



The Temple Artisan

OCTOBER-NOVEMBER, 1940

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THE TEMPLE

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

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

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

THE OBJECTS of the Temple are:

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

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

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

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

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

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

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

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BEHOLD, I GIVE



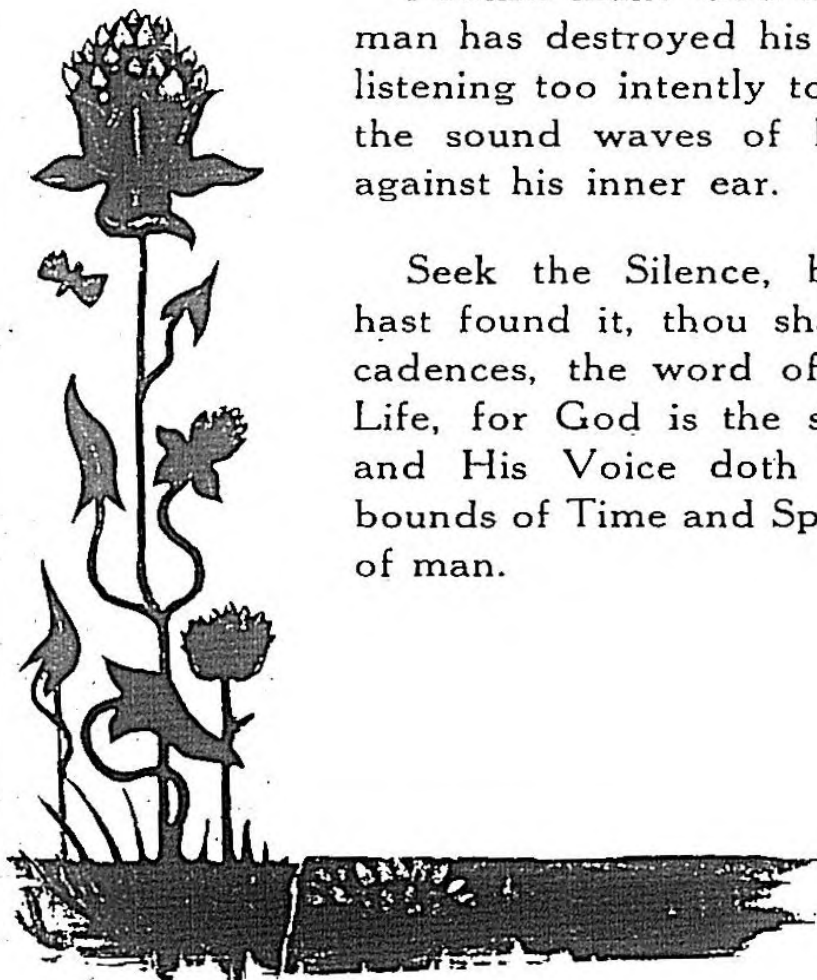
UNTO THEE A KEY

THE VOICE OF GOD

Thou sayest, "God spake to man in the olden days, man listened and was blessed, but now in the night of Time, God no longer speaks and man is accursed."

Foolish man! God never ceases to speak, but man has destroyed his true sense of hearing by listening too intently to the muffled thunders of the sound waves of human passion pounding against his inner ear.

Seek the Silence, beloved, and when thou hast found it, thou shalt hear again the tender cadences, the word of command, the Song of Life, for God is the same today as yesterday, and His Voice doth reach to the outermost bounds of Time and Space, and sings in the heart of man.



THE TEMPLE ARTISAN

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FORTY-SECOND ANNIVERSARY OF THE FOUNDING OF THE TEMPLE OF THE PEOPLE

It has been said that ever since that time when, eons ago, the light of mind was imparted to the animal man, every great advance in the human race, every true Initiation has been preceded by a ceremony; and in 1898, with the advent of the Avatar onto the astral plane marking the inception of a tremendous new cycle of spiritual light for the races of today, came such a time of Initiation. With that cyclic moment came the inauguration once again of the eternal Temple of Man on the face of the earth, in preparation for vast and universal changes. The Temple of the People was inaugurated at that time, and on November 15, 1940, the Temple celebrated its forty-second year of Lodge work on the physical plane.

On that date, at a meeting held around the Central Altar in the Temple, a paper provided by the Guardian-in-Chief was read by the Outer Guard. It set forth the founding of the Temple, and explained the conditions and purposes under which the founding took place. It told of the ceremonies of initiation and the establishment of the inner orders that make the central core to carry the organism of the Temple. High forces of Light and Unity were present in this meeting, as has been the case at each celebration of this cyclic date.

