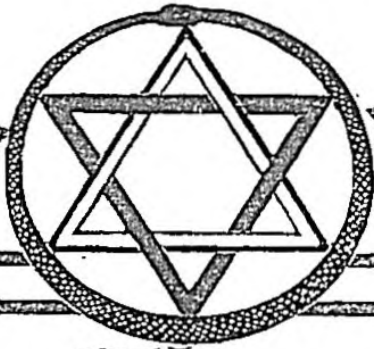




The Temple Artisan

Sept., Oct., Nov., 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

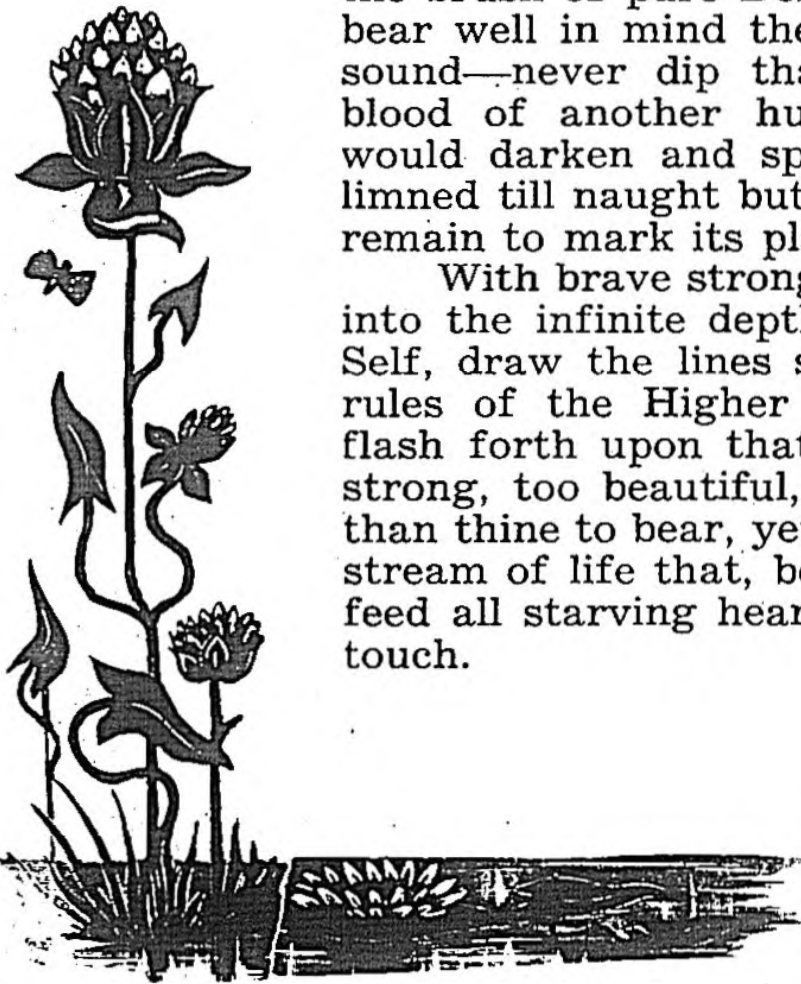


UNTO THEE A KEY

A NEW CYCLE

The eventide of a cycle has passed, and the rays of the morning sun of a New Cycle are tinging the horizon of your lives. Whate'er of shadow still remains in memory's vaults will help to soften the aftermath of the high noon days to come, and serve as a screen on which to limn the outlines of a higher ideal than those you have pictured in former days, if so be you have gained the Spiritual Will that can wield the brush of pure Desire aright. But, Beloved, bear well in mind the note of warning I now sound—never dip that brush in the heart's blood of another human being. That blood would darken and spread over the form you limned till naught but a dull, red smear would remain to mark its place.

With brave strong hand dip the holy brush into the infinite depths of Love's sacrifice of Self, draw the lines straight and true by the rules of the Higher Self; and an Ideal will flash forth upon that screen of the Soul, too strong, too beautiful, mayhap, for other eyes than thine to bear, yet pregnant with a radiant stream of life that, being born, will reach and feed all starving hearts within your sphere of touch.



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EDITORIAL MIRROR

On November 15th of this year, marking the 48th anniversary of its founding, The Temple of the People enters the 49th year of its task as central channel of Lodge Force and Labor on the outer planes.

Cyclic law governs all manifestation and activity and, according to cyclic law and the importance which the number 49 holds in the plan of the universe, this will be a momentous year in the Divine Plan for the Temple work. With this year closes the seventh of the seven lesser cycles of seven years which together compose the larger cycle of the first 49 years.

The Master lays great stress on the importance of the closing year of every seven year cycle in the life of a disciple; and as with the disciple so with the group of disciples, The Temple, the Order of the Avatar, destined to build the Nucleus of Brotherhood in which in times to come the races of the Earth will be unified in the Brotherhood of Man.

As outlined in the Divine Plan, this important year and the years to follow are coincident with the beginning and unfolding of great building forces at work in the nations and in the race as a whole. We therefore call the attention of members to some of the Master's sayings with regard to the importance of the closing of seven-year cycles.

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

"Each Seven Year Cycle has within it certain tests of Discrimination, Endurance, Love and Loyalty which must successfully be passed before the soul can take the next step." The keynote of such a cycle—that tone "which was clearly sounded at its commencement—must be taken up by the soul and carried with strength and purity to the end."

And B.S., in her article "The Seventh Year," says,

"You are entering upon the seventh year of your novitiate . . . We do not realize that our every thought, word and

deed has been under constant surveillance and that it is the sum total of all these thoughts, words and deeds which determines success or failure for any given period . . .

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

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

In the words of the Master: "Carry My Flowers into the world. Unto all people see that they are taken. Into all the corners of the earth go beautify with them. Strew the Path that has been marked with them. Scatter wide if you would breathe their fragrance. Scatter far if you would hold the Candlestick. Scatter broad if you would know its shining. Mark what is written!"

