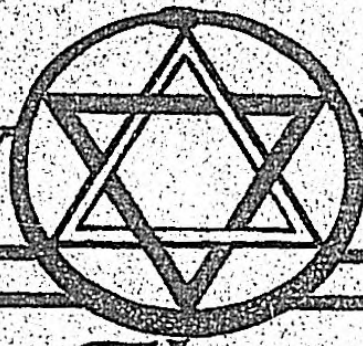




The Temple Artisan

SEPT., OCT., NOV., 1945

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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 factors 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



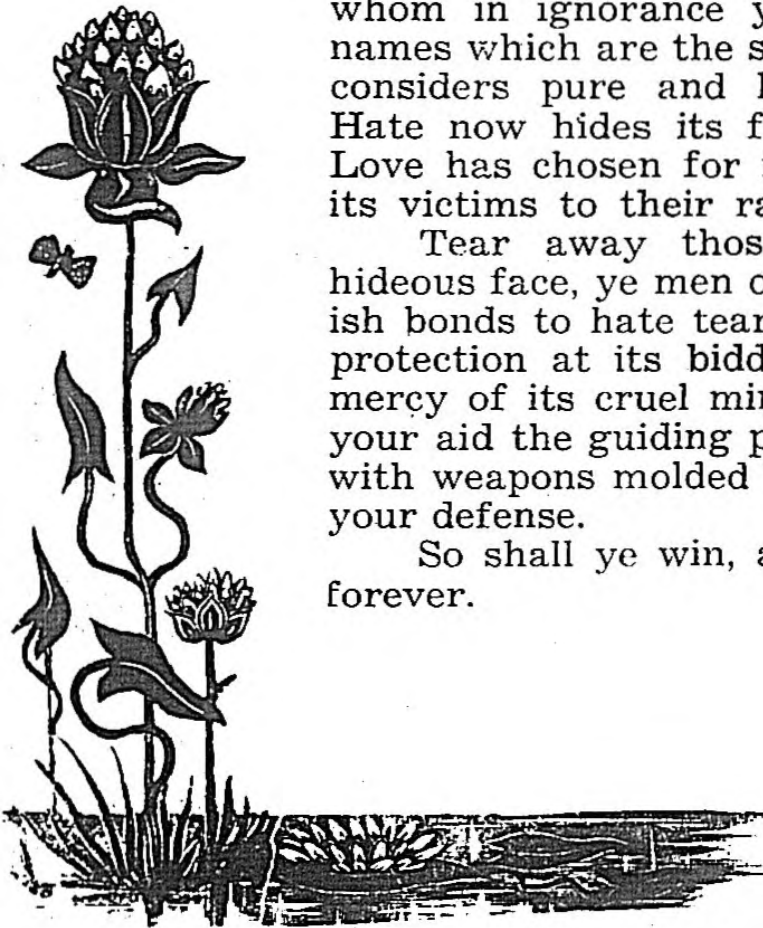
UNTO THEE A KEY

SO SHALL YE WIN

Love now clothes itself in garments of Renunciation pure. It stands upon a pinnacle of sacrifice and says to those who would impede its action, "See ye not that I alone have power to save your race, your nation and yourselves from the Demon Hate who now would rule you, tempt you in this hour of sore trial, yet whom in ignorance ye call by other names, names which are the synonyms of all that man considers pure and lofty, strong and holy? Hate now hides its face behind the garment Love has chosen for its own, and so deceives its victims to their rash undoing."

Tear away those veils which hide its hideous face, ye men of earth who now in slavish bonds to hate tear down the walls of your protection at its bidding, leaving you at the mercy of its cruel minions in the end. Call to your aid the guiding power of Love, and fight with weapons molded by the hands of God for your defense.

So shall ye win, and win to lose no more forever.



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

On November 15, 1945, The Temple celebrated the 47th anniversary of its founding. It was brought into form on this plane in Syracuse, N.Y., as Center of the new racial outpouring of the Christos for the further upliftment and redemption of the humanity in this world. It appeared as Light Bearer to the coming Avatar, scientifically predicting the return of the same great Entity who incarnated as Jesus of Galilee 2000 years ago, and the consequent and swift approach of the long-foretold Armageddon with its unprecedented warfare between Forces of Darkness and Evil and the Brotherhood of Light for dominion of the Earth. It also came as inceptor of a "New Race and races" and the bringer of the Forces of a new civilization of high power and glory to rise up out of the grim and ghastly shadows of war, desolation and confusion that still darken the Earth.

The Heavens declare the glory of God and the Earth showeth His handiwork, and He, the Golden Son of the White Father, showeth His handiwork day by day unto those who can look inward into the Indwelling Light of Perception that dwelleth in the Heart of every true Soul.

There are many keys that unlock the Way inward to where all knowledge dwells in the Temple of the Infinite. One of them lies in the above mentioned number 47. In two more years this number will stand in the century numbered 19. "All Number issues from no Number," says H.P.B. And as each number issues into differentiation it is a separate—interpenetrative and correlative—entity in the cosmic fields of form, and it belongs to and is part of a definite and greater form and function. All numbers measuring time measure and indicate events and states of mind and understanding in lesser or greater significance.

The hundred-year cycle surrounds, measures and records human events according to its scope and capacity, even as the elipse of the Earth surrounds the Sun, and measures annual changes, each turn deeply affecting the evolvement of the fourth plane man. In this sphere there are two crosses, the X cross that measures and marks off the four turnings of the Sun as solstice and equinox, and the other is the Cross of Enos, the fixed cross whose four arms mark the four corners of the square of the physical man and world. This cross is the cross that carries the things that are attained to, and to be fixed and preserved, while the soul, that ages ago fell into the toils of mortality, seeks to

rise from the bottom of the cross, in the Sign Scorpio on the wings of the great Eagle, flying upward into freedom. The Sun rules this sign—which is also the Sign of the Eagle—in the month of November. In it the soul comes to judgment, and if it wins it may pass on to become a Son of the Sun in the Sign of Man; but if it loses, it suffers the perilous losses of degeneration, and may fail in the long, long struggle of the mortal through mortality to become the Immortal. And it is the number of the basic states of consciousness in man which are at their zodiacal height in the 47 of this most critical cycle for fourth plane man.

At the dawn of this century it was taught by Those Who Know that the humanity of this planet had but one short century in which to prove its right to go on as an evolving entity in the family of worlds. That right has been won by the Forces of Light and Freedom on the battle fronts of the Armageddon. But the struggle goes on, for the New World must be built out of and by the forces and powers of a Man Re-generate in hand and head and heart.

W.