From INTERVIEW WITH MASTER H. of March 14, 1899

I welcome you, my children. As we have much to speak of this evening, it would be as well for you to read at once the paper which I gave to B. S. After the reading, it can be discussed. The subject of the paper is:

EMOTION

The astral senses can be understood to some extent through their correspondence to the physical senses. Of a higher rate of vibration, they must of necessity be keener, finer, and more subtle. They are played upon by the soul through the power of emotions as the strings of an aeolian harp are manipulated by the wind. The first four aphorisms of "Light on the Path" refer entirely to the development of these senses.

To understand the astral, one must grasp a true interpretation of the physical senses. A tear wells up in the eyes, a mystery

within a mystery. It is as a drop of one of the precious elixirs made by repeated distillations of the juices of dozens of different herbs and flowers. It is all that one cannot express by speech: suppressed grief, voiceless anguish, vague suffering, overwhelming joy, intense longing, all the different degrees which the soul desires to express by excess of feeling—a true symbol of the soul's powerlessness to restrain the great emotional force. In order to find expression on the physical plane, all emotion must materialize to some extent on the astral plane; and if the astral senses are under complete control, the physical senses can be made perfect servants.

With the mass of the present humanity, the astral senses have become atrophied. There is only one here, one there, among all the millions on the earth's surface who is capable of reaching either to a supreme joy or to its parallel grief. A few of the middle notes on the gamut of sensation have been awakened, and emotion plays back and forth on these middle notes, but the keynote of the octave remains untouched. It is the astral senses alone that are capable of responding to these particular vibrations; consequently they must be first awakened, then used, and lastly controlled, before physical man can approach to any true knowledge of the great extremes of life; and one of the reasons for our continued, complex, separative lives lies in the fact that they must be awakened not only in man but in all life, where they still remain sealed, either through association with degenerated man, or non-evolution. Repeated blows are struck on every note of the ascending or descending scale by joy or pain, until finally in the course of natural evolution the volume of force from the last note struck, awakens the first vibration in the octave notes. Perhaps the physical man succumbs to the shock and passes out; possibly he has strength to endure the strain and, after attaining equilibrium, finds himself in a place of peace. That place may be one of complete exhaustion or lethargy, or "the peace that passeth understanding," attained by the first individual glimpse of the greatness and power of his own soul.

Human speech implies analysis, and analysis ceases when overcome by emotion. Both words or tears disperse or scatter force; the former, fire, the latter, water, though both are one in essence on the higher planes of manifestation. Man as a rule is content to vibrate between the two poles of his being. Nature protects him from the harm that might ensue from awakening to action the fiery power, which may kill as quickly as create, by an indisposition or presentiment. He is conscious only of a vague desire to penetrate the mysteries of life, or a sense of fear and distrust is awakened which stultifies and incapacitates him for action. An overmastering desire is as great a barrier—though it creates conditions which may subsequently result in higher development, for it calls its negative pole into action, and its decreasing vibrations will finally result in the true indifference which is the one state in

which man may develop symmetrically. Love does not appear until man has ceased to look for it, and loss of expectation is true indifference, the peace that cometh in which the soul opens its heart of gold to the rising sun of spiritual Light and knowledge, Love's richest gift to man.

The disciple should never lose sight of the positive or negative aspect of any one force or substance. Positive emotion is the sustenance of the soul; negative emotion is the great obstacle to development, the real starvation of the soul. When the absolute negation of emotion is reached, man has become a mere brute, and finds his nourishment in a corresponding state of gross physical matter. When the keynote to the next octave beyond emotion is struck, the true synthetic force of absolute Love comes into action.

Sensuality, or sense perception, has been too long confounded with emotion, and though I and others have frequently used the term to denote certain phases of the latter, which must be eliminated in order for the disciple to reach the right conditions, it is apt to convey wrong impressions, for emotion is a synthetic, living force, as capable of division and condensation as any other of the great universal powers.

The disciple's first efforts should be directed toward a recognition and acknowledgment of his present true status in the evolutionary scale; he should be able to stand aside from himself as it were, and measure himself, take into account his own special weaknesses, and acknowledge them. For singular as it is, man is very unwilling to acknowledge even to himself his own liability to error. He tries desperately to deceive himself as to his own culpability, finding at every point some excuse that makes it more possible for him to live with himself comfortably. Weakness is implied by failure; so he places the failure in the category of mistakes. But a true disciple cannot afford to deceive himself. He must first find the void in himself and the fullness that is in some other form of force, and draw it by the power of attraction to himself, identify himself with it, correlate it on all planes of his nature. Then he will gradually find himself changing. The very molecules of his physical body will change, and if the force with which he has correlated his lower nature be its extreme opposite, he will grow and blossom as do the flowers in a tropical country after a great storm.

But the first steps in the path are slow and feeble. One must fall over and over again ere he gains strength to stand, and meet the opposing forces that are invariably called into action by every effort directed toward the positive pole of his being. Until he can meet the results of each fall with equanimity, rise again with increased determination and will, and stand ready and willing for the next, his feet are stayed from further progress. But the end is worthy of the means. "To him that overcometh shall be given the living water" whereby he may quench his own thirst and give to

his suffering neighbor a full measure of the same vivifying beverage.

