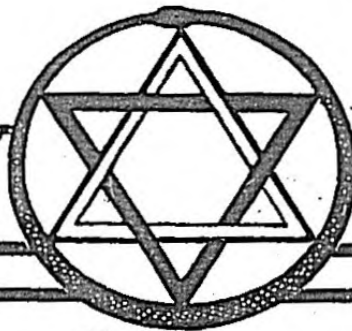




The Temple Artisan

December 1945—January 1946

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THE TEMPLE

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

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

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

THE OBJECTS of the Temple are:

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

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

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

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

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

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

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

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BEHOLD, I GIVE

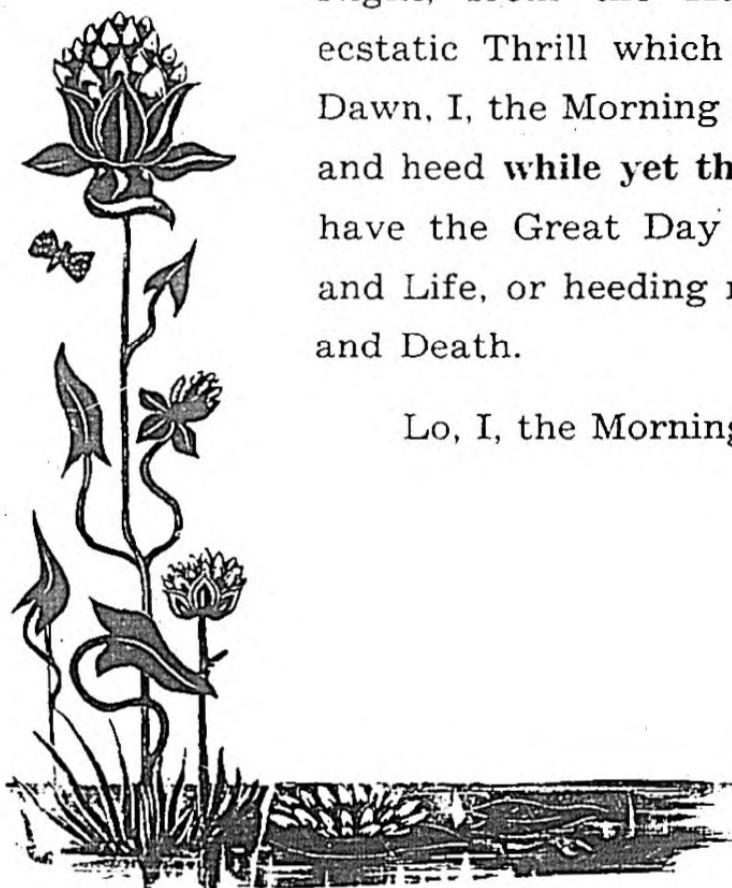


UNTO THEE A KEY

VOICE OF THE MORNING STAR

From the Stillness within Celestial Vastnesses, from the Silences within the folds of Night, from the Hush which precedes the ecstatic Thrill which ushers in the Break of Dawn, I, the Morning Star, speak and say: List and heed **while yet there is time**, if you would have the Great Day break into larger Light and Life, or heeding not pass on into Oblivion and Death.

Lo, I, the Morning Star, have spoken.



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EDITORIAL MIRROR

THE OUTCOME

"The law of compensation is exact; what we sow that we must also reap. The mills of the gods grind slow, but they grind exceeding fine. Out of all this travail, this heart starvation or indulgence, is born the babe in swaddling clothes to be laid in a manger—that is, in spiritual Love for Christ, for God. The manger is the physical plane of existence into which the babe is brought that it may redeem the substance of that plane and raise it once more to the estate from which it has fallen. It can only redeem it atom by atom, for so it fell. But let each sore, aching heart be comforted by the thought that every bravely endured pang brings it one step nearer its Father's House, its Father's Face."

And thus step by step, taken in understanding, steadfastness of purpose and devotion to the ideal of value for value does the soul, having won the Light, take its portion of the clay with it into the Spirit, and enter into its reward wherein Love, Wisdom and Power are enthroned. And so will all who have ears to hear and courage to fight the good fight enter into the Light of the Divine Consciousness of the coming Great Tomorrow.

But this does not mean that only by the slower processes of attainment in building the soul will man meet this coming day, for time has taken new and mighty wings and there are forces of recreation, destruction, transformation that encompass a swiftly changing world. One must think in the terms of races, nations and continents in the changes that are to eventuate, and, as he thinks, hear Jesus saying, "I come speedily."

