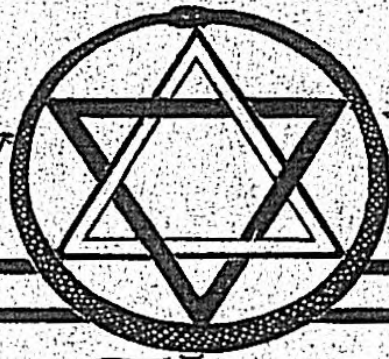




The Temple Artisan

February—March, 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.

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

(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

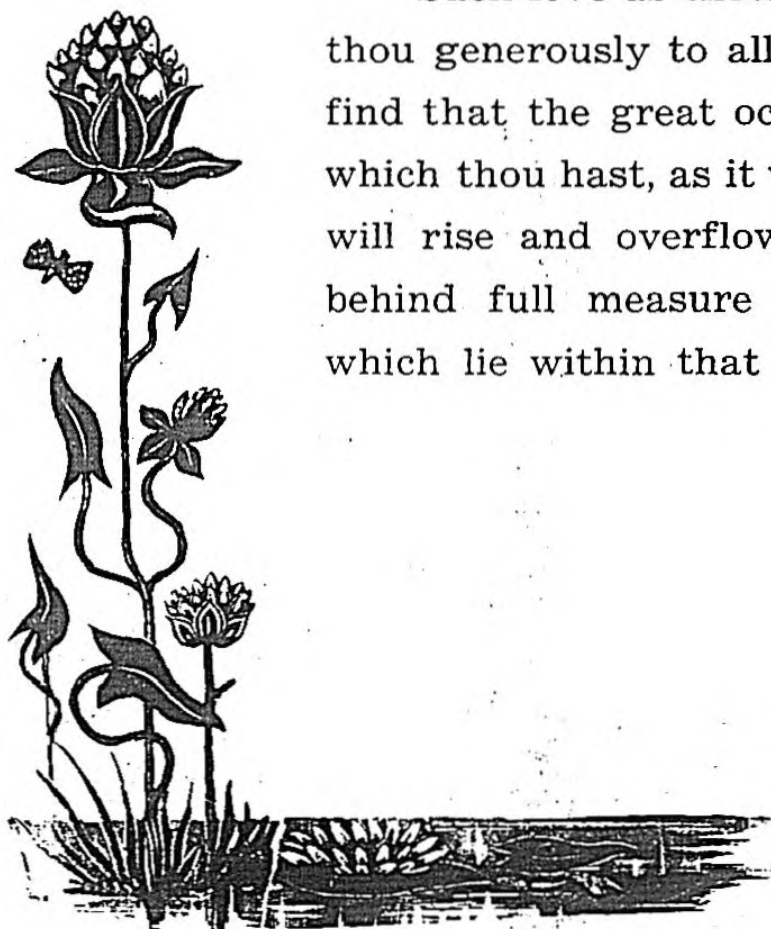


UNTO THEE A KEY

THE LOVE THOU CRAVEST

* * *

Such love as thou cravest for thyself yield thou generously to all mankind, and thou wilt find that the great ocean of Divine Love into which thou hast, as it were, but dipped a finger will rise and overflow thine heart and leave behind full measure of the precious things which lie within that ocean's depths.



THE TEMPLE ARTISAN

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EDITORIAL MIRROR

"In Freedom lies thy strength.

"The Sword of the Spirit shall be thy reward, and He Whom thou lovest shall lead thee to living waters, for He is the Warrior of Light, the Unconquerable, for Whom the hour shall never strike.

"He is thine own true Self, and when thy shadows flee away, thou shalt behold the King in His Beauty and Holiness."

The negative pole of freedom is bondage of some sort—bondage to person, thing, condition, belief, custom or superstition. Freedom means Light—not license. Bondage means darkness, unnatural restriction by some super-selfish or ignorant force.

As freedom means Light and as Light is the True Self Master or God within, so that Light or God may only shine when all the falsities, husks of selfishness, artificialities, fears and conventionalities of the world are removed and overcome. But it is only the great in soul who are capable of accomplishing this, not the small in soul who stand in fear and trembling—in bondage to the things of darkness.

But the great in soul who would be free must pay the price and be the target for the mud and hate of the world to be hurled against, as he or she stands on the "Stone of Sacrifice that the forces of Love, Law and Life may flow unobstructed." But is it not worth the awful price to become one with the Law, one with true Life and Light—one with thine own True Self, to stand on the Mountain Top and look down—and understand?

