



The Temple Artisan

APRIL-MAY, 1938

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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.)

The Temple Artisan

VOLUME XXXVIII

APRIL-MAY, 1938

Numbers 11 and 12

BEHOLD, I GIVE



UNTO THEE A KEY

CHRIST OR JUDAS?

Is it Christ or Judas! Ye who hold the scales of earthly power?

Have ye yet chosen him whom ye would serve? Choose ye must! The time is close at hand. The breath of angels now is held against your choosing.

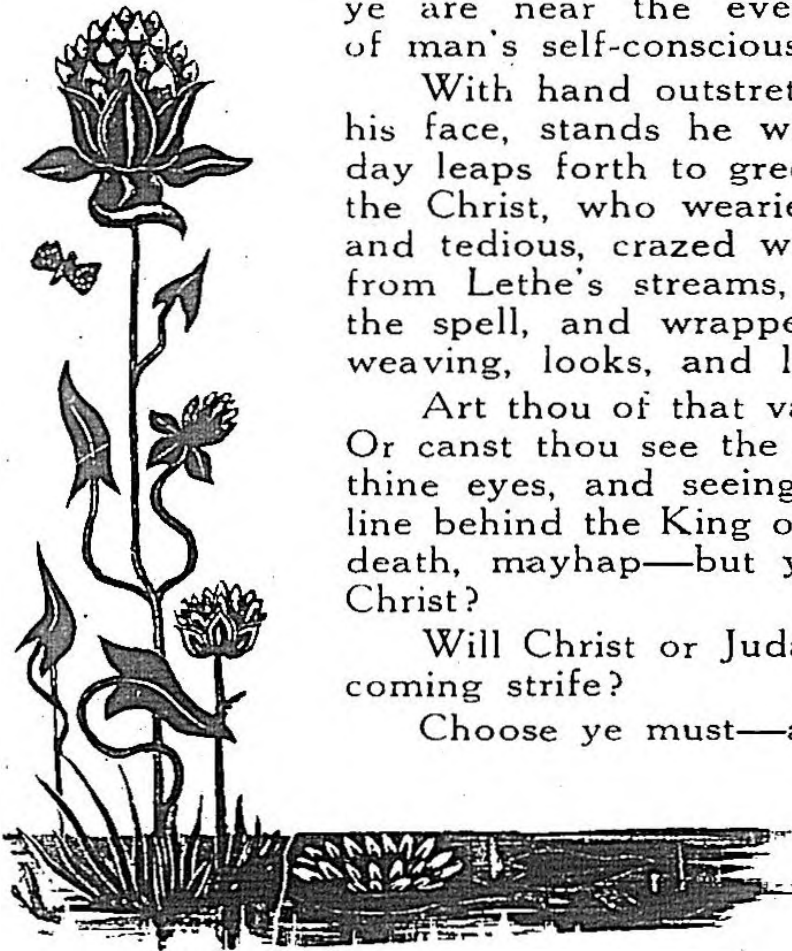
The field of battle stretches far away, but ye are near the ever-living gage—the gage of man's self-consciousness.

With hand outstretched, betrayal graven on his face, stands he who ever at the break of day leaps forth to greet each coming soldier of the Christ, who wearied from his journey long and tedious, crazed with longing for a draught from Lethe's streams, too often falls beneath the spell, and wrapped in glamour of satanic weaving, looks, and listens, falls—and dies.

Art thou of that vast number, son of mine? Or canst thou see the Holy Grail I hold before thine eyes, and seeing gird thyself and fall in line behind the King of Kings, to die a mortal's death, mayhap—but yet to live eternally with Christ?

Will Christ or Judas hold thy mantle in the coming strife?

Choose ye must—and NOW!



THE TEMPLE ARTISAN

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EDITORIAL MIRROR

When true Brotherhood becomes a reality on this planet then will the New Order of the age be ushered in. The present state of seething fermentation, unrest, wars, and rumors of war will no longer exist, but instead the power of the Spirit will prevail. Love will take the place of hate, selfishness will become selflessness, in-harmony—harmony. All people will realize their unity with all other creatures.

But in the transitional period between the old and the new orders elemental disturbances in all nature, planets, nations, organizations and people must inevitably follow.

The Avataric Force through its harmonizing impulses works to destroy the old and helps to usher in the New. After the balance is restored, It will come in power and glory. The Christ principle is the principle of balance manifesting in all life according to natural and Divine Law.

