



The Temple Artisan

APRIL-MAY, 1939

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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 XXXIX

April-May, 1939

Nos. 11 and 12

BEHOLD, I GIVE



UNTO THEE A KEY

PROVE THY RIGHT

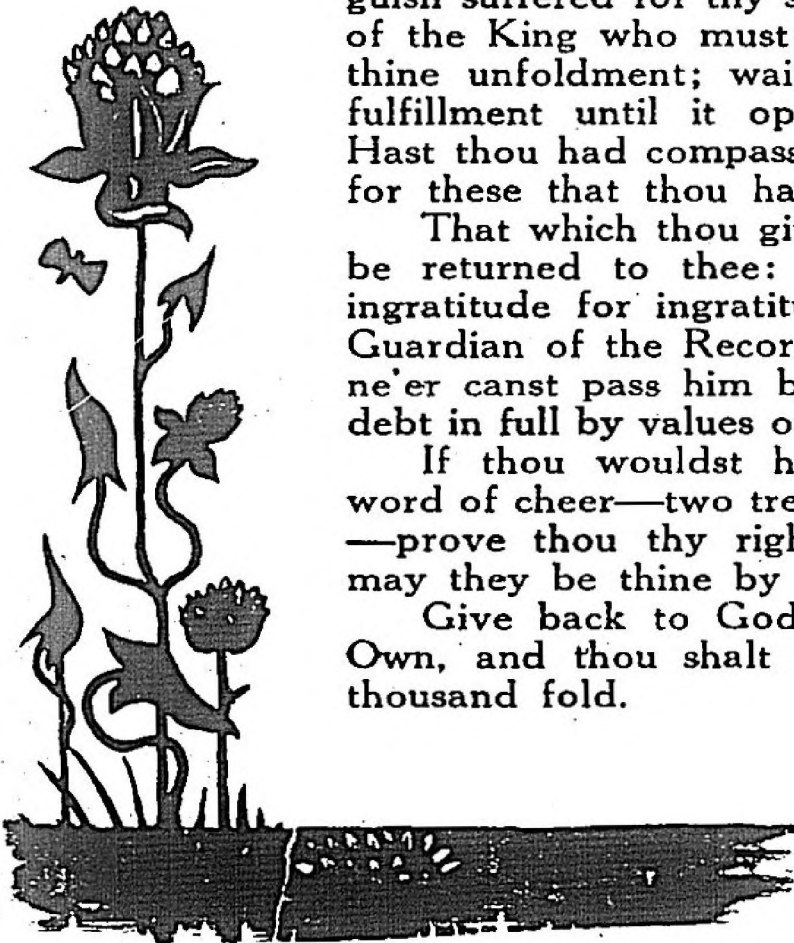
Why dost thou weary ears that will listen because they must with tales of the treachery and sad ingratitude of others? Art thou alone meet for compassion's soft touch? Hast thou forgotten thine own treachery and ingratitude to God? Hast thou forgotten the hour of thy solemn vow, when all thou wert, all thou hadst or couldst have was freely offered to thy fellow man in service pure?

What thinkest thou of all the pain and anguish suffered for thy sake by all those servants of the King who must long stand and wait for thine unfoldment; wait before the gate of all fulfillment until it opens for thine entrance? Hast thou had compassion? Hast thou now pity for these that thou hast made to suffer long?

That which thou givest to thy brethren shall be returned to thee: treachery for treachery, ingratitude for ingratitude; for ever stands the Guardian of the Records by the gate, and thou ne'er canst pass him by till thou hast paid thy debt in full by values of Love's coining.

If thou wouldst have a faithful friend, a word of cheer—two treasures great to be desired—prove thou thy right to them; for only so may they be thine by right.

Give back to God the things that are His Own, and thou shalt have their value back a thousand fold.



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EDITORIAL MIRROR

There are messages and messages. Messages are symbols. Symbols are messages.

We have been told Symbolism is the universal language, the language of God from which all other languages have been evolved. The Book of Life is a Symbol, a message from God to man, on all planes of manifestation. This language of the Higher Self is able to convey its ideals and to impress them on the lower self according to the inner vision of the individual. This cosmic language is all-inclusive. Every figure, sound, color or form, represents some division of the Cosmos.

In Essence All Life Is One, but there are greater and lesser degrees. Potentially every atom in the Universe contains everything that is in all other atoms, differing only in rates of vibration, thus showing how the different divisions may manifest to another division on another plane, state or condition of matter.

