

The Temple Artisan

OCTOBER-NOVEMBER, 1943

CONTENTS



The Guerdon or the Loss	33
Christmas	34
The Forty-Fifth Anniversary of The Founding of The Temple of The People	34
To Mine Own	34
Religion, T.T. No. 227	35
Report of the Forty-fourth Annual Temple Covention (Concluded)	38
Occultism for Beginners, II, XXX	46
Temple Activities and Notices	48
In Memoriam	48

Published bi-monthly at Halcyon, Calif.

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.

Address **THE TEMPLE OF THE PEOPLE**, Halcyon, Calif.

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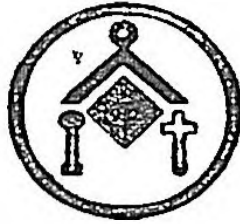
The Temple Artisan

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OCTOBER-NOVEMBER, 1943

Nos. 5, 6

BEHOLD, I GIVE



UNTO THEE A KEY

THE GUERDON OR THE LOSS

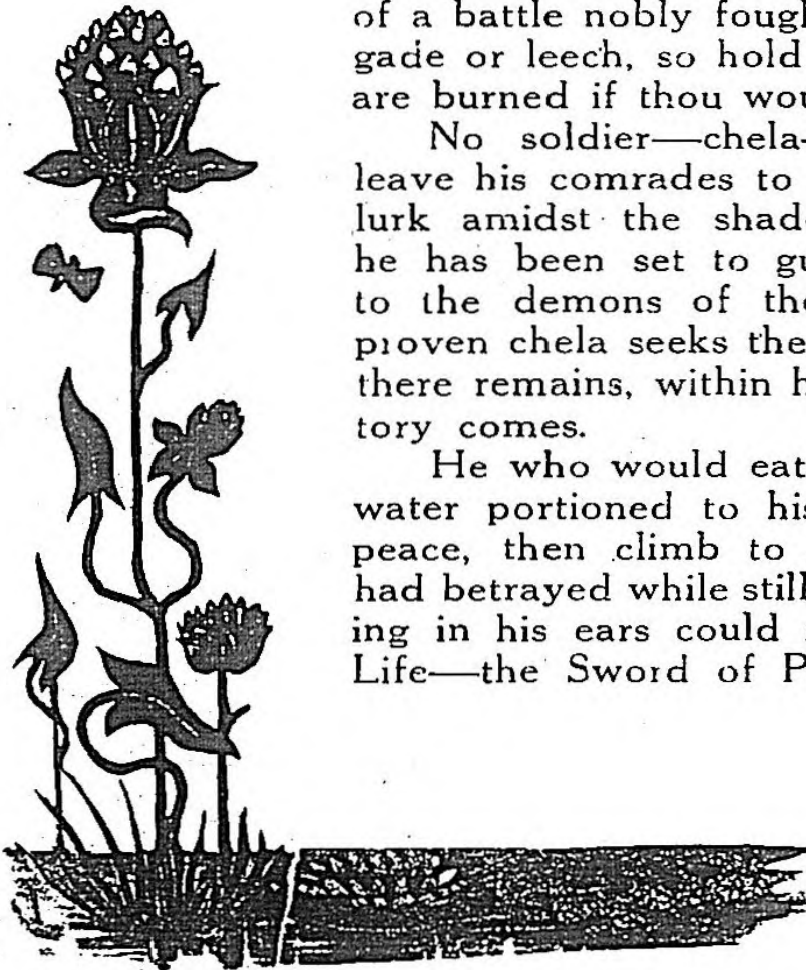
Have the Demons of Cowardice, Indolence and Self-aggrandizement seized and bound thee fast, thou child of the Dawn?

Art thou held in thrall by the children of Night and fain would now escape? Then would I bid thee loudly call upon the Brothers of the Fire Mist to burn the cords that bind thee fast and set thee free to take thy place amidst the Warriors of the Light.

Full well thou knowest that the guerdon of a battle nobly fought can never fall to renegade or leech, so hold thee still until thy bonds are burned if thou wouldst fight to win.

No soldier—chela—of the Mysteries will leave his comrades to the beasts of prey which lurk amidst the shadows of the army's rear he has been set to guard, and run for safety to the demons of those shadowy wilds. The proven chela seeks the thickest of the fight and there remains, within his Captain's call, till Victory comes.

He who would eat the bread and drink the water portioned to his army corps in time of peace, then climb to safety o'er the dead he had betrayed while still the battle cry was sounding in his ears could never win the Crown of Life—the Sword of Power.



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CHRISTMAS

For unto us a Child is born, unto us a Son is given;
And the Government shall be upon His shoulder:
And his Name shall be called Wonderful, Counsellor,
The Mighty God, The Everlasting Father,
The Prince of Peace.