Now, my children, if anything in the paper has touched any special chord in your own natures which you do not fully understand, I shall be glad to explain the same if possible.

What is meant by the term "the end notes in the octave"?

The highest and the lowest, the two poles of sensation, are what is meant by the end notes. These can never be awakened by any other than yourselves. The "modus operandi" is given in that very paragraph. If any special note of the nature is awakened by either joy or pain, repeated blows upon that same point will raise the vibration. In reality, it corresponds exactly to a scale. The time must come when the higher and the lower poles of the nature will be reached, and it can only be done by experience and development. The higher notes touch the planes that correspond with the soul and spirit planes. Mankind generally do not touch the higher or the lower; they live a mediocre existence, never touching any great extremity of life. Some overwhelming grief or joy will leave the personality in a state of quietude or peace, through which the soul may speak. That is in reality the office of joy or pain. The effort of will brings this peace in the end, but not until the soul is advanced to the right point. It may bring a semblance, which might be destroyed as soon as attained; it could not bring the real peace. When you read over and study the article as I hope you will, there will much come to you, and the correspondences will become plain. Thus you will all receive much that you cannot discover by a slight reading. To look alike on pleasure and pain is to have attained true indifference. This does not mean a total loss of sensation as so many have taught. That is a great mistake. It is not a loss of sensation, but the very synthesis of all sensation. When one has reached that state, he will no longer need to strike the extremes of his nature, but they must be struck before he can attain the perfect peace of which I speak.

FORTY-FIRST ANNUAL CONVENTION OF THE TEMPLE OF THE PEOPLE, August 3 to 8, 1940

(CONCLUSION OF REPORT)

Tuesday

At 11 a. m. the Social Science meeting was held in the Temple, with the Outer Guard, Fred Whitney, presiding. The speakers were Bernard Lentz and Herman Volz.

The meeting began with a piano solo of the Allegro of Beethoven's "D Minor Sonata" played by Cethyl Mallory. Fred Whitney then opened the session by reading a paper on "Temple Convention Forces" by Dr. Dower.

Then Bernard Lentz gave the paper which follows:

THEOCRACY, THE GOVERNMENT OF THE FUTURE

In this transitional era when civilization and the very planet itself are being weighed in the balance and the old order² is being torn down in order that the new may manifest, a brief review of some Temple Teachings concerning Social Science may help to shed the light of synthetic understanding upon present world conditions as well as humanity's outlook for the future.

The world conflict now raging between mankind's two main social forces or systems commonly known as Democracy and Autocracy has naturally evoked endless discussion of the pros and cons of both these systems. But nowhere are the positive and negative poles of either popular or absolute government dealt with from the larger standpoint—the karmic and cyclic—as in Temple Teachings.

The alternate supremacy of one system over the other in any given country or time, like the rise and fall of races and nations, has many phases and angles, according to the aforementioned law of karma and cycles. Suffice it to say that the basic impulse back of either system in order to perpetuate it for any great length of time must be Religion and Morality to the highest degree that the masses concerned can accept.

While the Initiates of the White Lodge as a body are a pure autocracy, it is a well known fact that, karma permitting, they have identified themselves entirely and totally with the popular side whenever the rights of the people or the life of the planet itself was being jeopardized. In other words, what the Great Ones are primarily concerned with is not form but principle.

The true teaching concerning the New Order is purely occult, and is based upon the knowledge of the coming race and new dispensation, whose first glimmer of dawn is even now shining through the chaos and strife of a passing age. It was no chance that made the words "Novus Ordo Seclorum" (the New Order of the Ages) grace the United States seal.

Standard acceptations of the term Theocracy—the rule of God—might imply the contradictory and therefore rather dubious authority of creeds and dogmas, and bondage to Theology and Ecclesiasticism; but to the Occultist the influence of Moses and the Hebraic priesthood, as well as the Egyptian, Inca and Aztec systems, at their height and not their later debasement, and to say nothing of individual Great Teachers such as Jesus, Buddha, Confucious, etc., are much truer symbols of the origin of the word. Yet to the modern mind the return, on an even grander scale in the future, of a Divine Order like that of certain ancient and prehistoric periods must appear fantastic and utopian, to say the least, especially in this machine age. But a knowledge of karma, the law of cycles, the races of the earth, and occult history and prophecy would clarify such vision.

On the other hand, one cannot blame people for being suspicious about new ideas of government in these times, first because of the insidious way in which subversive influences work to undermine the existing order, and second because of the extravagant man-made experiments proposed or foisted upon whole races and nations, and which have already engulfed several continents in a maelstrom of ruin and slavery.

