

# The Temple Artisan

June-July, 1933

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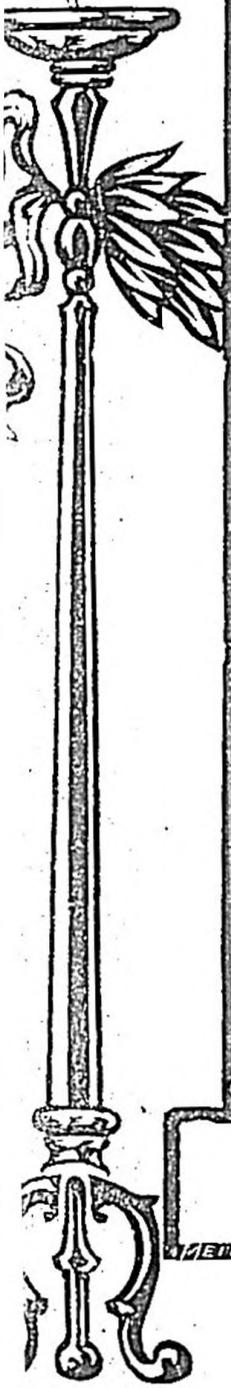
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# THE TEMPLE OF THE PEOPLE

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## **Name and Objects:**

The name of this Society is:

### **THE TEMPLE OF THE PEOPLE**

The Society of **THE TEMPLE OF THE PEOPLE** is an autonomous and continuous part of the **THEOSOPHICAL MOVEMENT** organized by Helena Petrovna Blavatsky, in New York City, 1875 A. D.

The declared objects of the Society of **THE TEMPLE OF THE PEOPLE** are:  
**First:**—To establish a nucleus and a vehicle for the essential **UNITY** of all life.

**Second:**—To bring about a greater understanding of **UNIVERSAL BROTHERHOOD** and the enlightenment of all people.

**Third:**—To promote a universal understanding and toleration of **TRUTH** by a diligent study of comparative religion, making science religious and religion scientific. Since **TRUTH** is an integral part of the nature and being of all **WORLD RELIGIONS**, there never can be, except by faulty understanding a conflict between the religions of the world.

The Society owes no allegiance or subordination to the authority of any power, body or office outside its own sphere of administration, vested in the **Guardian-In-Chief**, except that due respect is declared for every requirement of civil law.

**The Temple Of The People:** situate in the County of San Luis Obispo, State of California, U. S. A., shall be known as **International Headquarters** of the Society of **THE TEMPLE OF THE PEOPLE**. Here shall be established the permanent residence of the **Guardian-In-Chief** and members of the **Temple Synod**.

## **MEMBERSHIP**

**Members-At-Large:**—Shall consist of all who have signed an application blank for admittance into the **Temple Of The People**, and pay the annual dues of six dollars. These members are considered in the light of probationers for the **Order of the 36**.

**Templars:**—Shall consist of those members who have served the specified time (not less than one year) as members-at-large, and have been admitted into the **Order of The 36**, or **Esoteric Section** of the Society, upon the approval of the **Guardian-In-Chief**. These members are known as full participating members. The annual dues are seven dollars.

**Temple-Square-Members:**—Shall consist of those members who are non-resident at **Headquarters**, but active full-participating members of the Society through a chartered **Temple Square**.

**Temple Square:**—Seven members may make application for a **Charter** to organize a **Temple-Square**.

**Inner-Orders:**—There are various **Inner-Orders** of the Society. Information regarding these Orders is not given out publicly.

(The above information is from the **By-Laws** of **The Temple Of The People**, as re-organized in **Syracuse, New York, 1898 A. D.**)

(The Society of **The Temple of the People** is not responsible for any statement in this Magazine, unless made officially.)

Address **THE TEMPLE OF THE PEOPLE**, **Halcyon, California**.

# The Temple Artisan

Vol. XXXIV

JUNE-JULY, 1933

Numbers 1-2

*Behold I give*



*unto thee a key*

## THE KEYNOTE OF SALVATION IN THE COMING CRISIS

Absolute obedience to your own Higher Self, absolute obedience to the Lodge, fulfillment of the obligations taken, and above and within all else, a unity and bond between you and every one of the Order that no outside influence can bend or break, is essential.

