

Temple Artisan

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THE TEMPLE OF THE PEOPLE

HALCYON, CALIFORNIA



The Temple Artisan

December 1943—January 1944

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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

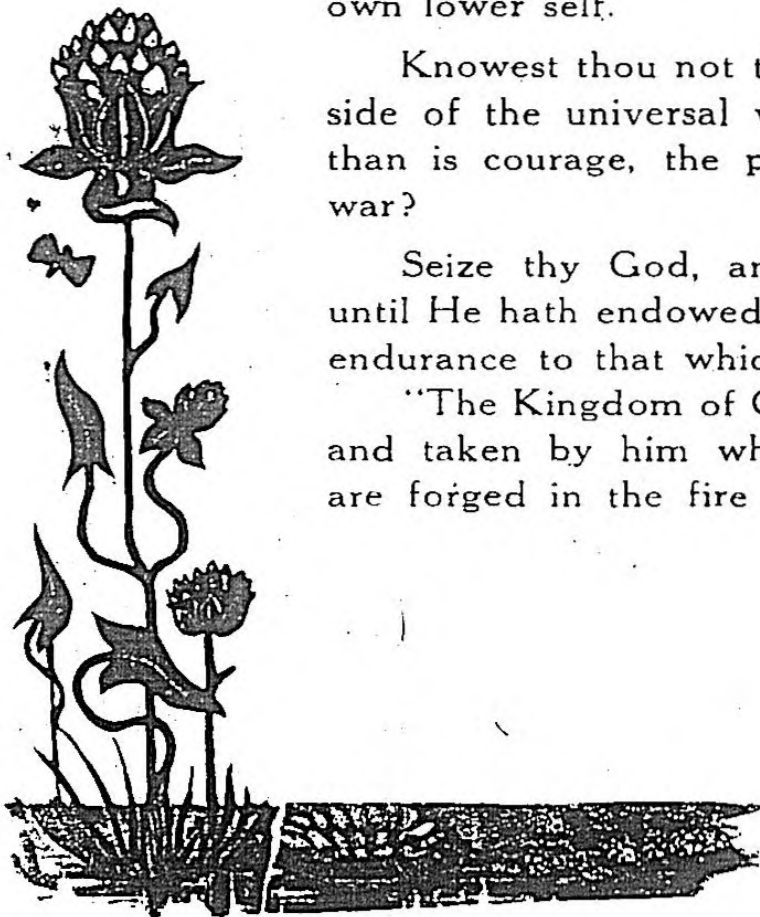
SEIZE THY GOD

Beaten, betrayed, discouraged scion of a past brave race, lift up thy head, call back the spirit of thy forbears, and bathe in the light of the storm centers of life. Snatch the laurel wreath of victory and crown thyself king, Ruler over thine own lower self.

Knowest thou not that humility, the negative side of the universal war, is no more requisite than is courage, the positive side of the same war?

Seize thy God, and refuse to let Him go until He hath endowed thee with like power and endurance to that which has made Him a God.

"The Kingdom of God is taken by violence," and taken by him whose weapons of warfare are forged in the fire of Love.



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EDITORIAL MIRROR

The mass of mankind lives in a sea of notions, and its vision of life is fastened in the bounds of the physical world. It leans on fact for its source of wisdom and thinks that when a physical body dies life is dead.

But this is the mistake of the unevolved, the illusion of the unawakened. For man is a Spirit, eternal in the heavens and temporarily on the earth, as every soul that has turned its attention inward toward the heart stream of its own true Self well knows. That soul, guided by the inner light that penetrates the veils of matter and mortal darkness, has discovered that although it lives in a world of facts those facts must be evaluated, correlated and rightly placed to become things of truth. Notion cannot place them nor argument illumine them for they are the differentiations of great Cosmic Principles.

Man must penetrate these principles, and the first direction in which he must move his consciousness is in desire for truth itself, in whatever form it may appear. For this Faith—faith in a fundamental rightness within all life preconditions the soul to discover truth.

And what is faith? Faith is generally thought to depend upon belief for its presence, which in a sense is true, but is hardly sufficient for faith in its true character. Humanly speaking, faith is the momentum of the soul. It supplies the impetus whereby humans go on into a future which they cannot understand but which they trust by instinct; it is the urge to reach tomorrow.