THE CALL OF SELF TO SELF

It is the Call of Self you hear, spiritual and material. The Self of Spirit and the self of matter can never meet. It is the Law. Know well which you would serve and obey the Call. The Heart-shaped Paddles of the Golden Standard of the Scales of Kronos are turning upon themselves in effort to secure equilibrium, to maintain the supremacy of the Powers of Light and Truth over the Powers of Contention, Tantalization, Evil. Winds whistle clear and high with cry of "Hear Me? Know my Call? Follow where I lead!"

Doors close fast and hard upon the heavy past. Hills rock and bid to listen. It is a Call to be ignored by none, the Call of Self for choice—the choice between Self and self, on the stroke of the hour of the Christ, to the Path which leads upward to Life or that which leads downward to extinction. The worn shoe lies by the roadside of self. The Immortal Robe awaits him who chooses to win and wear it. The Scarlet Sentinel, in whose living transparence all things hidden are revealed, made clear, and whom all must pass, stands on the Threshold, sword drawn, keeping fast watch which choice of Path is made, which Call of Self is answered.

The Light Shineth. Great is the Light. Great is he who can stand within it.

August 19, 1927

Morya

THE SEED OF LIFE

Temple Teachings. Open Series. Lesson No. 225

The vagaries of the human intellect are truly phenomenal.

The extent to which the inhibition of a single brain cell may incite an individual to acts of cruelty and injustice is one of the great mysteries of life. Especially is this true if that cell is a part of the brain center which governs the correlating functions of the mind. In considering the results of a single event in the life of an individual which, to all appearances, should have been controlled by the most simple laws of nature, it is frequently found that the balance between two formerly perfectly harmonized centers of force in a physical organ has been mysteriously destroyed. The cause of the destruction of balance lies in the overwhelming of the positive electrical pranic or life force by the negative aspect of the same force, owing to the before mentioned inhibition of some of the brain cells which control that organ, and this has been the result of concentrated selfish thought along a line of mentality that is destructive to balance.

In no instances are the foregoing truths more evident than in the attitude of the great majority of the human race toward the great Souls who have come or have been divinely sent to earth for the development of the race by means of raising the vibratory action of the atomic substance of certain brain centers in the units of the race. It is seldom that one, even among the brightest intellects of this age, is capable of recognizing such a high Initiate or understanding the motives and purposes which actuate him. He is always the incarnation of an older soul than are the souls of the race he enters, and he is possessed of finer and stronger powers of mind and body.

Among the offices he must undertake is, metaphorically speaking, to fire the refuse—the wrong beliefs—of the age in which he incarnates, and to lay the fires—inspire higher ideals—for the humanity of the succeeding age. Wars and revolutions and increased activity in all fields of material life may result from the fires he then sets—the increase in the rates of vibration he establishes.

As a result of his labors the set opinions, creeds and dogmas of the orthodox religions of the great majority of the races in which he incarnates must undergo many changes. If he does not measure up to the religious, ethical and social ideals of the general public, the age-old cry of "crucify or hang him, ostracize or imprison him" rises from the numberless throats. The wrongly taught masses imagine that such a man must be a model, a pattern, upon which each contemporary man or woman, community or organization must be built. They do not realize that he is of different nature in many respects from them. He is an intermediary, a combination of the extreme of development in an older race and the initial impulses of development for a new race.

No one but a great Soul could voluntarily take upon himself such an incarnation of suffering as every Avatar has endured for the love of humanity. He is a living sacrifice (in one

sense the old is always a sacrifice for the new), and not until the Avatar or Great Soul—the Saviour of a racial period, has passed from the ken of the humanity of that period and the evidences of the work he has done begin to appear does his real life and nature become apparent save to his personal disciples. To the orthodox priestly classes in authority at the time, he is a devil, a sensualist, a collaborator with evil spirits, or at the best an object of pity. They do not understand him, and but very few among the masses of the people realize that an angel has passed their way when he has left their sphere of action, or that he has opened the way for an incoming host of souls who are to raise the vibratory pulse of the world.

Something similar to a miracle has occurred in the very substance of his body as a result of his great renunciation and suffering. The embryological life of some of the cells of his body has changed its rate of vibration to a higher degree. The atomic substance of some cell, organ, or feature of his very flesh has become as it were a group of seeds by means of which the atomic substance of similar cells in all bodies of flesh will eventually be changed. You are only to consider the changes which have occurred in the substance of some of the lower forms of animal and plant life as a result of the labor of the embryologist to understand somewhat of the rationale of the changes which may occur even in the nature of human flesh by the action of mental energy on physical substance, as a result of the efforts of the Great Souls who come this way from a more interior plane of life. A stronger link is formed by them between the races of man, and between God and man.

These Great Souls can only incarnate on the physical plane when the cyclic law has opened a period which will allow for such changes as have taken place in every age, even before man became the intelligent, self-conscious being he is today. Yet as a rule man still fails to recognize them, although they have been, as it were, the seed of every advance in life, and will continue to be so until the God in man as in nature is fully recognized by the human race.

The process by which the changes take place in the cells of the bodies of the Avatars of each great root race is repeated in lesser degree in the cases of the most highly developed units of each sub-race. The mysteries of embryology cannot be solved by science until it recognizes the fact that there is a central cell of generation in every organic body, and a similar secondary central cell in every organ and distinct division of such a body. As an illustration of the process by which such changes occur take the actions and reactions of mental and physical energy combined within the central generative cells of the body of one of our ancestors. The impress of the ideal in the mind of that ancestor is made on the atomic substance of one of those central cells, and the atoms constituting the molecules of that central

cell become as it were a group of seeds capable of impregnating the atomic substance of all the other cells of the organ involved. If the impress was made on one of the three main cells instead of upon the central cell of a single organ the atomic substance of every organ of the body would be affected.

The body as a whole has three central cells which lie in the heart, the brain, and the generative organs. The impress made on the atomic substance of the heart center by the ideal in the mind of a human being accelerates the vibration of the heart and affects the whole blood stream as a result of the change in the rate of vibration. If made on the central brain cell it affects the atomic substance of the cerebellum and spine and the pineal and pituitary glands primarily. If made on the central cell of the generative organs, the changes occur in the embryonic form and features of the descendants of the individual ancestor of the family or race who has made the impression. Some of the emotional tendencies of the parents of a child will be transmitted to the child as the result of the emotional action of the parents on the central cell of the heart of the child. The atavistic tendencies—the transmission of features and characteristics from ancestors to descendants are evolved in the atomic substance of the central cells of the generative organs of the ancestors, who have at some cyclic period of their lives formed an ideal of a type of form and features which has appealed to them. By means of manasic energy so generated the ideal of that type has been transmitted and fixed in the atomic substance of the central cells of the generative organs of their descendants, and the form, features and characteristics of that type will appear in their descendants, although it is possible for them to skip several generations before appearing.