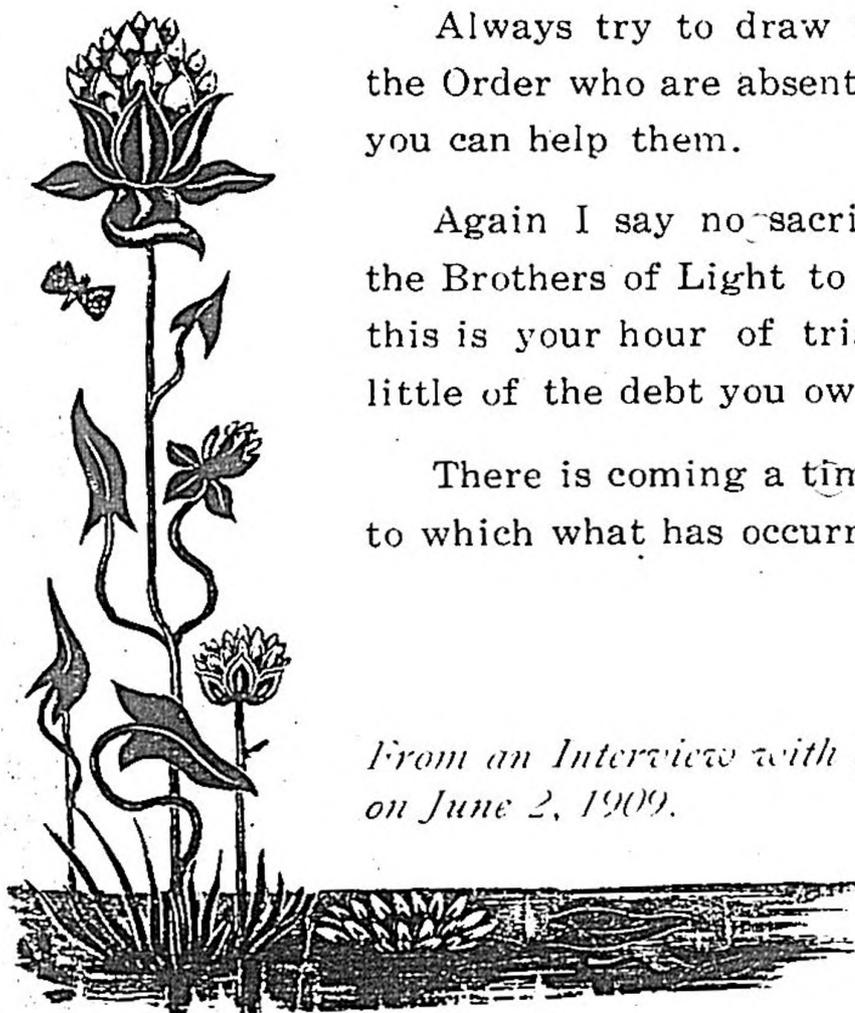
Always try to draw together in spirit those of the Order who are absent. They will help you, and you can help them.

Again I say no sacrifice has been too great for the Brothers of Light to make for you. Remember this is your hour of trial, and try to pay back a little of the debt you owe.

There is coming a time of testing in comparison to which what has occurred is child's play.

H—

*From an Interview with the Master  
on June 2, 1909.*



# THE TEMPLE ARTISAN

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## EDITORIAL MIRROR

This thirty-fourth annual convention of Temple members, beginning August 6th, will mark another milestone in the history of the Temple work. It is really our thirty-fifth year since 1898, and those who come to Halcyon as well as those who know the Temple work intimately, from other parts of America as well as in foreign countries, express wonder at what we have accomplished and how we have held the line intact.

—w—

With the help of our members everywhere, we have now a group of buildings in addition to the Temple, which gives us a good working center for spiritual as well as educational and social activities. Those who pass this way and stop over are always welcome, and if attuned, get inner and outer help correspondingly.

—w—

We have every reason to expect this thirty-fourth convention to be deep and interior, but on account of world conditions generally the outer work must be in correspondence with circumstances. We think, however, members and friends will agree that in this cycle The Temple of the People has accomplished a great deal in carrying on the plans of the Lodge in spite of all the difficulties that have confronted us in the world generally in so many ways.

—w—

In the name of the Great White Brotherhood, therefore, let us all get together and help not only The Temple of the People, but all the races of the earth, that the world may be raised to a higher level of consciousness, and a true Brotherhood of Man may be established on earth.

W. H. D.

## A Chant of Praise

We praise Thee! We praise Thee! We praise Thee, Lord God Omnipotent!  
Thou King of Kings, Thou Lord of Life, all glorious within!

Thou who in majesty and power dost rule the courses of the stars and  
dost circle the suns in space!

Thou who dost give of Thy substance to man, yet dost smile in the  
beauty of an earth-hid gem!

