

The Temple Artisan

OCTOBER-NOVEMBER, 1936

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*Theosophy, Mysticism, Occultism
Science, Ethics*

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THE TEMPLE

COSMICALLY The Temple of the People corresponds to the Temple of Humanity.

THE TEMPLE of Humanity consists of all humans who, having awakened into a knowledge of their own divinity, have undertaken to tread the Path, and of those who devote their lives to the unselfish service of mankind.

SPECIFICALLY The Temple of the People is one of the bodies or vehicles for the manifestation of the Avatar or Christos for the New Dispensation, the dawn of the New Civilization for the races of the earth. It was founded in New York State in the second cycle of the Great Lodge movement in November, 1898, by three Masters assisted by others for the laying of the mental, physical, and spiritual foundations of the coming Sixth Race.

THE OBJECTS of the Temple are:

First: To formulate the truths of religion as the fundamental factor in the evolution of the human race. And this does not mean the formulation of a creed.

Second: To set forth a philosophy of life that is in accord with natural and divine law.

Third: To promote the study of the sciences and the fundamental facts and laws upon which the sciences are based which will permit us to extend our belief and knowledge from what is known to the unknown.

Fourth: To promote the study and practice of Art on fundamental lines, showing that Art is in reality the application of knowledge to human good and welfare, and that the Christos can speak to humanity through Art as well as through any other fundamental line of manifestation.

Fifth: The promotion of a knowledge of true social science based on immutable law, showing the relationship between man and man, and man and God and nature. When these relationships are understood we will instinctively formulate and follow the law of true brotherhood.

RELIGION, SCIENCE, AND ECONOMICS, these are the foundation stones of The Temple. There can be no true religion without its scientific basis, and there can be no right economic system not based on a science that is religious and a religion that is scientific.

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

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BEHOLD, I GIVE

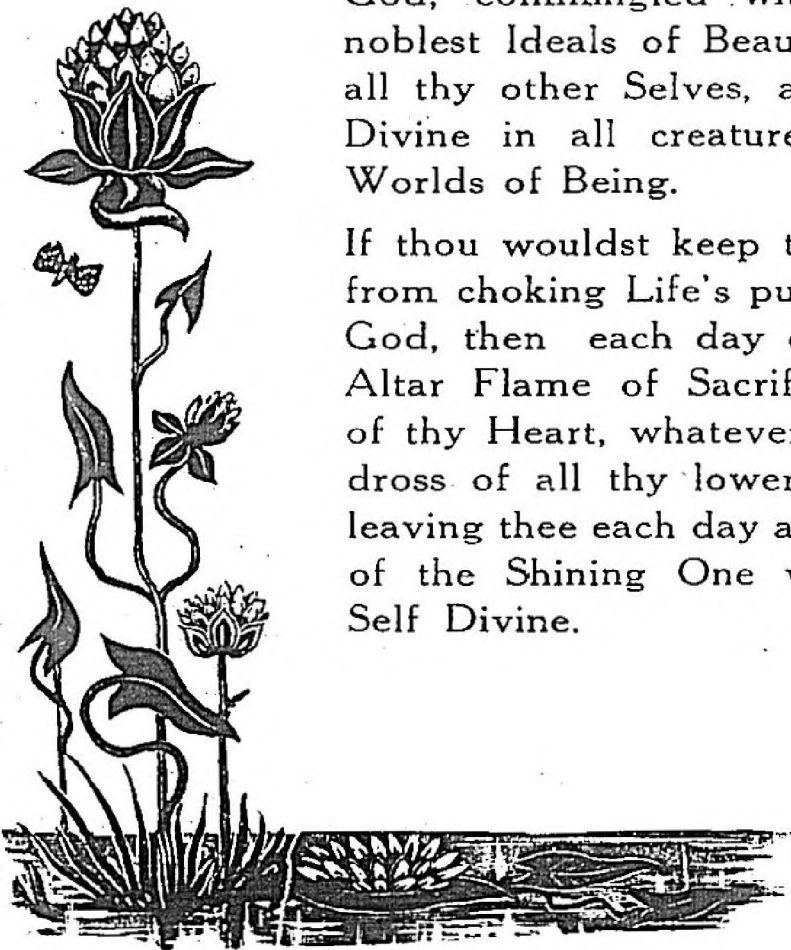


UNTO THEE A KEY

The Temple of the Heart

In the Inner Temple of thy Heart, on the Mystic Altar of Compassion wrought therein of essences distilled of holy aspiration, of anguished prayers, of sacrificing Love and Service of countless lives in Aeons past, burns a Living Flame of Life fed by the quenchless Love of God, commingled with the fragrance of thy noblest Ideals of Beauty, Truth and Service to all thy other Selves, and uniting thee with the Divine in all creatures throughout the Seven Worlds of Being.

