all thoughts of having a merry Christmas, so you can imagine how great was her surprise when her mother told her that the children in the big house had asked her only that morning to invite her, Topsy Susan, to come to their Christmas party in the hall and to bring along the friend she loved best.

"O mother! mother!" said Topsy Susan when she heard the invitation. "It can't be true, it really can't be true. Nothing like that ever comes to me."

"Yes," said her mother, "it is true this time, and you are to take your stockings over today so they can be hung up in plenty of time for Santa Claus to fill them. You'd better run back right away and tell Polly Ann, and you can both see that all the holes are sewed up in your stockings so the presents won't fall through."

Now Polly Ann was Topsy Susan's next neighbor and best friend, and you may be sure Topsy Susan was not long in delivering the message. The two girls went to work at once to darn their stockings as they had never been darned before. What wonderful things they imagined and talked over as they worked, no one could truly repeat. The other children listened with eager longing, but Polly and Topsy told them they should have a share of the party, for not a thing would they take from their stockings until they came home, whereupon the baby splashed as hard as he could in the puddle where he was wading and ate the mud from his fat little fingers as if he were already tasting fine candies.

The stockings had been finished, taken over to the hall and were hanging among others of all sizes in a long row on the wall.

It was Christmas morning. The hall was full of children, a

great Christmas tree was standing in the middle of the room. The windows had been darkened and the tree was alive with shining light from the many candles that peeped through the branches like twinkling stars. There were presents, presents, everywhere; the tree was almost breaking down with presents, and there, with his pack so full, with his twinkling bells and jolly, round face, stood dear old Santa Claus, smiling down upon Topsy Susan and Polly Ann, who were so full of joy and amazement that they felt more like crying than laughing.

Toys, candies, nice things to wear, presents for the children at home, were loaded into their arms until they could hold no more, and Topsy Susan, forgetful of everything but her joy and gratitude, dropped her precious treasures in a heap on the floor and rushing to dear old Santa Claus threw her arms about him and cried, "O Santa, dear, you have been so good to me! No one has ever been so kind before, but if you could only do one thing more I could never thank you enough or do enough to help you. Could you, Santa, would you have time enough to go around to our house right quickly and let the other children see you? I can't bear to have all the fun myself. If I were to go with you and show you the way it would-not take long."

Then what *do* you think happened? Dear big old Santa took little serious Topsy Susan right up in his arms and kissed her, and told her that not only would he go around to her mother and the children, but they would all go if she would lead the way, and as truly as I am telling you, that whole party went up the street with Topsy Susan running ahead to lead the way and tell the family they were coming.

I need not tell you how surprised they were, or what they did, for they did such strange things you would scarcely believe them if you were told, but I will tell you that after much confusion and many funny mistakes, they all trooped back again to the hall with not only Topsy Susan, but her mother, brother and sisters, Polly Ann and her family, and the baby perched high on Santa Claus' shoulder shouting, "Merry Crithmuth, Merry Crithmuth!"

THE AQUARIAN AGE.

II.

Man has now in his upward journey, as the result of cosmic forces of evolution, an instrument that is capable of sounding five of the tones of the seven-stringed Lyre of Orpheus, and to the

very flower of humanity it may be given, even in this age, to sound the two that yet remain. On this subject Annie Besant says: *

“That two is man’s goal for this Manvantara, that two he shall know, when the Seventh Race has run its course. . . . Then the life of the Logos for untold periods. . . . For we begin to see that the result of this Universe is to be the evolution of the Logos of another Universe, of the mighty Devas, who are to be the guides of all the Kosmic forces of that universe in the future. What is going on today in all these worlds of individual existence is a steady process of evolution, by which one universe gives to a future universe its Logos, its Devas, the earliest of its Manus and all these great Ones that will be necessary for the training and governing of the universe which is yet unborn. Thus are the universes linked together, thus does Manvantara succeed Manvantara; thus are the fruits of one universe the seeds of the universe that succeeds it.

In the midst of all this multiplicity there is being evolved a yet vaster unity which shall be as the framework of the unborn Kosmos which shall be the power which in the future Kosmos shall guide and rule.”

After this inspiring outlook as to the ultimate purpose of evolution, we may well seek to lift the veil of the mysteries, as by so doing we can learn our exact place as a race in the Septenary round—and prepare to meet and slay the dragons yet unconquered,

*—“Path of Discipleship,” page 8.

but the true son of Hermes will enter fully into his heritage in this Aquarius age, and will be equipped with the cosmic key, a perfect philosophy and divine life, unlocking all planes of manipulation.

In 1912 the Great Entity, known to us as Uranus, will be in close conjunction with the Sun in the sign of Aquarius, and its effects, together into the increased vibrations of the Solar force through the sheath of Acquarius transmitted with his peculiar quality added, will be remarkable in the history of the planet. The exact opposition of Uranus and Neptune from the *Cardinal, watery and earthy signs †(recently culminated) is no doubt causing tidal waves, earthquakes and disastrous cataclysms upon the earth’s surface, and serve as a warning of more serious disasters to follow, when the stars gather their forces together, in the orbits they are now arrayed in, against each other.‡

*—Cancer and Capricorn.

†—February 1, 1907.

‡—Every event of universal importance, such as geological

cataclysms at the end of one Race and the beginning of a new one, involving a great change each time in mankind, spiritual, moral and physical, is precipitated and preconcerted so to say, in the sidereal regions of our planetary system. Astrology is built wholly upon this mystic and intimate connection between the heavenly bodies and mankind, and it is one of the great secrets of Initiation and Occult Mysteries.

Students familiar with the various groups of stars and constellations will have the opportunity of seeing Uranus at his brightest July 3rd in the Constellation of Sagittarius, just above the "Milk-maid's Dipper." He will be in the midst of a group of dim stars, for which he may easily be mistaken. His close approach to Mars on July 19th and August 25th will afford good opportunities to identify the two Rulers (Mars, Ruler of the Kali Yuga or Iron Age), most directly concerned at this stage with the dual evolution of the present Round.

At any rate, this close hob-nobbing of the two mighty gods—in opposition to Neptune—the Ancient of Days*, bodes ill for our little footstool when it unfortunately gets in their path.†

Therefore, rejoice, O heavens, and ye that dwell therein; woe for the earth and for the sea, because the devil is gone down unto you, having great wrath, knowing that he hath but a short time. Rev. 12:7-12.

*—In the days of old, of the Divine Dynasties on earth the now dreaded Reptile was regarded as the first beam of light that radiated from the Abyss of Divine Mystery. . . . Thus cosmically as well as metaphysically Poseidon is a "Dragon," the Dragon Chozzar, called by the profane, Neptune. S. D., Vol. 1, 439-440.

†—The earth as well as the humanity upon it is an evolving entity. At certain cyclic periods there is a greater than usual out-pour of evolutionary forces to the earth from the Sun and other cosmic centers. In the effort of the earth to adjust itself to these forces, disturbances, seismic and otherwise, are inevitable." W. H. D., ARTISAN, Dec., 1901. FLORENCE A. BARNETT.

(Concluded.)

TEMPLE HOME ASSOCIATION NOTES.

The early rains in this section have made it possible to prepare and sow some crops earlier than last year. The T. H. A. farming staff are now busy plowing and putting in about sixteen acres of horse beans. Some grain will also be sown soon.

On the mesa, the boys are busy husking corn and digging potatoes. Brother Dowd is busy also up there building a house for the use of the workers, which will make living on the mesa more agreeable than the hitherto tent life. Korn Kastle might be an appropriate designation for the mesa ranch house.

Various crops grow abundantly on the mesa, as said before. The following crop of words was recently harvested and sent down by wireless geography to the Centre:

FROM THE MESA HOME.

Dear Gus: The crops is doing well,
 The calf is big enough to sell;
 I've traded off the brindle cow,
 And we ain't got but one just now.
 The hosses all is fat and sleek,
 Except that Dick is ruther weak;
 But that ain't nothing very queer;
 He's going nigh on twenty year.
 I think I'll put the bottom field
 In corn and beans, it oughter yield
 A heavy crop, the land is rich,
 And just the thing for beans and sich.
 The coyotes used to dig the sand
 And howl at night to beat the band,
 But nary one has yet appeared,
 Since Dennis shaved his ruby beard.
 There ain't no news to speak of, Gus,
 Sabina Crow makes much more fuss
 As when Melvin saw her in the fall.
 The folks is well; I guess that's all—until
 I write again,

Your brother,
 Bill.

Members should bear in mind that the T. H. A. vouchers offer a safe method for placing money which they might not feel like leaving in banks in these troublous financial times. These vouchers are in substance promissory notes given by the Association and are redeemable in cash on 30 days' notice. They bear no interest—and the Association keeps on hand a sufficient cash reserve for redeeming these vouchers as they may be presented. The vouchers are

issued in one, two and five dollar denominations. A number of members are already using this method of placing their money in preference to keeping in banks.

TEMPLE ACTIVITIES AND NOTICES.

Our Comrades, Mr. and Mrs. D. B. Ewing, from Everett, Wash., and their children, Jessie and Freddie, have come to this Centre, and expect to be associated permanently with the work here.

* * * *

Our Sister, Mrs. Florence G. Currier, from Boston, Mass., has also arrived, and may remain for the winter, for rest and recuperation of her health. Some of the young people are looking forward to receive benefit from Mrs. Currier's elocutionary experience and training.

* * * *

For Temple dues and Helping Hand contributions, make money orders payable to Mrs. J. W. Kent, Treasurer.

* * * *

For membership Certificates and Investment Certificates in the Temple Home Association, and for all payment thereon, make money orders payable to The Temple Home Association.

* * * *

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

TEMPLE SCRIBE.

In Memoriam.

Our Brother, Dr. Arthur C. Green, of Los Angeles, Cal., passed from this plane of life on November 22nd. He had been a member of the Temple since November 20, 1899.

Believing as we do, that the passing out from the physical body is only gain to the Soul that has lived to the glory of the God within, we cannot regret the passing of our Brother and Friend, so far as he individually is concerned, for we know that to the extent of his power, and under physical limitations which made his life a heavy burden most of the time, he did his duty as he saw it, and the effect of the causes he set up must redound to his everlasting good. He was always ready to extend a helping hand to those in need of his services, and his loyalty and faithfulness to The Temple was worthy of the recognition and emulation of every Temple member. He will be sorely missed by many, but by none so greatly as the devoted wife who was at one with him in all things. Our Sister has our deepest sympathy in her temporary loss.

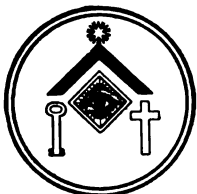
The Temple Artisan

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No. 8

Behold, I give



unto thee a key.

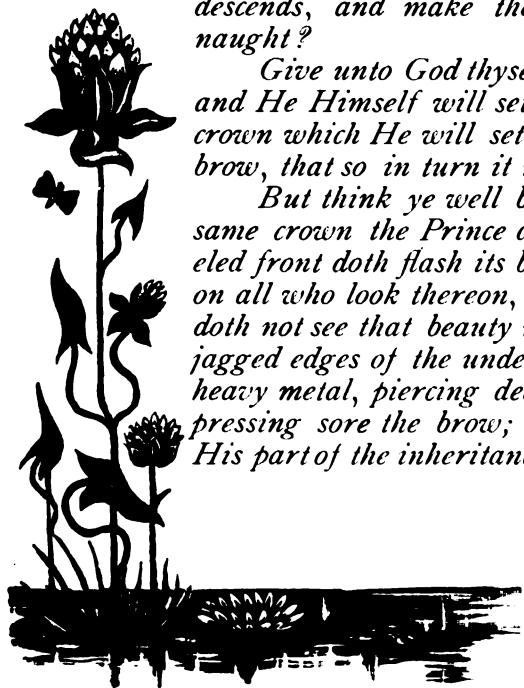
THY CROWN.

The Prince is not the King; then how can ye in justice crown the Prince and leave the King uncrowned by you?

Know ye not the crown doth symbolize all power, and when ye build an image of that power and place it on the brow of Him ye call your Lord, ye rob the King of that which is His due, ye close the path through which all power descends, and make the crown a thing of naught?

Give unto God thyself and all thou hast, and He Himself will set His seal within the crown which He will set upon His firstborn's brow, that so in turn it may descend to thee.

But think ye well before ye ask for that same crown the Prince doth wear. Its jeweled front doth flash its brilliant beauty forth on all who look thereon, but he who wears it doth not see that beauty rare; the sharp and jagged edges of the underside, the weight of heavy metal, piercing deep into the flesh and pressing sore the brow; these are His alone, His part of the inheritance within that crown.



GIVE.

Give, and thou shalt receive. Give thoughts of cheer,
 Of courage and success, to friend and stranger,
 And from a thousand sources, far and near,
 Strength will be sent thee in thy hour of danger.

Give words of comfort, of defense and hope
 To mortals crushed by sorrow and by error,
 And though thy feet through shadowy paths may grope
 Thou shalt not walk in loneliness or terror.

Give of thy gold, though small thy portion be.
 Gold rusts and shrivels in the hand that keeps it;
 It grows in one that opens wide and free,
 Who sows his harvest is the one who reaps it.

Give of thy love, nor wait to know the worth
 Of what thou lovest, and ask no returning;
 And wheresoe'er thy pathway leads on earth,
 There thou shalt find the lamp of love-light burning.

—*Ella Wheeler Wilcox.*

THE GLORY OF THE LORD.**TEMPLE TEACHINGS, OPEN SERIES, NO. LXVIII.**

The Ego which was last in incarnation upon this planet in the body of Jesus the Nazarine is the same Ego which has incarnated in every racial and national Saviour since the beginning of the present great cycle of 200,000 years, and every such Saviour has heralded the beginning of one age, a minor cycle of the major cycle; that is, the finger of God has, as it were, drawn a smaller circle within a large circle, and evolved a new order of life upon it. When the great cycle is closed, the Ego, which has built up the bodily expressions of those individual Saviours, will pass on to take up a higher mission, perhaps upon some other planet, and its labors will fall upon the Ego which comes next in development, and who will begin to build up the vehicles—personalities—for its incarnations with the first minor of the major cycle. The incarnating Ego of the Saviours of any one major cycle is the Great Initiator, "the Watcher on the Threshold," for that cycle. Only as man can understand all that is involved in the words, "a group soul" can he understand just what Jesus was and is. The reflection of the sun which

you see in a pool of water is not the real sun, yet it partakes of certain qualities and characteristics active in that sun. In illustration: if the sun were able to fix all its reflections permanently, and endow them with mind, the vibrations in continuous action between the sun and those reflections might gradually evolve a group soul; the sun being the central figure, there would be a continual interaction of forces and principles as time passed, and the sun and its reflections become one inseparable entity on a higher plane.

The personality of Jesus was correspondingly a reflection of the Father—the spiritual Sun—and there obtained that perfect interaction of forces and principles between them, which made them one, in deed and in truth, as has also been the case with preceding Saviours.

If a perfect understanding of this important truth has come to us, it is no longer difficult to appreciate the righteousness of the demands made upon us as to reverence, service, and implicit obedience to the commands of Jesus.

We make a tremendous mistake when we try to relegate Jesus to some inferior position, and set up an abstraction in the place he formerly held. We often hear the expression, "There is as much of the Christ in me as there was in Jesus," but this is not true. There may be as much of that divine principle in such a one potentially, but there is not *in actu*.

To whatever extent the principles and powers which constitute the Christos, the Son of God, are developed in any human being, to that extent he has become a Christ, a Saviour, and is worthy of like love and reverence. But we must not forget the fact of the mathematical perfection of the action of all natural law, and if one is not by divine right in some given position in the cosmic scale of all manifested life, the forces and principles which are pre-eminently active in that position or state cannot act upon the personal self as potently as they can in the one person who has reached that karmic position, and consequently cannot be as worthy of the love, service and reverence of those who are in lower positions karmically on the same scale. It would not be a question of *potential* worthiness in such an instance, but of *actual* worthiness; nor a question of ability or lack of ability to function the cosmic forces and principles pertaining to such position; the position itself is the first consideration.

God cannot, as it were, burst into the bloom of humanity at one bound. Leaf by leaf, petal by petal, the divine bud generated by

law is opening. The Master Jesus was one of the petals, which one aspect of cosmic law in conjunction with individual effort had broken loose from the restraint imposed by another phase of the same law, in advance of the other close-bound petals of the bud, and by that single act had made possible the opening of the rest of the petals; for as long as the first petal remained bound, the bud could not open perfectly. If any other petal should force its way open before the first had opened, the symmetry and beauty of the bud would be lost, and the final result would be a monstrosity instead of a perfect flower.

The average idea of the great sacrifice as associated with Jesus is based upon wrong premises; it clings about the surrender of the physical body, which is but one feature of that sacrifice. The breaking forth of that first petal—the separation from the Father—the heart-breaking cry, "My God, my God, why hast thou forsaken me!" indicates the positive aspect of that great sacrifice, as the words, "It is finished," indicate the negative aspect of the same, and we must not lose sight of the truth that the rendering of this great sacrifice was no more requisite for the final perfecting of Jesus than it is for the perfecting of every disciple of the White Lodge.

The morning stars sing together at the birth of a soul, as the evening stars weep at its death; but this is only evidenced on the interior planes. The birth of a soul on the material planes is, as it were, its death on the spiritual (its temporary obscuration); but it is well that all earth should rejoice in commemoration of such an event, for in such rejoicing, the soul that is passing from death to life finds much of its compensation for the sorrows through which it has passed, and those who rejoice find the strength in their rejoicing that will enable them to endure the inevitable suffering which follows upon the final renunciation.

The stones of the sacrificial altar, and the fagots for the fire are found and laid in rejoicing; the sacrificial victim is bound and dies in sorrow, but the fire which kindles the fagots and consumes the sacrifice is the annealing force which combines altar, fagots and victim, and raises the result, the spiritual giant, to the throne of power, where neither joy nor pain has dominion over it—where service and service alone is its life. And it is then, and then alone, that the soul of man finds out the purpose of life, and the realization of its own divinity. Only then that "Death is swallowed up in Victory," and that Law is fulfilled in perfect love.

“Rejoice, ye children of earth, for unto you is born this day a King,” a “prince of the house of David,” sang the seraphs in a day that is past. Yet again and again shall the same song be sung by you and yours in the days to come, and each song shall bring you closer to the fulfilment of your highest desire.



THE SEVENTH SEAL.

I.

After this, I looked, and behold, a door was opened in heaven, and a voice said, Come up hither and I will show thee things which must be hereafter.

And immediately I was in the spirit; and behold, a throne was set in heaven, and One sat on the throne.

And round about the throne were four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

And out of the throne proceeded lightnings and thunderings and voices. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God.

And before the throne there was a sea of glass like unto crystal; and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind.

And the first beast was like a lion, and the second beast was like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.

See Rev. 1, 2, 4, 5, 6, 7.

In this vision the great seer was given a vision of the four Holy Ones who wait before the Father, and who on earth correspond to the great Lords of Karma, and of the four and twenty elders, those elder brothers who had won their crowns in previous manvantaras and become one with the fire mist, or great creators, and identified with the elemental forces of Fohat on the cosmic planes of manifestation, which as astrologers, we classify as Earth the Calf (Taurus), Water (Scorpio the Eagle), Fire (Leo the Lion), and Air (Aquarius-Man).

The Seven Spirits of God—or the Lamps of Fire about the throne—are the “Angels of The Presence,” The Logos.

The same great entities who are manifested as points of light, (*i. e.*, our planetary chain) to our eyes, are united to other points of light in other systems, and together make up the atoms of the bodies of the Seven Holy Ones.

“As the facets of a diamond each catch and reflect the light imprisoned within, so do the Seven Spirits each reflect the light, love, power and beauty of the Divine; and, in turn, each atom in manifestation reflects the divine radiance—each his or her ray of truth, in perfect accord with what is received from the all Father-Mother force which we can only trace as far as the Sun of our Solar System.”

“The eyes before and behind” refer to the cycles of time, that had passed and were yet to come.

The reference to them (The Angels) as beasts, evidently connects them with the manifestation in matter of the great Root Dragon, or Serpent Anata, who, like the lower orders of serpents, periodically casts his skin, and emerges, freshly clothed, in a new “Round.” As the limits of these articles forbid, we will not pause to trace the progress of the human monad through the long cycles during which he passes in turn under the material and spiritual influence of the Dual Entities controlling each Great Round, but come at once to the consideration of the Seventh Seal, to be opened under the Aquarius age. The Lamb that was slain from the foundation of the world is symbolized to us by the Sun in Leo, symbol of the life, the heart of the world, and the Father, “who sacrificed himself to himself” that we might become One with Him.

“And I saw in the right hand of him that sat on the throne a book written within and on the back side, sealed with seven seals.”

A seal can only have one purpose, which is to close up from the inspection of all, things intended to be hidden until such time as it may be unloosed. This Book of Life could not have been understood by man until he had come to the stage in evolution where the Great Kosmic Cross marks the birth of the Christ-consciousness through the union of the Soul, Mind and Spirit, as conveyed by the Angels of Will (Sun), Love or (Venus) and Wisdom (Saturn-Uranus).

Saturn in the Aquarius cycle manifests in the aspect of Divine wisdom, and those who come into his light have compassed the octave where the spiritual vibrations of a higher plane of force can be received, coming under the power of Uranus, which is the octave of Mercury. This will unite the lower with the Higher or Divine mind, or Self, and all colors being united in one, the white light of illumination will flood the soul.

FLORENCE A. BARNETT.

(To be Continued.)

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EDITORIAL MIRROR.

“Be humble if thou would’st attain to wisdom.



“Be humbler still, when wisdom thou hast mastered.



“Be like the ocean which receives all streams and rivers. The ocean’s mighty calm remains unmoved; it feels them not.



“Thou canst create this ‘day’ thy chances for thy ‘morrow’ in the ‘Great Journey,’ causes sown each hour bear each its harvest of effects, for rigid justice rules the world. With mighty sweep of never-erring action, it brings to mortal lives of weal or woe, the karmic progeny of all our former thoughts and deeds.”—*Voice of the Silence.*



The Masters of the White Lodge are cosmical centres of energy and consciousness. It is their function to administer the forces and the laws of nature; to guide the evolution of worlds and races; to build or save worlds as the Great Law may require. These Masters are not abstractions—but Great Souls—men who work from the spiritual and higher mental planes or who may walk and work with men if that is the best way. Man is limited by ignorance; the Masters are limited by their vast knowledge of the law—which they may not transgress,—thus they often seem powerless to do or to save because they know when to act and when not to. The consciousness of a Master is so vast, so deep, that it would be oblivion to an ordinary mortal—yet because it has its shallows like the ocean, it can touch and help the most undeveloped man and woman. From the Masters of the White Lodge ever flow to this and other worlds the great forces of compassion and light. The Christos is a Being of Light synthesizing all the Masters of the Great White Lodge.