H—

SOCIAL SCIENCE AND OCCULTISM

In order to get anywhere with this subject it will be necessary to begin with definitions because there is no use in talking about either exoteric or esoteric science without some definite agreement as to what each term means. Both the science of the matter-minded world and the science of occultism are matters of exact precision. So it is in order to give thought first of all as to what science itself is—and there are few words more abused.

Webster says science is "knowledge amassed, severely tested, coordinated and systematized, especially regarding those generalizations called the laws of nature." That seems to be a pretty good definition of science in general, and with a few qualifications might be a satisfactory definition of occultism as well. The main difference seems to be this: exoteric science has been built up through the use of the human sensory apparatus

and concrete reasoning mind through a process of observation, classification of things observed, and discovery of general laws by study of amassed evidence. Occult science, on the other hand, since it relates to those finer forces and planes of existence and consciousness beyond the awareness of the average man as he now exists, could not be his creation. It has been made available to him by more highly developed beings to the extent his equipment has permitted him to receive it. That is, as much of it has always been available to him as he could rightly comprehend and use with any degree of safety to himself and to his world. For occult science is all of it applied science; what is known must be applied and applied rightly; it cannot be simply amassed and held in store as something of detached intellectual interest, nor yet used to further the personal ends of the knower. Its subject matter is dynamic; it deals with causal forces instead of the effects of them. In order to be known at all it must be known with the heart as well as the mind. And what is known with the heart cannot be a static thing, a thing apart.

So much for the word science. Now how about social science? Here again, it would seem, we have a simple definition which generally covers both the inner and the outer sides--the science of group relationships. But in occultism we have knowledge about group relationships which is not yet known to the social scientists of the schools and could never be discovered by them through their present methods. In order to see how and why that is true, we had better look at the history of exoteric social science a little to see what it was expected to accomplish and how it came to be what it is.

And here we come to two basic facts. The Temple was founded with, as one of its objectives, the unfoldment of true social science. And, all the exterior social science of today has grown up since the foundation of the Temple. Before that there was, of course, in all recorded history and doubtless before it plenty of social philosophy and social theory. But social philosophy and social theory are not social science. They speculate, they argue, they believe, they have opinions about group relationships. They do not represent any "body of knowledge amassed, severely tested, coordinated and systematized." They are not science. They are themselves subject matter for study by true social scientists, evidence of forces at work in the consciousness of the group.

Science is something else again. And social science, as such, began to appear in the world about the time the Temple was founded. That there is a cyclic connection between these two facts is obvious. That there may be also a causal connection is for each to judge for himself. In any case, about the beginning of the present century some students got the idea that the same methods already used successfully in finding out about the laws governing materials, metals, plants, animals, might be applied to human group relationships. To find out by the same means--

observation, classification, generalization—the laws governing the group life of men and then apply those laws to correct disorders and build an ideal society. A great many scientists, very idealistic and humane people for the most part, began to work enthusiastically along the lines of this idea. They have learned a great deal but not the things they expected to learn. They gradually learned to be objective, to get their personal opinions and emotions more or less out of the way and so to observe the group behavior of human beings without bias or preconception. They observed everything, analyzed everything, compiling masses of data. They created a new instrument whereby man might look at himself.

Now that instrument, forged by the mind of man in his present state of evolution and bound by its limitations, has resulted in no great discoveries. The basic laws of group relationships are perceivable only with the eyes of the soul. To attempt to find those laws by the present techniques of social science is like trying to locate a man's thoughts by examining his tissues under a microscope. Social scientists will discover nothing fundamental while they proceed under the false assumption that man is a merely physical mechanism, the accidental product of an aimless material evolution. From the standpoint of their own conscious objectives they are rather pathetic and ineffectual, imprisoned within the narrow walls of the consciousness of the iron age.

But in another sense they are not pathetic at all and have been the unconscious agents of a race movement of tremendous significance. They have become group-minded, to a degree, spreading among the masses of men in a new way, the way of science, the idea of the social welfare of all as opposed to the idea of every man for himself. And they have done something more than that. As just stated, they have created an instrument whereby man may look at himself, an instrument of self-knowledge. What if the instrument is inadequate at present? In the attempted use of it, we as a race have begun to look inward, we as a race in our matter-of-fact exterior consciousness have taken a step on the path of return.

We know what that means in the case of an individual. It means that an irrevocable choice has been made, a road taken on which the personal man can never retreat, even when he desperately wants to escape back into the darkness of separateness and ignorance. We know that he is going into a battle between his personal desires and the aims of the larger self he has invoked. We know that he is going to have to relinquish, bit by bit, his tight and suspicious individualism and become increasingly group-minded, not primarily through exterior organization but through a dawning realization of his true alignments as a spiritual being. From that expanding consciousness and not otherwise can come harmonious exterior results.

And, as with the individual so with mankind collectively. As a race we have entered new ground. As a race we have entered a cycle of evolutionary demand that we accept understanding of our true nature and the responsibility for more orderly ways of living that goes with it. Given such understanding, understanding not of the mind alone but of the heart and of the whole man, we can gradually outpicture a harmonious society. Lacking it, all the purely mental planning, all the vaguely idealistic yearning, all the manipulation of exteriors that we could do in a million years would produce nothing except new kinds of disorder.

We, here in The Temple, have no reason to doubt the outcome, whether it is far or near. We have been told plainly what kind of times we are living in and what process is going on. And, even now under stress of extreme emergency, we can see intimations of a more truly human and enlightened World Order beginning to appear. New statements as to the rights and obligations of men and of nations. New and more inclusive agencies and institutions. Intimations only, but intimations of the awakening of group-mindedness on a world scale. Intimations of the Higher Self of mankind taking over more ground. Intimations that we are not much longer going to give mere lip service to the principles of the Christ's teaching but are beginning to realize them as facts in the Cosmic Order. Intimations that in the vast crisis of Armageddon we are beginning to find ourselves, that we will fight this fight exteriorly and interiorly until we have won it and can once more stand as we stood in the beginning in serenity and wholeness upon a clean planet.

To every man is given a day and his work for that day.

Elmer Hedin

SOCIAL SCIENCE AND THE COMING AVATAR

The signs of the times are many and manifest. "The Song of the Avatar is Unity," and His influence in current events has been strongly evidenced by the efforts of the United Nations to remain united; in other words, having won the war, to win the peace also. This is a big order, for it means the overcoming of hordes of elementals and forces loosed through years of slaughter and destruction, to say nothing of age-long racial and national karmas, as well as the fears of the ignorant, the doubts and distrust of cynics, and the passions of war mongers, all such being unfortunately justified, as it would seem, by the international set-up. The atomic bomb sensation has complicated the outlook, as was to be expected, but it is also forcing the issues of Unity and Justice between and among the nations and races of the Earth.