Neither should Theocracy, as herein referred to, be confounded with priestocracy, as this term is usually understood. For Occultism makes a distinction between priesthood and priestcraft, considering the first of the latter two primarily in its capacity as an interior state of consciousness whether in regard to the regularly initiated priesthood or religious and occult orders or to the laity in general, e. g., "the priesthood of the soul" (1927 Temple Convention Message); and doing so in order to distinguish it from the purely mechanical observance or tyrannical imposition of dead-letter ritualism and ceremonial magic.

Theocracy, which we may agree to consider esoterically, not as the lordship of priestcraft and exoteric religion, but as the rule of the gods, i. e., the divine powers in man and those who have reached perfection through such powers, can hardly be accepted in the deeper sense by those who do not believe in said powers and entities. And since the Wisdom Religion is the one religion par excellence that does not concern itself with proselytizing, it naturally follows that believers in Theocracy must be limited to those who have come to some realization of this system either through the efforts of their own independent thinking, or through the inner light shining from their own particular religion or belief, or by contact with the Lodge line projected into the world throughout the ages and whose modern expression may be found synthesized in Temple Teachings.

Theocracy stands for Unity and Brotherhood, and is based unalterably upon Centralization. This system could never be a tyranny, for it could not exist in the first place among a race or nation that had not called it forth through its own obedience or plea to higher law, and thereby rendered impotent or non-existent the rebellious minority so common in most countries and who, because of thwarted ambitions or other ulterior motives, are always fighting and hindering the progress of the whole, whether in one form of government or another. By this class is not meant the opposition necessary to recognize and correct abuse, but this too has many important angles, one of which serves as a loop-hole for the aforesaid class to get in their machinations.

The query naturally arises, when did Theocracy ever flourish, when shall it again function, and has it ever accompanied Democracy or Autocracy?

The full reign of Theocracy—when the gods dwelt with mankind—in other words "the Golden Age," is lost in the hoary mists of antiquity, and is only recorded authentically in the Secret Doctrine. The cyclic return of such an age is also prophesied in esoteric works, after the natural interim of other periods termed respectively the Silver, Bronze, and Iron. But, not only do the four overlap each other, but they comprise many minor cycles and sub-divisions, each corresponding in some way to the four major ones. As to the existence of Theocracy side by side with Democracy and Autocracy, it can naturally be only very relative, due to the inherent limitations of both the latter named systems in their present usage. Yet Theocracy is the very embodiment of true Democracy and true Autocracy, and can only come into its own when the confusion, instability, tyranny, and despotism now holding in subjection the peoples of the earth, give way once more to the influx of and enlightenment by the Divine Forces—the gods—the Masters.

These will never push themselves upon men's wills or even notice, but on the contrary will literally have to be sought out, implored and dragged into the arena of human life, whence they escaped ages ago after learning the lessons of Unity and Obedience that all mankind must sooner or later learn, and to which stage of action such Initiates again descend only as a great voluntary sacrifice out of their love and compassion for erring humanity.

The general redescent of the Divine at the proper cyclic time is prophesied symbolically in THEOGENESIS: "Fast grew the Three Horns, many cubits a day. The Two Golden Horns circled the races of the Changing Star. The Middle Horn curved and entered the earth and sought the abodes of the Serpents of Wisdom. It drew them forth from their retreat and set them in high places." And, "The Dragon of Wisdom descended, and with it the Diamond Souled Host. In their own diviner essence they enfolded the forms created for them—no longer Maya's Sons were they, but Sons of Will and Yoga."

History and current events record innumerable instances of divine in-

fluence in the lives and affairs of men and nations, and under all kinds of government and conditions—good, bad and mixed.

Temple Teachings have revealed the advent of another World Saviour onto the scene of the present great transitional era, as well as prophesied an Adept in the presidential chair of the United States, and H. P. B. foretold a half century ago the reappearance in Europe of a certain Oriental Initiate around the time of the current great crisis.

In view of all the foregoing, Theocracy can hardly be dismissed as the impractical dream of some well-meaning but over-enthusiastic religious fadists or fanatics, any more than it should be feared as a mask for some nefarious under-cover scheme. But, as said before, it can only come into its own when the right cyclic hour strikes and the New Day is fully ushered in.

Difference of opinion, which in modern life is so highly esteemed, will be replaced by direct spiritual knowledge—the sixth sense. Apart from ulterior motives, lack of synthesis is one of the main causes of difference of opinion. Truth has infinite number of angles, but the power of synthesis alone can rightly determine and coordinate these angles. With the advent of the sixth sense will also disappear the power of pseudo-prophets to mislead the people along either religious, social, or political lines. In short, humanity will be linked in deep bonds of sympathy and understanding, as never before.

Despotism, like proletarianism, will be looked upon as one of the horrors of the nightmare Iron Age, to return no more. For only in Unity and Peace can the freedom of action be found that will lift the race to still higher levels of life and consciousness. There will be no chance to tyrannize, for the Sun of the New Day will be risen over a renewed Earth, and the God in man will reign supreme.