If thou wouldst keep the noxious weeds of self from choking Life's pure stream 'twixt thee and God, then each day offer thou thyself on that Altar Flame of Sacrifice in the Inner Temple of thy Heart, whatever be the pain, so that the dross of all thy lower selves be burned away, leaving thee each day an Image true and splendid of the Shining One within—Thine Own True Self Divine.



THE TEMPLE ARTISAN

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The Thirty-Seventh Annual Convention Of The Temple of The People (Conclusion of Report)

FRIDAY MORNING

At 10:30 the meeting was opened with an organ prelude and one of Mr. Cheetham's compositions dedicated to the Convention, "From The Desert—A Funeral March to John The Baptist", played by Mr. Cheetham and Mrs. Whitney on organ and piano. The "Words of Force" were recited and the "Great Unifier" sung. Jane Thompson read a message from "From The Mountain Top". Duncan Ferguson delivered a fine, inspiring and instructive talk on "Transfiguration", which was followed by Mr. Cheetham's composition for organ and piano, "Transfiguration". The meeting closed in the usual manner with the Mantrams and Consecration Hymn.

FRIDAY EVENING

An organ prelude opened the session. The choir then sang the powerful, "Wake to Life", directed and accompanied by Mrs. Whitney. This was followed by a reading from "From The Mountain Top" by Aileen Harrison. The "Words of Force" were recited and the Unifying Chant sung. Then letters and telegrams of Convention greeting received from Temple comrades and friends in this and other countries were read, after which Dr. Little sang a solo, "Confidence". The speaker of the evening was Ernest Harrison who gave a splendid, interesting lecture, "Helena Petrovna Blavatsky and Her Work". The Mantrams and Consecration Hymn followed, and an organ recessional concluded the meeting.

SATURDAY AFTERNOON

At 3 o'clock the annual Social Science meeting convened, with Mr. Whitney presiding.

Social Science is one of the aims of The Temple, as it is concerned with the building up of right conditions in all ways of human life which are based on true principles that make science religious and religion scientific. Only on this foundation the Brotherhood of Man can develop. As spiritual pioneer and path-

finder the Templar has to apply the Law in his own life, and to serve humanity by spreading the knowledge and backing with spiritual assistance the good wherever found, that the right things may be done in the right manner and at the right time as evolutionary law permits.

The meeting was opened with a "Prelude" by Signe Lund Skabo, played on the piano by Mrs. Whitney. Dr. Little sang the "Battle Hymn of the Republic".

The introductory speaker was Cethyl Mallory. He began with two quotations from Temple Teachings, (1) "Stability, fidelity, endurance are practically invaluable, but are worthless if divorced from the impulse of youth and growth," (2) Speaking of divine marriage the Master refers to it as, "The subject for deepest consideration today, as it is undeniably and undoubtedly the keynote around which the New Humanity must be built."

These two quotations refer to the linking functions of the Red and Blue Rays respectively—to Mars and Venus in form, and, through the functioning of the divine fires, the fusing or marriage of the lower or intellectual man with the higher or intuitional man; the goal of the New Humanity. This dual law has a practical application in the clash of polar opposites in social problems today, as, in psychology, the behavioristic and introspectional schools, in philosophy and art, the idealists and realists; in economics, capitalists and Marxists; in politics, fascists and communists; in history, the idealists who celebrate the importance of great men and great thought as the prime movers in human history and those who look to geographic, climatic and economic factors as the determinants.

How can human society become rehabilitated, re-coordinated? Only by reawakening the long atrophied spiritual vision, and through it harmonizing—marrying—the opposites on the plane of spiritual truth, and bringing the new-born child of divine knowledge and understanding into dominion in the world of human affairs.

The next speaker was Patricia Mallory, whose subject dealt with the position of women in the coming new society. She said in substance as follows: "Where does woman stand today in relation to the woman of the past and the woman of the future? Is hers an important role—more than at any other time in history? To be sure it is. In the past her world was almost without exception a domestic one. She was scantily interested or informed regarding educational systems, political situations, international relations, scientific data or sociological problems. Today we find women in high official places, equal in rank and position to those of men. What has she done with her new found liberty? Unfortunately she has spent some of it in aping men's vices; and more rests upon the high ideals and good judgment of women at large today

than at any other time in our recorded history. Women must learn values, human values, and apply them with lofty ideals to the problems of today. The Master has spoken at length on the place of woman in humanity, referring to her as the most vital, the most necessary source of sustenance for the growth and development of an ideal social body. Woman's place in the present educational system both in schools and special institutions of instruction is a mighty one, especially in the United States, where her reign in that field is almost supreme. Many advanced subjects are being taught our young men and women of today. However, it is in the field of politics that woman will play (and has played) an important role. It will be through her united vote that many of our present day woes can be alleviated, for through her sense of beauty, harmony and spiritual insight she can turn these new found gains of freedom into great victories and walk hand in hand with man into the New Age."