All the forces of the cycle we are now in make for True Liberty, Equality and Fraternity. It is the cycle of the NEW DISPENSATION—of the NEW ORDER of the AGES, when the old shall pass away and the NEW LIGHT shall be born. Have we not been told for years by THOSE WHO KNOW that all human institutions not built on foundation of eternal truth will crumble and topple over with the impact of the great Spiritual Forces pouring out for the reconstruction of the world?

The Arms of the Great Lodge are now striking mighty iconoclastic blows everywhere, in church, in state, in politics,

in science, in social conditions, in all the relations of the sexes based on customs of the past as in marriage, divorce, etc. In all these fields there is ferment, agitation, leavening—all the forces working for a condition of true freedom in accordance with the keynote of the cycle—permitting a truer, more natural order of things to obtain and greater liberty mentally, spiritually, and physically, which means correspondingly a greater utterance of Light, the God within Humanity in all outer environments—thus bringing man and God, Spirit and matter, in greater responsiveness one to the other.

November, 1910

W. H. D.

The world today being in the midst of, and in many respects only in the beginning of, the profoundest revolution of man and his Earth for aeons past, the above quotation from the writings of Dr. Dower strikes the great Keynote of the Lodge for the present humanity as accurately for today as it did in 1910, much of what he says being immediate fact for the time, and more of it standing like prophecy."

In spite of the fact that "darkness, deep darkness hangs over the earth like a pall" and that all institutions wrongly built are in the ferment of destruction, "crumbling and toppling over" with the impact of the great Spiritual Forces of the Lodge, yet those same Forces are the Laws, Purposes and Intelligences that are bringing into life and form a great and glorious New Day, a new-born race of Humanity to rule the Earth in Justice, Unity, Peace, Power and Illumination: A New Heaven and a New Earth, born of the immortal and not the mortal man, will be here.

The Race marches on, it does not die. And in the attendant birth throes let no one be found thinking he is only his physical body and can be destroyed, exterminated with a weapon of war, or otherwise killed, thrown out of the fields of life into nothingness.

Before ever the world was as **I AM**: a Spirit Eternal in the Heavens, and heir to all the incarnate ages—the dying old and the birthing new—and I die but to be born again. As one lies down to sleep at night and awakens in the morning so do **I go and come again**, and again and again until the end of time, and the end of darkness.

W.

LIKE AS SHEPHERDLESS SHEEP

Many weary centuries have passed since we took up our present position to wait for the few who would be able to carry out our instructions and assist in performing the great mission entrusted to us by the Dhyan Chohans of the present human

race.

Like as shepherdless sheep follow the ram with a bell on his neck, the masses of the people, indifferent to the call of their Shepherd follow the loud mouthed, foresworn egotist into Hadean darkness; always forgetful of their true fold, always forgetful of the trust placed in their hands; or yielding up that trust to be torn to pieces by the fact that the same fate must meet them as a result of their indifference or faithlessness.

Yet must we "possess our souls in patience" knowing that here and there one will turn aside from the crowd to seek out the waiting Shepherd. Having heard his low sweet call they can no more be content to remain with the irresponsible followers of the egotist.

In days to come we shall gather these enlightened together and the great mission will then be accomplished.



THE EVOLUTION OF WILL

Temple Teachings. Open Series. Lesson No. 53

The acceptance of Truth by the multitude, however long delayed, and grudgingly admitted or disguised by its exponents, can but be a matter of deep interest to those guardians of its treasures whose primary efforts to give it expression date back many centuries, and who, unlike modern exponents and seeming discoverers, seek neither recognition nor reward for their labor. I say seeming discoverers, advisedly, for no truth has ever been discovered by man; a truth discovers, or rather uncovers itself to the earnest, unselfish seeker in its particular field. It is always with us, always here, has always been here. The film of matter falls from the mental eye of man, when he is prepared to receive a truth as a result of the action of the inherent power of that truth upon "the film" which has hitherto inhibited his power of observation. At no time in past ages has the verity of the above statement been more apparent than at present.

Converts to the Wisdom Religion in past ages have symbolized and illustrated the facts in regard to the constitution of matter, in psalm, prose and poetry. These have been repeated or read widely, and while often derided or ignored by the many, have been accepted and acted upon by the few.