It seems hardly necessary to state that The Temple of the People is 100 per cent behind American ideals and institutions, as humanity cannot come into its divine birthright again under any despotic rule or system, but must have a free, open channel which insures the divine and natural rights of both state and individual.

Hence the extreme gratitude, unceasing vigilance, and staunchest loyalty that all Americans owe their country and government, as it is intended to be a beacon light to the rest of the world, and the wide open doorway for the entrance of a new and holier civilization.

Dr. Little sang two songs, "My Creed" and "The Quest," both compositions of his own.

Herman Volz's subject was "The League of Nations and the Mission of the Avatar." He said in part:

In these talks on social science we endeavor to bring out the truths, the general laws, of the social life of man as given in the teachings of the Temple by the Masters of the Great White Lodge. As has been proved by history, when an Adept, a High Initiate, is the leader of a nation, that nation has an era of prosperity. These great souls understand the governing laws of life and bring them to bear on the affairs of state or nation for the benefit of all. . . .

America is the cradle of the new race, and all important changes for the new order of things take place in America first. This country is standing at the crossroads of the nations where the dawn of the new civilization will first become manifest. . . .

This is the long awaited cycle of the Avatar, the Redeemer of the world who will manifest in full glory when the time is right. . . .

It was the Lodge that instituted the League of Nations at the close of the first World War, in an effort to unite the peoples of the earth in a spirit of brotherhood as a safeguard against war, and to make way for

harmony and peace. Dr. Dower in his Convention report of 1919 commented on this as follows: "The ideal form for establishing the Brotherhood of Nations has hung in the Etheric Universe for ages and has even been objectified on other planets. It is the intuitive perception of some aspect of this form by one or more strong characters which has led to every organized attempt to unite mankind for the establishment of a spiritual, social, or political purpose. It has been the abortion of such efforts by the initiates of the Black Lodge that has served to make this planet the hell it has become for countless numbers of human beings."

Dr. Dower also wrote at the same time: "The most vital issue, physically and spiritually, before the world at this moment is the League of Nations Covenant. If this League should not be formed, then the 'powers and principalities of evil' that brought on the war, working from inner planes, will have won, and the constructive work of the Masters of Light will be retarded for ages to come. More than this, the work of the Avatar will be made impossible."

But the League was formed. It was objectified, and because of that fact the work of the Avatar for the ultimate United States of the World goes on in spite of the terrible conditions that hold today in the outer affairs of the races of the earth.

In conclusion, the Outer Guard referred to Social Science as the science of right relationship, socially, materially, morally, and spiritually, between man and man; and said that the arrival of the human race at such a relationship is purely a matter of the evolution of the soul and spirit of man, for evolution—which is right growth step by step and day by day—is the natural, and therefore the divine, process whereby man must arrive at and hold his high destiny of light and liberty. This calls for time, toil, and ideals, a steady holding to the great Purpose, and an unflinching obedience to the demands of the laws of life. And however dark the clouds of war and human suffering may be that hang over the world today, a great Light, the Light of the Avatar for this world cycle, is shining as a beacon in the night for the guidance and redemption of every true and devoted servant of the human race in its desperate inner, as well as outer, battle for the right.

The Healing Meditation following this meeting was conducted by Dr. Little.

In the afternoon, at 3 o'clock, the members of the Temple Home Association met at the residence of Mrs. Dower for their annual meeting. The terms of two of the directors of the Association had expired. Both Mr. Harrison and Mr. Dennis were re-elected. The report of business done during the past year showed the Temple Home Association in good condition.

Tuesday Evening

A concert of sacred Temple music was given under the direction of Ebba Whitney. The program opened with an organ and piano selection "The Vision," a movement of Edgar Cheetham's composition "Thirty Years After," played by Ebba Whitney and Cethyl Mallory.

The Temple choir, accompanied on the piano by Mrs. Whitney and with Monica Weaver, Wenonah Varian, and Constantine Harcoff as soloists, sang three Temple compositions: "The Harp of Life," "Horo," and "The Cauldron." The following three vocal solos included: "Ahoy, Ye People of the Earth," by Mrs. Varian; and "In the Valleys" and "Holy Sephira," by Mrs. Weaver. For the first time "New Day," John O. Varian's beautiful poem* set to music by Edgar Cheetham, was sung by Monica Weaver, Wenonah Varian, and the choir. Mrs. Weaver then played one of her own compositions for piano, "The Sorrow of Change."

Letters and telegrams of Convention greetings received from Temple comrades and friends were read by the General Secretary. The meeting closed with the singing of "Wake to Life" by the choir, and a piano and organ recessional.