Through this medium man and Angels may understand God's message of Love, Light and Truth. Complete Mastery of this language would be impossible in man's present state of development, but a key has been given to study this sacred science. And all the experiences of a human being—a divine spark—throughout its many incarnations, past, present, and future, from the grain of sand to a star, can be represented by a few symbols. Throughout this vast journey, the incarnating Ego is closely related and linked to a planet, human being, animal, vegetable and mineral, by the interaction between the lesser and greater lives in this Universal scheme of Life, ever moving on in orderly process, expressing life with a true course of destination.

Many among the children of man throughout the ages have had inner revelations, momentary illumination, great visions, glimpses of transcendental splendor, flashes of great truths, and sounds of infinite sweetness—always the voice of the Higher Self trying to impress the lower man with the great Universal Truths of Life.

The Higher Self synthesizing the twelve basic qualities is the key to life's fullest and highest expression, the doorway to the fulfillment of man's daily living, joyous service, loyalty and devotion in carrying out one's assigned duties in whatever walk of life, by obeying the innermost voice and highest impulses and listening to the Great Message of the Book of Life, receiving it in true humility, obedience and trust and carrying to all men for the spiritual upliftment of all, whatever be the cost to the fleeting personality.

P. F. D.

FROM AN INTERVIEW WITH MASTER HILARION Sunday, January 29, 1899

"My children, I have called this special meeting because it will not be possible to prepare just the right conditions so quickly, as many things will be out of order on Tuesday evening. Aside from these preliminary words, I wish all that may be said, unless some special point may be brought up, sent to the members at large.

The house that I have directed B. S. to obtain by your assistance will mean a great deal more to the members than they can now understand, because therein will be celebrated initiations of different steps of the inner degrees. As this concerns the others as deeply as it does you here, those who are able should contribute to the support of the Headquarters.

The letter I have written, that I desire read now and sent to other pledged members, is of great importance. It has been held back as long as possible, but there is a need of its promulgation far greater than I can express. You will please read that letter now and ask whatever questions you desire upon it."



THE LETTER

My Children: Some of you have been thinking that the general trend of things Theosophical and political had a tendency to detract from the value of certain truths imparted to you by us, and also wondering why directions should not be more explicitly given, though I have repeatedly told you that, beyond a certain very limited point, the law of individuality and development made it impossible for us to interfere. It is only the fools that rush in where angels fear to tread.

But it is permissible to say that, after the years of study and direct assistance in assimilating the fruit of such study, many of you are negligent and careless in applying the lessons so learned toward the solution of the problem now confronting you on the outer plane of manifestation. Try to realize that an initiate is prohibited from giving more than an intimation that any one thing had better be done; and a failure to see and act upon such hints often prevents the disciple from obtaining the very thing he has most earnestly desired.

The existing state of affairs among the different branches of T. S. activities and the special students we have prepared at great pains for the Temple movement is due to the neglect or fear of those who have failed in this respect. The disintegrating Karmic force now in action within and around the earth gave an opportunity to the Lodge to break up a decaying body and place the members prepared on the step of the Temple stairs to which evolution and effort had brought them; but, through the carelessness, negligence, ignorance and fear of those who should primarily be leaders in the new effort and who have taken the flood

at high tide and so swept into action all those who came under their influence, this has been delayed. Honest seekers, those whom we have watched and guided as far as we might, have been allowed to drift into wrong currents for want of the one helpful word that would have landed them safely on the shore.

And so, instead of the solid body of workers under direct supervision that we might have had, the ranks are being broken up into fragments, each working on its own concept of what the Lodge ought to do in their individual cases, and forgetting entirely the very limited view possible of their attainment without much supervision of their cosmic evolution and personal development.

It will be useless to say, I did not know and was not sure that this or that was the right thing to do. The fact remains that they should have known. They have been prepared, and if they had kept in mind the words of former leaders and watched with unselfish eyes the events transpiring in the world, they would have known that the time was ripe, and recognized the ring of truth in the messages sent them. It is useless to try to throw off responsibility and disclaim the given directions, or to think that the actions of one will not make much difference, for that is untrue; and those who have studied forces knew that, if two men could have saved Sodom, the dozens prepared might now have had every condition ready for the necessary manifestation which, by or through their unfaithfulness, has been hindered, for they have put a great force of instability into the action that we now have to combat, with other inimical forces.

Now, believe me, I do not say this in any desire to cause irritation, but simply to try to arouse those pledged to the service of the Lodge, who would be deeply grieved at a charge of faithlessness, to a sense of their duty.