When the White Lodge gave the Secret Doctrine to the world, it gathered up and combined in one invaluable work all that the world has ever known, all it ever will know, in the present Manvantara, of the primal causes, the fundamental principles, of all the degrees of matter mankind as it is now constituted is capable of cognizing. This is a very sweeping statement, but it is nevertheless true, as may be understood by any profound student of the Secret Doctrine. But these great truths could not be

uncovered to the masses before a corresponding condition of advancement to that attained by man, had been reached by all the degrees of substance—matter—with which those masses are identified. It has probably not been observed by many that there is any special connection between the recent revolution in the flower, fruit and grain industries, as a result of the wonderful crossing of life currents, and the notably rapid evolution of the mental and psychic power in man. Nevertheless, there is far more than a mere connection. The operation of the same law, carried out by the same orders of life, and accomplished during the same period of time, is responsible for both classes of development.

A number of gifted intellects, great souls, are now in incarnation, through whom the Lodge is working to bring about these changes in the vegetable and human kingdoms. The particular group of souls of which I speak came into incarnation between fifty and seventy-five years ago. Their individual efforts will cease inside of the next twenty-five years, during which time the culmination of their work will appear in a new sub-race of both the human and vegetable kingdoms. All that I have said here is equally true of the other divisions of manifested life, but it would take more time and effort than I can now give, to enter upon those subjects to any extent; they must be left for another time.

Man *en masse* is coming into another aspect of his heritage; and it is an aspect that will place upon him a tremendous responsibility for the right use of the riches of Wisdom he has inherited as a result of ages of work and sacrifice. Invention after invention is placing within the power of man the means by which he may investigate the hidden causes of evident effects. In no field is this more evident than in the interaction, the movements, the marriage—of the Fiery lives.

While research has demonstrated the atomic constitution of all matter, and therefore of fire, it has not yet demonstrated the atomic constitution of consciousness—a higher fire—and its inseparableness from all matter. Every laya centre, every atom, is a self-conscious life, a component part of a more complex, more perfect life; as much greater than itself, from an interior point of view, as a camel is greater than a gnat from an exterior point of view; and yet the ultimate of the expansion of matter is not yet reached, and in reality lies so far beyond the immediate future as to be impossible of computation in terms of time.

It is conceivable that man might determine, approximately, by mechanical means, the amount of energy possible of generation by the waves of the Pacific Ocean, but he could not measure by any method, or by any means, the enormous energy stored up in an atomic centre, a single fiery life. If you can accept this statement, you may be able to gain some concept of the tremendous possibilities of growth.

As the fiery life centre partakes of the nature of positive

electricity, in excess of negative, so its first embodiment, the oily sheath, partakes more of the nature of negative electricity in excess of positive; otherwise the substance of which that oily sheath is composed could not be impelled from one plane of life into another. It is the temporary destruction of equilibrium that forces substance into manifestation, by changing its character, and its manifestation in form commences in an intermediate state between the physical and the astral plane.

It does not seem to occur to the average investigator along these lines, that the difference between human and terrestrial electricity lies in the fact that the fiery lives of the latter are devoid of the oily sheaths which differentiate them from the former. They are not so fully evolved, and will not develop those protective shields until associated with others in a more complex organism, a living organic body. The human Will must force its passage through these protective sheaths before it can control the fiery lives within them, and thereby the individual will of men. With Divine Will, it is otherwise: To the latter, all things, all lives, become subservient, and until human Will renounces its slavery to self and becomes identified with the Divine Will, it has no power to break through those oily sheaths. Experiment would seem to contradict what I have said; but, in cases of hypnosis, whether or not the operator is aware of it, there has been such a temporary union, and one of the great dangers of hypnosis lies in the fact that such union is not permanent, and the rapid changes from one condition to another produce effects that are greater than the vital ether operative in the nerves can endure, without breaking down the brain cells through which it must operate. It is during the attempt to pierce the oily sheaths of the fiery lives, by over-strenuous efforts in concentration, that human mentality often succumbs. The brain cells break down, and the would-be divine operator is left to the mercy of irresponsible forces whose precincts have been ignorantly invaded, and disease or insanity results.

Little by little these great truths are being unveiled, but so long as an investigator confines his researches to any one field of research to the exclusion of all others he is doomed to failure.

May, 1906.