After Mrs. Mallory, Bernard Lentz presented the following paper on

OCCULT GOVERNMENT

The foregoing compilation from Temple sources gives a review of occult philosophy pertaining to many phases of government, economics and allied topics. Although the pros and cons of both autocracy and democracy are set forth in the different passages quoted, the intelligent student will have no difficulty in making the right evaluation of either of the two systems in any of their aspects or applications.

Call it Centralization, Hierarchy, the kingly or paternal form of government, or by any other name, the fact remains that basically this is the only right form of government, however far from or near to it the masses may be impelled or compelled by karmic and cyclic law.

Therefore, what The Temple stands for in reality, as opposed to both autocracy and democracy in their common modern acceptations, is—THEOCRACY—rule by divine kings, dynasties of Gods, Masters and Adepts who ruled over the prehistoric and earlier races. From both occult and profane history we know that kings were first divine, then became semi-divine, and ended up by becoming "just human"—all too often instead of a true spiritual parental help to their race, a menace indeed, as must be all despots and puppets, in fact all leaders however called, unless under the guidance or instruction or a part of the above mentioned Dynasties—the Great White Lodge.

Nor was it just the kings themselves as such who deteriorated, but rather the races to which they belonged, who could no longer attract to themselves advanced enough souls to rule over them righteously, wisely and justly, and who have therefore been in modern times obliged to seek refuge in democracy.

Now, true democracy and true autocracy are twin complements of one whole: Theocracy, Centralization, Occult Government—of, under and through the White Lodge.

As occult students know, this straying from the path of true evolution is due on this planet to karma and cyclic law. But, as is also known, this law operates not in a closed circle but in a spiral, and, as the Avataric Force and vibrations of the New Day become more and more pronounced, old and dead forms will be swept away, and instead of experiments in government we shall have rule by those called forth through the travail of a new race and through the earnest demand, deep gratitude, and steadfast loyalty, devotion and service by the units of that race along the lines of true evolution.

This drawing forth of the Adepts from their secret retreats to rule over the new races is referred to in THEOGENESIS, Temple booklet, in which are given out to the world additional Stanzas of Dzyan, secret and sacred book of the East, on which "Cosmogogenesis" and "Anthropogenesis" of Madame Blavatsky's SECRET DOCTRINE are based.

Centralization is the Divine, natural and inevitable correspondence of the Central Spiritual Sun, the occult Source of all Life, Light and Power, the Alcyone of modern astronomers and ancient Greek Sages—a spiritual reality with its correspondences on all planes of being. This Central Spiritual Sun is also known as the Christos, the Great White Lodge, composed of all the Gods, Masters and Beings of the right-hand path.

In view of what has been said about democracy and cyclic law it is interesting to note the refusal of George Washington, Masonic Initiate, to accept a crown and throne after the liberation of the United States and his becoming President of a Republic instead. Not only had one tyranny—even if parental in a way for the Anglo-Saxon stock, though still a tyranny—been overthrown but an effort was to be made to preserve the country as free as possible from further alien or pernicious domination of any sort whatsoever. Otherwise the new nation could not have become the melting pot for the new race that it did, and so become the seed of a new and truly international, composite humanity—a reflex condition of which may be noticed in its neighbors of the western hemisphere, and even in parent Europe, barring cyclic upheavals of race antagonism and reactionary despotism. Is it any wonder then that America has been singled out for emulation, envy or exploitation, according to the forces involved, as one of the Masters has prophesied to Templars, "It will be a beacon light toward which all other nations will look for precept and example."

America's mission still stretches far into the future, but it

remains to be seen just now what stage of growth the United States as a nation has entered: it all depends on the line of influence that the Better Selves of the people are able to keep centered within the White House, not in accordance with preserving the constitution but with preserving the spirit of progress and universality, which is true freedom.

Throughout all ages of time the Man of the Hour never fails to appear in some great crisis, whether as king or president, priest, warrior or statesman, or as a force of some kind, providing the people have planted the seed for his or its manifestation.

The seed in this modern cycle is the Avatar—the Regenerator, the Christos, the Architect of the New Dispensation—who, as said by the Master H. in His 1934 Temple Convention Message, “will rule the earth and the people thereof with the Golden Rod of Wisdom, Love and Brotherhood.” Let each and all of us do our part individually and collectively through right living and thinking to help on Its greater and greater manifestation—with or without a form, which is non-essential. What counts is the Spiritual Force that radiates from His aura now enveloping the earth, and which we can help to manifest by living It in our daily life.