It is "the war, the age old war between Principle and personality" says the Master in his 1929 Convention Message, from which we further quote: "Treachery, cowardice, ambition, jealousy, lust are seething in struggle for supremacy over the Higher Principles, but which they will never secure for more than a temporary period. . . . The Representatives of the Lodge are overshadowing, guiding, and directing plans and events as never before, are putting their hands into the very teeth of the Beast, as it were, to save the innocent and deny the emissaries of evil of their prey . . . and you will see fought in its own peculiar way a strife such as has not been before. One that will

infringe upon, involve and inflict itself upon the astral and its forces in ways not heretofore within the power of man to command."

"Man has opened the doors of the Hallway of Learning in various ways and from various motives and angles, with multiplicity of lower personal qualities to overcome and with few of the higher attained. This must necessarily cause a period of strife. . . . But it also indicates VICTORY IN ATTAINMENT far beyond the possibility of conception of even the advanced seers among men at present. It is inevitable that such achievement come to pass, for the forces already set in motion have acquired such momentum and position in point of progress that nothing can now stay their action, and they can only move from greater to greater revelation, though they must transit into areas of darkness and obstruction at intervals."

Such is the end and outcome of this, the Armageddon sealed and secured in the heavens and on earth.

And as to what one's personal fortune is or will be in this most momentous and decisive strife, that depends entirely upon the forces motivating his life: what his desires, decisions and deeds are day by day, and how much justice, humanitarianism, love of truth and service he has in his heart, for as a man thinketh so is he, and as he is so will the Judgment be.

Around and about every soul "There are but two armies" and "You are in either one or the other: the Army of the Lord and His Legions of Light, or in the ranks of the Adversary and his accomplices in darkness. There are but two sides of battle, for and against. There is no third position."

"There is but one Victor in the triumph of right over wrong and that Victor must be wholly for and nothing against. . . . Keep your eyes therefore on the Light, your consciousness on the vastness, scope and majesty of the Work, the plan and purpose of the Lodge and its outcome." "The Lodge wins." And man and the Earth he dwells upon shall be redeemed, brought back in Spiritual Life and Light to the heavenly state from which they fell.

W.

ASPIRATION'S VOICE

I, Aspiration's Voice, now call and bid you in the name of Christ to come, and from Devotion's mountain heights behold the valleys far beneath where now the Ravens of Division are fighting, gloating o'er the remnants of the feast once laid for man by heavenly hands—the feast which all unwittingly is left uneaten at the bidding of the demon Discontent, who led you into byways where it with all its brother demons, greed,

suspicion, faithlessness now lurk—that feast of Tolerance, Compassion, Unity, the fragments of which would feed a world of hungry souls.

Come back to me—to Aspiration, Prayer—and humbly seek a greater height than last you sought to set your feast upon. Heavenly hands will minister to your desires and point you to the place prepared for you, a place above the breeding haunts of any winged scavenger or other demon who with beak and claw would tear your flesh apart and eat of it to satisfy its lust.

When you have fed with me on Holy things, the world and all that is therein, all purified, may then be yours, and far above all else of value that may come to you will be your recognition of the brotherhood of souls—the crown of Mastery.



LOVE, PEACE, POWER, UNITY

By Francia A. La Due (B. S.)

(The following was read by B. S. at a Sunday Temple meeting at Halcyon, September 24, 1911; on the eve of a trip to the Atlantic Coast. It is reprinted here in dedication to her birthday anniversary, January 19.)

The one eternal mystery to me is why it is possible for any group of people, imbued with the same principles, desires and aspirations, whose whole future rests upon their unity, their devotion to each other, to ever permit anything to separate them, no matter how great the seeming issue.

If it be God's will that I never stand here before you again in this world, I would like to leave with you the memory of an experience I have recently had, in the hope that, no matter what the future may bring, some realization of the truth may remain with all. It has taught me individually much in the line of philosophy, but what is of more importance, it concerns us all and our intimate relation to each other on all planes of our being.

I had been thinking very earnestly over the relation of man to the Christ and to God and wishing that I might sense that unity more closely, when I found myself with another person in the common sitting room and dining room of a humble little cottage in some foreign land. A table was spread in the middle of the room, and a number of people were sitting around it. As the other one and myself entered the room, someone arose from the seat at the table and greeted us, and the others moved up more closely and made room and insisted on our sitting down to the table. We did so and commenced eating from a common dish in the middle of the table. After a while I felt, rather than heard, a man who was sitting next me saying something to me.