The one great need of the hour is the awakening of the spirit of intuition and understanding. When one desires the truth above all things, even above his preconceived opinions of the duty of the Lodge to humanity, and is willing to investigate unselfishly every fact that comes to him of nature or of man, he will invariably find the soul within stirring, and some bright day he will come face to face with Truth and will find that conscious contact has brought Love, Peace, Truth and Wisdom.



All the pledged members should have copies of this letter. Among them are some who have been prepared at great pains, who are so worked upon by bad influences that they are, so to speak, trembling in the balance, until they have practically lost their reasoning powers. We hope, in some cases at least, to arouse them to a sense of duty they owe themselves and humanity at large; for no one person can rise or fall by himself, he must influence, whether consciously or otherwise, every atom that

belongs to his own aura, as well as those others whom Karma has put in association with him.

Whenever a member feels that he can help another who is wavering by reading this letter to him, he is at liberty to do so, that is, in the case of the old members of the U. B. and T. S. There are many among them to whom the words of that letter will apply with peculiar force, and it is permissible to give it a wider circulation than anything else that comes from this section.

No one can cast a reflection into the mind of B. S. that would influence her to such an extent that I would be unable to distinguish between the truth or falsehood of a matter. I must read the reflection of that other mind within her mind, but I could easily distinguish by means of color, if through no deeper means, just from where the impression came. There is no danger of any such complication. None are at present capable of throwing an impression into her mind that would overbalance her own judgment, save perhaps momentarily, for she is the strongest psychically.

Remember, Matter, Force and Consciousness are one. I am unable to give you much information concerning the subject of numbers, at present. You are at liberty, of course, to try to solve them if you can. I neither can nor would prevent you from finding out any of the secrets of nature, but that would not relieve me from my responsibility. As I have told you, numbers are very sacred and are not given out except under extraordinary circumstances. I might, as so many have done, give you a series of lessons on numbers and cover them up with a series of blinds so that you could not possibly work them out; but I do not consider it right to do so, and so for the present I must say that I cannot enlighten you on that subject now, you will have to wait.

On the Dais of the great Temple all color is represented. Some one particular color is a little more prominent than another, and that plainly indicates a development along that special line more complete than along other lines. In some cases the correspondences as given in the E. S. instructions give the true ideas of the lines of development. In others they are wrong. This is one of the subjects that will come up when the instructions are elaborated.

There is one item in one of the late lessons that will help you in the consideration of many things that may come up, i. e., that in that vision of the Creation of a Universe, the first Son of Light, the first sacrifice swept out from the point of manifestation as far as the impulse or rate of vibration could carry him; then he returned along the same lines to the center. He had only sacrificed his body to make these points of light; his soul and spirit were where they always were. When he went back to the point of manifestation, there followed a Pralaya. And then there were three shot out for another manifestation, but those three were of that same one. He returned for a Pralaya and then went

out under another rate of vibration. The one was 7 at the time, and so it has continued. All must return along the same lines. This also applies to the evolution of the whole universe. There are wheels within wheels. The evolution of a planet was performed under the same law that evolved the whole universe. There is an almost perfect correspondence in the life of every atom that is in manifestation. Every atom has to retrace along the same lines.

The action of the cosmic forces does not work to emphasize any one color, but so that all may manifest equally, so that each and every individual entity may grow as a tree grows when perfectly rounded out in every direction, with no one color prominent but all in equal proportion. That is as true of each ray as it is of the cosmos, and applies equally. The personalities are all on the lower planes of manifestation when there are many. It is only by aggregation of astral bodies—to put it as plainly as possible—on the same principles that aggregation of atoms make a body. When there are so many personalities, it is simply because the individualities are not powerful enough to assimilate all the force of the one entity, and it has to be distributed over a large area. By lower planes I mean astral as well as physical planes.

When the soul on its return leaves the lower astral it begins to unite with its own special ray, and the atoms of each plane go back into universal matter for a time, until they are called forth for another manifestation.

Where the soul remains when it leaves the body depends upon how far the personality has become developed. If it has gained much experience and assimilated all it has gained and is ready for a high step, it will remain in the upper astral. The soul that was manifested in two bodies on the lower plane would have but one on its return.

A group soul may be represented by a seven pointed star, 7 times 7, or 49. There are other figures that would represent it on its return better than these I have mentioned that I cannot give you now. There is one on the Temple pavement that represents it perfectly, and that you will see one day. The whole is represented in the pyramids in Egypt, particularly in the one called the Great.

The development of all lives is like the progression of geometrical figures, as they are called, on the Temple floor, although of course such illustrations convey no adequate conception of the truth, for those lines are in reality living entities. Those geometrical figures, so-called, are really composed of substance in a state of evolution, as is all Matter, Force and Consciousness.