No Master would be idiotic enough to accuse one neophyte to another, no matter what the latter may have done or left undone.

The Initiates of the White Lodge are among the very, very few human beings who practice themselves what they teach others to do, and who believe what they teach. They know they can safely leave the accusation, as well as the resultant punishment for a broken law to the law which provides for such punishment. They have respect enough for the law of self-preservation not to deliberately cut the bottom out of the boat they have launched and so let themselves down into the swirl of waters beneath; though they are unable to persuade mankind to use the same care. One of the pseudonyms applied to Satan was, "the accuser of his brethren," and the Initiates have no ambition to fall into the ranks of the accusers. If you were looking for a test to prove the worth or genuineness of a man, whether it were an Initiate or a school teacher, there is one very simple test—and it is a reliable test in every sense of the word—you have only to observe the character of the force expelled when he is speaking of others. The man who rises to your call for information in regard to another with an accusation, sneer or sarcastic utterance, even if the call is accompanied with a criticism and the accused be his worst enemy, is an unenlightened, unreliable, self dominated man. The man who turns the criticism aside or protests against it or finds excuses for the criticised, may be of little account in the eyes of the world, but he is the man the Lodge is seeking, and seeking for the purpose of bestowing some great opportunity.

In view of these facts, and they are facts, the absurdity of some of the charges brought against the Initiates of exposing the failings or pointing out the status of their disciples become apparent to all but the blindly self interested.

TEMPLE HOME ASSOCIATION NOTES.

Attention is called to the circular sent to all members on the Halcyon Beach proposition. All able to own a lot on the finest beach on the coast of California will certainly be gratified with such investment as time unfolds.

With the first of the year all branches of Temple Home Association work will be put on a co-operative department basis. In other words, all semblance of the wage system will be done away with. Under this department system profits are shared on an equitable basis between capital, represented by the Association, and labor, represented by the group of workers in each department.

This co-operative system is in tune with nature's methods—and is the only system which will solve the vexed industrial problems so vitally vexing the world.

Brother Ewing assumes charge of the Poultry Department on January 1st of this year. Brother Ewing will aim to bring this branch of our work up to highest efficiency, and within a year or two expects to have about 3000 hens at work.

One by one qualified members and workers are being gathered to the center. It is strikingly noticeable what a strong spirit of solidarity and unity prevails now in our midst. Collectively and individually is sensed the determination to push the work along and to let nothing hinder. We would not be on a human basis if there were not a splash of friction occasionally here and there between workers—but this is soon adjusted by the inflow of Lodge light and force ever welling from the real Temple Heart.

CHILDREN'S DEPARTMENT

Temple Builders—Lesson 47

TEMPLE BUILDERS LEAGUE OF KINDNESS.

There never was a better time to do something kind, to build up something new and good, than at the beginning of a new year.

There never was a better time, because everybody and everything is willing and ready to help at the opening of a new year.

Not only are people saying A Happy New Year to one another and turning over a clean page in the Book of their Lives, but Mother Nature and her family are doing the same.

Building forces everywhere,

Birds and flowers and earth and air.

Indeed one great reason why people think of saying Happy New Year is because they feel Nature's building forces working and they are filled with the wish, the desire to help, to become a part of the Great World Temple that God is building by His thoughts through the stars, the earth, the flowers, the air, and in the souls and hearts of children.

Silently, God builds His greatest works, and silently must we do our noblest building. We do not conquer a fault with noise and much talking. We cannot overcome our anger by continuing

to strike a brother. We must go into the silence of our own souls and open wide the doors of our hearts that the light may flood through our whole being, bringing love and peace.

So let the Temple Builders remember these things and build a Happy New Year for themselves, their friends, their playmates, and all creatures, all life, low and high, animals, birds, flowers, stones or stars, by forming a League of Kindness that will unite them in love and sympathy and make them One in Spirit.

It is a little thing to give a drink of water to a thirsty plant, to be kind to the horse that gives us daily service, to allow a worm to live instead of crushing it beneath our feet, but if we can remember that they are on the road to a higher, wiser and more beautiful life we will find great joy in helping them to reach that larger life and will soon find our own lives broadening, our understanding of things becoming clearer, our own lives filled with greater love and wisdom because we have given love to others.

The following song was written for the Temple Builders by Dr. W. H. Dower:

BUILDING SONG OF LIGHT.

Build the Temple strong and right,
Build it of the whitest light;
Build it all of colors true,
Build of Heart-light through and through.

Build the Soul of Spirit-thought,
As the stars by God are wrought;
Build each thought of petals true,
As the rose and lotus do.

Build the Mind with loving care,
Spreading kindness everywhere;
Build the Body clean and sweet,
Fit for holy love to greet.

Building forces everywhere—
Birds and flowers and earth and air;
Build the world with all our might,
Build with God—divinest right.

TRUE SOCIALISM.

II.

If Dives, or perhaps I should say, the nineteenth century millionaire manufacturing tyrant, abuses, starves, makes wage slaves out of his employes to the point of starvation, what worse hell can my brother image in his mind than that his Dives-employer having to pass through to the same extent experimentally such suffering? This he must do, even to the last analysis, though the heavens fall. The very men that have blighted and mercilessly trod beneath their feet your and my innocent offspring, must pay the debt in like suffering, and if you were karmically far enough advanced, you would behold, with your humble servant at this very hour among the toiling multitude of so-called wage-slaves, reincarnated tyrants, kings, princes, slave-drivers, sensualists, money-kings, sorcerers, liars and others too numerous to mention. So it will be with every mother's son of today who dares to oppress his less (so called) unfortunate brother. Now this being the law of natural cause and effect, or karmic law, as an occultist would put it, what becomes the duty of those "who know" and behold working out in detail this inexorable rule of justice? Shall we interfere and stop the working out of the law, and thus take upon ourselves as necessarily must be the case, the dread suffering of the classes named? Every occultist knows that the instant he identifies himself with the thought of the suffering of another he in fact becomes that person just as truly as if he were in his place. I often meet persons possessed of what is called a sympathetic nature, some of whom take on the suffering of the imagined victims of wage-slavery even to the extent of not only suffering with them, but in a ten-fold degree. Such persons, although actuated by noble qualities, do not understand the rationale of their promptings, and my advice to such would-be radical reformers is to at once get busy, by cultivating those innate higher faculties which reveal the laws of nature in her evolutionary processes, never for a single moment forgetting that re-incarnation ("ye shall be born again,") is the common lot of every man, and that this principle, in one way or another, must be applied to every thought, and "above all, to every mystery which has to do with the study of spiritual progress." Unselfishness, altruism, philanthropy and moral purity are to be observed of course, but one's enthusiasm for goodness and moral beauty should not be permitted to shade into exclusion our perceptions of the law, and the intellectual truths governing spiritual evolution. Without a knowledge or clear under-

standing of spiritual progress worked out through successive lives, united with moral beauty, there could be no appreciation of Nature's design in the maintenance and cultivation of humanity. Beauty of morality without its companion, cultivated intellectually, embracing every phase of life, presents the sad spectacle of naught but a glorified idiot. In the language of the profound writer, Sinnett: "Indeed, we must lead the life, cultivate the knowledge that merges into that supreme Adeptship, as regards the higher levels in the governing hierarchy that rules this stupendous system." The same writer further says: "True progress is a dual achievement, involving at the same time a development of a very exalted morality *para passu* with the acquisition of a corresponding penetrating knowledge. Nothing less than the two achievements would accomplish the evolution of the human being as we know him now into that higher kingdom of nature, which, as compared with the human kingdom, may be spoken of as Divine; nothing short of such evolution brings with it the real and complete development of the power and capacity for knowledge latent in man."

Great truths grandly expressed, bearing on their face the undeniable fact that the writer is in very truth an occultist worthy of our closest attention and "on the path." "And pray, what does it mean to be on the path?" some one asks. It simply means an earnest desire out of the depths of the soul to take part in the service of the Divine Idea governing the evolution of the world. Any one moved by such desire can not fail presently to become possessed of the higher faculties, enabling him to see with the eye of the Initiate, i. e., from the ever present "NOW," both ways, embracing the Karma of the individual soul covering myriads of lives.

This brings me to a statement made by my comrade and brother, R. W. Northey, appearing in the Temple Artisan of January, 1907, page 158, to-wit: "As socialism spreads, so will the truths of the Wisdom Religion. Such men as Debs, Sinclair, et al. * * * are surely 'on the path.' While socialists are not Theosophists, I have a feeling that all Theosophists should be Socialists, and I confess that I have been rather disappointed that this great movement for the emancipation of the working class (our brothers and sisters) has received so little attention in the ARTISAN." This statement by the honored comrade is strangely at variance with all I have said in the foregoing paper, as is glaringly apparent. Socialism *per se* is true brotherhood, true brotherhood is true Theosophy and Theosophy is the Wisdom Religion pure and simple. Does my

brother mean to say "that this great movement for the emancipation of the working class" is the Wisdom Religion, or in his great heart does he mean to say that it is but another step along the pathway leading to the godly attainment of those possessed of the Wisdom Religion? Great movements for the emancipation of classes have existed throughout the world since, to us, the gray dawn of civilization, but these movements were not the Wisdom Religion. They were only steps, one by one leading up to it, just as the present so-called Socialistic movement is, without doubt. A true Socialist, who must be a true occultist, can only recognize the present day Socialism as "a commonwealth of stomachs and sensuous appeties," utterly and absolutely unacquainted with the first and most elementary principles of the Wisdom Religion, with a bright shining exception here and there, perhaps one in a thousand. Therefore, if the comrade please: As THE TRUTHS OF THE WISDOM RELIGION spread, and "the commonwealth of stomachs and appetites" under the law of evolution become a fit receptacle therefor, just so, and by virtue thereof will all Socialists become Theosophists, and with due deference to the dear brother, I am rather disappointed that he fails to see the point.

D. L. PETTY.

(Concluded.)

THE BORDERLAND OF SCIENCE.

From recent experiments with radium M. Daune has determined that:

(a) Radium diminishes the resistance of air. When placed near a previously inactive spark gap in a certain arrangement of apparatus, the resistance of the air was reduced so that sparks were permitted to pass.

(b) Certain mineral waters possess radio-activity. By using a gold-leaf electroscope and passing gas from a mineral water through drying solutions, etc., into close proximity to the electroscope, the latter would be discharged if the gas possessed any radio-active properties. In this manner radio-activity has been discovered in the waters of Spa.

(c) Radium evolves heat, as was shown by the rising of the mercury in a thermometer tube, especially enclosed in two glass tubes, when radium was placed near the bulb.

M. Duane also made a novel perpetual motion device actu-

ated on the principle of the charging and discharging of a gold-leaf electroscope.

In December Prof. Poulson transmitted, clearly, wireless telephone messages over a distance of 200 miles between Berlin and Copenhagen and hopes to communicate with America, via Cleveland, in February next.

"M. Georges Urbain of Paris University claims to have discovered a new metal by separating the element ytterbium into two parts," the name he gives to it being lotherium.

On board a cruiser lately a hole in the steel armor of a turret was desired to be made quickly, so an electric arc was used with successful results so far as the hole was concerned, but the next day the man that performed the operation and many others that were standing around were either terribly burned in the face, or else had their eyesight seriously affected. The ultra-violet rays, the same as are emitted from the X-ray apparatus, had the same effect on the skin and eyes as a common sunstroke; in fact, the action produced was called "electric sunstroke."

Prof. Campbell of Lick Observatory has announced the appearance of "knots" on the rings of Saturn, and Percival Lowell "believes these 'knots' to be due to a falling in of the rings on the planet itself, thus pointing the way to the ultimate destruction of one of the most beautiful objects of the starry heavens." However, Prof. Mitchell of Harvard does not believe this, stating that the "knots" are probably due to a crowding together of the satellites, even causing some to get out of the plane of the majority. He says we need not fear the disintegration of Saturn's rings for several generations.

(Quotations given are all from the "Scientific American.")

BARTRAM KENT.

TO MEMBERS.

The following is a copy of a circular letter signed by thirty-three members resident at the Centre. Copies of the letter are kept on hand, though it has not been necessary to send out more than three or four of the signed copies during the past year. The

general matter of the letter is of a nature which it is well for members to bear in mind constantly, for in proportion as the Temple advances and the great work expands and becomes a more potent factor in the world will it be attacked and obstructed by the powers of the left-hand path, working through misguided ones, who perhaps with no special malicious motives negatively allow themselves to become vehicles for such forces.

Dear Comrades of the Temple—Peace and Greetings to You :

This is just a line of brotherly force to assure you that all is progressing steadily and well at the Temple Centre. We send this out with our combined force, as we understand that certain enemies of the Temple work are spreading reports to the effect that this Centre is breaking up, is in confusion, inharmony, etc. Such reports are absolutely false, and when not inspired by malice and ambition, can in every instance be traced to mental or moral irresponsibility.

The history of every spiritual movement shows that it must pass through the fires of persecution, and that these stages of persecution recur periodically. Such is the law. The persecutions the Temple have borne exemplifies this perfectly. Therefore it is not strange that the dark forces periodically strike at the Temple and desperately strive to obstruct and upset the great plans entrusted to us by the Master. It would be strange if the forces did not act thus, and would be evidence that the Temple work was not worth while attacking by the "powers and principalities of evil" as St. Paul calls them.

Remember what has so often been said of this Centre—that the forces are strong here, and it is not strange if now and then a member becomes overbalanced on the negative side—but one cell or unit of a body is a very small fraction. Toward such sick one we should always hold nothing but love and charity in our hearts, to help them regain the equilibrium they may have temporarily lost.

Could you be here in our midst and see all the signs of activity and constructive work going on incessantly, you would instantly realize how silly were the tales that this Temple Centre is not in a sound and wholesome condition.

Let us bear in mind the noble words of our Father-master : "Raise high the banner of your house (the Temple) and let no earthly honor, no personal selfishness, no host of hell trample it and you underneath the feet of your Soul's oppressors."

TEMPLE ACTIVITIES AND NOTICES.

Sister D. H. Munger and her son Arthur, who is a student at Stanford University, spent a few days at the Centre after Christmas. With Mrs. Munger also came Sisters Wilson and Tanquary, all of Palo Alto. Miss Tanquary will remain for a time in association with the Halcyon Staff.

* * * *

Under the auspices of the Temple Builders, successful meetings are being held Sunday evenings at Hiawatha Hall, Oceano. Under the name of Song Service and Nature Talks the seeds of Truth are sown. Good music and singing are a feature of the meetings and many of the people of Oceano attend regularly.

* * * *

Sisters Hoisington and Middlebrook have been spending a week on the Mesa ranch cooking for the boys husking corn up there.

* * * *

For Temple dues and Helping Hand contributions, make money orders payable to Mrs. J. W. Kent, Treasurer.

* * * *

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

* * * *

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

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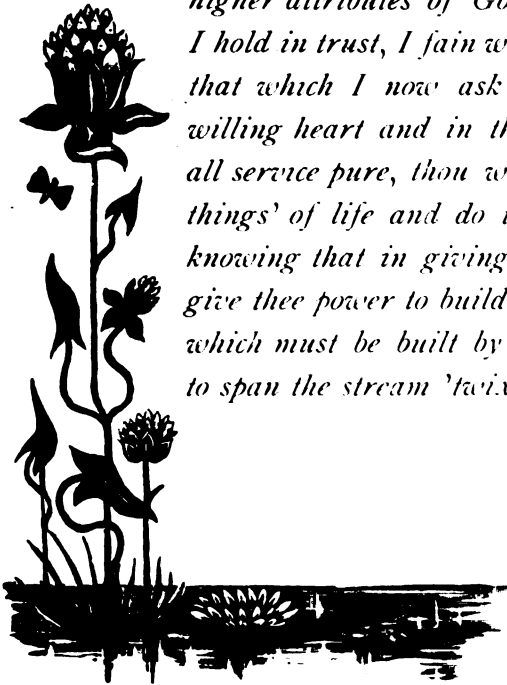
Behold, I give



unto thee a key.

THE POWER TO BUILD.

“All, all I am, my child,” the Father saith, “I fain would shower on thee. The fullness, majesty and power of life, in vast immeasurable streams; the wealth and glory of all suns in space—the wisdom garnered by the use of all the higher attributes of Gods and men; all, all I hold in trust, I fain would give to thee, and that which I now ask of thee is that with willing heart and in the love which crowns all service pure, thou wilt take up ‘the little things’ of life and do them wisely, gladly—knowing that in giving them to thee to do I give thee power to build and cross the Bridge which must be built by effort of thine own, to span the stream ’twixt me and thee.”



MY ATMA SOUL AND I.

Orbed in thy purity,
 Star of futurity;
 Soul of the harmonies aeons prolong;
 Thine is the seven-toned
 Lyre of the Heaven-throned,
 Mine but the tremulous echoes of song.

Thine is the ruby-dyed
 Robe of the crucified;
 Mine the reflection: yet, they are one.
 Mine but the shadow-ray,
 Thine the effulgent day,
 Homed in the light of the "Great Central Sun."

Far in the mystic tide
 Of the life glorified,
 Drawing me lovingly, patient for long;
 Shrined in my being's core,
 Wooing me evermore,
 Thou art mine other Self, perfect and strong.

HELEN FIELD COMSTOCK.

THE REVELATIONS.**TEMPLE TEACHINGS, OPEN SERIES, NO. LXIX.**

Among many wonderfully prepared parchments and papyrus leaves, done in exquisitely illumined text, the work of many disciples through generation after generation, there now lies in the secret chambers of an ancient Order of the Initiates one which contains a full interpretation of the "Visions" as seen by John, "the beloved disciple," while undergoing his final initiation, in preparation for his translation.

These visions have been wisely termed the Revelations, yet they are only revelations to the initiated, for in all the archives of philosophical and sacred literature, there is nothing which begins to compare with those ancient works, in esoteric significance; nothing so trustworthy or more vitally important to the whole human race. Their half-revealed lights, their dark shadows—the effects of righteously administered justice—are strongly enough cast to enlighten the intuitional student sufficiently to arouse him to neces-

sary investigation, while the more deeply concealed truths are so perplexing as to discourage the most able scholars unless spiritual enlightenment has been vouchsafed them, either by spiritual illumination or by individual effort of the "Brothers of Compassion," who alone hold the keys to obscure Biblical symbology.

The Visions of John, though expressed in somewhat different language than have been similar visions seen by others, are the visions which every initiate of the Ancient Orders of the Priesthood—the Sons of Hermes, the Order of the Saviours of mankind, must necessarily behold when he reaches the degree of full illumination. Naturally each initiate would express his visions and experiences in different language, using different terminology than others, but the differences to be found would be very slight, and would concern unimportant details. All the main features would be found to be identical.

It can be readily understood that there must be some vital necessity for a continuance of any one series of interior experiences in all such instances, and that such is the case is beyond question to those who are familiar with the correct interpretation of the same, for these visions are exact representations of the closing events of every great age of manifestation; and not only of the closing events of an age of some one or more planets, but also of the closing events of the still greater age of a whole planetary chain,—the solar system to which those planets belong. Every observer of this series of visions naturally applies those terms with which he is most familiar, in expressing any feature of the great series, and the terms applied by John were those which were in common use by the race to which he belonged; but the interpretation before mentioned, when given by a Master, is made in a universal language consisting of symbols in color and form, and are therefore easily read by every advanced chela of the White Lodge who has access to them. However, I do not wish to infer that they can be correctly interpreted by every such chela without assistance. No one of these visions has been so persistently misinterpreted as that contained in the twelfth chapter of Revelations. Woman after woman has given it a personal interpretation. The beauty of the imagery has first attracted each in turn, and either some part of the Cosmic event has been interiorly perceived, or a natural desire has led to self-deception, or, as has frequently happened, the ignorance or deceit of some personal admirer or disciple has led to an application of the mystic symbols to some aspirant for Divine power; and the average

human being willingly accepts all offered homage and honor, regardless of the efforts of the still small voice to show how misplaced, or how unworthy of the homage offered, the recipient may be; and the fact that each woman is indeed and in truth most deeply concerned in the great reality which underlies the superficial aspect of the mother of a Christ, and that there is a basic principle back of the desire for such motherhood, renders it all the more difficult to entirely ignore the false claims of the self-deceived, or personal interpretation of the symbolic truths.

The Eternally Feminine is symbolized in the woman who is "clothed with the sun, with the moon under her feet and a crown of twelve stars on her head."

The symbol has been interpreted astrologically many times, but the average astrologer is so handicapped by his lack of knowledge of the secret planets and their influences, that he gains but a limited concept of the magnitude and importance of the symbol as a whole. The eternally feminine—the Great Mother—as represented on the earth plane by Astarte and Isis of the ancients, by the Virgin Mary of the Christian era and relatively by every woman incarnated who has borne a child, is in reality "clothed with the sun"—the Father—as Mary was "overshadowed by the Holy Ghost"—the spirit of the Godhead, the Father. The Moon, the feminine symbol, is "under the feet of the woman," for the reason that the Moon, typifies the lower aspect, the travail of child birth, and the malific forces which deceive, intoxicate and cause great suffering to the feminine—the negative aspect of life. With the attainment of sufficient power of a spiritual nature, woman will be able to dominate and transmute the forces which have hitherto held her in subjection, thus bringing them "under her feet," the feet symbolizing Understanding.

The twelve stars symbolize the twelve dominant vital forces of the universe, the gaining control of which—using them to crown her efforts—will be the fruit of the travail of woman; and thus will be vindicated the action of the law of compensation for past suffering.

The succeeding events detailed somewhat in the same chapter are as broad and deep and mysterious as is that of the above-mentioned illustration, but it would require volumes to interpret them all, and I have only intended to illustrate my first statement. If a faint concept of the importance of these cosmic symbols given in vision to the prepared could dawn upon the minds of those who

so contemptuously deride the possibility of intercommunication between the different planes of existence, they would be much richer in knowledge, for such derision shuts the door which otherwise might open for their enlightenment. Far better would it be for such an one to submit to false representations temporarily than to make it impossible for the truth to be manifested for their more perfect understanding.

