

The Temple Artisan

OCTOBER-NOVEMBER, 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 XL

OCTOBER-NOVEMBER, 1939

Nos. 5, 6

BEHOLD, I GIVE



UNTO THEE A KEY

AS YE JUDGE

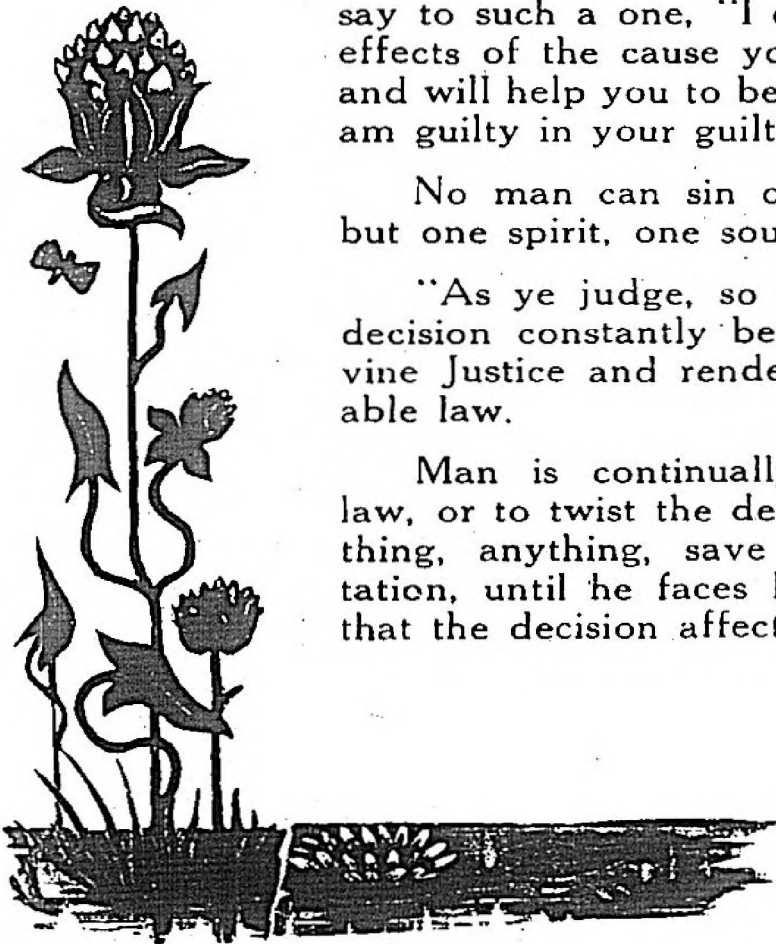
Bear well in mind the truth that it is only according to our ability to forgive our brothers' offenses against us that the Higher Self of each one can gain the power to forgive the offenses of the lower self against its divine nature, Love.

When we have come to a realization of that fact we will be inclined to rid our hands and our pockets of the stones we have gathered and hold ready to fling at any offender, and to say to such a one, "I cannot save you from the effects of the cause you have set up, but I can and will help you to bear those effects, for I, too, am guilty in your guilt."

No man can sin or suffer alone. There is but one spirit, one soul, one body.

"As ye judge, so shall ye be judged", is a decision constantly being handed down by Divine Justice and rendered according to irrevocable law.

Man is continually trying to revoke that law, or to twist the decision into meaning something, anything, save its self-evident interpretation, until he faces his own soul and realizes that the decision affects him primarily.



THE TEMPLE ARTISAN

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PRAYER

Almighty God, Father-Mother of all that lives, in deep thanksgiving for all the mercies Thou hast shown mankind through aeons past, we venture to plead for help in these, our hours of supreme trial.

Lighten the darkness of our ignorance and bring us to knowledge of our duty toward those other fragments of Thyself who are now swiftly passing o'er the bridge which separates the fields of death from the fields of Life Immortal—those other souls who, with ourselves, have plunged the earth in sorrow past all telling.

Help us willingly to bear our part of the crucifixion of the Christ and not to shrink from the Gethsemane which awaits the penitent.

Help us, O God, to strive to open wide the path to Devachan for those now thronging its threshold, that so they may pass unscathed to realms of peace. Help us to keep clear the path by which they may return to us, if such be Thy will, all the wiser, stronger, purer for their bath of fire.