Every spiritual being represents a line of evolution. There is a certain individuality in every atom in manifestation.

I cannot remain longer now. Be sure, my children, that I return your heart love."

THE MANASIC PLANE OR SPHERE OF THOUGHT

Temple Teachings, Open Series, No. 299

No plane of life and being is of more importance to the student of occultism than the one now under consideration, for whether he be studying practical or theoretical occultism, a vivid impression and intuitional knowledge of the greatness and power of the laws that govern the Manasic plane are essential.

First of all, a mental image of it as an existing reality is necessary. In order that some such conception be formed I must ask you to consider the following, which is an exact reproduction of a vision recently shown to one of your number for this express purpose: Imagine yourself standing on the outermost verge of the zone of light that encircles the world on which you dwell, and capable of gazing with spiritual eyes into the plane of mind, which is in reality a plane of substance. You would see, not the light of the physical sun, but a light far more intense. You would see no physical earth, but one vast sheen of sapphire splendor, cylindrical in general outlines, through which is moving in spiral currents another force dazzlingly white in color, and through the whole mass still another mode of motion parallel to the waves of the ocean, the vibratory ripples of which flow outward from the central point of what we on the physical plane call the earth, but which is in reality the sphere of energy which moves to action every atom of the chain of worlds we inhabit.

Unclose those spiritual eyes a little wider, and you would behold that vast expanse peopled with every conceivable form that human mind has ever called forth, some marvelously beautiful, some grotesque, others horrible, some half formed, others just but commenced, mingling and intermingling, and carried around by those rapid currents of white, electrical force with such rapidity as to appear to one looking at the whole as changing waves of formless color.

The waves of this vast ocean of mind convey the thought and make operative the laws of thought transference, for the battery of the human brain throws the image of the idea on the crest of a wave put in motion by the energy of will, and by the law of affinity or attraction the first brain is placed in sympathy with another brain battery, and if the second battery is in a state of inactivity or subjection, it will receive the image on its own individual reflector and translate it into images or words through the lower brain mind. Thought transference is supposed to be an act of individual will alone, but this is not true, for it is one of the great laws that govern the whole mind sphere. There is here, as elsewhere, interchangeability of atoms, and the forms, pictures, or ideas of the World Soul are conveyed to all alike, though not all are conscious of the law.

I have said these are living forms. I must not be understood as meaning that thought creates matter, for matter is eternal,

as is spirit. But thought does create form, which form is at some period of a Manvantara externalized on the physical plane, incased in matter. But we are now considering only the mind plane of a single chain of worlds and the action of human thought on that plane as it might be observed by one using spiritual sight; and as all that we have been and may be has and will pass through and live on that plane for uncounted ages, there is not much danger of bestowing too much thought on the subject.


Within the zone of light that encircles the earth and all other worlds is an aura of spiritual substance that to the spiritual eye would appear as the most intense sapphire, the atoms of which are in a state of vibration inconceivable to mortal man. This substance is the mind essence of the earth and constitutes one of the globes of the chain of worlds of which the physical earth is another. To one on the physical plane capable of watching the action of the laws governing the Manasic plane on this substance a most wonderful phenomenon would appear, to which some correspondence may be noted in the screen on which biograph pictures are thrown; for thoughts and ideas fully or partially developed are indelibly impressed thereon, or rather inter-atomic action of the substance itself with the electrical energy from the brain battery of man takes place, which interaction forces those thoughts and ideas into lasting, living forms. Every thought, whatever its nature, however immature, lives in this mind-sphere through the manvantara that gave it birth. There is also an interaction between these forms and the mind that originated them, as well as with the minds receptive to their influence. It is this interaction that occurs when one, holding his own mind in subjection, permits these so called fancies to float through the individual aura.

While this is the thought sphere of the earth, the human being has a corresponding aura of thought essence, and this it is that constitutes his individual memory, as the former constitutes the memory of the earth; and the collective auras of worlds and races is the Book of Life, out of which all shall be judged. Each is attached to his individual aura by spiritual law, and consequently each must judge and condemn himself when his spiritual eye beholds what is written thereon. No action of atom or molecule of the universe but is recorded in this way.