In the natural world it represents the orderly procedure whereby man trusts the earth to turn around, the stars to shine and water to run down hill. Such is man's unconscious trust, for faith in the right ongoing of things is arrived at through habit in the facts of life.

But the Faith which man comes to know when the doors of understanding are opened is another faith than this. It goes far beyond it, appearing, in outer aspect, as a tide of force, an energy of the God-head that flows through the cosmos as do electricity, magnetism and gravitation. Says the Master: "It is the energy that moves the sun and stars in their courses," and it not merely moves them but supplies a substance that builds as it moves: it is that Force "by which the Christs build worlds and men."

Such is the Faith that Jesus spoke of, for it means truly to move physical mountains as well as mountains of unbelief and unfaith, and it is here in the heart of every mortal man, but only as a grain, a "mustard seed" ready to be grown by right action.

Man must seek it by self-effort within the Heart of Christ if he would bridge the gulf between the mortal and immortal; move the mountains of darkness from his path and arrive face to face with the God in his own Soul. And the Key to that way? It is made of such graces as prayer, concentration and purified desire, for upon what the attention is fixed, and to what degree, there will the soul go, Faith will carry it on.

W.

THE MEASURE OF A MAN

Temple Teachings, Open Series, Lesson No. 150

Whether the student takes his observations from the standpoint of God, Nature, or that of fortuitous circumstances, it must be evident even to the mind of a casuist that the power which shapes matter into form has decreed that no form, whether it be form of man, mountain or drop of water, shall retain that form beyond a certain predetermined period of time. The law of periodicity—a tool used in the shaping of form—is used as perfectly and relentlessly in determining the span of life for an organization of human beings as it is for that of a man or an amoeba. There is but one higher, one more important tool than this one of periodicity possible of being wielded by Divinity in the shaping of a universe, and that tool is the law of service.

He who is wise enough and meek enough to perceive and profit by his perception of the method, purpose and results of the action of these two laws on the lives of others may, if he will, mold the circumstances of his own life to fit into the new form he dimly perceives in the distance of his imagination, the form that is being built by the aforementioned tools of Divinity out of the substance the man himself has created day by day, but which is built according to a plan the details of which are far beyond his present power of perception. If he can be content to go on cheerfully and unselfishly creating the substance for the form without pausing to measure the amount he has created, or to congratulate himself on the success of his efforts, or, worse still, to fall into a state of despair over his seeming failure to create, he may one day learn that he has unconsciously been used as an instrument in creating the foothill upon the top of which he finds himself standing and gazing up at the top of the great mountain range which lies just beyond. But it is when he has reached the top of his first foothill that comes his first hour of real trial. Then must he learn that unless he has gained the power of balance which will enable him to stand erect and unafraid, his only support the never failing staff of humility, he must inevitably be ricocheted to a state of oblivion, or to some indeterminate state of illusion.


When the star of a man's life is in the ascendant, when he has reached the top of the first foothill, the measure of that man is taken by the powers that rule and direct his evolution. It will

depend entirely upon the vision he has caught of the surrounding plain and the location of the hill he must next climb whether he is ever going to be able to reach a still higher altitude of knowledge and power in his present life cycle. That is, it will depend upon his discovery of the field whereupon his best services can be rendered for humanity as a whole, and upon his ability to maintain the throne of Divinity within his own heart, as to whether greater opportunity will be presented to him.

The measure of the pledged and accepted disciple of the Great White Lodge is being very rapidly and accurately taken in these days of separation. Figuratively speaking, the height, depth and weight of each one is being determined by the measure of development he has reached, especially the development of the powers of Perception, Stability, and Service. The rapidity of the descent of first one and then another would be a pitiable spectacle to a casual observer unable to see that though the motor power of selfishness had hurled its victim from the top of his little foothill to the plain beneath, the plain was his natural habitat, and would continue to be such until he could develop sufficient purpose and stability to retain his foothold on the hill.

Aside from selfishness, indolence and instability, there is no other quality so conducive to a fall as is that of excessive egotism. No other form is so rapidly disintegrated as is the form built up by means of exaggerated egotism and self-righteousness.