Weak and helpless though we seem to be in the face of the colossal issues before the whole human race, yet have we faith to believe that, because of our relationship to Thee, Thou canst use us to Thy glory and our eternal good.

Truly are we Thine, O Father-Mother of mankind. To Thee be praise and honor evermore!

B.S.

THE FORTY-FIRST ANNIVERSARY OF THE FOUNDATION OF THE TEMPLE OF THE PEOPLE

November 15 marked the Forty-First Anniversary of the Foundation on this plane of The Temple of The People. It was commemorated in Blue Star Temple in the 36 meeting on Tuesday, November 14, by reading of some of the early papers and notes on Interviews which the Master Hilarion had with the group before and after the Initiations founding the Temple. They strongly conveyed to all assembled the high powerful spiritual vibrations that prevailed at that time. Among the papers which were read were the following excerpts from notes on Interviews with the Master:

"The Temple was organized on November 15, 1898, at 8 P. M., in Hiawatha Hall, Syracuse, N. Y., where Initiations of the Three and the Seven were held.

"The Master informed the group before the Initiations that the Temple work should not start and nothing be sent out until after the Initiations.

"Be true Red Men. Centuries ago, we were all together as Red Men on the spot where you are now, and we take the lines up now where we laid them down. . . . These lines were laid here thousands of centuries ago, and have been taken up or added to every century since." . . .

"I want you all to try to realize how sacred, holy and great a privilege you are having. I cannot show you now all it means, for it means so much more than human tongue could utter. Keep your minds firmly fixed on the Christ." . . .

"Try to realize what it should be, what true brotherhood means. It is not an empty word, but every letter pregnant with eternal truth." . . .

"Use some part of that day specially by yourselves, in looking over all your past life in this incarnation. See where you have made mistakes, lifting your hearts to the highest and asking help for the future, for you will need it sorely in the years to come."

"The very effort we are making to blast the powers of darkness will bring them forth with all the venom and hate it is possible to conceive, and they will try to hurt in every way those who are trying to change these conditions. But with clean hands and a pure heart we can do all things." . . .

"At that very hour the three greatest Initiations in the Cosmos take place. Yours is small beside the others. The third, which I have not mentioned before, is the entering into Nirvana of a Great Soul, which means many, many human lives."

Question. "Do you mean a planetary spirit is born?"

Answer, "Yes, and the whole movement goes on because of that." . . .

"I have need to impress upon your minds very strongly the importance of the service which will take place on holy ground tomorrow evening. . . . You cannot enter upon that service with too much preparation. It is the holiest hour of your series of lives. You have reached that hour and won its privileges through great trial and suffering in the past. It has been won by your own souls' travail." . . .

"When that Initiation takes place there will be another at the center of the earth. . . . After the ceremony of the Initiation is finished that One Who is the White Star will talk to you and bless you all and you must listen to Him reverently. He is the synthesis of the Universe. . . . If we accomplish what we are trying to do, we will bring about that condition of pure blessedness of the Golden Age."

This is the charge given on the night of the Initiation:

"Warriors of Light, Warriors of Truth, I salute you in the name of the Great White Brotherhood. Go forth to battle with the powers of darkness, armed with the Sword of the Spirit of God,

the Breastplate of Righteousness, the Helmet of Eternal Truth. See to it that no stain rests upon that armor, no rust on that sword, that ye may become One With Us on that Great Day BE WITH US. The blessing of God the Father Almighty, of Christ the Son, and of the Holy Spirit, be with you now and forevermore."

The first Order formed after the Initiation of the Seven and the Three was the Order of the 49; this was followed by the Order of the 36. For a time the Order of the 49 was secret, but after the Order of the 36 was formed, the Order of the 49 became public. Then at Halcyon the Order of the 28 was formed, also the Order of the 14.

**Excerpts from Interview with Master Hilarion
April 6, 1899**

The traits which make it possible for me to reach you or that tend to foster your rapid development make you far more amenable to the influence of apparent trifles, and as it is true of each one of you it is tenfold more so in the case of B. S. owing to the present condition of the physical and astral matter contained in that organism. . . .

You must help me, my children, to keep this link intact. It is impossible for you, who see almost nothing besides the mere shell of what to you apparently is B. S., to imagine anything about that entity. You see comparatively nothing but the littleness of it, the careless word, the carelessly expressed thought, the careless dress or actions. You see nothing of the soul that has stood at the stake, that has been under the knife, that has been strangled, that has endured what it would take weeks to enumerate.

