

# The Temple Artisan

February—March, 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.)



# The Temple Artisan

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BEHOLD, I GIVE



UNTO THEE A KEY

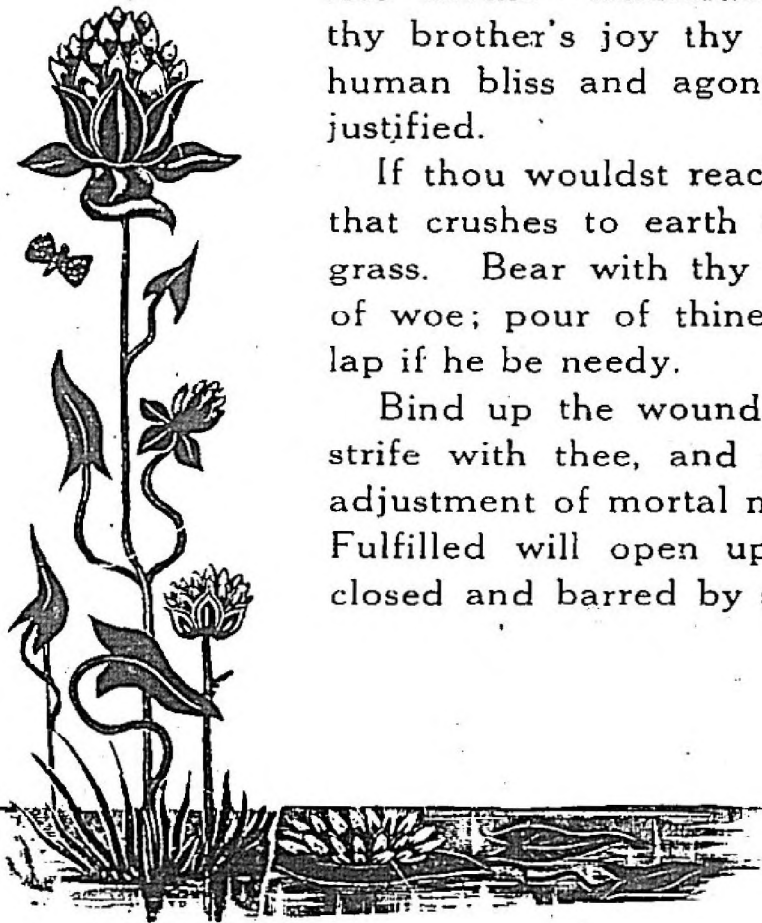
## THE LAW FULFILLED

Believest thou, O son of Earth's travail, that while the meanest serf remains a serf thou canst be free? that while one child's low moan of pain ascends the spheres pure joy may be thy portion?

Water seeks its level by a law divine. No less divine—unalterable—the law that makes thy brother's joy thy joy, that so the level of human bliss and agony be found, and wisdom justified.

If thou wouldst reach perfection lift the stone that crushes to earth a tiny violet, a blade of grass. Bear with thy brother, share his weight of woe; pour of thine own abundance into his lap if he be needy.

Bind up the wound thine enemy received in strife with thee, and so aid in the final great adjustment of mortal man and things. The Law Fulfilled will open up the Path to God, now closed and barred by self.



# THE TEMPLE ARTISAN

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## EDITORIAL MIRROR

"Raise the self by the Self; suffer not the Self to be lowered, for Self is the friend of self, and in like manner, self is its own enemy. Self is the friend of the man who is self-conquered; so self, like a foe, hath enmity to him who is not self-conquered."—  
Bhagavad Gita.

To him who would penetrate and know the Mysteries of life and death, unselfish service is the first gate. In the Temple of the Mysteries of old—of Greece, Eleusis and Samothrace, or the greater Mysteries of Egypt, each candidate was required to devote a certain number of years of his or her life to serving others: the world, or the state, as their qualifications permitted, before they were fit to begin the study of Nature's inner forces and to know and realize their relations thereto.