H—

SOME THOUGHTS ON SERVICE

It is said that one of the disciples of Confucius once complained to him because his teachings were not specific enough, not easy to understand or to apply to particular situations. The great teacher replied, "I lift one corner of the veil and leave it to you to lift the other three. Otherwise you would have learned nothing of value to you. Only knowledge entered into

through earning it is of value."

Now whether this particular story about Confucius is true or not we know that the statement attributed to him is true and, in fact, that much could be added to it. For the Lodge has always taught in that way. Principles are given; applications are left to the student. Here in The Temple more particularized instruction has been given than in any other Lodge Center that we know about, but we know from painful experience that such instruction still has to be earned; it opens to us, becomes available to our understanding, only after great effort, great suffering, many mistakes and new beginnings. To the purely theoretical approach, the approach of one who takes the position of spectator, it yields little or nothing. The game is for those who play it.

There is another word which, in The Temple state of consciousness, has practically the same meaning as the word application. That word is service. It is in the nature of things that no subject can be considered in itself alone. And in considering the subject of service one finds that he can only think about it in relation to other principles, qualities, persons, groups of persons. On the other hand, the human consciousness as it now exists is incapable of encompassing the meaning of even one simple act of service; the real purpose and full consequence is beyond its grasp. In The Temple rituals there is reference to "Righteous service," and to "Those who serve intelligently and worthily." Doubtless all of us serve righteously and worthily at times and according to our degrees. But intelligent service as implied by the quotation just given from the ritual is possible only to those whose consciousness embraces each choice or situation in relation to all its elements.

How, then, is one to know how to give the best service he is capable of, and whether he is doing the thing he himself is supposed to do and not encroaching on somebody else's field of action, thereby robbing that other and leaving his own proper job untouched? Can he be held responsible where he lacks the intelligence to discriminate? Well, these are nice questions, but like most theoretical questions they become somewhat irrelevant as one overcomes his natural inertia and picks up something that needs doing. Curiously enough there are always things around that need doing—or that even come to one and demand to be done! And we have been instructed to do the job nearest at hand. But sometimes there are a number of things to be done at once, and that may be a bit confusing. One cannot please all the people any of the time or any of the people all of the time and we are human and like to please people.

Which brings us to considering service in relation to motive. And it is evident that pleasing people is not an adequate motive for service although it may sometimes—more and more rarely as time goes on—be a pleasant incidental occurrence. In fact, when we come out of the realm of theory and examine the

forms of service, the jobs ready and available and assigned to us by the patterns of our lives, then we find our intelligence about equal to our sphere of action, for, after all, we are not required to make decisions beyond our equipment and experience. Moreover, the Masters and Initiates, "Those who serve intelligently," were once as we and They got out of this state somehow. Presumably They got out as we will have to by doing the thing nearest at hand without having nervous breakdowns about whether it would not be better to do what the neighbors wanted Them to do. And, having done the thing nearest at hand, They probably found their intelligence had somewhat expanded in doing it.

Of course, the smooth and progressive working of this process depends upon a mode of discrimination not of the mind primarily but of the heart. If the process is going to work constructively, there seems to be a prerequisite in the form of an inner choice, an act of devotion which may be summed up in the words, "Thy will be done." It seems to have to be a consistent and endlessly repeated choice too; otherwise the channels that bring the right thing at the right time get clogged with one's own personal thoughts and desires or with the ideas and desires of others. And while the latter may have a right and high use for those others, they are no business of ours. All who have taken the Inner Path have had grim reason to remember these words from the Bhagavad Gita, "The Dharma of another is full of danger."

Now, all of this becomes more complex the more we think about it and we have to think about it because we are thinking beings. We are in the process of developing a thinking mechanism which is by no means to be ignored, since it is a prime necessity to the evolving soul. So we think about occult service because we cannot help doing so and vast complexities loom up to discourage us. It is difficult to get below surfaces as they are always complex and confusing, while at the center of anything there is always simplicity. Only, how are we to get in there where the simplicity is? We are told, by Serving and Loving and Seeking. And probably no one can give a clearer answer to another even though he may have found that inner simplicity in its fullness.

However, there are a few elementary facts about this seeking which can be known and even expressed after a fashion. They are hard facts and the personality does not like them; in fact, it always tries to disguise them in glamor or dissolve them in the heat of resentment. But there is no case on record of that having been done permanently. They are very hard facts.