I looked into his face, and at once recognized the face of the Master Jesus.

Both He and the others were in common working clothes. I remember a feeling of great reverence for Him coming over me, but there was nothing in His manner or the manner of those others at the table to make me feel that there was any special difference between Him and all others present; but the one thing that forced itself on me was the feeling of perfect camaraderie which seemed to permeate us all. We were simply like the members of a family who were perfectly devoted to each other, with a sense of peace and mutual trust and rest, and I thought, this is what I have always longed for. Then it seemed that my comrade and myself had to leave the cottage; and as we rose from the table I saw that the people whom I thought were strangers were the people of this group of Temple members.

Then the scene changed, and the same person I had been with before and myself seemed to pass through one condition of life after another, sometimes in strange astral conditions wholly unfamiliar to me, sometimes in foreign lands; but however strange at first were the people among whom we were thrown, I always recognized them each time as our Temple people before we parted. Then we found ourselves in an altogether higher state of life. There were many people, but no earth or fixed dwellings; yet everyone seemed busy, as there was constant moving to and fro.

I saw the same Master among others, and He was changed entirely. He seemed a perfect embodiment of Light, and wherever the light from Him fell, the people were changed so that they looked and acted like Him. I felt that Light fall on me and a great change taking place in me. It seemed as though His mind and mine were interchangeable. I would find myself thinking His thoughts and would see Him do things that I had thought I ought to do. Then I became conscious that the one with whom I had come had also changed into a body like that of the Master, a body of Light, and was conscious of the same interchange of thought with Him. Then I began to realize that all the people, rank on rank, who seemed to appear from all quarters, were in the same condition I was in; and the reverence I had felt for the Master seemed to change into a deep and tender love and devotion for all the people who were there, and I felt perfect waves of the same wonderful vibration flowing through me from others. Far off in the distance, in a kind of chant, I heard the words: "Greater love hath no man than he who lays down his life for his friend." And little by little all the voices took up the chant until the sound of it rolled through the heavens in great waves, and with it came the realization that the great Love, Peace, Power and Unity were the reward of those who had sought and won the Nirmanakaya Robe

through service and sacrifice, and that on that high plane all were equal, there was no difference. Then I heard the words: "Will it be this, or the reverse?"

I had begun to recognize the faces of many who were near me, when I came back to consciousness and found that it had all occurred in a very few moments. But I cannot begin to tell you what an impression it all made on my mind. One such moment of perfect poise, peace and power would be worth the struggle of a lifetime to attain; and I feel that every effort we make toward unified action, every sacrifice, every act of service we perform for each other is opening the way for the singing of that chant by us: "Greater love hath no man than he who lays down his life for his friend." It is **our lives, the better part of them**, that we lay down in such acts.

The changes taking place in us and in our environment so constantly were only accentuated in these more rapid changes I witnessed. We are even now, consciously or unconsciously, passing through all those phases, and it is only a question of time when a full appreciation of our relationship and unity will come to us—so what matters anything else?

LEARN TO FORGET WISELY

While memory is an inestimable blessing in some respects, it is a curse past telling in others. If forgiveness is one of the essentials of a God-like life, that quality is impossible of attainment while memory persists in pointing the finger of indebtedness at the one to be forgiven. You have not fully forgiven an offense as long as you willingly retain memory of that offense, if it be against you personally, for every memory brings a picture of it before your mental eyes—consciously or unconsciously you begin to draw comparisons, forget your own liability to the same or a like offense, and bring the offender before the judgment bar of your own lower nature.

Over and over the details of the offense trail through your own mind, adding mental energy to the same, giving more and more life to the mental picture first formed, making it more and more possible for that picture of wrongdoing to impress itself on other minds in the same vibration, and so tempt others to the commission of a like offense.

From "The Path Victorious."