To realize this great force—a Divine Incarnation—now impinging on the aura of humanity, one has to tune in to the inner spiritual vibrations where the Unity of all life—the One Great Reality—eternally exists and all life on all planes is part of that Eternal Plan.

Listen with thine inner ears for the overtones now resounding through all Nature.

The following sums it in the words of W. H. D.:

"THIS IS OUR GREAT OPPORTUNITY AS LOVERS OF HUMANITY TO DISSEMINATE FAR AND WIDE THE LIGHT AND KNOWLEDGE OF THE AVATARIC FORCES NOW SEEKING EXPRESSION THROUGH THE HEARTS OF ALL BEINGS."

P. F. D.

SUPPLY AND DEMAND

Temple Teachings, Open Series, No. 295


My Children:—

I have tried to keep you very close to me in the storm and tests of the past few days and weeks. It is not always possible, for despite your wish not to do so, you wander off into paths that lead elsewhere. I must warn you in regard to this, for when you have wandered off elsewhere you make it impossible for me to reach you, and the results of such wanderings are not apparent at first, either to you or to those about you. But the end of those wanderings is invariably the same—alienation from us and temporary oblivion.

I have something to say to you of a very important occult law, a law immutable and irrevocable, the law of supply and demand. I have mentioned this to you before but have not gone into it as deeply as perhaps I should have done.

When you demand of Blue Star or myself trivialities you receive trivialities. When you demand spiritual knowledge you receive spiritual knowledge. When you unthinkingly supply Blue Star with a burst of criticism, uncharitableness and distrust, you receive the same in return. When you give to her your best you receive in return my best, for I wish again to impress upon you that part of the best of myself is now within that entity. The brain makes mistakes, the heart never, for it has been purified by fire. There is a deep underlying truth in the exhortation of Jesus to His disciples: "Cast not your pearls before swine, lest they turn again and rend you," and whether it be swine and pearls or rubbish and people, the law is invariably the same. There is a great danger hanging over you. You are not always as charitable to each other's failings as you should be. The lines between you become tangled; this is largely due to past incarnations, but it is something that must be overcome. When one of you can say with perfect truth, upon being wounded or hurt by another, that there must be something in yourself that has called forth that saying from your brother or sister, you will have won a battle that will help you onward. Remember that a tangled line with you results in a much worse tangle elsewhere. You have as yet little idea of the real importance of your own lives and associations. Unless there is perfect harmony between you, there is, as I have said, great danger of worse complications among those whom you are trying to reach. It is a hard task I am putting before you, for you are yet babes in wisdom and knowledge, and require tender nursing and care each for the other.

There is within you all a vast ocean on which reflections may be cast and from which they may be received by the sender. If the reflections cast are evil, the return reflections received will be evil. If they are good, the returns will be good. It is in this wise that many make great mistakes. They believe the reflections of their own

minds to be informations conveyed by inhabitants of that sphere. Of course, that is not always, but it is frequently so. H— 

December 27, 1898.

FROM AN INTERVIEW WITH THE MASTER HILARION

November 24, 1898

I have been with you, my children, the better part of this day. I had reason to be in Syracuse and have been here in the body that B. S. first saw, but only for a few hours while transacting some business and making some connections for future work.

You have great reason for gratitude, my children, it is a white letter day in your lives. There is much work now being done on the inner planes that connects this work with the Lodge of Masters. Many lines established centuries ago are being strengthened and made ready for the great strain that is coming. You have all the more reason for gratitude when you think what a narrow escape you have all had through the past years. Not but that we are always helping and guarding neophytes and disciples, but conditions have been so bad, and the human heart has become so hardened, the mind so prone to materialistic views, that it has been almost impossible to reach it. Never in the history of the planet have all things good been at such a low ebb. Never has there been such a weight of woe. The cries going up to the heavens would indeed make the angels weep. You all often think your load is heavy to bear, because of some condition which you would change if you might. But if you could look at the sights with our eyes, your feet would indeed be bathed in the blood of your hearts.