Let us say, a seeker offers himself in service to the Lodge and the Temple, offers himself sincerely and with the force of whatever idealism he has in him. Very shortly he finds in his midst, so to speak, two of the facts above referred to. First, his offer has been accepted and he can never take it back, much

as he would like to do so. Secondly, he had no realistic conception of what he was offering in offering himself. For The Temple aura reflects back to him parts of the self he offered. Fortunately, only minor parts at first. The really forbidding parts are reserved for later occasions when he is, or should be, better equipped to deal with them. Almost before he has had time to realize that he has seen what he has seen, the violent defensiveness in his personality has reversed the poles, turned them right around. And now he knows the bad thing he saw in himself was not himself at all; it was The Temple. Or perhaps (and here he dips again into the salve of self-delusion), it was a person or persons who, by some miscarriage of divine intent, had gotten into positions of influence in The Temple. That must be it.

At this point, if his ballast be light, he will probably run as fast and as far as he can. If there is a reasonable amount of spiritual validity in him, he will stay. And if he stays his ballast will be heavy enough for immediate purposes, for he will have swallowed two hard and heavy facts and begun the process of digesting them, admitting them, as facts, into his personal consciousness. A measure of his self-love departs from him and is replaced by an equal measure of Humility, which is akin to Justice and is contained, on the personal level, only in the hardest facts. One day he finds himself able to face without shrinking from it the corollary fact that his offer of himself, his all, was accepted in essence but in substance returned to him to be made ready for real occult service. He sees for the first time that real occult service consists, not merely in his willingness to give himself, but in his making of himself something that can be used.

He sets himself to this interior part of his job, the acceptance of which makes him truly a Templar. And he gradually finds a compensation for his personal suffering and sacrifice in the certain knowledge that he is beginning to participate in something vast and sacred. That knowledge gives him strength as the mirror of The Temple flashes back to him bits of self-revelation, larger and heavier sections now, since he knows more and can bear more. He learns to expect such flashes whenever he has had a period of relative tranquility. He learns how to handle his defensive reactions to some extent and does not always put the blame on everything and everybody except himself. In fact, he discovers that the force of his own defensiveness measures pretty well the work he will have to do with the particular quality in himself which is under fire. Facts are facts. He can purify that quality, replace that defective motive. Or he can run away from the issue and thereafter, to that extent, become a testing stone instead of a building stone. He is alone to make the choice, alone but for his Higher Self, the Warrior. No other can know what the choice is, much less help him choose rightly against the power and cleverness of his

lower nature. He can fight or he can run. And in his heart he knows that if he runs he will have to meet this same issue again in another cycle and that, until that other cycle arrives, a part of himself will have been left unpurified, untransmuted, incapable of use by the Lodge, left squarely in the way for those who follow after him to stumble over.

He knows, too, that once he has evaded the issue he will never see it clearly again until a new cycle of opportunity brings it back under new conditions. For, in the act of running away from the issue, he will have accepted his lower self's reasons for not facing it and his lower self's point of view will dominate his consciousness on the question, making him blindly and fiercely defensive whenever it is touched upon.

On the other hand, if he fights—or, more precisely, if he permits the Warrior in him to fight—he may seem to make little or no progress. The making ready for Lodge use of any quality, any bit of equipment, is not done in a day or, like as not, in an incarnation. But the issue remains clear to him. In the test of battle he has earned the right, the very painful right, to see this thing for what it is. And he has earned the right to continue seeing some other things also. He knows that he is not much better or much worse than any other individual, that most of him is not ready for direct use by the Lodge and will never be ready unless he makes it so. He knows that he can learn to anticipate to some extent the pitiless compassion of The Temple mirror which periodically reflects parts of his nature back to him; he can do that to the extent that he can stand apart from his personality and watch its tricks. Sometimes he can catch it in a lie, expose a phony motive and so, in a small way, do his own mirroring. He knows, moreover, that this kind of thing can go on only as long as he fights; the instant he stops fighting all that he has seen will be lost to him in the foggy levels of the lower self. Only he will be worse off than when he lived there before, unaware that there was any other place. For now his life there would be haunted by a sense of failure which he would have to bury each day in surface activity and which would be out of its grave again before the next morning. So even that negative realization of what failure means tends to keep him fighting.