THE TEMPLE VERSUS MAMMON

One of the aims and purposes of the Temple nucleus, in its capacity as an Avataric mission, is to bridge the gaps and tear down the barriers between races and nations. This calls for an unusual combination of Brotherhood and Discrimination, i. e., Discrimination in the occult sense of the word, certainly not the worldly.

Why this aim and purpose? The United States is the most outstanding melting pot of the nations since the days of Palestine under Roman rule. Other contemporary nations in the various hemispheres might be mentioned, which too have become melting pots within the past century for many races and peoples, but because of certain limitations along totalitarian lines they lack that freedom of conscience and opportunity which has become universally synonymous with America and Democracy; so from that angle alone they are too rigid and fixed to permit of their becoming the cradle, so to speak, of a new sub or root race. And this in spite of countless domestic as well as imported isms and phobias still plaguing this country, not to mention certain inherent weaknesses resulting from decentralization. Naturally, these forces and weaknesses are not mere abstractions or conditions, but tenacious, vicious, and die-hard principalities pertaining to the old order, which would rob the nation of its glorious and noble destiny if possible, and block the way of Him Who Is To Come. But the battle has already been won on the inner planes.

A current survey of national happenings reveals a wave of animosity and violence against three main groups: the Jews,

the Negroes, and the Japanese-Americans, the propagators and perpetrators of which crimes are active channels for the same malignant forces that plunged the whole planet into its recent bath of blood and fire. Such propagandists of hate, as is well known, are usually of a low order of intelligence or emotionally and mentally warped, and furnish the nucleus for the hooligans and sadists captained by the dark forces to persecute and exterminate the innocent and minorities. But, thanks be to the Great Law, in true gangster fashion they work at the same time, albeit unconsciously, to their own undoing, for evil destroys itself.

Among the many remarkable prophecies given us since The Temple was formed is the one concerning The League of Nations, printed in THE TEMPLE ARTISAN in 1919: "If the representatives of the nations now engaged in building a form can catch and hold the spiritual forces we set free for that purpose, much advance will be made. If they are not able to do so that form will be gradually dismembered and will be built anew within a comparatively short time." This prophesied at the time what is now well known history and corroborates what has been said elsewhere, that the United Nations Organization is simply the League reborn. From 1918 to 1945, or from Geneva to San Francisco, was a long painful step, and one wonders how much, if any of it, might have been avoided.

There are still rough seas ahead, and again it would seem no chance that the atomic discovery and development is centered in the United States, until international harmony justifies or necessitates no further secrecy, and national sovereignties can safely be surrendered or assimilated, so to speak, within a World State.

One thing is certain: The Temple could never center, or have centered, in any other country but the United States, for a number of reasons all going together and too well known to need repeating here; and it is also a noteworthy fact that the first two Lodge Agents preceding the Temple cycle—Blavatsky and Judge—carried out practically their entire occult work outside their respective countries, and the best part of it through or in the United States.

To return to our opening theme, the Spirit of the New Age is manifest in the saying now widely broadcast: "Democracy is a way of life, a state of consciousness, and is not based on racial ancestries or prejudices."

Religiously, racially, economically and politically the karma of the nations intertwines among and inside themselves. Only the Avataric force can bring order out of this chaos, both national and international.

The White Lodge as a whole and Master Hilarion in particular are well represented over the face of the Earth in the

present cosmic cleansing process.

The following message from the Master Morya, Hilarion's Associate in the Temple work, would seem a fitting conclusion to the subject:

"To you, sworn neophytes of the Sons of Wisdom, to you, I, Morya, speak.

"Once CHILDREN of many races, now MEN of one race—the race of UNIVERSAL BROTHERHOOD; once subjects of MANY kings, subjects of MANY countries, now subjects of ONE King, citizens of one country—the Kingly Hierophant of the Great White Lodge:

"Shall ye abjure that race, that king, that country and sink into the state of raceless, countryless wanderers of past ages, at the behests of the demons of Pride, Passion and Avarice,—or shall ye raise high the banner of your Brotherhood and turn your faces toward the only foes who have power to rob you of your birthright?

"You stand at the parting of two ways. Is it to be the right hand path of TOLERANCE, SYMPATHY and UNDERSTANDING,—or the left hand path of HATE, CONTENTION and VIOLENCE?

"Choose ye must."

Bernard Lentz

THE CREATION OF MAN

In 1875 Madame Blavatsky carried the torch of the White Lodge into the world with a courage and power so unutterably realistic as to make itself felt materially in the blackest holes of all opposition. Since her appearance the seemingly unassailable obstacles that confronted her have cracked and tumbled and yielded to the truth of her life. Then came William Quan Judge and the work advanced, unfailing and untold, one era of humanity and the Lodge following another and making possible in turn the formation of the greatest effort the White Lodge has ever put forth for the love of its people. Blue Star and Red Star and now Gold Star have made everlasting the Center whereby the greatest Christ can reach the littlest monad on the evolutionary path, and this despite the corresponding effort of the black lodge to perpetrate every form of malice on willing and unwilling people.

So heroic and successful have been our leaders that victory itself is written on the inner planes and on this very earth itself. So absolute has been the effort of these leaders that we who follow them find ourselves now faced by rapidly changing enemies of progress. The form and machinery have changed. The dogmas and creeds of science, art, religion and politics have been shattered by those who have gone before us. These giants have been waylaid. In their place we find a new kind of labor. A labor

of opportunity and faith, implicit faith, a seed-planting time of the cycle. The ground has been broken for us. The seeds of new directions and qualities and untried man to man values and ideals must be sown and nurtured and watered and cleared of weeds, that a golden harvest may feed a world heretofore starved on the husks of selfishness.