Great souls coming back here hoping for incarnation and finding no human temples ready for their service, and if found, they would be so debilitated by hereditary sins and diseases that even the greatest Saviour that ever came to earth could not do his work in such a body. The brain is deformed, the hearts are seared and caloused; and from the masses of the people, where the natural heart forces may sometimes manifest, there is such a cry for the necessities of life that the soul and spirit are forced from the body, and the body is in many cases governed solely by elementals. It is indeed a woe and a great one; millions upon millions of souls that must some time be saved are lying there, so to speak, smothered to death, with no outlook, no way of looking inward. We who watch these things are often made sadder than you can imagine. If it were not so hard—if it were not for the hope we have in the force now being sent forth into the world,—even WE would feel like veiling our faces, and sitting down in sackcloth and ashes for the desolation of the dark Star; and still

its people go on like those of the older cities, dancing, singing, making merry, while the stars are gathering their forces to destroy that world. It is only the few, here and there one, that are holding the balance now, but we are making the effort of our long line of incarnations to change these conditions, and we have a great hope that it may be done. I wish to impress it upon you as strongly as possible that, strange as it may appear to you, little handful as you are, on you more even than on us depends the salvation of the race to which you belong. When you understand this better, when you recognize your own positions better, you will know why this is. I do not tell you this to discourage you in any way, but before entering upon a battle we should have some idea of the enemy's forces, and they are great in this age. The age itself, this bleak iron age, is first of all the cause of this condition, and the utter impossibility of bringing what are termed the upper classes to a realization of their duties to their poorer brothers and sisters is indeed an awful thing.

The forces awakened at the Initiation when you took your first degree (this initiation took place on all planes of the Cosmos) are those that have never before been called into being. They are the accumulation of the ages that have been held back until now, but they can be held no longer; their time has come, and the wars that will occur as a result of their action will be worse than any that have ever desolated the earth. All the energy, all the ambition, all the power and means that should have been used for the elevation of the masses of the world, are being put into the construction of deadly implements of war, and the forces generated by these actions are something terrific. There is only one thing that can save the people: a realization of their condition. A great effort is now being put forth by the Lodge to awaken the people. The new John the Baptist has been sent forth. If the people will hear and obey it is not too late; but if they turn away, if they will not hear and obey, there is nothing that can save them. The only weapon that one can use in this warfare is the power of a pure heart. Those forces are powerless when thrown against a pure, unselfish heart.

The earth is not alone in the scale of evolution, every atom of the Universe must go through the same process, must win its crown. The earth has been in past ages as high as are some of the other planets, but it is not now. The Secret Doctrine gives you all the necessary information regarding its fall; these books were written by us for you. Mars and Venus have more to do with the evolution of the earth than have all the other planets. They are in one sense Father-Mother of the earth.

Whether this country will be involved in the wars of the future is a question that cannot be answered; it hangs in the balance; one tip in the scale in either direction just now will settle the whole thing. Even we are not permitted to know, or rather not permitted to tell.

You do not realize the importance of thought. We do not permit ourselves to think of these things where there is danger to others from our thoughts. It is our province and yours to warn the world, and we must do all we can to help the prophets who are now warning the people "to flee from the wrath to come." This is a John the Baptist movement, it will warn and may save the people if they will permit. If we can carry out the plans we have made, if the people will be faithful to us, we can tide this world over this dark era; and then it will be safe, for it will have passed the critical hour and be in a condition to help itself where now it is not. Throw these ideas out broadcast as widely as possible; waken the people in every direction to the great need of social and political reform.


The weight of the Nation's sins against the common people is great enough to drive the star from its orbit. There is more hidden vileness than you have any conception of. There is nothing but rottenness and corruption from one end of the continent to the other.

It will be a good thing to get hold of as many as possible of the students under the direction of the As far as his instructions are concerned there is not much worth considering, because, as you have been told before, a true occultist cannot give out to the classes of people that are now acting as Chelas to him and others the true inward teaching. He has not got it himself, so he cannot give it out. It is impossible to sell for money the knowledge of the truth of things of the spirit. He may give a code of ethics or some little minor instruction.

As far as work for new members is concerned, remember, the more we can get the better it is for all concerned. The more we can get, the more to select from for the real work

Much that you have not understood in the past will be made clear to you. You have all that you are capable of understanding at this time. But if you are faithful and true the very efforts that you are making and will make will raise you all to a higher degree, and make you capable of receiving what is not possible to give you now.

I want you all to feel tonight how close you are to me, I want you to realize the human side of me. I want you all to know that I feel toward you now just as much and more than when I was with you on earth as your Father. You sometimes have an idea of putting me up on a pedestal. It matters not what position I may occupy in the economy of Nature, I am still your Father, and I love you. I want you all to realize that. Even when the dark days come and you cannot seem to get close to me, remember that it will be largely your fault. That I shall never be far away from you is beyond question.