SUNDAY MORNING, AUGUST 9

At 10:30 came the Builders meeting in the Temple. On the floor, between chancel and center altar, the Six-Pointed Temple Builders' Star was outlined by the red and blue triangles. In the center of the star, on a small table, in a chan-de-fleurs with pink passion flowers, burned thirteen light blue candles—the symbol of the Divine Architect, in the Builders' color. The children wearing their light blue capes marched in through the chancel singing their song, “Build the Temple strong and right” and took their seats on the rays of the star. Ella Vogtherr and Bertha Harris presided; in the chancel were Fred Whitney, representing the Guardian in Chief, and Pearl Wilshire and Louise Awerdick, representing the seven Guardians of the Temple Builders.

The meeting was opened with a silence and the song, “Shine on My Heart.” The offering was taken and the prayer for the little Builders recited. Then came the following program: Song, The Golden Tone, Flamore Dower; Reading, Temple Builders' Lesson, “The Life of the World”, Jean Tedford; Poems: “God Takes Care of Everything”, Joan Tallman; “The Life Spark”, Joy Thompson; “Twinkle, Twinkle, Little Star”, Mickie Schussman; “Building a Temple”, Olive Ross. After this program Miss Pearl Wilshire read a communication from the Guardian in Chief as follows:

"Dear Temple Builders: Dr. Dower wishes to call attention to the following facts: That the Temple Builders was founded by Jane W. Dower at the beginning of the work under the direction of the Master Hilarion. She put great energy into that work and made it a very interesting and important part of the Temple plan. All that the Temple Builders are doing today is the result of the lines laid down by her. It gladdens her heart and we are sure now that she sees the fruits of her work in all that the children are doing. Blue Star was also greatly interested in the Temple Builders and helped Mrs. Dower to further the plans. She wrote a number of songs for the Builders. Mrs. Dower asked her to make a prayer, so she wrote one, and later Dr. Dower put it to music which you sing at the closing. Dr. Dower also wrote the words and composed the music for another Builders' song:

"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."

Dr. Dower sends his best wishes to all you Builders, and we are sure B. S. and Mrs. Dower are very happy to know you are doing such fine work in The Temple and have such good and interested ones to guide and teach you."

Mr. Whitney gave a fitting and kind talk impressing on the children the value of their work. Ella Vogtherr read Mrs. Dower's last letter to the Builders' convention meeting in 1933, written shortly before her passing. This letter is an inspiration to all who hear it, and therefore the reading of it has become a part of this annual meeting. Miss Vogtherr also gave recognition to Mrs. Harris and Herman Volz for their devoted assistance in the Builders work. Then followed the hymn, "Jesus, Friend of Little Children" and the prayer, "Oh God, Our Heavenly Father", after which all, joining hands, united in the silence sending love and light to all Builders, comrades and little children everywhere. At the closing of the meeting the whole congregation joined in the Builders' song, "Father, Mother, Brother, Sister", and recited the "Avataric Mantram". To the music of a fine recessional the Builders left the Temple. It was a very lovely meeting. We missed Herman Volz who was ill and Louise Stenquist-Whitney, who was studying in Los Angeles. All other Builders were present, even the youngest ones, John Osborne Varian II, little Carol Elizabeth Wheeler and tiny Mona Lee Schussman.

SUNDAY AFTERNOON

The last convention meeting in the Temple is always devoted to short Temple talks by members and visitors. It was opened with a piano selection by Cethyl Mallory, "The Eagle", by Edward

McDowell, and reading from "From The Mountain Top" by Ella Vogtherr. The "Words of Force" and the Unifying Chant followed, after which the choir sang again the beautiful "Harp of Life", accompanied by organ and piano.

The first one to be called upon was Miss Pearl Wilshire, who read the following Temple talk from the Guardian in Chief:

"Dear Temple Brothers and Sisters and Comrades, all interested in the Great work of the White Lodge in forming a Brotherhood of Souls on Earth in accord with Universal Peace, Love and Unity: I make my Temple talk—one with you all, in highest aspiration and desire to serve—work in and with the Masters of Love and Wisdom—God in Manifestation—and the Avatar in Application—that the Divine Order in Heaven may become a living reality on earth and the Gods can again walk and talk with Man.

This Thirty-Seventh Convention now closing has been a vitally important gathering, filled with the highest Spiritual Force of the White Lodge. Though not able to be with you in person at all meetings, I have been present in heart and spirit, have kept in touch with everything and planned and cleared the way in detail for each and every meeting held.

Let us take with us the uplifting helpful forces poured out upon us during this Convention and use that energy constructively for ourselves and others until we meet again a year hence.

With fraternal love to you all and in the name of the Lodge of Light, I remain,

Your Brother in the work,
W. H. Dower, Guardian in Chief."