We praise Thee! We praise Thee! We praise Thee! Ruler of both heaven  
and earth---of space and time and all created things.

Thou who crownest Thyself with the Central Sun, and makest for Thy-  
self a belt of stars,

Thou who watchest from Thy throne on high the warring nations of  
the earth,

We praise Thee! We praise Thee! We praise Thee! Now and evermore  
we praise Thee! Heart of our hearts, Life of our lives, we give  
Thee praise.

Thou who criest out against the wrath of men, yet withholdest Thy  
hand in love,

Thou who patiently dost wait for peace to come, and who crownest the  
victor in the lists of life,

We praise Thee! We praise Thee! We praise Thee!

Now and ever will we give Thee praise!

—B. S.

(The above chant was written by Mrs. Francia A. La  
Due for a Thanksgiving anthem and set to music by her)



Aspiration is like the outpouring of the perfume of the violet, the  
outrushing of the inner self to meet the overshadowing of the Divine  
Spirit. Any great intensity of longing closes up the mouth of the soul.  
Aspiration is the keeping still with the thought of giving; that really  
calls the Divine. Aspiration is simply the outpouring of one's own  
soul in love and worship to the Infinite, neither desiring nor expecting  
anything in return.



The nearer to nature the human being grows, the higher will be  
the civilization. (Not a return to barbarism.)—H---

## Threatened Elimination of God and Religion

Temple Teachings. Open Series No. 264.

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It is no uncommon thing for a member of a religious organization or orthodox church to confuse the principles and laws upon which the organization has been founded with the theories or acts of some official or other member of the same body, and threaten withdrawal from the body. If some personal grievance alone is responsible for the withdrawal of that member from the body and for his repudiation of his obligations, he is apt to become good material for the exploitation of certain classes of atheists or materialists who are, as they express it, "out for the elimination of God and all religion." The first and foremost religious obligation of that one is the maintenance of those principles and laws, and nothing or no one should be permitted to conflict with them. If he holds to a personal grievance, a hatred for the offender will almost invariably result, and hate will vitiate and weaken or kill the natural religious instinct in man.

There have recently sprung up in many lands large bodies of men and women who have destroyed that natural religious instinct as a result of hatred for other men or institutions, and who have become a menace to all religious bodies.

Denial of the existence of God is the main factor in the destruction of the religious instinct of the soul. This instinct has developed in man as a result of the soul's intuitive perception of the relation which actually exists between the divine and human nature of man—the relation between God and man. With the denial of that relationship by humanity in general it would indeed become "the great orphan" that it is sometimes termed. No man can measure the injury which may result to a people who have repudiated that relationship. It is not surprising that those who have so killed out that natural instinct should feel impelled to associate together in order to endeavor to prove their own contentions to themselves and, if possible, prove them to the world in general. It can never be possible to do so from the universal viewpoint. It is only in certain individual cases that such arguments can avail. The Bible, the Vedas, the Upanishads and many other sacred works upon which great religions have been built up convey the same idea in relation to the existence of a Supreme Being. Too many millions of human beings in different parts of the world are devoted to the deep spiritual truths enunciated by the Great Souls who have given

these systems of religion to the world to make possible the elimination of revealed religion by the comparatively few who have set out to destroy it.

Of you individually and collectively to whom I speak I would ask: are you willing to accept a theory that the most highly developed and spiritually evolved people of the present age should be violently transferred to Devachan or some other state of life to gratify the hate of the comparatively few? This is practically one object of the irreligious, unmoral elements of the present humanity who desire to eliminate God and religion from the earth. Disguise it as they may, their primal intention is the unlawful seizing of all the material means and advantages gained by the labor of the moral and religious classes of people.

When you think of the present-day worship of the "God of Mammon" by the masses of mankind and the apparent indifference of the same to the religion of their fathers, does it not strike a discordant note in the symphony of your soul and make you realize that a vast responsibility is resting upon you to help to meet and conquer the destroyers of belief in God and in the religion which has been founded upon Divine Law?

Unless you have destroyed the bridge between your soul and body, you cannot eliminate your belief in a Supreme Being—a God—whether that belief is based on a personal God, a Hierarchy of Divine Beings, or upon the Higher Self of each one. The law of evolution alone would compel your belief in such a Being, if you accept its decrees.