H—

HEALING MEDITATION

THE HEALING OF THE STONES

It is the Guardian Wall we are healing now—
 Each several stone to be true to its place—
 Let each of us be healing inwardly,
 Let us be changing hypocrisy into Truthfulness,
 Diffidence into Courage,
 Aggressiveness into Confidence,
 Harshness into Kindliness,
 Exclusiveness into Friendship,
 Bigotry into Toleration,
 Inconsequence into Persistence,
 Darkness, gloom and doubt into Radiant Truthfulness,
 The deadness of hate to become Beautiful Love,
 The Light of Love to be in our Hearts a warm Fire,
 To be radiating out through our hands and our faces and our eyes—
 To be joining the stones together in everlasting bonds,
 So that the Guardian Wall of the Holy Center
 may become Unconquerable and Eternal.

J. O. V.

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.

A very interesting light is thrown upon the workings of the inner consciousness of a Lodge Agent by a series of articles which appeared in "The Path", commencing December, 1894.

The following introduction, written by W. Q. Judge and first printed in "The Path" of December, 1894, is self-explanatory:

About the year 1875 Madame Jelihovsky, who is well known both on account of her own contributions to literature and also as the sister of Madame Blavatsky, heard that H. P. B. had commenced to write in a way that would have been impossible to her a few years before. How she had acquired the knowledge that won the unanimous praise of both the English and American press was beyond all explanation. There were rumors afloat as to "sorcery" being at the root of it, and filled with forebodings and terrors Madame Jelihovsky wrote to her sister imploring an explanation. She received the following reply:

"Do not be afraid that I am off my head. All that I can say is that someone positively **inspires me** . . . more than this: someone enters me. It is not I who talks and writes:

it is something within me, my higher and luminous Self, that thinks and writes for me. Do not ask me, my friend, what I experience, because I could not explain it to you clearly. I do not know myself! The one thing I know is that now, when I am about to reach old age, I have become a sort of storehouse of somebody else's knowledge. . . . Someone comes and envelops me as a misty cloud and all at once pushes me out of myself, and then I am not "I" any more—Helena Petrovna Blavatsky—but someone else. Someone strong and powerful, born in a totally different region of the world; and as to myself, it is almost as if I were asleep, or lying by, not quite conscious—not in my own body but close by, held only by a thread which ties me to it. However, at times I see and hear everything quite clearly: I am perfectly conscious of what my body is saying and doing—or at least its new possessor. I even understand and remember it all so well that afterwards I can repeat it and even write down his words. . . . At such a time I see awe and fear on the faces of Olcott and others, and follow with interest the way in which he half-pityingly regards them out of my own eyes and teaches them with my physical tongue. Yet not with my mind but his own which enwraps my brain like a cloud . . . Ah, but really I cannot explain everything."

H. P. B.'s astonishment at this marvelous development of her own powers would appear to have been great, if one may judge by a letter she wrote (about 1875 to 1876) to her aunt, Madame Fadeef, with whom she had been brought up and educated:

"Tell me, dear one, do you take any interest in physiologico-psychological mysteries? Here is one for you which is well qualified to astonish any physiologist; in our Society there are a few exceedingly learned members—for instance, Professor Wilder, one of the first archaeologists and Orientalists in the United States, and all these people come to me to be taught, and swear that I know all kinds of Eastern languages and sciences, positive as well as abstract, much better than themselves. That's a fact! And it's as bad to run up against a fact as against a pitchfork. So then tell me: how could it have happened that I, whose learning was so awfully lame up to the age of forty, have suddenly become a phenomenon of learning in the eyes of people who are really learned? This fact is an impenetrable mystery of nature, I—a psychological problem, an enigma for future generations, a Sphinx! Just fancy that I, who have never in my life studied anything, and possess nothing but the most superficial smattering of general information; I, who never had the slightest idea about physics or chemistry or zoology, or anything else—have now suddenly become able to write whole dissertations about

them. I enter into discussions with men of science, into disputes out of which I often emerge triumphant. . . . It's not a joke; I am perfectly serious; I am really frightened because I do not understand how it all happens. It is true that for nearly three years past I have been studying night and day, reading and thinking. But whatever I happen to read, it all seems familiar to me. . . . I find mistakes in the most learned articles, and in lectures by Tyndall, Herbert Spencer, Huxley, and others. If some archaeologist happens to call on me, on taking leave he is certain to assure me that I have made clear to him the meaning of various monuments, and pointed out things to him of which he had never dreamed. All the symbols of antiquity, and their secret meaning, come into my head and stand there before my eyes as the conversation touches on them."