We wish to mention that all of these numbers on the musical program were written and composed by members of the Temple group at Halcyon, most of them by Dr. Dower and Mr. Cheetham. The compositions are uniquely powerful, and express mighty and inspiring Temple forces. "The Harp of Life" and "The Cauldron" were composed by Dr. and Jane W. Dower, Edgar Cheetham, and Henry Cowell; the libretto was taken from J. O. Varian's epic cycle of Irish mythology. "Ahoy, Ye People" is from "The Four Spinners," from "The Cauldron of the Gods."

Wednesday

The noonday Healing Meditation was conducted by Dr. Little.

The Temple Builders then served a delicious luncheon in Hiawatha Lodge to all Temple members and friends of the Builders and the Temple.

In the evening the Builders and their friends presented an entertainment on the stage of the Lodge. The program included a number of dances, interspersed with recitations and instrumental solos. The dances were selected from a skit written, staged, and directed by Joyce Hedin, one of our local members, and were accompanied on the piano by Ebba Whitney. The dances included a clam dance by seven school girls, a skaters dance by a group of eight school girls, a flower dance by the pre-school children, and a Spanish dance by three older girls. There were also piano, trumpet, clarinet, and trombone solos by various boys and girls. The evening closed with a vocal solo of "God Bless America" by one of our Temple Builders boys, all the children and the audience joining in the chorus.

Thursday

The Temple Convention closed with the usual Convention picnic for members and friends on the beach of the Pacific Ocean.

On Sunday following Convention week, the Temple Builders

*See page 43 of this ARTISAN.

held their annual convention meeting in the Temple at 11 a. m.

On August 4, comrades and friends of the Temple in the East met under the auspices of the Temple Square "Hermes" in New York to celebrate simultaneously with Headquarters in Halcyon the Forty-first Annual Temple Convention. Our comrades and friends in Milwaukee, Wisconsin, also united with Halcyon in heart and spirit during Convention week.

Once more we thank all comrades and friends for their Convention greetings. In closing this report, we extend heartfelt greetings to all comrades and friends. In the Spirit of the Temple work, in the Spirit of Halcyon and of true brotherhood, let us continue to vibrate and go forth as One in the service of the Lodge for the Good of All Humanity.

NEW DAY

Ragged and lank, shattered and gaunt,
 Crippled and broken, worn and lost,
 Out of the darkness, out of the night,
 Into the dawning stagger a host.
 Through the black night of time they have foughten
 their road,
 Forlorn in that darkness, lost in that fog,
 Blood in their minds and blood on their hands,
 Out through the dawning stagger a host.
 They have fed on destruction, battened on hate.
 They have torn and have squandered in dread of the dark.
 They conceived with despair, they engendered in fear—
 Children of women, children of men.
 Into the dawning stagger a host.

The Fate Word

Out into the light you must march on your own feet,
 gaunt souls;
 Upon your own understanding you must walk,
 starved spirits;
 Whatever great god has pointed out the road,
 You yourselves must travel its hollows and mountains.
 Having eaten darkness and digested that gloom,
 Having swallowed sin and grown upon that food,
 Having survived the savage horrors of hell,
 Having met with deceit and understood,
 Having vanquished treachery—Hero Souls,
 There is a new sunrise before you now.
 Strengthen your eyes for that light of lights,
 And your feet for that ground.

From DOORWAYS INWARD, by J. O. Varian.

GROUP SOULS

TEMPLE TEACHINGS, Open Series, No. 300

As the units of molecular substance which are to unite and form the cells of the physical body are attracted to the embryonic heart center of that which is to become first the foetus, second the full-formed child, and third the full-grown man or woman, so the souls are the units which are to form the vehicle of a God, a Sun, as they evolve in the ages to come. These souls, or units, are drawn to the heart center of a Great Soul—it may be to the Régent of a planet, a Great Group Soul—and proceed to form what may be termed a vehicle of expression, a Spiritual Body, which to the senses of man may appear as a star or a sun.

The Laws of Attraction and Cohesion, which attract and cohere all substance into definite forms, naturally draw all souls toward one another. Their desires, thoughts, and acts are generally on one plane of expression, and it is this one universal truth of attraction and cohesion, misunderstood as it generally is, which has given rise to the modern theory of twin souls. Whether it be a group of men or of women, or of both sexes, or even of one man and one woman, it is all the action of the universal Law of Attraction drawing together the units of a Great Group Soul for a definite purpose. Naturally there must be instances where one man and one woman are conscious of the action of this Law, and as the units of such a group as I have mentioned have reincarnated in that group repeatedly; half-awakened memories of incidents in former lives tend to strengthen the bond between them. But the fact that they are units of one group does not necessitate their incarnation in the same vicinity. They may even be incarnated on different planets, and, in fact, this is more frequently the case than otherwise.

