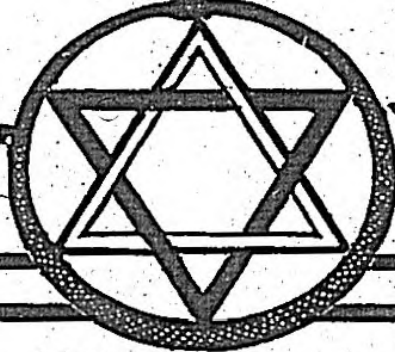




The Temple Artisan

June-July, 1947

CONTENTS

Lift Up Your Heads	1
Editorial Mirror	2
From the Mountain Top	3
The Law of Cycles	4
From "The Wise Man"	6
A Fundamental Desire	6
From "Letters That Have Helped Me"	8
Vibratory Changes	8
The Gong Strikes	10
His Presence	10
Blavatsky Department	11
Temple Builders Department	13
The Temple Convention	14
Temple Activities and Notices	15
The Salutation of the Dawn	16

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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

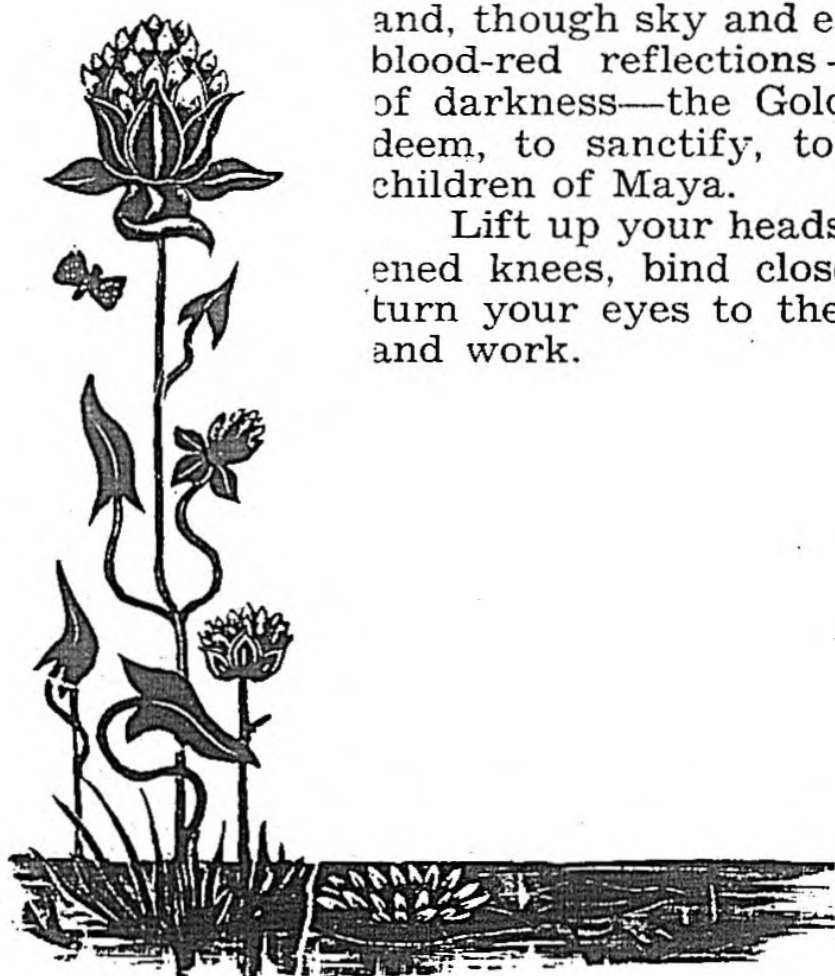


UNTO THEE A KEY

LIFT UP YOUR HEADS

Can you see the faint flush of the day-break, ye Children of Light? It hangeth low in the cosmic darkness as yet, but eyes not holden may catch a gleam of its brightness, ears not dulled hear the clarion note in the distance. The Day Star is rising, rising, rising, and, though sky and earth seem drenched with blood-red reflections—the first emanations of darkness—the Golden Light cometh to redeem, to sanctify, to bless the hard-pressed children of Maya.