This means they cannot escape perfecting and perpetuating the World Organization, underwritten by the Big Four—the United States, Russia, Great Britain, and China, with due pro-

viso for all the smaller as well as still subject nations, plus some necessary adjusting for a few isolationist and reactionary governments.

It means "cradle to the grave" provision in terms of economic welfare, however widely attacked, sabotaged, and daubed "state socialism" by the reactionaries. The latter know full well the difference between the national socialism that is imperialistic and anti-democratic and the planned economic welfare of the people.

The ancient Incas and Egyptians practiced this form of socialism or communism, whatever one wishes to call it, and its beneficence speaks for itself.

The liberal-versus-reactionary line-up in the United States and other countries becomes increasingly apparent, in politics, religion, economics, and even art, as witness Hollywood and the radio; but such phenomena are only a fraction of the chaos and conflicts foretold in the Temple paper "Prophecy" as well as referred to in Folio message saying, "Fast moving star dust is passing in wide open cavern."

The greatest overthrow yet to come will be the economic side of Mammon and the fuller emancipation of Labor.

The advent of the Christos into the arena of the nations presages the eventual disappearance of statecraft and politics from world events. While this may be millenia in fully materializing, depending on which cycle of the Avatar one is referring to, it means in either case the gradual advent of Theocracy as the basic form of government, whatever outer as well as outworn forms may persevere for a time through the overlapping of races and cycles.

The logical inference is that Social Science itself, at least in its more speculative, controversial aspects, must then disappear; and how could it be otherwise, as the means gives way to the end: the Fatherhood of God and the Brotherhood of Man? This is easily understood from a reading of "The Coming Race" by Bulwer-Lytton, Rosicrucian Initiate, and the process will be hastened by the influence of the Coming Avatar, though a stiff-necked generation decide to remain in the night-time of development, the while, however, a new humanity appears and takes over, ushering in the long prophesied Golden Age.

Bernard Lentz

THE NEW AGE

In January of 1927 the Master spoke of the Messianic Cycle, which was at its highest at that time, as "now activating every atom, molecule and cell of life with the ever increasing intensity of its electronic essence," and told of great changes to come "throughout all nature and within the Lodge, fundamentally, departmentally, scientifically, astronomically, astrally,

physically, mathematically." And surely at no time in the history of our little planet has so much history been unfolded as in these years following that statement.

In this new cycle old accounts are being settled. Everything that does not fit into the New Order of life is fast disappearing: so much so that the Master says, "Man may contemplate the heavens with reverence and awe" on account of "that which is to come with startling rapidity and power in the near future. . . . Nothing that now is shall remain as it has been, for, as is always the case in a breaking of an Avataric Dawn, all things, all nature, human and Divine, are lifted into greater Light and Life, or held in death and outer darkness, according to their power to work with Law."

The Masters of Life always speak to humanity within the Law, and give commandments for the people to carry out that are for their greatest good in the days to come. Nearly 2000 years ago the command for The Lord's Prayer was given by Jesus when he said, "After this manner therefore pray ye: Our Father who art in Heaven hallowed be thy name: thy kingdom come, thy will be done on earth as it is in heaven." . . . This prayer has been prayed by millions of people through all the centuries since Jesus gave it; and now the answer to this prayer is actually assured and beginning to come true as the New Day begins to dawn in the hearts and lives of people, in nature and in the heavens.

The following passage was given by the Master in his 1929 Message to the Convention: "The New Cycle, the Avataric Day with its mandates of Justice, Wisdom and Love, has established itself on the outer plane of life with a firmness that shall cause the Kingdom of Earth to become as it is in Heaven."

Humanity has had a long time for preparation for these glorious days of outpouring of Light that is lighting up every dark corner of the world. But, badly enough, although the great New Day, the crown of man's evolution on this planet, and the glory of his eternal life, cannot now be defeated, for it is fixed in the heavens and on earth by the victory of the Lodge of Light over the enemies of the soul of man; still the darkness of that struggle is not over; and one man can set a whole nation, or body of nations, on the wrong course, which has happened over and over again through broken Law. For the New Day has come and is coming not to this planet only but to all other planets of our solar system with vast changes. The Master says: "Astral forces are sweeping through open channel as result of the effect of change in heavenly bodies governing them. Karma of worlds, races and individuals is being carried by fast-moving star-dust, as opportunity for the same lies in the cyclic uplift for all who are able to give themselves to the accomplishment of the Divine Plan and Will upon Earth." That great event may be delayed but not defeated.

There is this decree for Life itself: that men shall live for the race and for each other. The Law of Life, which is the Law of Brotherhood, decrees that we love one another—and this shall come to be true. There are always three Forces in operation all around and within us: Creation, Preservation and Destruction. Surely nothing needs to be said at the present about the work of the Destroyer Forces, for there never has been before in recorded history so much destruction done by the hand of man. But when it is over the Building Forces of the New Age will create that which belongs to the oncoming refined and spiritualized civilization.

In a Convention Message we were told that there are three important factors which are necessary for World Peace. One is a league of nations; another is an international language, and the third is that leaders of nations shall have the vision to catch the plan of the Great White Lodge and carry it out. The Messianic Cycle we are now in has to do with the Ruling Ruby Ray of the Lodge, which is a fine ray of extreme intensity, not yet known to science, but spoken of by the Master as follows:

"If you can but cast the sheaths of anxiety, fear, desolation, doubt from yourselves long enough to catch one glimpse, one instantaneous flash of that Light that has been given to you to use in all constructive work, you will be caught up indeed into the consciousness of your power and possibilities. For that Ray on which you would gaze is a Ray so clear, so wondrous pure and powerful that if you could but lose yourselves in it for one single instant all there is of inharmony, difference, strife, doubt and dismay would fall from you, be dissipated as mists of morning. For it is indeed a Light Ray not yet known or discovered or analyzed by man; blood-red, glowing, streaming, throbbing, pulsing through the Heart of Being of the Great Ones of the Inner Spheres."

The Master says in the Convention Message of 1912: "Lay hold of that power within you, and use it to study yourselves with never-ceasing effort. Never mind about studying the other man, the other woman, for within yourselves are all the secrets of life; and not until you understand the mysteries of your own paradoxical and contradictory qualities can you possibly understand your neighbor or know your God."

Herman Volz

THE SON OF THE DRAGON

On the fifteenth day of the fifth month of this year was applied the second of the three fiery cyclic torches required to light the funeral pyre, and perform "Suttee" for Commercialism—the powerful Bride of The Beast.