It must be understood that such relationships are not of the senses. There may even be strong antagonisms between the members of one group soul so far as the physical plane is concerned; and, so far as recognition by one of another on the physical plane is concerned, that is next to impossible, for in such a case the senses of the physical body must be employed, and the physical senses are useless in recognizing interior things.

The negative, or lower, aspect of the Law of Attraction, commonly termed sex attraction, is the power which draws the opposite sexes together; and the very fact that the relations between the sexes, even in marriage, are so short-lived in countless cases, proves that such relationships are not of the soul and clearly are of the body with its instinct of mating in order to reproduce its kind, exactly as is the case with all lesser forms of animal and plant life.

If men and women would acknowledge this instinctual attraction and relinquish their false ideals of twin souls, there would be some hope of arriving at the truth; but so long as they consider sex instincts disgraceful, and raise the false ideal of twin souls to

an eminence of spirituality, they will not accept the truth when it is presented to them.

Out of many thousands, scarcely any are aware even that they have a soul, or rather that they are souls. Then how can they be expected to recognize the soul of another and establish physical relations with that soul?

With the majority of mankind, the fact that someone has told them so or that they have read they have a soul to be lost or saved is all they know, or are expected to know of their individual souls.

To be fully conscious of the individual soul, the incarnating Ego must have developed a higher order of mind than is possessed by the average man, and a correlation must be made between that mind and the vehicle, or form, of the soul in which that mind operates.

As a man beholds and is conscious of his face and form in a mirror, so the lower self of man becomes conscious of his soul as it searches the intricacies of its own nature in concentration and finds response to its queries. These responses bear no semblance to the answers which come as a result of questioning his lower mind, where passion and desire for contact, sex attraction, hold sway, as well as all other qualities which appeal to the senses in any form.

B. S.

OCCULTISM FOR BEGINNERS

Second Series, No. XII

THE SUN

The mystery of the Sun, that vital, radiant electrical and magnetic Center of our Solar System, is the mystery of the nascent atom. Cosmo-chemically speaking, the sun is a nascent atom in the interstellar spaces. In the last lesson it was shown that the nascent state of an atom is a brief interval when it is in a free state—that is, an uncombined state so far as other atoms are concerned—and liberating radiant energy in that state. With the sun, this brief interval from a human standpoint may be a million or a billion years; but as the stars would count time, this might appear to them as a fraction of a second would to us comparatively infinitesimal beings.

From the microcosmic standpoint, the sun is a countless host of atoms in a free or nascent state. If then, when in this nascent state, each atom liberates electrical and magnetic, radiant vital forces, the countless billions of nascent atoms composing the sun collectively liberate all the heat, light, and vital forces proceeding from that Great Center of Life. In other words, the energy poured forth by the sun is liberated atomic energy.

When man is able to draw directly on the atomic energy of any substance, he will have found the dynasteric force that has been

promised by the Masters to humanity when humanity is ready to use that force constructively. Scientists have computed that in a pint of water there is enough atomic energy to drive a steamship across the Atlantic Ocean, but as yet there is no means known of how to liberate and harness this tremendous energy. Also, in the burning of a candle, with dissociation of the atoms there is enough atomic energy liberated to move a ship thousands of miles, but as yet no one knows how to collect and put this energy to use.

Science tells us that atoms are composed of electrons. A certain number of electrons assemble and form an atom of oxygen; the assembling of another number forms an atom of hydrogen; and so on; the atoms of each element differing one from another simply in the number of electrons composing each. Then a certain number of atoms grouped together form a molecule of some substance; and a certain number of molecules form the cells in the organic kingdom, and the crystals and masses of matter in the inorganic. Hence we have the following grades of substance-matter to consider:

1. Gross matter, composed of cells or minute crystalline forms. This grade constitutes the outer material plane.

2. Cellular and crystalline grade, the elements of the outer material plane. This is the cellular and vital plane of the outer material plane.

3. Molecular grade of substance, of which all cells and crystals are composed. This is the lower astral plane.

4. Atomic grade of substance composing the molecules. This is the Higher Astral, touching the Higher Mind and Soul plane.

5. Electronic grade of substance composing the atoms. This is the plane of Manas, the Higher Mind; in terms of force, the Akasic plane.

Numbers 1 and 2 of the above classification may be considered as one plane, as they are visible to the material senses while the others are not. Therefore the above classification is that of the four great fundamental planes of manifestation.

In strict scientific accord, having traced the composition of matter from the known to the unknown, from matter to spirit, in logical sequence and in accord with the teachings of modern science, we now draw the natural conclusion in accord with the classification made: If the sun is composed of countless hosts of atoms in a nascent state, such atoms being the vehicles for and liberating electronic (Akasic) force, therefore the sun is actually a manifestation in the heavens of the Higher Astral of our Solar System, liberating, incessantly, unthinkable volumes of atomic energy drawn from the Akasic spiritual plane; and radiating this Divine Energy, because the atoms composing the sun are free, emancipated, not bound or attached to other atoms, and yet all form a vast Unity,

each atom sending forth its Akasic energy and not concealing the same as in the case of unfreed atoms—that is, atoms combined to form molecules.