Mankind is long in learning that the measure of a man is taken by Deity, and by the Servants of Deity transmitted to the consciousness of every other man who has succeeded in reaching the top of a single foothill of life. Only those still fixed on the plain below, the plain of their own desires and passions, can be deceived by the egotist, and they can only be so deceived because they are enwrapped in a similar web of ingratitude, disobedience and selfishness to that which made the egotist what he is, the prisoner of himself.

H— 

RIGHTEOUSNESS

Temple Teachings, Open Series, Lesson No. 160

When a man has attained to full mental and physical maturity, and some strong interior impulse impels him to reconsider and analyze all those features, phases and conditions of life which have been instrumental in promoting what the world terms his successes—his pleasures, his power over weaker men, his self-gratification in any desired form—what then does life hold for him as a basis for unremitting effort in the days and years which are to follow?

If he has come face to face with his naked soul in that period of introspection, and perceives the rags and tatters lying at its feet or still clothing it, the rag ends of his birthright which

alone remain as the final result of all his past efforts, namely, satiation, disappointment, hopelessness, bitter contempt for the things, the methods, the means, the ideals of his fellow creatures—the men and women with whom he has been most closely associated in the varied experiences of his business and social life—it may be that in some interval between those lines of mental action the word Righteousness falls upon his ear, or is whispered by his diviner Self, and forces him to a more just review of his life experience, and a fairer determination of causes and effects. In such an instance the purposeless future narrows before a man's vision and regret for wasted opportunities temporarily blinds him to all else.

Only then can he begin to comprehend the beauty, the desirability of Righteousness, the necessity of living up to some code of psycho-material, moral and ethical laws as that inculcated in the Ten Commandments, or in some other religious code of laws that has been handed down from father to son from time immemorial.

It dawns upon his consciousness that he has entirely misconstrued the purpose and the character of those laws, and that far from being the arbitrary, undesirable, crippling demands of a formerly cast off personal God, or of some dictator of a past age, they are simply the most beneficent, helpful, clean, all-embracing, and sane rules of life it is possible for human or divine mentality to invent.


He now perceives that aspiration—prayer—compassion, honesty, purity, self-sacrifice, regards for the rights of others, if religiously followed would have built a foundation for an eternal structure of Peace, Usefulness, Unity; would have clothed that now naked soul with exquisite garments of Love, Hope, Faith, Wisdom and Knowledge, and finally, away down in the depth of his disgust and abhorrence he cries out: "Oh, what a fool I have been; truly, I have bartered my birthright for a mess of pottage!"

A man or woman must have sunk to a state of swine in order to be content to remain filthy in body day after day, when there is any possibility of cleansing that body, yet many men and women who are outwardly clean are content to remain in such a state of interior moral, mental, and psychical filth as the vilest animal would shrink from if able to perceive it.

In its last analysis, the word "Righteousness" means cleanness—purity of soul and body; and when one considers that such moral, mental and psychical filth as I have mentioned creates conditions of astral life which are analogous to the germs of disease and death which are developed by material filth, he begins to understand and realize how desirable is Righteousness—cleanness—from every point of view he is capable of observing; and if he is not utterly lost to all interior and exterior decency he will turn face about, and like the Prodigal Son, arise and go to his Father, that is, get up out of the mire and filth of his

lower nature, look earnestly into the Heights of his Spiritual Self, recognize the wholesomeness, the cleanness, the beauty and truth of a life guided by divine laws, and then set out in earnest to live by those laws, regardless of anything in the line of pity or contempt shown by his whilom friends, and perfectly oblivious of the pain, the loneliness, the anguish which must inevitably come at times until his soul and body have been cleansed and purified from the results of his past misuse of life's greatest blessings.

Ah, truly, Righteousness should be the one aim and ambition of the human soul, for there is nothing else in the wide universe that justifies the bestowal of immortality upon man.

H— 

ATONEMENT

Temple Teachings, Open Series, Lesson No. 161


Atonement for sin can only be made by the Christ—the Christ who hangs on the cross of suffering throughout a Maha Yuga—a great cosmic age—the cross made by the crossing of the line of matter by the line of spirit. Atonement for personal sin is made by the soul—the vehicle of Christ—almost continuously throughout the earth lives of the individual ego. When the desire of the soul for obedience to the Divine Law has overcome the desires of the body to break that Law for the purposes of sense gratification an entire change has taken place in the lower nature. The process of overcoming has resulted in an at-one-ment of the individual soul with the Oversoul.