Unique in this effort stands The Temple. Its keynote of absolute pitch sounds throughout the world for men to hear. Its primary colors flash out that man may see and gauge and align and measure and true up the values within himself, or at the very least, wander disturbed and uneasy at unrecognized discrepancies until he begins to see the soul within himself. By contrast to the declared goal of practically every other organization on earth, the Temple objectives may seem to be impractically related to the world of today, unattainable and fragile at best.

"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."

By comparison with the standards of almost every other organization on the face of the earth the declared objectives of The Temple stand out in contrast as brilliant, courageous light against deep shadows, or as constructive harmony against outrageous noise. Nor can these objectives fail. The whole is greater than any of its parts and this earth is but a part of the Temple plan. The Temple goes on as the Sun. Ours is the choice of alignment or extinction. There is no option.

The achievement of ideals is the natural work of The Temple. In this world work we as Templars have the extraordinary privilege of knowing essentially what we are doing. We have volunteered past renouncing to give all toward the reali-

zation of The Temple. It is not now important that the world be converted to Theosophy. In fact, it is scarcely reasonable since we ourselves are not so very far along and most of us can probably remember, not too far back in our own lifetimes, our first dealing with theosophical presentation, the calculated accepting and rejecting of its precepts, parlor enthusiasm and just plain scoffing at the whole idea. The power of faith is consistently tested by the convenience of doubt. (In fact, the writer remembers a picture of two angels sitting on a cloud and one was asking the other, "Do you believe in a heretofore?")

The time for outer organization of the mass is not yet. When that time does come, organization will be simply the outer manifestation of the Plan on the floor of the Great Temple. But here and now is the time for incarnating the principles of The Temple. Man has passed the point of ultimate density and separateness. He is already returning to the Godhead, being roused by the unknown Spirit within himself. There are many obvious and well-recommended gestures toward the achievement of this goal. Plans, seeds of consciousness, grow and flourish for a time, then give way to other movements, other garbs for the same idea. The present problems of man cannot be laid at the door of the torchbearer. Patterns for the behavior of society have been blueprinted again and again in the past two thousand year cycle. Faultless and totally practical, these plans have withstood the blast and bickering of intellectualism, only to be abandoned by the lack of integrity of people who are not yet men. Probably every form of government would succeed admirably if the units which made it up were genuinely devoted to its cause. Templars know, however, that the paternal and patriarchal form of government will ultimately obtain, although innumerable others must now serve to warrant its attainment.

Man, extended on the cross of Spirit and matter, represents the last island of isolation and separation. Not only is he separated from his fellow man but he represents within himself a mass of helpless division. The five senses of his physical body project, separate and uncorrelated, into space. Which of all the forms of energy now at his disposal, of medicines and chemistry, is the unit which can be instilled in man that will disturb his vitally critical self and draw the hair-line balance from tragic disillusion to orientation of the soul to its own dignity and heritage?

One of the most subtle and most sure ways for man to return follows the path of Beauty. Among all the God-given devices and practices, the mathematical and implicit laws of nature brook no differences with man. But the arts are of man and God. Men are the conscious, wilful, creative vehicles whereby untold force may pour through to fellow-men, reaching each of these separate and distorted and uncorrelated channels of sen-

sory perceptions, reaching, flowing through, and striking, not the intellect, but the heart, and compelling resolutely the coordination of this spiritually vivisected man—firing imagination, discarding old conditions and arousing an intuitive perception of as yet undreamed possibility.

Music, the sense of sounds, overrides and washes before it all manner of discord, this by its very nature. Color removes from the eyes the hypnosis of malcontent and differences by transforming, with the power of light, the most prosaic into the most exquisite. For the Light is the vehicle of the Christ who, through reflection and refraction, reaches every object in manifestation and brings it through the eyes of man to the heart of man. Though man may not recognize the magic of art, yet its subtle power can work its way as no other spiritual device can function through man-made gesture. The inability to translate these functions into words in no way minimizes the truth of their work. All of the arts are endowed with this significance: sculpture, architecture, preeminently; literature, drama, all are serving this end or they are not art.

Michelangelo has painted in the Sistine Chapel a set of murals and decorations endowing man with every noble and deific quality he has evolved, and telling the story of his evolutionary progress. Perhaps the dominant idea in the whole scheme is represented in the painting titled "The Creation of Man." For here we see, not the concern of physiology as so many critics might claim, but the transfer of the spark of God to mature physical man. Throughout the scheme of decoration are magnificent symbols of the prophets and the sibyls, witnessing, as it were, the creation of man. Not the creation of a physical body but the ensouling of the physical vehicle with those qualities of heart and mind termed deific.

This is the problem of man today. Reaching the heart, the center of his consciousness, will first bring unity within himself. His own scattered and separated perceptions and acts will be synthesized. A harmony is set up within his own body and consciousness just as an automobile depends upon the precision performance of all its separate parts and purposes.

This is one of the major problems of our day. The starvation and disease facing so much of the world could be readily relieved and in a reasonably short time eliminated. We have the brains and materials to deal with such affairs. Food, clothing, shelter, medicine concern physical well-being—they represent serious and vital questions but by no means are they without answer.

But the difference between even a healthy well-fed animal man and a man who is a Son of God—that is the difference dissolved by the arts—the power of beauty. And it is precisely in these times of stress and strain and sick and irrational material

values of pocketbook depression and self inflation that the purpose of true art must be established. This cause rests with everyone as a responsibility not to be dismissed by the pressure of the times but rather as a seed to be sown by adults within themselves and their children—a pursuit, a desire to travel the path of beauty which will ease and transform the very pressure of materialism into a balm, a joy, a cheer, a positive, creative part of the New Day. Let not indifference or apathy on one hand or the unending tasks of everyday life on the other deprive any of us of the privilege of establishing in our own lives the powers and joy which beauty can give us. There is no financial measure for art. But the gift of God should not be ignored. It must be taken as an essential part of life, not as a luxury which neither time nor means permit. This is our own doorstep problem, and a tragedy past all telling can be avoided by recognizing the vital importance of art. Without beauty man is less than man. On the path of beauty man walks with God.