In other words, in every part of its atomic nature, the Sun is an emancipated Entity able to transmit and radiate directly the forces of the spiritual planes. This, for the Sun, constitutes a status of cosmical mastery. The human soul must attain the same status of liberation of its inner atomic nature ere it can attain mastery and radiate directly spiritual truth, force, and light.

W.H.D.

IN MEMORIAM

On the 25th of September Mr. Edgar Cheetham, one of our early Temple brothers, passed from this plane to that heritage of new labors and rewards that comes to every true pilgrim on the Path.

Mr. Cheetham joined the Temple in 1906, came to Halcyon to live in 1910, and remained here until his death at the age of 78. He was a composer, a true mystic; and an occultist with a great love for nature, the sciences, and art. While his was always a spiritually minded life, directed along inner lines, at the same time he carried other interests such as the study of astronomy, geology, Esperanto, and the cultivation of rare plants. His approach to life was intuitional. He sought ever to correlate the inner world with the outer by the study of the hidden laws of life and nature and their manifestations in outer form.

To his unselfish heart, no ways and means were too difficult if he saw the need to assist young artists who came his way, especially musicians, in their education and careers. He possessed a true knowledge of ritual and rhythm; his devotional nature took great pleasure in sacred music, such as the Gregorian chants; and his creative genius, lying so close to these truths, brought into form that which can truly be described as the new music of our time.

Mr. Cheetham collaborated with Dr. Dower and Mrs. Jane W. Dower in the production of the music for several mystery plays which were given out-of-doors at Halcyon in 1914, and during subsequent years. He did the harmonizing for the musical themes of Dr. and Mrs. Dower, the text for the plays having been written by John O. Varian. The music of these plays carries a power and force that is distinctly Temple quality—heroic, inspiring, oftentimes mantramic.

One of the foremost composers of our time, Henry Cowell, says of him: "I have just heard of the death of Edgar Cheetham. I regret his passing so much, as he lent always great strength to the musical spirit of Halcyon; he was a true genius, able to do inspired works with little outside training. He had intuitive knowledge of sorts of music which are hard for average people to understand, and his interests were broad."

TEMPLE ACTIVITIES AND NOTICES

Since we last reported on same, the following lectures have been given in the Temple during the Sunday Services: July 20, Fred Whitney, "Divine Will"; July 28, Patricia Mallory, "The Constructive Forces of the Temple"; August 10, Fred Whitney, "Faith"; August 17, Bernard Lentz, "The Gold Star"; August 25, Bernard Lentz read a paper of the Guardian-in-Chief, "Winds"; September 8, Elmer Hedin, "The Swastica"; September 15, Ernest Harrison, "Imagination"; September 22, Jane R. Thompson, "Citizenship"; October 13 and October 20, Fred Whitney, "Fulfillment of a Prophecy" and "Brotherhood"; October 27, Patricia Mallory, "Intermediary Planes"; November 10, Bernard Lentz, "The Avatar"; November 17, Her-

man Voiz, "The Day of Fulfillment"; November 24, Fred Whitney, "Gratitude." The Feast of Fulfillment is held in the Temple on the first Sunday of each month at 3 p. m. This sacred Feast has never been omitted since it was first held in 1899. The Temple Builders hold their meeting on the second and fourth Sundays.

We ask our comrades and friends not to forget the Helping Hand Fund as this fund is of greatest importance in carrying on the Temple work. "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.

PRAYER OF THE AWAKENED SOULS

As long as the sacred Spirit of Truth, which reveals and manifests Itself through Wisdom, Purity, Justice, Compassion, Sacrifice, Unity, and Harmony, does not manifest in all peoples and govern them, so long will humanity be without the blessing of true Peace!

May the Spirit of Truth manifest in our lives!

May the Spirit of Truth enlighten the hearts of humanity!

May the Spirit of Truth enlighten the will of the rulers of the earth!

May the Spirit of Truth rule the human kingdom!

May the Spirit of Truth conquer untruth!

May the Spirit of Truth lead us and redeem us!

May the Spirit of Truth bring Peace to Humanity.

H. K. Iranschaer (translated)

One never finds outside of himself what is not within; and as long as there is a wrong to be righted, a sufferer to be healed and comforted, a child to be taught, or, in wider terms, any string of the harp of brotherly love to be attuned to the vibrations of universal love, lying right at your door, in the midst of your own family or your own social circle, your individual duty is right there.

—Beacon Fires

No effort for good is ever wasted. It disappears from your view, but only to fall into the world of causes, into the soil of wisdom, to be watered by Love and again brought forth to bloom.

—Beacon Fires

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