Dr. Fred Kattenhorn, of Cincinnati, Ohio, was then called upon. He had joined The Temple in 1899 and attended some of the earliest Temple Conventions in Syracuse, N. Y. Other speakers were Dr. Little, Duncan Ferguson, Jane Thompson, Clarence Dennis and Ida T. Townsend. They spoke of our great privilege and opportunity as Temple workers in this present important cycle of ushering in the New Order of things in human evolution, and of the beautiful harmony and devotion among all, which shows that we are truly being welded together and unified in The Master. The talks were interspersed with the reading of letters of greeting from members and friends abroad. Mr. Harrison who presided, closed the speeches with reminiscences of several important incidents in the early days of The Temple. A vocal selection by Dr. Little followed, and after this "Horo", sung by the choir. The Mantrams were then repeated and the Consecration Hymn sung. The meeting—and with it the official part of the Thirty-Seventh Temple Convention—closed with words of blessing for all present and those who had been with us in heart and spirit.

May we all radiate the Lodge Forces so abundantly poured out on us during the Convention week; may they become living powers in our daily lives of helpfulness, harmony and unity in joyous service to the Christ, the Avatar, for the Good of All Humanity!

SUNDAY EVENING

The Convention closed with a supper and informal gathering around the fireside in Hiawatha Lodge. Then we said farewell for the time being, with deep gratitude in our hearts and with the hope that we may all be permitted to meet again at the Thirty-Eighth Convention, 1937.

PEACE, ENLIGHTENMENT AND UNITY TO ALL
HUMANITY!

In addition to letters of convention greeting acknowledged in the last Artisan, we have received greetings from the following comrades and friends: Samuel Barkey, San Juan, Puerto Rico; Clarence W. Bott, Ruatoria, New Zealand; Blaza Buebel, Praha, Czechoslovakia; Mr. and Mrs. Robert Courtland, Los Angeles; Dott. Lidia Crivellucci, Rome, Italy; Carrie Dencker, Auckland, New Zealand; Marcelle de Ferrieres and Julius Schumann, Johannesburg, So. Africa; Annie Flower, Los Angeles; Mr. and Mrs. Ullo Getzel and friends, Rio de Janeiro, Brazil; Anne Hadden, Palo Alto; Marga Hoffmann, Koenigsberg, Pr.; Johannes Klaesi, Rapperswil, Switzerland; Mr. and Mrs. Erwin Kling, Stuttgart, Germany; Matthew Lowmass, Wellington, N. Z.; Lily Middleton and group of Wellington, N. Z.; Otto Mieg, Zoppot-Danzig, Europe; Dr. Eirene Niosi Risos, Pisa, Italy; Martha Pigort, Snohomish, Wash.; H. G. Selby-Hele, Langley Prairie, Canada; Mr. and Mrs. Clarence Weaver and children, Los Angeles; Helene Weinberg, Westend, Germany; Nellie Williams, Wellington, N. Z.; Maude Wilson, Palo Alto, Calif. Thanks, best wishes and greetings to all of you!

OUR FATHER'S HOME

From the scintillating depths of a crystal developing the qualities of response by reflection of light from the "outside", to the scintillating depths of a sun pouring the "inner" light on the outside, the Path of evolution is that of sacrifice and love.

There is a value set on everything the acquisition of which

entails a corresponding sacrifice. A sacrifice from the point of view that the old cherished modes of action will no longer be with us. That we are to let "the dead bury their dead". Once the necessary experiences have been fully acquired out of a certain form, once the essence has been liberated and made part of our nature, what remains is a shell as far as our further experiences are concerned, and the next natural step is the one ahead. Hence it represents a letting go of one condition or state in order to acquire or enter into another, and from this point of view it represents an advance and progress marking one more line in the natural scale of our evolution.

The law of compensation working with mathematical precision, sees to it that every effort put forth in any direction produces its corresponding reaction along that line, for action and reaction are equal and opposite.

Evolution is continually taking place on the three aspects of body, soul and spirit, and progress on any one of these influences the others. Every grade of physical matter attracts to itself a corresponding grade of higher matter, and a finer grade of the elements composing any of the vehicles will permit the manifestation of finer forces. Each one of us is adding "treasures in heaven" in his own way, and through all the various and diverse activities the pure essence from these fields of action is being accumulated so that the higher vehicle may develop in all of its parts.

And as we approach the goal love increases apace. The realization that other units, now enwrapped in the robes of illusion, are parts of the same whole, becomes more and more forcibly impressed on one's consciousness. Love expands into larger and larger horizons until it finally embraces all created things. For all things are made out of the very substance of God, and nothing is which has not emanated from IT. The developed intuition sees and recognizes the spirit of God in all created things. From the depths of being spirit calls unto spirit and the sign of recognition is the expression of love.