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

November 15 was the 45th Anniversary of the founding of The Temple. It was formed at the inception of and as the herald of great sociological, industrial and political, as well as spiritual changes for the humanity of this planet, and ultimately geological changes in the planet itself. Naturally, and in spite of our fond hopes and fervent prayers, such sweeping changes cannot transpire in a brief span of time. True peace and a rightful reconstruction of this human world involve the lapse of generations.

However, lesser cycles ever build the bigger ones a span at a time, and right now the keynote for a great rise into better world conditions has been sounded, the Ideals proclaimed and the primal organizational conditions laid down for the future structure. And that keynote is ensouled with Creative Power. Even within the roaring of battle lines and the thickest of the war clouds there is a Presence. He who is all Wisdom, Love and Power—the One who was to come and is come—holds the final end in His hands.

"The victory is already won on inner planes" but must be fought out on the outer; and how much of the Grand Ideal will be brought into expression at this cyclic time depends on how far the heart of man can be moved in the direction of His purposes, which purposes are the ideals and the goal of the Spiritual Man of this planet. W.

TO MINE OWN

A Trust I gave to thee, the Escutcheon of thy Father's House, the honor of a line of brave Defenders, warriors of old, who hated life if it but interfered a jot with Truth and Justice; who gave their lives without a pang at the demand of Right.

I bade thee keep that Trust secure from all thy Father's foes and thine. I bade thee seek and find thy brethren in those spheres

whence they were driven by the powers of darkness when closed that fierce struggle 'twixt the White and the Black.

I bade thee see to it no stain should rest upon thine armor, no rust upon thy sword. I come again to thee to ask that thou shouldst draw that sword to test its metal; throw off the cloak that hides thine armor that I may judge how thou hast kept the Faith. I bid thee open wide thy vestments that I may feast mine eyes upon the brightness of thy breastplate. The day of USE draws nigh, and I must try my weapons.

Shall I find thine honor in the dust, thy brethren still in bondage, the Glory of thy House departed through thy faithlessness or weakness? Or shall I find thee staunch and true, one of the unconquerable; find thee still the stainless peer of all thy forbears?

Deep now loudly calls to greater deeps across the waves of human woe. The long expected Day of Separation draweth nigh.

Those who are mine will answer "Here" when sounds the rallying cry. Those who have faithlessly given their troth to another must go to that other.

The Gage of the mighty in power of today has been flung in the faces of the Warriors of Light, and the battle of Right against Might is on.

Given 1908



RELIGION

Temple Teachings, Open Series, Lesson No. 227

Esoterically the word religion means to bind back to God. The great desire of all units of a religious body is to reunite the soul and spirit of man however the desire may be expressed. Man has created a breach in consciousness between his Higher and lower self which must be overcome before he can attain to individual spiritual consciousness.

By persistent disobedience to the deific laws and principles upon which all forms of religion are founded, man has made religion a thing of little moment in comparison to what it might be if those laws were upheld.

In the orthodox religions this breach is believed to have been caused by original sin, the sin of a single man and woman, Adam and Eve, from whose sin the whole human race must suffer. In the Wisdom Religion it is taught that the so-called "sin" consists of disobedience to the divine laws and principles by the whole human race, therefore that individual man suffers from himself. The cause is the same in both instances, i.e., disobedience to law. The first mentioned is disobedience to the dictates of a personal God, the last mentioned is disobedience to the dictates of the Higher Self, the Universal God in man.

Unless the fundamental philosophical, ethical and moral prin-

ciples of the religion or system of philosophy with which the individual man has identified himself have become the most vital thing in his life, he is a failure from the higher spiritual standpoint. His success in material fields of life does not alter that fact. This is true for the reason that the spirit of man should have control of the mind and body, and he learns to control and use spiritual energy through his obedience to the dictates of his Higher Self, his God, and his devotion to those fundamental principles which are the basis of his religion. To whatever degree he fails in this respect he deprives himself of the power to function that energy in any field of endeavor.

Unless the philosophy of the religion of The Temple of The People as accepted by the members of that body is made a living power in the daily lives of those members, it will be impossible to carry out the given directions for the upbuilding of the physical counterpart of the ideal form of The Temple in the mind of God. Every duty neglected, every refusal to carry out the directions of the Masters, who are in a spiritual sense the Chief Priests of the Temple of Humanity, by any of the component parts of that body causes them to rob themselves of the spiritual energy which otherwise would come to them through that particular channel, and thus the whole body must suffer from the effects of their action or inaction. The channel—in this instance The Temple of The People—becomes so much the less effective.

The above mentioned basic principles or laws of spiritual, ethical and moral life are identical in all forms of religion. In whatever form of religion these laws are ignored or misinterpreted it is due to the ambition, pride, selfishness or faithlessness of one or more units of the body. It is not the governing principles of the religion that are at fault, for they are omnipotent, changeless and eternal. To whatever degree they are ignored or disobeyed by man the power to utilize the spiritual energy on which he is dependent for spiritual and moral growth is lost. This is as truly a fact as is the fact that interference with or the cutting off of a current of electrical energy from the dynamo of an electrical engine on the physical plane will deprive the engineer of the power to run the engine and therefore to benefit from its use.