But there is a better, a positive reason for fighting. For he knows now, beyond the possibility of a doubt, that this fight is the one reality in his life and the only true service. In this fight he is part of life and all else is death. In this fight he is as near as he is capable of being to the essence of things. In this fight he has a conscious share in the tremendous sweep of evolution, the movement of all manifested life back to its Source. Every tiny area of consciousness he can win from the enemy which is himself is won for all men and will inevitably find its expression outwardly in his community, his nation, his world. His world-service is in his own center, and however much

of it is done there cannot fail to manifest outward from all other centers. And, conversely, without this work done at his own center, all the manipulation of exterior circumstances, events and persons that he might do in a thousand years would be without meaning and end precisely where it began.

For Unity does not exist in the personal man, and the lower self of humanity can never enter the Kingdom of Heaven.

E. L. H.

A point of light may become a world.

When a man is in universal sympathy with the world, he can enter into the life and condition of every plant, animal and human creature ascending and descending along the scale of being; he loses to a great extent his feeling of personality, and begins to live in reality and to know what true liberty is. (T. T.)

True liberty is not independence of others—but rather the merging of one's life in the whole. When the great fact dawns that your soul is interspersed with all other souls—with the great world life as a whole—personal considerations weigh less and less and true sympathy and service for all will become the great motive power of action.

R. S.

Blavatsky Department

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

FROM LETTERS OF H. P. BLAVATSKY

In the Artisan issue of April-May, 1938, some excerpts were published from H. P. Blavatsky's letters to her relatives in which she wrote about her occult experiences and contacts with her Master Teacher during the earlier work with him and also about her writing of "Isis Unveiled." By request of some of our readers we herewith print more excerpts from this correspondence, introducing them by quoting from the foreword by W. Q. Judge who published them in "The Path" of December 1894:

"These letters constitute a correspondence carried on by H. P. B. with her Russian relatives, translated into English by H. P. B.'s niece, Mrs. C. Johnston, whose maiden name was Vera Jelihovsky, and whose mother is Mme. Jelihovsky, the sister of H. P. B. . . . As most of these letters were not dated, it will not always be possible to say whether H. P. B. was writing from America, Tibet, Egypt, or the North Pole. . . . They are all of wonderful interest. It must be borne in mind for a clearer understanding of her words that she was writing to relatives who did not understand her strange inner life, and many of whom held religious opinions very different from hers. . . .

W. Q. J."

"From New York:

"Well, Vera, whether you believe me or not, something miraculous is happening to me. You cannot imagine in what a charmed world of pictures and visions I live. I am writing **Isis**; not writing, rather copying out and drawing that which She personally shows to me. Upon my word, sometimes it seems to me that the ancient Goddess of Beauty in person leads me through all the countries of past centuries which I have to describe. I sit with my eyes open and to all appearances see and hear everything real and actual around me, and yet at the same time I see and hear that which I write. I feel short of breath; I am afraid to make the slightest movement for fear the spell might be broken. Slowly century after century, image after image, float out of the distance and pass before me as if in a magic panorama; and meanwhile I put them together in my mind, fitting in epochs and dates, and know **for sure** that there can be **no mistake**. Races and nations, countries and cities, which have for long disappeared in the darkness of the prehistoric past, emerge and then vanish, giving place to others; and then I am told the consecutive dates. Hoary antiquity makes way for historical periods; myths are explained to me with events and people who have really existed, and every event which is at all remarkable, every newly-turned page of this many-colored book of life, impresses itself on my brain with photographic exactitude. My own reckonings and calculations appear to me later on as separate colored pieces of different shapes in the game which is called **casse-tete** (puzzles). I gather them together and try to match them one after the other, and at the end there always comes out a geometrical whole. . . . Most assuredly it is not I who do it all, but my Ego, the highest principle which lives in me. And even this with the help of my Guru and teacher who helps me in everything. If I happen to forget something I have just to address him, or another of the same kind, in my thought, and what I have forgotten rises once more before my eyes—sometimes whole tables of numbers passing before me, long inventories of events. They remember everything. They know everything. Without them, from whence could I gather my knowledge?" . . .

"H. P. B. often told her relatives that she took no author's pride in the writing of **Isis Unveiled**; that she did not know in the least what she was writing about; that she was ordered to sit down and write, and that her only merit lay in obeying the order. Her only fear was that she would be unable to describe properly what was shown to her in beautiful pictures. She wrote to her sister:

"You do not believe that I tell you God's truth about my Masters. You consider them to be mythical; but it is possible that it is not clear to you that I, without their help, could not have written about "Byron and grave matters," as Uncle Roster says. What do we know, you and I, about metaphysics, ancient

philosophies and religions, about psychology and various other puzzles? Did we not learn together, with the only difference that you did your lessons better? And now look at what I am writing about, and people—such people too, professors, scientists—read and praise! Open Isis wherever you like and decide for yourself. As to myself I speak the truth: Master narrates and shows all this to me. Before me pass pictures, ancient manuscripts, dates—all I have to do is to copy, and I write so easily that it is no labor at all, but the greatest pleasure.'