And thus slowly and gradually, without the noise of hammering or blasting—as the materials reach pure and well prepared—the inner Temple is being built as each incarnation adds its quota of what has been gained during that life. And as these quotas correspond to the love and sacrifice practiced during each life, is it any wonder therefore that the practice of unselfishness, love, charity, tolerance, compassion, etc. is always mentioned in connection with the higher development, as these are the very elements that make up the higher vehicle referred to and which on the physical plane manifest as virtues.

J. S. Barkey

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

We take pleasure in giving space in this column to this letter, which was written by the President of the Hermetic Society of Dublin, Ireland. Of course we agree with Mr. Bowen that the reputation of H. P. B. should be defended in every possible way by those who know the facts of the case, and every effort made to place the memory of her in the high place to which the life and work of this great teacher and messenger entitle her.

It seems to be the lot of such messengers to be crucified as a martyr to the cause they sponsor. To explain their life of sacrifice is difficult indeed. It is on too grand a scale to be comprehended by the common herd, who do not know what sacrifice means—and therefore who do not include it in their possible motives for action. But—

“Truth, crushed to earth,
Shall rise again,
The eternal years of God are hers,
But Error, wounded, writhes in pain,
And dies among her worshippers.”

AN APPEAL

(Open letter to Theosophical Societies)

Quoted from The Canadian Theosophist of September 15, 1936.

“WHO WROTE THE MAHATMA LETTERS?”

By Harold E. Hare and W. Loftus Hare

Brothers,

A book of the above mentioned title and authorship has recently appeared in print. Its purpose is to make it appear to the world that:—(a) The letters published in the volume, Mahatma Letters to A. P. Sinnett, were not written by men meriting the title of Adept, or Master; (b) that Adepts or Masters do not, in fact, exist; (c) that H. P. Blavatsky, or confederates employed by her were the real authors of the “Mahatma Letters”; (d) that H. P. Blavatsky was not what she claimed to be, the agent of men of superior spiritual stature; and (e) that therefore the Theosophical Movement, of which the said H. P. Blavatsky was the chief founder and inspirer, was built upon shams and pretences.

This book has been extensively reviewed in the general Press

by writers ignorant of Theosophy and of the history of the Movement, and has been accepted by those writers as an unanswerable impeachment of Madame Blavatsky as a fraud and charlatan. No notice yet published in a journal devoted to Theosophy or Occultism has refuted, or even attempted to refute this charge. On the contrary it appears to be accepted as unanswerable, and the writers content themselves with expressions of faith in the message of H.P.B., and in the abstract ideal of exalted beings worthy of the title of Master. For this default, those writers, I think cannot be blamed: they lack the resources and the knowledge, and perhaps the ability needed to counter effectively the arguments of the authors of this book. I who write, am in a similar position, having only my individual faith founded upon intuition and experience, a thing of the highest value to myself, but of no weight at all in the eyes of the world of thinking men who will read the book, and judge Theosophy and its Messenger accordingly.

But you, brothers, are in a different position. You have at your disposal knowledge which the world does not share, combined with extensive records of the history of the Theosophical Movement, and these assets you can, and should use to the utmost in this crisis. Therefore I appeal to you to sink whatever surface differences separate you, and unite, and pool your knowledge and resources in defence of the Messenger whom you and all Theosophists profess to revere. I have used the word crisis deliberately, for I am profoundly convinced that this book marks the most critical point that has yet presented itself in the history of the Movement. I am convinced that the Movement in its present form, and its leaders are being tested, and who can deny that such a test may emanate from the loftiest source. If you, brothers, fail to produce a united defence, I believe that nothing that any isolated defender can do will avail, and that Theosophy and its Messenger will be discredited in the eyes of the world. If the separated societies should fail to co-operate, and throw their full energy and resources into a united defence of the Messenger, I believe we shall see the spirit that has hitherto kept the Movement alive depart from it; and it will degenerate and wither away, and not in it, but elsewhere in another form, and under another name will the coming Messenger find an instrument and a home.

Many will contend that Theosophy is of the individual heart and does not depend upon H.P.B. and her Teachers. This is true, but this is not the present issue. The issue is much more than one of mere loyalty to H. P. Blavatsky the woman, or H.P.B. the Teacher, it is one of loyalty to truth. What is the truth in this matter? Do we believe truly that H.P.B. was what she claimed to be, and that the Masters in whose names she taught and labored

stand behind the Theosophical Movement? If we do we must defend her as one unjustly attacked, or be guilty of an occult crime. If we believe otherwise while professing what we do, we are hypocrites, and our works will not endure.

Theosophy as at present constituted and organized is founded upon acceptance of the Messenger and her Masters, and if we fail them we fail it, and we fail ourselves. It may be thought by some that no defence that can be put up will succeed, but again, that is not the issue. It is not success or failure that matters, but that we rise in defense of the truth we believe..

I appeal to you, brothers, to forget all lesser things, and enter this "glorious unsought fight" as a united body of valiant defenders of Truth.