It is lack of realization of this truth by man and therefore his failure to benefit from the knowledge to be so gained that has left him the feeble, impotent creature he has become during the present great age, in comparison with the strong, vitally alive man he might be. His religion has been made a secondary or a third feature of his life, instead of the one vital thing it ought to be.


There have been so many abuses of power in some orthodox religious bodies that the very word religion has become tabu to many, even to some students of Occultism who do not realize that Occultism—Theosophy—is Religion in the highest sense of the word.

It has been said by Those who know whereof they speak that

spirit and matter cannot meet. This is true from a universal aspect, but from the individual or particular aspect spirit has built a bridge, figuratively speaking, a bridge of mind substance over which the energy awakened by spiritual action can pass to matter and therefore to the soul and body of man. It is by means of this bridge of mind that the soul passes into the realms of spirit—the consciousness of spirit.

The religious instinct in man is aroused by the soul's desire and effort to pass back over this bridge—to regain its lost inheritance, its conscious realization of union with God. It is the increased development of this instinct by means of the basic principles of his religion which makes the religious practices of man such a vital thing in his life. A man's personal religion should be the school of his soul.

If all Templars could fully realize the truth of the statements I have made herein and could see how their development was hindered by indifference or neglect of their duties, and disobedience to directions given them for their benefit, they would make a stronger effort to fulfill their obligations than is made by some of their number.

H— 

WARRIORS OF LIGHT IN THE ETERNAL WARFARE

"All the great epics, all the records whether written upon parchment and piled away in the archives of ruined, deserted temples, or graven on the walls of subterranean chambers of Initiation bear witness to the great wars—war between angels and demons, war between elements and war between spirit and matter; unceasing, exterminating, eternal war.

"And whether he will or nay, man must take part in this warfare, must take sides and fight to the bitter end in each of his incarnations.

"If he is inclined to shirk he gains nothing, for nature herself will force him to a bare fight for existence on the physical plane.

"There is no inactivity, no cowardice, no selfishness in the nature of the Warrior; there is only the great desire that he may win, with the certain knowledge that he cannot fail."—Beacon Fires.

If then all warfare is an index of spiritual progression, the correspondence must obtain between man and man and nation and nation at war. It must mean the eternal warfare between growth and non-growth, between light and darkness, between action and inaction, between motion and rest, progress and inertia—in short, between spirit and matter, or evolution and stagnation. Every man and woman occupies some place in, or degree in, the great universal Lodge of Life. So when great spiritual and moral issues are fought out on whatsoever plane each one finds his forces going to the side on which his natural sympathies belong

because of his position in the evolutionary scale. That is, if it is an issue, say, of good and evil, the evil in him aligns itself with the Great Disintegrator and the good with the Warriors of Light. Thus often are people torn between two forces as the sheep and goats of their natures are separated when great issues are precipitated in the world—in the life of nations and the world. If the good predominates we go bodily with the right side; if the evil, we go to the dark and negative side. We are what we have become by conquering or being conquered by negative forces. As good is infinite and evil is finite, there is no question as to which side will win in the great Evolutionary Battle of Life.

W. H. D.

FORTY-FOURTH ANNUAL CONVENTION OF THE TEMPLE OF THE PEOPLE

August 1 to 5, 1943

(Conclusion of Report)

Monday

Address of General Secretary (continued)

In closing this paper, beloved comrades, let us once more listen to one of the incomparably beautiful messages which the Master and the Great White Lodge have given to the children of The Temple in such vast measure for guidance and direction all along their way:

"Before a Great White Mile Stone you stand, at the meeting and the parting of the Three Great Ways. Of equal importance is each of the Path Ways. Clear White are those that lead to the meeting point of Loyalty, Courage, and Faith. Pure White are those which part in Renunciation, Service, Truth. On the Stone is found no word of inscription. Smooth as the brow of inexperience it is. Stronger than the Rock of the Ages it stands. Only as the Paths are trod by feet sandaled in the Power to Walk thereon is the mileage engraved, the arrow limned to loftier points of loneliness, deeper abodes of Stillness. Not a stopping stone, a place of resting; but a HOLDING POINT, a testing stone, the TEST STONE OF THE LODGE it is, whereby is determined your Power, Strength, Equilibrium and Discrimination for continued Unified Effort."

Ella Vogtherr.

The noonday Healing Service following the meeting was conducted by Ella Vogtherr.

Monday afternoon

At 3 p.m. a meeting of the combined Inner Orders of The Temple was held. It was opened with an organ precessional by

Carolyn Forgostein. All present then recited the "Words of Force" and chanted the "Great Unifier." Important papers on The Temple and its various orders were read by the Guardian-in-Chief, the Outer Guard, Scribe, Treasurer and General Secretary. The prayers of the Orders of the 28 and 14 were recited in unison by the members of these orders. Piano and vocal selections interspersed readings and prayers: Carolyn Forgostein played "Impromptu" by Schubert; Gertrude and Jean Tedford sang The Lord's Prayer, and Duncan Ferguson sang "Ten Thousand Times Ten Thousand." With the Mantrams and Hymn of Thanksgiving the meeting was closed.