B. S.

A CERTAINTY

Temple Teachings. Open Series. Lesson No. 210

There comes an hour in the life of every normal human being when his own apparent weakness and nothingness, in comparison with the strength and greatness of Nature's omnipotent laws and forces, come over him with a despairing sense

of the apparent uselessness of the tremendous struggle he is making to keep body and soul together. "For what?" he asks himself. He looks up into the heavens some starlight night with the thought of the immensities of the spaces between those uncountable points of light and of those millions of worlds, doubtless inhabited as is his own world with innumerable races of beings. He looks at the vast expanse of the ocean, thinks of its depths and the organised life which inhabits it, only a small portion of which ever comes to the surface to be seen by man. He thinks of the inestimable wealth of jewels, silver, gold and other precious metals, as well as other animate and inanimate creations, the unseen and unseeable beauties of hidden nature which have been for countless ages beneath the crust of the earth he treads—and over him falls an unspeakable loneliness, an utter despair, and in terror he cries out: "What am I? I seem but a mere speck in this vast universe! Not even a God could take account of me!"

Many a soul has gone out in utter darkness in such an hour for want of a little knowledge, for want of an intuitive certainty that his cry has been heard, the longing of his heart perceived, and an assurance of final recognition by some Being higher, wiser than himself. I who speak to you tell you that certainty may be yours, and I will try to show you that I tell you truly by means of a glimpse into the Law of Correspondences, the most divine of all divine laws.

For immemorial ages the Divine Son has spoken from time to time to those who have evolved to the point where they were capable of hearing His voice and interpreting His language; and in every message thus given to man, however it may be clothed, the text has always been the same: "I am God. Thou art in me, and I in thee."

The concept of the Heavenly Man has come down to us from immeasurable ages of time; and the body, soul, substance, force, spirit-matter of that Heavenly Man is made up of every atom of manifest and unmanifest matter and force. Every form of organized life is a cell, an organ, a part of the body of that Heavenly Man, as is every thought, every instinct, every sense, developed or undeveloped, a part of the mind and soul of the same Great Being.

Can you not imagine yourself with a body so perfectly developed in every atom, cell, and organ, with mind so keen, intelligent, broad, and compassionate that it could look in upon the wondrous construction of each individual part and could realize that the mere fact of the continuous growth and sustenance of every part prefigured an independent conscious life?

If you could observe the perfection and beauty of each drop of blood, each muscle, each quality, and could understand the perfect correlation, the love force which must exist and manifest between all those thousands of lives working towards

a common end and that end the higher evolution of each one, could you not imagine how a love for each one of these conscious lives would obtain in you, and how each action, each effort of the lesser lives to help and sustain another life or organ would fill you with appreciation, tenderness and love for the "little ones" so bravely fighting on without hope of special reward?

And if this were the case with you, can you not see how naturally your own heart would plead for the love of those unselfish, beautiful lives in return for your own love? Under such circumstances and conditions as I have outlined, could you imagine yourself indifferent to the cry for help or to any appeal from the least of those little lives? Can you imagine anything happening between any two of them that would not attract your attention and make you strive to modify wrong conditions and create better ones, so that they could go on in their happy, useful, loving work?

Think you that all your care and thought would be directed towards the large organs and muscles which were developed to the point where they could work on almost independently of special care from you? Ah no! If you were such a one as I have described, it would be the little lives, the helpless ones, the lonely ones, those which were as yet only possessed of one developed principle, the principle of desire, the desire to do your will as far as they were capable of understanding it, which would draw forth your best. They might not be able to perceive that it was your best, owing to their limitations, but you would know it was only a question of time and effort.

What you would be to those little lives in your body such is God, your Higher Self, to you, my child; and you have but to put yourself in alignment by faith to have that Divine Father teach you, His child, the reality back of all illusion, back of the form I have so feebly outlined.

Do not permit yourself to be robbed of the comfort and help that may be yours by over-consideration of the "First Cause," the Eternally Unmanifest, the Unthinkable. You can only reach to such knowledge of "That" as is possible to man through the manifested lives; and the first of those manifestations is your Father and mine.

H— 

TEN BASIC TRUTHS ABOUT GOD AND MAN

Man is an epitome of the cosmos. Every part, organ and tissue in him has its celestial correspondences in the Heavenly Man—God—man being thus literally an image of God, the collective creative forces of the universe entitized as the **ALL-BEING**.