"(But the ancient manuscripts to which H. P. B. refers were not only seen by psychic means. Hodgson, the great self-exposer of the S. P. R., discovered a page of a mysterious and ancient manuscript at Adyar. This was proof to him, as it was written in cypher, that she was a Russian spy. It was from a page of a Senzar manuscript, lost by H. P. B. and deeply lamented as lost!) In another letter of about the same date, H. P. B. wrote her sister:

" 'Do not believe that Theosophy contradicts or, much less, destroys Christianity. It only destroys the tares, but not the seed of truth: prejudice, blasphemous superstitions, Jesuitical bigotry. . . . We respect men's freedom of conscience and their spiritual yearnings far too much to touch religious principles with our propaganda. Every human being who respects himself and thinks has a holy of holies of his own, for which we Theosophists ask respect. Our business concerns philosophy, morals, and science alone. We ask for truth in everything; our object is the realization of the spiritual perfectability possible to man: the broadening of his knowledge, the exercising of the powers of his soul, of all the psychical sides of his being. Our theosophical brotherhood must strive after the ideal of general brotherhood throughout all humanity; after the establishment of universal peace and the strengthening of charity and disinterestedness; after the destruction of materialism, of that coarse unbelief and egotism which saps the vitality of our country.' "

TEMPLE BUILDERS DEPARTMENT

The Two Little Men of Don't-Know-Land Lesson No. 242.

This is the story of "The Two Little Men of Don't-Know-Land" which our Sunday School teacher told us many years ago. It is about a boy who went on a journey to a very strange land indeed. It was called "Don't-Know-Land" and it was inhabited by a queer little people.

One day John—for that was the boy's name—met two of the little folk. They were standing looking down at something on the sidewalk. "Perhaps they're playing hop-scotch," thought John, and he hurried over to them for he loved to play hop-scotch. But the two little men were not playing. They were

quarreling. They stood at opposite ends of a number written on the sidewalk and glared at each other.

"It's a six! I tell you it's a six!" shouted the first one, angrily. "And I tell you it's a nine!" shouted the other one, quite red in the face. To John it seemed very funny, because, from where he stood, he could see why it looked like a nine to the one, and like a six to the other.

"Listen, listen!" said John, bending down and separating the two, who, by this time, were fighting like a pair of bantam roosters. "Come, let me show you something."

He took both by the hand and led them all the way around the figure. "Now look," he said, "and you will see how you could both be right. From here it looks like a six, but when we get around to the other side it looks like a nine. Now what do you think?"

"Why how remarkable!" they both exclaimed. "You are right. We never saw that before. We'll never make such a mistake again."

"Yes," said John, "and we must **always** look at a thing from all sides."

With this they skipped away quite happily, hand in hand.

The next time John—who, I am sure you'll agree, was a very wise boy in his understanding of the laws of life—saw his two friends was in a beautiful garden. There were shady paths and overhanging trees and wonderful beds of roses and pansies and petunias and violets and—oh, every kind and color of flower that you and I could imagine. And way over in a corner there were the two little men gazing at a beautiful white Easter lily. Now John knew perfectly well that Easter lilies are always white, and it was a white lily. So he was quite surprised when he heard the first little man say heatedly, "No, no, it's a red lily! Anyone with two eyes can see that!"

The other little man replied in great indignation, "And I tell you it's blue! I have eyes in my head and I can see for myself!"

Greatly puzzled, John went over and looked at the lily. There it stood—pure, white, and majestic on its stalk. Then he looked at the two little men and burst out laughing. "Why don't you take your glasses off?" he exclaimed. And sure enough, both little men were wearing glasses. And they took them off. "Now," said John, "you see that one pair of your glasses is red and the other blue." And they oh'd and ah'd at the beauty of what they now plainly saw was a pure white lily.

Again they thanked John and promised that they would never make such a mistake again but would always try to see things hereafter in their true colors.