A short horizontal bar, a figure of the new moon with horns up underneath the bar, a small five-pointed star with the figure twelve below it placed over the bar, and a small golden colored sphere over all, would indicate to the enlightened all that is contained in the before mentioned cosmic symbol as expressed in words. The colors in which the different features of the symbols were outlined would indicate the spheres of action upon which the manifestation of the prophecy was to occur.

The dense ignorance and unbelief of the great majority of all that concerns symbolism, is keeping the world from obtaining desirable knowledge and power. The sciences which many investigators are spending their lives, money and strength to bring to high standards are all clearly outlined in such symbolic representations. The same sciences have been studied and brought to perfection in ages past, and put into symbolic form as a legacy for those who were to come after; but, as a rule, man will not use the same means of enlightenment in this age that were used by the old sages; consequently the symbols remain uninterpreted, or marks for ridicule and contempt, or avoidance.

There is a very palpable weakness in the argument used to destroy the faith of the unprepared in the possible observation of visible and audible phenomena connected with interior planes of being.

While the senses are known to be the most unreliable purveyors of fact, they are the only means of observation which the majority possess; and when some one individual asserts that he has seen or heard some hitherto unknown or mysterious thing or event, and that individual's assertion or oath would be unquestionably accepted if he were placed on the witness stand or in a jury box where the lives of one or a dozen human beings depended upon his reliability and integrity, it seems like an absurd travesty of justice to repudiate and deny the possibility of his asserted observations in the former instance and accept and justify the latter, especially when the only means of determining the truth lies in the higher

development of the senses of the one who is sitting in judgment.

The unfortunate individual who deliberately plays upon what are termed the finer qualities of human nature for pecuniary advantage, is in reality on exactly the same level of development upon which stands the man who misrepresents or adulterates the food products upon which the lives of other human beings depend, for his own pecuniary profit. One class of offenses is no worse than the other. The unrighteousness in both instances is the misuse, the violation of the vital essence of the Christos, for the nucleus of every organized or unorganized form of energy, physical, mental or spiritual, is the mantle, the vehicle of the essence of the Christos, and its misuse is *sin*, whatever form that misuse may take, and that essence is as active in the nucleus of a wheat or corn cell as it is in a cell which helps to form an organ in the physical body of a man.



THE SEVENTH SEAL.

II.

The history of the soul of man in his evolution through outward forms of life corresponds to and follows the orderly sequence of the Zodaical signs, from Cancer (womb of the world mother) to Capricorn. Correspondingly, his spiritual evolution is traced by the retrograde motion of the Sun as he goes from Leo to Aquarius; thus completing the cycle (or circle) of man's spiritual growth (or conscious union with his Divine source) simultaneously with his life in form—having circumscribed the lower arc of matter.

Passing Saturn the imprisoned Angel is Free, and is bound no more in earth or heaven.*

The first three signs of the Zodiac (Aries, Taurus and Gemini), symbolize the Divine Trinity of Will, Love and Wisdom, "As above so below." In that in the greater work of the Logos the three Spirits standing for Will, Love and Wisdom are the informing and ensouling principles of the whole, so in the Cosmos, the triple light (borne by the great Angels of Mars, Venus and Mercury), unified into one flame, typifying the light of the spirit, conducts the soul by the triple guardians to immortal life, power, beauty and knowledge.

In an individual sense the powers of Aspiration, Love and Wisdom convey the soul from the realms of the animal through the human to the Divine, thus conferring immortality in love, power and wisdom.

Emerging from the womb of the unmanifest (Cancer), the soul comes in turn under the Seven Great Hierarchies, or powers, who rule the septenary divisions of the Cosmos, owing to our *Lord the Sun*, the gift of life in form. Leo (the sheath of the Sun) being the first sign from which manifestation proceeds Virgo, Libra, Scorpio, Sagittarius and Capricorn, complete the septenary divisions that correspond to the great Root Dragon. These in turn, subdivided into seven cycles, correspond to the Serpent of Eternity "with seven heads, and each head with seven hairs."

*Saturn is the *urn* that holds the *Sat*. This Sanscrit word *Sat* signifies "That one ever present reality in the infinite world; the divine essence which *is*, but cannot be said to exist." In this sense Saturn governs the encircling limit of the consciousness, the ring "pass not" for every individual in manifestation.

Each of the years of Osiris (the Sun) are about 25,860 of our years, and since the beginning of the present round he has completely traversed the upper arc of the circle from Leo, to the first point of Aquarius, and for the next two thousand years and over man will have come under the spiritual vibrations of the "powers and principalities of the air" under the great Entity Saturn.

Man has, in his upward journey, as the result of cosmic forces of evolution, an instrument that is capable of sounding five of the tones of the seven-stringed Lyre of Orpheus; and to the very flower of humanity it may be given (even in this age) to sound the two that yet remain.

We have reached the Fifth great Round or division of the Cosmos, and are now under the rule (in the lower plane of manifestation) of the Angel of Mars, working through the sign of Scorpio. We have then, as a result of our long journey, won as servants, the five senses through which we contact the life of form; in each Great Round we will acquire a new sense that will enable us to function on planes interior to this.

As has been so well said by a recent writer on the subject, "That two is Man's goal from this Manvantara. That two he shall know when the Seventh Race has run its course* * * Then the life of the Logos—for untold periods; then the perfect reflection of the Logos in those who have grown into His image and likeness, until a new universe is to be born* * * For we begin to see that the result of the universe is to be the evolution of the Logos of another Universe, of the mighty Devas who are to be the guides of all the Cosmic forces of that Universe in the future. What

is going on today in all these worlds of individual existences is a steady process of evolution by which one Universe gives to a future Universe its Logos, its Devas, the earliest of its *Manus* and all those Great Ones that will be necessary for the training, for the governing, for the teaching of the Universe which is yet Unborn." * * * "Thus are the fruits of one Universe the *seeds* of the Universe that succeeds it."

After this inspiring outlook as to the ultimate purpose of evolution we may well seek to lift the veil of the mysteries if by so doing we may learn our place in the septenary Round and prepare to meet and slay the Dragons yet unconquered; but the true son of Hermes will enter fully into his heritage during the Aquarius age, and, provided with the Cosmic key, which will unlock all planes of manifestation, will be equipped with a perfect philosophy and the Divine life.

FLORENCE A. BARNETT.

(*Concluded.*)

LEARN TO FORGET WISELY.

While memory is an inestimable blessing in some respects, it is a curse past telling in others. If forgiveness is one of the essentials of a Godlike life, that quality is impossible of attainment while memory persists in pointing the finger of indebtedness at the one to be forgiven. You have not fully forgiven an offense as long as you willingly retain memory of that offense, if it be against you personally, for every time memory brings a picture of it before your mental eyes—consciously or unconsciously—you begin to draw comparisons, forget you own liability to the same or a like offense and bring the offender before the judgment bar of your own lower nature. Over and over the details of the offense trail through your own mind, adding mental energy to the same, giving more and more life to the mental picture first formed, making it more and more possible for that picture of wrongdoing to impress itself on other minds in the same vibration, and so tempt others to the commission of a like offense.

B. S.

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EDITORIAL MIRROR.

“Greater Sifter is the name of Heart Doctrine, O Disciple.”

“But even ignorance is better than head-learning with no soul wisdom to illuminate and guide it.”

“The Doctrine of the Eye is for the crowd; the Doctrine of the Heart for the elect.”

—*Voice of the Silence.*



The heart is the life center which in other words means the light center as well as love center. Light, life and love are one,—and God is light and love. To follow the heart, therefore, is to obey the voice of the God within. Head-learning, intellectualism, not guided by heart light is a knowledge of externals—a living on the peelings of life. The vital essence and spiritual food within can only be known by the heart consciousness.



You are either following the doctrine of the heart or the eye. Here is the great test which each candidate comes squarely up against sooner or later. If the inner self, the soul, is dominating the personality, the test will be passed, but if the personality is strong in egotism, ambition to rule, envy, pride, jealousy, and attachments to outer things, the soul may be unable to illumine the path with soul wisdom and so guide the personality in making the right choice.



The soul is the knower. Inner realization is the first step to occult attainment. The inner things and forces are the real things of life. A real teacher, for instance, is a teacher on inner planes as well as outer. If a teacher be a teacher simply on the outer plane, he or she will not amount to much. The same rule applies everywhere and to everything. The inner self is the real self. It *is*—and therefore it manifests outwardly. There is a real inner temple which the outer is being built in correspondence with, degree by degree. This inner temple is an actual

structure on inner planes—yet in its highest spiritual degree it is built of perfected souls—masters. Because this outer temple has this inner self or soul connected with the masters, has it been able to exist and pour out a great light into the world. It is still pouring out this light of the Great Lodge and working out on this plane even the material correspondences of the highest spiritual truths in concrete condition as an object lesson to humanity. The path of the Temple has been beset by wild beasts as the Master said it would be, from the beginning. Yet it has forged steadily ahead never yielding an inch—and when it could not perhaps, for a time, go on—it held what it had won. It has met and conquered all the forces of treachery, mud-slinging, and persecution thrown against it without dimming the whiteness of its light. This fierce war against the Temple is an evidence of the great Lodge treasure of truth it is carrying to the world, thereby making it a battle field where the issue must be fought out.

Ambitious and self-appointed teachers from time to time arise, filch from the teachings, and even attempt to imitate the plan of organization—but such counterfeits should be easily detected with a little heart knowledge applied. Grandiose claims do not make a Lodge connection. It may indicate psychic paresis—when it is not mere astralism or mediumship.

W. H. D.

CHILDREN'S DEPARTMENT

Temple Builders—Lesson 48

TOMMIE'S STRANGE EXPERIENCE.

In the first place her name was a joke, for she was born a little girl cat, but early in her infancy she was inflicted with the name of Tommie. As to whether that had any effect on her growth or not, I am not ready to say, but this I do know, she never grew to be more than one-third the size of any of the grown-up cats that lived in the backyard. The little girl to whom she belonged said she was going to call her Dot. It is certainly more descriptive. Tommie had something, as we all have, to compensate for her lack of size and her boy's name—she was popular. All the grown-up people loved her, as well as did the little girl, and as for the other cats—they regarded her with respectful awe, for she was the only one allowed in the house, that strange mountain-like place where people lived with mice,

and to think Tommie was allowed to go in and catch those mice!

One day Tommie got sick. Just what her malady was the people did not know, but the cats seemed to feel what she needed, for they all gathered about her in a sympathetic circle, and I am sure sent her thoughts of love. The little girl and her mother thought the best thing they could do was to warm up some blankets, and wrap Tommie in them, and put her in her box for the night. While this was being done two of the other cats kept close by, and watched every move the little girl and her mother made, to be sure that the right thing was being done. Then, when she was fixed, they curled up beside her and comforted her all night. When, the first thing in the morning, the little girl went to see her cat, there were the other two still taking care of their sick sister, but she was ready for her milk and quite herself once more. After that Tommie showed her real nature, she did not forget what was done for her, she was appreciative, and I am sure, whether she realized it or not, she belonged to The Builders' League of Kindness, and I will tell you why.

There is a lady staying at the big house, who at night sleeps in a tent, as so many people do in California—that is the name of the State where Tommie lives. Well, this tent is a good way from the house, and one night that lady was real sick. All you little girls and boys know how dreadful it is to be away from mother when you are ill, so you can just imagine how that lady felt way off, all by herself, and how she did long for some one to speak to, or sit near and watch as the big cats did for Tommie. Now a very strange thing happened. You know it is said that animals can feel people's thoughts and understand them when they do not say a word. I think this must be true, for who should come right out and jump on that lady's bed and purr softly but Tommie! She had felt the lady's longing and gotten out of her nice warm box and walked straight out to her tent and stayed till morning.

To close, I will tell you some jokes on Tommie. One day she was in such a hurry to get in the house before the screen door shut that she caught her tail in the door. Oh, but she did yell till some one came to the rescue. She was not much hurt, only frightened like we are some times when we make a big fuss over nothing. Another time she jumped on the table and landed with both feet on the flypaper, and the next thing, she and the flypaper landed on the floor, and together they rolled

over and over. They could not get away from each other till some one came and pulled the paper off. Poor Tommie, her beautiful gray coat was all sticky and ugly, but in time it wore off. She simply could not wash it off, lick as she would.

Tommie has something that very few cats have, that is four snow white feet, and when she sees you she runs so fast that her feet twinkle. When you talk to her she looks straight into your face, and marks time with her two front feet. Some people say she is kneading bread, but who ever heard of a cat making bread!

Note—The story of "Tommie's Strange Experiences," was written by Mrs. Louise Furlong, who will take charge of the Builders' League of Kindness. Appropriate stories or lessons from her pen will appear at times on the Builders' page. Mrs. Furlong will be glad to receive suitable stories or experiences of the Builders concerning the League of Kindness, and will acknowledge same by letter or through the lesson leaflets. All communication should be addressed to Temple Builders' League of Kindness, Oceano, California.

THE BORDERLAND OF SCIENCE.

"All metals have life," quotes a metallurgist in the Fairhope Courier. "As plants' lives are to ours, so are metals' lives to plants. Here's the proof: platinum wire immersed in water, gives off an electric current that may easily be measured. If you put bicarbonate of soda in the water, the stimulated wire gives off a weaker current. Put in bromide of potassium, and the depressed wire gives off a weaker current. Finally put in oxalic acid, and the poisoned wire gives off no current at all. It will never again give off any current. It is dead. Now, I leave it to you. If you can tire a metal, depress it, exhilarate it, and finally administer to it a fatal dose of poison, have you not a right to say that the metal has life?"

Edgar Lucien Larkin, the astronomer of Lowe Observatory, has an article in the January "Nautilus" entitled "The Science of the Mind," which is well worth reading. Six years ago he said "that the human mind is surely illimitable," and afterwards thought the statement too strong but now reasserts it with emphasis. "Indeed! so far as the most critical and accurate psy-

chology can now see it is the only entity that can be thought of which is capable of infinite expansion." He says that the discovery of all ages, a discovery which will put wireless transmission of heat, light, power and sound far in the background, will be made when we learn "the nature, methods of true activity and real laws of our own minds." "It is now known that each cubic inch of corpuscular, saturated space contains stored within, a terrific potential, electrical energy of 16,387,000 tons equivalent." Also, "every corpuscle in each cubic inch of space is oscillating many hundred trillion times per second, and the force, stupendous as it may be, resides in vibration only." As he says himself, if we could only develop our minds so as to control the corpuscles in space and make them do our bidding, everything on earth would be changed. When we reach this point and also have the instruments which Roger Bacon says we can have, then we will surely have acquired control over the Dynaspheric Force which Keely manipulated, and which is the same as Bulwer-Lytton's "Vril."

Prof. Larkin quotes prophecies made by Roger Bacon, a great thinker born in 1214. "Machines can be made for navigation without men to row them, so that ships of the largest size can be carried forward under the guidance of a single man at a greater speed than if full of rowers. In a like manner a car can be made which will move without the aid of any animal with incalculable impetus. Also a machine for flying, so that a man may sit in the middle of a machine turning an engine by which wings artificially disposed are made to beat the air. Also an instrument, small in size for raising and depressing almost indefinite weights, than which, nothing on occasion is more useful, for with an instrument of three fingers in height, and of the same width, and of smaller bulk, a man might deliver himself and companions from all danger of prison, and could rise and descend. Also an instrument might easily be made by which one man could draw to himself a thousand men by force and against their will, and in a like manner draw other things. Instruments can be made for walking in the sea or in rivers, even at the bottom, without bodily risk; and an almost indefinite number of such things can be made as bridges across rivers without piers and machines and unheard-of engines."

4

Some of these we already have, but with the present state of

affairs in the world, I think it is just as well that we don't have at least one of his instruments which "might easily be made."



Quite a stir has been made lately in the papers over the discoveries made by Prof. Bordas of the College of France, Paris. His experiments show that stones of the corundum class do not owe their especial color to the presence of iron, manganese, chromium, titanium, etc., as has been generally supposed, but to their being in ground that had different amounts of radio-activity. A blue stone, such as sapphire, when placed for a week or two near a tube containing radium bromide turned green, then light yellow, and finally dark yellow. A red stone, sapphire, passes through violet, blue-green and yellow. Unlike other substances, stones so treated are not radio-active themselves. It was also found that they did not lose their color under the action of heat. The different gems which were made from crystallized aluminum were tested and found to comply with the characteristics, etc., of topazes, rubies, and sapphires. A light reddish piece of corundum, valued at 50 cents per carat, was transformed into a ruby worth \$100 to \$150 per karat.



Radium produces perpetual motion, makes valuable gems of cheap stones, and lots of other wonderful things. I wonder what the next surprise will be that it gives us, for surely its possibilities are still great and many.

BARTRAM KENT.

THE BUILDERS, CHRISTOS AND MAN.

I.

If, O, Man, thou wouldst know thyself, thou hast set before thee a task whose magnitude thou mayest little dream of; when thou hast entered that knowledge, thou wilt have compassed the Universe and have found thyself One with It. Comprehending thyself, thou must comprehend the building of the Universe and the beings and forces creating and sustaining It. Thou must know the mystery of Life and Death, the psychological faculties which constitute our moral and thinking self, and the spiritual faculties of wisdom, love and the innate powers of the Ego—our real self.

Beginning our studies, we will assume the generally accepted position that the Universe had a beginning, and presumably will have an end. As the research of modern science approach every

day nearer the teachings of the old philosophers and ancient mystics, we will make their philosophy the basis of our study. They all agree in predicating an Immutable, Omnipresent Principle or Essence of which, in which and from which all manifested life emanates and exists. This is nearest approached in the "Absolute" of modern thought. It is at once the Substance of which and from which spiritual, intellectual, psychic and material things are created. With the old Sages it was the One Reality and Cosmic Deity. It was Existence Itself, but never the Creator. All the ancient Sages of every nation and people ascribed creation to an innumerable host of beings of varying degrees of power and intelligence, who were the designers, architects and builders. They tell us that man under the bondage of matter cannot know The Essence, as it is impossible for the finite to know the infinite. All that man or angel can know of the One God is through the law of analogy and correspondence. It is said that even the highest archangels whose knowledge reaches the uttermost confines of manifested existence, have never penetrated all the depths of His Mystery. As below, so above. By knowing objective nature, the laws governing in its realms and the forces at work as we meet them from day to day, by analogy and correspondence we are enabled to estimate some of the laws governing Deity. While we may not analyze the Supreme Essence, we can and do analyze its manifestations. It is this study that engages the best effort of Philosophy and Science.

The ancient Sages regarded the Supreme Essence as compound unity, so to speak, of Spirit-Matter, or living, thinking, intelligent substance, and used the word "Spirit" in that sense. They discovered that everything in nature has two poles which are often spoken of as "the pairs of opposites;" so the Supreme Essence has within Itself these two elements of which two pairs are active and passive, or, as the Hindu puts it, Deity is either awake or asleep; when He sleeps the Universe ceases to exist; when he awakes it again comes into existence. Thus they deduced that periodicity is one of the laws of The Essence. Periodically there emanates from The Essence a Universe which endures throughout countless ages, during which innumerable solar systems with their myriads of lives and beings are brought into being, grow to perfection, then decay and are finally reabsorbed into The Essence, which, after an equal period of rest, are again emanated, and thus continually. It is the same with the Ego, the little universe. At the beginning of every period of activity there emanate from The Essence (Deity) a great

host of Divine Entities (Rays and Egos) which, by analogy, are like seeds that grow from the ground, sending up a trunk, putting forth branches and leaves, then flowers and fruit; so these Rays, Divine and Immortal as they are, have their roots eternally in The Essence, and are growing their trunks, branches, leaves and fruit periodically in the Universe so long as it lasts, to be finally reabsorbed into The Essence when it ceases. Absorption does not mean loss of identity or individuality any more than the personal Ego is lost when the body slumbers. Even the Elohim (Gods) and Archangels must have their periods of rest. We know the story of the tree, how the sap flows upward through the roots, trunk and branches, from the earth every spring, causing new leaves, buds and fruit to appear, ripen and fall to the ground. This is the experience of the tree annually. Similarly is the experience of the Ego. At each new incarnation it sends out leaves, buds, flowers and fruit as it again and again seeks experience and knowledge. The tree can be used as an illustration only in a limited manner, as it is without volition of its own, and without power of choice, while man has free will and before him constantly the opportunity of choice. There is also inate in him the power to transcend the limitations of matter once he has learned that power. When we know the mystery of the Ego, Jesus' parable of the Vine and its branches becomes very pertinent. It is said that every succeeding Universe is of a higher state than its predecessor; that the experience gained in every such cosmic cycle raises the Supreme Essence to a higher state of manifestation; therefore it emanates into each succeeding Universe a more advanced class of Egos.

The manifested Universe is said by the Kabalists (Initiates of ancient Israelites in the Divine Mysteries) to be the Body of Deity, and the unmanifested Cosmos its Head. One of the names they gave to The Head is in Hebrew AHIH (pronounced Eheieh), the meaning of which is "I AM" (Ego), or Existence. It is mentioned in the Bible as the "Ancient One," "Ancient of Days." The name they gave the Body (manifested Universe) is IHVH (usually pronounced Jehovah), who, they say, is the Son of Eheieh because It is an emanation from Him, and the only Son, therefore, as "the Son reveals the Father, so Jehovah reveals Eheieh."