I have told you before when speaking of the law of supply and demand that you would get from that entity just what you demanded. If you will demand through her, and help her to express what I have to give through her, you will do as much towards the saving of this planet as I or she can do. For we are all bound together, we must all rise or fall together. Try to put away from you the hunger of heart that calls for physical or mental or psychic experience. Realize the immensity of the stake. Realize that the saving of this planet hangs on you as much as on any one else, that the time will surely come when all that you have longed for and hoped for will come to you if you do your duty now.

Question. How is the disciple to measure his true status in the evolutionary scale?

Answer. He has no need to measure his status, it is a hindrance and a great one to be constantly thinking of where one stands, whether one is above or below some entity; it is a wrong standpoint. Remember, we are all one, there is no high, no low. When the moment comes that the soul has attained its true growth it will break into blossom as the bud from a plant, and from

pure impulse. One has nothing to do with it, so to speak. It is governed by law. It cannot be kept back any more than a child can be kept in its mother's womb after it is ready to be born.

Question. How can one find the void in himself?

Answer. As long as one has anything to be filled in his nature the void is there.

Question. Are we to find our "own fullness of form or force" in another personality consciously on the physical plane before conscious growth is attained?

Answer. At some time one will meet with that complement; that is a necessary thing. It may not be in this age, but it surely will be in another, and time is nothing. The day's work before you is all that is necessary for you to know about.

Always use your reason, intuition and judgment as far as they will possibly take you. This is a sure guide, usually, for you must remember that you are protected as far as may be possible, but up to a certain point you are absolutely free, otherwise you could not grow. You cannot be bound in any way; you must use judgment, intuition and reason, for it is by them that you do grow to a state where the spiritual powers begin to develop.

Excerpts from Interview with the Master, February 1, 1900

My Children, I wish to impress upon you most earnestly the necessity for confidence, power and strength in yourselves. There is now all over the earth a demonstration of a most fearful reality. I desire to have you hold constantly in mind not only your own need, but the needs of all others, for you should be a unit in this respect. You can do much, even little handful that you are, in warding off some of the calamities that are bound to come without your help, in addition to that of others. For the time is fast approaching that has long been prophesied when famine, pestilence and war shall devastate the earth. That time is now here. By holding yourselves in a firm, strong attitude, realizing that the Real You cannot be hurt or harmed, whatever may come, you may do much to aid yourselves and those whom you love. This confidence of which I now speak is of far more consequence to you than you can now realize, it is a force in itself that will aid more in your own development than any other, and without which you will be helpless. Try to realize that there can be no failure, as far as you are concerned, if you can attain to this confidence of which I speak. Do not be afraid of the attitude which some call prayer. I do not mean a begging to an imaginary God, but aspiration and keeping in the heart the true love for all humanity and the desire to aid all.

Hilarion

THE GREAT QUESTION**Temple Teachings****Open Series****Lesson No. 206**

What are you doing and what are you going to do?

Are you cultivating the powers of courage, assurance and endurance at the present time, or are you sinking down into a state of cowardice, fear and indolence, when some realization dawns upon you of the truth of the facts I have tried to impress on your minds during the last twenty years relating to the imminence of the great struggle between the powers of light and darkness for the salvation or destruction of the present human race?

I ask myself again and again, can it be possible there is sufficient power in the words of any language or all languages to express the importance of that struggle, or to express the necessity for cultivating the positive powers of courage, assurance and endurance in yourselves and in your children; and I listen again for the "no" which it has ever been my portion to hear. There are no words in any language capable of expressing that need, but there is something behind those words which may carry conviction to every heart that will open its leaves and let that something, which is the power of truth, sink within and set going the wheels of the brain with sufficient rapidity to arouse the whole nature of man to a realization of the issues at stake.

If you allow yourselves to dwell on the possibilities of the destruction of cherished possessions, the slaughter of your kind, the overthrow of your governments, traditions and hopes, you will not only open some path by which those terrors may eventuate, but you will weaken your defences, render inadequate your weapons, and serve to cut yourselves off from the great army of the White Brotherhood which is gathering for the fray. There may be no time or opportunity for the units of that army to stop, pick up and carry the cowards, the selfish and the indolent who refuse to walk by their side.