So saying, the two little men of Don't-Know-Land trotted away and that was the last John ever saw of them, for he soon returned to his own country.

John is doubtless grown to be quite a young man by this time. He probably reads the daily newspaper and listens to

the radio, just as you do. And if so, he must hear many heated arguments as to who is to blame for this and that wrong thing in the world. And while listening to all these squabbles, don't you suppose that John is reminded of the two little men of Don't-Know-Land, and how each one was sure that his own wrong idea was the only right idea, and of how they finally solved their difficulties by getting the right point of view and an uncolored vision?

J. V. H.

TEMPLE ACTIVITIES AND NOTICES

On the first Sundays of February and March the Feast of Fulfillment was celebrated, followed by the Devotional Service. The Temple Builders held their regular Temple meetings on the second and fourth Sundays, at 10:30 a. m. The daily noonday Healing Meditation and meetings of the Inner Orders, the Outer Court of The Temple, as well as study classes have occurred regularly.

In the Sunday afternoon services in the Temple on February 10, Harold Forgostein spoke on "The Right to Go On." February 17, Herman Volz, on "Religion." February 24, Bernard Lentz read Excerpts from Editorials of R. S. March 10, Jane R. Thompson spoke on "The Law of Brotherhood." March 17, Elmer Hedin's paper was entitled, "Patterns of Culture." March 24, Wencnah Varian spoke on "Parenthood." March 31, Roberta Shumway, on "Faith."

March 22, the birthday anniversary of Red Star, Dr. William H. Dower, second Guardian-in-Chief and Co-Founder of The Temple, was commemorated in the afternoon meeting. In dedication to his memory one of his early Editorials from the Artisan is reprinted in this number.

THE HELPING HAND

The Helping Hand Department wishes to make a special appeal to the membership of The Temple of The People for support and sustainment of this important department of the work. Its function is to provide the means for meeting the day by day needs of The Temple to keep the work going. This must be continuous in order to be effective. Whenever the contributions fall off there is a corresponding let down in the efficiency of the work with undue hardships on all concerned.

We deeply appreciate every effort you make to supply these urgent needs. Give from the heart, the Spirit responds with the gifts of God.

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

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.

HEALING MEDITATIONS AT THE TEMPLE CENTER

Through healing meditations and devotional meetings for years past, a powerful center of high spiritual forces has been created in the Blue Star Memorial Temple at Halcyon. We hold healing meditations daily at high noon (12 M., P. S. T.), sending out healing vibrations into the world, for the good of humanity. All who are interested may tune in at this hour to receive the healing forces and help a distressed world. Let us bear in mind that all the forces of Light are at our command if we sincerely ask for them for the good of all.

THE TEMPLE

To Those Who Seek Illumination:

1. Has a consciousness of the Avataric Forces working in the affairs of men and nations dawned upon you? If so, can you perceive the necessity of combining the known principles of Science, Religion, and Sociology for the establishment of righteous laws, thus helping to bring about an Era of Justice which offers equal opportunities to all who truly serve their fellow men?

2. Are you open to consideration of, and conviction concerning, the unalterable Law of Cause and Effect?

3. Have the fierce struggles between the spiritual and material—the seeming injustices and inequalities of life—roused within you a longing for conditions which reflect the beauty of spiritual truths in material forms that truly embody them?

4. Can you perceive that only by a return to a greater simplicity of life is it possible to weed out the fungus of false and fleeting ambition and plant the seed of a great and wise purpose, to serve in all loyalty and love the whole human race?

5. Can you accept the fact that the Omnipotent, Omnipresent Godhead can and does communicate consciously, by means of perfected men or Masters, with human beings who have correlated the higher with the lower self, when some great spiritual or national purpose is to be served; and that you, as a component part of that Godhead, are capable of evolving and correlating such senses or qualities in yourself by rightly directed effort, thereby becoming a link between the spiritual and the physical Man?

6. Are you great enough, spiritually, to extend the right hand of fellowship to every true aspirant for a better life, regardless of anything the past may have brought to such a one, understanding that the Law of Cause and Effect may place you, in the great tomorrow, in the same position your brother may have been forced into today?

If the foregoing questions are of sufficient interest to awaken response, and if you are prepared to sacrifice the time and effort required for entering into closer relationship with those who are trying to serve their fellow men intelligently, and worthily, write for further information to

THE TEMPLE OF THE PEOPLE
Halcyon, California

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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.

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

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