And again in another letter to her sister:

"I never tell anyone here about my experiences with the **Voice**. When I try to assure them that I have never been in Mongolia, that I do not know either Sanskrit or Hebrew or ancient European languages, they do not believe me. 'How is this,' they say, 'you have never been there, and yet you describe it all so accurately? You do not know the languages and yet you translate straight from the originals!' and so they refuse to believe me. They think that I have some mysterious reason for secrecy; and besides it is an awkward thing for me to deny when everyone has heard me discussing various Indian dialects with a lecturer who has spent twenty years in India. Well, all that I can say is, either they are mad or I am a changeling!"

Later on, describing her experiences after a long partial fast and a 9 day abstinence from tobacco, of which she was a heavy smoker:

"I ate only salad and did not even smoke for whole nine days, and slept on the floor, and this is what happened: I have suddenly caught a glimpse of one of the most disgusting scenes of my own life, and I felt as if I was out of my body, looking at it with repulsion whilst it was walking, talking, getting puffed up with fat and sinning. Pheugh, how I hated myself! Next night when I again lay down on the hard floor, I was so tired out that I soon fell asleep and then got surrounded with a heavy, impenetrable darkness. Then I saw a star appearing; it lit up high, high above me, and then fell, dropping straight upon me. It fell straight on my forehead and got transformed into a hand. Whilst this hand was resting on my forehead I was all ablaze to know whose hand it was. . . . I was concentrated into a single prayer, into an impulse of the will, to learn who it was to whom did this

luminous hand belong. . . . And I have learned it: there stood over it I myself. Suddenly this second me spoke to my body, 'Look at me!' My body looked at it and saw that the half of this second me was as black as jet, the other half whitish-grey, and only the top of the head perfectly white, brilliant and luminous. And again I myself spoke to my body: 'When you become as bright as this small part of your head, you will be able to see what is seen by others, by the purified who have washed themselves clean. . . . And meanwhile, make yourself clean, make yourself clean, make yourself clean. And here I awoke.'

"At one time H. P. B. was exceedingly ill with advanced rheumatism in her leg. Doctors told her that it was gangrened, and considered her case hopeless. But she was successfully treated by a negro who was sent to her by the "Sahib." She writes to Madame Jelihovsky:

'He has cured me entirely. And just about this time I have begun to feel a very strange duality. Several times a day I feel that besides me there is someone else, quite separable from me, present in my body. I never lose the consciousness of my own personality; what I feel is as if I were keeping silent and the other one—the lodger who is in me—were speaking with my tongue. For instance I know that I have never been in the places which are described by my 'other me,' but this other one—the second me—does not lie when he tells about places and things unknown to me, because he has actually seen them and knows them well. I have given it up: let my fate conduct me at its own sweet will; and besides, what am I to do? It would be perfectly ridiculous if I were to deny the possession of knowledge avowed by my No. 2, giving occasion to the people around me to imagine that I keep them in the dark for modesty's sake. In the night when I am alone in my bed, the whole life of my No. 2 passes before my eyes, and I do not see myself at all, but quite a different person—different in race and different in feelings. But what's the use of talking about it? It's enough to drive one mad. I try to throw myself into the part and to forget the strangeness of my situation. This is no mediumship, and by no means an impure power; for that, it has too strong an ascendancy over us all, leading us into better ways. No devil would act like that. 'Spirits,' maybe? But if it comes to that, my ancient "spooks" dare not approach me any more. It's enough for me to enter the room where a seance is being held to stop all kinds of phenomena at once, especially materializations. Ah no, this is altogether of a higher order!"

How different she was from the ideally perfect individual sometimes described!—Here we have a very human woman, very conscious of her faults and weaknesses, and striving to align herself with the higher impulses which so mysteriously poured into and through her, and at times bewildered her.

E. H.

EXCERPT FROM A LETTER OF WILLIAM H. DOWER

"You ask, 'Which was first, The Temple, or the T. S.?'"

