



The Temple Artisan

JUNE-JULY, 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.)

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BEHOLD, I GIVE



UNTO THEE A KEY

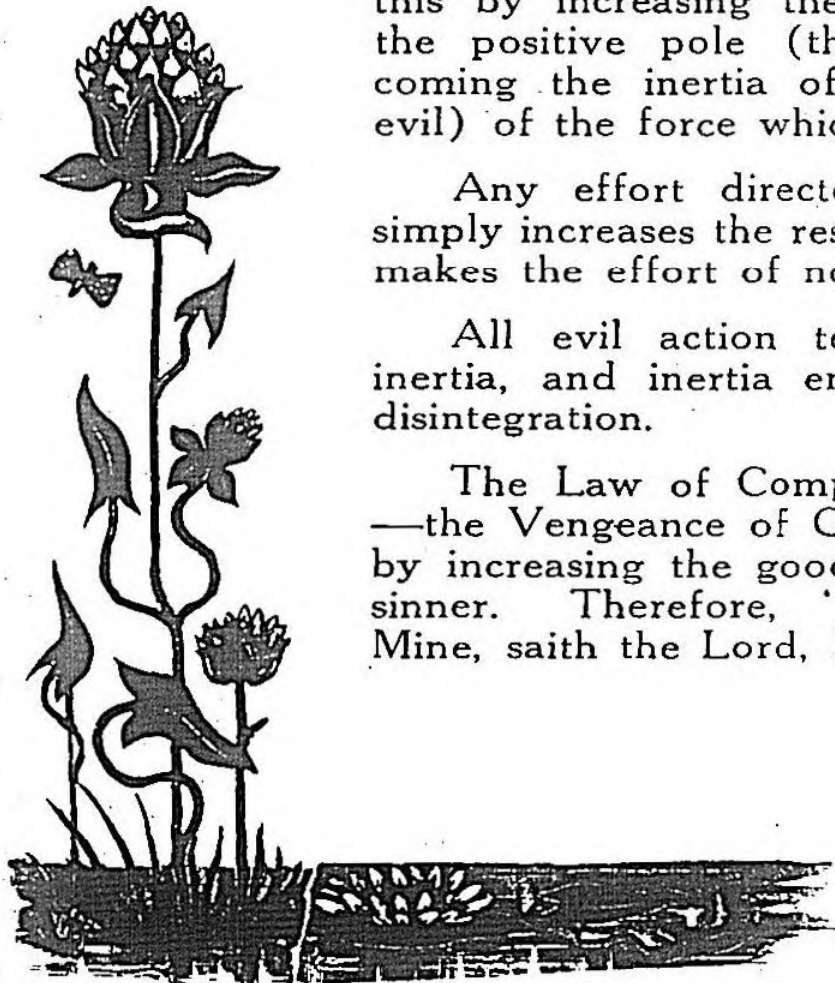
DIVINE JUSTICE

Whatever the cause, whatever the sin, as true as is the needle to the pole, the Law of Compensation will seek out that cause and adjust the equilibrium disturbed by the broken law—not as puerile man seeks out the offense and punishes the offender, for his own satisfaction, but chiefly that the offender may be saved a repetition of the offense. And it does this by increasing the power and strength of the positive pole (the good) and by overcoming the inertia of the negative pole (the evil) of the force which has been set in action.

Any effort directed to the negative pole simply increases the resistance—the inertia—and makes the effort of no avail.

All evil action tends toward establishing inertia, and inertia ends in stagnation, death, disintegration.

The Law of Compensation—Divine Justice—the Vengeance of God—restores the balance by increasing the good, and thereby saves the sinner. Therefore, "Vengeance (Justice) is Mine, saith the Lord, I will repay."



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EDITORIAL MIRROR

TEMPLE CONVENTIONS

Temple Conventions hold a deep significance in the lives of all Templars. They are and ever have been, from the first one to the last, events of great importance both interiorly and exteriorly—transmitting great spiritual forces to the outer plane.

In reviewing the Convention proceedings during the many years, the records show vital and forceful sessions and the high order of programs with special mention of Temple music which carries the Lodge force in terms of sound—which all makes for true Temple achievement. We always find the high note of quality and excellence sounded at each assembly, and the great help and upliftment received by all who attended.