The time is coming when you will be compelled to affirm or deny your belief in that Supreme Being. "The First Born Son of God," the Christ, will appear in concrete form again, when His cycle opens, as He has appeared again and again in the past; but this time it will be infinite in expression of the radiance of His Selfhood, the center of the effulgence of Divine Love. Even in such a limited expression of the truth as is contained in this message, does it not help you to realize that it will be something more than an abstract principle that will speak to the soul in no uncertain tones when the words "My Child" shall fall on your ears on the day of your last Initiation? It requires something more than a dissertation on abstract principles to bring home to your soul the truth that there is actually a Supreme Being who is in a definite relation to you and all created things, and that something is the silent voice in the soul which I have here termed the religious instinct, the recognition of that relationship and desire for conscious service. [*Prior to 1922.*]

II—

#### ADDENDUM

The universal emotional aspect of the religious instinct is trans-

mitted to individual intelligence by the Divine Hierarchies as an effect of increased vibration in a definite center or area of the physical brain. This center is the bridge between mind and matter—the area in which are located the pineal gland and pituitary body. Concentration on any religious subject will cause a rapid vibration in that particular area of the brain, and similar vibrations can even be transmitted to a like center in the brain of another by the one in concentration.—*B. S.*

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## Jesus of Nazareth

*As Pictured in a Letter of a Roman Contemporary*

The following is an extract from "The Human Side of the News," given by Edwin C. Hills over the Columbia broadcasting system on April 12, 1933.

There is in existence a very remarkable and detailed description of Jesus of Nazareth, one that is not perhaps familiar to many people. It is contained in a letter written by one Publius Lentulus, the Roman governor of Judea, to the Roman senate, and in the days when Tiberius Cæsar ruled the Roman world. It was the invariable custom of Roman governors to supply to the Roman senate every possible item of news and information which might be of use or interest to the senate.

"There has appeared these days a man of great virtue named Christ, who is yet living amongst us, and of the Gentiles is accepted as a prophet of truth; but his own disciples call him the Son of God. He raiseth the dead and cureth all manner of diseases. A man of stature somewhat tall, and mostly comely, with a very reverend countenance, such as the beholders may both love and fear. His hair is of the color of chestnut full ripe, plain to the ears. Whence downward it is more orient and curling, waving about his shoulders. In the midst of his head is a seam or partition of his hair, after the manner of the Nazarenes: his forehead plain and very delicate: his face without spot or wrinkle, beautiful with a lovely red. His nose and mouth are formed as nothing can be represented; his beard thickish, in color like his hair, not very long, forked; his look innocent and moderate; his eye clear and quick. In reproving he is terrible; in admonishing, courteous and fair spoken. It cannot be remembered that any have seen him laugh, but many have seen him weep. In proportion of body most excellent. His hands and arms most delicate to behold; in speaking very temperate, modest and wise. A man, for his singular beauty, surpassing the children of men."

## Blavatsky Department

THIS department will be confined to the teachings of H. P. Blavatsky. In it will be published, so far as possible, the views expressed by H. P. B. on any given subject. Our readers are requested to send in any questions on any subject which they wish to have elucidated, and we will endeavor to search through the writings of H. P. B. and publish her teachings on such subjects.

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

*In this paper I have tried to answer several questions relative to the teachings of H. P. B., on such subjects as "Yoga," "Psychic Powers," "Socialism," etc., and to co-relate their essential elements.*

### COMPASSION

(Concluded)

From this point commences a conscious following of "THE PATH," and the path consists in the taking up of our portion of the burden, of throwing into line with the Divine Pattern those currents of evolutionary force which naturally flow into our sphere of influence. Each of us has always been a part of Nature's scheme, a cog in the wheels of the universe, or we could not have existed. But from the moment we enter the path we become to a degree conscious of this, and from that moment our responsibility increases and our influence for good or ill becomes greater, and at this point many students are thrown off the track. Self-delusion is a very usual mental state with the occult beginner. Many take the attitude that because they have decided to tread the path, they are entitled thereby to shake their responsibilities and detach themselves from their karmic debts. But does not the path itself consist in paying these karmic debts—shouldering these responsibilities and gradually solving our problems by the light which our occult training will bring?

From the moment at which the spark has been kindled—that spark which is the nucleus round which we are to build our Fire Body—our responsibilities increase an hundred fold. For, from that time on, though no doubt but dimly and indistinctly at first, we become consciously part of the great evolutionary wave which is building the universe, and as the process continues we shall learn, gradually and through much suffering, to align our will with the Cosmic Will, and to attune our desire with the World Desire.