Lift up your heads, strengthen your weakened knees, bind closer the burdens ye bear, turn your eyes to the East, and watch, wait, and work.



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EDITORIAL MIRROR

As we approach the 48th Annual Temple Convention which formally opens August 3rd, 1947, at 3 p.m., it is well to consider the significance of this important celebration interiorly and exteriorly. The function of The Temple at this annual gathering is a part of its interior mission to unify and harmonize the human race. On the 38th annual Convention, R. S. wrote the following, which contains the fundamental truths of the work and is as applicable today as when written:

"For 38 years we have held to the line of the Great White Lodge as projected through H. P. Blavatsky. Our teachings have been along the same line, with the same Master Forces back of it; and our influence has spread to the ends of the earth.

"Many members and visitors who come are delighted with the beautiful triangular Temple at Halcyon, and with the settings of other buildings, and exclaim that they are delighted to find a Center giving forth such helpful teachings and having a material base.

"The success of The Temple is due to the fact that we go along the line of the spirit of the Lodge as pointed out to us, and have no differences or arguments with other organizations. In other words, we attend to our own duty, as the GITA says, 'the duty of another being full of danger.'

"We have accumulated during the 38 years of our existence a body of teachings than which nothing could be more helpful or superior. Some of this has been put into exoteric books, but the best part is esoteric, for those who wish to travel the inward-going Path that leads to the Goal of Light.

"We endeavor in this editorial to mirror plainly world conditions, and, so far as possible, the remedy for the discords and misunderstandings that make this planet a world of turmoil for nations, societies and groups of people.

"At the present time there is a responsibility resting upon the shoulders of every being who loves his fellow-men, and would wish a new and higher consciousness to ensoul the peoples of the Earth. We can help bring on the right conditions of brotherly love and universal peace by sending out from our minds thoughts of PEACE, LOVE and BROTHERHOOD, encircling the whole earth, without distinction; for, in the last analysis, we are all one, and have come from the same Source, and will go back to that Source when the hour strikes. So let us all as One gird on the Breastplate of Righteousness, the Helmet of

Eternal Truth, and go forth to battle against the powers of darkness, armed with the sword—the purified Will—of the Spirit of God.”

Many world shaking events have taken place since the above was written, events that were foretold to the group many years ago. The world upheaval was inevitable. As the Avataric forces impinging on the aura of the earth stirred up the forces of evil and aroused them to a fury, and the struggle between these forces affected the whole human race, we must remember, in the ultimate outcome the Light is stronger than the darkness.

Throughout the years each Temple Convention has had its own keynote, but all are held fundamentally for the upliftment of man nearer his Divine Source.

Some years ago R. S. wrote on the value of conventions at one of the annual assemblies:

“It is not merely simply to renew and re-weld Temple friendships, not just to get to the Temple Center. These may all be worth while, but there is a more interior reason than these—an occult reason not apparent on the surface, as with all occult reasons. Our yearly convening creates a magnetic matrix through which the forces of the Master radiate to all points of the compass to members outside, and through them if they be attuned, to the world of humanity.

“Those who are here are charged with this force, and when they go away to their homes they carry the force with them and radiate it in terms of force and light independent of any religious or philosophical truth they may carry otherwise. With the planets of this solar system there is a time in the orbit of each planet when it is nearest the sun. So these yearly conventions of The Temple bring members nearest to the Temple sun—to the Master who energizes our work.”

As stated by R. S., the inner reason for Temple Conventions is not visible outwardly; however, their inner power and strength have had far reaching results. All those in attunement here or away from here are bound to feel the high forces emanating from the Lodge of Masters and receive great benefit and upliftment from them.