The safety of your race, the hope of future civilization, rests on you and upon each normal human being, on your power to stand up and fight, to take the buffets which fall on you and hurl them back to their source; and to serve wherever it may be and at whatever task the Great Law shall put upon you without a whine, to spring quickly at the call of your superior officer, your Master in the lists of life.

You from whom indolence, wealth or carelessness has stolen the spiritual brawn, bear well in mind, you cannot regain the treasures of bravery, confidence in yourselves and industry in a moment of time; but you can begin at once to plan and carry out each detail of that plan as well and as rapidly as power shall develop to do so, and it will develop only by use. The first task you should set yourself is the forming of an ideal of what you wish to be and clothe it in garments of Faith and Hope sufficiently strong to bear the strain which will be put upon them.

Given out March, 1919.

THE FORTIETH ANNUAL CONVENTION OF THE TEMPLE OF THE PEOPLE

August 5 to 13, 1939

Conclusion of Report

Monday Evening

At 8 P. M., the Inner Orders held a meeting around the Center Altar of the Temple. It was opened with an organ prelude by Edgar Cheetham, the "Words of Force" and the "Great Unifier."

The Outer Guard read a paper by B. S. dealing in general with the inner orders of the Temple. The General Secretary followed with the Prayer of the Order of the 28. Dr. Little sang one of his songs, "That which calls me keeps me," set to his own music. The Treasurer then read a paper on the Order of the 36, after which the aria of the high priest, from Mozart's "Magic Flute," was played by Edgar Cheetham and Cethyl Malory, on organ and piano. The next paper, on the Order of the 28, was read by the Scribe, another one, on the Order of the 14, by the Outer Guard; and one, on the Order of the Seven, by the Guardian-in-Chief. The members of the Order of the 14 then recited in unison the Prayer of their Order, and the meeting closed with the singing of the Hymn of Thanksgiving.

A high spiritual presence overshadowed this sacred meeting.

Tuesday

At 11 A. M. the Temple choral service was held, with the Outer Guard Fred Whitney as celebrant. It is a devotional meeting with readings and prayers, and responses by the choir. The service was opened with an organ precessional and the song by the choir, "Here in Thy Temple, Lord, We Pray." During the meeting the choir sang, "We would be Builders," to the tune of Finlandia. The noonday healing meditation followed, conducted by Lottie Ferguson.

In the afternoon, at 3 o'clock, the members of the Temple Home Association met in the residence of Mrs. Dower for their annual meeting. The terms of two of the directors of the Association had expired. Mr. Elliott was re-elected, and Mrs. Whitney was elected in place of Mrs. Tarbox who was away from the center. The report of business done during the past year showed the Temple Home Association to be in good condition.

In the evening, the Halcyon Players, under direction of Ebba Whitney, presented two humorous sketches on the stage in Hiawatha Lodge. After this, we enjoyed beautiful recorded Wagnerian music, given by Louise Ferguson.

Wednesday

The noonday healing service was conducted by Dr. Little.

At 1 o'clock the Temple Builders served their convention

luncheon in Hiawatha Lodge, and following this entertained their guests with an interesting program on the stage which was directed by Patricia Mallory and accompanied on the piano by Ebba Whitney. The program started with the singing in unison of "Build The Temple." Then the smaller children, dressed in character costumes, presented each his part, in recitations or songs, rhythmic dancing and marching. Little Margie Harrison, as a sweet tiny fairy, Jerry Harrison, as a cute little brownie, David Mallory, as "The Boy Builder" recited verses; John Mallory, as a "Yankee Doodle Boy," sang his part. Richard and Bruce Larson gave poems; the former, "What might have been," the latter, "I'm glad I'm what I am." Joan Varian recited "The Fairy Queen," with her little sister Sheila and Margie Harrison as lovely wee fairies; then Sheila and little Karen White gave an impromptu dance of their own. Little Roland Mallory was very sweet as the baby in the rocking chair, sung to sleep by Gertrude Tedford with Brahms' "Lullaby." Joy Thompson recited a poem, "The Life Spark." Joan Varian, Katherine and Leslie Gerber, played piano solos. All these numbers were interspersed with dances by the older children. There was Alexander's "Rag Time" dance, by Patricia and Juanita Altamirano; Joan Varian, Paul Larson, and Katherine and Leslie Gerber danced a Spanish dance, and, together with Barbara Gerber, "The Toy Trumpet" dance. A Minuet was danced by Joy Thompson and Aneita Wilson, and an "Umbrella Dance," by Katherine and Paul. Every number was charming and we would like to say more about them, but our limited space prevents.