The occult philosophy teaches that Man is a complex entity, a center through which many forces are playing on all the planes and divisions

of his being. Science has already accepted this teaching as a fact upon the planes with which science deals, and no doubt as science delves deeper and deeper it will gradually unveil and explain in scientific terms the occult teachings of the esoteric philosophy which has been accepted as basic truth for many years by the students of occultism.

According to this inner teaching, Man is a replica in miniature of God. It tells us that Man has definite centers through which the building forces which are creating the universe may flow, and that at a definite point in his growth he will begin definitely to draw in these building forces and gradually learn to key in his will with the Divine Will, so that he becomes part of the building power.

“Help Nature and work on with her, and Nature shall regard thee as one of her creators and make obeisance to thee.”

This, no doubt, is the basis on which the science of yoga is formed. Raja yoga is the union of the individual will with the Divine Will by the control of the Spiritual Breath. And what is the Spiritual Breath? As near as I can understand and express it, the Spiritual Breath is the divine impulse towards expression which causes the universe to become. I suppose it is called breath because its action is periodic and rhythmic like the breath in the body. A period of expulsion, called in occult parlance a manvantara, followed by a period of indrawing called a pralaya. So a raja yogi is one who has learned to tune in the vibration of his being with the vibration of the Divine Will, thus forming a center of expression for the Divine Will.

Hatha yoga is the reverse of this. The hatha yogi has learned that by the control of the physical breath he may gain certain psychic insight and temporary release from the trammels of the body. Insanity and sickness often result from attempts to practice hatha yoga, and no one ever attained a spark of spirituality thereby. If it be true, as we have endeavored to show, that spirituality is compassion, how could it be possible that the possession of clairaudience or clairvoyance, or any other psychic abnormality, could be an indication of spiritual growth?

The occult teachings are replete with warnings of the dangers of such abnormalities, and no pitfall is so filled with self-deluded victims as is the pitfall of psychism. It is the object of this writing to show that the path of white magic is the path of the gradual conscious widening of the sympathies and interests in life—the broadening out of life itself until one “encompasses” more and more of the universe, and in doing so becomes more and more a factor in its evolution.

There are two distinct and separate paths—the one of concentration of effort upon personal development and attainment; the other of widening one's interests and thereby gradually identifying oneself more and more with the altruistic and impersonal interests of human progress.

The time has gone when charity was considered a satisfactory answer to human want and suffering. In the United States, at least, the people can no longer be soothed into quietude by throwing a dollar here and a dollar there, as one throws a bone to a dog. Even though fifty or a hundred years ago this gesture may have been the highest flower of humanitarian impulse, carrying with it the double boon of temporary alleviation to the sufferer and a sense of satisfaction and bountifulness to the donor. Today it is not sufficient. Men think deeper now. They understand more and are beginning really to apply the knowledge they have to the alleviation of human suffering. A hundred years ago human kindness found its acme in the lady of the manor's occasional visits to the poor of the parish with a basket of groceries or what-not. The poor got the groceries and she got the sense of gratification which a deed of charity brought. Today only the superficial and frivolous are satisfied with charity. The thinkers and those whose real deep interest lies in these matters are not satisfied with such subterfuge but recognize it as degrading to both giver and recipient.

Compassion is humanitarian impulse with brains to guide it. The greatest factor in the new era which is just beginning will be the throwing into mass formation the chaos of humanitarian impulses with which the world is filled, and putting it into operation under the guidance of the Higher Mind—the Impersonal Mind—which is concerned with the greatest good of all, and ignores all limitations of creed or caste or what-not.

Of course this does not mean that a deaf ear should be turned to the call for help, but it does mean that more intelligence and effort should be given to the betterment of conditions and the causes which bring adverse ones. Charity is gradually becoming recognized as only a temporary anodyne, a pain killer which alleviates for a time but does not permanently cure. Too often it is an anodyne for both giver and recipient, lulling the recipient into a state of irresponsibility and inducing a state of self-gratification in the giver which inhibits effort towards real, permanent betterment.

So, in conclusion, we will turn again to the dictionary and find that Altruism is defined as "the sacrifice of self in the interests of others," and at the other pole we have Egoism, defined as "the sacrifice of others in the interest of self." The conscious practice of the former is Compassion.

## Temple Builders

### A LETTER FROM NEW ZEALAND

#### LESSON NO. 137 (Concluded)

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Then there are the holidays spent in the cool, green country, which those love best who live all the year by the sea. They have made close life-long friends with the sea gulls and all the queer, creepy things in the rock pools, from constant association with them almost daily. So, now when the days of holiday and freedom come, they race away to the country to renew acquaintance with all the animals and creatures of the land. They listen in the dawn to the sweet songs of the lark singing its morning hymn of praise, and thrill to the ringing note of the bell bird echoing like a note from another world, from far away in the bush, where the tall tree ferns and nikou palms grow, and the early sunshine is working miracles of light and shadow among the trunks of the great kauri trees. The reflected sunlight plays a fantastic symphony which only the fairies hear, on the undersides of the overhanging silver ferns, to the accompaniment of the rippling stream below.