The Conventions have always been held in the Spirit of Love, Devotion, and Service which The Temple, overshadowed and guided by the Masters, represents—its ideals and aims ever working for Universal Brotherhood.

While each Convention has its own keynote which necessarily applies to the conditions obtaining at that time, the fundamental note is always the same, the Spirit of Harmony, Love, and Wisdom. Each Convention carries the keynote of the force most needed at the time to help the Temple work toward greater inner and outer efficiency. The waves of inner currents flowing through the Temple Aura have been added to each year, until a great bond of Unity has been cemented—a strong inner nucleus which the Masters can use and through which They can work for the help and comfort of a disturbed and suffering world.

Each year it has been said that the present Convention was the best one, which no doubt was true, but all the bests added together can be summed up as a synthesis of Temple strength and power. Each Convention is a baptism of inner help and strength outpoured from The Great White Lodge to the Children of Man that the Temple Light may shine forth stronger and shed its radiance in greater measure in all directions to all races and peoples.

P. F. D.

FROM INTERVIEW WITH MASTER HILARION

February 14, 1899

"I am with you again, my children, and as my time is limited I wish B. S. to read to you the paper which she prepared by my help today. I have explained it all to her, and any questions

you may wish to put about it I am sure she can answer. If not, you may refer them to me at some future time."

LESSON ON MASTERY

Despite all that has been said, sung, and written of the difficulties in the way of the evolution and power of those great souls who have entered upon, and have pursued, to whatever degree they may have attained, "the noble eight-fold path," the Path of Righteousness, many persist in beginning that difficult journey handicapped by bad habits of mind and body; wrong physical and mental environment; no clear, definite idea of what they really desire or how to obtain it; perfect ignorance of the real dangers in the way and their own powerlessness to combat them; and only superficial knowledge of standard works on Occultism and Alchemy (many of which are filled with contradictory statements), and perhaps a short time each day given to what they understand as concentration but which frequently results in imbecility, insanity, or other forms of psychic disease. Others, recognizing their failure to attain their purpose and becoming victims of a disordered imagination, fall with great bounds over the stumbling-stones in the path. Some reach a point below their normal condition which leaves them utterly hopeless and in the condition of a Judas denying his Master. As a general rule this is due to ignoring the world-old formula: "First reach the child state." "Except ye be converted and become as little children ye shall in no wise enter the kingdom of heaven."

Those to whom I refer misunderstand or mistranslate these words; their simple truth does not appeal to their understanding. Their objective point is great erudition, a mastery of what the world calls knowledge. I am in no way underestimating knowledge, but that is only obtainable by the child-like soul that in absolute faith and trust turns to the great Father-Heart with whatever treasure he has found after he has examined it with mortal eyes.

There are two ways of becoming an occultist, as there are two kinds of occultism. The true way has just been indicated and leads to conscious at-one-ment with all that is. It is the path "par excellence," the path of the Christs, the path of the martyrs. The second path requires but little explanation. We are only too familiar with all its intricate windings, for it is the path of ambition and selfish aggrandizement. For a short distance the two paths run side by side. In either case, bodily purity, abstinence, concentration, devotion, and indomitable will are absolutely essential. But there is a point where these paths cross, and he who has chosen the path of ambition, who is dominated by an ever-increasing thirst for power, must eventually be swallowed up in the whirlpool created by those desires and go downward to unconsciousness, for only the good can endure. True, the soul

has another opportunity, but only after long ages and aeons of time, when the cycles will once more bring about the conditions for its manifestation. And this is what is meant by the term "a lost soul."

The Master has been little understood by the public, on account of the erroneous conception of those who should be better informed through long instruction and contact with those who, at great sacrifice and with much persecution and suffering, have once more brought the concept of the Great Lodge before the Western world.

To be a Master is to have obtained mastery, first, of one's own individual self; second, of the forces that rule the Cosmos; third, of all art, science, and philosophy. Having won such mastery, once having become identified with the whole, is it reasonable that one engaged with the fate of a world, or of a system of worlds, could find time and opportunity for trying to prove his existence and power to those who, with preconceived opinions to the contrary, were simply trying to prove his nonexistence or incapacity? As one of the absolute necessities for the recognition of a Master lies in one's ability to recognize that Master interiorly first, every effort of the latter would be in vain as far as the doubter himself is concerned. The true disciple would not require exterior evidence, however much his desire might be gratified by such proof. But here, as elsewhere, our desires are granted only when they no longer control us but are controlled by us.