We, as Templars, know that the heart which is the center of man is the center of all men and the universe, that the rhythm of one heartbeat is the rhythm of another, inseparable and of the same life source. All manifestation is readily identified through this vast principle of centralization. The light of the heart begins to burn and man, whether he likes it or not, finds his bitterest differences with his fellow man transcended by mutual response to a symphony by Beethoven or a painting by Titian, and this is as inevitable as the multiplication table. Herein a device has been found which knows no political or national or racial or family boundaries. It is a device of the Christ Who, through art, is reaching humanity with knowledge and goodness; and with unchallenged realism humanity must respond to the negative or the positive pole of His law of being, "As ye would that others do unto you, do ye even so unto them."

Harold Forgostein

THE EVOLUTION OF CONSCIOUSNESS

The word "science" implies a body of exact knowledge, especially as regards natural law, plus a method of applying such knowledge to obtain desired results. And, from a limited and exterior standpoint, mankind has achieved science in the kingdoms of nature below man: animal, vegetable and mineral. That is, we as a race have learned enough about these kingdoms to subject them in a measure to our will, to our desires. Whether our desires have been wise is another matter, one which falls within another field of science, social science, which in its larger aspect is the science of man.

And within that field the world has achieved, largely in the last forty years, the exterior structure of a science in the shape of knowledge about man's physical body, his lower mechanisms

of desire and emotion, in a word, the animal part of him. But the structure is empty. Empty except for shadows, vague thought forms, theories and preconceptions concerning the nature of man which have little or no relation to actuality. Empty, save for those shadows and theories, because the social scientists of the world do not know what man is, where he came from or where he is going. Most of them are men of good will, sincerely idealistic and unselfish, but bound hand and foot by a scientific dogmatism which prevents them from accepting as evidence the factual statements of those who have gone beyond them in consciousness and are able to speak from experience. Consequently, the social science of the world has nothing tangible to contribute toward a solution of even one of the pressing dangers which now threaten the very existence of this civilization.

It seems useless to labor the point by bringing in details of the crisis now existing. The situation is familiar enough. It seems better to devote this space to the briefest possible survey of the basic truths about man which the White Lodge has always offered and the world has always rejected.

First, something concerning the nature of man, what ingredients went into the making of him and how they were coordinated. I quote from the oldest book of which we have knowledge, the poetry of creation, the "Stanzas of Dyzan," as given by H. P. Blavatsky:

"The great Chohans called the Lords of the Moon, of the Airy Bodies: 'Bring forth Men, Men of your nature. Give them their forms within. She (the Earth) will build Coverings without.' . . . The Seven Hosts, the Will-Born Lords, propelled by the Spirit of Life-Giving, separate Men from themselves, each on his own Zone. Seven times seven Shadows of Future Men were born, each of his own color and kind. . . .

The Breath needed a Form; the Fathers gave it. The Breath needed a gross body; the Earth moulded it. The Breath needed the Spirit of Life; the Solar Lhas breathed it into its Form. The Breath needed a Mirror of its body: 'We give it our own!'—said the Dhyanis. The Breath needed a Vehicle of Desires: 'It has it!'—said the Drainer of Waters. But Breath needed a Mind to embrace the Universe: 'We cannot give that!'—said the Fathers. 'I never had it!'—said the spirit of the Earth. 'The Form would be consumed were I to give it mine!' said the Great Fire."

Here are mysteries beyond our fathoming except as we have developed intuition enough to penetrate them. But here also are facts, though we may see only their bare outlines, concerning the nature and evolution of man. We see the blind urge of physical nature to create, the aid derived from the experience of Earth's parent, the Moon, the spark of vitality supplied by

the Sun's rays. All of this at the call of the divine prototype of man seeking embodiment in matter, seeking a vehicle of expression from within outward. Until at last the structure, the vitalized structure straining upward is met by the spiritual entity descending and is ensouled by it. Only one thing is lacking now, the link between the higher and the lower vehicles, individual self-awareness, mind. And, as the Stanzas go on to say, that also is provided at the midpoint of human evolution, the later Third and early Fourth Root Races, through the incarnation into earthly humanity of beings of higher development, attained perhaps on other planets. The process of involution is finished now, spirit has descended fully into matter, all the ingredients have been amalgamated, man has become fully human and fully conscious of himself as an individual apart from all other individuals.

Now he can choose. Now he can participate in his own further evolution. Now he can fix his attention upon those elements in himself which are of low vibration or upon those which are of high vibration and say, "This is I." He has become in a minor sense a creator, and that which he has power to create is himself. He has been endowed with "a Mind to embrace the Universe." But he himself is the Universe in potentiality; he is the microcosm containing in essence all the elements of the macrocosm. His field of creation is the field of self-knowledge, self-realization, and within that field he creates by attention, direction, intuition, imagination, transmutation. He creates under the cosmic laws governing the evolution of consciousness, and the keys to understanding of those laws are held out to him silently through the ages by the hands of the Elder Brothers, Those who have already gone this way.

A great mathematician once said that the symbol of the fourth dimension is time and the symbol of the fifth dimension is direction. However that may be, it is true that mind, the fifth principle, contains the essence of direction, the capacity to face one way or another and consequently the problem of good and evil. Man endowed with mind is not an automaton; by his choice of direction inward toward self-knowledge and acceptance of Divine Law or outward toward proudly separative selfness, he governs his own becoming. He may accept the keys of understanding and, in faith and humility, earn the right to unlock one by one the doorways inward. Or he may cling rebelliously to the great illusion of himself as a being apart, enjoying and ruling the material universe, embracing that universe as a possession,—a shadow embracing shadows!