In these modern days the Watchers of the Central Flame, having permitted a slight knowledge of the Mysteries to percolate through the selfish slag of desires that surrounds the world, thousands catching a momentary glimpse or reflection of the glory and power possible of attainment have rushed forward to "enter in." Not more than one in a thousand have thought of, or passed through the first gate. The many, ignoring the gate, have found naught but a void beyond—a void of darkness and negation. Or if, perhaps, with indomitable will and purpose, a very few have persisted in the attempt to break through the second portal or protecting wall that saves them from themselves, the strong reactionary lower forces aroused in their auras soon caused confusion to reign within, and with more and more dissatisfaction, until, beaten back upon themselves, they have disappointedly exclaimed, "there is nothing in it; it is a delusion!"

But withal, the way is so simple that only the child-heart can understand and follow. The great divine and natural forces of life, Love, Wisdom and Knowledge, are pressing upon the consciousness of everyone who may read these lines, beating ceaselessly against the strings of human nature, ever striving to evoke a consciousness of the eternal verities within the heart. And the birth of that consciousness is delayed year after year, age after age, because of the shadows that we pursue, and the duties at hand that we fail to do in looking for others far off—which may never be ours to do.

The great Doors of the Lodge of Life are never closed. But you must lose your personal life to find it, immortalized, within those doors. You must give up a part of yourself to gain any spiritual power. Then you are that power. And the thing that you give up must not be something that you do not want—something that you can give up with a glad yielding. It must be something that is a part of your very life—your heart's blood, mayhap, in sacrificial service for others, without hope of reward—a dedication of every act to the Supreme Self. Then as the atoms of the personal self are gradually replaced by the atoms of the spiritual Self the great fact dawns that the glorious power is yours to draw out the huge iron bolt of personal desire that has kept doubly locked the Great Gates of Negation in the wall of impenetrable Silence that differentiates the colors and planes, that divides the body from the soul, time from the timeless, and man from God.

The personal desires must die, that the spiritual Self may be born.

This Resurrection of life from death is going on incessantly in all the kingdoms of nature. It is the divine drama being eternally played in the theatre of the evolution of matter, force and consciousness. The Higher Self is always raising the lower from the tomb of matter into which it has been plunged by the two thieves of personal ambition who would steal by force the "Word"—the holy creative and constructive Energy inhering in every atom of matter. The Higher Self, symbolized by the Master, is present at every such resurrection of the spiritual Self in matter. Henceforth that matter has different qualities and powers. It is a spiritualized Temple and a fit abode for the Holy Presence. This is a literal as well as a symbolic truth—and is well illustrated by the changes effected in the body of Jesus after His supreme initiation on the Cross of Matter. There is no other way.

It behooves the true student of life and its mysteries to look well that he does not grow one-sided in his development. True occultism demands that all of the planes be correlated. And the material is as important as any other. If occultism does not help one to live to better purpose, and if it cannot help the world practically, it is a delusion and a snare. The great underlying principles of truth on which the universe is built—with the study and understanding of which the student of occultism is concerned—must be applied concretely, not only in the life of the student, but in the world conditions around him, as circumstances and opportunity permit. The middle line of balance between the planes—between the spiritual and material—must be found. From the Middle Point one can draw from spiritual or material forces at will, and apply these forces with power and purpose in building and molding corresponding balanced conditions in the world.

W. H. D.

The above was written many years ago and its contents are as vital today as when written—Truth is eternal. It shows the requisites for the true course of occultists. As one treads that Path, narrow and difficult of ascent, the Stairway that leads to Heights Eternal, he must fulfill and abide by the Great Divine Laws every step of the way.

P. F. D.

## FROM THE MOUNTAIN TOP CEASE, AND SING

Cease your moaning and your wailing, ye enlisted soldiers of the Army of your God. Did ever soldier win his spurts, win command of battling legions, who at sight of guns and sabers, battlefields and wounds, fell out of line or cringed in terror and despair? Beat it into dull and sodden minds, if ye needs must, that never was a just and righteous cause left undefended, nor was it lost for aye. Nay, not even if it sank from sight of man for days or years; not even if the last defender perished in the final battle fought. Like a buried seed, in time, it sprang into a newer, higher life, tenfold the stronger, tenfold the surer of success for all the bloodshed, all the tears that watered its first growth.

What right have you to ride serenely on above the heads of those who fight, and never strike a blow yourself in your defense? Or that you should escape the common lot of men and soldiers fighting for a cause on which now rests the fate of nations yet unborn? Or that your limbs, the air you breathe, the flesh you bear, escape the reptile's coils and breath and fangs—the rank abuse, the slanderous tongues, the crushing of your hearts by coward's blows?