The disciple, having reached the true child state, having learned that Love is Law and Law is Love, having yielded in glad obedience to that Law and become identified with that Love, has one final injunction given him: "Be still and know that I am God." Body be still; Soul know that I, Spirit, Higher Self, am God.

Be still; in other words, give the ruling power an opportunity for concentrating and realizing that such concentration is in God, not upon It or upon words; and then all it holds of purity, peace, power, and potency is yours for healing, creating, disintegrating—for help of yourself and others. Consider yourself as part of a great engine, the motive power of which is the Infinite Spirit. This engine is in reality the Christ Principle, the Savior, the Regenerator, the Unifier, the means of at-one-ment. Realize that this Principle pervades and permeates every atom of the Universe, that it is the light of the Sun, the healing power of every medicine.

Jesus said: "I and my Father are one." The engine would be useless without the motive power, the motive power useless without the engine; and Faith is the connecting link between the engine, the motive power, and man. When first you search for the potency within, you find nothing apparently; never mind, keep still and wait, and, by the help of imagination, picture to yourself the pure White Light, the synthesis of all Light, Color, Sound, and Motion.

The principle of Desire guided by Will creates a vacuum, which, as nature abhors a vacuum, immediately causes suction, and at once begins to fill with whatever force is drawn upon, whether it be love, healing, will, potency, or any other cosmic force. This is the secret of all concentration. But these forces may not be stored up for selfish ends; they belong to the whole Universe and must be used for the benefit of the whole. When used selfishly, another force is called into action which drives with fearful power all before it. The nature of the man begins to contract, even his physical form will show signs of this, and sooner or later the whole manifesting entity is destroyed by the very forces he himself has called into action. A true Master of the White Brotherhood, one with the communion of saints, has lost the power of desire for selfish ends; he has nothing to gain, nothing to lose. It matters not to him whether man believes in him or not. He is concerned only with pouring out upon man all that is possible for his true evolution, whether it be joy or pain, gain or loss, and silently awaiting the result.

The lesson ended.

"I have nothing further to say; only, I give you my peace. I will let B. S. know when I can call you together again. I feel your love, my children, and return it." HILARION

THE MASTER'S NOTE OF WARNING TO THE CHILDREN OF THE TEMPLE

I, Hilarion, suggest to those children of the Temple whose sincerity of purpose, fixity of will, and desire for true development have brought them to the meeting of two roads, that they read carefully and assimilate, if possible, the following instructions and passages from instructions: "Tests," the third and fourth paragraphs of "The Center of Being," and the notes of warning given you from time to time.

Knowing the intensity and malignancy of recently embodied forces of disintegration and their action on the unwary, I have overstepped habitual methods of warning in my great desire to give to those whose inner self has awakened the opportunity that is theirs by Karmic right. My duty in that respect has been performed. **THE CHOICE IS NOW YOURS.**

One clause of the Pledge taken by every student of Esotericism, by every Chela or disciple of a Master, and by every candidate for Masonic degrees, is, in effect: "I promise never to listen without protest to any evil things said of a brother, also to refrain from all evil speaking myself."

No withdrawal or expulsion from an order of the above nature annuls that Pledge to the Higher Self, or God. To repudiate or break such a Pledge is perjury.