Tuesday

At 10:30 a.m. the annual Social Science session was held in the Temple, Outer Guard Fred Whitney presiding. The speakers were Bernard Lentz, Herman Volz, and Harold Forgostein.

Bernard Lentz was the first speaker. We hope to print his paper in a future Artisan issue.

Herman Volz's paper follows:

LET THERE BE LIGHT

This is a day of war clouds and darkness over the Earth. But darkness is not always evil, and when we think of this we can more clearly understand the meaning of our beautiful Temple mantram which we repeat at our meetings. It begins with "Out of the darkness shineth the Light of the glorified Triple Star."

All life forms from the lowest to the highest are taken from the one Divine Pattern. All are geared by the same divine laws of love and sacrifice through every plane of being. A tiny humming bird in building its nest, laying its eggs, caring for its young, goes through the same processes that are gone through in the building of a world. A High Master, a God, in starting a new planet or star gathers the fiery cosmic building forces and instills into them a part of his own life essence. Thus he sacrifices himself to his world, and the new creation grows and expands as he desires.

So with our planet today and its many millions of souls. It is going through a great fiery sacrifice and darkness, and its homes, its cities, its nations and peoples are being broken and destroyed, and it seems to be only destruction that is going on. But it is much like the seed of a plant being buried in the dark of the ground. The plant that grew the seed has died, and perhaps was burnt in the field; and then, in the processes of growth the seed bursts its shell and is destroyed. But the tiny life that was locked up in the seemingly lifeless seed begins to grow. First it establishes a root system in the fertile soil. After it is firmly anchored it sends up a tiny shoot into the sunlight for warmth and sustenance from the sun. This is a great event for the plant. It can reach upward, outward, expand and grow in the light of day. Similarly our

humanity is now at a point where it is coming up out of a dark day of its life cycle into the sunlight of a great New Age. Through long centuries of obscuration humanity has had sufficient time to fix its feet of understanding in the soil of the Godhead for the present fiery ordeal and the coming of the Light.

Our Lodge Center here at Halcyon was established at the beginning of this new age of Light 45 years ago, primarily as an inner Beacon of Light and Truth to help seeking souls find their true Center, that they may again become cognizant of the God within. "All has come from God and all must return to God," the Guardian-in-Chief just read in the last Convention Message. All has come from the one great inner Source of Light, and the basis of the struggle of humanity lies in its dividing the Light from the darkness that it may grow into the Light of the heavenly Son to dispel the abysmal darkness of the soul.

The growth of a soul is like the growth or building of a world, and Genesis sets it forth thus: "In the beginning God (Elohim) created the heaven and the earth. And the earth was without form and void, and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. And God saw the light, that it was good: And God divided the light from the darkness."

In this new cycle of fire and Light God has also given the impulse to divide the Light from the darkness, and to drive the shadows into the "blackness of the great Abyss." History tells us that in the past 4000 years there have been less than 300 years of peace when nations were not warring within themselves or with their neighbors. During that long period thousands of peace treaties were drawn, practically all of which failed. Then there came a treaty universally known as the International Red Cross which has stood up against the tests of the world's greatest wars. It was conceived by a French humanitarian and was adopted by most nations of the world in October 1864 and is honored by all nations today. In time other treaties, universal and humanitarian, will be signed and kept as humanity learns more and more about the meaning of true brotherhood and the strength of peace.

But today we must fight on the battlefields for the right to the Light. The Master has said that the perpendicular path of discipleship is a very hard path but a glorious one. So on the battlefields of today those battling for the cause of freedom know from within they are fighting for a glorious cause. Ever so many who are wounded beg the doctors and nurses to hurry their healing so they can get back into the fight again. Our American soldier boys definitely carry the uplifting forces of the New Age. And the Lodge is carrying forward the Avataric work through all people who are attuned to the Light within.

This is the second world cycle of the Avatar. Dr. Dower said in 1929: "This being the year of fulfillment, in other words the apex of the Divine Forces touching humanity, almost all students of natural and occult law realize that the Judas power would also manifest strongly both in The Temple and in the world at this particular time. Such is the law from time immemorial. This Judas force of treachery and betrayal, based on ambition and other qualities used by the Disintegrator, attempts to block the way of the Light that is coming into the world with such tremendous speed and effulgence. In symbolic language this Light is the White Horse of Revelation, coming into manifestation. The White Horse symbolizes synthetic Lodge Service with the Christos as its basis. The dark or negative forces would, of course, strive to overwhelm this white force, but the attempt to do so is vain and futile because the white force has the Lodge of Masters back of it. However, as the Master has said in recent communications, "It is a battle to the finish;" and this year must clear out many things in true mystical organizations as well as in the world generally to make way for the Great Light that is shining into the heart of the great World Mother. The rodent forces, the crawling, poisonous things will be driven from their holes by this Great Light and be revealed as to their true nature and cast into the darkness of the Great Abyss."