Can you not bear what weaker men have bravely borne, the burden of their fellowmen, and hold your heads on high, and smile and sing? Aye, sing so loud and strong that not a note of all the discord on the field below may strike your ear?

Ah, if you can but do my bidding, then are you children of the King, soldiers of the Cross of Christ—the symbol of eternal life for all the world. Then are you on the road that leads to where the Hosts of Light now stand and beckon you, the Road to Mastery.

Given 1910



## FACING LIFE

Etched on the Akashic screen of life are the stored-up memories of all that has happened to all forms of life, from the lowest to the highest, since the dawn of time. The results of all the

causes set in motion are dealt with in accordance with Divine Law and decree. The Monad, the very foundation and essence of one's being, encompassed in the Atomic substance, fulfills its mission through divine law on all planes, and through the various kingdoms of Life.

In the great adventure of life after life, the Soul gathers up the mental deposits or skandas, which are a part of its being, and which must be transmuted for the highest spiritual attainment. All experiences, large and small, take their places in this great scheme, and are indelibly registered on the permanent records. The stored-up memories are the result of human endeavors, failures, successes and attainments, during the many past lives.

The complete record in this vast storehouse began in the mighty past, and all that happens during the various lives is the result of the beginning, and must comply with the laws of Cause and Effect in fulfilling the Law of Divine Justice. The faint glimpses from time to time of stored-up memories help one to identify his consciousness with his past, and know he is part of a long chain of circumstances linking him and his acts with his other selves for complete development.

In all phases of development man has to face God, and face his fellowmen with wide open eyes, willing to see the truth in all its angles, in all its realism. For true growth, the Soul has to face life every step along the pathway, which includes all human relations as well as the attunement and correlation with the Higher Law. The substance of Soul growth is flexible, uncrystallized and tenuous, and molds to the highest, the best in man.

The Pathway is strewn with the wreckage of wrong-doing, but there is always the opportunity to correct it by supreme effort and sacrifice, by rising up again and going on. The Path is narrow; the Path is lonely, steep and winding, sometimes perpendicular, a one-way route, so to speak, and there can be as many detours as each one chooses to take. But everyone has to retrace his steps back to the one and only Path, as all have to rise up and climb it to gain their spiritual Crown. All have to face the truth at every turn of the road. All are on their way to the Heights, if they will it so and are ready to sacrifice for this great goal.

When one is thrilled with the outer life, its joys, pleasures and happiness, life is momentarily wonderful. When sorrow, grief and suffering come to one life is hard to face. But it is the tears that open the eyes of the Soul that the illuminating Inner Light may shine through when all else fails to awaken the dormant forces obstructing the way. Meeting and facing whatever comes lifts the consciousness to greater heights.

Anything in the human realm, such as personal ambition, personal glorification, is unworthy of any thought or consideration, in comparison to the higher impersonal aspirations, which lead to

the footstool of the Gods, to the Peace that passeth understanding, the At-Onement with God.

We often hear the expression "Let's face it," and from an occult standpoint it contains a great truth usable in all walks of life, especially to the disciple who must face himself every step of the way and correct the wrongs done. All who aspire to the Higher must consciously come to the realization that whatever wrongs are done to one's brothers and sisters, to one's fellowmen, and whatever obstacles arise, they must be faced by the aspirant and made right.

If personal differences arise it is well to face them, find out wherein the causes of inharmony exist, and correct them from the standpoint of principle, whatever the cost to personal pride. Personal pride often stops the clearing up of errors committed; while, if the situation had been faced immediately and a heart to heart confession had been made, the whole thing could have been straightened out. Never allow these inharmonious forces and conditions to be perpetuated, but rather keep the way open for the forces of harmony and understanding to flow through: thus inner strength and growth will be gained out of it.

Evasion of the Law, or refusing to face situations that arise, drive one into negative channels from which it is very hard to escape. All the woes of the world are the result of becoming involved in negative forces, refusing to see the light; in other words, refusing to face life in its true aspect, evading issues until all the negative forces envelop the true situation, bringing much sorrow and suffering to man.