To atone means to blot out, and in the process of blotting out, or atoning for an evil deed, there first occurs a neutralizing of the currents of force which have been set up in the aura of the man by the energy freed in the commission of the evil deed. As one chemical may change the entire character of a substance composed of several other chemicals, so the action of one high attribute may neutralize or overcome the effects of the action of several low qualities in the nature of man, thus changing the whole character of the man, regenerating him, as it were.

No man can atone for the sin of another man, but he may be able to give such help to another in some life crisis as to enable that other to throw open his closed heart to the call of his Higher Self, thereby arousing the action of divine forces which in turn will react in the aura of the first man and thus make the latter a partaker in the good effects resulting from the action of the divine forces which have been brought into manifestation as a result of his helpfulness.

The Christ on the cross of every human being must descend into Hades at some point of its evolution, in order to bring back to normal conditions the soul that has been plunged therein as an effect of the evil deeds of its lower self. In other words, Divine Love must reach down into the heart of man, conquer and regenerate the man, before he can appreciate the enormity

of his offenses against Divine Law and forgive himself for the sins committed against himself, and forgiveness must be obtained to complete at-one-ment.

H- 

THE SEVENTH YEAR

How few among the countless numbers of human beings in the world ever take into consideration the working of the law of periodicity in personal or national affairs. Yet, even the limited knowledge we already possess furnishes innumerable clues to enlighten us as to all the future holds for us, either as individuals or races, as well as data for all the great events in our long line of incarnations.

Every day, every moment, opens or closes some important cycle in the lives of all, to whichever one of the seven evolutionary rays they may belong. Truly "history repeats itself," and the apparently trivial happenings of today, for instance, will give to him whose inner eye is opened an indication of what has occurred or may occur in the future.

We may divide the more important cycles of our mundane existence into periods of one, three, five and seven years; for in all of these different periods there is, so to speak, a summing up of all that has gone before or is to come. The arbitrary law of Karma decrees such action, and the Masters, the agents of Karma, carry out such decrees.

A consideration of this subject is peculiarly applicable at just this time, for all the members of The Temple will be interested in the following quotation from one of the Master's secret instructions, given in the month of September 1904:

"You are entering upon the seventh year of your novitiate, and I say to you that the Tree of which you are a part will be shaken to its foundation during that year; many leaves will fall to the ground only to furnish nutriment to the soil beneath; but those leaves which remain firmly fixed to the Tree, drawing their daily sustenance from the sap of that Tree, will be fitted for our use when the seventh year has passed."

As has always been the case in the past, the Master's words are again being fulfilled. When the subject of testing or trial by the Lodge is brought to our notice we jump to the conclusion that some great trial of strength is coming to us, perhaps accompanied with fireworks and crowds of spectators, for which we think we have been training for years and the result of which is to cover us with great glory or else with utter failure. We do not realize that our every thought, word and deed has been under constant surveillance, and that it is the sum total of all these thoughts, words and deeds which determines success or failure for any given period.

One after another of a large number of our comrades, who have been drawn to the Central Flame of the Temple work, have gone down and out when the Lodge Light was turned upon them,

because they did not or could not recognize the truth and verity of the statements given above; because they could not realize that it was a test of the faithfulness in "little" things that the Lodge was demanding first of all. The greater trials of which we have heard and read could never, in justice, be put upon us until we have proven our power of endurance, of faithfulness, of brotherly love.

With all my soul in the plea I make, I wish to impress upon my comrades the importance of this closing year of the Seven Year Cycle.

"Watch, wait and work." Be careful that no man, no evil, no devil, snatch from you any crown of victory you have won during your novitiate in The Temple.

B. S.

"The ushering in of every new birth cycle of man is at the close of every sixth year (of his physical life). The opening of the seventh gives opportunity for spiritual and psychic advancement. At such periods the life lines cross each other and there is set up in the mentality an incentive to take some radical step in one direction or another which will determine the trend of future efforts.

"Having reached his majority one will act wisely if at such cyclic periods he will quiet the modifications of his mind sufficiently to take observations along the backward track of his life and seriously consider the negative qualities of his nature, for instance those qualities which have left a trail of broken promises, acts of selfishness or cruelty. . . . He will understand the necessity of gaining control of those negative qualities in himself before it will be possible to pass to the cusp of his ambition, when the hour of his next birth cycle strikes, and to remain there until the trine of Perception, Determination and Action is completed. . . .