Full five thousand years have the peoples of the Earth been gathering brands for her burning. The first torch was applied when the laboring man brought forth his first-born son—

Organization. The third torch will be applied when the Son of the Dragon, born this fifteenth day of the fifth month, reaches maturity, buckles on his armor of organized capital, and flings down the gage of battle.

But, woe to the first-born, woe to the second-born, woe to the third-born, for the fire from the burning brands will reach out and lick up the peoples who gathered them, as well as the Sons who applied the torches.

From Temple Artisan, June, 1903.

H—

THE TRIPLE KEY TO SOCIAL SCIENCE

At the beginning of this great cycle of science The Temple of The People was instituted on this plane of being by the Masters of Wisdom who guide the evolution of the human race, ostensibly to make "religion scientific, and science religious." Of its stated five objectives the fifth was to establish a true Social Science. In the Temple Teachings is given the "Triple Key" to how this is to be accomplished.

Before considering the nature and application of these instructions, it is well to consider the academic beginning of sociology, and make comparisons of the two approaches.

It is significant in man's history that the "father" of any movement, the first one to conceive and found a new school of thought or of art, or to lay the lines for empire, or for a racial religion, embraces in his life's expression the basic ideas and forces which prevail throughout the whole cycle of activity which he initiates. Frequently a period of obscurity follows his life cycle, which is later displaced by an era of "re-discovery."

Abraham has always been the "father of Israel;" Plato is still the foundation for "philosophic idealism;" Bach, the "father of music," is as fresh and comprehensive in musical concept today and far more widely appreciated than during his fruitful life; yet he was practically forgotten for a century, until Mendelssohn rediscovered his works.

The progenitor of academic sociology is no exception to the above rule. Auguste Comte, French positivist philosopher, lived immediately after the French and American revolutions. It is widely credited that he was the first to lay down acceptable principles as the basis for the development of the social sciences. But he has become a lost prophet before the world, because he was "too scientific" for the church, and "too religious" for science.

There is included in his propositions an archetypal framework and certain conclusions, which in part strangely anticipate the Temple Philosophy, although his method for the derivation of social truth is quite different from and much more limited than the occult.

The first aim of his positive philosophy is to advance the study of society into the third of three stages: (1) from the super-natural explanation, (2) to the conceptual, (3) to the natural.

The three stages of human thought he illustrated by three possible political concepts upon which social authority might rest: (1) authority is based on divine right to rule, vested in a king, or high priest, by the gods or God; (2) authority is vested in a principle as in the conception of the sovereignty of the people as taught by Rousseau, which explains man's social confusion as the result of his falling away from nature; (3) the natural conception, as taught by Comte himself, results from the positive method extended to society which explains facts in relationships with one another. Instead of seeking causes either in the divine or metaphysical sense, he said, men will examine only the conditions of social existence. Under this method it is hoped that society will re-organize itself on the only solid base—that of a homogeneous philosophy.

The second of his goals is to show the sciences as branches from a single trunk, and to give science the spirit of generality hitherto confined to philosophy and to give philosophy the solidity of science. Comte presented a hierarchy of six basic sciences resting on the principle that each succeeding science of the grouping depends upon the one immediately preceding. The hierarchy falls as follows: mathematics, astronomy, physics, chemistry, biology, sociology. Each of the members of this series is one degree more special than the member before it, and depends upon the facts of all the members preceding it.

Like most of the scientific thought of the Nineteenth Century these ideas seem to close the mind to the possibility of a seventh or occult science. But if we of this era take that hierarchy of six and cluster the units around a figurative central "Science of the Gods" from which all others spring, believing with Plato and other initiate teachers that God geometrized the universe into manifestation, that in the study of reality we must begin and end with the science of "Source"—and thence descend the ladder of sciences to study man in his objectivity through sociology, we can then arrive at a vaster field of knowledge, i.e., to embrace all, from the macrocosm to the microcosm, from archetypal man to present physical man in a synthesis of truth.

Comte of course had his work to do. It was necessary as a step in approaching the phenomena of human character and social existence to expect it to be as reducible to general laws as the other phenomena of nature, with the hope to explore the operation of these laws by the same instruments of observation and verification as in physics. The facts of history must be explained, not by providential interventions but by referring them to conditions inherent in the successive stages of social existence.

This conception makes a "special" science of society possible.

The very integrity of contemporary science seems to be incorporated in this allegiance to method. Recently there was published an address by an eminent man of science in which he held forth upon the radical departure of our contemporaries away from the "Solid Universe" idea and the "exact science" of the Nineteenth Century. He stated that science had entered a domain of expression where nothing is exact--only approximations of measurement are possible. From that point he entered a realm of almost pure mysticism, although he hastened to disclaim any sympathy for Theosophy or any truth arrived at through variance with the canons of accepted contemporary science.

The effect of science on the conventional pattern of man's thinking to date is a remarkable example of his tendency to crystallize and dogmatize. Every one knows that Mercator's projection, the convenience of a plane surface map of our globe, is necessarily very inaccurate in representing relative spaces. Yet few realize that Greenland on the map is projected larger than South America, but is in reality only one sixth of its land size.

We are now entering a time of so-called "Global Thinking," which places the North Pole strategically at the center of a new map projection. This map looks very odd to us, and certainly is no adequate representation of this whirling planet.

Men of Mundane Science have fixed in their consciousness totally erroneous notions according to the statements of Occult Science. It is said in the "Temple Teachings" that no geodetic survey of the form and features of the earth made in this "Iron Age" has been correct and that as a rule the geometers attempting such measurements base their findings from reasoning based on three false premises: first, that the earth is a sphere flattened at the poles; second, that its crust is of nearly equal thickness; third, that the center of the earth is one vast ocean of fire.

From the occult standpoint the whole of the above concept is fallacious. Rather it is taught that there are a number of crusts or membranes of the earth's crust, each becoming less dense as the center is approached. The central core is one vast field of etheric substance. When the center of this planet is reached the common center of all suns and planets is comprehended; altogether they are formed of one plane or state of consciousness. There is an inner sphere of energy wherein the ordinary concept of gravity and density no longer obtains.

Also it is taught that the earth, the fourth of a planetary series, is actually formed after a solid four-sided figure—a tetrad which is described as a solid bounded by four equilateral triangles, having four corners.

Men have long laughed at the pre-Columbus belief in a flat earth, and regard the four cornered concept as poetic fiction or myth. But even science is being forced to admit the truth

in ancient symbolism. As an illustration, a scientist recently came forth in the newspapers with a tetradic concept of the earth's form. Four corners to a tetrad are, of course, very different from four corners to a plane surface. He had observed that the land fell away from north to south in pear-shaped peninsulas. For the most part the land reaches down in three lines respectively through the Americas, through Europe and Africa, and through Asia and Australia. Volcanic faults follow these lines.