With the singing in unison of the Temple Builders' closing hymn, "Father, Mother, Brother, Sister" and, following this, of "America, the Beautiful," ended the perfect afternoon which had been enjoyed by all.

Wednesday Night

At 8 P. M., in the Temple, we had the pleasure of listening to a violin and vocal concert given by Mr. Sydney Peck and Mr. Bradley Burns, accompanied on the piano by Mrs. Laura Burns, all of Santa Maria.

Mr. Peck played the following program: sonata A major—*andante* — *allegro* — *adagio* — *allegretto moderato* — Handel; Menuet—Beethoven; Menuet—Handel; La Rose—Spohr; Serenade Espagnole—Chaminade-Kreisler; Mazurka—Wieniawski; After a Dream—Faure. The vocal part—baritone—sung by Mr. Burns, consisted of the songs, "Courage," by Bruno Huhn; "Across the Hills," by Walter Morse Rummel, and "Peace Triumphant," by Abbie Garish Jones. The program closed with two numbers on the viola, played by Mr. Peck,—Le Basque, by Marin Marais, and Sarabande, by Tartini. It was a very beautiful concert.

Thursday

All-day picnic in the sand dunes along the Oceano beach of

the Pacific Ocean. All who met there had a restful time with good fellowship, sea and sun bathing, and a bountiful luncheon.

Mr. Harrison conducted the noonday healing meditation in the Temple.

Friday

At 11 A. M., Duncan Ferguson gave a lecture in the Temple on "Humanity Coming Of Age." The opening music was a vocal solo, "Oh, how shall I receive Thee," sung by Gertrude Tedford accompanied on the piano by Ebba Whitney.

The healing service following was conducted by Clarence Dennis.

At 3 P. M. there was an initiation into the Order of the Seven and ordination into the priesthood.

At 8 o'clock the regular study class of the Order of the 49, the Outer Court of the Temple, was held. This afforded to visiting members the opportunity to experience the routine study work done at the Center. In these meetings the Temple Teachings are used, and in connection with them the works of H. P. Blavatsky and W. Q. Judge.

Besides these and other study classes, meditations and devotional meetings are regularly held. Study affords building material for the soul, meditation correlates the material with the spiritual principles, and devotion, when expressed in sacrifice and true service, goes to build the Living Man.

Saturday

The noonday healing meditation was conducted by Ebba Whitney.

At 3 P. M., the Social Science meeting convened in the Temple. The Outer Guard, Fred Whitney, presided. The speakers were Patricia Mallory and Bernard Lentz.

The meeting was opened with the Allegro movement of Beethoven's D minor sonata played on the piano by Cethyl Mallory. The first speaker was Patricia Mallory who gave a paper on "The Birth of the New Humanity," mainly based on the Stanzas of Dzyan and Temple instructions, with interesting and enlightening excerpts from Temple literature and Dr. Dower's writings on this most vital subject.

After this Cethyl Mallory played the first movement of Beethoven's Appassionata.

Bernard Lentz then read a paper entitled "Internationalism." True internationalism was declared to have nothing whatsoever to do with creeds or isms, whether political or religious, but to form a basic part of all real philosophy, such as taught by the Great Teachers and Movements of all times, e. g., Jesus, Buddha, Theosophy, and The Temple. A number of Temple instructions were read, showing how internationalism is a natural corollary of unity and brotherhood, and in time is bound to supplant the

present idea of nationalism as well as sectarianism, whatever be the temporary victories of these against the fast-coming Order of the New Age. Nor will atheism or materialism prevail against it, for all these false gods will fall, are even now crumbling before it. Thus will the coming humanity enter the Temple of the New Day, built upon the Rock of the Lodge of Light, Truth, Wisdom, and Power, and ruled over—governmentally and spiritually—by the Eternal Son, the Christos.

Mr. Whitney then spoke of the Universe as the outer expression of immutable divine principles. Civilizations, races and worlds come and go, but the principles remain. These principles are expressed in life laws that determine the ends of all things. By them man builds his social world, and by them and their unbending decrees his structures stand or fall. But of these laws, their function and import to him, as a moral creative being, man as yet knows tragically little.