Love opens wide its doors of truth to all who earnestly seek it. Hate blinds, distorts and envelops one in deep, dark shadows. Whenever self-importance, egotism, flares up one's way is blocked, and one can go no farther until the fundamental issues are faced in their true light. False estimates blind one as to the true angles. Self examination is necessary to seek out the cause of any inharmonies, and will enable one to see the wrong done and face the situation.

After being willing to face certain conditions that arise, prove it by kind acts and deeds. Judge not from the personal equation, but rather from the basic fundamentals of life, the impersonal angle, using the tools of fairness, justice, and a positive view in all matters.

We are all parts of God, so we must prove our willingness to serve God by serving the divine in our fellowman. We prove our ability for discipleship by obeying and following the laws of discipleship.

When hours of darkness come to one, when one feels bereft of the real spiritual light of the Higher Self, one has to face life, and face it alone, until the shadows pass. If one goes in, in true



humility, facing the truth, the Giver of all Life will open up its inner treasures in fullest measure and show the way.

The course of the true path, that all Souls must pass through to gain spiritual illumination, is long and narrow, and at every step of the way the results of the broken law must be expiated. Facing one's self is a daily, hourly duty. The higher strata must be reached inch by inch and step by step, and at each turn of the road each and every one must face life and its results. Nothing is ever secure in the fleeting evanescent line of life until the place of balance is reached. All of us are on the way. The spiritual tools used for this great quest must be in everyone's hands, lest the darkness of negation block the way, preventing a view of the true light.

While traveling the Path, and in developing the positive attributes in accordance with Divine Will, one must never lose sight of the fact that the negative pole always manifests simultaneously, and one must hold fast to the positive attainments, lest the negative tear down all the good intentions and efforts striven for. However far one travels, every error and mistake must be faced and wrongs done to others must be corrected and righted.

Intellectual appraisements are dangerous in truly facing life, as it is so easy to analyze one's self out of a situation and justify it. The true way to examine one's self—that is to truly face life and its problems—is the path of higher intuition. It shows the way, and offers no excuse for wrongs done, but tries to right them as soon as possible, and thus opens the way for greater understanding and growth between the disciples treading the Path.

We come into this world alone; we go out of this world alone; we have all of life's real experiences alone all along life's pathways. We have to face our fellowman, we have to face God, we have to face Life, as all are One in the great universal scheme. Glorious is the ultimate goal of Spiritual Attainment. Great will be the day when the Path is cleared of all obstructions and a Universal Brotherhood of all the races of the earth is a Reality.

P. F. D.

## QUALIFICATIONS FOR CHELASHIP

### Temple Teachings, Open Series, Lesson No. 4

Despite the instructions given so freely, and the manifest allusions in sacred and profane writ, backed by all the evidence the physical senses are capable of cognizing and comprehending in regard to mental and spiritual qualifications for chelaship or discipleship, in nine cases out of ten man still persists in looking for those qualifications almost entirely in the physical man, his environment, occupation, intellectual pursuits, etc. You read "the wisdom of the world is foolishness with God;" recognize and acquiesce in the unmistakable truth of the statement; then serenely uphold that wisdom of the world by your actions, the first time

you are called upon to make a decision between that and the wisdom of God as expounded by those to whom advanced evolution has given the highest power of discrimination.

At the risk of rendering myself misunderstood, my words open to grave misconstruction, I must once more strive to clarify this subject.

If it were not so pitiable, it would often be amusing to us to witness the list of qualifications, mental and physical, including all things from physical culture, scientific attainment, moral uprightness, up to supposed seership, that are frequently held up to us as a basis for demanded spiritual enlightenment. Understand me, I am by no means underestimating any one of these great cultivated attainments; all are necessary, but they are only necessary as an antaskarana or bridge between the lower grades of matter and Spirit; they have nothing whatever to do with spiritual enlightenment or attaining to the use of inner senses. They may or may not be a means to that end, according to the use made of them.