The tui birds suck the honey from the konini flowers, a breakfast of nectar left ready for them by the fairies surely.

Then up and out to the herds of the little soft-eyed Jersey cows, each answering to a name of her own, coming down from the milking sheds. Then a ride on the sledge behind the old horse, when he takes the great cans of yellow cream down to the stand at the gate to be picked up by the cream lorry and taken to the factory where the butter comes from, which is exported to England chiefly.

Perhaps on the way back we visit the pig runs and see "Clara" and "Daisy" or "Bessie," each with a trailing litter of tiny piglets darting about, or suddenly with a rush and many squeals demanding breakfast, which the mothers supply. It gives those city children something to ponder over as they remember the care of their own mother at home, and that even the mother-pig loves its little ones too.

Just here I would like to tell you a little about love and devotion amongst the animals which I have been observing here on the farm. Last Easter a friend sent to the Father and Mother Judge here a gander to be killed and roasted for dinner. But somehow, they did not kill him. They wanted to let the gander live and roam free. So there he was, a long-necked white gander stalking about the green pastures, free but lonely, because there are no geese kept on this farm. But re-

cently the gander came across a big sow with a lot of little piglets, and he immediately chummed up to them and offered his services to help the old lady keep the family in order, settle them to their breakfast, etc. He did this very effectively, pecking at them and squawking loudly when they misbehaved or quarrelled. When all were quietly feeding, he would flop down beside them with a little satisfied squawk and an air of duty well done, and watch proceedings. This went on for some time until the piglets grew up and were taken away, and a new yearling bull arrived in the bull paddock adjoining, and the gander up and transferred his allegiance with many a squawk and flop of his wings to Tom Thumb, the bull. He probably had found his duties as mother's helper to fifteen piglets a bit strenuous, and sensed in this hefty young bull something more after his own heart, a real he-man friend.

That was last April, and it is now February, and the friendship which has now become mutual has never wavered. Wherever Tom Thumb is seen, one sees within a few paces that long-necked, white gander keeping close watch and guard over his friend, jerking his beak up to his bully companion with quiet squawks in pleasant conversation, and violently attacking any thing or creature which he thinks threatens his charge.

One day Tom Thumb was moved into another paddock with the heifers, and it so happened that the gander was out of sight for a moment and did not see him go. Presently, on realizing his loss, he went about in a perfect frenzy, calling loudly, "Where *are* you! where *are* you!" He spent several lonely days thus—seeking, always mournfully calling to his friend, until one day he caught sight of Tom Thumb away up on the hillside amongst a large herd of heifers, and recognized him at once. Oh joy, oh joy!

Attracted by the noise he made, we watched him waddling and flapping his way over to and up that hill, literally yelling his delight at finding his mate again. Arrived at the spot, he flew at the heifers in a vain endeavor to drive them away, screeching at them as they crowded round to see what this funny thing could be, much to his rage and humiliation. At last Tom Thumb lay down, and poor, tired, faithful gander squatted close beside him and, touching the bull, was quiet and contented. We were all touched by this instance of love and devotion, and Father and Mother Judge, being great lovers of animals, are going to try to get a nice young white goose to be a lady friend for the gander.

I am afraid this letter has come to be too long, so I must not write much more about holiday joys in the country of New Zealand. The days

are so long and so full for young folks in the great sun-warmed out-of-doors. And the short, hot nights, when even children do not always sleep very well, are filled with soft, peaceful, sleepy sounds; the quiet singing of the crickets in the warm, dry grass; the pukekos (swamp turkeys) and weekas (wood hens) calling to one another down in the moist bulirush swamps, lull them to sleep at last. And the great canopy of stars in all their myriads—the Southern Cross and the Milky Way, seem to look down and smile kindly on those tired, happy children at the end of each long day.

Some day I will try and send you snap shots of two beautiful children who are here, and perhaps of Gander and his friend Tom Thumb.

And now I send love and very best wishes to all the Temple Builders for the best of success in the work, and ask you to think of us over here at the other side of the world, young and old, as all trying to be "Temple Builders" too, though we are mostly grown-up ones.