Before he can ever reach the goal of his far mission he must learn these laws, wholly accept them and consciously live them. Again and again has he struggled up out of barbarism with adequate chance to build anew and aright, and as many times has he failed and fallen back again. We, the humanity that is here today, trying to hold a social world together, have been these same races, are the same souls of the long past ages—the failures of yesterday—come back to earth to try it again. And we are bound to try it again and still again until victory crowns the effort, however long it may take. For while the laws are divine, man too is divine; he is the Knower and Doer who in the end Must Know All and Be All that was written in the Book of Life for and by him at the dawn of the world. He cannot evade the issue.

The meeting closed with the Mantrams recited in unison and the singing of the Consecration Hymn.

Sunday

Dr. Little conducted the noonday healing meditation.

At 3 P. M. came the last Temple meeting of the Convention,, which was held by the Temple Builders, the children's group. We like to give to comrades and friends at a distance a touch of this meeting which carries so strongly the vibration of the child heart in its sweetness and purity.

The six-pointed Temple Builders' Star was spread in front of the chancel. In the center of the star stood a little altar adorned with flowers and 13 lighted candles, the symbol of the divine Architect. Around this altar the Temple Builders were seated in a circle, all wearing their light blue capes. In the chancel were the Guardian-in-Chief, the Outer Guard and Mrs. Lottie Ferguson. The children and their teachers entered the Temple singing the Builders song, "Build the Temple." The meeting was opened with a silence to invoke the blessings of Light. The offering was

taken by two of the older Builders, accompanied by the words of offering recited by all in unison. Ella Vogtherr welcomed all present in the name of the Temple Builders. She referred to the importance of the Temple Builders work in the lives of the children and to the joy the teachers have in impressing their love and their highest ideals of beauty and unity upon the hearts and souls of the young ones who by Karmic Law have been given into the care of the Halcyon group. The oldest of the smaller Builders, John Mallory, now 7 years of age, said the "Lord's Prayer," and this was followed by the Prayer, "I thank the Lord" recited in unison. Louise Stenquist, a senior of the Builders, read a lesson on the Builders work which is to build the hearts and souls into real Temples of divine love and kindness toward all life. Then all the smaller and larger children, with the exception of the very little ones, added their verses, aphorisms, poems, and musical numbers befitting the occasion. Their lovely contributions were interspersed with Builders songs and addresses or readings by the teachers and helpers—Bertha Harris, Herman Volz, Patricia Mallory and Isabella Tarbox—and the Guardian-in-Chief and the Outer Guard. A meditation was then held to send forces of light and peace into the world to all people and especially to all the children. After this the Builders sang their closing hymn, "Father, Mother, Brother, Sister." The Avataric Mantram was recited in unison, and the Consecration Hymn sung. In closing, the Outer Guard invoked the blessings of Light and Peace upon all the world.

In the evening we came together once more in Hiawatha Lodge, where supper was served. Then we sat by the fireside until the hour of parting came and we bade farewell to one another.

We want to express once more our joy to those dear comrades and friends who found it possible to be with us in person at the convention. May they all and many more of our distant comrades and friends be with us again next August.

On the opening Sunday of the Convention, August 6, our comrades and friends of the Atlantic Coast held a meeting in New York City under the auspices of "Hermes" Temple Square. Our comrades in Milwaukee also joined forces with the Center in a meeting which they held at the hour of the opening of the Convention at Halcyon.

We wish to express thanks and appreciation to the following comrades and friends who sent greetings and messages to the Convention: Miss Annie Flower; Mrs. Emma F. Gaston; Mr. Janeski Robenoff, of Los Angeles, Calif.; Miss Maude J. Wilson; Mr. Julius Gielietz, of Palo Alto, Calif.; Mr. and Mrs. Wesley Wheeler, Berkeley, Calif.; Miss Antonia Hahn, San Diego, Calif., "Hermes" Square, New York City; Mrs. Florence H. Blackman; Mrs. Alice Bodwell; Mrs. Louise M. Varnot; Mr. and Mrs. Harold Forgostein, of New York City; Mrs. Esther Mitchell, Sturgis,

Michigan; Rev. Chas. H. Emmons, Boston, Mass.; Miss Winona M. Gay; Mrs. Florence G. Currier; Mr. David Silverstein, of Fall River, Mass.; Miss Elizabeth Martin, New Haven, Conn.; Mr. and Mrs. Ernest Lohrmann, Meriden, Conn.; Mrs. Henry Butler, Princeton, Ky.; Mr. and Mrs. Henry Heling; Mr. John Kosidowsky, of Milwaukee, Wisconsin; Winnipeg Temple Group; Mrs. Isobel D. Oliver; Mrs. Marguerite Adamson, Winnipeg, Manitoba, Canada; Mrs. Carrie Dencker, Auckland, New Zealand; Mr. Clarence W. Bott, Ngongataha, New Zealand.