These auras are often confounded with the lower astral light, but the latter is yet another of the chain of globes that constitute the whole world. The astral light is the reflection of the true mind sphere, which is what is sometimes called the higher astral. The lower astral is deceptive because it is only a reflection, as when two concave mirrors are placed in juxtaposition. Every image, defect, or blemish on the surface of one will be reflected in the other, so, as the very nature of the lower astral light, or the "anima mundi", is deceptive, being the opposite pole to true light, real images in the mind sphere are distorted when

thrown upon it. The reflection or shadow of physical man is also analogous to the process by which the reflections in the astral light are produced. The confounding of three aspects of what has been collectively termed the astral light has been the cause of much confusion in the minds of students, for many use the term indiscriminately, and the consequence is, one often hears such applying the term to the sphere of mind which is in opposition to the same.

The perfidiousness of beautiful images of the lower astral does not lie in the beauty of these images, but is because of the incompleteness of the substance of which they are composed. The reality of those same beautiful things exists in the mind sphere where conditions are altogether different, and where they are as real as anything in manifestation is real. They are deceptive because they lure the person witnessing them to believe them within the grasp and reliable, while the reality is yet much further inward. The lower astral corresponds to the human soul of man, the mind sphere to the Divine Soul or Ego.

H—

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.

In answer to a question received concerning the Primordial Seven Rays of Color, we give the following quotation from *The Secret Doctrine*, III, pp. 481-482.

"THE ROOTS OF COLOR AND SOUND

Further, each of the Primordial Seven, the first Seven Rays forming the Manifested Logos, is again sevenfold. Thus, as the seven colors of the solar spectrum correspond to the seven Rays, or Hierarchies, so each of these latter has again its seven divisions corresponding to the same series of colors. But in this case one color, viz., that which characterizes the particular Hierarchy as a whole, is predominant and more intense than the others.

These Hierarchies can only be symbolized as concentric circles of prismatic colors; each Hierarchy being represented by a series of seven concentric circles, each circle representing one of the prismatic colors in their natural order. But in each of these "wheels" one circle will be brighter and more vivid in color than the rest, and the wheel will have a surrounding Aura (a fringe, as the physicists call it) of that color. This color will be the characteristic color of that Hierarchy as a whole. Each of these Hierarchies furnishes the essence (the Soul) and is the "Builder" of one of the seven kingdoms of Nature which are the three elemental kingdoms, the mineral, the vegetable, the animal, and

the kingdom of spiritual man. Moreover, each Hierarchy furnishes the Aura of one of the seven principles in man with its specific color. Further, as each of these Hierarchies is the Ruler of one of the Sacred Planets, it will easily be understood how Astrology came into existence, and that real Astrology has a strictly scientific basis."

OCCULTISM FOR BEGINNERS.

Second Series, No. V.

In studying the occultism of Symbolism, it should ever be borne in mind that every symbol is capable of at least seven interpretations. It is only when the intuition catches the secondary symbol or light on any primary symbol, that one can be sure of the correct meaning of the symbol. Until the power to intuitively interpret symbols is gained little advance in real occultism is possible. The understanding of certain fundamentals in symbolism will help the student to arrive at the power of interpretation. As the wonderful symbolic messages in Revelations are so generally familiar they will serve to illustrate better than any other symbols available.

In the Second and Third Chapters, certain messages are conveyed to the Seven Churches. We will not enter into this in detail. In general, however, the Seven Churches stand for the seven great Occult Principles or Departments of human life, or Seven Doorways opening from human life into the Spiritual life. A great message with a corresponding force is sent by the Angel—a great Master, into each portal of communication with its particular grade of evolving human substance and energy. Much more could be particularized here, but this will suffice for illustration as the next Chapter, the Fourth, is better adapted for the purpose of this lesson. This chapter describes a wonderful vision of a cosmical nature. The one who sat on the Throne, which is a symbol for a State of Consciousness, was the Synthetic White Light, the One—the Christos. This White Light of consciousness, however, was broken into its component colors and John saw the rainbow-effect like unto an Emerald. The green was dominant as it is with the earth, the earth being in its Kama Manasic—green—evolution. The Kama Manas is the lower mind and when that is fully evolved and its forces transmuted, the Higher mentality will dominate. Around the Throne were seated Twenty-Four Elders or Masters. These correspond to the Twelve great Celestial and the Twelve great terrestrial cosmical forces, or the Twelve signs of the Zodiac divided into its positive and negative aspects. The One on the Throne is the Central Sun—the Nucleus in the Cosmical Cell. The crowns of Gold on the Elders' heads symbolize their individual strength or power of life, material and spiritual.