It is frequently stated and often contemptuously by the worldly wise that the Masters never could use such and such a person, for he has been guilty of this, that, or some other great crime against society; therefore, he is not capable of use by the pure and holy. To say nothing about the unqualified fact that were this true, no single individual in the world could ever be used in such a capacity—for all are equally guilty, it being a mere matter of different incarnations—the truth remains that only those who through spiritual enlightenment have been brought to a point where they can calmly behold in themselves the heights and depths of life are capable of chelaship. It matters not whether they have reached this point in this or another incarnation, each human being must be able some time to stand where two roads meet and look backward and foreward intelligently. And it is here that the true Occultism of Repentance for Sin as put forth in the Gospels appears in part. For until one has beheld and trembled at the hideousness of one pole of universal life he is unable to see the other, for he must learn by comparison, by correspondence. All possibility of spiritual attainment finally resolves itself into one word—Love. Love of evil or darkness—dead, buried, resurrected and transfigured—becomes Love of God or Good, Love of Humanity, Selflessness.

There is no room for self-love in the consciousness of one who has attained to a knowledge of past incarnations unless pride in his victory over the limitations that have hitherto hampered his development arises and awakens latent ambition, or vice-versa; for ambition awakens pride. But when, instead of either, true humility is born of the sore travail of the soul, that soul becomes a power for good in the hands of the Great Master that is incapable of being reached by any human means.

We who believe in the perfect operation of Karmic Law cannot conceive of the suffering and crucifixion of Jesus as being due

to anything but corresponding evil in some physical manifestation of the Ego which incarnated as Jesus. But this does not affect the statement that He died for the sins of the world, for the sins of the world were His sins in a double sense that will be explained more fully when we take up the study of the New Testament from an occult standpoint.

The fact that Jesus first appeared to Mary Magdalene—who stands even today as the epitome of all evil in woman—when His resurrection was completed, should teach those who presume to call themselves Christians the truth regarding this subject.

A true occultist is never at a loss to reconcile that statement with what he knows to be the requisite purity of body and mind for an accepted chela. Mary the Mother stands for ignorant or passive purity—that state of purity that knows no temptation—Mary the Magdalene for conscious and active purity; two poles of one great attribute.

What I have here stated must not be taken as advocacy of that great heresy that the end justifies the means, or that one may do evil with the expectation of having good follow; for conscious evil can never bring forth good. The two are as far apart as the antipodes. What we understand as ignorant evil, sincerely repented of and atoned for, awakens the opposite pole by means of the forces brought into action by repentance and atonement.

Nowhere in literature may the true qualifications for Chelaship be found more clearly defined than in the Sermon on the Mount: The Poor in Spirit; the Sorrowing ones; the Meek; the Merciful; the Peace-makers; the Persecuted; the Pure in heart. These are the children of God, the true disciples, the Chelas of the Masters. Without these attributes, all the knowledge in the universe would not avail. It is what we ARE, our interior character, not what we know or believe, that constitutes the basis for Chelaship in the White Brotherhood.

H 

## PLEDGE, FEVER

### Temple Teachings, Open Series, Lesson No. 153

Many references have been made in the past, both in Temple Teachings and in earlier esoteric teachings, to the effects which inevitably follow upon the signing of a pledge by a student of Occultism. Notwithstanding the warning always given by all true leaders of esoteric schools to those who come under their guidance and supervision, these warnings are very frequently superficially considered and eventually ignored; consequently the student is left without the protection which earnest consideration and obedience would give, and he finally reaches a condition comparable to that of a bird whose feathers have all been plucked, leaving its

unclothed skin subject to the icy blasts of the Storm King and the burning heat of the sun.

While there remains a subconscious memory of the warning received, but little effort is made by the majority of the students to revive it on the exterior plane. Like many other laws which seem made to be broken, the laws of discipleship often suffer the same fate. When at the close of his long, hard struggle, a disciple has reached a certain degree of the Great White Lodge and can look back on the path he has trodden, he may be able to see that his disobedience in that one respect has been mercifully overruled to his advantage; for the reason that the icy blasts on his bare skin, figuratively speaking, the burning heat of the sun, the heavy blows on the unprotected flesh, the stabs of enemies and all the other calamities which threatened to overwhelm him, which he bore, were so many necessary tests of his power of endurance, his vital energy, and ability to maintain a state of equilibrium in the face of every disturbing condition, and were all essential to the unfoldment of his spiritual nature. All this does not militate against the reality and importance of the aforementioned law and the inevitable results of disobedience. His development has taken place notwithstanding his disobedience and thoughtlessness, and because of an overplus of good Karma, or because he has deliberately or carelessly chosen the hard rough way instead of the normal, wise and protected way.