As inner degrees of Occultism are approached, such a Pledge

becomes still more important and binding, for the reason that the unity of Life and the far-reaching consequences which must result from repudiating or breaking the Pledge dawn upon the consciousness of the disciple, and he begins to realize that he is indeed his brother's keeper—also, that he must stand or fall, as the case may be, by or with that brother. The knowledge that has given him power has opened the eyes, blinded by ignorance, to the enormity of the offense and its irrevocable Karmic action. He knows there are two great divisions of the Cosmos and of humanity, also that each of these is subdivided again and again. He knows that each of these subdivisions has its corresponding manifestation, reaching from its highest spiritual aspect down and through every phase of mental, astral, human, animal, vegetable, mineral, and lower astral life, their ultimates manifesting in the "fiery lives," the builders and destroyers of Occult science. Both have their uses, both their abuses. The destroyers, or devourers, are nature's natural scavengers, demonstrated in their lowest human phase by the cannibals, the degenerates of the South Sea Islands and some other parts of the world. However necessary such forces may be for development and final perfection, one naturally shrinks from again passing into such binding conditions, some germs of which still remain slumbering within even the most highly developed entities of this physical plane; and it is these latent germs within us which still retain potentiality enough to respond when the same force that endangers us contacts them again, making only too often those most dear to us fit vehicles for the transmission of the irresponsible disintegrating forces of which you have been most earnestly warned.

The entrance of such vehicles of disintegrating forces into any family, society, or organized effort for general good is the signal for the breaking up of that family or organization, unless the defensive, cohering force is equally powerful and far wiser.

As long as such vehicles are permitted to use for personal advantage all the forces at their command, meeting with no interference or antagonism, they are, generally speaking, comparatively harmless as far as their immediate associates are concerned. But the instant their desires clash with the work of the "builders," they open the safety valves that have temporarily held in abeyance the destructive force, thus sending out the poison in every direction. If those to whom this poison has been directed can recognize its nature and turn upon it the counteracting, transmuted forces of love, confidence, and trust, the virulency of the poison will be eliminated. However, too often it strikes upon and coalesces with the dormant affinitive tendencies, before mentioned, in the nature of the receivers, and before they can realize their danger their own auras have taken on a slower rate of vibration. Little by little the higher forces take their departure, leaving the victims a prey to other destructive elements, which

finally bind them hand and foot, forcing them, often unconsciously, to pour out all their energies in the service of evil.

No work for good was ever instituted without a corresponding evil being brought into manifestation. You must be prepared for this in the Temple, for the Judas power of treachery and betrayal is as necessary for the testing of the disciple striving to hold his vantage ground, as is the power of John or devotion.

The first duty of an occultist is to defend a brother or sister attacked by an enemy; but too often this duty is not fulfilled and we see the reputation, than which no more delicate fabric was ever woven, receiving blow after blow until its power of cohesion is exhausted and it is torn to shreds by the hell-hounds that delight in such devilish work.

If, whenever your brother or sister is attacked in your presence, concerning something of which you are not personally aware, you would say: "Of course you are willing to go with me to the one of whom you say this evil, repeating to him the words you have used, thus giving to him the opportunity for defense; I cannot listen to one side of the story"—or, if you are aware of the evil, say: "Who am I that I should presume to judge that brother?" your words and example would do more to stamp out the evil than you can now realize.


Only too often the spreader of the evil justifies his action to himself and others by saying: "I would not do this hateful thing but for a question of duty to others." In ninety-nine cases out of a hundred, you can stamp that statement as a falsehood pure and simple. Almost invariably the foundation lies in a personal grudge to gratify, or an object of gain to himself. Those whose sense of duty has become abnormally developed always require observation, for they are apt to be on the downward arc of the cycle themselves and always try to drag others down with them.

If one is truly great he knows the Law will take care of his brother's and sister's good or evil propensities as well as his own. The instant he takes upon himself the office of judge and executioner of justice, he links himself with the Karma of that brother or sister, from which he will never more be separated until that Karma is exhausted.

If you have a grievance against another, be brave enough to take it to that other, accompanied by a witness if that be necessary, and leave it there. If you are not great enough to do this, you may be sure there is something wrong within yourself that needs righting before you will be able to cope with that brother's sin against you.

As well might you think of climbing the Himalayas with your hands and feet tied to a stake as to think of climbing the heights of divine love, as evidenced in the Degrees of the White Lodge, with your heart filled with injustice, cruelty, and malice toward that other part of yourself—your brother or sister.

Given March 10, 1900.

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.

Question:- Seeing that religion today is so much narrowed down to a set of dogmas that fail to reach the broad needs of mankind in all lines of labor, is there any evidence that older races and civilizations had this differently?

Answer:- There is every evidence that the ancients had a vastly different concept of the position and function of religion and the priesthood from that almost universally held today, because those ancient civilizations, coming down to us as essentially religious, were based on that Ancient Wisdom of the Spiritual Directors and Leaders of mankind that has been given to every civilization that ever was, and was given to this present one by these leaders beginning with the works of H. P. Blavatsky.