"It is not easy for the average man to realize that no God, no Master can raise him from the influence of one Ray of Light into that of another until he has gained a controlling power over the inhibiting forces of the Ray to which he belongs. . . .

"Even a snail cannot raise itself to a higher order of life until it has overcome the inherent tendencies toward supineness and inertia. Then how shall man change his environment until he has changed the inhibiting forces of his present environment and therefore secured the means whereby to raise himself?

"Each Seven Year Cycle has within it certain tests of Discrimination, Endurance, Love and Loyalty which must successfully be passed before the soul can take the "next step." The Keynote of such a cycle—that "tone" which was clearly sounded at its commencement—must be taken up by the soul and carried with strength and purity to the end. Those unexpected happenings which seem at times to literally sweep a man or woman into new ways of life or thought may either signify a call to higher service

or—if occurring within a cycle already commenced but not fulfilled—may be obstructions mercifully placed in the path of the disciple because failure has necessitated the retracing of that disciple's steps."

From Temple Teachings

THE DIAMOND SOUL

What boots it, the pain, the longing, the weariness of the moment—the single moment out of the Eternities—to him who sees each trial as a gage of the great battle he is fighting for the crown of self-recognition, and who knows that with every conquest a white stone is added to the Crown of the Diamond Soul.

The moment with its burden will pass, but the Diamond Soul will hail the dawn of every new age, till Time is lost in Eternity.



THE CHRIST CHILD—1943

Eternally new born!
 And new born now, in Nineteen Forty-three!
 Hark! Angel choirs still sing
 The CHRIST—new born to man, for man, for me!

Despite the din of war,
 Despite the stricken worlds of grief and pain,
 In Nineteen Forty-three
 Behold Him born to man yet once again!

Let shepherds, children, kings,
 Let mothers, sisters, wives, all humbly bow
 Joyful at His feet,
 Heart born again to man and mankind NOW!

G. B. Little, Palo Alto.

Blavatsky Department

This department will be confined to the teachings of H. P. Blavatsky. In it will be published, so far as possible, the views expressed by H. P. B. on any given subject. Our readers are requested to send in any questions on any subject which they wish to have elucidated, and we will endeavor to search through the writings of H. P. B. and publish her teachings on such subjects.

The writings of H. P. Blavatsky brought a vast measure of that Divine Wisdom which has been the treasure of ancient races of mankind for ages of time, and she places this between the conclusions of Christian theology and the conclusions of material science with the hope of winning a deeper spiritual enlightenment for everyone concerned.

The first book she wrote is *Isis Unveiled* and we propose to publish under the above heading a series of selections from its

vital pages. The following is from the foreword to *Isis Unveiled*:

"The work now submitted to public judgment is the fruit of a somewhat intimate acquaintance with Eastern adepts and study of their science. It is offered to such as are willing to accept truth wherever it may be found, and to defend it, even looking popular prejudice straight in the face. It is an attempt to aid the student to detect the vital principles which underlie the philosophical systems of old.

"The book is written in all sincerity. It is meant to do even justice, and to speak the truth alike without malice or prejudice. But it shows neither mercy for enthroned error nor reverence for usurped authority. It demands for a spoliated past that credit for its achievements which has been too long withheld. It calls for a restitution of borrowed robes, and the vindication of calumniated but glorious reputations. Toward no form of worship, no religious faith, no scientific hypothesis has its criticism been directed in any other spirit. Men and parties, sects and schools are but the mere ephemera of the world's day. Truth, high-seated upon its rock of adamant, is alone eternal and supreme.

"We believe in no Magic which transcends the scope and capacity of the human mind, nor in "miracle," whether divine or diabolical, if such imply a transgression of the laws of nature instituted from all eternity. Nevertheless, we accept the saying of the gifted author of *Festus*, that the human heart has not yet fully uttered itself, and that we have never attained or even understood the extent of its powers. Is it too much to believe that men should be developing new sensibilities and a closer relation with nature? The logic of evolution must teach us much, if carried to its legitimate conclusions. If, somewhere, in the line of ascent from vegetable or ascidian to the noblest man, a soul was evolved, gifted with intellectual qualities, it cannot be unreasonable to infer and believe that a faculty of perception is also growing in man, enabling him to descry facts and truths even beyond our ordinary ken. Yet we do not hesitate to accept the assertion of Biffe, that 'the essential is forever the same. Whether we cut away the marble inward that hides the statue in the block, or pile stone upon stone outward till the temple is completed, our new result is only an old idea. The latest of all the eternities will find its destined other half soul in the earliest.'