1. **GOD** is the highest spiritual essence of Light, Life and Love.
2. This Light, Life and Love—all one thing—is **PRIMORDIAL SUBSTANCE ITSELF**, out of which the universe, worlds, men and all things have been created.
3. This Primordial Substance does not possess intelligence or wisdom or knowledge or power, but **IS** Intelligence, Wisdom, Knowledge and Power as well as all the spiritual qualities such as Faith, Justice, Compassion, etc.
4. Being these qualities themselves, in whatever form this Primordial Substance manifests, It knows how to act, what to do, whether manifesting in a planet, an insect, a blade of grass or a man. According to the Keynote of its form, it will be moved to appropriate action for Knowledge, Light, Intelligence—God—Light, Life and Love—is at the root of its being.
5. This Primordial Substance manifests in an infinitude of forms, the sum total making up the whole universe. These forms whether of worlds or of men are merely materialized aspects of some ray or quality inherent in this Primordial Substance or God, and thus each form manifested is for the time being a materialized spiritual force or quality. That this spiritual force may become **inverted** and so be **evil** in its action does not contradict the above statement.
6. While each form has its dominant note and quality, yet it has all the notes or qualities of life latent or expressed, so that it has the possibility of calling as much of God out as any other form, as it gains the power to utter the Light within itself. This applies to men, angels, worlds, animals, trees, or blades of grass.
7. **MAN** is thus an epitome of God. In time, when all his qualities are perfectly expressed, he will perfectly express God and thus be God—One with God—all Life, Light and Love.
8. Everything in Nature expresses some quality or character of God—trees, flowers, stars, insects, men and animals.
9. Being made in the image of God, each part and organ of man expresses or represents some character or quality of God—or Primordial Light, Life and Love.
10. As each part and organ of man draws in purity upon, and assimilates, the forces and qualities flowing naturally into it from the Inner Source, it becomes clearer, purer, more beautiful and noble in appearance and function, whether this be the body as a whole or some part like the eyes, ears, nose, mouth, hands, feet, etc., for by this assimilation these parts have drawn upon the **SOURCE OF THE REAL LIFE—THE HIGHER DIVINER SELF**—which **IS** all Purity, Beauty, Health, Truth and Light. But if these forces be drawn upon selfishly and with motives of impurity, the corresponding organs and parts become distorted, ugly and unhealthy, as selfishness and impurity **invert** Divine and Natural forces.

THE WAY OF FULFILLMENT

Temple Teachings. Open Series. No. 226

In the stress and hurly-burly of the present life cycle with its numerous and incessant demands, the conscientious disciple naturally asks the question,—"How am I, with the limitations of one individual, to fulfill all the demands made upon me, to perform all that is required of me from within as well as from without? That which is required would take the energies and efforts of a dozen or more individuals if performed rightly, capably, skillfully. I am equal to but one man's work. What is the solution, for the tension and pressure increase rather than diminish?"

The question, as said before, is natural as are the deductions logical and reasonable, taken from an outer, mental-physical point of view. The solution, however, does not lie therein, but is to be found on other planes of activity and consciousness altogether. In fact, it is on the inner astral-soul planes that freedom and power over the conditions of tension and multiplicity of affairs lie and must be looked for and found if desired.

To the man who drops his attachment to results, to technicalities of living, who performs the duty at hand with whole-souled serenity, steadfastness of purpose and mind, his eye ever fixed on his life's goal, to that man—himself at his best at all times in whatsoever and all things he may do—shall come a quickening of force and power, a time and a leisure that shall place not only the astral light, with its clarity and potency, at his command for exceptional skill and service, but shall give him also place and standing with the Sons of Mind in the Realms of Spiritual Living.

And what is of even more consequence than this, it will bring to him that which is the Greatest that can come to man as man, the Gift of Peace with his own Higher Self as he places himself before It in judgment. The hurry and strife, the turmoil and dissatisfaction of living will drop from him as raindrops from the drooping branches after a storm, and the illumination which always follows desolation will lift him up to full strength and vigor of realization in the Law of his own True Being.

Would it not be well, therefore, in the light of the above, to accomplish the victory over the personal self while the storms press, while night lingers, while noonday urges forward, while friends exact or foes assail, that opportunity may be taken to rest in the twilight and to participate in the splendor of early morning when the Soul arises to view the Daybreak of Life in its Power and Glory resplendent?

HILARION

THE GIFT OF HEALING

Temple Teachings. Open Series. Lesson No. 181

Unfortunately there is an occasional student of the occult who has become so prejudiced against the Bible, or against much that it contains, that he is unable to appreciate the fact that some of the most important and basic truths of the Wisdom Religion may be found therein, clothed in different language. Among these basic truths is one in relation to Divine Healing. The same truth is frequently referred to by Bible students as one of the gifts of the Holy Spirit.

Cosmic electricity and Fohat are practically identical, and, although it may seem like blasphemy to many, Fohat and the Holy Spirit in operation are identical.