And just so surely as these teachings have been given out at this time will this ancient order return, bringing into the governments of the earth great souls of spiritual wisdom, true altruism and scientific knowledge who will rule and serve for the good of all. It will be a better day when that cycle returns.

In her writings bound as Vol. III of the Secret Doctrine we read:

Anything that might be said of the earliest Adepts and their divine Masters would be regarded as fiction. It is necessary, therefore, if we would know something of the primitive Initiates to judge of the tree by its fruits; to examine the bearing and the work of their successors in the Fifth Race as reflected in the works of the classic writers and the great philosophers. How were Initiation and the Initiates regarded during some 2000 years by the Greek and Roman writers? Cicero informs his readers in very clear terms. He says:

An Initiate must practise all the virtues in his power: justice, fidelity, liberality, modesty, temperance; these virtues cause men to forget the talents that he may lack.

Ragon says:

When the Egyptian priests said: "All for the people, nothing through the people," they were right; in an ignorant nation truth must be revealed only to trustworthy persons. . . . We have seen in our days, "all through the people, nothing for the people," a false and dangerous system. The real axiom ought to be: "All for the people and with the people."

But in order to achieve this reform the masses have to pass through a dual transformation: (a) to become divorced from every element of exoteric superstition and priestcraft, and (b) to become educated men, free from every danger of being enslaved whether by a man or an idea.

This, in view of the preceding, may seem paradoxical. The Initiates were "priests," we may be told—at any rate, all the Hindu, Egyptian, Chaldean, Greek, Phoenician, and other Hierophants and Adepts were priests in the temples, and it was they who invented their respective exoteric creeds. To this the answer is possible: "The cowl does not make the friar." If one may believe tradition and the unanimous opinion of ancient writers, added to the examples we have in the "priests" of India, the most conservative nation in the world, it becomes quite certain that the Egyptian priests were no more priests in the sense we give to the word than are the temple Brahmans. They could never be regarded as such if we take as our standard the European clergy. Laurens observes very correctly that:

The priests of Egypt were not, strictly speaking, ministers of religion. The word "priest," which translation has been badly interpreted, had an acceptation very different from the one that is applied to it among us. In the language of antiquity, and especially in the sense of the initiation of the priests of ancient Egypt, the word "priest" is synonymous with that of "philosopher." . . . The institution of the Egyptian priests seems to have been really a confederation of sages gathered to study the art of ruling men, to center the domain of truth, modulate its propagation, and arrest its too dangerous dispersion.

The Egyptian priests, like the Brahmans of old, held the reins of the governing powers, a system that descended to them by direct inheritance from the Initiates of the great Atlantis. The pure cult of Nature in the earliest patriarchal days—the word "patriarch" applying in its first and original sense to the progenitors of the human race, the Fathers, Chiefs, and Instructors of primitive men—became the heirloom of those alone who could discern the noumenon beneath the phenomenon. Later, the Initiates transmitted their knowledge to the human kings, as their divine Masters had passed it to their forefathers. . . .

That which is known of the priests of Egypt and of the ancient Brahmans, corroborated as it is by all the ancient classics and historical writers, gives us the right to believe in that which is only traditional in the opinion of sceptics. Whence the wonderful knowledge of the Egyptian Priests in every department of Science, unless they had it from a still more ancient source? The famous "Four," the seats of learning in old Egypt, are more historically certain than the beginnings of modern England. It was in the great Theban sanctuary that Pythagoras upon his arrival from India studied the Science of occult numbers. It was in Memphis that Orpheus popularized his too-abstruse Indian metaphysics for the use of Magna Grecia; and thence Thales, and ages later Democritus, obtained all they knew. It is to Sais that all the honor must be given of the wonderful legislation and the art of ruling people, imparted by its Priests to Lycurgus and Solon, who will both remain objects of admiration for generations to come.

And had Plato and Eudoxus never gone to worship at the shrine of Heliopolis, most probably the one would have never astonished future generations with his ethics, nor the other with his wonderful knowledge of mathematics.