"When, years ago, we first travelled over the East, exploring the penetralia of its deserted sanctuaries, two saddening and ever-recurring questions oppressed our thoughts: Where, who, what is GOD? Who ever saw the immortal SPIRIT of man, so as to be able to assure himself of man's immortality?

"It was while most anxious to solve these perplexing problems that we came into contact with certain men, endowed with such mysterious powers and such profound knowledge that we may truly designate them as the sages of the Orient. To their instructions we lent a ready ear. They showed us that by combining science with religion the existence of God and immortality

of man's spirit may be demonstrated like a problem of Euclid. For the first time we received the assurance that the Oriental philosophy has room for no other faith than an absolute and immovable faith in the omnipotence of man's own immortal self. We were taught that this omnipotence comes from the kinship of man's spirit with the Universal Soul—God! the latter, they said, can never be demonstrated but by the former. Man-spirit proves God-spirit, as the one drop of water proves a source from which it must have come. Tell one who had never seen water that there is an ocean of water, and he must accept it on faith or reject it altogether. But let one drop fall upon his hand, and he then has the fact from which all the rest may be inferred. After that he could by degrees understand that a boundless and fathomless ocean of water existed. Blind faith would no longer be necessary; he would have supplanted it with knowledge. When one sees mortal men displaying tremendous capabilities, controlling the forces of nature and opening up to view the world of spirit, the reflective mind is overwhelmed with the conviction that if one man's spiritual Ego can do this much the capabilities of the Father Spirit must be relatively as much vaster as the whole ocean surpasses the single drop in volume and potency. Ex nihilo nihil fit; prove the soul of man by its wondrous powers—you have proved God!"

THE BASE

To every thoughtful human being life is a quest after truth. Some see man as standing in the midst of a mutating world wherein life flows by as a tide of events, hopes, philosophies, deeds and dreams, carrying one ever onward—tho he knows not at all whither he is bound. To such as these life is a field of adventure in which each one goes as he pleases, and they pass on high headed in hope; or else, being caught too drastically in the current of this outlook, they plunge into promiscuous philosophies that end in pessimism and despair, or, again, become mere gratifiers of the senses, thus sordidly or violently spoiling their day and way.

But to others, less keen at this assumed adventure, life appears static, and truth is a body of intellectual fixities brought down out of a finished past. They lean upon the established present and will not depart from those tenets which, in any walk of life, preserve things just as they are. But probably, as usual, in between such extremes dwells a body of truth and each of these states of mind makes its kind of contribution to the seeming needs of the human heart—and furnishes it with its pitfalls.

Whether one looks at one of these apparently irreconcilable extremes or the other there is a like fact within each. Each bears evidence of there being a dependable SOMETHING within it upon which a human may come to rest with a, to him, satisfying

certainty in the weighing of life's values and the settling of its problems. It may be at a point in his philosophy, his art, his business, his pessimism or his church, but whatever it be, or however much it may change position, it is an ever present instinctual point around which he revolves and at which he inevitably arrives by a sort of spiritual gravitation through its very inherence in human consciousness. In religion it is the Absolute. In other lines of thought it may be the last analysis, the final word, the authority. Because of this base many assumed truths are set up as fixed and eternal.

But whatever man's mistakes in these directions, and they are many, however prone he may be to set up opinion as a god, or worship a method of finding facts and deify the facts so found, or to lay down fragmentarily stated and badly understood tenets of religion as indisputable truth and divine revelation, all of these are but cumulative evidence of the existence of the above mentioned base to the consciousness of man. The very fact that this tendency so persists in the thinking and desiring of man is proof of its inherent presence, for, verily, man knows nothing about nothing. An ancient book says cryptically, "There is no existence for that which does not exist." And man cannot know, think or feel that which is not; neither can he escape thinking that which IS, for he himself IS.