While he might have had to meet tests fully as difficult to pass on this protected way, he would have had more power to meet them; his strength would not have been frittered away on trifles, and he would not have been led into so many blind trails and lost his way so many times.

The eventual result of like disobedience and thoughtlessness may be discerned today by any advanced disciple, in the many instances of failure to reach a desired goal by some of the adherents of the first Theosophical bodies formed in Europe and America, as well as in many instances of less antiquity. The great majority of the above mentioned have never advanced a single step on the true path since their first novitiate was passed. They have either sunk into a state of spiritual coma, or are still feverishly discussing the first principles of Occultism in their waking hours with all who will listen, for the reason that they have failed to grasp those of deeper moment, or they have deserted the ranks of discipleship and been added to the flotsam and jetsam on the deceptive currents of Maya.

The terrible responsibility they assumed in the sacred pledges they took in esoteric orders has been shirked, and instead of the beacons of light to a drowning multitude that they might have become, they are poor forsworn spiritual or psychic wrecks endangering the safety of other human vessels ploughing the waves



of life's ocean and seeking for harbour against the heavy storms they intuitively feel are close upon them.


When a disciple is told that with the taking of a pledge to the Great White Lodge every latent tendency of good or evil in his nature, however unsuspected, will become active, it is to his eternal interest to be on guard and watch for their appearing. If he is vain, sensual or ambitious, those vices will break out no matter how successfully he has concealed them in the past. If he is honorable, compassionate, and serviceable, those qualifications will be intensified.

"There is nothing hidden that shall not be revealed." This is an immutable law of Occultism. The conditions which obtain in the early stages of his novitiate may result in serious attacks of illness—the effects of his unpreparedness for battle with the elementary forces he has loosed from thrall.

The state of the disciple during this stage of his development has been well summed up by one of our most faithful disciples as "Pledge Fever." While any disciple is suffering from an attack of "Pledge Fever" his co-disciples should constantly exercise patience and compassion toward him; otherwise they will assuredly suffer from the lack of such help in their own hours of trial.

This whole subject cannot be considered too seriously and every effort should be made to impute the right causes to the effects which manifest, instead of passing them off carelessly and uncomprehendingly, or imputing them to exoteric influences.

The accepted disciple has started toward the central flame of his own being, and the closer he approaches the fire the more will he feel the effects of the flames which are searching out the carboniferous deposits of his lower nature. Until these deposits are burnt up he can make but little real progress on the path of practical occultism, and can experience naught but an occasional hour of fictitious peace at the very best, while the "peace of understanding" so requisite for spiritual growth seems to be constantly receding. But this is only in the seeming, for no effort is lost, and the light may break through darkness very unexpectedly at last.

H—

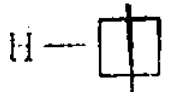
### FROM THE MASTER

My Children:

If the way be long, the skies o'ercast to you who look back on life's lessons from such a narrow point of consciousness, what think you they seem to us who, from the altitude of centuries of hope deferred, are still compelled to work on with the Law even when no light appears? For know, my children, the light will not dawn for us until it dawns for you, for we are bound to the same wheel of change. I who would comfort you with my own comfort can only bid you love more, hope more, trust more; for though

only the first faint glimmer of light gilds the hill tops, the bases of which lie deep in shadow, even that glimmer is a promise of the fuller light that must dawn when cyclic change will permit.

Cast forth the demon of discontent. It can undo in a day years of toil. And, my children, do not forget that you yourselves invoked your karmic shadows; so be patient with even the shadows.



## 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.

We print herewith a second selection from H. B. Blavatsky's *Isis Unveiled*:

It is nineteen centuries since, as we are told, the night of Heathenism and Paganism was first dispelled by the divine light of Christianity; and two-and-a-half centuries since the bright lamp of Modern Science began to shine on the darkness of the ignorance of the ages. Within these respective epochs, we are required to believe, the true moral and intellectual progress of the race has occurred. The ancient philosophers were well enough for their respective generations, but they were illiterate as compared with modern men of science. The ethics of Paganism perhaps met the wants of the uncultivated people of antiquity, but not until the advent of the luminous "Star of Bethlehem" was the true road to moral perfection and the way to salvation made plain. Of old, brutishness was the rule, virtue and spirituality the exception. Now, the dullest may read the will of God in His revealed word; men have every incentive to be good, and are constantly becoming better.