The great modern writer on the Mysteries of Egyptian Initiation—one, however, who knew nothing of those in India—the late Ragon, has not exaggerated in maintaining that:

All the notions possessed by Hindustan, Persia, Syria, Arabia, Chaldaea, Sydonia, and the priests of Babylonia (on the secrets of Nature), were known to the Egyptian priests. It is thus Indian philosophy, without mysteries, which, having penetrated into Chaldaea and ancient Persia, gave rise to the doctrine of Egyptian Mysteries.

The Mysteries preceded the hieroglyphics. They gave birth to the latter, as permanent records were needed to preserve and commemorate their secrets. It is primitive Philosophy that has served as the foundation-stone for modern Philosophy; only the progeny, while perpetuating the features of the external body, has lost on its way the Soul and Spirit of its parent.

Initiation, though it contained neither rules and principles, nor any special teaching of Science—as now understood—was nevertheless Science, and the Science of sciences. And though devoid of dogma, of physical discipline, and of exclusive ritual, it was yet the one true Religion—that of eternal truth. Outwardly it was a school, a college, wherein were taught sciences, art, ethics, legislation, philanthropy, the cult of the true and real nature of cosmic phenomena; secretly, during the Mysteries, practical proofs of the latter were given. Those who could learn truth on all things—i. e., those who could look the great Isis in her unveiled face and bear the awful majesty of the Goddess—became Initiates. But the children of the Fifth Race had fallen too deeply into matter always to do so with impunity. Those who failed disappeared from the world, without leaving a trace behind. Which of the highest kings would have dared to claim any individual, however high his social standing, from the stern priests, once that the victim had crossed the threshold of their sacred Adytum?

The noble precepts taught by the Initiates of the early races passed to India, Egypt, and Greece, to China and Chaldaea, and thus spread all over the world. All that is good, noble and grand in human nature, every divine faculty and aspiration, were cultured by the Priest-Philosophers who sought to develop them in their Initiates. Their code of ethics, based on altruism, has become universal. It is found in Confucius, the "atheist," who taught that "he who loves not his brother has no virtue in him," and in the Old Testament precept, "Thou shalt love thy neighbor as thyself." The greater Initiates became like unto Gods, and Socrates, in Plato's *Phaedo*, is represented as saying:

"The Initiates are sure to come into the company of the Gods."

QUESTIONS CONCERNING THE AVATAR

(Concluded from February-March Issue.)

Evidently there are two main aspects to the coming of an Avatar. There is the Entity, the Logos or Verbum of God, and then the tide of life-giving essences to which that One is central, and for which he is also administrator and regent. Or, to put it more accurately, these forces of light and life are none other than Himself. This fact was well known to the Gospel writers, and let us approach it this way. Material science has two theories of light, which phenomenon it separates, of course, entirely from consciousness. One is the wave theory, the other is the corpuscular; and many thinkers have united the two. Accordingly, in the phenomenon of light, something like this takes place; the ether of space is set into vibration by light in motion, let us say, forming waves in the ether, and from the crests of these waves are shot off electrons into space, the flashing of these tiny particles constituting visible light.

Whether or not material science changes its theory, the correspondences between this manner of light function and the flow of the forces of an Avatar are of identical type, science having discovered the outer evidence of the inner Life in action. Light is not only light, but is specific in its myriad atoms of mind and Spirit, which atoms are the quintessence, the germs, the living seeds, of all that IS and is to be. Archetypal in nature, atoms constitute in their totality, especially at the dawn of a race cycle, the essential forms of human thought and activity that are to come, and penetrate with their creating force into all mankind and into the trees, plants, animals, the very rocks themselves, producing expression through each after its own kind, on its own plane, and in its own time.

As said, it is this sort of advent of the Christ that the Gospel writers knew. In the Epistle of Jude, the King James version says: "Behold, the Lord comes with myriads of his holy ones." Here we have the thought of the Christ and his angels, and to be sure the Son of God would not come into manifestation all alone any more than the President of the United States would rule his country all alone. The Avatar is the elder son among many brethren and they constitute his host of helpers. But evidently this is not just what the writer was thinking about. There is another and more literal translation that reads: "Lo, came a Lord in holy myriads of himself."