WORSHIP

I love to see the shadows move
 Upon the close-cropped lawn;
 I love to hear the songs of birds
 Awake to greet the dawn;
 I love to sit in quiet mood
 To catch the whispering breeze,
 And watch the branches bow and sway
 In tops of tall green trees.

To see the cloudless filmy shapes
 Dissolve and form again—
 Then massing o'er a sunny land
 Descend in summer rain.

Oh, Nature's God,
 In smile or frown
 Thou art Love's ultimate;
 In cleansing fire or beauty's Crown
 The only Potentate.

Oh, Living Christ,
 Thou Bread of Life,
 In all live things the Wine—
 When love of Beauty fires my heart
 I worship at your shrine.

Carrie Dencker, Auckland, New Zealand

OCCULTISM FOR BEGINNERS

Second Series, No. VII

As shown in Lesson VI, the Four Beasts of Revelation symbolize the Lower Self, the Quaternary, either in the Cosmos or in the human being. Let us apply the light of interpretation on a few of the symbols given in the sixth chapter of Revelation.

As has been said, a knowledge of correspondences is essential in order to apply the key, in addition to the possession of an inner light which no teacher can impart, but which must be evolved in each student and which will be evolved within each one as they apply themselves to the study, and the unselfish practice of occult

fundamental truth which is the truth of our Unity and Brotherhood with all life high or low.

In chapter 6 of Revelation we have the symbols of four horses, white, red, black, and pale. A horse symbolizes service or the power of service. He who sat on the white horse therefore had the power of white or synthetic service which is the service, naturally, which conquers all things. Each horse is announced by one of the beasts or principles of the quaternary, which is also a correspondence. The red power of service is of great strength and is essentially war-like, stirring up all the elements; and as there is eternal warfare in all nature it is a necessary universal force and in its highest pole means a marshalling and uniting of constructive forces for good.

The black horse is the opposite of the white and means the potency of all colors in a negative sense. White is the radiation of all colors, black is the absorption of all colors. The pair of balances would signify equilibrium and the power of weighing and receiving the positive forces of life, with corresponding use.

The pale horse of death simply means the abstraction of color from this plane—that is, the life color has waned and symbolized a universal process—that change called death which dominates all mortals, is service in fact of great import. Hell following after indicates that from death comes disintegration of principles, regeneration and a new birth. Like everything else hell is a state of consciousness, and all change is death of one form, mental or otherwise, into another form or state.

Thus the Four Horses represent cosmical processes in life and nature. Revelation is the Stanzas of Dzyan in another set of terms and so gives us another viewpoint of the Secret Doctrine. Hence we hear the dictum sounded forth from the midst of the Four Beasts, the first cosmical dictum of commercialism is a necessary process in evolution. "A measure of wheat for a penny, and three measures of barley for a penny and see thou hurt not the oil and the wine." Here is the universal injunction to trade and to exchange the things of the lower planes—but "hurt not the oil and the wine."

Here we have the ancient symbol of Corn, Wine and Oil, the Corn of Nourishment, the Oil of Joy (life) and the Wine of Refreshment. These are essentially divine forces and the command was that these should not be hurt by commercial doings. This command of course has not been heeded, and the Oil, the creative life forces, and the Wine, the Spiritual Essence in man have been degraded and grievously—"hurt", and hell has followed in the wake of the pale, lifeless horse.

The foundations of the earth will be shaken for these crimes against the Holy Ghost, the life forces, but until the cycle is run, commercialism must have its day, for it is a chapter in the Universal Evolution of Gods and Men.

W. H. D.

TEMPLE BUILDERS DEPARTMENT, Lesson No. 103 LIFE STORIES, Part IV

This lesson holds the secret of all Life Stories. Now that you have watched the bird families, studied the flower lives, opened your hearts to the Christ Angel, and spread the sunshine of love about your own families and homes, you are ready to hear the truth about yourself.