Between these two conflicting Titans—Science and Theology—is a bewildered public, fast losing all belief in man's personal immortality, in a deity of any kind, and rapidly descending to the level of a mere animal existence. Such is the picture of the hour, illumined by the bright noonday sun of this Christian and scientific era.

Whither, then, should we turn in our perplexity, but to the ancient sages, since, on the pretext of superstition, we are refused an explanation by the modern? Let us ask them what they know of genuine science and religion; not in the matter of mere details, but in all the broad conception of these twin truths—so strong in their unity, so weak when divided. Besides, we may find our profit in comparing this boasted modern science with ancient ignorance; this improved modern theology with the "Secret doctrines" of the ancient universal religion. Perhaps we may thus

discover a neutral ground whence we can reach and profit by both.

It is the Platonic philosophy, the most elaborate compend of the abstruse systems of old India, that can alone afford us this middle ground. Although twenty-two and a quarter centuries have elapsed since the death of Plato, the great minds of the world are still occupied with his writings. He was, in the fullest sense of the word, the world's interpreter. And the greatest philosopher of the pre-Christian era mirrored faithfully in his works the spiritualism of the Vedic philosophers who lived thousands of years before himself, and its metaphysical expression. Vyasa, Djeminy, Kapila, Vrihaspati, Sumati, and so many others, will be found to have transmitted their indelible imprint through the intervening centuries upon Plato and his school. Thus is warranted the inference that to Plato and the ancient Hindu sages was alike revealed the same wisdom. So, surviving the shock of time, what can this wisdom be but divine and eternal?

Plato taught justice as subsisting in the soul of its possessor and his greatest good. "Men, in proportion to their intellect, have admitted his transcendent claims." Yet his commentators, almost with one consent, shrink from every passage which implies that his metaphysics are based on a solid foundation, and not on ideal conceptions.

But Plato could not accept a philosophy destitute of spiritual aspirations: the two were at one with him. For the old Grecian sage there was a single object of attainment: real knowledge. He considered those only to be genuine philosophers, or students of truth, who possess the knowledge of the really-existing, in opposition to the mere seeming; of the always-existing, in opposition to the transitory; and of that which exists permanently, in opposition to that which waxes, wanes, and is developed and destroyed alternately. "Beyond all finite existences and secondary causes, all laws, ideas, and principles, there is an Intelligence or Mind (nous, the Spirit) the first principle of all principles, the Supreme Idea on which all other ideas are grounded; the Monarch and Lawgiver of the universe; the ultimate substance, from which all things derive their being and essence, the first and efficient Cause of all the order, and harmony, and beauty, and excellency and goodness, which pervades the universe—who is called, by way of preeminence and excellence, the Supreme Good, the God over all. He is not the truth nor the intelligence, but "the father of it." Though this eternal essence of things may not be perceptible by our physical senses, it may be apprehended by the mind of those who are not willfully obtuse. "To you," said Jesus to his elect disciples, "it is given to know the mysteries of the Kingdom of God, but to them (the polloi) it is not given; . . . therefore speak I to them in parables (or allegories); because they seeing, see not, and hearing, they hear not, neither do they understand."

## THE TEMPLE OF THE PEOPLE AS A WORLD MOVEMENT

Quoted from Convention Message 1923.

In order to do anything well we must have a plan, a program. Therefore it is well, perhaps, to outline what The Temple program for the world consists of. This can be reduced to five definite objects:

First: To formulate the truths of religion as the fundamental factor in human evolution. This does not mean the formulation of a creed, but rather the recognition of the religious instinct in human beings and the fact that every religion the world has ever seen has been an attempt to interpret this primary impulse in human nature. In proportion as we are able wisely to interpret this impulse will we be able to understand what true religion is.

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 on which the sciences are based, which will permit us to extend our belief and knowledge from what is known to the unknown, or in other words, from the physical to the super-physical, which, when accomplished, will corroborate those Spiritual Teachings which have been given to mankind from time to time by the Masters of Light.

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: To promote a knowledge of true social science based on immutable law, the law showing the relationship between man and man, and man and God and Nature. When these relationships are once understood, we will instinctively formulate and follow the law of true brotherhood. It is ignorance that perpetuates separateness and once humanity can see spiritually the interrelationship of things, the law of Unity begins to operate.