A markedly different meaning from the King James version and one that fits into the background above referred to! And, incidentally, it bridges the imagined gap between science and religion. It is precisely by this projection of the invisible

myriad fires, the "fiery lives," the flashes of consciousness of His own Being, into the earth, that the Avatar "comes." Nor are his helpers so exoteric as the standard version indicates, for when the Holy One descends to earth, or near it, as He did from 1898 to 1928, certain high Beings who accompany Him also enter the earth sphere by a coalescence of their forces with His for the regeneration of mankind and the uplifting of the entire earth nearer to God.

The question "What is supposed to be done by us humans to take advantage of the coming of the Avatar?" is very vital. If the Temple were a sect the reply would be: join us, subscribe to our dogma, and salvation will be yours, salvation in such instances being a matter of belief. But the Temple is a Lodge movement and, as such, is a philosophy of life in its entirety, and a religion that covers all the labors, ideals, and experiences of the human race. So, to serve the Avatar becomes not a matter that can be narrowed down to the confines of a dogmatic religion or granted as a bonus to the soul, to be had for the asking. To serve the Avatar—and thus to serve one's own true self—means to be a servant of all mankind in all needs that tend upward. The salvation of the Christ appears, first, in the broad and universal way by which, as we can see, man and all nature are to be lifted up into higher action. In this tide the souls of the spiritually unborn children of earth are carried along by the loving care of the Christ with little, if any, awakened effort or awareness on their part.

But with this universal aspect comes a specific one wherein the older souls of the race encounter their accumulated karma to an intensified degree and are brought face to face with their rising spiritual responsibilities and opportunities. They must choose the way to go, and at this Incarnation, as never they chose before, for the hand of the Sifter is at work in far-reaching changes. The new order comes. And the way into that new order is not by pomp and circumstance, or by great and spectacular deeds. It is a Spirit that enters in. It comes into the heart of man when he calls it by unselfish desire and lives there as motive in the doing of the simple things of life. It lodges there by love and grows by the daily deeds and duties, or it grows not at all. All else is in vain.

"Consider the lilies of the field, how they grow," says Jesus. They grow naturally, spontaneously and simply, and such growth is as innate and natural to the soul as to the lily. It is not a matter of the spinning of creeds or dogmas or the weaving of arguments that makes for growth. Even though theologies should match Solomon in wisdom, and edifices be built that match his glory, still he in all his wisdom and glory is not "clothed as one of these." So, the lily grows, there being motion, life, action

within it. But the quality of its growth is not strained. With leaf and root it selects and uses the forces of sky and earth for its house of beauty, with an inner freedom born of an exact harmony with the triune purpose of God, life, and nature. It says in its own way, "I am one with God and all good," and thus goes on becoming that good.

Also, the lily builds in perfect order, by "the accretions of the minutiae"; i. e., cell by cell, adding with accuracy and precision each tiny atom of life to another in a growth that reaches all the way from the germinal point in the bulb to the flower at the end of the stem—not growing an inch out of the ground and then making an inspired effort to hang its flower a foot above in the air as the miracle-seekers do, striving to be caught up out of the mud of the earth into the heavenly purity of the Christ. But atom by atom, line by line, and day by day grows the lily, and the soul.

F. W.

OCCULTISM FOR BEGINNERS

Second Series, No. VI

In Chapter 5 of Revelations, we have a further illustration of the revealing power of symbols once we can glimpse the key to understand. In the right hand of the Deific One on the Throne, John saw a book sealed with seven seals and he wept because no man in heaven or earth or under the earth was able to open the book and to read therein.

As indicated in the previous lesson, the Throne and the One on the Throne symbolize synthetic Life and the Master of all life on all planes. The right hand is the positive power that performs and confers. In the book, life's mysteries are written down and explained. That is, He holds in His right hand the knowledge and power of life itself, sealed to all but Himself because He is that Power and that Life Itself. But there is One who prevails, has power, to break the seals and open the book; He is the Lion of the tribe of Judah, the Root of David. This power or principle John saw symbolized as a Lamb "as it had been slain, having seven horns and seven eyes." In other words, the Christ Principle alone has the power to break the seals of the Book of Life and to understand. This is the Lion of the tribe of Judah, manifesting through the Root of David, which is a spiritual hierarchal line, or Dynasty, ever functioning that Christly power in humanity. This Christly power to know all the mysteries of life is symbolized as a slain Lamb, naturally. The lamb is the symbol of Innocence, also the symbol of Sacrifice. By sacrifice alone do gods and men progress. There is no true growth without sacrifice either of soul or body, or of any growing thing in nature.