Harold Forgostein's paper was on the Four Freedoms. It now follows:

THE FOUR FREEDOMS

The President of the United States has recently set forth the objectives of the United Nations' efforts with an expression that fits neatly into popular understanding, and which is as effective a definition of motives as any ever set forth under similar conditions. He calls these objectives "The Four Freedoms" and they are basic and generous enough to appeal to all people. They are "Freedom of Speech, Freedom from Fear, Freedom from Want and Freedom of Worship." They are noble and becoming to the human race. Without them man is truly less than man.

In the realm of effects and on the physical plane their application brings on endless discussion and controversy due primarily to the failure of some aspects of man's organized efforts to keep apace of others, or simply that his political and social legislation is far behind his technological and scientific capacity. The energy consumed in such discussion warrants no further output here. Materialistic elimination of the evils the Four Freedoms seek to destroy is a technological job tremendous in scope but within the range of easy possibility.

The popular meaning of The Four Freedoms is admitted by all. Freedom of Speech is the right and privilege of any man to declare his thoughts and beliefs on any subject whether he be with or against the majority. Just now Freedom of Speech emphasizes the belief that any man can say anything he wants to any place he wants to say it.

Freedom from Fear has for now a military shadow over it since we have seen the ruthless invasion and destruction of so many peoples who wanted no part in a war and were not prepared to accept one. Slavery

has blackened every page of history, and our Teachings tell us that wage slavery is the worst form of all. In war or peace Freedom from Fear is closely related to daily labor and daily life.

In peace time Freedom from Fear aligns itself more closely with Freedom from Want wherein hunger, poverty, disease, and the general standard of living are concerned. Freedom from Want is the supplying of those things essential to daily sustenance—food, clothing and shelter.

Freedom of Worship is man's right to the church of his own choosing; and, curiously enough, the bloodshed provoked under this heading comes not nearly so much from simple difference in the accepted faiths as it does in the conviction of superiority of each one over the other.

In the realm of effect these Four Freedoms are essential to the well-being of all men and all will concede them to be in order. The fact is that these Four Freedoms or any other similar declaration will become the credo of two nations locked in warfare and each believing itself to be fighting for that and the opponent to be destroying it. So many rational plans have been presented to man for raising his standard of living that economic warfare is unjustified, surely. Any sane consideration of the problem of a higher standard of living will convince everyone that all will benefit and none will suffer. It is unfair to call such solutions wishful or dreamy. They are simply engineering formulas and statistics and mean the same thing in all languages. No, it is certainly not for lack of knowing how that we are victimized by the negation of our Four Freedoms. But the establishing of a solution to the material aspect of the problems of man can and will follow only to the degree that their spiritual counterpart is brought to light. The Golden Rule has set this forth with utmost simplicity.

It is in the spiritual realm, the realm of cause, where true discernment and progress come. And the spiritual realm is intensely realistic if only by contrast to the failure thus far of technology to solve the problems of man. The tie between spirit and matter and cause and effect is intimate and deep. The whole foreword of "From the Mountain Top"—a book of Temple Teachings—is an explanation of that tie. One of its sentences, referring to the Mountain Top of Spirit and the valley of materialism, says "Ever and anon, the inner ear, sight or feeling, of some one in those valleys may catch a tinkle of sound, or sense a flash of light, or a color of cosmic feeling, falling from those altitudes celestial, and then—translated into terms of human understanding—a new keynote, a higher impulse, is given to human endeavor with deeper concepts of life; or it may give a more basic understanding of the true philosophy of Being; it may mean an uplifting poem or work of art, a high musical inspiration, a new scientific truth or invention that will further unify the races of the earth, or, in the field of politics and government be rendered into terms of a regenerating principle and plan for action that will move the world a step nearer that economic freedom in line with life's fundamental purpose." Translated into terms of human understanding one cannot ask for less than the Four Freedoms. But the Four Freedoms translated into their spiritual causes take on a significance that means exacting responsibility.

Freedom from Want, the want from which man would free himself, is indeed concerned with his standard of living, and the cause of his want is clearly stated in the Mountain Top message called "The Feast": "Man's usurpation of the prerogatives of God, and indifference to his own when they are related to his kinship with that of God, holds him to a steady diet of the husks of life which are only fit for swine.

"He lifts up his eyes to his Father from afar, but makes no self-

conscious effort to cross the barrier he himself has created between his Father and himself, or to reach the table on which the holy Feast is spread for him alone, awaiting his coming, until, driven from his retreat by the very swine he has robbed, he stands face to face with utter starvation.

"Then, naked and ashamed, he makes one last supreme effort to tear down the barrier and reach the heavenly food, and learns that there is no barrier; that it was long since raised by the Hand of God and all that was required of him was to seat himself on the divan and dip his hand in the dish."