As his thought progressed, the "archetypal" Comte departed from scientific grace, into what many of his contemporaries regarded as extraordinary phantasy. In erecting the hierarchy of sciences he had already recognized the law of correspondences, but his analogy dealt only with the peripheral or material aspects of nature. He missed the key that a true complete hierarchy is septenary. The more ancient philosophies recognize the truth that Mulaprakriti, the root of matter and form, manifests as the atomic condition on each plane and is the virgin matter not yet begotten into molecular differentiation of the six lower sub-planes. Comte might have gone much farther in his understanding if he had followed a hierarchy based on an analogy of the foundational facts of nature as a sun at the center of a system of six planets, or in the atom itself which is a magnetic field or system consisting of a nucleus and periphery made up of electrons and protons. His thought lacked "heart," but his contribution is worthy of a short review.

Comte endeavored to set up an academic "Religion of Humanity" to be maintained by a priesthood of high minded intellectuals from whom would be demanded the strictest morality. He also sought to elevate the position of woman to moral leadership over man. He applied his own "Triple Key" in a quaint way as follows: Woman assumes three types—as the mother, the wife, and the daughter; together they form three modes of solidarity through obedience, union, and protection; they include three degrees of continuity between ages by uniting past, present and future, each corresponding with one of our altruistic instincts, veneration, attachment and benevolence. Moreover, he maintained strict allegiance to the family pattern, and held to a natural belief in paternalism, wherein he so accurately anticipated our Temple Social Philosophy.

To introduce a comparison of the academic and occult approaches to science, let us quote in part an answer to a question put to H. P. Blavatsky. She was referring to the great diversity of flora and fauna on the earth and a probably greater diversity of form on other celestial bodies, of which she said: "How much more different then must be external nature in other Solar systems, and how foolish is it to judge of other stars and worlds and human beings by our own, as physical science does."

An inquirer then asked, "But what are your data for this assertion?" Answer: "What science in general will never accept

as proof—the cumulative testimony of an endless series of Seers who have testified to this fact. Their spiritual visions, real explorations by, and through, physical and spiritual senses untrammelled by blind flesh, were systematically checked and compared one with the other, and their nature sifted. All that was not corroborated by unanimous and collective experience was rejected, while that only was recorded as established truth which in various ages, under different climes, and throughout an untold series of incessant observations, was found to agree and receive constantly further corroboration. The methods used by our scholars and students of the psycho-spiritual sciences do not differ from those of students of the natural and physical sciences. Only our fields of research are on two different planes, and our instruments are made by no human hands, for which reason perchance they are only the more reliable.”

Our Temple Teachings are filled with voluminous amplifications of this conception of which the following quotations from the article on the “Triple Key” are an excellent example. “On the spiritual plane, vibration has reached its highest velocity, and has become absolute motion—which is absolute rest. . . . Man’s inability to understand his own nature lies in his powerlessness to get away from himself; to stand off, so to speak, and view his own attributes from an impersonal point of view. As a rule, his whole time is spent in examining one part of himself, and that the lowest in the scale of evolution. In attempting to analyze or examine the higher he must use the very faculties he has been taught for ages to disregard, that is, **imagination** and **intuition**. He is in the position of a fly crawling over his hand and insisting that is all there is to the hand. . . . The constant consideration of the triple development of physical, astral and soul matter and substance is the Key to the Mysteries.”

Man has accepted the limited findings of intellect alone, and consequently has been dominated very often by erroneous so-called social science and misguided historical interpretation. Hegel’s philosophy gave substance toward the form and expression of Nazism, which so recently has become discredited by events. Marx, from his materialistic dialectic method, which he applied to an assumed economy of scarcity, could not foresee a capitalistic economy of abundance, nor could he foresee that socialism would come to agrarian Russia first, before coming to the highly industrialized nations as he predicted.

A leading historian spoke at Halcyon some years ago upon findings from excavations in Mesopotamia which pushed history back to perhaps ten thousand years, which she regarded as an enormous antiquity for historical man; whereas man’s history over millions of years is completely contained in the archives of the “Akasha” for the information of the Initiate or Seer. Spengler’s pessimistic theory of historic cycles was based on only five thousand years of recorded observations and he could

know nothing of vaster cycles made open to the veriest occult tyro. Our own American liberalistic sociologists at the dawn of this century refused to believe another great war possible because of the dire consequences to man. Yet unspeakable destruction has come twice since.

Just yesterday, August 5th, 1945, our President announced to the world a bomb created from the atomic center out of the universal energy. This we know to be the very substance of God. From this unpredicted scientific development, pointing toward the complete destruction of man and perhaps of the planet itself, if its potentialities are unharnessed without control, comes a complete revolution in man's social evolution. The future of man is to be changed forever, and henceforth the group problem takes on acute significance.

Comte was right in his premise that no physical science can be considered apart from another. To preserve civilization, evolution is compelling society to go one step farther and cluster six physical sciences around the central nucleus of Truth—Occultism—as taught in our Temple Teachings by the Masters of Wisdom.

By decree of Cyclic Law the intuition-endowed sixth sub-race must now manifest. Too long have the blind led the blind under intellectualism into orgies of greed and destruction to keep the race subjected in the glamour of personality worship. The Great World Mother is in travail that a New Humanity be born which can look within as well as without and knows the destiny which is its birthright.

Only through Occult Science—that synthesis of knowledge on the three planes, the physical, astral, and spiritual—unlocked by the "Triple Key," will man, with the Third Eye of Discrimination unfolded, look into the radiant center of atomic being. Then will he decypher the hidden language scrolled in the Universal Akashic Records, from the great "Book of Life" uncover the secrets now buried in the debris of man's social tribulations and confusion, and find revealed the pure Light of the Christ Within. And some glad day, under the direction of the Great Father-Mother, will humanity, the Child, live under the paternal form of government—the eternal form—and Men shall live as Brothers of One Family.

Cethil Mallory

THE NEW DAY

Between abstract and human intelligence there is an abyss which must be gulfed by the Soul standing alone and strong on the Wing of the Great Bird which covers and unites all.

Manas in its lower aspect has too long been wedded to desire. Kama Manas in its highest—the divine aspect, Prometheus—shall merge into, aspire to Buddhi, the divine soul. He known as Zeus, the human soul only, the jealous God, yielding to the lower passions, revengeful and cruel in his egotism, is

the intellectual tempter of man. Zeus as serpent shall perish from the earth, but shall notwithstanding beget, in the course of Time and Cyclic evolution, the "Heavenly Wise One, the Man-Saviour" who, with the coming tenth Avatar, the glorified Spiritual Christos, will liberate the suffering Christos, mankind or Prometheus, from its trial. Then will Zeus, Brahma, Ahura Mazda, Jehova the jealous, repenting, cruel tribal God of the Israelites, and all their kind in the universal pantheon of human fancy and imagination, be silenced, vanish and disappear in thin air.