We must remember that the Universal Temple includes all humanity, so there are many Temple members who are not affiliated on the outer plane. Through all who are attuned the Great Lodge Forces pass for helping humanity to a higher level, whether one be conscious of the force passing or not.

**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. Therefore these three aspects are all important.



## IN MEMORIAM

Once more the door of transition has opened between this world and the next for a member of ripened years in the Temple ranks. On April 12, Thomas Duncan Ferguson passed into the beyond.

He was born in Nashville, Tennessee, in 1877, and was educated for the Episcopal ministry, but his interest in other fields of action took him into various branches of humanitarian work where he served in several capacities. He and his wife, Lottie W. Ferguson, joined The Temple in 1913 and came to Halcyon to live in 1925.

Above everything else he loved The Temple, which was his life. During his last illness he said many times "Thank God for The Temple, and thank God for Halcyon."

Our Brother Duncan was distinctly the priest. Warm of heart and spirit, he lived before the altar in his own soul in reverence and aspiration, making of himself a ready channel for the rays of light that go to save the souls of men, knowing that in the laws of life and love the word is much, but the spirit is everything.

Our love and devotion go with you, our Brother. May the rays of the Son of Light along your path never be dimmed.

## TEMPLE ACTIVITIES AND NOTICES

In the Sunday Services in the Temple the following lectures were given during the months of February and March. February 13, Harold Forgostein, "The Wisdom of God versus that of Men." February 20, Patricia Mallory read from the writings of Dr. Dower. February 27, Pearl F. Dower, Guardian-in-Chief, "Facing Life." This lecture is printed on page 68 of this Artisan number. March 12, Joyce Hedén, "The Art of Work." March 19, Wenonah Varian, "The War of Self." March 26, Jane R. Thompson, "The Path."

March 22 marked the anniversary of the birth of Red Star, Dr. William H. Dower, beloved second Guardian-in-Chief of The Temple. The Editorial Mirror in this Artisan, written by him in the earlier years of the Temple work, is reprinted in dedication to his memory.

## THE HELPING HAND

Do not forget the Helping Hand fund. You know what it means to support and sustain any work these days. The expenses of printing the Artisan and maintaining the work are not covered by the dues. The Helping Hand Department must raise the additional means. You will therefore respond according to the behest of your inner voice and outer circumstances that the Law of Supply and Demand may be fulfilled between the center and the circumference.

Let us quote "Self Responsibility" by B. S.:

"While we are thinking of the wealth of instructions we have been given and the countless evidences we have had of the protection and help of the Masters through all the past years, do we earnestly ask ourselves 'what have we given in return?' Do we sufficiently realize that there is a

Divine Law of reciprocity which demands that for all we receive we must render an equivalent, otherwise the law will set up an account against us which we will have to pay some day with accumulated interest?"

All Helping Hand communications, contributions and dues should be sent 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.

The radical unity of the ultimate essence of each constituent part of compounds in Nature—from star to mineral atom, from the highest Dhyan Chohan to the smallest infusorium, in the fullest acceptance of the term, and whether applied to the spiritual, intellectual or physical worlds—this unity is the one fundamental law in Occult Science. Secret Doctrine, I

As the white ray of light is decomposed by the prism into the various colors of the solar spectrum, so the beam of divine truth, in passing through the three-sided prism of man's nature has been broken up into vari-colored fragments called Religions . . . Combined, their aggregate represents one eternal truth; separate, they are but shades of human error and the signs of imperfection. Isis Unveiled, II, p. 639

The "Doctrine of the Eye" is for the crowd; the "Doctrine of the Heart" for the elect. The first repeat in pride, "Behold, I know;" the last, they who in humbleness have garnered, low confess: "Thus have I heard." Voice of the Silence, p. 45

Through joy and sorrow, pain and pleasure, the soul comes to a knowledge of itself; then begins the task of learning the laws of life, that the discords may be resolved, and the harmony be restored. Secret Doctrine, III.

It is only through observing the Law of harmony that individual life hereafter can be obtained; and the farther the inner and outer man deviate from this fount of harmony, whose source lies in our divine spirit, the more difficult it is to regain the ground. Isis Unveiled I, p. 317

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