Lovingly yours,

*Carrie Dencker.*

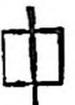
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## To Reach the People

*From Interview With the Master Hilarion*

The Temple movement has never had such an opportunity as it now has for increasing its membership and doing the work for which it was created, but it can only do this in one way. It cannot do it by a scattering of forces in every direction, whether it be materially or interiorly. There is the strongest need for a combination that cannot be broken, and if the center of such a combination can be torn apart by any force against it, it means the breaking up of the whole combination.

I call your attention to this at this time because of its infinite importance. Every particle of force of which every one of you is possessed should be conserved as much as possible and thrown into this one vital effort of reaching the people, wherever a line can be formed between you and another. There should be no scattering of forces. **THERE SHOULD BE UNITY, IMPLICIT OBEDIENCE AND WORK FROM DAYLIGHT TO DARK, EVERY DAY OF TIME FROM NOW ON, IN THE CASE OF ALL.** There are those among you who are not fitted for strenuous exertion, but they can do their part just as well as others can do theirs, by holding steady to the principles they are working under, by reaching out in thought to those whom they cannot contact physically because of distance. Each one can do his or her part, always with the one end in view.

H—

*January 23, 1910.*

## The Test of Our Civilization

[*The Lesson of Pompeii*]

The esoteric student of today seems to be lost in the forest. The ones who should be fitted to lead are not ready. It is not that means and opportunity are lacking. The ability to see and then to act is what is lacking; the ideal and the act are not together. How can this be remedied? What shall shock them into action? We should not fail as previous civilizations have failed because of the lack of underlying principles. We have been given much; what are we doing about it? In Rome it was not man that failed, but principles. It came to an end because of the lack of the plan. Today it is man who is failing. He is not able to keep pace with his knowledge. He is lost in a forest of words, repeated again and again—yet no act, no vision. We must see in what direction future effort lies. We must not compromise. To have ideals and not put them into practice is folly. In looking over the past to check up our failures, we find the code did not fail, but we did. This is some progress. We must persevere and continue. Life is ever new—different from what it was. We should not make the mistakes of other times. “The Last Days of Pompeii” warns us to be awake to the new lead. We have made a plaything, a show box, in which the gods seemed pleased to keep the representation of the great monarchy of earth, and which they afterward hid from for a time “to give to the wonder of posterity.” “It is from the deep lore of Egypt that ye have stolen the fire that gives you souls.”—(Last Days of Pompeii.)

Mary L. Peet.

True occultism or theosophy is the “Great Renunciation of self,” unconditionally and absolutely, in thought as in action. It is Altruism, and it throws him who practices it out of calculation of the ranks of the living altogether. “Not for himself, but for the world he lives,” as soon as he has pledged himself to the work. He has to become a mere beneficent force in Nature.—H. P. B. in *Practical Occultism*.

It is an occult law that no man can rise superior to his individual failings without lifting, be it ever so little, the whole body of which he is an integral part. In the same way no one can sin, nor suffer the effects of sin, alone. In reality, there is no such thing as “separateness,” and the nearest approach to that selfish state which the laws of life permit is in the intent or motive.—*Key to Theosophy*.

## The Temple Convention

The thirty-fourth annual Temple convention of The Temple of the People will begin on Sunday, August 6th, next and will continue to the 13th inclusive. There will be a preliminary social meeting in Hiawatha Lodge on Saturday evening, August 5th. The convention opens with a devotional service in the Temple on Sunday, 11 a. m.

All signs point to an interior and dignified convention. All who have been here before will see the signs of constructive growth and progress. There will undoubtedly be a great outpouring of spiritual force at this thirty-fourth convention, and all loyal members and friends whose circumstances will permit should be present and participate in person. If that is not possible they should be present in spirit and help to swell the sum total of the high forces that will be assembled at this time. If possible, those who intend to come, should write to the Temple so that plans for accommodations can be made.

Bear also in mind that at the same time our German Temple Section will have its fifth annual convention in Berlin, beginning August 4th and lasting to August 8th inclusive. We believe that the greatest blessings will result from these meetings, as through our harmonious attunement on both continents we shall mutually strengthen both groups and draw high forces for all who are attuned in the work for humanity.



## Temple Activities and Notices

On White Lotus Day, May 8, the Fall River Square of The Temple of the People attended a joint meeting of the Annie Besant Lodge and the Theosophical Society (American Section) in Boston, Mass., in memory of Helena P. Blavatsky. The meeting was opened with a selection by Mrs. Florence G. Currier from "From the Mountain Top," after which Mr. David Silverstein in his address referred to The Temple of the People, its objects and teachings, and expressed his pleasure at this opportunity of co-operating with this group of theosophical students. Reports indicate it was a very harmonious meeting, and it is a sign of the work of the Great Unifier bringing people together for the good of all.