Forces and sounds issue from the Throne, the Centre of

Master consciousness for the planet or the universe, because it is the dynamic creative centre that keeps the universe in manifestation. It is the Word issuing forth, and the Word is translated into form and forces and keeps the Great Wheel of life ever revolving. The Sea of Glass is the symbol of everlasting ETERNAL and CHANGELESS TRUTH. Why? The Sea of Glass is like a Crystal. It is fixed, immovable and transparent. A Sea of Water is ever changing and mobile—symbol of the reverse of the Sea of Glass. The Sea of Water is of the earth, impermanent; but the Sea of Glass is of the Spirit, PERMANENT and CHANGELESS forever and ever, and reflecting or transmitting the same eternal truth.

The four beasts about the Throne stand for the four planes of the lower nature—the Quaternary. It is the animal elemental self completely dominated, however, by the Higher Self, the One on the Throne. These beasts are full of eyes before and behind, showing they are all seeing, knowing the past and the future—are not blinded or their eyes not holden in any way. Each has six wings indicating six powers—a power for each plane of being, that is, they can rise into the higher consciousness of each plane by the wing power. The wings indicate that the lower or elemental self has won this power by passing through the six lower planes and now stands Guardian of the Throne, a perfect vehicle through which the Higher Self may manifest.

The Throne is the Synthetic Deific Center of life and consciousness. The immediate grouping around the Throne is symbolic of the first differentiation of that Deific consciousness into color, form, sound and qualities. Here we have the One, the Three in the One, the Four, the Seven, the Twelve, the Twenty-four, the sum of which, two and four, give us the Six, the synthesis of which again is the Seven or One Synthetic Lord on the Throne of Life.

W. H. D.

From "THE PATH TO DISCIPLESHIP"

H. Kazemzadeh-Iranschaehr.

GRATITUDE

Thanks to Thee Who art without want. Thou hast led me from darkness to Light. Thou hast nourished me with the fruits of wisdom. Thou hast filled my heart with universal love.

Thy Love is boundless. Thy Kindness is immeasurable. Thy Grace is all-embracing.

I will follow Thy example. I will show gratitude by my actions. I will help without questioning. I will love without asking for love in return. I will serve without asking reward. I will become Thine image. I will try to reflect Thy light. I will try to become Thy Word. I will try to be like Thee.

GREETING TO THE UNIVERSE

Newly awakened mankind! Children of the Earth, Creatures

of Nature. Restless oceans, still mountains, hastening clouds, glittering stars, dark planets, glowing Suns!

Spirits of Light and of Darkness! Demons and Angels, magnificent Logoi! Inhabitants of invisible worlds! Universes to be—I greet you all whole-heartedly! I pray for you all! I enclose you in my heart.

ONENESS

My heart reflects the sorrow of the world—it echoes every pain. In it moves God, in it men and creatures have their being. Mankind, World, and I, we are One now.

I embrace and shelter robbers and saints, fools and wise men. From the fountain of my soul believers and heathen, the poor and the rich, receive refreshing drink.

The blood of God fills my veins, my heart has the strength of an eagle. Heaven and earth, devils and angels, the wind, the ocean, the sun and lightning am I.

Truly I am not separated, I am One with the All.

INNER VISION

I thought I had dreamed, yet it was no dream.

Had this been a dream, I should have wished never to awaken. It was an inner experience—the Mystery of Truth. It was an inner vision—the realization of Oneness with God. Human words never can express such states of consciousness. It was inexpressible and indescribable.

Words like felicity, bliss, enchantment and unification are but scorn and mockery compared to this contemplation of God.

I felt like being in the midst of an ocean every drop of which was a star—no, I myself was this ocean. I was so intimately united with Thee, Thou beloved God, that I was unconscious of my existence.

But now I know—Thou wert I and I was Thou.

VICTORY

The star of victory now shines above thy head. Thou hast realized the universal law: "Every sacrifice will find reward." Thy endurance and valour have helped thee to reach thy goal. Thy patience and courage have broken the rocklike difficulties. Thy perseverance has caused all hindrances to disappear. Thy zeal has unfolded the marvellous powers of thy soul. Thou hast bravely conquered thy lower nature. Like a hero thou hast overcome temptations. Thou hast shown divine wisdom and hast behaved like a ruler.

Eternal joy and happiness are now thy reward.

One question only should I like to put before thee:

My child, wilt thou retain for thyself alone the fruits of thy victory?

CONCLUDED

TEMPLE BUILDERS DEPARTMENT, Lesson 97.

LIFE STORIES, Part III.

"Let us go into the garden and look at some of the plants James has been growing. Maybe the Angel of Life will speak to us there, as it spoke to Mary long years ago. Some of the artists have pictured the Angel speaking to Mary as she walked in the garden.