I will throw a little light on that question. The Temple has existed for thousands of years, and the T. S. was simply a minor expression of The Temple, in accordance with cyclic law. The Temple is the seed of every true religion that has ever come and ever will come into the world. It is the Wisdom Religion, and part of it has been expressed in The Secret Doctrine, another and larger part is being expressed by The Temple of The People, by Buddhism, and by all of the Great religions that ever appeared. But The Temple itself is one with the Eternal. It is more than a few or a set of teachings. It is something that always has been, in a state of consciousness, and always will be; and would give the impulse to all minor and major religious forms, irrespective of nations or personalities. Five thousand years ago it was the inspiration of all the Temples of Egypt, and nearly two thousand years ago of both Greece and Rome. . . ."

THE LEADER

The law of life in form, be it man, tree, gnat or nation, is a law of growth. Nothing stands still; it is integration—with balance and use—and disintegration. The moment the forces of an organism cease the forward thrusts of constructive action stagnation follows; a reversal sets in, and nature destroys the useless thing.

Nature, which is God in action in the natural world, leaves behind the dead yesterdays and pushes on into the new tomorrows. If man, as individual, nation or race, sees not the doorways of God that open into the new in human values, organization and procedure, but blindly clings to his yesterdays in economics, government, social science—human relationships in general—his civilizations must continue to perish into disastrous nights of time. His possible and urgent evolutions that should be shaped by him in wisdom and so guided by scientific procedure as to reach clearly perceived goals of good ahead only end in bloody revolutions. Wars, pestilence, famine, hate and destruction do their deadly work, and man, the barbarian, walks the earth again.

But never yet has man gone down thus to his ruin that the light of Revelation has not first shown upon his path. The Watchers never tire, and a leader—or leaders—born of the urgent need of such a race or nation appear upon the scene to point the way to the light of right understanding and possible procedure. Such leaders have invariably struck the keynote of that new day and way that hangs in the rising light of evolution's tomorrow. Then it has remained to be seen if the nation would respond to its own better self or not.

This United States has been now for several years at such a weighing of the ways, and there stands before, and within it, such a leader; one who was born truly of its own inner causes at the hour of its great distress.

In times like these the cry of the masses is naturally for im-

mediate material relief. But, as imperative as that relief is, it is not nearly so much what is immediately needed and accomplished that counts as what evolutionary changes, what new ideals are pronounced and advocated by the leader. These build the new; the rest pass with the day. Financial adjustments, trade stimuli, government spending: all become as ephemeral and inconsequential as the life of a moth in the face of the real need and the equally real remedy that arrive at the nation's doors, and are seen and proclaimed by the leader.

A nation pledged to the individualism of 1776—which was right, at least in the sense that it was inevitable, for that day—was hopelessly on the rocks of change by 1932. It, like a tree, had grown, fruited and finally died, the span of that ideal having gone “around the corner” never to return in this civilization, the free land upon which it stood, having disappeared and left the machine in its stead. Into this situation the new leader stepped, taking quick and decisive hold on the immediate problems. But born as he was of the inner, the humanitarian side of the issues, he did not stop with the outer but reached forward into the ideals for the coming day. As the ideals of 1776 opened the doors of a common opportunity for the masses so has our leader reached out for the man forgotten in the evolvments of industrial individualism, and started the wheels of state moving toward the rescue of those millions who are dispossessed, first by immediate relief for the man in business as well as the man in the street, and then by a far-reaching vision of social and economic change, striking the social keynote of that change which is altruism. As a widely known columnist puts it:

“They”—the millions—“are now for the first time in history recognized victims of dislocation in the economic order. The new relation of the state to the individual obliges it to see that he has an opportunity to make a living.”

And, with the placing of that principle, government is declared to be more than a mere matter of rulership, or a financial clearing house for business, and becomes a responsible agent for the well-being of the entire social body. This, as we see, means the re-unfoldment of mass opportunity for self help and development, and it remains to be seen how much of the basic structure the leader will be permitted to lay down before greed and selfishness push out both him and the ideals, and we have to fall back into—who knows what? to wait in suffering and delay for another forward swing in the cyclic ongoing of man's destiny. Because this is a momentous day, an hour of far-reaching, even cosmic change, wherein the very stars are affected in their courses, it is peculiarly true that such a leader disappears as the man, and becomes type, symbol and embodiment of the soul-light and understanding of a nation, even a race. Hence, to those ideals which he proclaims every true-hearted man and woman should respond with gratitude, devotion and tireless service, that they and all their intended human good “shall not perish from the earth.”