You will remember that the two things necessary to make a flower were the pistil and stamens; that the pistil was the mother part of the flower, and the stamens the father.

So it requires, also, a mother and father for each child to be born into the world. And just as the powdery pollen of the stamens or anthers is placed upon the pistil of the flower, so must the life forces of the father be given to the mother for a child to develop and grow within the seed-cradle of its life.

The flower, you know, has petals, sepals, stem, calyx, corolla, anthers, pistil, seed-cradle, style and stigma.

You have hands, feet, head, arms, brain, heart, liver, and many other parts and organs. They are all used for different purposes, the same as the different flower parts each has a particular work to do.

You have certain organs like the flower pistil and anthers to be used for the special purpose of the Birth Angel.

To the mother has been given the seed-cradle where the little child is protected and nourished. The father has been given the strength and power of the anthers. These are the organs of life. These organs of life in each boy and girl, each father and mother, have to be protected, kept holy and clean, for the one purpose alone as they are in the flowers—so that, when the father-mother love draws them together, the great light may shine upon them as it did upon the beautiful mother Mary and the chosen father Joseph.

While girls and boys are growing into womanhood and manhood their bodies are being prepared for the great experiences of life, as their minds are being prepared by lessons for teaching, engineering, painting, and other occupations. The rules of life and health must be studied even more diligently than the rules of grammar. For if the rules or laws of life of the body are broken, nothing else can be done well.

The preparation for manhood and womanhood differs somewhat for boys and for girls, but they are alike in that both must keep the body clean and sweet, always remembering that these organs of life and birth are to be kept sacred to the Angel of Birth alone and not be misused in any other way.

There are many things that have not been told in these stories but about which you may wish to know. If so, you can ask and your questions will be answered. Every child has the right to ask its father and mother about its own life. If any child does not have a father or mother, it should ask a teacher or some true friend.

These stories have been mostly about "How We Came into the World", but there are other things that children should know. For instance, "How to Grow into Manhood and Womanhood." We might study this later, or we might learn of these things by answering your questions or by letters; we shall follow whichever way will be of most help.

In all these things we can generally find the truth by being still for a moment and asking ourselves, "What is right, and What is wrong?" or "Where can I find the knowledge I want?" Even a little child will hear the answer if it listens carefully, for there is always a Guardian Angel watching over every child to answer its questions, and to guide its life aright, if it will be still a moment; and always the Guardian Angel says, if nothing else is heard, "Go to your mother or father, in all things." Jane W. Dower
(Reprint) (To be continued)

TEMPLE ACTIVITIES AND NOTICES

SUNDAY SERVICES and LECTURES held in THE TEMPLE and MEETINGS in HIAWATHA LODGE.

On the first Sunday in each month at 3 P. M., the Feast of Fulfillment and Devotional Service are held; on the other Sundays at 11 A. M., the Temple Builders meetings.

The following lectures and papers have been given during the Sunday Services since the closing of Convention: Duncan Ferguson, "The Rational God"; the Guardian-in-Chief, "Viewpoints"; Bernard Lentz, "Lodge Agents"; Emilie B. Byrne, "Vision"; Cethyl Mallory, "Cyclic Fulfillment of Occult Law in the Western World"; Jane R. Thompson, "The War of the Ages in the Light of Temple Teachings"; Herman Volz, "Hierarchal Lines"; Louise Awerdick, "Precipitation of World Karma and Our Work"; Patricia Mallory, "Karma". On October 8, second anniversary of Dr. Dower's passing, the Guardian-in-Chief read Dr. Dower's, "The Harp of Life"; the Outer Guard read an early Convention Message of the Master. November 12, Bernard Lentz dedicated his speech on "The Foundation of the Temple" to the 41st Anniversary of its Founding, November 15. November 19, the Outer Guard read two Messages of Blue Star and Red Star to the Temple Convention, 1907, in which they emphasized that the unfoldment of the Temple depends upon the fulfilling of obligations assumed by the members of the Temple in supporting the Agent and the Central Group and by upholding Unity and Harmony in the Temple. Thanksgiving Day was observed on November 23 in the noonday Healing Service, directed by the Temple Scribe. At 5 P. M. we had a Thanksgiving dinner in Hiawatha Lodge, followed by entertainment by the Temple children.

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.

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 hold 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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