And the record of man since he became capable of such choice of direction, since he became human in our understanding of the word, has been, for the most part, a record of successive

rebellion and disaster. Over and over civilizations have been built under leadership aligned with the Guides and Guardians of the race. Groupings of men in right karmic relationship and hierarchical alignment have been formed. Lawful attention has been given to assisting in the evolution of the elemental lives in exchange for their use in human evolution. Then, in every instance, man has forgotten God, lost responsibility in possessiveness, abandoned rightful authority in the illusion of personal liberty, perverted creative power in wilful selfishness. And so, in every instance, the exterior order and organization, lacking the inner alignments that made its existence possible, has disintegrated into chaos, disappeared from manifestation as every shadow must disappear when that which casts the shadow no longer exists.

Root-races, sub-races, family races and nations, the story has been the same on greater or lesser scale. Yet always there have been the few in each such human group who have clung to their true line, kept contact with the Guardians, treasured the keys of understanding, preserved the distilled essence of what their group at its best had achieved and added to the sum of human evolution. Always these few have been saved from the general extinguishment and have been the seed for a new racial group, building upward from the most primitive exterior conditions toward another human flowering. And that, in this moment of history is something to remember.

For occult prophecy and exterior signs of the times combine in telling us that we stand now very near the end of another sub-race, that only those individuals, those institutions which are soundly aligned interiorly with the prototypes of new cyclic needs will go on from here in vital functioning. The trend now will be from Fifth Race toward Sixth Race bodies, from the centers below the diaphragm to those above, from rationality to intuition, from thinking about truth to living truth.

There is immense pain and bereavement in this transition, yes, for let no man delude himself that he is free of it, that no part of him is rooted in the soil of the past. Those roots are there and they cry out in agony as they yield to the forward pressure, one by one. But while there is suffering there is no tragedy. For in this the Law of Compassion works, the love beyond human love which will not permit man to be less than he can and must be. In the torn hearts of today are already being born the building songs of tomorrow.

Elmer L. Hedin

TEMPLE TEACHINGS AND SOCIAL SCIENCE

The Temple of the People belongs to the Fourth Degree of the Great White Lodge. Its mission is to work in accordance with nature and Divine Law and to re-temple the Earth with

the fires of spiritual knowledge, that man shall become cognizant of the God within.

The sign manual of the Great White Lodge is USE. Humanity is at the crossroads of destiny where it has to practice brotherhood truly and to go on to better living or perish by strife and separateness. There was never a time in the history of man when the great truths of life more needed to be applied, given outer expression. The Temple brings in a complete philosophy of life, and is a great power on our planet to inspire the leaders of men to better ways of life, especially here in America, for it is the "Promised Land," the home of the New Civilization and the new races to come.

It is only by the philosophy set forth by The Temple that this civilization can be saved from entire destruction. The foreword to the book, "Teachings of The Temple," says, "This organization was called into being in 1898 at the behest and under the direction of Master Hilarion, one of the Masters of the Great White Lodge working to lift humanity to higher levels by a direct outpouring of Force and Teachings, fulfilling the need of the time as rapidly as humanity was able to receive and assimilate such teachings and higher vibrations. . . . The Masters are, in a sense, the Higher Self of humanity and watch over, protect and guide its unfoldment. They cannot interfere with karmic law but have the power, at crises, to hold back to some extent the action of accumulated Karma that otherwise might destroy civilization or shatter the planet itself."

As stated above, the great thing in regard to Lodge teachings is USE. There is not much value to anything if it cannot be used, any more than a large bank account is of any value if it is never put to good use. In this New Age, which we are facing, there will be far more use of Spiritual Philosophy than in long ages past, due to the release of great new energy, and forces and teachings at this time for the changing of the world into something higher and better. In these changes science and religion—true religion with its universe of wisdom and knowledge—will take their places side by side.

Some of the hidden powers known and taught by the great teachers of the Wisdom for long ages are becoming outwardly expressed through the channels of science in dealing with radar, atomic energy and such. And in previous discoveries the scientist has repeatedly penetrated nature's finer forces and acted on the discoveries he has made. But he has not discovered the presence of mind in nature though it is plainly to be seen. Seldom if ever has he seen nature in the true light of "the feeling-thinking powers of the universe," spoken of by the Master, that act in unity "in man, animals, creatures, and also in so-called inanimate life as well."

The animals do some almost unbelievable things in follow-

ing the directions of this universal "feeling-thinking" force. As one instance out of many that might be cited, pine tar has been known by the medical profession for its healing powers for generations, but when man discovered this fact deer and elk knew it already. They knew that it has healing power and used it. One of these creatures when injured will find a pine tree with soft pine tar on it and rub the wound full of the healing and soothing substance to get relief from its pain. It would be doubtful to say that the first deer or elk learned to do this merely by sight or smell or magnetic attraction. Because in this a faculty is needed that knows one object in nature from another and also something of the real nature of such objects, knows the effects that follow certain acts and processes—in short, knows how to make a scientific discovery.

From this we can see that at least some of nature is organized intelligently and functions that way. It is also scientifically put together, and such things as great building principles may sometimes be found in the simplest natural forms. These have served as patterns for great structures made by man, such as tall buildings and bridges, especially as regards framework, bracing and cross-ties. Engineers have long studied the structure of water lilies, the leaves of which are often three feet across and seem to be soft and flabby when they lie on the water. But pick them up by the stems and they stay spread out, rigid, without sagging, by a clever arrangement of cross membranes! Engineers copy this arrangement for some of their most impressive construction.

If we look from animals and plants to primitive man equally interesting things are discovered. For instance, Dr. Diesel got his idea for his highly efficient engine from the wild natives of some of the South Pacific islands. These natives for hundreds of years made fire by blowing a very fine stream of air across a razor sharp edge which became hot enough to light a certain kind of seaweed. Dr. Diesel made use of this principle in developing an internal combustion engine which would burn a cheap and low-grade fuel.