TEMPLE BUILDERS DEPARTMENT, LESSON NO. 132
(Simplification of Temple Teaching)

THE SOUL—PART 4

Every one has seen a moth drawn to a candle, pass its delicate wings through the light and fall lifeless to the ground.

Countless millions of human beings pass and repass through myriads of earth lives like a moth, drawn by the desire to plunge into the glowing, glorious depths of something new and bright.

But instead of obeying the Law of Attraction that draws them like a fire to a new or brighter life, they shrink back, cowering into the outer darkness, overcome by fear.

You may think the moth and the candle an unhappy comparison, but maybe the moth obeyed the higher call of its being. Maybe the unknown power of attraction that draws the moth to the flame unites the spirit of one with the spirit of the other and a higher order of Life is born. For there is no death; there is nothing but Life—Life everywhere.

People are constantly looking for help outside of themselves from some other person or a change of scene. They have by no manner of means found the help within their own souls. They should sound their own soul strength as a seaman sounds the depths of the waters through which he is sailing and determines his course by that.

We should curl the tendrils of our real life around the substance of our souls as a plant curls the tendrils of its roots around the soil and draws the food for its life from the earth.

If a tree were to put forth its roots in every direction an inch or so below the soil; if its trunk were to grow a few inches in one direction and then turn about and grow in another, repeating this until it was fully grown; and if its limbs and leaves were to reach out to neighboring trees for support, instead of holding strong to the trunk, and laying hold of the growing forces that play around the roots in the soil for some space below the surface of the earth; the first hard storm would uproot the tree and scatter its limbs and foliage in every direction.

No human being, no angel, no god, can find his true strength, his true happiness, his true life, outside of his own soul. He must do like the tree; look deep within himself for the real source of life. This we must try to remember when tempted to look in other directions for the true sunlight of growth which can only shine through the depths of the soul.

We should learn to be moderate in everything we do. The people of the far East are too quiet and feelingless. The people of our western countries are too noisy and talkative. There is a happy medium between the two which is best.

We can learn to be calm and control ourselves in all the experiences of life, joy, sorrow, pain, health or success. When we

know that we have done what we should for ourselves and for others, we know that the spirit or love of God is dwelling within us. We can only have this knowledge, this feeling, by being moderate in our lives, doing neither too much nor too little of anything.

This is the only way by which we can become wise, well developed, unconquerable, and be able to understand the ways and lives of people the whole world over.

Until we have learned to control ourselves, any effort to learn of the finer, hidden fairy-like things of life is both serious and dangerous. It would be like trying to have a tiny babe take a course in high school.

The true scholar or mystic is one who has learned to be calm at all times, and who is wide awake to the higher love and desire. He has faith in God and his own soul, and believes he is a part of God. He also has trained his imagination to picture only the pure thoughts and ideas, which belong to Nature and work their way through him.

Such men know that they never can become great by searching over the world for knowledge, but that they must listen to "the Still Small Voice" within themselves which holds the clue to all power, all wisdom. If we listen to the Voice of the Soul we will gradually be led to the greater and wider knowledge in the same way as the spiral spring within the watch begins with the tiny point and sweeps out into larger and ever larger circles making the wheels of the watch run evenly.

The soul is the mainspring of our lives. We must seek for it in the calm, silent moments that come within us. We can only find the image or reflection of it in the outside, physical world.

We must listen to the cry of one who loved us when He said: "Except ye become as little children, ye cannot enter the kingdom of heaven," for in that one sentence is all the wisdom of the eternal ages.

We must have faith in ourselves. Distrust or doubt of the Love which has created and sustained the universe must not enter in. If one shred of unbelief remains our eyes will be blinded, and no human being, no god, no angel can open the gate of our hearts where all the glories of heaven lie hidden.

Power without Love causes pride, and pride hurls to the lowest depths the highest angel that would try his puny strength against All Powerful, Omnipotent Love.

(Reprint)

Jane W. Dower

THE HELPING HAND

The Temple Treasurer asks you as Comrade to Comrade engaged in the fiercest struggle of this cycle to stand by us and help in our efforts to carry out the Master's directions. Remember, we ask you to contribute all you can to the Helping Hand Fund, and to do it in a regular and systematic way if possible. There

are many expenses in a work like ours which are not covered by the dues. The Helping Hand department must raise the additional means necessary. The following message was once sent to a member by the Master. It is just as applicable to every other member of the Temple, now as ever:

"As to your duty, a duty is not a matter of inclination. It comes as the result of an action of irrevocable law. Where a duty develops, there is a debt to be paid. By your pledges to the Great White Lodge, by the Master's acceptance of you as a personal disciple, by the striking of the key note in the scale of the group soul of which you are a part, you stand obligated to give all your time, means, and labor to the service of the Lodge and the group to which you belong. You stand obligated to sustain and defend the trust placed in you. These obligations are not merely forms, they put you in line with all the great souls of the Red Ray, and as the latter are laboring for your protection and help on the most vital field of your being, so is it your privilege to do the same for your physical and spiritual kin on lower lines."