So, as each Convention has its own keynote applying to prevailing conditions, carrying a force most needed at the time to help the Temple work along the lines of greater inner and outer efficiency, the fundamental note of all Conventions is the same, the Spirit of Harmony, Love and Wisdom to and for all creatures.

P. F. D.

FROM THE MOUNTAIN TOP

My heart was cold and empty; the wells once full of love's refreshing streams were dry, and the whole wide world peopled with uncounted myriads of lives like mine. There was no thought

of me, and in that empty void I called my heart was naught but burnt out ashes of a love which once enveloped all the human race through love of one.

For ages long, through all the trackless wastes of Time and Space, I passed and met those other similes of my own dead heart—the men and women, and “the little ones” who never knew of love, who have no love to give, because as yet Love lieth fast asleep within the hearts the cruel lash of inhumanity, of poverty and suffering, hath beaten into insensibility—those who know naught but cold and hunger, or the scorching heat of noonday sun; or even worse, where Love hath been driven from those hearts by self-indulgence or by nameless sin.

And then at last, my eyes, which had so long been dry, were wet with tears; my heart, which had so long been cold and pulseless toward all living things, awoke, and on my knees I fell and cried: O God, if God there be, and God be Love, from out Thy store of Light let e’en a single ray shine into all the frozen hearts throughout the world, and it must melt the ice. And if it be but just a dog whose eyes look into theirs with love, send something, someone, close to them to loose the stream within their hearts, and let the waters of their love flow out to all mankind. And now I know, as only those who live and suffer know, that half the world of souls are dying for the want of just the little love that you and I might give if once the floodgates of our hearts were opened by the hand of God—melting the pent-up streams which, lying motionless for long, gave promise to the icy blasts of indifference called forth, and which lie frozen o’er and o’er.



THE LAW OF CYCLES

To the true Occultist the law of Cycles is both sacred and scientifically perfect. It is almost identical with the law of Numbers, and no Initiate would dare impart the correct date for the beginning or end of an important cycle to the uninitiated without special permission from the Hierophant of his Order; and such permission would not be granted unless it were to serve some equally important purpose. The subject is most difficult to handle from a common standpoint, and is only attempted in response to many requests for enlightenment from those not familiar with occult nomenclature.

According to our philosophy, with the “first thrill of the Mundane Egg (undifferentiated matter), i.e., with the awakening of Motion at the beginning of a new period of Manifestation, after a Pralaya or rest (which corresponds to the nightly sleep or to the death of a human being) there begins a new cycle or period of time which contains within itself the potentiality of all lesser cycles. This cycle of 300,000,000 years will close at the

expiration of that term with the return of all matter to its primordial state of Undifferentiated Substance. As Light is Cosmic Substance, the substratum of all life—not the light of our Sun but Spiritual Light emanating from the Universal Over-Soul or God—it is this Light that becomes also Motion, through the medium of Sound, or “the Word”—“the Voice of God”—and any particular mode of mass motion ceases with the withdrawal of the energy imparted by “the Word” which called it into manifestation, thus closing a Great Cycle or Age of Evolution.

The atom, which, as the word signifies, means one, corresponds to Light and is here used in that sense. It is broken up by a particular mode of mass motion into what is termed differentiated or atomic substance, the atoms of science corresponding to the light of our and other suns, and the medium for distribution of the life energy to all planets and all beings upon them. To each division or class of atoms, as well as to each individual atom, a peculiar rate of vibration has been imparted by the same or another rate of the mass motion that differentiated the original substance. This causes it to move a certain distance in a particular direction and then return to its starting point in a given length of time. However infinitely great or small any combination of atoms may be, whether it be molecule, man or world, it contains within itself a center of action which corresponds to the hypothetical center or axis of this earth, and it moves with either rotary, vertical or some other mode of motion around or from that center, necessitating the passage of an appreciable length of time which comprises a definite cycle.