Here is a rose, called the flower of the Christ. What do you see about it, Mary?"

"It looks as if an angel might speak through it, it is so pure and delicate and has such a gentle fragrance. It makes me want to be beautiful and gentle also."

"It is the spirit of it that speaks to you, Mary, because your heart is pure like it, and you see nothing but beauty in it.

What does it say to you, John?"

"Its form is most wonderful to me. It makes me want to protect it and make some beautiful form myself."

"What is its form like? How would you describe it if you were asked? What form would you make if you were to try to mold something like it?"

"I hadn't thought particularly. I suppose I would make its petals."

"But you would have to make something to build the petals on. The petals are but the shining robe that the Angel wears. James no doubt knows what is necessary to make a perfect flower."

"There are two things necessary to make a flower, a pistil and stamens. The petals and calyx are built around these."

"That is right. There is a great difference in the appearance of flowers, because of the variety in their dresses or petals, but there must be a pistil and stamens, as James has said, before there can be a flower of any kind at all, just as there must be a mother and father before there are any children.

The pistil is the mother part of a flower, and the stamen the father. Unfold the rose, and you will see the pistil standing up like a flagstaff in the middle. Notice that the lower end of it is large and rounded. That is the seed-cradle, and inside it, by and by, are the little seeds containing the next year's plants. The long erect part of the pistil is called the style, and the enlarged upper end is called the stigma. The pistil has then a seed-cradle, a style and a stigma.

The stamens are those thready things all around the pistil, looking somewhat like the pistil, and still not like it. The long thready part is called the filament, and the enlarged parts at the upper ends that look so much like the stigma of the pistil are the anthers. There is on these anthers a powdery stuff called pollen. This pollen rubs off easily, as you know by the color of your noses when you have been smelling a flower closely. When this

pollen from the father-anther falls upon the mother-pistil something happens. Now what do you think it is? You cannot guess?

A mystery happens. Great joy comes into the mother. The Angel's voice speaks, and everything becomes different, changed, filled with light, holy and beautiful with the mother-pistil.

You do not believe it, Martha? there are many true things, my dear, that people will not believe.

Anna believes, because she has faith in the Angel, and it is only those who have faith that can learn the lessons of nature and know them for themselves when they grow older.

The Angel of Birth speaks to each flower mother, to each mother bird, and to the mother of each little child when the father-love draws her close to itself. I would not say that every mother, every father, hears the Angel's voice, because some mothers and some fathers do not listen and some do not believe; but I do say again, that the Angel's voice always sings whenever a child is born, a flower child, a bird child, or a boy or girl child, saying, 'Behold, I bring you good tidings of great joy.'

Today you have learned how a flower child is born, by the father-anther placing the yellow pollen on the stigma of the mother-pistil, which sends its strength through the style to the seed-cradle where the seeds are born and grown. In our next talk we will learn how much these flower mothers and fathers and little seed folk are like people mothers and fathers and boy and girl folk.

Before we part today let us learn that these flower parents have to be given the finest and most watchful care if they would have strong healthy seed-children. They have to be true to their families and keep pure and free from other varieties of flowers, or the seed-children will not be seeds of any real family at all, and not fit for planting again. If new varieties are created the parent plants are selected with greatest wisdom and care, so that the flowers may be most beautiful. The best seeds come as a rule from those plants that do not have too many flowers, but a few perfect ones.

While we are waiting for another talk let us look at the different flowers about us. Let us notice the ones that look as if they might belong to one family. Let us watch the care and patience of the bird and animal mothers and fathers, and the happy times they have with their children; and most of all let us have faith in the Christ Angel of Life, and let us put beautiful love into our own families and homes."

(Reprint)

(To be continued)

Jane W. Dower.

TEMPLE ACTIVITIES AND NOTICES

The Fortieth Annual Convention of The Temple of The People will begin Sunday, August 6, and continue through Sunday, August 13. On Saturday evening, August 5, the usual preliminary social meeting will be held in Hiawatha Lodge. We hope that many members and friends from distant places may be with us in person at this important gathering.

MEETINGS AND LECTURES IN THE TEMPLE AND HIAWATHA LODGE DURING APRIL AND MAY.

On Easter Sunday, at 11 A. M., the Temple Builders and their friends had their usual Easter meeting. Easter Day is always the Children's Day in The Temple. In the afternoon, the choral service was held, with the Outer Guard, Fred Whitney, as celebrant, with beautiful Easter music, vocal solos and choir renditions, with accompaniment on the piano and organ, under the direction of Ebba Whitney. This was followed by the celebration of the Feast of Fulfillment. At 6 P. M. a community supper was served in Hiawatha Lodge, and after it a pleasing sketch was given on the stage by the players group.