And along with them shall the dark aspects of these deities, their shadows, vanish from earth, those ever represented as their "twin brothers" and creatures in exoteric legends, and as their own reflections on the earth plane in esoteric philosophy. The Satans and Samaels, the Ahrimans and Typhons must all be dethroned on that "Day Come to Us," and all dark evil passion be subdued.

The Law of Spiritual Development, the One Eternal Law in Nature, that always tends to adjust contraries and bring about final harmonies, the Law of Spiritual Development superseding the physical and purely intellectual, shall free mankind from its false Gods and finally bring it to the point where it shall find itself—Self-Redeemed.

An important measure of time closed August 19, 1927, on the Hour and Figure marked by the Clock of Kronos, the Golden Standard and Heart-shaped Paddles or Wheels. It is the same symbol as the Golden Lotus, Padma, the Feminine Aspect of Vishnu—in general application, the Past that shall be no more.

The curse of Father Kronos is all but fulfilled. The fiery bolts and thunder-peals of passion's self shall no longer avail. Pride and power of man shall be humbled. The opposite Arc of the Cycle has been restruck, returned to, where woman knows herself, and the world at large shall discover and appreciate the truths which underlie the complexities and simplicities of man's relation to woman and vice versa.

It shall be as "The Light that never shone on sea or land," for the Serpent of Whiteness shall stand as Perpendicular Line of Power and be transformed into the Eagle of still Greater Whiteness, perched for high flight and freedom never known before, and carrying in its beak abundance of fresh grasses for nourishment and nesting of the Race that Is to Be, with whose knowledge dogmatic religions and their attending demons shall die out.

Time, Kronos, swallows its children, the personal gods of exotericism. Human fancy has been cycling downward in physical and intellectual development. The death knell of intellectualism has been sounded, and the birth note of Spiritual Perfection has been struck when Kronos can no longer be deceived. The Serpent of Pure Wisdom, the Union of physical and spiritual Powers, will beget a progeny that will overthrow the Mental

Race with an Intuitional One, a mighty one that shall be incomparable.

The Silent Watcher, the Nameless One, the Great Initiator, the Sacrifice, stands and waits, stands and watches at His post which He will not quit until the last day of the Life-cycle—stands to guide, to show the way to the voluntary region of light and life through the clarity of his own conscious sacrifice, that none may be lost in the desert of illusion and matter of Earth Life—stands a willing exile from the Home Country Himself, that He may help others to succeed in the liberation from the bonds of flesh—stands as sacrifice to mankind, the Being, the Tree from which in all ages the Great Ones have sprung, the Objective Man of Mystery. Though but few may choose, all may profit by the Great Sacrifice.

Scarlet, clear, transparent is the Sentinel, the Initiator. Blood of life does It offer to those who would become One with It—blood of the Life of the Christs for the Present Hour and Cycle. The Heart-shaped Paddles on the Golden Standard of the Scales of Kronos are turning true and sure and steadily.
August 21, 1927.

Morya

TEMPLE BUILDERS DEPARTMENT

The Temple Builders Convention Meeting on Sunday,
August 12, 1945

It opened at 3:30 p.m. in the Temple, which was beautifully decorated with pink amaryllis lilies. Two large flower arrangements stood right and left of the chancel, in front of which the Temple Builders and their teachers, wearing their light blue Builders capes and white collars, were seated in a large oval around the little Builders altar which was adorned with blue and pink flowers.

It was a lovely picture—the young, bright, shining faces of our Halcyon Builders who were all present: The five Mallory children, John, David, and Roland, 13, 12, and 8 years of age, and their twin sisters, Cecelia and Diana, 4; Roselma, Elizabeth, and Bradford Wheeler, 10, 9, and 6; Eleanor, Gloria, Robert Shumway, 12, 9, and 6, and their little sister Barbara, 1½; Michael Schussman, 13, and Mona Lee, 9; Sheila Varian, 8; Patty Lou Lentz, 4, and Susan, 3; Colin Carlberg, 3, and Buddy Stagno, 4. Visiting Builders from out of town were Jerry and Margie Harrison and Nancy Holman who formerly lived in Halcyon.

The meeting was held in the usual order of all Temple Builders meetings, interspersed with the special program in which all, except the very little ones, took part. Ella Vogtherr presided; the music was under the direction of Louise Lentz.

A precessional of soft organ music was played while little Cecelia Mallory lighted the candle on the altar. A silence followed to invoke the blessings of the Master, and the opening hymn, "Shine on my heart," was sung. Bradford and Robert took the offering, which was followed by the prayer of thanksgiving.

Mona Lee extended welcome to all by reciting Duncan Fer-

guson's lines of greeting:

"Welcome, you dear people, in His dear Name we greet
You, Children of The Temple, who in Convention meet:
May Golden Light surround you,
May Christ's own seal be thine,
May Love and Peace enfold you,
Dear you, and yours, and mine."

The Builders choir then sang the hymn, "Here in Thy Temple, Lord, we pray," and the sweet voices of the children blended beautifully with the violin, piano and organ accompaniment played by John and David Malloy and Mrs. Lentz.

A number of poems were recited by Elizabeth, Gloria, Sheila, and little Patty Lou, and short selections on the piano followed. Then came prayers of gratitude and for further help and guidance, and the Builders songs, "Jesus, Friend of little children," and "Build The Temple strong and right," after which Roselma read a story to the little ones.

Gertrude Tedford then sang Flamore's song, "The Golden Tone," and Dr. Little's composition to the words by Thirza Redfield, "Our Temple is not built with hands," which he had dedicated to the Temple Builders. Other recitations followed by Roland and David; Michael read a Temple Builders instruction on "Cycles"; John, the beautiful sonnet "High Flight" by John Gillespie Magee, Jr., who at the age of 19 was killed in action. Eleanor read "The Waters of Blessings" from the Red Folio.

Patricia Mallory, one of the teachers of the Builders, outlined the progress of the Temple Builders movement, which was founded in Syracuse, N.Y., September 1902, and has been continued ever since, saying that the children of today will be the strong world workers of the future; and that proper guidance for the child heart, soul, mind and body along true life lines is the earnest purpose of the Temple Builders Department.

Ella Vogtherr gave tribute to the memory of Jane W. Dower, founder of "The Temple Builders" under the guidance of the Master, and to Blue Star and Red Star, past Guardians in Chief, who all dearly loved the Builders. She also extended greetings and love from Gold Star, the present Guardian in Chief, and expressed the joy of the teachers in working with, and imparting to these children—who in past lives have earned the Karmic right to be born and to grow up in this Center of the Master's work—their highest ideals of beauty, love, and devotion, thus helping them to build their hearts and souls into living temples of the divine, their lives into channels through which the Avataric forces can flow in the Great Work of the Christ for the New Humanity.