In other words, Life and Light cannot manifest without the sacrifice—yielding up—or changing of one substance into another. This is the principle of the Lamb slain at the foundation of the universe and on which all manifestation rests—and without which, manifestation of worlds and creatures could not be. The Lamb, the Great Sacrifice, in a cosmical sense is also the Redeeming, Regenerating Power of Life, and brings all souls back to Deific Life on the Throne—the place of origin—as each soul follows the Law of Sacrifice inaugurated at the foundation of the world.

Therefore to know, to understand, to attain to knowledge of our innate Divinity, to walk and to be identified with the Masters of Life and finally to become one with the Father in Heaven, the One on the Throne, and to be able individually to break the seals of the Book of Life—and to understand—we must follow the Law of Sacrifice. In proportion as we do so, will the iron seals of selfishness that bind and limit the lower self be broken, and will we gradually develop the sevenfold power (symbolized by the seven horns) and the sevenfold vision (the seven eyes) and thus make full correlation with the seven planes and the Supreme Self who sitteth on the Throne of Life forever and forever.

W. H. D.

TEMPLE ACTIVITIES AND NOTICES

THE FORTIETH ANNUAL TEMPLE CONVENTION AT HALCYON

will begin Sunday, August 6, and continue through Sunday, August 13. The usual preliminary social meeting will be held in Hiawatha Lodge on Saturday evening, August 5, at 8 p. m.

We trust that all who can will attend the Convention at the center and partake of the high, uplifting spiritual forces which are with us during Convention week. Those at a distance who cannot be with us in person should tune in on the center, realizing the aims and purpose of The Temple of The People as a vehicle and movement of The Great White Lodge on the outer plane for the help and upliftment of all humanity.

MEETINGS AND LECTURES IN THE TEMPLE DURING JUNE AND JULY

On June 4 and July 2, the Feast of Fulfillment was celebrated, followed by the Devotional Meeting. In the evening, community supper was served in Hiawatha Lodge. On June 11 and June 25, Ernest Harrison read two lectures from a well known liberal speaker in the church. June 18, Cethyl Mallory lectured on "Wheels Within Wheels"; July 9, Fred Whitney spoke from a chapter of W. Q. Judge's "Ocean Of Theosophy," and on July 16, he lectured on "What It Takes To Hold The Path." Temple Builders meetings were held on the second and fourth Sunday of each month.

On July 23, the Sunday services were devoted to commemoration of the anniversary of the passing from this plane of our beloved Founder

and first Guardian-in-Chief, Blue Star, Mrs. Francia A. La Due, who left this plane on July 22, 1922. The speakers were the Guardian-in-Chief, the Outer Guard, and Isabel Tarbox.

IN MEMORIAM

Our Temple Sister, Mrs. Mary C. Elliott, a resident of Halcyon, passed from this plane on June 30. Mary Elliott was a member for many years and has given devoted service to The Temple. On July 3, a memorial service was held in the Temple in her memory.

HELPING HAND

The importance of the Helping Hand Department is again brought to your attention. All contributions, however small, will be greatly appreciated as the pressing needs of material expenses continue.

From the center of its being to the circumference of its sphere of action flows the Life Force of the Great White Lodge in steady pulsating rhythm. Back to the center flows a return wave of gratitude clothed in garments of unselfish service, devotion, and sustaining support.

"There are no little things." Even a small contribution given with the desire to help will support the work more than you can realize and bless the giver.

"That which thou givest me I will give back to thee full measure. Seek in my gift for the overflow."

Send all Helping Hand communications, contributions, and dues to The Temple of The People direct.

Concerning a NEW EDITION of THE 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.

This book is now out of print. Will you help us to get out the reprint as soon as possible?

Contributions to this fund will be gratefully received. Those who subscribe in advance to the new edition will receive copies to the value of their payments. Send all letters direct 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. Likewise, 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 ask sincerely for them.

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 which 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 is it 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 and 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 if 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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