With every beat of a human heart a new cycle is begun in the existence of the minute lives of the blood which passes through the heart. This illustration is true of every created thing and being. As each and all of these minute lives are interdependent, each beat of the heart is connected with, and dependent upon, previous and subsequent beats of the same or some other heart (as in the case of a mother and unborn child), so all beings, all spheres of action, all cycles of time, force and consciousness are interdependent and inseparable.

When this great truth is realized, the folly, suicide—moral, physical and spiritual—of those engaged in war, competition, and cruelty under other names, becomes apparent.

As the Earth moves on its axis around to the same point with each revolution, and around the Sun or axis of this Solar System yearly, so each molecule or combination of molecules of matter returns to a certain point in a certain division of time. If you commit a crime or perform a good deed, when all the causes and consequences of it have passed through their individual cyclic rounds, and the moment, hour, day, year, or term of years corresponding to the time when you committed the action has come again, the effects of your deed will return upon you

in full force. Knowing the law of Cycles, an Initiate can predict to a moment the time any event will occur, and the effect of any given cause. Mathematics is the only exact science known to the uninitiated. An Initiate is a past Master of the Science which contains the clue to the action of all Cyclic Law.

B. S.

FROM "THE WISE MAN"

The wise man knows that a conditionless, changeless period of manifestation is an utter impossibility for man in the present state: he knows that history repeats itself in ever recurring periods through an eternity of time as day follows night; he knows that the democracy of one age will make way for the monarchy of the next, as surely as he knows that the tides will throw up the waters of an ocean on its shores and then fling them back in perfect time and rhythm.

He also knows that every tide of life, as well as every tide of ocean, must be taken at its flood if it is to bear a precious load of treasure or experience to its destined harbor; therefore he takes advantage of every high tide in the affairs of men and nations to advance the progress of his ideals, and then falls back into some secure haven when the tide has gone out, and conserves his energies. But the wise man also knows that back of every tide, every movement of sun, stars and planets, every cycle of manifestation, is a Supreme Power which governs all, a Power which operates at the center of all things—the place of peace—the point where motion ceases and unity reigns, and that he must be aligned to that Power if he would succeed. A point where the Father can no more become the Son, and the Son can no more become the Father. A state of existence where the Father reigns eternally, and the Son serves eternally—where the Mother and Father are one in the Son, and each is a partaker of the greatness of the other.

And the wise man sees that however often the elder Son may be differentiated into the many sons, in the course of time: however repeatedly night may follow day, or the tides of life go out; however often a democracy may be created by the powers of disruption in labor for the birth of more desirable conditions, the people must return to the original form, the paternal, the kingly form of government again and again; therefore instead of throwing his energies into the flotsam and jetsam of changeable life he strives to keep them in line with the more stable, the more lasting forms of life, those forms which begin and end a Manvantara.

H—

A FUNDAMENTAL DESIRE

From Teachings of The Temple

The Supreme Creator of the Universe has implanted a spiritual need, a fundamental desire for righteousness, like unto His own, in the heart of every human being. In the great majority of

people that desire has been overwhelmed by the gratified desires of the sensuous physical body. When the reverse is the case, and the desire for righteousness, spiritual attainment, is predominant we find what is commonly called the good man or good woman, a more unselfish, just and true man or woman than are the majority of human beings. But even they seldom realize what has been the main factor in helping them to overcome their natural tendencies in the opposite direction, and held them to their original purpose; nor do they appreciate how much they are dependent on others for the power to attain and also to maintain the state to which they have aspired.

Faith is a mighty engine of power, and whatever degree of success a man has attained in any spiritual or material field of life, it has been largely due to the faith some other one or more persons held in his honesty, faithfulness, and devotion to duty, as well as in his power of efficiency in his chosen field. His faith in himself is essential, but the dynamic power of accomplishment springs from the faith of others in his ability to accomplish his purpose.

Faith is a spiritual power and, even when exerted by men to accomplish a material purpose, its great value lies in its power over the mentality of the personality on whom it is exerted. It enables one to think constructively and efficiently, and to counteract inhibiting forces.