The Sons of Fohat are Sound, Light, Flame, Magnetism (heat), Attraction, Repulsion and Cohesion. The gifts of the Holy Spirit in their last analysis as forces are the above mentioned cosmic energies, and the power used by occult means in the healing of disease is Magnetism. The process of healing by this means depends upon the practitioner's ability to raise the vibration of the affected organ or part of a body by means of the magnetic fluid in himself and in his patient. The rise in vibration allows the diseased cells to attract to themselves the positive power of the elemental builders, of vital force (Jiva), and to repulse the negative elemental destroyers of the same vital force, and so to heal the disease. It is a process analogous to that of using electric power to start a gasoline motor. The human being who has allied himself with the positive elemental building forces of life by persistent effort and normal living may be able consciously to direct magnetic energy to a given point in the body of another, and so arouse the dormant cells at that point by his own life force. He may start that energy into action by a formula of words (sound) and by Will, and so help to drive out the negative elementals from a diseased organ. But if neither he nor his patient knows how or where to dispose of those ejected elementals they may return with redoubled fury to the body from which they were ejected. And what is infinitely worse, if he does not know the back Karma of the soul from whose body he has helped to drive those elementals, and the fundamental cause of the disease from which it suffers, he may do much more harm to both his own soul and that of his patient than he has done good to the body. Truly it is said, "Fools rush in where angels fear to tread."

The Christian and Mental healers as a rule base the righteousness of their acts of healing on the examples furnished by the Master Jesus, but they do not call attention to the record of His act of driving "the devils"—the elementals—afflicting the sick man into a drove of swine, nor do they

perceive in that act a necessity for some similar act on their own part before attempting to heal a disease. Neither do they pretend to put the question asked by Jesus, "Who hath sinned, this man or another?" when an inquiry is made as to their willingness to heal the sick, which question in the mouth of Jesus plainly showed belief in both Karma and Reincarnation. Upon the answer received seems to have depended His power or His willingness to heal.

Every sincere and earnest disciple has a perfect right to pray over, lay hands upon, or otherwise minister to the sick, and by so doing align himself with spiritual forces or beings which may use him as a vehicle to awaken the healing or building forces in a patient if he preface his act by aspiration and by an act of renunciation whereby his personal will is entirely subjected to the Divine Will. His personal responsibility is thus limited. He has nothing to gain of a selfish nature in return in such an instance, and so is indifferent, in the highest sense of the word, as to the results of his act. He can neither affirm nor deny the cause or the cure of the disease, neither can he accept payment for such service, or attempt consciously to expel or disperse the elemental forces which are the cause of the disease without knowing how to dispose of them. He who utterly ignores or defies the karmic effects of such action is running very close to Black Magic.

If fitted for such service man is at perfect liberty to use nature's material remedies for the healing of disease under right conditions, for those remedies and the physical bodies treated belong to the same plane of life or state of gross matter, and the building and destroying elementals which have built up both those remedies and the physical bodies are of the same or similar degrees of life to those which have caused the disease, and which act and react on the same planes of life. They are not what they are often termed "Spiritual forces," therefore the karmic result of their use is altogether different.

It is in the ignorant use or misuse of Spiritual forces for material ends that man's culpability lies. As a rule the average man is entirely ignorant of the after effects of such use. A Master would be able to use Spiritual forces for the gaining of right ends, for the reason that he knows exactly to what extent he can safely do so, both for himself or for others, but no Master would allow himself to be advertised as a Divine Healer. If he uses his power it is because both he and the patient belong to the same group soul, and he has been consciously or unconsciously called upon by the patient to pay some karmic debt of like nature and therefore has the right to use the power if conditions and circumstances warrant its use by him.

If it is allowed that there are qualities in human nature which can only be overcome by sorrow and suffering, and if it be

allowed that an actual necessity exists for the elimination of the said qualities if evolution on higher lines is to proceed, it should not be difficult to understand that it must require Divine prescience to determine to what extent it is justifiable to alleviate the suffering or heal a disease in an individual case. Neither does the present apparent necessity for suffering conflict with the even greater necessity for the cultivation of compassion and all the beatitudes. The first is transitory, the latter is eternal.

When all is told, the basic rule of occultism; "Do the right thing at the right time and in the right place," applies to healing as to all other forms of action.

H—|—

MENTAL HEALING

Temple Teachings. Open Series. Lesson No. 113

Within the physical body is another, a finer body, an exact replica of the former. Every organ, nerve, muscle and part is duplicated in substance of an ethereal character.