Where did the savages get their idea of how to make fire? Possibly it has come down long ages from some great civilization that perished, leaving only remnants of its greatness behind. But it is equally possible that the savage, along with the deer, the elk and the scientist of today, made his own discovery. And how would all such things be fashioned and functioning as they are except by a Universal Mind—a feeling, thinking and knowing principle in all life and form?

As stated, Temple Teachings tell us science and religion are one. They meet and go along together in God and nature and one cannot be separated from the other. This truth is as yet unrecognized by material science, however. Science can discover and use the most powerful forces of nature, but only

the heart of man can discover God in these forces and live accordingly. It is only when man has discovered God that he can be protected from his other discoveries:

Perhaps some short quotations from "Teachings of the Temple" can best bring out this point:

"Man has gone so far out of the way, in the long ages of time which have elapsed since the Gods dwelt with men and ruled over them in Love and Justice, that the grand cosmic ideal of Brotherhood has degenerated into an idea of one-man rule, each man believing himself to be the requisite one."

"Brotherhood means literally all that is implied by the words, 'do unto others as you would that they should do unto you.' This is beyond controversy; and no one of you is so situated as to be unable to keep this law; for it is a universal law, and whoever violates it brings upon himself or herself the karmic action of the law. Furthermore, it is the law upon which rests all possibility of further advance on evolutionary lines."

"God, the Infinite Father of the human race, creates, establishes the 'Yoke,' but man, the human soul, must put his side of that yoke on himself—must give up his liberty to do evil, by allying himself so powerfully with that Father—the Higher Self, Divine Soul—that no exterior power can tear that yoke asunder."

Herman Volz

THE ANGEL OF ENLIGHTENMENT

Nothing appears more formidable to the occult novice, who would assay the academic sociological sources, than to enter a modern library room devoted to that material alone. Where should he begin and is it worth while to make a start? In spite of the strides taken by material science in this field he is a little incredulous. Again "the blind would lead the blind." Otherwise, it would seem in this world gone mad with greed, confused values and human slaughter, the new "scientific gospel" would bring disentanglement and the affairs of men would be conducted in a more orderly humane fashion. He knows without turning a cover that in order to scientifically re-temple this earth in brotherhood, it is demanded that all men shall enlarge their horizons; that leadership shall learn to tarry for intervals at the watering places of the soul for fresh drink and nourishment.

The ancient Hindus knew much more about the real foundations of the aforesaid sciences than our contemporaries. The following Brahmin precept gives the key: "Vaunt not thy body because it was first formed; nor of thy brain because therein thy Soul resideth. Is not the master of the house more honorable than its walls?"

Empirical knowledge can do little to redeem man's social bondage so long as the field is limited to animal behaviorism. The premise that all scientific thought prior to this age was puerile is utterly arrogant, as well as erroneous. The early Greek philosophers were not children groping in the dark because they taught that the world is formed of earth, air, fire and water.

The method by which Occult science had during countless ages verified the fact that these four elements are the foundations of reality is indicated in the following words of H. P. Blavatsky, "By 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."

Initiates testify that on the underground floor of the Great Egyptian Pyramidal Temple the candidate for inner knowledge must face in turn the four seats of the mighty which are placed at the corners of the Central Chamber. Each one of these places occupied by a Master is indicative of one of the four Paths which lead to attainment.

The Hindus taught that the four Paths are: the Way of Action; the Way of Intellect or Knowledge; the Way of Love or Devotion; the Royal Road which leads directly via self-conscious discipline and purification of the body, mind and heart into the consciousness and ultimate status of the Gods. One must in some degree travel on all of these roads, for they are in reality the four in One.

In the ancient Sanskrit tongue the Arya, the "holy," were originally those who had entered upon the "Four-fold Path" to Nirvana and had mastered the "Aryasatyani." The term indicates the four truths: that (1) misery and pain are unavoidable to physical existence whose roots are in the element of earth; (2) that suffering is intensified by human passions caused by the intellectual temptation of man which is ruled symbolically by Zeus in the consciousness of the element of air; (3) that the crushing out and extinction of all such feelings are possible "on the path," for this is where the ego realizes responsibility and is purified in the element of fire; (4) the narrow way of the perpendicular Path—the way of purification and renewal in the Waters of Regeneration—which leads directly to "the blessed result."

Each cycle of the incarnating soul is emphatic in one aspect

of the Four-fold Path until final liberation is attained. Thus, in ancient India, Gotama Buddha stood as the Illuminator of the World, for, as he meditated beneath the Bo Tree, he formulated the "Noble Eight-fold Path" of Wisdom. Later the same Avataric Ego incarnated in the hills of Judea, and preached the way of Love and Compassion which brings fulfillment in the Law.

Men are prone to crystallize orthodox systems around the teachings of their Saviours, and by the thirteenth century the Christian Church had ceased to teach the mysteries to the people. During this time a great and noble man, Thomas Aquinas, appeared. He endured youthful persecutions by his family to become "a religious" of the church, and came to be known to history as the "Patron Saint of clerical scholarship," as well as the "Dean of the Medieval University." In his first sermon he chose the one hundred and third Psalm which addresses the Lord: "Thou waterest the hills from thy upper rooms; the earth shall be filled with the fruit of thy works."

These profound apocalyptic words indicate the coming of an event of tremendous cyclic importance, an occurrence culminating in the years 1898 to 1928 which include thirty years of a Divine Incarnation. From God's "Upper Room" a "baptism of fire," "the latter rain," was precipitated into the aura of the earth. This deluge affects every species, atom and soul, tending "to lift up" all sediment, the residue from past ages.

The Ego of the long line of Avatars, the "First Born," Jesus, has once again incarnated in the astral plane in a "glorified body," which appears to the opened inner vision "in the twinkling of an eye." He comes to illumine every dark place and to sound the trumpet for battle between the powers of Darkness and of Light.