This is similar to the words of Jesus in answering Thomas, as recorded in St. John xiv. "If ye had known me ye would have known the Father also." "He that hath seen me hath seen the Father." "Believest thou not that I am in the Father and the

Father in me?" These and many other similar words were spoken by the Christos through Jesus. Christ also was the only begotten son of the Father (God). From these and other similarities it would seem that Christ and the Kabalistic Jehovah are one and the same, only different in name. This being true, then both Christ and Jehovah is God the Ancient One, in manifestation, and the Christos is All and in All. He is the Light and the Life of the Universe. "That which is Light above is Life below." Christos, therefore, is the Light of the Universe of Spirit, and Life of the Universe of Matter. If we look at the Christos as the Vine, as Jesus said, in the universal sense, then the individual Egos, such as constitute the real man, the angel and the archangel, are its branches, and receive the Supreme Essence through Christos. It is through the Ego thus shown, as the branch of the Christos, that the lower personal Ego receives the Supreme Essence. Thus, the personal Ego is a divine incarnation of the individual Ego, who in turn is a branch of the Christos, who again is an emanation of the Supreme Essence. As the Vine is eternal and immortal, so is the branch, but as the leaf and fruit of the tree lasts but a season, so the personal Ego is but the child of a day and not immortal. It has to win its immortality. Here the analogy between the Vine and its branches ends; for Light and Life in man bestows upon him some degree of self-consciousness, mind and knowledge, wisdom and might, not possessed by the tree, through which he may reach such a high state of perfection as to become permanently one with his higher Ego, his individual Christ. Having reached this state, he is no longer under the law ruling the lower world, but becomes subject to the higher laws ruling in the world of spirit, and his further progress must be made under conditions not cognizable by man.

J. H. SCOTFORD.

(To be continued.)

Halcyon Hotel and Sanatorium

THE HALCYON SANATORIUM

Has been established for the scientific treatment of invalids, and for recuperation and rest in cases of overwork and nervous exhaustion. It is conducted as a distinctively

HEALTH INSTITUTION

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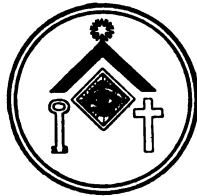
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No. 10

Behold, I give



unto thee a key.

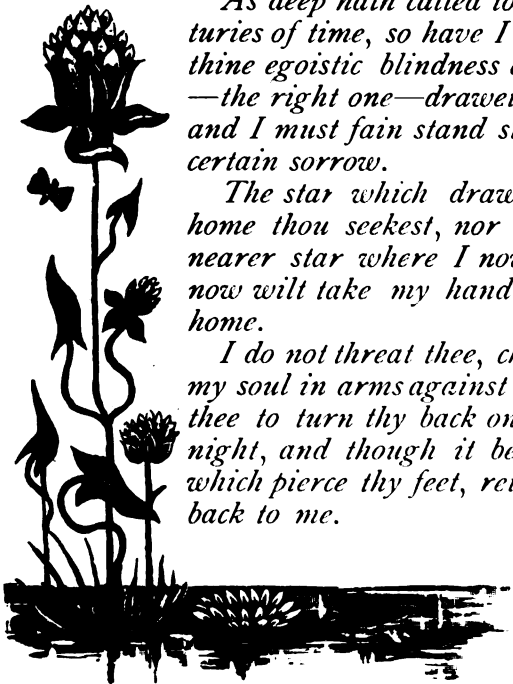
COME BACK.

Come back to me, my child! Thou wanderer—come, ere falls the night of life, and all enwrapped with shadows dense thou canst not see the way.

As deep hath called to deep across the centuries of time, so have I called to thee, and in thine egoistic blindness every path save one,—the right one—draweth thee afar from me, and I must fain stand still and see thee go to certain sorrow.

The star which draws thee now is not the home thou seekest, nor canst thou reach the nearer star where I now stand, unless thou now wilt take my hand and let me lead thee home.

I do not threat thee, child of mine, but with my soul in arms against thy foes, I plead with thee to turn thy back on all the voices of the night, and though it be on sharpened rocks which pierce thy feet, retrace thy steps—come back to me.



FROM THE MOUNTAIN TOP.

You gauge the value of what you deem your greatest achievements by the measure of success which has followed your strongest efforts, but in the days to come, when the mists have fallen from your eyes, and you sum up the results of your life work, you will find to your great surprise that the defeats which you have suffered, the blows which have bowed your heads the lowest, have always held the *real* values. Your successes may have taken you nearly to the Mount of Transfiguration, but your defeats will have carried you up and over the top of that mount.

 "NO SURRENDER."

I will not yield! although no aid be nigh,
 Although my foes be many as the sand,
 Although the echoes mock my desperate cry
 As slips the sword-hilt from my nerveless hand,

I will not yield!

Disgraced, defeated, broken, shamed,
 Besmeared with filth and blood, all maimed,
 All crippled, wounded, thrust
 Down to the very dust,
 Faint unto death—
 While I have breath,

I will not yield!

I will not yield! the courage of despair
 Thrills through me; from the wreck of youthful hope
 Springs fierce resolve; now all seems lost, I dare
 As ne'er before; in ruin, Will finds scope.

I will not yield!

Not dreaming now of vast renown,
 Of laurel wreath and golden crown,
 Of place among the Gods,
 I face the fearful odds,
 And for dear life
 Maintain the strife.

I will not yield!

I will not yield! I cannot choose! for, lo!
 I, too, *have seen*—seen what the end might be.
 The far-off sun-kissed pinnacles of snow,

The perfect life of selfless liberty.
 I will not yield!
 For having seen, I can but seek
 The highest; though the heavenly peak
 Lie ages hence away
 From this foul bed of clay,
 It can be won!
 Child of the Sun,
 I will not yield!

I will not yield! The fault is all my own
 That I have fallen; evil seeds bear fruit;
 Loins girt for years with pleasure's silken zone
 Have failed to stand the strain; but to the brute
 I will not yield!
 No! though the struggle be in vain;
 No! though I rise to fall again;
 Unto the utmost end,
 Until the night descend,
 I stand my ground;
 Vanquished or crowned,
 I will not yield!

—ERNEST HAWTHORN, in *Lucifer*, 12th Aug., 1889.

THE WAY.

TEMPLE TEACHINGS, OPEN SERIES, NO. LXX.

"No man cometh unto the Father save by Me." Strange, incomprehensible words, save to the few who have gone or are going the way of the Christs, and therefore have some faint idea of the goal—the Father.

Man strives to fix some kind of a working hypothesis in his mind regarding the intangible, omnipresent, inscrutable mystery of the Godhead in which "We live and move and have our being," but he is powerless to conceive a satisfactory ideal of a formless, conditionless, limitless existence, in which all things and creatures are potentially or actively alive; and so, until he reaches a certain stage of development, the nearest he comes to the truth is by the creation of an ever receding ideal, which, because of its intagibility and changeableness, satisfies him but a short time. He does not realize that even his dissatisfaction with those ideals indicate

that he is making much more progress than he was making when he clung to some less changeable ideals. It is in the making of too great an effort to hold on to some limited concept of the Godhead, such as has been done in the past and is now being done in orthodoxy and in some of what are called the New Thought movements,—limiting the limitless,—a great wrong is done the aspiring soul. The greedy clutching at and persistent holding on to a worn out or lived out ideal of God in abject fear that somehow that God was going to be lost or was going to lose him if he did not hold on, when in reality the great Father-Mother resident in his soul was pleading for greater expression, is a sad hindrance to man.

Man begins to limit God by fear. When fear rules him in place of love, he creates a personal object of worship or dread, which will act as a blinder to his own intelligence and understanding. We can readily create a limited ideal of the great reality in so far as it pertains to or is active within our own individual forms, our own environment or our little planet; but while we are trying to combine any two or more of these fields of action, we lose the connection between them, (blank space alone, is unthinkable) and fail to see that in the gulf so created, the Godhead is as active as in the visible forms, and probably much more so, so we find we are only able to retain a series of broken reflections instead of the one composite reflection, the one Divine Reality, a realization and acceptance of which would give us some faint idea of the truth, and a better understanding of the fact that the different Gods the majority of the human race delight to honor, or fear intensely, are but some of these broken reflections.

It may help some of your number to remember that at any point in life or in space, where our consciousness, divine thought, centers, at that point *is the center of the universe for us*, and there is where our own higher self now is, has always been, and will always be. By such a point or center, I mean that center in whatsoever or whomsoever self-consciousness—the consciousness of existence as an individualized life—has awakened in three-fold activity, Desire, Will and Mind,—the deific forces;—in other words, the soul. The individual who has won the power to function the above mentioned deific forces in equilibrium, has become a Saviour—a Son of God—a part of The Way.

It may be of some assistance if in meditation you can retain the consciousness that in every grain of earth, every drop of water,

every molecule of fire or air, though it be invisible to you, there is active a definite degree of the Christos, and the outer coverings or vehicles of action, of those centers receive and radiate that great life principle or energy, according to their particular growth and development; and that though the forms and degree of power active in each are continually changing, the *centers*, are unchangeable, eternal;—are in fact the *substance* of “The Path,”—The Way.

Try to imagine an ever expanding, unending, ever increasing (in power and brilliancy) spherical radiator of light, which combines all the before mentioned centers, your own center among all others, which has neither beginning nor end—and the radiations of which are Love, Wisdom, Power and Truth,—in fact, The Way to God.



THE BUILDERS, CHRISTOS AND MAN.

II.

Returning to the Creators and Builders of the Universe: These high orders of beings have under their direction multitudes of minor builders who function on the lower planes of life. Both are shadowed forth in the greater and lesser gods of Grecian mythology. The Hebrew initiate called them Elohim, Archangel or Angel, according to their respective degrees of advancement and power. They are known in the far East as Dhyana-Buddhas and Dhyan-Chohans. Naturally we desire to know something about these beings—who they are, whence and how they became the Creators. We are told that there are no beings in the Universe, no God or Gods, Elohim, Archangels or Angels that have not evolved from the lowest condition of life, through every stage of manifested existence, up to that degree of greatness to which they have attained. Every man or woman, every form of lower life, is destined ultimately to reach the state of such beings. It is for this purpose that all universes have existed, and it is the only way that Cosmos or the Cosmic Deity reaches higher perfection. This being true, it is evident that the highest Elohim and archangels are the type or pattern of Deific Perfection. These great beings are the architects and designers of the universe. The builders are all the orders of beings from these great ones down, down and below man, who work under the guidance of these superior ones. Knowing the law of periodicity, when the cosmic impulse comes

that marks the beginning of a new universe, they are said to form mental pictures of all that is to be, which is impressed on cosmic substance. These pictures are taken up by the lesser builders who become the active creators. Each universe furnishes every grade of being from the highest to the lowest with an opportunity for further development and the attainment of still higher powers, action being the law of growth on higher planes as well as on the earth. Collectively all these grades of architects and builders of every degree above man, from the Great White Lodge, which is, as you see, universal. We are told that these builders are organized much like an army, having a Supreme Ruler or Commander in Chief, who is like the General of an army. Below him are all grades of officers, high and low; and then the great army of privates. Let us attempt to conceive the magnitude of this great host of builders, by considering that every solar system has its ruler, whose seat is in its central sun, and every planet its planetary ruler, who is answerable to the solar ruler, the solar ruler being directed by the supreme ruler of the universe. The planetary ruler of every planet has a great army of assistants of every grade to aid him in his task, for man in his evolution needs an endless amount of assistance, not only in his early days as a man on earth or other planet. In the early days on earth, it is said that all nations were governed by divine kings and rulers who were gods among men. They walked and talked with them as Adam in our Bible is said to have done with God; they taught them to build houses for their protection, great temples and palaces for public gatherings, and all the arts and sciences of advanced civilization. The remains of some of these stupendous works still exist and excite the wonder and admiration of the world even today. It is said of these divine rulers that they were loving fathers, protectors and guides to their people, and were equally loved by their subjects. They were watchers over their people under the direction of the planetary ruler of the earth. Every nation on the earth today, as in the past, is under the watchful eye of such a divine guide, though unseen and unknown to such a nation. And with his army of helpers he is endeavoring to shape events for the progress and growth of all the people composing such nation. As every man is a creature endowed with free will, and has his own destiny to work out for himself, these helpers cannot trespass on his rights, nor compel him to do their bidding, even when it is for his own good.

Man is one of the lower order of builders, occupying a middle ground between the higher builders, as told above, and the lower animal, insect and elemental world below. But few men are conscious builders, conscious of the existence of the Great Lodge of Master Builders, conscious of the powers awakening within themselves; but the masses of mankind build ignorantly, making many mistakes, yet all slowly progressing. It is an old saying that nations and people have their periods of rise and fall. When the civilization of the world was under the guidance of divine rulers it reached a state of intellectual development and knowledge high above the conception of the people of our day. The Lodge through these rulers had given to humanity the key-note and chord of perfect living. But humanity must be tested as to its power to stand alone. Its growth had been like the plant shaded and protected from the winds and frosts. These divine guides withdrew from outer activity, to the inner planes of nature, and man was left to manage the affairs of the world depending on his own strength. In this early civilization the spiritual side of man's nature was uppermost, and his inner ear and sight were very sensitive to the finer forces then prevalent. The cycle of material life had not reached its full development, and man could not rise to his greatest heights till he had gained mastery of material nature. Here was his test, and he failed; and with his failure he lost the key-note and chord given him, and the world sank into dense ignorance and barbarism. Ages have come and passed since the Golden Age gave way to grosser materiality, but many efforts have again and again been made to restore to man the lost chord. These efforts have not all been alike, nor have they centered in the same part of the world or with the same people, but seem to have differed according to the requirement. Then, too, the time for such efforts must be made when all nature was most propitious, as for instance at the juncture of certain solar and planetary cycles; but more important, at the juncture of human cycles; as, for instance, when the world at large is filled with crime and injustice and nations all over the earth are at war or filled with the warlike spirit. When all these things have culminated and the world is filled with sore distress, and no one knows which way to turn for relief, then some great soul from the Lodge volunteers to become a Savior to mankind, and to openly walk among men as of old, and raise the banner of the Lodge on high that all may be drawn to it. Such an one is known among Initiates as an Avatar. J. H. SCOTFORD.

(To Be Continued.)

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EDITORIAL MIRROR.

“When Diana manifests, then the time for action is at hand!”



The above symbolic and prophetic sentence was uttered by the Master at the time of the Buffalo Conference in July, 1899. Much information was given relative to the significance of this prophecy and its effects, though up to the present time it could not be referred to publicly. More can be given out later on. The sentence refers to the economic conditions that would manifest in this country—and the signs of which have been clearly apparent during the last twelve months or more. In mythology, Diana is the huntress, and the manifestation of Diana means a hunt of the Beast—Mammon, the money power. Readers know what has been happening to the money power this last year! Then the “time for action is at hand.” But this must be left for future comment. In the meantime the careful observer may note the lining up of forces—the great DIVISION taking place in the country—which must bear its fruit in time.



Members should not forget the words of the Master, that The Temple is a St. John the Baptist movement—a voice crying the Truth in the wilderness of a world of doubt and selfishness—pointing out to those who have eyes to see and ears to hear—the things that are to be.



It is well to hark back to primal facts ever and anon lest we forget our origin and destiny. The Temple is the direct continuation of the Great Lodge work started through H. P. B. in 1875, embracing the same teachings of life, but having in addition a most important outer work which will embody in material condition the correspondences of the vital fundamental truths of the Ancient Wisdom Religion—truths of unity and true brotherhood which must be the heart and nucleus of every system of true philosophy. The Temple teachings expound and elucidate the great truths of this ancient Wisdom Science and Religion which has ever been

the basis of every true religion ever uttered to the world. This Wisdom Religion is saved to the world, age after age, by the Masters of Wisdom—and they revive the great teachings from cycle to cycle as humanity is fit to receive and assimilate the same. Hence the REASON for the Temple and its wondrous function and possibilities—not to speak of the wonderful opportunities for unfoldment of each individual member who is selfless enough to be assimilated into the work.

W. H. D.

“TRUE SOCIALISM.”

The article on “True Socialism” in the December and January numbers of the ARTISAN is well written and excellently expressed from one standpoint, but it is very evident that Brother Petty and myself have been studying Socialism from entirely different viewpoints. He seems to have neglected to ascend the Mount of Altruism from which the broadest and most sympathetic view of this world-wide struggle for justice is to be obtained. Justice, not charity. The one is as ennobling as the other is degrading.

Because the ignorance and degradation of the masses do not (apparently) affect my personality, am I to stand aloof unmoved and unaiding? Am I my brother's keeper? I am. I am responsible, with all other enlightened intelligences, for this hell on earth called the capitalist system. What matters it whether my brother is deserving or not? His misery must be my misery, since all humanity is one. Our dear Lord and Great Master Jesus said: Bear ye one another's burdens. “Inasmuch as ye did it unto (for) the least of these my brethren ye did it unto (for) me.” He was ever the friend of the poor and oppressed; He did not stay His merciful healing of the sick and maimed for fear of obstructing the working of Karmic law. He expressly bade us help one another. He taught the brotherhood of man on earth. This is what true Socialists are working for. There may be a few in the ranks who are seeking “a commonwealth of stomachs and sensuous appetites,” as Bro. Petty remarks, but so far I have met with none of them.

Years ago I told myself that those poor wretches who were born in the slums and reared in vice and squalor were there through their own evil actions in past incarnations, and that they were deserving of all they had to endure; that, in the words of today, “they got all that was coming to them.” But my soul would not

have it so. This philosophy of standing aloof and "letting them stew in their own juice" was callous, heartless and unworthy of a soul that aspired to immortality through LOVE. Whether I am right or wrong in this thing my Lord will know. Bro. Petty may not feel as I do, but the promptings of my soul (or it may be the intuition) impels me to extend a helping hand to my less fortunate brother. He may deserve his fate, but he is not getting justice in this material world, and love of justice is probably my ruling passion.

Now as to evolution. We are told that evolution progresses on all planes on parallel lines; that we (body, soul and spirit) are traversing the long, long road from an atom to a god, ever progressing upward. If what Bro. Petty says concerning the justice meted out to the proletariat holds good—that it is wrong to interfere with the working of Karmic law—then the evolution of humanity on the material plane must be downward, ever downward. Why? Because if capitalism continues for only another generation there will be no middle class. All humanity will be either workers or shirkers. This will mean more workers than jobs. This will mean reduction of wages to the minimum point of subsistence and always a large army of men out of work. This will mean prevailing poverty, starvation, ignorance, vice, lust and brutality. This will mean bloodshed, revolution and hell let loose. I may say that the last two sentences fairly well express the conditions prevailing in many places today.

Of what use would it be to talk of things spiritual to starving men and women brutalized by injustice and oppression whose early environments denied them even the most elementary education? How does Bro. Petty expect the truths of the Wisdom Religion to spread amongst the masses when little children are forced into the mills and factories at five and six years of age? When the fear of losing his job is an ever-present terror in the thoughts of every wage slave? When the injustice of man to man has entirely obliterated the idea of God as a loving Father from the minds of the masses? Spirituality can never take root in such uncongenial soil.

On the material plane God works with material instruments, and if this great injustice, which is fast turning the whole civilized world into an inferno is to be remedied, it must be done through material, *i. e.*, human agencies. And what mortal dares say these agents are not directed by higher forces?

Socialism is not a spiritual movement, nor does it seek to establish a spiritual commonwealth, but it does seek to establish conditions that will sooner permit of spiritual knowledge becoming the birthright of every intelligent child born on this planet. While under capitalism the whole of humanity are deteriorating and many are degenerates, under Socialism the conditions will be such that the race will again evolve along the path that leads to knowledge and wisdom, and should there be any degenerates born they would be segregated.

If those of us who feel called on to do certain work should sit supine and nerveless through fear of consequences, we would be unprofitable servants just as much as the one who went out and buried his one talent, and would justly deserve the reprimand of the Master. But the man who feels no such call neglects no duty by keeping himself aloof, and therefore would merit no censure. This may be the difference between Bro. Petty and myself.

If I am wrong in this, if by espousing the cause of justice to the masses I am delaying my spiritual progress toward the Eternal and sentencing myself (ego) to continuous reincarnations, so be it. I am impelled to this by a strong consciousness (or force). Bro. Petty may not feel that force. He may pass on to his reward many centuries before I arrive. But I will come. By working for Socialism and the uplifting of humanity I am not dooming myself to eternal destruction. If I can be of any assistance in the overthrow of a system that is a barrier to the evolution of humanity on the material plane I am content to forego a few thousand years of Nirvanic bliss.

Now, what is Socialism? The Encyclopedia Britannica says it more nearly approaches the ethics of true Christianity than any other religious or political creed. Socialism is the child and successor of capitalism, and was latent in the aura of capitalism when the latter came into existence. As capitalism has from its inception borne the seeds of its own destruction, it may be asked: Why then, interfere? Why not let it run its natural course and die, to be succeeded by its own child? Ah, if that were all, it might be possible to adopt Bro. Petty's plan—stand aside and let the hideous, blood-gorged, child-devouring monster destroy itself. But that is not all.

The starving and exploited masses, ignorant of the true cause of their misery and degradation, as in the French revolution, will surely rebel against conditions that are forever pressing them

deeper in the mire of despair, misery and crime. Some day the limit to human endurance will be reached. Then there will be a wave of blood lust that will make the French revolution appear as child's play beside it. There will be bloodthirsty mobs in the great American cities animated by a mutual desire—to kill, kill, plunder and ravish, and the innocent will suffer with the guilty. Does Bro. Petty know the actual conditions which prevail in the United States today? Is the Russian method more brutal?

To lead this revolution into peaceful channels is the work the Socialists have undertaken. By the ballot they hope to get lawful possession of the government, thus frustrating the hopes of those who by anarchy desire to destroy all government. Should the parasitic and anarchistic classes refuse to submit to the will of the majority they will be the law-breakers, and will be dealt with as such.

I could fill the ARTISAN with the enumeration of precious benefits that will be the birthright of all humanity under Socialism, but I must refrain.

R. W. NORTHEY.

CHILlicothe, Mo., Jan. 20, 1908.

DEAR BROTHER ARTISAN,

I have just finished reading Comrade-Brother Petty's article on Socialism in the January ARTISAN, and, while realizing the impracticability of drawing out what might prove to be an endless discussion, I beg space to answer the closing part of his article.

He says: "Socialism *per se* is true brotherhood." This is only a half truth. Socialism seeks to establish the economic conditions which will abolish the antagonisms among men and result in brotherhood.

Then, quoting from some one, for the quotation marks are used, he says: "A true Socialist, who must be a true occultist, must recognize that present day Socialism is a 'commonwealth of stomachs and appetites.'" He has evidently associated very little with the Socialist worker or he would know that they sacrifice their stomachs and every appetite in unrewarded labor for their fellows. He has certainly never read the lives of Marx, Liebknecht, Debs or Mother Jones to learn how they suffered imprisonment, banishment, hunger and poverty for a great principle.