If a physical disease is stopped on its way outward to extinction through the blood by means of what is in one sense a nervous shock caused by a strong affirmation or denial of the reality of the disease, there may be a temporary paralysis, as it were, of the disease germs; or they may be forced back into some other vein, capillary, or organ than the one first affected, and a new or more virulent form of the same disease thus receive its first impetus. Or, worse still, the negative force which was the original cause of the disease may be forced back into the before-mentioned mental-astral body, where it was originally conceived and born, and the soil created for the seed of some form of mental disease, tenfold worse in character and effect than the physical disease which preceded it.

The personal mind and the personal will are so inseparably united that, with the surrender of the personal to the Divine Will by the mind, in the treatment of disease by psychic methods, much if not all of the shock referred to is obviated; but even then, ignorance of the past Karma of the patient would place a great responsibility upon the average mental practitioner.

There is a fixed gulf between any two of the planes of matter, mind, and spirit. Each plane has the correspondences of every existing thing on other planes. So why run the risk contingent upon the use of "things out of place"—the forces or properties of other planes—when the same forces or properties, in other forms, are attainable on the plane where one is normally functioning?

Why should Divine Law have set the bounds between all planes if those barriers were to be crossed by every "little man"

who wished to increase his property, heal his diseases, and control his fellow men, without the necessary effort to do so in the ways provided by natural law?

No matter what arguments may be brought against it, the fact remains that the exercise of one mind over another is Hypnotism, and Hypnotism is sheer Black Magic.

H—

DEATH—The Great Portal Between Incarnations

To those of us who have found the Path death is an unreality; it is not the end, and neither is birth the beginning of anyone. The friend has not ceased to be because the body can no longer speak or move or think. Death is but a stage in the Becoming of man. It is a door in a wall, and it swings both ways. It swings outward to let a soul in to birth in the physical world for another day's effort in the school of life. Then, after a time, it swings inward for the soul to enter its day of rest, light and pure bliss on the other side of life's stream. And so on, cycle by cycle, from the smallest possible point of beginning to the greatest possible attainment for the evolving soul.

But to us of The Temple the most vital part of all this is that each time one passes through one of these doors he is given a view, perfectly and minutely, of how he has attained in this life, just now ended on the face of the earth, and how he has failed; and also of what he has done before in other lives, and what he must now do on this day of his new return. And each one is shown clearly the manner of the building. It is not made by a leap and a bound, by luck, chance or unscrupulous getting, but, rather, it is "jot by jot and tittle by tittle" as the Bible puts it, and the building stones are the good deeds done commonly in the day's work, built in by "the accretions of the minutia," the Fiery Lives of the Spirit that is God, building onward and upward into ever greater and greater light.

And so, atom by atom, cell by cell, change by change, life by life and body by body we ever and again lay away the old and put on the new until that time when the changing, growing world enters its high perfection and the Soul goes out no more. And for all of this Divine Love is the Seed, the Fruit and the Tree that never dies.

W.

IN MEMORIAM

One more of our old and steadfast members has gone home over the border line for a day's rest from the struggles of the Warrior on the Path.

On January 3, Miss Lillian Bedell died in a hospital in San Luis Obispo, California, after she had been confined bedfast for several years as a result of a bad fall. She was close to her ninety-first birthday when she passed over, and a Temple pioneer truly, for she entered The Temple in 1899, one year after it was founded. She came to Halcyon in 1926 from New Haven, Conn., where she had taught school for a long period of time. Hers was a never flagging and persistent loyalty to The Temple and the great ideals of human betterment for which it stands. In the hospital she was known for her cheerfulness, kindness and patient good will.

Our Sister, we send our love with you, deep and tender and strong, knowing that they who serve in devotion are folded securely in the robes of the Great Law and know that all is well.

"If I go now I come again," said the Great Master.

TEMPLE ACTIVITIES AND NOTICES.

The daily noonday Healing Meditation Services, as well as meetings and classes of the Outer Court, the Inner Orders and the Temple Builders have occurred regularly during the past months.

On the first Sunday of each month, December 2 and January 6, the Feast of Fulfillment, followed by the Devotional Service, has been celebrated.