In the Sunday Services, April 16, the Outer Guard spoke on "Principles of Unity and Centralization"; April 23, Carl Wolff, on "The Problem of Youth and the Forgotten Man"; April 30, Fred Whitney, on "Inner Light, Outer Life;" May 7, the Feast of Fulfillment was held, followed by the Devotional Service. In the evening, supper was served in the Lodge; May 14, the Temple Builders dedicated their meeting to "Mother's Day." In the afternoon service, Bernard Lentz read a paper, entitled, "A Temple Glossary," and the Outer Guard spoke on the universal and occult significance of "Mother's Day." On May 21, the Guardian-in-Chief, Pearl F. Dower, gave a paper on "A Message to Garcia." May 28, Patricia Mallory gave a reading of excerpts from the Life of Laotse.

Concerning "TEACHINGS OF THE TEMPLE"

We wish to remind you that The Temple is collecting the means for a reprint of "The Teachings of The Temple," the most illuminating and inspiring book, given by the Master Hilarion through the Temple channel to humanity in preparation for the present evolutionary cycle.

Contributions to this fund will be gladly received. Those who subscribe in advance to the new edition will receive copies to the value of their payments. Send all letters concerning it directly to the Guardian-in-Chief of The Temple of The People, Halcyon, California.

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.

HEALING MEDITATIONS AT THE TEMPLE CENTER

Through healing meditations and devotional meetings for years past a powerful center of high spiritual forces has been created in the Blue Star Memorial Temple at Halcyon. We are holding healing meditations daily at high noon (12 M., P. S. T.), sending out healing vibrations into the world, for the good of humanity. All who are interested may tune in at this hour to receive the healing forces and help a distressed world. Humanity never has been in greater need of spiritual assistance than now. Let us bear in mind that all the forces of Light are at our command if we sincerely ask for them.

THE HELPING HAND

Do not forget the Helping Hand fund. You know what it means to support and sustain any work in these days. The expenses of printing the Artisan and maintaining the work are not covered by the dues. The Helping Hand Department must raise the additional means. The Treasurer's appeal is especially urgent now as Convention approaches. Remember what B. S. says in "Self-Responsibility." We quote:

"While we are thinking of the wealth of instruction we have been given and the countless evidences we have had of the protection and help of the Masters through all the past years, do we earnestly ask ourselves, what have we given in return? Do we sufficiently realize that there is a Divine law of reciprocity which demands that for all we receive we must render an equivalent, otherwise the law will set up an account against us which we will have to pay someday with accumulated interest?"

All Helping Hand communications, contributions and dues should be sent to The Temple of The People direct.

THE TEMPLE

To Those Who Seek Illumination:

1.—Has a consciousness of the Avataric Forces working in the affairs of men and nations dawned upon you? If so, can you perceive the necessity of combining the known principles of Science, Religion and Sociology for the establishment of righteous laws, thus helping to bring about an Era of Justice which offers equal opportunities to all who truly serve their fellow men?

2.—Are you open to consideration of, and conviction concerning, the unalterable Law of Cause and Effect?

3.—Have the fierce struggles between the spiritual and material—the seeming injustices and inequalities of life—roused within you a longing for conditions that reflect the beauty of spiritual truths in material forms that truly embody them?

4.—Can you perceive that only by a return to a greater simplicity of life it is possible to weed out the fungus of false and fleeting ambition, and plant the seed of a great and wise purpose, to serve in all loyalty and love the whole human race?

5.—Can you accept the fact that the Omnipotent, Omnipresent God-head can and does communicate consciously, by means of perfected men or Masters, with human beings who have correlated the higher with the lower self, when some great spiritual or national purpose is to be served; and that you, as a component part of that God-head, are capable of evolving and correlating such senses or qualities in yourself by rightly directed effort, thereby becoming a link between the spiritual and the physical Man?

6.—Are you great enough, spiritually, to extend the right hand of fellowship to every true aspirant for a better life, regardless of anything the past may have brought to such a one, understanding that the Law of Cause and Effect may place you, in the great tomorrow, in the same position your brother may have been forced into, today?

If the foregoing questions are of sufficient interest to awaken response, and you are prepared to sacrifice the time and effort required for entering into closer relationship with those who are trying to serve their fellow men intelligently, and worthily, will you write for further information to

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Halcyon, California

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