Again, he says: "Present day Socialism is utterly and absolutely unacquainted with the first and most elementary principles of the

Wisdom Religion, with a bright and shining exception here and there." Pray what is this elementary principle if it is not the sacrifice of self for the good of others? the one thing of all others every active Socialist must do. The Socialist leaders may be ignorant of reincarnation, Karma, Mahatmas and Manvantaras, but when they open their hearts for the fires of compassion for humanity they draw nearer to the Great White Lodge than all the intellectual giants who master the precepts and platitudes of philosophers. No occultist can accuse the Socialist of overlooking the greatest of all occult precepts, the unity of all humanity, as symbolized by the Red Flag—all nations and people are of one blood.

Frater,

WM. L. GARVER.

THE SEVENTH SEAL.

III.

"And I saw a strong Angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?"

"And I wept much, because no man was found worthy to open and to read the book, neither to look thereon." Rev. V., 2.4.

Before this age, the seals could not be broken or the right interpretation to the whole seven meanings given, neither were any gifted with the spiritual vision to look upon the Book of Life, within and without, the full meaning of which will only be revealed during the coming age, when the Christ-consciousness will have become unified.

"And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book; and to loose the seven seals thereof." Rev. V., 5.

Until man becomes interiorly illuminated by the Sun, or Spirit, so that the dark places of his mind can be lightened by intuition, the past, (the seven seals) would be unbroken. Christ (the Root of David) reborn within, becomes the Initiator or Hierophant of the divine mysteries.

One of the twelve sons of Jacob was called Judah, and the twelve tribes of Israel are identified with the twelve zodiacal signs, "The feast or sacrifices formerly celebrated among the ancients, in honor of the Sun (which was also represented under the form of a lion) were called Leonitica. The priests who performed the sacred rites were called Leones. This feast was sometimes called

Mithriaca, because Mithra was the name of the Sun among the Persians."

Since the Aquarius age is clearly the one referred to by the seer, we have no difficulty in tracing the corresponding sub-cycles and the woes which follow them, by the Scriptural symbology, which is identical with Astral symbols. Another testimony that the informing Angel of John referred to the present cycle, as the time when the Seven Seals were to be opened, "is found in the identity of the Angel of the Sub-cycle with that of the Angel who pours out one of the seven vials of wrath; and also of the fulfilling of the prophecies" or *ending of the times of the gentiles*, called "*a time, times and a half a time*," and said by some writers to measure to 1914.

"And I beheld, and lo! in the midst of the throne, and of the four beasts and in the midst of the elders, stood a Lamb as it had been slain, having seven horns, and seven eyes, which are the seven spirits of God sent forth into all the earth.

"And he came and took the book out of the right hand of him that sat upon the throne. Rev. V., 6.7.

"In the Egyptian Zodiac, Aries the Ram is figured as a Lamb, being without horns, and *couchant*. When the sun is crucified on the cross of the Ram he sets free the increate fires of our earth and also symbolizes letting free the divine fire in man, set free by love, and the unlocking of the Spiritual Self, when the lower self is crucified or sacrificed. Occultly, Aries signifies the early primal consciousness. The Lamb must be slain—sanctified, and replaced by Wisdom—thus we understand the Lamb as the Architypal man."

"And they sung a new song, saying, Thou art worthy to take the book and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people and nation.

"And hast made us unto our God kings and priests; and we shall reign on the earth." Rev. V., 9.10.

Since Aquarius is the seventh sign from Leo, the central flame, or the point from which manifestation began, it completes the spiritual arc of the circle of the seven potencies, or rates of vibration, conveyed by the seven spirits of God, and which man responds to; hence, in this age (the Aquarius) there will be a union of all potencies or spiritual forces,—as all are united in the higher octave under the Uranian influence, Saturn representing the wisdom gained by our experience in matter, and Uranus the interior knowl-

edge of the knower. The Angel of the planet Uranus, being of a higher octave, is not given to the present race of humanity; only the highest initiates know his name:—but he represents a complete summing up of the virtues, or spiritual triumphs and powers of the other Planets, and he sounds in his scale of vibration or force all the soul has won by slow toil up the ladder of life.

Thus The Christos—perfected humanity—will be the *crown* of this union of the Saturn-Uranian age.—The perfect balance between spirit and matter having been reached.

The four great Beasts of Revelation have arrived at the four points of the Zodiac, symbolizing the perfect balance between spirit and matter, where spirit and soul make the union; Taurus and Scorpio (the human and animal souls) are in perfect poise, and the fourfold man is evolved. The Christos (Spirit) has performed the cycle, which matter has shielded and protected until fit for the indwelling of the Divine.

The entities who finish the race in the cycle at hand "*will go out no more*"—They are One with the Father.

Blessed are the 12x12—the 144,000, who are the first fruits of them that slept.

Those who are still in rebellion to the Central Will, are flung off by their own volition to outer darkness, and (in the Capricorn age) either have to go backward through the cycles until a call from the Higher Self is heard—or they go down to the lowest forms of life until the spark or unit is reached, when the long climb will have again to begin.

"Blessed and holy is he who hath part in the first resurrection; on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years." Rev. XX., 6.

FLORENCE A. BARNETT.

(To Be Continued.)

CHILDREN'S DEPARTMENT

Temple Builders—Lesson 49

Juan and His Chicken.

How many of you children ever heard of having a chicken for a playmate?

I don't believe many, because you may never have been so lonely that you had to think of something of that sort for a playmate. We most all have some little boy or girl to play with, but once

there was a little boy named Juan, who had a very unusual play-mate. He lived away, way off in a place that most of you never heard of, let alone visited. Why, even if you started to go there you would have to keep a going and going a whole month before you arrived at the place.

It is called the Philippine Islands. Over there the people are not white, like we are, but brown and very small in size. The country is so very warm that they do not have to wear shoes and stockings, in fact many never heard of such things. There is something these people need to learn, that is, to be kind. I wish we had some of the Builders over there, maybe they could teach them. There may be a reason for this lack of kindness, for years and years they have not been very nicely treated themselves, but that has not much to do with my story.

Juan was a hunchback. The people over there think that a cripple is only to be laughed at, so poor Juan was always getting his feelings hurt when he played with the other children. Even his mother, who of course was fond of him, did not realize that he needed sympathy.

When you really need a thing you will get it, as you saw in the story of Tommie. You will remember how he got sympathy and how he gave it. Well, you can't guess where Juan found what he needed! In an animal, and that animal was a poor, forlorn, dirty, white chicken, with feathers very much crumpled, but like Juan, he was very much alone. That is why in so short a time they became such fast friends. Wherever Juan went the chicken was sure to go, like Mary and her little lamb, only the chicken was little and could not walk very far, and Juan had to carry him in his arms.

Sometimes he would put him on his shoulder, but that was not always safe, for Juan's eyes were so bright and large that the chicken thought they were worth pecking. He may have thought them good enough to eat, chickens have that in their minds, you know, a good deal of the time.

One day, when I was standing by the window, who should come along but Juan and his one friend. They did not see me, but stopped in front of the house to play. First, Juan made a big pile of dirt, and while he was doing this his friend stood quietly looking on. Then when there was a nice high hill, up flew the chicken on top, and how his legs flew, making the dirt go in all directions at once. He would no sooner get the pile down when Juan would

start another, and thus they played till both were tired, and Juan would hold out his arms for the chicken to jump into and off they would start to their home.

It was a queer house, built of a kind of wood I think you may not have seen, called bamboo. It was built very high from the ground. In the lower part lived the horse and upstairs the people. After the bowl of rice, which was all the two friends cared for, Juan would get his mat, spread it on the floor with the rest of the family and he and his chicken would go to sleep together. You see, the chicken so loved the boy that he forgot to roost on the fence or in the trees like other chickens.

I think Juan had a good deal of wisdom in recognizing in that poor little chicken what he needed—a friend. Don't you? There is a great Master who has said that the thing we long for most is the nearest to us, that the very longing has brought it there. The trouble is we are not like Juan, *we* do not see it. We fail in knowing that we have a relationship with all life even with a poor unnoticed chicken. Children, how great should be our care of what some of us foolishly call Nature's lower creations. Some day we will learn that we need the flowers and animals. They are dependent upon us, and if we do not give them our love and care, when we need them most they will not be about to help us. Just think where Juan would have been without his chicken!

TEMPLE HOME ASSOCIATION NOTES.

On the first Monday evening of each month the local Association members assembled for conference at the Halcyon Hotel. The meeting is regularly organized, having a chairman and secretary elected, respectively, for three months' term. At these meetings matters pertaining to the good and welfare of the Temple Home Association are considered—and recommendations made to the Governing Board of the Association. The Governing Board may or may not carry out such recommendations. This assembly was organized last summer and all recommendations made by it have been carried out so far. Also, the Governing Board renders to this body communications and reports of the work which may be of general interest.

At the assembly meeting held February 10th, the idea was brought up of providing for the care and maintenance of any worker at the Center who might become incapacitated through age

or illness, etc., without expense to said member or without the flavor of charity. In other words, with the idea of insuring the worker when he or she might no longer be able to render service; so that the fear of want and privation in illness or old age should be done away with. The matter was referred to the Governing Board, which will report back at the next assembly meeting the result of its deliberations on the matter.

Attention is again called to the proposition on Halcyon Beach lots. Members able to take one or more of these lots can help the work materially and make a good investment at the same time. Beach property in California is limited, and with several companies actively exploiting the beaches in this vicinity, it is only a question of the near future when these lots will have many times the value they now have. It is hoped that as many members as possible will avail themselves of this offer and help in a way that will be of mutual advantage.

Every Temple member should become a member of the Temple Home Association, which is the outer aspect of the Temple work—and which is working out great and important plans given by the Master-Builder, and which make for the ideal of externalizing on this plane the true and right order of inner spheres of life, replacing thus error with truth, chaos with order, the unnatural with the natural. Every member who adds his mental, moral and financial forces to this plan helps that much, and with the indrawing into this plan and the unification of a body of people filled with the ideal, a mighty force will be generated which must sweep all obstacles aside—and bring about more quickly that which *must* and *is* to be according to the Great Plan of the Logos.

Membership in the Temple Home Association costs \$100, which may be paid in full at once or in monthly installments of \$5.00 per month.

TEMPLE ACTIVITIES AND NOTICES.

Brother George E. Bailey of King City, Cal., spent several days visiting at Headquarters. The members at the Center thoroughly enjoyed his visit, both on account of his enthusiasm for the work and the delightful music he gave us with his violin.

* * * *

Brother Otto Westfelt has returned from his sojourn at Palo

Alto, where he has been taking a course of vocal culture. He will open a studio at Oceano and devote himself to teaching vocal music.

* * * *

Interesting meetings continue to be held every Sunday evening at Oceano, under the auspices of the Temple Builders. The meetings are generally well attended, both by the Temple members and residents of the vicinity. During the past month, the following topics were presented: "Law of Unfoldment," "Cause and Effect," "Life's Mirrors," "Law of Cycles."

* * * *

Washington's Birthday (the 22d of February) was celebrated by an entertainment at Hiawatha Hall, Oceano. Instrumental music, songs and recitations were on the program, as well as an interesting five-act sketch, rendered by Miss Bertha Teller, Miss Mary Conrow and Bartram Kent. A colonial flavor was given the entertainment by the dancing in costume of a minuet by the following: Mrs. Ida J. Wilkins, as Martha Washington, Mr. Charles Teller as George Washington, Mrs. Louise Furlong, Miss Grace Tanquary and Miss May Teller, as colonial ladies, and C. L. Harris, James Garlick and Byron Kent as colonial gentlemen. Miss Gussie Beyer, also in colonial costume, rendered the music for the minuet.

* * * *

For Temple dues and Helping Hand contributions, make money orders payable to Mrs. J. W. Kent, Treasurer.

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

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

TEMPLE SCRIBE.

Halcyon Hotel and Sanatorium

THE HALCYON SANATORIUM

Has been established for the scientific treatment of invalids, and for recuperation and rest in cases of overwork and nervous exhaustion. It is conducted as a distinctively

HEALTH INSTITUTION

and not as a fashionable resort. Regularity of life and freedom from noise and social excitement prevail, thus securing long periods of rest, while at the same time rational recreation is amply provided for. Although the comfort and welfare of the sick are first considerations, every opportunity is provided for those who desire to spend a pleasant and profitable vacation amid healthful and beautiful surroundings.

The Sanatorium buildings and grounds are situated near the town of Oceano, in the southwestern part of the famous Arroyo Grande Valley, which, encircled by hills from 400 to 800 feet high, has been aptly designated as "the rosy dimple on the cheek of creation." San Luis Bay is one mile distant, affording, with its twenty miles of circular ocean beach, one of the most delightful drives in the world, with inspiring views of sea and mountains blending into one.

The Halcyon Sanatorium is not a water cure, nor a rest cure, nor a diet cure, air cure, nor movement cure, for the reason that not one of these expresses the leading idea, which is

HEALTH BY RIGHT LIVING.

Obedience to the laws of life and health is enjoined as the requisites to recovery. This is an educative as well as curative process, and it comprehends the work to which The Sanatorium is pledged:

"Founded on Truth. For suffering ones and weary,
A home, secure from wordly care and strife,
Nature, the healing mistress, tends its portal,
Beckoning with gentle hand to paths of life."

All forms of chronic diseases will be received. Neuresthenic conditions and nervous diseases of all kinds, including abnormal conditions and habits resulting from excessive alcoholic or drug addictions, will be treated by the most improved methods and scientific principles known to medical art. Remedies and methods are available that will cure nearly every form of chronic asthma. The natural hot sulphur and alkaline springs in the vicinity are of the greatest value in aiding to cure rheumatic as well as many forms of liver and kidney affections.

The Treatment. All the remedial agents that medical science and experience have proved valuable—the resources of nature, as sunlight, pure air and water, baths, the use of oils, electricity, the natural radio active forces that nature has conserved in the vicinity, and equally if not more important, the mental and moral forces—are drawn upon and applied, under the direction of skilled physicians, for the restoration and preservation of Health.

For additional information, terms and rates, address

THE HALCYON HOTEL AND SANATORIUM,

OCEANO, CALIF.

The Temple Artisan

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No. 11

Behold, I give



unto thee a key.

THE FACE OF CHRIST.

Through all the long, long day, at morn and noon and night, we cry to Thee, Thou Christ of God. At morn we hail Thee King and build a throne and seat Thee there; by noon we tear Thee down, deny that we have ever known Thee, and, ere falls the night, with fulsome flattery or jest we plant the kiss of foul betrayal on Thy lips, and cowardly or stupidly stand by and see Thee nailed upon the cross.

And Thou, each day that we in turn do crucify Thee 'fresh dost look into our eyes with tenderness, compassion, yet in sorrow past all telling, and nevermore while life and reason last, may we forget those eyes of Thine, those limpid pictures of the woes of all the world, nor fail to recognize that one wherein is limned the part that we have played in all that anguished woe.

Ah, human race! how great the price which day by day is paid again and yet again to raise each unit of the mass to heights where it may see the face of Christ in every human eye, and understand that only by a brother's need, a sister's pain, can one in justice gauge the help which should be given.



EASTER MORN.

(SONG OF THE LARK.)

Fair is the early morn, rain drops are shining
 Sparkling with light on each bloom-laden tree;
 As I wake from my dreams, on my pillow reclining,
 The lark in the heaven is singing for me.

Peace—all is peace! 'Tis the twilight of morning;
 Gone is the storm with the winds of the night;
 With crimson and gold all the East is adorning,
 And the perfumes of morn fill the air with delight.

Whence cometh the soul-charm that chimes in the singing
 That falls like a blessing from yon azure sky?
 It hath ceased, but within me its echoes are ringing,
 And it calls from my spirit a longing reply.

Whence cometh the glory, the pomp of the morning?
 Where—where is the home of the crimson and gold?
 Look up, O my soul, where heaven's light is adorning
 The brow of the Seraph, whose pinions unfold—

Unfold for a flight from the sun's potent portals,
 With legions of angels, blest spirits divine—
 On errands of love to all earth-dwelling mortals,
 Bringing odors of roses and breath of the pine.

Oh, sweeter than harp-strings or voice of the song-bird
 Is the melody heard in the soul's mountain height,
 And the eye of the spirit alone can discover
 The crimson and gold of the City of Light.

C. L. HARRIS.

HO, ALL YE THAT SUFFER!

How close, in all the common affairs of life, one human being may draw to another; and yet, when the soul of one is lashed into frenzy or sunk into abject despair, the thought of measureless distance between the two brings an indescribable awe upon the one who can only see the effects of the lashing, or the despair on the face of the tempted or stricken.

Only with his eyes can man see, unless he, too, has been down into the same depths. He can bring no surcease to the stricken soul unless he, too, has been lashed by the same blows and has turned their stripes into ladder steps and climbed up beyond the power of blows to hurt.

For all there seems to be such a vast distinction between body and soul, that distinction is the veriest chimera. The soul

stands as it were, a pattern within, upon and around which all the blind, unfeeling, cutting, disintegrating forces of nature are building an outer semblance of quivering, shrinking human flesh, and every cut, or blow, or gnawing pain which hastens the growth of that semblance leaves a corresponding impress upon the pattern—the soul—also. The body may bespeak sympathy and help from other human beings, but the soul stands alone and un comforted. For long eras of time it can only look forward to more pain, and wonder if it can endure to the end, and what the end of its period of trial will be when it is reached. But its roots are momentarily sinking deeper and deeper into the great stream of life; they will reach the bottom of that stream some future day, and bury themselves in the rich soil, the place of sustenance beneath the waters, and then there will suddenly stand up a stalk bearing a perfected bud, to open on the face of the waters into the perfected blossom, the crown of its labor and pain. B. S.

THE PATH OF LIGHT.

TEMPLE TEACHINGS, OPEN SERIES, NO. LXXI.

One part of the world is woefully deceiving itself, refusing to believe the records forced upon its attention, deliberately ignoring the testimony of those who have been taught by sad experience and suffering; drugging conscience by over excitement and seeking by vain efforts to amuse itself by legitimate or questionable forms of entertainment; all of which is due to utter hopelessness and despair of better conditions. In many instances inherent selfishness has induced the acceptance of some cult disguised by terms expressive of the tenderest, holiest emotions of the human heart, or by high sounding scientific terms. When the teachings of many of these cults are thoroughly analyzed, and viewed from a higher consciousness, they are found to be the rankest kind of selfish imposture and perfect epitomes of blasphemous idolatry, or preparatory instructions in Phallicism.

In view of the fact that education has become almost compulsory in all so-called civilized nations today, there is no valid excuse for ignorance in regard to the woeful tyranny of the over-rich, the rapid increase of poverty and suffering, of crime in high places, of slavery worse than has been practiced for centuries, because more intelligently perpetrated.

There is no excuse, no justification for the expenditure of the

vast sums literally thrown away in the building of great cathedrals, palaces, places of amusement, objects of adornment. I say thrown away, because not one stone will be left on another when the human cyclone now gathering as a result of such unjust accumulation of wealth and unwise expenditure, has passed over the doomed territories.

No matter how great the sacrifice, how unselfish the efforts put forth by those who have not become identified with the \$ aristocracy of the day, toward the building up of some purely philanthropic institution for the use of the suffering, or for the education of the masses, it either fails of sustenance and passes into a receiver's hands, or is seized by some modern highway robber and turned into another "den of thieves." You hear moderately well informed people discoursing about the wonderful examples of charity set to the world in the establishment of some of the great hospitals, yet let some poor suffering soul apply for operation or treatment at many of them, and the degree of assistance rendered is in exact proportion to the length of the patient's purse.

The saddest of all the sad effects of this era of repudiation of spiritual and mad accumulation of material wealth, is the blighting of the sense of interdependence between man and man, and the destruction of long cherished ideals of the Fatherhood of God and Brotherhood of Man. The empty places in the hearts of countless numbers of those who have cherished those ideals, are fast filling with utter discouragement, hopelessness and despair. The intelligence, the energy which has heretofore enabled the human race to build those high ideals, has been prostituted to unworthy ends, and the result is a reaction which has destroyed man's faith in his fellow man; and worse still, his power of loving his fellow man. In business every man takes every other man to be a soulless antagonist, and treats him accordingly. Mutual help is no longer offered or expected, save in rare instances.

When a realization of these facts dawns upon one of average intelligence, and he attempts to voice his discoveries and fears, and to send forth a warning cry or an earnest entreaty to others to pause and apply some remedy to the disease he beholds, at once the cry of Pessimist, Revolutionist, Anarchist, goes out, and his efforts are nullified in the cases of those who most need his help; those who, because of selfish desire have conceived a great admiration for the methods and results of modern business. Many

of the people most nearly concerned are well aware of the seething spirit of discontent which is rapidly forcing events to a disastrous conclusion, but they are devoid of the will power and power of initiative that are essential to a clear concept of the right steps to be taken to avert or lessen such disaster; and yet these people are the only hope of their fellowmen, from an exterior point of view; and it is to such as these that I now appeal. Even if they must lose some of their hardly earned material wealth; even if those vacant places in their hearts still resound with the voices of the elemental forms with which they have replaced the spiritual ideals of long ago, it is worth their while to take a backward look in search of those lost ideals and try to win them back.

There is but one way for man to identify himself with God,—there has never been but one way; Jesus of Nazareth voiced that way in the words of the Golden Rule. Even if man must yield up physical life in the great contest, is it not better to yield it in reaching after the only thing that makes life worth living, the only thing that gives assurance of a better life, a broader chance, than yield it in a maelstrom of hatred and despair, as they inevitably must do if they will not listen and hear the appeal of the Spirit of Love.

I make no appeal from the (to them) incomprehensible height of occultism, for if the rich (the overburdened) man cannot enter the Kingdom of Heaven, much less can the unbelieving, faithless or despairing selfish man go far on the Path of Enlightenment. The characteristics which keep him in the rut he has formed, the fallacy which leads him to believe that he has sounded every depth of spiritual experience in the days of his long renounced orthodoxy, will not loose their hold at any light demand; and unless the very foundations of his life are shattered he cannot be aroused to a consciousness that there is aught worth striving for upon that Path, or, indeed, that there is such a Path at all, much less the Godlike reward for unselfish endeavor. He cannot prevail upon himself to accept the most comforting, the most immeasurably great truth, that the only authentic evidences of the facts of a continuous line of evolution must be given by those who have passed from one phase of evolution into another, and who can no more return to the former, the human phase, in possession of the power to disclose the secrets of the Path to a pessimist, than a man of any present day race could appeal to the mentality of an anthropoid ape and convey a lucid idea of the methods by which he had reached the human stage. When man has outgrown the more infantile instructions of orthodoxy, if he fails to comprehend that there must be more beyond, and he is left without a conscious director, he drifts into faithlessness, unbelief and despair. The horror of such a fate should at least render one willing to consider the fact of the existence of the Masters and the Lodge,

even though ignorant students of Philosophy almost smother the truth in false representations and absurd or impossible delineations; and make some effort to open his eyes to the transcendent light glowing upon the Path, even though it be too vivid for his unaccustomed eyes. But alas! the great majority have chosen to dwell in darkness.