Will you help us? Send all Helping Hand contributions and dues to the Guardian-in-Chief or The Treasurer of The Temple of The People, Halcyon, Calif.

TEMPLE ACTIVITIES AND NOTICES

On April 1, Mrs. Ebba Whitney was appointed by the Guardian-in-Chief Treasurer of The Temple of The People.

The Thirty-ninth Annual Convention of The Temple of The People will begin Sunday, August 7, and continue through Sunday, August 14. There will be a preliminary social in Hiawatha Lodge on Saturday evening, August 6. Convention program will be given later. We hope that this Thirty-ninth Annual Convention will be a splendid gathering of Temple forces, interiorly and exteriorly, and that members and friends from distant places may be able to be with us at this important gathering.

Meetings and lectures during April and May in The Temple at Halcyon: April 3 and May 1, Feast of Fulfillment and Devotional meeting. April 10, Jane R. Thompson spoke on "Brotherhood." Easter Sunday, April 17, at 11 A. M., Temple Builders' Easter meeting; at 3 P. M., Choral services and Feast of Fulfillment; at 6 P. M., Easter supper in Hiawatha Lodge. April 24, Emilie B. Byrne spoke on "Man in his making".

May 6, during the Open Court meeting, "White Lotus Day"—the anniversary of H. P. B.'s passing was celebrated. After the regular proceedings of this monthly meeting, the Outer Guard, Fred Whitney, read an interesting article by W. Q. Judge, printed in a number of the "New York Sun" of 1892, entitled, "The Esoteric She—Madame Blavatsky, a Sketch of Her Career." This was followed by a reading by Mrs. Whitney from "Letters of H. P. B." published by W. Q. Judge in the December number of "The Path" of 1894; excerpts of this are reprinted in this Artisan under the "Blavatsky Department."

May 8. White Lotus Day and Mothers' Day, Fred Whitney gave a talk on "The Mother Principle"; May 15. Edward Twistman spoke on "Qualifications"; May 22, Cethyl Mallory, on "The White City in the Central Sun."

Mrs. Winogene Savage of Lynwood, Calif., Temple friend, inspired by the Temple motto, "Creeds Disappear, Hearts Remain," wrote and set to music a song which she has published and dedicated to The Temple. It carries a very fine force of unity and has been sung in Temple meetings, and the composer would like to have it in the hands of many people. We recommend it to our friends. The price is 35 cents. You may write for it directly to Mrs. Winogene Savage, 3177 Poplar Drive, Lynwood, Calif.

Please do not forget to inform The Temple of The People of change of address!

Concerning TEACHINGS OF THE TEMPLE

The first edition of the TEACHINGS OF THE TEMPLE is now out of print. For some time we have planned a new edition of this most valuable and unequalled book. We invite members and friends who are interested in getting out a second edition to let us know if they would be able to assist in this undertaking. Some contributions for this purpose have already been received. Those who contribute to the fund for publication of the second edition will receive copies to the value of their advance payment. Send letters concerning this directly to the Guardian-in-Chief of The Temple of The People, Halcyon, California.

We recommend the following 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.

We desire to call attention especially to the book, "Brother of The Third Degree." (See special offer.) This would make a good gift book. 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.

We also recommend "The Torch," magazine for health and astrological advice, edited by Mrs. Ada Muir, 657 E. Hastings St., Vancouver, B. C., Canada. Further, her books: 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 Nodes and the Part of Fortune, 75c; No. 5, Pluto: The Redeemer, \$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.

CORRECTION OF ERROR

We wish our readers to know that "Theosophy is not a Creed", published in the December-January Artisan, page 64, was written by Mr. Albert E. S. Smythe, General Secretary of the Canadian T. S., Toronto, Canada, not by W. Q. Judge. It was sent to The Temple Artisan as a quotation from Judge. We are glad to correct this mistake.

Temple Books and Pamphlets

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