Another sign of unifying work was the summer vacation conference held at Halcyon by Mr. and Mrs. Marc Edwin Jones and their group. This session lasted two weeks, and there was a pleasant interchange

between the members of the Temple center and the group in attending the various meetings of both groups. Mr. Jones held most of his classes in Hiawatha Lodge and gave several lectures and held inner meetings in the Temple, all open for Temple members. This also shows the willingness of the Temple to open its doors to all people and groups who are in attunement with the ideal of Brotherhood of this Avataric Cycle.

#### GERMANY AND OTHER COUNTRIES

The Easter convention of Temple members held under auspices of Temple Square "Einheit" in Zoppot-Danzig was a great success. Mr. Fritz Ammon, Chancellor of the German Section of the Temple, was present and directed most of the proceedings. He reports of the fine work this devoted group is doing under the splendid leadership of Mr. Otto Mieg and Mrs. Hedwig Deick, who understand, to draw all closely together. It was a week of high forces and uplift for all. The sessions were opened on Easter Sunday with Feast of Fulfillment, followed by devotional and healing meetings; Builders' meeting and social on Monday, with musical and dramatic renderings. Each of the four following days opened with devotional meetings with sermons held by different members, after which Open Square classes were held on "Self Discipline of the Templar," with following discussions. In the evenings lectures before the group and the public were rendered. Devotional and healing meetings closed the sessions on Friday night. All proceedings were beautified by the splendid instrumental and vocal renderings of our musical comrades.

We hear that the strongest Temple groups in Germany are formed just where the greatest political activities were focussed. So the powers of light were most active at these points where, according to newspaper reports, afterwards a lessening of the critical conditions took place.

Mr. Ammon also gave three lectures and classes before our Temple group and friends in Darmstadt, and we congratulate the German group on its activities and devotion to the work.

The German Temple magazine published in Berlin contains in its May number translations of the following teachings and articles: The Cosmic Laboratory, T. T., p. 32; Unto the Third and Fourth Generation, T. T., p. 66; The Christos, T. T., p. 12; conclusion of "Astrology and Health," by Ada Muir; "The Speech of the Christ," From The Mountain Top; "The Temple of the Bees," Temple Builders Lesson No. 12. The June number contains: "Preparedness," T. T., No. 137; "Our

Natural Birthright," T. T., Lesson No. 41; "The Covenant," from Yellow Folio; "Report on Easter Convention in Zoppot-Danzig;" "The Temple of the Ants," Temple Builders Lesson No. 33.

Reports from Canada and New Zealand indicate that the members of those branches are maintaining their interest in carrying on the work, and we appreciate all that they have done and are doing.

#### IMPORTANT NOTICE

Members are again reminded to send all dues, money orders and checks directly to The Temple of the People and not to any individual member outside of the Guardian in Chief and the Treasurer, to expedite and simplify matters.

Temple members and Artisan readers are kindly requested to inform the Temple office of any change of address in order to avoid the going astray of mail, thereby causing delay and extra postage.

A new book given through Professor Nicholas Roerich, entitled "Hierarchy," continuing the Agni Yoga series, is now on sale at \$1.00 per copy, cloth bound. This will be reviewed later on in The Artisan.

We are on the verge of the thirty-fourth annual convention, and while we are all under the financial forces of the depression, the Guardian in Chief feels it his duty to call attention to the fact that convention activities always bring extra expenses on the Temple center. The Temple does not expect anyone to do the impossible, but if some extra contribution can be made, it will help us very much.

To each and every one of you the Christ speaks today. Before each and all of you He stands, face to face. Beside and among you one and all He walks daily, hourly, looks toward you with entreaty infinite for recognition, companionship, understanding, sympathy and love. With hands outstretched He extends to you the priceless gems of truth and wisdom, of opportunity and power . . . . Truth, the Christ, the glad Sun of Righteousness, does not precipitate Himself, is not spectacular, loud, sudden, bombastic. He walks in the silences, dwells within, breathes, lives, loves, gladdens, brightens, purifies, strengthens, lifts, around and about, day by day, hour by hour, minute by minute, each second and interval of time, steadily, calling you into Itself, Yourself, Self of the King, from whom all shadows have disappeared, and in whom there is naught but beauty and holiness.—H—.

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