However much these facts may be unrecognized by the clouded mentality of the evolving man, there stands a certainty within his spiritual destiny which carries him escalator-like up the stairs of attainment, bringing him into ever higher levels of thought and action, around which agents of alignment with the cosmos, and because of them, the mutations of time, space and human consciousness take place. And to be thus ever present these factors must be of the nature of an eternal Light to which man will, or potentially can, come to cosmic understanding as the ages of evolvment pile up his attainments.

If this base be a Principle, an arm of the eternal Law of Rightness which bends man ever toward it, then it must also be a body of Knowledge. Otherwise man, en masse, or individually, could never reach beyond the instinctual point and KNOW. He could not even glimpse the base with his mental vision did it not comprise Reality in Universal Mind. Having once reached that Reality it is impossible that limits be imposed on knowledge to be acquired beyond that level existent within any given human being at any given time. The base must be of that eternal substance worlds are made of, existing there at the dawn of time in the consciousness of Omnipotence, for man on the mortal plane to know and become, else its own continuance would have to be swallowed up in the changes of a growing world, every change working its destruction even to the very end.

Without this base there could be no science, art, music; no architectural truth, no mental order, as well as no religion. Every life must have its basic structure inhering in archetypal form,

its blue print of what is to be, from a man down to a blade of grass or up to a planet; and out of that base, like a tree rising from a seed, emerge all life expressions and all individual lines of action, flowing out into form through time, matter, space and mind, like producing like.

Hence the bases which man feels and blindly uses are not the products of his in consequence. They are misapplications through his own ignorance of what he IS. That consciousness which is man in this mortal world does not begin with or rise out of—but rather flows through—his physical brain, there existing beyond that brain and its multiple convolutions the greater Mind or Consciousness of which man is in reality a living part. And—as we see it—it is the nature of this Consciousness that it always Was and always Will Be. It is the Base. And evolution has not made that Base, time has not caused it, man has not wished it into Being. It is the Center that is everywhere, the One that holds the myriads fixed, secure. When unawakened by the Light it is the Base, when awakened, the Presence of God. Tho it be unguessed in man while the quick within him is covered by the dead, still it is his All, and all that goes out from it must return to it. The Spirit that is man must suffer the transformations of the mortal, that the flesh may live. The flesh that is man must die in the fires of illumination that the Spirit may transcend; and hence the Soul of man must open its eyes and see, for Life is the Way of the Soul, Experience its Teacher and Wisdom its Goal.

W.

TEMPLE BUILDERS DEPARTMENT

TESTS, Lesson No. 84

When children go to school they are given tests or examinations that the teacher may know how much they have learned and see if they are prepared to enter a higher grade.

These tests or examinations are being given to children and grown people all through life. The questions are not written on paper or the blackboard, and they are not answered as they are in school, but they are being made day by day and hour by hour, though we may never think of them as examinations at all.

Some event so trifling in appearance that perhaps we may not notice it is often a testing point that is serious. A little carelessness, a little thoughtlessness, unkindness, or dishonor often turns a person the wrong way, and the result is noticed by those who know him.

A child's whole life goes wrong, his character becomes unclean and untrue from some little act of wrong, and no one, not even himself can say why. He has simply failed in a test or examination given him by his own better or Higher Self. The great Law of Truth sees he is unfit to pass into a higher grade of purer, holier life and thought and keeps him among the ignorant, the impure, the unlovely things of life.

This is what makes the different forms of life. Everything finds its place through these tests, the birds, flowers, animals, men, angels or masters. Nothing is allowed to take a single step up the great path of life without being tested as to its unselfish, loving strength to stand on that higher step.

It is well that this is so, for it is far better if we have to go back again to a lower place, that we do not drop so far, and injure ourselves so severely, or others whom we might drag with us. Sometimes we do not know at once that we have fallen back, but the truth always shows itself in time, and after a while we find ourselves alone and our friends and companions gone way beyond us.

As soon as a child comes into contact or association with the better and higher things of life a change takes place within him. It is like playing a piece of music in a higher octave. Everything becomes finer and more sensitive within his nature. The good and the bad come to the surface. They are brought more clearly to his attention and he has to separate the one from the other and choose which he will keep. He is like a man standing on a high plateau, breathing the more rarefied air of the spirit, and he is tested as to whether he can keep his balance or be drawn over the precipice into the gulf beneath. If he can be still and kind when things annoy him, when his playmates tease, or if he can be strong and brave to do the right when something tempts him to do wrong, if he can deny himself to give to another he will have passed a test and be allowed to enter a higher class in life. He will find happier conditions about him, more intelligent people among his friends, and life will be greater and sweeter for him in every way.