P. G. BOWEN,

President: The Hermetic Society

11 Grantham St., Dublin,

August 22nd, 1936.

COMBATTING IGNORANCE

(Excerpts from article by Nicholas Roerich printed in the "20th Century Magazine", July, 1936.)

Every denial of Truth is ignorance and is harmful not only to the negator himself, but to space as a whole. Opposition to Truth poisons space. But there exists a still more abhorrent action, when people who have also cognized Truth, later turn away from it. Such a shameful retreat into darkness is insane. One can find in the history of humanity that sometimes particles of Truth were realized, but afterwards, because of crass ignorance, certain pseudo-teachers tried again to conceal from people these immutable facts. And actions resulted which in the future will be regarded as the most shameful pages of history. And without any proof of their inaccuracy, it was ordered to deny the obvious facts. As if a disbelief in the existence of the sun was commanded, because somebody due to weak eyesight could not look at the sun. Thus owing to ignorance and egotism, someone forbade others to cognize reality. Let people remember how many apostates reveal themselves at various epochs. Perhaps such remembrances will lead humanity to honesty and justice.

Thus everyone, for whom Education and Culture are not empty words should in his field, as far as he can, fight ignorance. Let no one say that he has no possibility to do so—this would be untrue. Helas, open and hidden ignorance in all its cunningness, exists everywhere. In every household a clear mind can discern where dust and rubbish have to be removed. And today when in the world there thunder guns and poisonous gases compete with

each other, now the combatting of ignorance is imperative. A defence of the best, most beautiful and most enlightened will be needed.

If anyone will not succeed in his noble efforts, still it will be a heroic attempt and not an abstract intention. Besides in every effort there is already a vital element of action. Therefore every effort is already beneficial. No doubt some servitors of ignorance will whisper that precisely now words about culture and enlightenment are out of place. This is their typical trick. In order to find at every moment of life a reason why exactly at that hour a striving to culture and education are untimely. By this their formula the henchmen of ignorance betray themselves. Mime always reveals himself. But Good, Culture and Education are needed at every hour.

There can be no such a state of consciousness in which it is untimely to be humane. And only human hatred could whisper denying this Truth; hatred—this horrible monster, in the darkness of its cave, always dreams of transforming mankind into beasts which should devour each other.

Verily, from small to great, everyone can and it is the duty of everyone to bring his mite to the cause of combatting ignorance. Uniting in groups and by himself everyone can somewhere stop the evil doings of the monster of ignorance. Every labor already contains the striving to perfection and enlightenment. Only ignorance can belittle labor as such and can shamelessly scoff at the quest of science. In just indignation against every grimace of ignorance, the worker for Culture will find a vital thought and thundering word and will record by beautiful deeds the victorious path of enlightenment.

Glory to the Knights of Culture! Glory to the heroes of labor! Glory to the courageous!

(We are sorry space does not permit us to print this article in full. At the head of the article in the "20th Century Magazine" was the editorial introduction as follows: "The above ardent appeal for education and enlightenment is powerfully sounded by Nicholas Roerich, the World Leader of Culture.")

THIRTY-EIGHTH ANNIVERSARY OF THE FOUNDING OF THE TEMPLE OF THE PEOPLE

On Sunday, November 15, the thirty-eighth anniversary of the founding of The Temple was observed in the Blue Star Memorial Temple. The speaker of the day, Dr. Dower, Guardian

in Chief of The Temple, gave a splendid and enlightening talk on "The Eternal", preliminary to which he related most interestingly the incidents at the inception of The Temple Work, which took place on November 15, 1898, at 8 P.M. in Hiawatha Hall, Onondaga Ave., Syracuse, N. Y. At that time, a 5000 year cycle in the evolution of humanity closed, and the cycle in Lodge work of the Master HILARION, Regent of the Red Ray, began. It was for that reason the meeting was called at that time in which, under directions given by the Master, the Seven whom he had selected and called together were initiated. The Master had outlined the whole plan of The Temple work. As the Annunciator of The Coming Avatar, he gave the Message of the Coming of the Great One through His group to the world, also the Temple Teachings and instructions to prepare the way for that Coming in the hearts of humanity. A nucleus of Brotherhood was to be founded through which the Master could work, which could never again be destroyed, and out of which and on which the Brotherhood of Man could be builded up.