Only man's unselfish sharing of what he has now, and his gratitude for having that to share, will return him to the table which he has left without even knowing it. One of the greatest usurpations by man is his notion of ownership. For God and nature proclaim in a loud voice "the earth is the Lord's and the fullness thereof." Still man has fabricated an immense fallacy of laws to justify his claims of ownership and corresponding privileges. The confusion and futility has led to want and poverty never intended by nature.

Fear is usually ascribed to outer causes which threaten man, but this is somewhat of an evasion. Freedom from Fear will come from the power in man's own heart, for the fear itself exists therein as man has put it there through his own abuse. It does not matter what the condition is which promotes fear, the fear itself is made possible only by man's presumption, and it will be dispelled forever only by his developing higher powers of the soul. In the Mountain Top, entitled "Fear" we read:

"If you misuse the divine afflatus of genius by prostituting it for your own selfish use or pleasure you will be consumed in its fires. It belongs to the whole universe, and when in your pitiable self-conceit you would attempt to make of it a reflector of your own egotistical personality, it draws you into its flames and consumes you utterly.

"To you as well as to every human being there will some day stalk a live fiend of fear quivering with uncertainty, and always thereafter it will walk by your side. You may sometimes close your eyes to its grinning face and lull yourself into a feeling of security for a little while, but deep down in your soul you will know it is always there, waiting for you to open your eyes to its presence again; waiting for some sign of physical or mental weakness that will render you less capable of self-protection, in order to spring forward, leer into your face and say, 'You are my slave.'

"Full enlightenment will never come to mortal man while he is treading the path outlined by all the milestones he has set and marked with the blood shed by his victims.

"Only as he leaves that path will satisfaction come to him. Only as he leaves that path may he behold the radiant light of the Sun of Righteousness which alone can vanquish the demons of fear.

"Knowing this, prepare to win endurance and power to walk in darkness, unafraid."

Whether it be fear of conquest or fear of psychological consequence, elimination can only come through courage, and courage comes through realization of the unity of man and God and man and man.

Freedom of Speech so desired by all is governed by quite a different standard in the realm of cause. To trace the long chain of effects due to a falsehood would serve no purpose here; nations, families, and men have been consumed by them. Karma is exact. Freedom of Speech is

based on man's ability to speak the Truth. Truth is no unapproachable, mysterious power. As man knows the Truth so is he free to speak it. In the Mountain Top it says of Truth:

"Wouldst thou know the Truth—the pure, the undefiled, the sacred Truth by means of which man is made free and strong?

"Wouldst thou know the Truth, thou shrinking, stricken, smitten victim of thine own untruth, thou blind, and lame, and halt of body or of soul, who pleads for mercy to the powers thou hast defied?

"Wouldst thou NOW know the Truth? Then bend thine ear to me.

"Like calls to like throughout the bounds of time and space. From amoeba to man, and thence to angel host the call rings strong and clear, and ever doth the answer come in kind; then, how couldst thou behold and know the Truth if lips of thine are dank with falsehood, if lure of mind and body doth beguile thy fellow man to his undoing, if foul deceit and treachery to friend and foe alike have cast deep shadows o'er thy path of life and hid the face of Truth from thee?

"Wouldst thou NOW know the Truth?—THEN THINK AND SPEAK THE TRUTH so far as now thou knowest it, and Truth herself, unclothed, in all her fulness, beauty, strength, will come to dwell with thee. Unabashed, thine eyes shall seek her face, and seeking there shall find 'the Peace that passeth understanding,' the key to all the mysteries of life."

Nothing less is worthy of the occult power of words and sound. Such is Freedom of Speech.

Freedom of Worship is the right of the heart, for prayer is a positive power in life in joy or sorrow. In those extremes all men worship one God, and Freedom of Worship rests in the power of prayer and the power of faith. It does not matter from whence the prayer is uttered or in what tongue, the right to appeal to God is the birthright of self-conscious man. Let each pray to his own as "Thy Star and Mine" advises:

"Wherefore pourest thou forth streams of wrath upon thy brother's head—when amidst the flashing gems that deck the Mantle of the Gods he finds a single one more beautiful to his simple vision than all the starry host that thou dost worship?

"But for a difference in degree, the same light shineth through each and all—the same hand guideth all. The brilliant galaxy might well blind a too sensitive eye, when the mild beams of a single star in an azure field would fall with tender blessings into depths where soul sight yet was holden. Rejoice with him that he hath seen even the first glimmer of light, and whisper to thine own heart: 'Be still.'

"The King hath many crowns, each of different hue and guise. The one he gives to me would ill become my Lord—the Warrior of the Skies."