THE TEMPLE OF THE PEOPLE.

Those members of the Temple who have been with the movement from its beginning, will doubtless remember the Masters' references to the future Temple of the People; and those who did not know the reason for no further allusions to the same may not be aware that the full title was not given the Temple movement at first, for the reason that it was necessary that much preliminary work should be done before certain connections could be made, which would make the full title applicable to the movement. Quite recently directions were given to protect the work by giving it a legal status and do so under the full title as given above. This has now been accomplished by incorporation under a law of the State of California, for religious bodies.

Heretofore the Temple had no existence in law. If it were necessary for any legal action to be taken, any property to be attained, held, or transferred, it had to be done through some individual, which left many loopholes through which entire strangers and even enemies of the Temple might gain possession of its belongings in the case of the death of whosoever might be holding property in trust for the Temple, and as it had no existence in law, of course it would not be a beneficiary in the case of its being left a legacy by any friend. All this is now changed, and under the name of The Temple of the People the old body of the Temple has all the privileges and protection that can be legally given any citizen of this country; while it has lost none of its private aspects. None of the directions of the Masters regarding the Esoteric Orders, or the rules for guidance, have been changed; no changes in the position or duties of Officers have been made. Aside from the fact that all exterior affairs will have to be more systematically conducted, and a more rigid adherence to all rules insisted upon, together with the above mentioned details in regard to property rights and privileges, no outer changes have been made.

There has recently been sent out to all members a paper which among other very important things refers to the above noted change in name and the causes therefor. If any of said papers have gone astray and members have thus failed to receive them, we will gladly send other copies if application is made for same.

The incorporation of The Temple of the People puts the organization upon a more solid as well as dignified basis, and permits of many opportunities in the extension of the work not possible otherwise.

The Temple Artisan

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EDITORIAL MIRROR.

“Ho, all ye that suffer, know ye suffer from yourselves.” Do away with the fallacy that your pain is caused by another. The inner self, the ruler of each being, recognizes the truth, that pain and weariness are as essential to growth as are their opposites.

—*Temple Teachings.*

“The gates of hell are three—desire, anger, covetousness, which destroy the soul; wherefore one should abandon them. Being free from these three gates of hell, a man worketh for the salvation of his soul, and thus proceeds to the highest path. He who abandoneth the ordinances of the Scriptures to follow the dictates of his own desires, attaineth neither perfection nor happiness for the highest path.”

—*Bhagavad Gita.*

Under the crust of the world, forces are working for the overthrow of unnatural conditions now obtaining in society. The Temple is a centre through which mighty forces are pouring for aiding the leavening process now going on so actively. Cosmical forces are being sent through the Temple Centre which have more to do with the evolution of humanity than the readers of these lines may realize. The strong connection of The Temple with the Master-forces of inner spheres of life constitutes one of the great links which hitches humanity to the stars, and will do much to pull it out of its mire of selfishness as time unfolds.

How many aspirants for chelaship—spiritual knowledge and wisdom—break and re-break their solemn vow and obligation to the Great Lodge—their own Higher Self! What is the result of this in occultism? Apparently nothing, some of you may say—but in emphatic tones we say, NOT SO! When you fail to keep your solemn obligation, the great Lords of Karma take note. You are not brought before any tribunal save that of your own soul. You follow your own desires by the penalty imposed for breaking the Law of the Higher Self. You are compelled to follow your own

desires down to the dregs, and no one save yourself compels you even in this. The penalty is in the kind of desires you generate in yourself—and from these you suffer, for all turns to ashes in the end. The penalty pursues you, making you do just what you want to do and bringing often the fruits of your wanting, but with no satisfaction, no peace—nothing but hell, torment, unrest—for once having touched the Lodge you cannot forget its glory and power, its peace and love. And so feeding on husks fit only for swine, the derelict wanders “on the outskirts of his own divinity,” a restless, unsatisfied soul in a world of shadows, and yet doing only what it wants to do—mayhap getting the fruit of all its desires—and right there is the penalty of spiritual wrong doing, for the POWER TO DESIRE ARIGHT is lost or temporarily suspended until the outraged law of the Higher Nature is again balanced by the suffering and sacrifices of the one who has disturbed such balance and harmony in the inner life.

W. H. D.

CHILDREN'S DEPARTMENT

Temple Builders—Lesson 50

OUR DOG BABE.

Once upon a time we owned a little black dog. He was a very affectionate, lovable little dog, and very bright too.

He came to us when he could be easily carried in an overcoat pocket, and we called him “Babe.” Of course he grew into our affections as all young things do when we have the care of them. It so happened that after a while a little girl in the household had a black kitten given to her, which you may know was a great pet. As the dog and little kitten grew up they became the best of friends. When they lay asleep together on the floor it was some times difficult to tell which was the dog and which was the cat.

In the course of time a family of kittens came, and the dog established himself as caretaker in a way most unusual to see. He would sit by the box, and with drooping ears watch the process of feeding and washing by the mother cat, with as much interest as if the family was his own, and it was necessary for him to see that the work was properly done.

Neither mother nor babies objected to his presence in the slightest degree. The faintest mew from the kittens would bring the dog with a rush from anywhere within hearing, and if it so happened that the mother was off duty, he would make it his business

to hunt for that mother cat, and taking her by the neck as he saw her take the kittens, and would carry or drag her, and drop her unceremoniously into the box, as much as to say, "There is your place, now stay in it."

When we took the kittens out of the box Babe seemed very much distressed, and as soon as he could would return them to their box as he had seen their mother do.

As they grew, he played with them and watched over them, never seeming to realize that there was supposed to be a race war between cats and dogs.

Sometimes he would lie on the couch, and when we called "Babe, Babe," he would pay no attention whatever; then we would call "Kitty, Kitty," and he would come running, lest there might be a dainty morsel for distribution of which he might not get his share.

When the time came for him to go outside to his own bed, he never heard us or knew we were calling, and it was with the utmost difficulty that he could be made to understand what was wanted of him, thus proving that even among dogs none are so stupid as those who will not understand.

Babe had a very bad habit which caused us much trouble. When the dining-table was pushed back against the wall, with a chair at each end, he would deliberately jump on one chair, then on the table, then to the other chair and to the floor. No amount of switchings or reprimands of any sort had the slightest effect on him. He seemed to think it a smart trick, for whenever he was running around playing excitedly, he would invariably jump up and walk over that table, regardless of whether there was anything on it or not.

One summer afternoon we were suddenly startled by a series of yelps and howls from Babe, mingled with the sound of flying feet, up the stairs to the upper porch, around the house and down again until it seemed as if we would never get a sight of the poor yelping creature. We thought a hornet's nest must certainly be pursuing him.

Finally we found him rolling over and over in a vain attempt to rid himself of a piece of tanglefoot fly-paper which had attached itself to him while he was making one of his periodical journeys across the table. The more he rolled, the tighter it stuck. When we could stop laughing long enough, four of us managed to catch him, and relieve him of the awful paper which had nearly scared him to death.

With many a grunt and wail he thanked us for our efforts, and ever after he avoided the table as something which had done him irreparable injury. He was so thoroughly cured of the bad habit that no amount of coaxing could induce him to even jump to the chair which led to the table.

It was many a day before we ceased to laugh at the memory of his comical figure trying to run away from the piece of fly-paper.

Perhaps some other day I will tell you of the sad ending of the life of our beloved little dog Babe.

OLIVE VERNE RICH.

This story of Babe was sent to the Builder's League of Kindness by one of the Temple members. What do the Builders say of asking her to become a member of the League of Kindness? Don't the Builders themselves have some stories or experiences to send to the League of Kindness?

THE SEVENTH SEAL.

IV.

As the ray of light illumines the darkness of a prison house and the frail plant rears its head in the effort to reach its ray, so has the imprisoned spirit of the Christ struggled to reach the light of truth shed by God's effulgent Sun.

Imprisoned in the house of clay, enshrouded and entombed in matter, the soul has made slow growth, and has sought in vain to reach the full light which will burst upon the age under the Aquarius Cycle. . . . Now indeed the shackles will be removed, and the prisoner will emerge in the full light of the (Sun) or spirit, the days of bondage to Saturn (Matter) passed for the entities who entered the race first.

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

"And he laid hold on the Dragon, that old serpent which is the Devil and Satan, and bound him a thousand years,

"And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season.

"And I saw thrones, and they that sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and

which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads or in their hands; and they lived and reigned with Christ a thousand years." Rev. xx:1, 2, 3, 4.

Now will those who have won their crown—(made the union of soul to spirit)—come in again, and take their lot in the days to come. . . . Among the number will be the mighty warriors and prophets of old, who will fight their final battles in the flesh. The great souls who, we are told, will incarnate in the new age, are those who have completed the octave in other lives, and are coming to incarnate anew, in form, bringing the results of development gained in previous ages.

"And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness and sorrow, and sighing shall flee away." Isaiah xxxv:10.

The holy prophets will again voice the utterances of God's Angels to man—for saith the Scriptures:

"But thou, O Daniel, shut up the words, and seal the book even to the time of the end; (end of the cycle) many shall run to and fro, and knowledge shall be increased. . . .

"Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days. . . .

"But go thou thy way till the end be; for thou shall rest, and stand in thy lot at the end of the days." Daniel xii:5, 12, 13.

In the terrific struggle of Saturn (Satan or the beast, in his lower aspect) over the souls and bodies of the doomed, fierce and awful wars will be waged and millions will go downward to eternal extinction, reeking with blood and carnage; horrors too-terrible to speak will greet the eye and ear; the heart will shrink appalled at the animal in human form which will desolate the land, when only self interest arms its course, and all restraint is removed.

"And after these things I saw another angel come down from heaven having great power; and the earth was lightened with his glory.

"And he cried mightily with a strong voice, saying, Babylon the great is fallen, and is become the habitation of devils and the hold of every foul spirit, and a cage of every unclean and hateful bird." Rev. xviii:1-2.

Thus do the spirits of evil compass their own end, and clear the way for a larger, freer life; after the carcasses of rotting clay shall have been engulfed from the sight of man, then shall spring up

newer and fairer life, better conditions, and hope once more will lift her head, and with eyes of gladness renew her toil. Love will welcome old friends of ages gone, who ages past, in distant climes last looked into eyes glazed in death. Memory will weave her glorious crown about the brow of those beginning life in the new age, and man's old dream of being young, with all his old knowledge and experience to guide him, will be realized.

Then will the wilderness blossom as the rose, and man enter into his heritage of the ages.

That the recurring cycles do bring back to earth the souls who formerly lived, we have convincing proof from the following passages, and at the same time teaching the doctrine of Karma:

"And when he had opened the fifth seal (the Scorpio cycle) I saw under the altar the souls of them that were slain for the word of God and for the testimony that they held.

"And they cried with a loud voice saying, How long, O Lord, holy and true, doest thou not judge and avenge our blood on them that dwell on the earth?

"And white robes were given unto every one of them; and it was said unto them, that they should rest yet a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled." Rev. vi:9, 10, 11.

We are assured further in Isaiah that the dispersed of Judah shall be gathered together from the four corners of the earth. Leo being the Father of the hosts, or the sign from which all manifestation proceeds, implies bringing together all those who have won their white robes and made them white in the blood of the lamb.

"And at that time shall Michael stand up, (Angel of the Sun) the great Prince which standeth for the children of thy people; and there shall be a time of trouble such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book.

"And many that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and forever." Daniel xii:1, 2, 3.

FLORENCE A. BARNETT.

(Concluded.)

THE BUILDERS, CHRISTOS AND MAN.

III.

The Avatar chooses his method of entering the human world. He may choose as did the last great Avator, who used the body of Jesus, and overshadowed one born of woman in the usual way, whose Ego had in previous incarnations reached a high status of perfection, and had consciously entered the portals of the Lodge. "Sons of Kriyasakti" produced by a second Spiritual effort, but the first one has remained to this day the Seed of Divine Knowledge, the One and Supreme among the terrestrial "Sons of Wisdom."

Or he may clothe his permanent spiritual body (Nirmanakaya), first with a lower astral form and then with a physical or material body.

We have been told that all the known historical Saviours have been incarnations of one and the same Great Being. The Secret Doctrine says:—

While in the infancy of the third primitive race:—

"A creature of a more exalted kind

Was wanted yet, and therefore was designed;

Conscious of thought, of more capacious breast

For empire formed and fit to rule the rest . . ."

It was called into being, a ready and perfect vehicle for the incarnating denizens of higher spheres, who took forthwith their abodes in these forms born of Spiritual WILL, and the natural divine power in man. It was a child of pure spirit, mentally unalloyed with any tincture of earthly element. Its physical frame alone was of time and of life, as it drew its intelligence directly from above. It was the living tree of divine wisdom. . . . He was the first, and the seed of all others. There were other "Sons of Kriyasakti" produced by a second Spiritual effort, but the first one has remained to this day the Seed of Divine Knowledge, the One and Supreme among the terrestrial "Sons of Wisdom."

He is "The Tree from which, in subsequent ages, all the *historically* known Sages and Hierophants, such as Rishi Kapila, Hermes, Enoch, Orpheus, etc., etc., have branched off. . . . It is under the direct silent guidance of this Great GURU—(Master Instructor)—that all the other less divine Teachers and instructors of mankind became, from the first awakening of human consciousness the guides of early humanity."

There is a great mystery in the incarnation of the Christos that has baffled all the uninitiated teachers and clergy of all religions for many centuries. Ignorance concerning this subject has led to much speculation and theological dogma. The disciples and followers of Jesus while he was on earth, and the early church Fathers of the first and second centuries of our era were Initiates in the "Mysteries of Jesus" where they were taught truths concerning the Christos and its incarnations. But when Christianity was forced on the world by the sword of Constantine, the "Mysteries of Jesus" disappeared, and with it the secret of the Christos. Such fragments of these teachings as escaped destruction have been the foundation for the perverted theology now known as Christianity. The Masters have recently lifted a corner of this veil that the world may receive more light.

We have described the Christos as God in manifestation. This needs further elucidation. God, the Absolute Light, is Light without any shadow. When matter forms a veil, however attenuated that veil may be, even as the slight mist that sometimes hangs between us and the sun, then Light is no longer Absolute, but conditioned; it is differentiated and manifest in matter. To illustrate: The light of our sun is invisible beyond the atmosphere; all is darkness; and with no atmosphere all would be darkness on and around the earth. The atmosphere is a veil that intercepts the vibrations of force from the sun, and in its resistance creates what we call light, and brings the sun into manifestation to our sense of sight. So, Absolute Light is also Absolute Darkness before its emanations reach the veil of matter. Jesus, in whom the Christos was incarnated, tells us that God is Spirit. Pure Spirit, undefiled and unidentified with matter, therefore, is Absolute Light. Darkness is the opposite pole of light; it is Substance unilluminated, unconscious, without mind or thought, without the power to move or to become; therefore, it is Absolute Darkness. Spirit and Light are synonymous with Consciousness *per se*, with Divine Ideation, Thought and Mind beyond the pale of matter. At the "beginning" desire awakens the slumbering Cosmos and Light shines into Substance, dispelling darkness and the new Universe beholds itself. Christos is conceived in the womb of Matter (Mother) and is born the only begotten Son of the Father; is God in Manifestation. This Spirit of God, the Christos, is a living, thinking, conscious entity impressing itself on every atom of space; it is Divine Ideation identifying itself with every part of the Universe as the *Heavenly Man* and is ever drawing and shaping the Universe into

its Image. The earthly man has become the antithesis of the Heavenly Man, and its lower pole, the Image, defiled with dense layers of matter shutting out the Light of the Spirit. The Ego in man is the Image of this Heavenly Man incarnated; is Christ with all his light and might endeavoring to illuminate the lower mind and replace or rather transmute the human into the Divine. The Great and Mighty Beings forming the head of the Great White Lodge have fully entered the Image of the Heavenly Man and are ~~one~~ with the Christos. The Heavenly Man on earth is a real living entity, and the heart and soul of the Lodge at its upper pole and of man at its lower pole. There is another aspect of the incarnation of the Christos that we must not omit. This aspect comes under the head of what is known in Occultism as group souls. To illustrate: Our human bodies are composed of innumerable cells, each of which is a living entity, a soul with an embryonic spiritual ego at its center. These are grouped together to form our bodies and are directed by the human ego who imparts life and guides them in their several functions. They are group souls under the guidance of a single ego. In the same way humanity is grouped under the guidance of more advanced Egos, our Elder Brothers. There are many such groups on all parts of the earth conscious of the guidance of such Elder Brothers on the inner spiritual plane, but entirely unconscious of the fact on the physical plane of life. In the same way that humanity is grouped on earth, so are the Elder Brothers, both seen and unseen, grouped under the guidance of still higher beings, up to and beyond those guiding the solar system, to the very Christos Itself, and through Him to Deity; for the Universe in toto is one group soul whose head is Christ. Thus Christ is incarnated, not in one man only, but in all men.

J. H. SCOTFORD.

(Concluded.)

TEMPLE HOME ASSOCIATION NOTES.

March, usually a very wet month in California, has been very dry this year. Unless copious rains occur during the latter part of the month, serious damage may be done to farming interests.

Brother D. L. Petty of Everett, Wash., is building a fine two-story house on his half acre near the Halcyon Sanatorium. Brother Petty expects to move to Oceano some time during the next few months.

The Association has set out about fifteen acres of its dark land to walnuts; four-year-old trees being set out, in about three or four years more a nice income will be obtainable from this grove. Land with bearing walnut trees on it is worth \$1,000 per acre in California.

Under Brother Ewing's efficient management the poultry ranch is a-booming. Over 1000 chickens have been incubated so far this season and the incubator is still running night and day. Brother Ewing's plans are to raise as many young chickens this season as possible—using the incubators as long as good results are obtainable.

The boys of the Farming Department are active on the mesa and in the valley. It is up to Brother Conrow to raise crops "galore" the coming season. About 25 acres of horse beans are up and growing well.

Reader, you should have one of those lots on Halcyon beach whereon some day you can build your "little cottage by the sea." Do not forget the opportunity. Now is the time. Read over that circular again. Some lots have been sold and more are selling, judging from letters. First come, first served.

AMERICAN COMMUNITIES.

"American Communities and Co-operative Colonies" is the title of a book of 600 pages, by William Alfred Hinds. This second revision of this book includes an account of The Temple Home Association. The work is a most interesting and complete account of American Communities, giving the basic lines on which they have been founded, showing clearly on what principles successful results have been won, and the causes of failure where wrong foundation lines have been laid. The author believes strongly in the value of communities, and tells us of existing experiments that have continued for 64, 120, and 175 years, affirming that such colonies antedated political Socialism, and that their history forms an integral part of the general history of Socialism. He is fully persuaded that they are to be greatly multiplied, for as soon, he says, as political Socialism becomes dominant in any country, "there will be a grand hustle for congenial conditions and associations" which can best be

realized in communities and co-operative colonies. Of this book the "Socialist Book Bulletin" says: "We recommend and circulate this book of Mr. Hinds because it is full of valuable data regarding the economic conditions which must be reckoned with in the work of tearing down and rebuilding." Price, \$1.50. May be ordered through Oceano Book Concern.

TEMPLE ACTIVITIES AND NOTICES.

Our Brother, Dr. Geo. Clark Russell of Cleveland, Ohio, spent a few days here on his way to San Francisco. The Headquarters staff were much pleased to renew acquaintance with Bro. Russell, our first meeting with him having been at Syracuse, N. Y., in September, 1901, on the occasion of the Second Annual Convention of The Temple.

* * * *

The Temple Builders have held their Sunday evening meetings regularly during the past month. The following topics were presented: Springtime; Springtime's Helpers; Pilgrim's Progress; Faith and the Angel.

* * * *

Members are reminded that April is one of the Semi-Annual periods for payment of dues. They are requested to be as prompt as possible in remitting same.

* * * *

For Temple dues and Helping Hand contributions, make money orders payable to Mrs. J. W. Kent, Treasurer.

* * * *

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

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

Halcyon Hotel and Sanatorium

THE HALCYON SANATORIUM

Has been established for the scientific treatment of invalids, and for recuperation and rest in cases of overwork and nervous exhaustion. It is conducted as a distinctively

HEALTH INSTITUTION

and not as a fashionable resort. Regularity of life and freedom from noise and social excitement prevail, thus securing long periods of rest, while at the same time rational recreation is amply provided for. Although the comfort and welfare of the sick are first considerations, every opportunity is provided for those who desire to spend a pleasant and profitable vacation amid healthful and beautiful surroundings.

The Sanatorium buildings and grounds are situated near the town of Oceano, in the southwestern part of the famous Arroyo Grande Valley, which, encircled by hills from 400 to 800 feet high, has been aptly designated as "the rosy dimple on the cheek of creation." San Luis Bay is one mile distant, affording, with its twenty miles of circular ocean beach, one of the most delightful drives in the world, with inspiring views of sea and mountains blending into one.

The Halcyon Sanatorium is not a water cure, nor a rest cure, nor a diet cure, air cure, nor movement cure, for the reason that not one of these expresses the leading idea, which is

HEALTH BY RIGHT LIVING.

Obedience to the laws of life and health is enjoined as the requisites to recovery. This is an educative as well as curative process, and it comprehends the work to which The Sanatorium is pledged:

"Founded on Truth. For suffering ones and weary,
A home, secure from wordly care and strife,
Nature, the healing mistress, tends its portal,
Beckoning with gentle hand to paths of life."

All forms of chronic diseases will be received. Neuresthenic conditions and nervous diseases of all kinds, including abnormal conditions and habits resulting from excessive alcoholic or drug addictions, will be treated by the most improved methods and scientific principles known to medical art. Remedies and methods are available that will cure nearly every form of chronic asthma. The natural hot sulphur and alkaline springs in the vicinity are of the greatest value in aiding to cure rheumatic as well as many forms of liver and kidney affections.