Then all joined in meditation to send helpful forces of Light, Love, and Unity into the world. The "Words of Force" and the "Avataric Mantram" were recited; and with the hymn, "Father, Mother, Brother, Sister," and blessings extended upon all present and the world at large, the meeting closed.

HALCYON WOODS

I often climb a little hill
 Where trees are growing high,
 Reaching up and up and up
 Toward a shining sky;
 Many years they've stood in their hallowed wood.

Winds and storms have lashed them
 From o'er a near wild sea;
 Leaves, torn from twisted branches
 Make soft a path for me.
 O, but it is good to commune with this little wood.

Today—
 A vagrant breeze is rustling;
 The topmost branches sway;
 The leaves are shining, golden;
 Their shadows round me play.
 O, but it is good to rest in this little wood.

A peace is in the quiet
 That broods beneath the trees:
 The unquiet of my heart
 Slips into rest and ease.
 O, but it is good to commune with this little wood.
G.M.M.

THE HELPING HAND

By Jane W. Dower

Dear Temple Comrade:

WHAT KIND OF A TEMPLE WOULD THERE BE IF EVERY TEMPLE MEMBER WERE A MEMBER JUST LIKE ME?

Not long ago I had a half hour to wait in a small town while a friend with whom I had come fulfilled a business engagement. Having nothing to read or to do for myself I wandered about the nearby streets, and my attention was attracted to the group of churches in the vicinity, situated close to one another; and I directed my steps that way, thinking to myself as I walked along, why not drop into the different ones and see what they have to offer? It will be a good way to pass the time.

Following the impulse by the act, I went to the different doors, stood a moment and, in a voice of the silence, spoke the words, "I take with me into this house of service the Light that lighteth every man that cometh into the world. I shall receive of that same light and carry it forth with me in greater measure than when I entered." So close were the different edifices it seemed almost as if by holding arms outstretched the hands

could touch them without changing location. In fact the thought arose, how do they hold their services at the same hour without interfering with one another? Too bad they cannot come together under one roof. But then, I thought, I have my home and you have yours and we each recognize the other in friendliness, and there is need for them to so be at present. Likewise there must be need for the individual churches. How splendid, then, that they stand here side by side in neighborly association, each doing its own work, playing its own part in the world, offering a home and shrine to those of its particular household.

Still, I said, I shall take into each one the same thing, the light which lighteth each and all, and I shall come out with greater light for myself and mine, whoever mine may be. From street to silence, from silence to street, I passed from one to another, finding something true in each, until finally in one there came before my eyes the words, "What kind of a Church would this Church be if every member were a member just like me?" It was the last church I had intended entering, the time being almost covered when I could meet my friend. I stood and read again. What would it be? This is my greater Light, I said, that I am to take out with me. This is the question for everyone to ask himself in regard to any and all things with which he may be working or associated.

The Temple! What kind of a Temple would it be if every Temple member were a member just like me? If each and every Temple member were to ask himself this question, spiritually, mentally, morally, materially, financially, answer honestly, and determined to do and be his best, what kind of a Temple would there be?

And so, dear Comrades, this question has repeated itself to me again and again, waking, sleeping, shall I say? And I am putting it to you to do with as you wish, to answer as you will, and to act accordingly. What matters that the question came through another organization? Shall we not take light however it may come? Is it not the One Light? and is not The Temple endeavoring to establish the Spirit of the Universal Christ throughout the world? Therefore, when the Light shineth shall we accept it?

It is the Temple Treasurer who is addressing you, and from the standpoint of that office shall we ask the question of ourselves, what kind of a Temple would there be if every Temple member were a member just like me? You know what it means to support and sustain any work in these days of the world. Shall we register to ourselves just what we can and will do in the way of support of The Temple?

Whatever it is, let it be OUR BEST, a thought, a postage stamp, an encouraging word, a dollar, a fortune, our services, our whole-souled faith, devotion and energy, and let it be A DAILY, HOURLY, LIVING THING. If it be a contribution, let it come REGULARLY. If it be faith, let it be CONSTANT. If

it be a STAMP, send it with GLADNESS that it is so much. Whatever it be, let us be sure that we could stand before the Master and hear Him say, "If every Temple member were a member just like you, The Temple would perform My work in the world."

Reprinted.

TEMPLE ACTIVITIES AND NOTICES

Since we last reported Temple activities, meetings and study classes of the Inner Orders, Outer Court and Open Square, as well as Temple Builders, have regularly occurred. On the first Sunday of each month the Feast of Fulfillment, followed by the Devotional Service, has been celebrated; and the Healing Meditation is held daily, at high noon, in the Temple.

During the Sunday afternoon services the following talks were given: June 10, Ernest Harrison, "Temple Principles." June 17, Jane R. Thompson, "Peace." June 24, Wenonah Varian, "Know Thyself." July 8, Elmer Hedin, "Propaganda." July 15, Harold Forgostein, "Peace Conference." July 22, Joyce Hedin, "The Roll Call." July 29, Cethil Mallory, "Conservation and Reclamation." August 19, Herman Volz, "The New Era." Aug. 26, Carolyn Forgostein, "Temple Music." September 9, Joyce Hedin, "Christ or Judas?" September 16, Jane R. Thompson, "Humility." September 23, Kenneth Schussman, "The Fiery Lives and Atomic Energy." September 30, Wenonah Varian, "America." October 14, Elmer Hedin, "The Middle Point." October 21, Harold Forgostein, "Reconversion." October 28, Cethil Mallory, "The Roof of the World." November 11, Patricia Mallory, "Values." November 18, Pearl F. Dower, Guardian-in-Chief, "The Anniversary of the Foundation of The Temple." November 25, Bernard Lentz, "Athletes of God and Students of God."

The articles contained in this Artisan issue, "Social Science and Occultism," by Elmer Hedin; "Social Science and the Coming Avatar," by Bernard Lentz; "The New Age," by Herman Volz; and "The Triple Key of Social Science," by Cethil Mallory, are papers which were read August 7 during the Social Science program of the Forty-sixth Annual Temple Convention.

THE MESSAGE OF HOPE

For the love of the Christ that is in us all, let us turn our hearts to the light and our footsteps in the direction of those "who have marked the signs of the times" and been permitted to see the sheaf of Annunciation Lilies held in the hand of the Angel—the Progenitor of the Coming Race—and hear the words which bid them seek out the desolate and faint hearted and give them a message of Hope.



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