More important to us is the realization of the path we must each tread, and the power of prayer is the self-redeeming right of every man of every level. Quoting from The Mountain Top:

"Reach down, lost soul though thou be, thou who deniest the source of thy life, thou who hast forgotten thine ancestry, thou who hast flung thy younger brother into the pit thine own desire hath dug, and filched from him his heritage for thine own glory. Thou who hast made a playground of thy Father's heart, and watered the seeds of thine own decay with thy Mother's tears.

"Thou who thinkest there is no eye of God to see the bastard forms thou hast created; no ear of God to hear the blasphemous ribaldry with which thou hast polluted the air thou must breathe.

"Reach down, lost soul though thou be, beneath the trough of the rolling wave of thine earthly passion, and search for the light of the Christ which even yet shines in thee. Make a path through that wave by Faith, that the light may pass through to search out thine heart, and fall on thy knees!

"To him who saith to thee, 'There is no God to listen to thy mouthings,' do you as I bid thee, fling back the foul lie in his face, for lie it is.

"No soul hath ever lifted its voice in prayer for succor in its hour of peril that hath been turned back upon itself.

"The foulest wrong one soul may do unto another is to rob it of its faith in God.

"Pray unceasingly, but not as one without hope. Pray in praise, in certainty that there are ears to hear, e'en though they be not molded on the pattern of thine own, e'en though the answer to thy prayer doth tarry till the water from the well of life hath overflowed its rim and once more filled the shrunken tissues of thy soul, and washed away all stain of sin; that so the fiery streams of Love Divine now held in leash by that one Christly gleam within thy soul may egress find to utterly destroy all that lies between thy God and thee, between thee and the Ocean of all Life."

With these more spiritual definitions of The Four Freedoms are the physical freedoms vitally connected. It is well to recognize the price of freedom. It is a positive high powered responsibility to be guarded constantly. No matter what qualifies freedom it is itself a state of sacred trust; the realization of that bond with God is the consummation of all freedom. In From The Mountain Top we are addressed as "Children of Light":

"Free born Children of Light, what have ye to do with darkness? Darkness, the distorted offspring of Hate and Pride; darkness, the illusive ensnarer, the betrayer of mind, the glamor which blinds and leads into hopeless captivity the struggling soul; then leaves it to beat its tender wings against gross form until exhausted it sinks into apathy or despair.

"Ye are Gods! Death hath no power over you, conditions cannot bind you; ye are Masters of Destiny if ye so will. Rulers over divine kingdoms. No God, no devil can banish you from it or wrench it from you--but alas! ye may renounce it by refusing to rule in righteousness and peace.

"Ye are beyond the law for ye are Spirit, and Spirit is Liberty; but mark ye, Liberty is not license, it is Self-Surrender, Selflessness, Unity, while license begets separateness, the great heresy.

"Lay not thine head in the dust of the earth, for so the armies of the Shadow shall trample you under foot. Go forward with faith and lo! the serried ranks of the Hosts of Light shall encompass you, and together ye shall win in the battle of the ages.

"The Christ shall lead thee. He who holdeth the hearts of men in his keeping and will not let them go; Thine Own True Self, the Warrior of Light."

During this meeting Cethyl Mallory played on the piano the Allegretto from Cesar Frank's D Minor Symphony and Carolyn Forgostein sang "O Lord on High," by Mozart.

The noonday Healing Service which followed was conducted by Duncan Ferguson.

At 3 p. m. the members of the Temple Home Association held their annual meeting at the residence of Mrs. Dower. The terms of two of the directors, Clarence Dennis and Ernest Harrison, expired. Mr. Dennis was re-elected, and Mrs. Lottie Ferguson was elected in place of Mr. Harrison who resigned. The report of the past year showed the Temple Home Association in good condition.

That same afternoon an exhibition of pictures was opened in the William Quan Judge Library and tea was served. There were shown a number of fine paintings by Harold Forgostein, several by Mrs. Bertha Harris and some by Mrs. Joyce Hedin, the latter being one of Mr. Forgostein's pupils. Of interest also were photos and pictures of members of The Temple group in the earlier years at Halcyon.

Wednesday

The noonday Healing Service was led by Lottie Ferguson.

At 2 p.m. the Temple Builders—the children of The Temple—and their friends entertained in Hiawatha Lodge. Their program consisted of piano selections, recitations, a patriotic play and Swedish folk dances. It was all rendered very beautifully, Mrs. Lottie Ferguson directing the recitations and play, Mrs. Shumway the dances; and the musical part was under the direction of Mrs. Ebba Whitney who accompanied on the piano. After the program light refreshments were served by the Builders.

Thursday

The traditional picnic in the dunes along the Oceano beach of the Pacific Ocean re-united the group once more.

The Healing Meditation at noon in the Temple was conducted by the Temple Scribe Ernest Harrison.

On August 8, in the Sunday afternoon services, the Temple Builders held their annual Convention meeting. It was, as always, carried by the beautiful spirit of the child's love and devotion.

We thank once more all our comrades and friends at a distance who have sent their greetings to the Convention. May they all have been benefited by the high spiritual Lodge forces which have been sent through the Center for the spiritual help and upliftment of the world.