The Treatment. All the remedial agents that medical science and experience have proved valuable—the resources of nature, as sunlight, pure air and water, baths, the use of oils, electricity, the natural radio active forces that nature has conserved in the vicinity, and equally if not more important, the mental and moral forces—are drawn upon and applied, under the direction of skilled physicians, for the restoration and preservation of Health.

For additional information, terms and rates, address

THE HALCYON HOTEL AND SANATORIUM,

OCEANO, CALIF.

The Temple Artisan

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Behold, I give

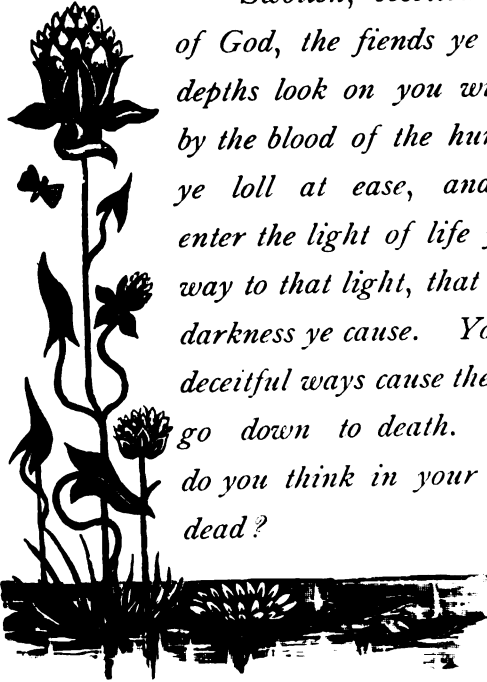


unto thee a key.

THE DEAD IN LIFE.

Fit food are ye for the Astral vultures that feed upon you, for dead ye are, while yet ye live.

Swollen, besotted with pride, accursed of God, the fiends ye have called from the depths look on you with horror. Fattened by the blood of the human hearts ye break, ye loll at ease, and not only refuse to enter the light of life yourselves, but bar the way to that light, that others may fall in the darkness ye cause. Your lying tongues and deceitful ways cause the weak to stumble and go down to death. Fools that ye are, do you think in your blindness the law is dead?



FROM THE MOUNTAIN TOP.

Wouldst thou know the secret of a happy life? Then come aside with me into the great white Silence and I will show thee strange things. Strange to thee in that thou hast passed them by openly day by day and year by year, yet hast never paused to look upon their faces. When thou hast come anigh them thou hast trampled them under foot, in ignorance of their worth, or covered them with refuse. They did not appear seemly in thine eyes, for truly their forms were unsightly, their eyes cast down, and their tiny bodies, like stinging insects come between thee and the light of the sun. Thou couldst not see that they brought thee rare treasure, great opportunities to add to thy store of riches till thou shouldst become of all men most to be envied.

The small worries, the trifling cares, the quick, harsh word of a neighbor, all the little things which much thought and anxiety enlarge to portentous sizes. It is these that eat into thy life, that line thy face, that sear and callous thy heart. The great sorrows, great tribulations and losses sweeten and strengthen thee, yet can do so no more than may the little things, if thou wouldst but stop, lift up their heads and gaze into their beautiful, downcast eyes; downcast, for they hold a message for thee none other may read.

TO TEMPLE MEMBERS.

MY DEAR COMRADES:

May I have just a little heart-to-heart talk with you? To be sure the exterior aspect of that talk will seem to be a one-sided affair, yet it will not be so altogether if you will go into the silence with me when you have read what I have to say, and let the Higher Self comment upon, affirm or deny any points I make for your consideration. It is such a very *very serious* subject and so much depends upon your right consideration of the same, and our earnest co-operation in all which concerns us, that I feel like writing this letter on my knees.

We have been offered vast opportunities which we have not always accepted. Our present need is so extreme, every day brings forward so many proofs of our ignorance and apparent helplessness, the crises in all worldly affairs appear to be coming so swiftly that we have no time to loiter by the way.

It is evident on the face of it that obedience to the directions issued in the first years of our work, by those to whom they were

given, would have placed the whole Temple work on such a prosperous, healthy basis, we would now have no occasion for anxiety either from an interior or exterior standpoint; but like all other 19th century instable or over-excitabile individual or collective bodies, we have had our doubting Thomas', cowardly Peter's and treacherous Judas' on one side, and God-starved, heart-hungry, Eden-expelled souls on the other, often at war with each other and with themselves and when the battle became too strong, or selfish interests, forgetfulness, strife, spiritual blindness, or, worst of all, obsession, shut our eyes to the great issue, and the Black Lodge tore away the breastplate of our protection—our faith in the Masters and in each other—some of us forgot or ignored the Master's directions, cut the line between Him and us by our disobedience and carelessness, and the first thing we knew, our interest was waning and we were grasping at the shadows again that we had once righteously condemned and cast away; and then we had no power to fight our enemies, even when we knew them for enemies, and we gave way to many quick impulses, opened the doors to disease, disaster, physical, mental and moral maladies, and, instead of realizing the true source of all our varied afflictions, we laid them to every other imaginable cause and drew farther and farther away from our only real source of protection, health and happiness.

God forbid that I should sit in judgment on any one of my dear comrades, and if in earnest self-examination your conscience says "not guilty," be sure no reference is made to you; for we are our own judges. But some one or some thing must bring such serious matters home to us, so that we may face them up and bring ourselves by self-examination to trial, and it is only the knowledge which has reached me of the suffering which many of our comrades have been undergoing, and their ignorance of the causes therefor, that has driven me to implore them all to enter the great Silence with me, seek the causes, face them courageously and turn right about face if any of us find that we are at fault for our own difficulties or illnesses, or those of other Temple members.

No organized body can exist and prosper unless there is a line of harmonic vibration between its center and every individual member of that body. If no such line exists, there is nothing to hold the individual to that body, and it must inevitably fall away, and if while the line still remains in form between a Templar and the Centre, we neglect to send the right vibrations over that line by devoted, concentrated desire and purpose, we rob the Centre of the positive,

sustaining forces it requires to do its work, and by so doing open our own auras to the negative aspects of the positive elementary or eighth sphere forces that are always lying in wait for a neglected, deserted or weak human life line; so here, as in all experience, we find that in our failure to recognize the unity of our lives, and consequent neglect of those we have voluntarily promised to love and serve as we would ourselves, we create our own Nemesis, and wherever there is a weak spot in our armor, body or mind, it is there that Nemesis will strike first; and illness, loss, sorrow, trouble, will follow as night follows day; and because of our underlying unity, all comrades in sympathetic vibration will be more or less afflicted by our suffering.

The Temple work is entering upon a new phase of existence. It depends upon you and me whether it will spell success or failure; but that it may have a fair chance, and that we may win through our individual trials and tests, I would ask that in all reverence, during some time of each day, every Temple member will look inward, and while striving to realize the basic unity of the seemingly separated Templars, in the love of the Infinite, repeat the Mantram which follows this earnest, heartfelt plea for a strong and tender comradeship which no earthly power can break, and that will be a bulwark of defence against all of the shafts of opposing forces, and a tried and true vehicle for the use of the White Lodge.

In all sincerity and tenderness,

Your Comrade and Sister,

B. S.

MANTRAM.

Great Unifer, Spirit of Universal Harmony, Love and Wisdom,
bind Thou in bonds of Holy Brotherhood, all Temple Children.

THE MYSTERIES.

TEMPLE TEACHINGS, OPEN SERIES, NO. LXXII.

One of life's deep mysteries lies in man's persistent ignoring of the open secrets which are so common as to stultify the almost universal characteristic of curiosity. Although such secrets are so common as to make it impossible for us to draw breath, to tread upon the ground, to see or hear any phase or condition of matter, without uncovering one or more of them, we seldom associate them with the great truths we are wont to call "The Mysteries." We would willingly offer all that is ours to give, for an opportunity to consciously unveil those mysteries under the direction of those

we deem competent to rightly demonstrate such incalculably important and sacred realities.

No true teacher of occult philosophy could minimize the importance of the law of correspondences, or fail to lay that law down as a fundamental proposition to any student, unless from spiritual blindness or self-interested motives he ignored his duty or refused to enlighten said student as to the universality and essential value of the material manifestations of that law, each one of which is a guide to enlightenment.

The value of the law of Correspondences, in solving the ever-recurring mystifying problems which harass the soul and make of earthly existence, in the majority of cases, one long question mark, one never-ending cry, "Why is it?" is beyond all possible computation.

In the law which prevents the mixing of oil and water; in the law which provides for and protects the fructifying, growth, maturing and disintegration of the weed under our feet; in the law which provides the right environment for one order of life and denies existence to that particular order of life in any other environment; the law which refuses water the right to run up an inclined plane and impels it to take a downward course; in the law which sets one star above another in glory and power; in all these and countless other differentiations of the one law as exemplified in action all about us, we may by a little study and observation solve every perplexing secret, unravel every mystery which the soul is driving man to fathom in order that he may enter upon his inheritance. But the greater part of the time and effort of the great majority is given to creating countless lesser mysteries which only add to the burden they are bearing, finally resulting in the sad-faced, heartsick, selfish and inconsiderate cumberers of the earth that they are.

Constant repetition by the Master in the case of a disciple of the preliminary teachings which are at first absolutely necessary for enlightenment, either results in demands for still further repetition of the same or for instructions regarding phases of life which would be utterly incomprehensible to the human race in its present stage of development. You should never lay by a statement of fact until you have mastered it.

You would smile at the childishness of the man who insisted upon your making a fire in a bucket of water; you would never think of expecting a child to do the work of a trained mechanic; it would never occur to you to demand that the tiller of the soil

should paint a marvelous work of art, neither would you demand par excellence in chemistry from a devotee of the harp or viol. These are all such obvious absurdities that they would not require a second thought, yet from wilful ignorance or careless negligence of opportunity, you are continually performing even worse absurdities, and suffering from the effects of the same, to a degree that would seem almost unbearable, were you aware of the facts concerned, and in many cases does become unbearable when mental or physical weakness results from continued repetitions of such efforts, and they are added to the already too heavy burdens you bear.

If you see a beautiful flower droop and die from the effects of the sun's excessive heat, or lack of water, you do not have to argue about the matter; if you desire to save the flower you will protect it from the sun, or give it water, as the case may be. You have been taught that fire and water are the fundamentals of all life, yet if you see a human being sickening or dying from some unaccountable cause, it does not occur to you that some form of fire or water might save that life. It might be the fire that is kindled by sympathetic and helpful words and deeds, or the water which is formed by the union of two forces which correspond to hydrogen and oxygen, and which flows from "the well of tears." It may be the knife or the bitter draught that is needed to tap that well, and the only question you have to ask yourself is as to your ability to use that knife or give that bitter draught in the right spirit and from the right motive. But, my child, make sure that you do not administer fire when water is required, or the reverse, and you can only make sure, as you would make sure of the need of the flower,—by intelligent observation of causes and diagnosis of surrounding conditions. And as there are only these two infallible rules for determining the need, and the requisite supplying of the same on the plane of physical expression, so there are but the same two rules, (or shall we call them laws?) by means of which we can diagnose and determine the requisite medium for equilibrating the unbalanced substance in the mentally, psychically or spiritually unbalanced; and, sad to say, a large majority of the human race are thus unbalanced.

If you see a stick of caustic applied to flesh, you know that it is going to destroy a certain area about the point of contact. If you use your knowledge of the law of correspondences, you know that the human thought or word which partakes of the nature of that caustic, (and its nature is as easily determined by the same

law of correspondences,) you know that a corresponding area of substance of one or more of the interior vehicles of life forces, or bodies, which partakes of the nature of the force you have generated and directed at your victim, is going to be destroyed or injured according to the degree of resistance the victim is able to oppose to the attacking power, and when you think seriously over this fact and realize the effects of your cruelty in conjunction with like cruelty perpetrated, it may be, by hundreds of others just as careless and thoughtless as yourself, it may be you can gain some slight knowledge of the causes of the crucifixion of every accepted chela—every saviour—who gives not only his physical but his astral and manasic body up to the torture of human kind, that they may profit by his sacrifice.

When you have suffered enough from the effects of such causes, and realize how the loss of your ideals, your disappointments, your sorrows, and the direct reaction of just such offenses as I have indicated, your destruction of faith, your ingratitude, your continual torture of the only links between you and the Lodge, your seeming incapacity for realizing that you are cutting off the only media of communication I have with you, you may be able to see what you have thrown away. God grant you may see before it is too late.



FACES OF FRIENDS.

From time to time, The TEMPLE ARTISAN will contain a brief sketch of the life with halftone reproduction of the photograph of Temple members who have proved by "their works," devotion and loyalty to the Masters and the Temple Movement as a whole, that they belong to the "Old Guard"—veterans of many a hard fought fight, battle scarred mayhap, in service of the Great Lodge—but who are "still in the ring" as stout-hearted as ever and attuned with "the Unconquerable," for whom the hour shall never strike.

Comrade Frances J. Myers, the subject of this sketch, was born on the 6th of December, 1838, in Cazenovia, Madison County, N. Y. Brought up in the strict Calvinistic doctrine of "old school Presbyterianism," Mrs. Myers has said:

"I cannot remember when I did not rebel. Many a night did I as a child lie awake, fearing the "roaring Lion who goeth about seeking whom he may devour," and I can see the old Elders and Deacons rolling as a sweet morsel under the tongue, the words of an old hymn:

'Lo! on a narrow neck of land 'twixt two unbounded seas I stand,
 Yet how insensible,
 A moment's time, a moment's space, will land me in the heavenly place,
 Or shut me up in hell.'

(And I guess they always thought of the other fellow, added Sister Myers).

"If they could have seen themselves as they looked to the rebellious little girl they never could have held up their heads again. When my dear mother died in 1868, I resolved never to enter an-



MRS. FRANCES J. MYERS

other so-called orthodox church again, for the hateful doctrine of eternal damnation took away her reason for two years before her death, she fully believed she was among the damned. How I did hate them all for her suffering. I worked through intellectual Unitarianism. And also through intellectual so-called Theosophy, through Christian Science, and Spiritualism. But never until I consciously heard the Master's voice in The Temple did I find rest and peace.

"Now peace comes with the assurance of the watchful, protect-

ing care of our dear Master-Father, and the dear Elder Brothers who stand on the heights and constantly beckon us to follow them. In the picture of the Master we see him standing on the wing of the great bird of Spiritual understanding that spans the gulf of ignorance which hinders our progress and he says "Come with me my children, I will guide you safely over." I would that all the dear Temple children could hear and see him, He is so tender and loving, so patient and protecting."

Mrs. Myers was one of the first Seven called together by the Master to aid in founding the Temple. This was in Syracuse, N.Y., in 1898. Mrs. Myers is still a resident of that city—home duties up to the present, preventing her from living at the Temple Centre in California. By correspondence and by visiting members and Squares as well as by interior work, this sister is an important factor in the upbuilding of The Temple and the Master's plan given us, and her influence in spreading the Light of the Lodge is great indeed. Born under the sign Sagittarius, her ruling sign is Jupiter, and she is a natural born teacher, cultured and refined, and a sweet soul radiating light and love to all creatures.

Mrs. Myers had been trained in the Eastern School of Theosophy as established by H. P. Blavatsky and W. Q. Judge, and The Temple being the natural continuation of that line of Lodge effort, Mrs. Myers found a closer contact with the Great Lodge as soon as she obeyed the call to the Temple work. Mrs. Myers' address is 307 Hawley avenue, Syracuse, N. Y., and she will be glad to give all assistance possible to students sincerely desirous of scaling the heights of life and knowing more of the mysteries of being.

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EDITORIAL MIRROR.

"Let, then, the motive for action be in the action itself, and not in the event. Do not be incited to actions by the hope of their reward, nor let thy life be spent in inaction. Firmly persisting in Yoga, perform thy duty. Equal mindedness is called Yoga."—
Bhagavad Gita.

Even an honest mistake sometimes seems to bring greater punishment, more dire disaster than a deliberate sin.

Good intent alone is not enough to base action upon. He who trusts to that "will-o'-the-wisp" good intent, but too often finds himself caught in a web of consequences, each strand of which trips an unwary foot or fetters a hand, and finally entangles and blinds his conscience to the extent that right and wrong seem interchangeable.

The impediments o'er which you so laboriously and complainingly climb on your way to the summit of Meru may be all that lies between you and the waters of a rushing mountain torrent. So the trial of to-day may protect you against to-morrow's great disaster.

If ye seek the Pearl of Great Price, fix your eyes on the hearts of your brethren. Full oft will ye behold its radiance peeping through the slime wherein it lies embedded, but ye will not catch the fullness of its glory and hold it in your hand till ye have gathered up the pearls of lesser price and formed the string that fitly may sustain the greater.

The heart grows sick and sad to witness the continued disobedience of pledged chelas in face of the fact that it is only by obedience that it will be possible to be of any service to them in the GREAT CHANGE.

When you claim loyalty and obedience as part of your offering

to the Lodge, make some great effort to obey some detail of a direction given you and then go deliberately to work to ignore or refuse to obey some one more essential point of the same direction upon which the success of the whole depends, you have done more to injure your own prospects than you would have done had you ignored all of the direction and followed some other plan of your own making.

Why will you persist in blinding yourselves to the great issues and bring disaster upon yourselves and others by repudiating the only possible means of working toward the success of the greater issues?

Give up the Temple, take some other road to the Cosmic Centre—if you must—but if you remain, for your own sake DO WHAT YOU HAVE BEEN TOLD TO DO.

CHILDREN'S DEPARTMENT

Temple Builders—Lesson 51

BIRD MUSIC.

“O my goodness, see what a lovely day this is! I am so happy happy! happy! See my mate on yonder tree! and see our nest with four speckled eggs in it **** ? Twit, twit, twitter Do you wonder I am as hap— hap— happy as I can be?”

So sings the red throated linnet in the cypress tree to you and to me, and the gray mocking bird answers.

“Twit, Twit, Twitter, more wonderful things than those I can tell. I love my mate and my mate loves me, and I mock, and I mock, I mock you well. Little girl, little girl, I see, see, see, Can you sing, can you sing, can you sing like me? Listen, and try, yes listen to me.”

Wac, Wac, Wac, nonsense, I say, get out, get out, get out of my way. I am a blackbird with red on my wing. You are terribly proud because you can sing.”

“Yac, Yac, that’s so,” says the Jay. “but I say get out, get out, get out of my way for I’m looking for eggs to eat to-day.”

“Coo, I do love, coo, love I you, coo, do you love? Coo, love you me,” tenderly calls the dove from the eucalyptus tree.

“Hum-mmm-mmm-hum——Hummer. The honey is sweet, I sip from the flower. Who can find my snug nest in the leafy bower? Hummer, hummer, hummer.”

Peck! Peck! Woodpecker: Whir, Whir, quail; Hoo, Hoo, owl, you are lost in the light, and your voice far better belongs to the night. Little boys like you, little girls you scare, and all naughty children had better beware! Hoo—Hoo—Hoo?

So many birds, some we forget, blue-bird, oriole, and seabirds yet. These you can find and others too, hear what they say, and in music too. Make the songs swing, and go up and down, turn soft and loud and warble with fun. Paint them in colors, play them on harps and you will be happy and merry as larks. All who will hear you will be filled with joy and join in chorus of Praise to the Great God on High.

NOTE TO TEACHERS:—The above is only a suggestion for work. Let the children study the birds and their characteristics, listen to their songs and tell what they think the birds are saying. Help to bring out spontaneous thoughts and let them set them to impromptu rhythm both poetical and musical. By singing their thoughts they will overcome much of that tense shyness that retards their development. The above lesson will be given again later in music form. Original cuts will be made in the music lessons that will follow from time to time.

The Temple Builders welcomed the joyous Easter day on the Halycon grounds by singing their Easter carols and hunting bags of candy eggs which Spring's Messenger, the Easter Bunny, had hidden under the shrubs and flowers.

May Day was also ushered in by the Builders. The tennis court was in festal array with its May pole, around which the children twined the Temple colors with "A merry little skip and dance." The Marguerite song, Dream Flowers, was sung in costume with graceful movements. May forces bubbled forth right merrily in the games that followed, and the happy time ended with a feast all around.

VERNAL FORCES.

Thrilling through Creation's vastness,
 Bubbling up in mountain fastness,
 Pours the mighty springtide leaping,
 Waking life from winter sleeping.

Bursting into bloom and flower,
 Grouping into form each hour,
 Come the wondrous forces singing,
 All created life upbringing.

Flaming through Celestial spaces,
 Throbbing in terrestrial races,
 Floods the tide of souls unending,
 Back to Holy Love ascending.

W. H. D.

ANENT "TRUE SOCIALISM."

THE TEMPLE ARTISAN of March, 1908, publishes what purports to be an answer to an article written by myself, which as a matter of courtesy and for other reason, requires a reply; especially so, as serious questions are asked involving great problems.

My good brothers, Northey and Garver, characteristic of "present day Socialism," ascend the "Mount of Altruism" of their own imaginary creation, and from that high altitude assume to judge me as a sort of Pratekya Buddha, who makes obeisance to himself, caring nothing for the woes of mankind whatever, but only for his own bliss, and who on entering Nirvana, disappears from sight and the hearts of men forever, and all this, because I quoted with approval a statement made by another, to-wit: "Present day socialism is a commonwealth of stomach and senuous appetites." I fail to see how I could do anything else, since Bro. Northey boldly asserts that, "Socialism is not a Spiritual movement, nor does it seek to establish a Spiritual Commonwealth." Indeed; then what does it, or what can it possibly seek to establish but a "commonwealth of stomachs and senuous appetites?" The fact is, the shoe fits, and this accounts for my being bombarded by all kinds of heavy ordinance ever since by the Comrades, *et al.*

Never was there a reform movement started based upon and resting in an appeal to man's selfishness, senuous appetites and lurid passions, that it did not end disastrously to its votaries in the extreme. You, my Comrades and Brothers may search the annals of history since the gray dawn of so-called civilization, and from thence down through all the intervening gradations both of Societies, Aristocracies, Governments and Nations, and you will find naught but their pathways paved with grinning skulls and wet with tears of blood. Ah, and why this awful thing? Simply they, "like present day Socialism," started from the wrong end, the opposite, materialistic animal pole, that ever leads directly to hell and extinction. This is the Teaching by "those who know," for surely mankind has long since reached and conquered the "lower arc of form

—all matter states and relations, and now is on the evolutionary scale toward god-hood, and all *must agree* that Spiritual regeneration is the last hope of fallen animal-man. The more “present day socialism” proselytes under the banner of red and greedy animalism, the more, in the language of Jesus, “you have made of him (man)two-fold more the child of hell than at the beginning.” Without the all-sustaining power of spirituality, which alone holds in check the hell-hound animal-soul, and finally brings the pilgrim back to himself and god-hood, hope ceases and the man is damned. Realizing this to be absolutely true, and desiring from the depths of my soul to check “present day Socialism” in its mad descent to certain destruction, I wrote the article in December and January TEMPLE ARTISAN, under the title, “True Socialism,” which article is hereby made a part of this, my reply.