In 1898 The Temple of the Fourth Degree was initiated on the earth plane by the Masters of Wisdom. Souls karmically chosen to gather toward a common point were welded into a group entity. In 1903 this little band under Lodge direction was removed from New York State to this spot, Halcyon, which is situated sensitively in a plexus of the earth.

This nucleus is destined to continuously build on the site of the "New Jerusalem" of the New Age a city which in grandeur yet hangs in "privation of form" from the heavens, awaiting actual building by the hands, heads and hearts of a prepared humanity.

It is the specific duty of this group to learn to correlate the phenomena of the physical plane with the six higher planes under the strictest centralized direction. Volumes of added instruction are promised by the Master through his Agent, if the group but maintain the complete obedience within its power.

The age-old Wisdom must be restored to man and right

outer education will establish "the New Learning." In the thirty-third year of the Avataric Manifestation, in conjunction with other out-moving changes in the Temple work, a new university impulse was indicated by the Master. Although outer expansion of the plan seemed indefinitely halted through the power of the Adversary, so deeply entrenched in a backward humanity, the Master had a strong reply in the Convention Message of 1932: "Referring to the work you have inaugurated along educational lines, let nothing discourage you: You were warned that you would run into sharp rocks. Let them be but obstacles to challenge you to rally all the stronger, to reinforce what you have started out to do. You are in better position now in reality to accomplish real work than you were a year ago. You are at present standing on firmer fundamentals." In the same message He requested the study of history "to scan the lives of those heroic souls in all departments of Life who have turned civilizations by their ability to stand against opposition at any cost." He also gave marked attention to the music department and especially to the children, the "Temple Builders."

Many years ago the Master said: "The ancient civilizations of America were far in advance of any now in operation; and their fall and dismemberment and final annihilation were due to the same canker at the root which threatens the present civilization—that is, the confiscation or combination of all power and wealth into the hands of a limited number belonging to state or church, and the consequent degradation of the rest.

"With the advantages of education and opportunity now afforded to all alike, there is apt to arise a fancied security which, like the poison of the Upas tree, will lull its partakers into a stupor from which they cannot be aroused until it is too late to make effectual resistance." Since these words were written man has gone through a crucible of terrible pain and suffering. The American philosophy which states that a thing is true if it works is surely serving in many departments to find a way of life that will work. Obstacles between the arcane and the material sciences will be overcome, for men are "building the neutral structure between the two poles of endeavor within which the two phases of the one great and divine science can meet and mingle, and from which will go out to the whole world the glad tidings of joy."

"A little child shall lead them." In the Upper Chamber of the Heart shall the Child, Humanity, sup with the One and the Twelve. Through Celestial spaces the Avatar is pouring from the Sacred Vase the Waters of Regeneration into the parched desert—into the four elements of life. The Soul of man shall gulf the abyss between abstract and human intelligence and stand alone and strong on the Wing of the "Great Bird

Hamsa," which covers and unites all. Hamsa is the Pilgrim-Self, the Angel of Enlightenment, which unlocks the secret Wisdom language that reveals man's identity with the God Essence.

Let the Power of Master Hilarion's charge be felt throughout the world: "Arise ye: arise and go forth from palace and hut, from forest and glade, and seek the path to the heights, whereon the vision rests and where all who will may behold it and rejoice with the angels over a world—to be redeemed from ignorance."

Cethil Mallory

TEMPLE BUILDERS DEPARTMENT

Report on The Temple Builders Meeting, August 11, 1946

During the last ten years it has become customary for The Temple Builders, the children of the Temple group, to hold their annual meeting in the Temple on the Sunday following Convention week. The Sunday afternoon service is dedicated to this event.

So, on August 11th at 3:30 the Builders gathered for this joyous occasion, the Temple being festively decorated with pink amaryllis lilies. They were seated, together with their teachers, in front of the chancel, in a large oval around the Builders' little altar. Ella Vogtherr directed the meeting, with Patricia Mallory assisting. Monica Weaver had charge of the musical part of the program in the absence of Louise Lentz. In the chancel were the Guardian in Chief and the Outer Guard, and a large congregation was present in the Temple.

The service began with a meditation and the opening hymn. The offering was taken, and the Words of Thanksgiving recited by the group. The children's choir then sang the hymn, "Here in Thy Temple, Lord, We Pray," and Eleanor Shumway extended "Welcome" to all.

A fine program followed in which each child took part, consisting of musical selections: piano, violin, and vocal; recitations; hymns and prayers in unison; a song, "Jesus, Friend of Little Children," by five of the very little ones, aged 4 and 5; and lovely vocal selections by Jean Tedford, a former Builder, now released from the Waves. Five Builders had prepared their own papers for this occasion, which we would like to share with our readers.

WHO ARE THE TEMPLE BUILDERS?

The Temple Builders are the children's department of the Temple Group. At present there are nineteen children in Halcyon who come regularly to Temple Builders meetings. We learn about the Teachings of The Temple, and life stories given to the Builders. As we grow in the Temple Builders work, we learn

to understand the deeper teachings of The Temple, and it helps us to be more kind and more careful in our daily lives.

We know that if we do good, good will come back to us, and if we do wrong, wrong will come back to us, either now or in some other lifetime. We believe that the Christ Love must develop within the heart of each one of us. The Christ has shown us the way, but we must learn to live that way.

We pray in our Temple meetings for all the children in the world, for the homeless and the hungry, and hope that by our prayers they will be helped. When we come together as a group of children we can do more good than if we try to help alone.

We are called Temple Builders because we are trying to build our lives upon the truths which The Temple teaches us, so that we may become real helpers for humanity who carry the Light of the White Lodge into the future.

Love, Will and Wisdom, and the Unity of all life are our watchwords.

David Mallory

THE TEMPLE BUILDERS

We are here to learn and sing
and teach the little ones about it.
We know that God lives in us, in our hearts; in flowers,
birds and animals, and in all things.
We love God and love the Masters;
And wherever the Temple Builders are,
They love Halcyon.