OCCULTISM FOR BEGINNERS

Second Series, No. XXX

Functions of the Yellow Ray

The Yellow Ray is essentially spiritual in its functions. The color yellow contains more light than any other color of the spectrum. Yellow is the color of Primordial Matter, and is the first differentiation in the metaphysical sense from Atma or the White Light. Occultly, yellow is beneficent and protective because of the high spiritual grade of the elementals that inhabit it, so to speak, or that may be drawn into this aura of color.

Containing so much light, Yellow is the highest principle of Discrimination, and corresponds to the sixth sense and the Buddhic principle. Its organ in the brain is the Pineal gland.

In the last lesson it was shown that Blue and Yellow are the Father-Mother of the Green Ray, brought into being by its parent rays in order to work in matter and redeem Form Consciousness brought into being by the Red Ray. The Green Ray is the active principle of the lower mind. But Green is commingled of the essence of the Blue and Yellow—both high spiritual principles. Hence, in the manifestations of lower mental activity, the Yellow can be drawn upon because it is there for USE. This Yellow allows the lower mind discriminating power, the power to put much light into the problems before it, and to bring the consciousness of the lower mind in rapport with the Buddhic Consciousness, which is the sixth universal sense.

The Yellow Ray is the Path of Light leading from the lower mind to Cosmic Consciousness. He who would gain Cosmic Consciousness, therefore, must identify himself with the Yellow Ray or Light within his own mind. The Yellow Ray is "The Way, the Truth, and the Life." (Light).

In man are represented all the planes of the Cosmos. His seven principles are seven doors, each opening into one of the seven planes. Through his physical door he contacts the physical plane. Through his Buddhic or Yellow Ray door, he may contact the Cosmic or Universal Consciousness and gain illumination. To identify the consciousness with the Yellow Ray, meditate upon the qualities of that ray constantly. Feel those qualities, and act and think in accord with them. The qualities of the Yellow Ray are: unity, universality, impersonality, inseparableness, universal toleration, and compassion for all creatures; the quality that redeems and unifies all things, that synthesizes.

Earnest aspiration and meditation in accord with these qualities will in time unlock the Yellow door—the Gates of Gold—and permit the disciple to pass through and know his Universal Self—the Self of All.

W. H. D.

TEMPLE ACTIVITIES AND NOTICES

Since convention the following lectures have been given in the Temple during the Sunday meetings: August 15, Harold Forgostein, "The Right Impulse." August 22, Bernard Lentz, "The Temple." August 29, Guardian-in-Chief spoke on "Gratitude." September 12, Jane R. Thopmson, on "Renunciation." September 19, Elmer Hedin, "Dynamic Philosophy." September 26, Joyce Hedin, "The Mirror of the Soul." October 10, Duncan Ferguson, "Private Enterprise." October 17, Cethyl Mallory, "Realities of The Path." October 24, Fred Whitney, "Forces." October 31, Louise Awerdick, "Attitudes." November 14, Harold Forgostein, "The True Art." November 21, Patricia Mallory, "The Spirit of Thanksgiving." November 28, Fred Whitney, "Consciousness."

On the first Sunday of each month the Feast of Fulfillment was celebrated, followed by the Devotional Services. Temple Builders' meetings are held on each second and fourth Sunday in the month, at 10:30 a. m.

October 8 marked the 6th Anniversary of the Passing of Red Star, Dr. W. H. Dower, second Guardian-in-Chief of The Temple of The People. It was fittingly observed in the Sunday Services on October 10.

On November 15 the 45th Anniversary of the Founding of The Temple was commemorated in the meeting of the Order of the 36 by the Guardian-in-Chief's reading of important papers and data given by the Master Hilarion relating to the founding of the Temple work.

IN MEMORIAM

On October 19th another Temple warrior, Miss Ellen Tibbitts of Atascadero, passed into that realm of light and peace just beyond this outer land. She lived a long life, being nearly 98 when she passed over. Spiritual uplift, steadfastness, work well done; such virtues as these characterized her. Her life was one of spontaneous service and thoughtfulness for the needs of others, and she was as ready to respond to life's worries with subtle wit and kindly humor as she was to tie her hands to its sterner tasks. She joined The Temple in 1923 at the formation of the Atascadero Square, which has stood so finely through the years as a nucleus of The Temple's inner Light.

Truly it is no shadow of death to go thus into the beyond: the shadows vanish, the pure Heart lives on. And the love of every true Templar goes with you, our sister.

NEW YEAR GREETINGS TO ALL!

Though we see hate and war seething in the world today, we must know that underneath this the Great Song of Evolving Life is being sung, the constructive forces of the Christos, the Avatar, are at work to evolve a higher order of life, to work out destinies, to pay off old karmic debts, to burn up the rubbish of the old and worn-out cycles, that the pure forces of the New Cycle may enter uncontaminated by the evil magnetism of the old. **THE CHRIST IS BORN ANEW.**

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