Brother Northey asks: “What is Socialism?,” and proceeds to quote the Encyclopædia Britannica, which says, “It more nearly approaches the Ethics of Christianity than any other Religion.” Exactly so; and is not that the simple and plain contention of my humble self from the beginning to end of the aforementioned article? Indeed, do I not say: “Socialism *per se* is true brotherhood, true brotherhood is true Theosophy, and Theosophy is the WISDOM-RELIGION pure and simple? Oh, but I am gravely told that “Socialism is the child and successor of Capitalism.” Well, for the sake of the argument I will admit this, “bag and baggage,” because I am entirely convinced, utterly unable to see how such an offspring or greedy child, as “present day Socialism” could spring from other than insatiable, greedy capitalism.

Bro. Northey here says: “Capitalism has from its inception borne the seeds of its own destruction,” and in the same connection asks, why then interfere? Why not let it run its natural course and die—stand aside and let the hideous, blood-gorged-child-devouring monster destroy itself?” So say I; why not? This is exactly the question at issue. The brother, however, answers the question himself in the next breath whether conscious of it or not, when he says: “Some day the limit of human endurance will be reached, then there will be a wave of blood-lust that will make the French revolution appear as child’s play beside it.” This statement makes my contention invulnerable and shows conclusively that no power can stop the destruction of a people or nation when the time comes, nevertheless a thousand crying reformers crying out of LOVE and Sympathy for mercy on behalf of the brother’s so-called “blood-

gorged, child-devouring monster," who together with its iniquitous sponsor of inferno, "present day Socialism," never ceases in heartfelt sympathy to groan and cry over. Talk about peacefully bringing about great world reformations through an appeal to men's burning passions, red-handed greed of gain and diabolical selfishness!

Nature spansks her child, not because she does not love it, but on the principle that the fond loving mother punishes her beloved son or daughter in "sweet patience and charity that naught can ruffle." There I have used the word CHARITY, which Bro. Northey holds to be criminally degrading. Hear him: "Justice, not charity; the one (Justice) is as ennobling as the other (Charity) is degrading." Justice is not only profoundly ennobling, but is that which brings Nature's children, in conjunction with CHARITY, back to at-one-ment with Divinity, plus Self-Consciousness. The brother does not realize that when he thus defines charity, he is doing it from the stand-point of "present-day materialistic Socialism." St. Paul, the Initiate, in defining Charity says: "Though I speak with the tongues of men and Angels, and have not Charity, I am become as sounding brass or tinkling cymbal. And though I have the gift of prophecy, and understanding of all mysteries and all knowledge; and though I have all faith, so I could remove mountains, and have not Charity, I am nothing." Bro. Northey insists God works with materialistic instruments. He says: "On the material plane God works with material instruments, and if this great injustice, which is turning the whole civilized world into an inferno, is to be remedied, it must be done through material agencies." There is but one construction that can be put upon this remarkable statement, i. e., God, means to the brother an Ideal entirely extra Cosmical and anthromorphic, of the "present day Socialism" conception who does not understand the scope of his own power and agency, which, to repeat his own words, "is turning the whole world into an inferno!" Agency and the instrument of that agency, is the principle or God Himself, and can not be denied for he says in the same breath: "What mortal man dares say these agents are not directed by higher forces?" Excuse me, but the undersigned is the identical "mortal man" who can deny it, not only, but prove that the "higher forces," the "agents," are Spiritual Forces, and are not "turning the whole world into an inferno," but are the very God-like intelligences who ever have and now are about to utterly uproot and destroy this "beast of mammon," whom

both Brothers Northey and Garver, as socialists, insist must and can only be redeemed by "present day materialistic Socialism."

D. L. PETTY.

(Concluded next number)

TEMPLE HOME ASSOCIATION NOTES.

The Temple Home Association is incorporated under the laws of the State of California, as a co-operative Association privileged to engage in any line of business and "to do all things which a natural person may lawfully do." The interests and rights of members are equal, each member having only one vote at the meetings, no matter how large a sum of money he may invest in addition to the membership fee.

The plan of the Temple Home Association strikes the line of least resistance between the selfish competitive system of the world on one hand, and the extremes of socialistic endeavor on the other. Therefore the *founders* of the Temple Home Association claim that the successful demonstration and operation of its plans will be the ENTERING WEDGE which will rive asunder the present unnatural social order and PREPARE THE WAY for the Co-operative Commonwealth on the basis of true LIBERTY, EQUALITY, AND FRATERNITY.

A membership in the Temple Home Association costs \$100, which may be paid at one time or in monthly installments. Each member is a co-partner in all Departments of the work. The By-Laws of the Association define the rights and privileges of members fully. A copy of the Articles of Association and By-Laws will be sent on application. Any additional information will be cheerfully furnished.

IMPORTANT. Members who contemplate moving to the Centre should first of all correspond directly with Headquarters and write plainly their desires and qualification for work here, asking if opportunities here justify them in making the change. In other words, before any member comes to the Centre to stay, there should be a thorough understanding between such members and the Centre.

Failure to do this will result in disappointment to the members so coming, and wrong conditions, which it is wisdom to avoid for the good of the work and all concerned.

Those in charge of the work and the FOUNDERS of the same have ten years of experience and resulting wisdom and knowledge back of them in directing the Temple, and as in addition, the Master is back of them and the work, and it is built upon strong lines of centralization which is the only thing that has kept it alive, and CAN KEEP IT ALIVE, they are not willing and NEVER WILL BE WILLING, to change the principles on which the work is built to conform to the immature ideas and judgments of Tom, Dick, and Harry, who may be here or elsewhere. Had those in charge been foolish enough to listen and to act upon all the ideas (?) gratuitously advanced, the T. H. A. would have been dead and buried beyond hope of resurrection long ago. The proposition is a simple one: those who are unable to accept and work with the principles on which T. H. A. is based and which the Higher Wisdom of the Lodge says must be observed, are not ready—and must work out their karma elsewhere in the *outer courts* where they must overcome much before they can cross that line of Light which means entering into their inheritance of true spiritual life.

TEMPLE ACTIVITIES AND NOTICES.

Our sister, Mrs. A. A. Parsons of Syracuse, N. Y., with her little daughter, is at the Halycon Hotel for rest and recuperation. She will remain here for several months.

* * * *

Easter Sunday is always devoted to Children's Services, and so, on the 19th of April last, appropriate exercises were held for the benefit of the children, and those prepared were received into "the work for humanity," viz: Ruby Teller, Marion Sanford, Jessie and Freddie Ewing. Also the "naming ceremony" for infants was observed, in the case of the infant son of Brother Witkus of Goldfield, Nevada.

* * * *

Miss Read, of the Headquarters Staff went to Goldfield, Nevada, on the 2nd of April, returning on the 7th, bringing with her the two-months-old child of Brother Witkus, who is located at that

place, he having placed his child in the care of those in charge of one of the Sanatorium branches. The mother of the child had died a few days previously. The father, who is a miner at Goleta, has besought Headquarters to help him rear the child until such time as he may be able himself to assume the responsibility.

* * * *

The suggestion is being advanced that perhaps there might be established at this Centre, a Home for Children, receiving and caring children who have no parents, or in cases where the parents are unable to assume their care. Correspondence is solicited from members, on this subject, and any suggestions will be appreciated.

* * * *

The Temple Builders have held their Sunday evening meetings regularly during the past month. The following topics were presented: Electricity, The Power of Sound, Easter, Freedom.

* * * *

For Temple dues and Helping Hand contributions, make remittance orders payable to Mrs. J. W. Kent, Treasurer.

* * * *

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

* * * *

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

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The Temple Artisan

JULY, 1906

CONTENTS

	PAGE
COMPARISON	17
MY PART	18
FROM THE MOUNTAIN TOP	18
THE SYMBOL OF THE SERPENT.....	19
MORE STANZAS UNSEALED.....	21
EDITORIAL MIRROR	23
CHILDREN'S DEPARTMENT.....	25
STUDIES IN MYTHOLOGY. X. <i>J. H. Scotford</i>	27
CONSUMPTION, THE GREAT WHITE PLAGUE. IX..... <i>Eugene Wood</i>	29
TEMPLE HOME ASSOCIATION NOTES.....	31
QUESTIONS AND ANSWERS..... <i>J. O. V.</i>	32
WHAT IS CONSCIOUSNESS?..... <i>W. H. D.</i>	33
TEMPLE ACTIVITIES AND NOTICES.....	33
TEMPLE CONVENTION NOTICE	34

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The Temple Artisan

AUGUST, 1906

CONTENTS

	PAGE
THE CROSS OF FIRE.....	35
CREATION IN UNITY AND TRINITY	36
STUDIES IN MYTHOLOGY. XI. <i>J. H. Scotford</i>	40
EDITORIAL MIRROR	42
CHILDREN'S DEPARTMENT	44
FIRE AND ICE..... <i>Polaris</i>	46
BE STILL..... <i>Ernest Crosby</i>	48
CONSUMPTION, THE GREAT WHITE PLAGUE. X..... <i>Eugene Wood</i>	48
THE OPEN GATE.....	50
TEMPLE ACTIVITIES AND NOTICES.....	50
TEMPLE HOME ASSOCIATION NOTES.....	51

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The Temple Artisan

SEPTEMBER, 1906

CONTENTS

	PAGE
THINE OWN	53
REPORT OF PROCEEDINGS OF SEVENTH ANNUAL CONVENTION	54
Report of Temple Treasurer.....	55
Report of Temple Scribe.....	56
Annual Report and Message of the Official Head	57
Message Read by Temple Guard.....	62
Librarian's Report	77
Report of Souvenir Department.....	77
Report of Correspondent of Central Group of Temple Builders.....	78
Report of Secretary of Central Group.....	78
Letters from Builders.....	79
Remarks by Dr. Dower	80
Report of William W. Kent	81
Remarks by Jane W. Kent.....	82
In the Limelight.....	85

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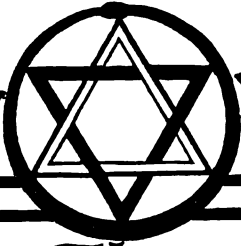
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The Temple Artisan

OCTOBER, 1906

CONTENTS

	PAGE
ILLUSION'S FLAMES.....	87
TO LOVE <i>Mary E. Brown</i>	88
INITIATION... ..	88
HONORÉ BALZAC <i>B. S.</i>	90
EDITORIAL MIRROR	93
CHILDREN'S DEPARTMENT.....	95
THE HOUSE FINCH..... <i>George Harrison</i>	97
USE <i>George Blakesley Little</i>	97
STUDIES IN MYTHOLOGY. XII. <i>J. H. Scotford</i>	99
LETTER FROM A COMRADE. <i>Wm. L. Garver</i>	102
TEMPLE ACTIVITIES AND NOTICES.....	103

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The Temple Artisan

NOVEMBER, 1906

CONTENTS

	PAGE
THE SOUL'S OPPORTUNITY	105
THE SUBSTANCE OF GOD	106
THE TELL-TALE PICTURE GALLERY <i>Bryan Kinnevan</i>	108
EDITORIAL MIRROR	113
GOLDEN THREADS..... <i>Agnes Varian</i>	115
CHILDREN'S DEPARTMENT.....	115
SPIRITUALISM vs. OCCULTISM. I.... <i>Polaris</i>	117
A LETTER TO TEMPLARS... <i>M. K. Choice</i>	120
TEMPLE HOME ASSOCIATION NOTES.....	122

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The Temple Artisan

DECEMBER, 1906

CONTENTS

	PAGE
THE VOICE OF GOD	125
ORBITS..... <i>Ernest Crosby</i>	126
TRANSMUTATION.....	126
BLACK MOUNTAIN..... <i>J. O. Varian</i>	129
SPIRITUALISM <i>vs.</i> OCCULTISM. II... <i>Polaris</i>	132
EDITORIAL MIRROR	134
CHILDREN'S DEPARTMENT.....	135
"LOVE YOUR NEIGHBOR AS YOURSELF" <i>Olive Verne Rich</i>	138
TEMPLE HOME ASSOCIATION NOTES.....	139
THE OPEN GATE.....	140
A WORTHY CASE..... <i>Wm. H. Dower</i>	140
TEMPLE ACTIVITIES AND NOTICES.....	141

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Address The Temple, Oceano, California.



The Temple Artisan

JANUARY, 1907

CONTENTS

	PAGE
JEWELS OF LIGHT.....	143
THE MASTER.....	<i>B. S.</i> 144
FROM THE MOUNTAIN TOP.....	144
AN OPEN BOOK.....	<i>Polaris</i> 145
EDITORIAL MIRROR.....	149
IDEALS OF GOD.....	151
CHILDREN'S DEPARTMENT.....	153
SPIRITUALISM V. OCCULTISM. III. <i>Polaris</i>	155
A LETTER.....	<i>R. W. Northey</i> 157
TEMPLE HOME ASSOCIATION NOTES.....	159
THE OPEN GATE.....	159
TEMPLE ACTIVITIES AND NOTICES.....	160

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The Temple Artisan

FEBRUARY, 1907

CONTENTS

	PAGE
LOVE AND HATRED.....	161
FROM THE MOUNTAIN TOP.....	162
THE CAMEL'S BACK.....	162
AN OPENED BOOK. II..... <i>Polaris</i>	164
TRANSMUTATION..... <i>Geo. Blakesley Little</i>	166
EDITORIAL MIRROR.....	168
CHILDREN'S DEPARTMENT.....	169
FUNDAMENTAL LAW.... <i>Frances J. Myers</i>	171
TO THE EDITOR..... <i>O. Thibault</i>	174
TEMPLE HOME ASSOCIATION NOTES.....	176
THE OPEN GATE.....	176
TEMPLE ACTIVITIES AND NOTICES.....	177

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The Temple Artisan

MARCH, 1907

CONTENTS

	PAGE
FROM THE MOUNTAIN TOP.....	179
THE WISE AND THE FOOLISH SEEDS <i>Ernest Crosby</i>	179
THE MURDER OF IDEALS..... <i>M.</i>	181
THE LIVING SYMBOL..... <i>John O. Varian</i>	183
AN OPENED BOOK. III..... <i>Polaris</i>	185
EDITORIAL MIRROR	189
FROM THE EDITOR	190
CHILDREN'S DEPARTMENT.....	192
TEMPLE ² HOME ASSOCIATION NOTES.....	195
THE OPEN GATE.....	195
TEMPLE ACTIVITIES AND NOTICES.....	196

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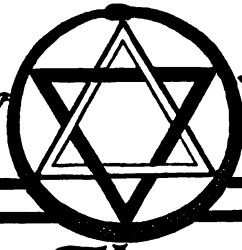
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The Temple Artisan

APRIL, 1907

CONTENTS

	PAGE
The Heart of a World.....	197
To My Beloved	198
The Mountain Top.....	198
An Opened Book. IV..... <i>Polaris</i>	201
Some Correspondence	203
Editorial Mirror	205
Temple Home Association Notes.....	206
The Indwelling God..... <i>Eliza Scudder</i>	208
Hermes. I..... <i>Eliza Hazelrigg</i>	208
Children's Department.....	209
Temple Activities and Notices.....	212

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Address The Temple, Oceano, California.



The Temple Artisan

JULY, 1907

CONTENTS

	PAGE
The Book.....	21
From the Mountain Top.....	22
The Planes of Reflection.....	22
Hermes. IV..... <i>Genevieve Hazelrigg</i>	26
Editorial Mirror	29
Paradise..... <i>Alice Henderson</i>	31
Children's Department.....	31
Some Correspondence.....	33
Temple Home Association Notes... ..	35
Temple Activities and Notices	37
Temple Convention Notice.....	39

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Address The Temple, Oceano, California.



The Temple Artisan

AUGUST, 1907

CONTENTS

	PAGE
The Heights of Life.....	41
Prescience..... <i>Helen Field Comstock</i>	42
From the Mountain Top.....	43
Love of Ideals.....	43
Some Correspondence.....	48
Editorial Mirror.....	49
Children's Department.....	52
Observations by the Way.....	53
Hermes. V..... <i>Genevieve Hazelrigg</i>	54
Temple Home Association Notes... ..	57
Temple Activities and Notices	58

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Address The Temple, Oceano, California.



The Temple Artisan

SEPTEMBER, 1907

CONTENTS

	PAGE
Find the Good.....	59
Proceedings of the Eighth Annual Convention of Temple Members—	
Report of the Temple Treasurer.....	60
Report of the Temple Scribe.....	62
Annual Report and Message of the Official Head	62
Message of the Temple Guard	67
Reports from Visiting Members.....	72
Monday's Session.....	82
Report of Secretary of Morning Star Group	84
Reports of Central Group of Builders—	
Report of Secretary.....	85
Souvenir Report.....	85
Librarian's Report.....	85
Report of Treasurer	86
Report of the General Correspondent.....	86
General Report of the Temple Builders' Conven- tion, 1907.....	86
Tuesday's Session	89
Wednesday	90
Convention Shine.....	90

Mysticism, Social Science and Ethics

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The Temple Artisan

OCTOBER, 1907

CONTENTS

	PAGE
The Call of the Flesh.....	93
From the Mountain Top.....	94
The Power of the Central Cell.....	95
Editorial Mirror	99
Children's Department.....	101
Genesis from the Standpoint of Occultism. I.....	<i>Frances J. Myers</i> 103
The Temple Convention.....	<i>J. Varian</i> 106
Temple Home Association Notes... ..	109
Temple Activities and Notices	111

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The Temple Artisan

NOVEMBER, 1907

CONTENTS

	PAGE
Give Way.....	113
Shine Like the Sun.....	114
From the Mountain Top.....	114
The Eternal Query.....	115
Genesis from the Standpoint of Occult- ism. II..... <i>Frances J. Myers</i>	117
The Load..... <i>Krishna</i>	120
The Good Indian's Prayer	120
Editorial Mirror	121
Children's Department.....	122
The Aquarian Age.. <i>Florence A. Barnett</i>	125
Love and Lust..... <i>R. E. Roberts</i>	127
Temple Home Association Notes... ..	127
Temple Activities and Notices	128

Mysticism, Social Science and Ethics

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The Temple Artisan

DECEMBER, 1907

CONTENTS

	PAGE
The Gift of Life.....	129
My Creed	130
From the Mountain Top.....	130
Jewels of Light.....	131
God and Christ	131
True Socialism. I..... <i>D. L. Petty</i>	135
Editorial Mirror	139
Children's Department.....	140
The Aquarian Age II. <i>Florence A. Barnett</i>	142
Temple Home Association Notes... ..	144
Temple Activities and Notices	146
In Memoriam.....	146

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The Temple Artisan

JANUARY, 1908

CONTENTS

	PAGE
Thy Crown.....	147
Give..... <i>Ella Wheeler Wilcox</i>	148
The Glory of the Lord.....	148
The Seventh Seal. I... <i>Florence A. Barnett</i>	151
Editorial Mirror	153
Temple Home Association Notes... ..	154
Children's Department.....	155
True Socialism. II..... <i>D. L. Petty</i>	157
The Borderland of Science <i>Bartram Kent</i>	159
Te Members.....	160
Temple Activities and Notices	162

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The Temple Artisan

FEBRUARY, 1908

CONTENTS

	PAGE
The Power to Build	163
My Atma Soul and I <i>Helen Field Comstock</i>	164
The Revelations.....	164
The Seventh Seal. II. <i>Florence A. Barnett</i>	168
Learn to Forget Wisely..... <i>B. S.</i>	170
Editorial Mirror	171
Children's Department.....	172
The Borderland of Science <i>Bartram Kent</i>	174
The Builders, Christos and Man. I. <i>J. H. Scotford</i>	176

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The Temple Artisan

MARCH, 1908

CONTENTS

	PAGE
Come Back	181
From the Mountain Top.....	182
No Surrender..... <i>Ernest Hawthorn</i>	182
The Way.....	183
The Builders, Christos and Man. II.	
<i>J. H. Scotford</i>	185
Editorial Mirror	188
"True Socialism"	<i>R. W. Northey</i> 189
The Seventh Seal. III. <i>Florence A. Barnett</i>	193
Children's Department.....	195
Temple Home Association Notes.....	197
Temple Activities and Notices	198

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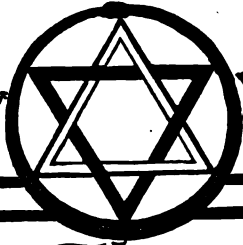
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The Temple Artisan

APRIL, 1908

CONTENTS

	PAGE
The Face of Christ.	201
Easter Morn..... <i>C. L. Harris</i>	202
Ho, All Ye that Suffer..... <i>B. S.</i>	202
The Path of Light.....	203
The Temple of the People	206
Editorial Mirror	207
Children's Department.....	208
The Seventh Seal. IV. <i>Florence A. Barnett</i>	210
The Builders, Christos and Man. III. <i>J. H. Scotford</i>	213
Temple Home Association Notes.....	215
American Communities.....	216
Temple Activities and Notices	217

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The Temple Artisan

MAY, 1908

CONTENTS

	PAGE
The Dead in Life	219
From the Mountain Top	220
To Temple Members..... <i>B. S.</i>	220
The Mysteries	222
Faces of Friends.....	225
Editorial Mirror	228
Children's Department.....	229
Vernal Forces..... <i>W. H. D.</i>	230
Anent "True Socialism." I... <i>D. L. Petty</i>	231
Temple Home Association Notes.....	234
Temple Activities and Notices	235

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