Elizabeth Wheeler

THE MEANING OF THE TEMPLE IN MY LIFE

The Temple gives us the great understanding of our lives. It gives us the answer to the question as to what we human beings are here for on earth, and tells us that we are one with all life on earth and in the whole universe.

The Temple teaches us that God lives in us, and is also the life, only in different forms and phases, in all living things, from the atom to the great suns in the heavens; and that every thing that was, is and will be is of God; and therefore all life is one in God. And we call this oneness the Brotherhood of life in the Fatherhood of God.

The Temple also teaches us the Great Law of Karma which says that as we sow so shall we reap, and that by our acts, either right or wrong, we bring into our lives the fruits of them, either good or bad; and that our lives are eternal, and we shall come back to earth again and again to make right what we did wrong, and to unfold according to the Laws of Life and God.

We Temple Builders are here to learn to help the Master, and the Avatar, in bringing the Truth about Life and God to the world.

I am grateful to the Master for bringing me as a child to Halcyon, that I may unfold and develop consciously according to these Divine Laws.

Eleanor Shumway

WHAT IS THE AVATARIC MANTRAM?

The Avataric Mantram, "I will endeavor to realize the Presence of the Avatar as a living Power in my life," means that the Christ force should be lived every day, and that we want to make it a working part and power of our everyday living.

The Christ force is the Higher Self in each human being. If we live according to the Christ-like principles we shall become more God-like ourselves. Our lower selves, the bad, selfish side of us will be overcome, and we shall grow strong, pure and clean, if we endeavor to recognize the Presence of the Avatar—the Christ—in our lives.

A Mantram is given by the Master to be repeated aloud, which creates a special force for good, and the Avataric Mantram is a powerful force for good.

We say the Avataric Mantram at all Builders meetings, and in our homes, so that we may always remember its importance and why and for what purpose we are in The Temple.

The Christ love sent out from Halcyon is a healing force of Light which helps to unify the peoples of the world in Brotherhood and higher ideals so very much needed today.

We are happy and grateful to be Temple Builders and to help in this wonderful work for humanity.

John Mallory

ON "REINCARNATION"

I like to talk on reincarnation. At first, after my father died in the war, I had not thought so much of reincarnation, but now I had to think very much about where we go, and what happens to us when we die, and how we come back to a new life.

And so I learned that we die when we have done our work in one life according to the Laws of God and cannot make more progress, but need another new body to learn more. The body is only the clothing of our real Self, and when we die the real Self takes off that body and lays it aside, just as we take off our clothes and put them aside before we go to sleep each night. And just as we put on our clothing again in the morning when we awake, and continue our school work where we have left it the day before, so, after each rest on inner planes where we go when we die, the real Self clothes itself in a new body when it is born again, and continues its learning and work in the new life.

We have been many times here in life, before, on the earth,

and we shall live and die many times more until we become Masters of Life and Love and all Wisdom.

When we come into The Temple, we learn our lessons of life much faster than anywhere else in the world. And we Temple Builders love The Temple and will do all we can to learn our lessons well.

Roselma Wheeler

IN MEMORIAM

Out of the Temple ranks another warrior soul has been called home. On November 19 Ernest Harrison, the Scribe of The Temple of the People, passed from this plane to join the Great Company beyond. His mortal vesture was laid to rest in the Halcyon cemetery.

Our brother is survived by his widow, our Temple sister Aileen Doris Harrison; two sons, George Harrison, Dean of the Massachusetts Institute of Technology at Boston; Arthur Harrison, high school teacher at Los Banos, California; and seven grandchildren.

Ernest Harrison was born in Eccles, England, August 22, 1868. His parents were Quakers, and his father was a master printer before the invention of mechanical presses. As a young man Ernest developed a strong interest in Theosophy, and later, in Ireland, he met and became a follower of William Quan Judge. In Dublin he made many friends, among them Florence Keatley, some of whose writings are familiar under the pen-name of Jasper Niemand. There also began his lifelong friendship with the late John and Agnes Varian, who were to become, like himself, members of the Temple priesthood.

Mr. Harrison came to the United States while W. Q. Judge was head of the American branch of the Theosophical Society and renewed his relationship with the latter in New York. After the death of Judge, he joined The Temple in 1900 in Syracuse, N. Y., and soon afterward moved to the West Coast. In 1905, two years after the establishment of the Temple Headquarters at Halcyon, he came with his family to the Center to live, and had resided here ever since. He was appointed Temple Scribe in 1911 and held that office until his death.

Our love and blessings follow our brother into the Realm of Light.

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 have been given: June 9, Ernest Harrison, "Union with The Lodge." June 16, Joyce Hedin, "The Crisis." June 23, Isabella Tarbox, "The Popular Path." June 30, Martha Schussman, "The Foundation." July 14, Lottie Ferguson, "Discrimination." July 21, Cethil Mallory, "The Solar Boat." July 28, Roberta Shumway, "Operation Crooroads." August 18, Joyce Hedin, "The Temple." August 25, Patricia Mallory, "Shine on, Gold Star, Our Guardian-in-Chief."

September 8, Carolyn Forgostein, "Harmony and Centralization." September 15, Bernard Lentz, "Temple Notes." September 22, Lottie Ferguson, "The Messenger." September 29, Cethil Mallory, "Under the Bo Tree." October 13, Bernard Lentz, "Temple Notes." October 20, Herman Volz, "Sacrifice." October 27, Wenonah Varian, "Lodge Influence in American History." November 10, Harold Forgostein, "Photography." November 17, Pearl F. Dower, Guardian-in-Chief, "The Founding of The Temple." November 24, Elmer Hedin, "Some Thoughts on Discrimination."

CORRECTION

Please note: the Article "The Coming New Race," published in the April-May number of the Temple Artisan under the Blavatsky Department, is a reprint from The Secret Doctrine, Vol. II, 3rd Edition, pp 463-66.

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

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Halcyon, California

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