The Temple is now a world movement. The teachings have uninterruptedly been disseminated through The Temple Artisan circulating in all parts of the earth, through the Book of Temple Teachings and other Temple publications. The Coming of the Avatar is generally known, and people in all corners of the world are looking forward to this event. IT IS NOW WITH US as the Great Outpurer of Spiritual Light, and all the great changes in the world are due to this Divine Nearness. It bringeth the impulse for the New Time, the New Order of things. It gives the Light, the enlightenment to all, but we have to be the hands and feet of this Force on the outer plane of life, which we shall be with hearts purified and in unselfish love. Under the guidance and protection of the Lodge, the nucleus of Brotherhood has been formed. The Temple shines in the outer darkness of ignorance and selfishness, a citadel of Light and a spiritual broadcasting station, attracting all who are tuning in and who are sincerely seeking the truth, the way and the light. People in high positions and in lowly places facing difficulties who sincerely ask for the truth, are interiorly attracted through the Temple Light—whether they know it or not—and find comfort, truth and advice to help them in the solution of their problems.

May the Temple Work unfold ever more and more, until all the earth is re-templed with the sacred Fires of Divine Love, Unity, Brotherhood, and the Avataric Force can manifest in all Its Power and Glory!

Temple Activities and Notices

During September and October the following persons have lectured in the Temple Sunday services: September 9, Rosa Gordon, "The Antaskarana"; Sept. 20, Jane Thompson, "Memory"; Sept. 27, Ella Vogtherr, "The Trinities, The Christos, The Place of The Temple in the Universal Scheme"; October 11, Fred Whitney, "The Nature of a Lodge Center"; October 18, Cethyl Mallory, "The Middle Cord of C"; October 25, Dr. Dower, "Light and Darkness."

Besides these Sunday services the following meetings are regularly held in The Temple: Each first Sunday in the month and on high holidays The Feast of Fulfillment (formerly Feast of Expectation), followed by the Devotional meeting, both given by the Master H.; Healing Meditation daily at high noon; Meditation Monday and Thursday night at 7:30 o'clock; Outer Court meeting every first Friday night; Open Square study classes each second and fourth Friday night; Inner Order meetings every Tuesday at 5 P.M., also Inner Order study classes each third and fifth Friday night; Temple Builders meetings each second and fourth Sunday at 11 A.M.

Under the auspices of the Halcyon Drama Guild directed by Duncan Ferguson, we had lately some good lectures in Hiawatha Lodge on educational, co-operative and social problems by Mr Bird, County Superintendent of Schools, and Mr. Russell Hoyt, County School Supervisor. Russell Varian spoke on "The Influence of Science on Modern Thinking", and Sigurd Varian on "The Future of Aviation."

We call attention of our readers to the Temple publications advertised inside the cover of the Artisan, and the following Correspondence Courses and books, namely:

TEMPLE CORRESPONDENCE COURSES. By Master H.: No. 1, **The Coming Avatar**; No. 2, **Chelaship**; No. 3, **Sex or The Law of Duality**; No. 4, **Metaphysics**; No. 5, **Sound**; No. 6, **Thought**. Also special courses of instruction: No. 1A, **Beginner's Course**. By F. A. LaDue and Dr. W. H. Dower; No. 3A, **Mysticism and Music**, by Jane W. Dower; No. 4A, **Basic Principles of Science**, by George Harrison. Six lessons in each course. Price \$1.60 per course.

"The Torch," official magazine of the Canadian Astrological Association, edited by Mrs. Ada Muir, 657 E. Hastings St., Vancouver, B. C., Canada. Also Mrs. Muir's books on **Astrology and Health**, namely: No. 1, **Health and the Sun Sign**; No. 2, **Cancer**; No. 3, **Healing Herbs of the Zodiac**, illustrated, at 50c each; No. 4, **The Book of the Ncdes and the Part of Fortune**, 75c; No. 5, **Pluto: The Redeemer**, \$1.00; No. 6, **The Books of the Sun**, 10c each, or set of 12 for \$1.00; No. 7, **The Sons of Jacob**, a study in esoteric astrology, 50c; No. 8, **The Degrees of the Zodiac Analyzed**, \$1.00; **Food in Relation to Health**, 50c; **Ephemeris of Pluto, 1840-1935**, 50c.

We desire to call attention especially to the book, "Brother of The Third Degree". (See special offer.) This would make a good gift book for the Christmas season. A very fascinating occult novel, 380 pages, blue cloth cover, stamped in gold. The romance includes valuable instructions on many occult and mystic fundamentals which all students of life appreciate, the more so because of the attractive form in which the author has presented them.

Temple Books and Pamphlets

Basic Principles of Brotherhood, Evolutionary Waves, W. H. Dower	\$.11
Beacon Fires [paper 40c] cloth70
Brother of the Third Degree. W. L. Garver [\$3 to foreign countries]	2.60
Coming Avatar, The25
Confession of Faith. I. J. H.25
From the Mountain Top [cloth] [\$3 to foreign countries] ...	2.50
Law of Cycles, The. B. S. and W. Q. J.25
Mirror of Destiny. B. S.25
Occultism for Beginners. W. H. Dower, M. D. [paper 60c] cloth	1.00
Path Victorious, The. B. S.30
Red Folio of Master Messages (mimeographed)	1.00
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