No one can pass these tests for us. We must always go through them for ourselves. The most learned person that ever lived could not learn our arithmetic for us. If we would become learned like him, we must study like him. The best man that ever lived could never make us good without our trying for ourselves. If we would be unselfish and holy like Jesus, serving and healing all people as He did, we must sacrifice as He sacrificed, love as He loved, live as He lived. We must be these things ourselves. Then will we be allowed, as the beloved disciple, John, to lie upon the Master's bosom and to rest in the peace of His love.

—Reprint

Jane W. Dower

IN MEMORIAM

On February 18, our Temple Sister Mrs. Elizabeth Moss passed from this plane into the Light beyond. She joined The Temple in 1912, and became a member of Palo Alto Temple Square in which she remained through the years.

Mrs. Moss lived very much for others and, kind and unassuming, applied her services to those in need whom the Law brought into her life. Love to you, our Sister. Blessed are those who serve, for the Christ is born of the hands and heart of those who give and give well and wisely.

MISSING IN ACTION

One of our younger Temple brothers, Wesley William Wheeler, has been reported by the U. S. Government as "Missing in Action." He served his country in the Merchant Marine, as first assistant engineer on a ship which was lost in the North Atlantic, in March of 1943, while moving war equipment for the Allies.

Wesley Wheeler joined the Temple in 1930. His wife, our Temple Sister Helen Wheeler, and their three children are living in Halcyon, and between trips he has spent his time at the center. He loved the Temple and was highly thought of by the group.

He was very fond of the following beautiful poem, a copy of which was found among his possessions. The author of it is unknown to us.

Pass on! though mists obscure
The steep and rugged way,
And darkening doubt besets—
Soon dawns the brighter day.

Keep on! though hour be long
And days deep-fraught with woe,
Let patience do her perfect work,
And vanquish every foe.

Hope on! though all seems lost,
And threat'ning storms beat high.
Have faith; be still and know
That God is ever nigh.

Fight on! though fear assails
And panic grips the heart.
The battle you will surely win;
If you play well your part.

Love to you, our Brother, and may your young life's sacrifice hasten the Light of the Day that is to come.

TEMPLE ACTIVITIES AND NOTICES

Christmas Day was celebrated in the Temple by the Feast of Fulfillment. December 19, the Temple Builders held their Christmas meeting in the Temple. December 26, the choir sang Christmas Carols.

January 1, set aside by the President as Day of Prayer for the Nation, the Choral Prayer service was held, followed by the Healing Meditation meeting.

January 19 marked the 95th anniversary of the birth of Blue Star, Mrs. Francia A. LaDue, beloved first Guardian-in-Chief of The Temple. In dedication to her memory one of her articles, "The Seventh Year," is reprinted in this Artisan number.

The Feast of Fulfillment and Devotional Service were held on December 5, and January 2; Temple Builders meetings on the second and fourth Sundays of each month.

In the Sunday services on December 12, Elmer Hedin spoke on "The Temple in World Service." December 19, Jane R. Thompson read Van Dyke's "The Other Wise Man." January 9, Outer Guard Fred Whitney spoke on "New Foundations for Old." January 16, Duncan Ferguson, on "The Light of the World." January 23, Cethyl Mallory, "Places of Power." January 20, Fred Whitney, "Nine Auric Centers."

We ask all Temple members and friends in cities to write to us their district number, so that in sending out the Artisan and other mail we can co-operate with postal directions.

HELPING HAND

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

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

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

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

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

HEALING MEDITATIONS AT THE TEMPLE CENTER

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

A PRAYER

Infinite Father-Mother of all mankind, in Thy Name and in the name of the Christos and the Brotherhood of Souls on Earth, we pray that the forces of Justice, Truth, Mercy and Righteousness be especially blest with Thy Love and Power on this New Year's Day:

That the people of Thine Earth may come to know Thee as Thou art, and walk in Thy Holy Ways of Light until wars, hatred and lust of power disappear,

And the bounteous Love of Thy Son, the Lord Christ, the Avatar come unto us to rule forever. Amen.

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