During the Sunday afternoon services in the Temple the following talks were given: December 9, Ernest Harrison, "The Ethics of Jesus." December 16, Wenonah Varian, "Potency of Atomic Power." In the forenoon of December 23 the Temple Builders held their Christmas meeting in the Temple, and during the afternoon services the Temple choir sang Christmas Carols. The Feast of Fulfillment was celebrated on Christmas Day, and at 6 p. m. a Christmas dinner was served to the Temple group in festively decorated Hiawatha Lodge. In the Sunday afternoon service on December 30, Elmer Hedin read some of the Master's Convention Messages.

On January 1, the traditional New Year's reception of The Temple took place in the residence of Mr. and Mrs. Forgostein—the former Halcyon Sanatorium.

On January 13, Lottie Ferguson spoke on "Memory." January 19—birthday anniversary of the first Guardian in Chief of The Temple, Francia A. La Due, Blue Star—was commemorated during the Sunday services on January 20. In this meeting Carolyn Forgostein spoke on "The Singing Heart." January 27, Cethil Mallory's theme was "If the Eye Be Single."

TEMPLE LITERATURE

We call attention to the Temple Books, Correspondence Courses and Pamphlets advertised inside the cover of the ARTISAN. "From the Mountain Top" is a revelation of Light, shining through messages from Inner Spheres of transcendent truth and beauty. "The Coming Avatar" reveals the spiritual truth back of outer world conditions of this great age, and should be in the hands of all who seek the Truth. The Yellow and Red Folios contain messages from the Masters of the Great White Lodge, given through The Temple to humanity in 1926-1929.

CHRISTMAS 1945

This Christmas—Nineteen Forty Five—
There's call to be alert, alive;
There's call to give as well as take;
There's call to share as well as make;
There's call to love as well as live:
Our Christmas Gift—the Will to Give.

When angels sang the lowly birth
Of One Whose coming brought to earth
A Voice, a Vision, Newer Life
To combat hunger, hatred, strife—
They also sang: Good Will to Man.
'Twas then the Peace on Earth began.

This Christmas it is ours to live;
To be, to do, to give and give;
To conquer by our daily life
The menacing of hate and strife;
To follow in the steps of One
Whose Coming is yet scarce begun.

Look in, look out, look round about,
Look far beyond the bars of doubt;
Look forward to the dawning Day
Whose rosy tinted, far flung Ray
Points to the ever new born Birth
Of Men and Manhood here on Earth.

George B. Little

PRAYER

O Thou Almighty Spirit of Life, Father-Mother-Son in One,
I pray that in Thy great Love Thou wilt help me to do aright
that which Thou wouldst have me do, lest in my ignorance I
fail to see and know Thy will and lose my way to Thy Peace.



Temple Books and Pamphlets

Basic Principles of Brotherhood, Evolutionary Waves, W. H. Dower	\$.11
Beacon Fires [paper 40c] cloth	.70
Coming Avatar, The	.25
Confession of Faith. I. J. H.	.25
Folios of Master Messages, Yellow and Red, mimeographed, each	2.00
both ordered together	3.50
From the Mountain Top [cloth] [\$3 to foreign countries] ...	2.50
Mirror of Destiny, B. S.	.25
Occultism for Beginners. W. H. Dower, M. D. [paper 60c] cloth	1.00
Path Victorious, The. B. S.	.30
Seven Principles of Man, The. Karma. E. Harrison	.11
Temple Builders Booklets, Nos. 1 to X, each	.40
Temple Artisan, Vols. VI, VII, VIII, IX, X [half leather] each	3.50
Theogenesis	.25
White City of the Central Sun, The. B. S.	.25

TEMPLE CORRESPONDENCE COURSES.

By Master H.: No. 1, The Coming Avatar; No. 2, Chelaship; No. 3, Sex or The Law of Duality; No. 4, Metaphysics; No. 5, Sound; No. 6, Thought. Also special courses of instruction: No. 1A, Beginner's Course, By F. A. LaDue and Dr. W. H. Dower; No. 8A, Mysticism and Music, by Jane W. Dower; No. 4A, Basic Principles of Science, by George Harrison. Six lesson in each course. Price, \$1.60 per course, post paid.

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The Awakening of Love. To the Children of the New Covenant. From the Place of Silence. The Christos. Co-operation, the Basic Law. Karma, the Law and the Redeemer. God's Hospital. Law. The Law of Cycles. Ledger of Life. Magnetic Currents of Force. The Recording. Self Responsibility and Farewell, by B. S. The Seventh Year. Seventy Times Seven. Sex—Quotations from Temple Teachings. Stewardship. True Brotherhood. The Upper Room.

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