The central distributing point of this power, so far as the physical body is concerned, is in the heart, thence to the brain. The heart is the seat of affection for the principle of desire, and the desire in the heart of man for success in any field of life is the silent pull on Faith for power to fulfill that desire. I will try to illustrate the action of divine law respecting Faith, from another point of view.

We will presume that the fundamental desire of every member of the Great White Lodge is to attain to the state of righteousness previously mentioned, thereby attaining to the spiritual powers of Love and Wisdom. It would naturally follow that this desire would be strongly pictured in the mentality. Because of the interior relationship to myself which exists between true Templars and myself, they are dependent on me for guidance as to how best to take the preparatory steps toward the accomplishment of the purpose instigated by Divine Desire. If such a Templar is faithful to the obligation assumed by him, he has opened the path to personal discipleship which calls upon the Power of my Faith in him. Whether he is conscious of the effect of his call upon me or not is of little consequence; the call has been answered, and the dynamic Power of the Faith that is in me has increased his power of action in any field. He will eventually realize that additional strength and power of efficiency are his to use as seems best to him. His desire for righteousness has been greatly increased and his power of accomplishing the fulfillment of the purpose set by that desire is correspondingly increased.

Faith answers to the call of Faith. But like everything else it is governed by Divine Law, and that Law would compel me to utilize that Power in me for the best good of the one who calls for recognition and I must answer the call even if that best good be long delayed.

HILARION

FROM "LETTERS THAT HAVE HELPED ME"

Now let me elevate a signal. Do not think much of me, please. Think kindly of me; but oh, my friend, direct your thoughts to the Eternal Truth. I am, like you, struggling on the road. Perhaps a veil might in an instant fall down from your spirit, and you would be long ahead of us all. The reason you have had help is that in other lives you gave it to others. In every effort you made to lighten another mind and open it to truth you were helped yourself. Those pearls you found for another and gave to him, you really retained for yourself in the act of benevolence. For when one lives thus to help others, he is thereby putting in practice the rule to try and "kill out all sense of separateness," and thus gets little by little in possession of the true light

No one can really help you. No one can open your doors. You locked them up, and only you can open them. When you open any door, beyond it you find others standing there who had passed you long ago, but now, unable to proceed, they are there waiting; others are there waiting for you. Then you come, and, opening a door, those waiting disciples perhaps may pass on; thus on and on. What a privilege this, to reflect that we may perhaps be able to help those who seemed greater than ourselves.

VIBRATORY CHANGES

Temple Teachings. Open Series. Lesson 172

In every city, every settlement of all the nations given over to the white race, as well as in those of many other races, are daily and almost hourly being voiced some of the explicit statements of the Nazarene. These statements are accepted as divine truths upon the fulfillment of which countless numbers of believers base all their hopes of future salvation; yet while they are literally pounded upon the ear-drums and into the mentality of the listeners by the clergy, used as a basis of prayer to an Almighty God, used as texts to adorn the walls of their houses of worship, and in many other ways, in the majority of instances their real significance is lost, or they are as chaff before the wind when it comes to applying them to purposes like to those which originally called them forth. To no one of these many statements should more intelligent observation and more ready acceptance be given than to the following, "Go thy way, thy sins are forgiven," spoken to the woman who begged for an exhibition of the healing powers of the Master. If those words were fully understood and accepted at their true value,

there could be neither prison nor lazarette in the whole world, for there would be no need for such. Sickness would be recognized as sin, sin as sickness. The man or woman who had broken the law, the child trapped by his heredity, would be treated as an invalid and receive every advantage that science could bestow to the end that they be healed, and consequently from the esoteric point of view, forgiven. The inconsistency of treating as criminals those in need of medical attention, and by those who profess to be guided by the statements of the Master, is largely due to ignorance of the action of the finer forces of nature.

The breaking of nature's laws, whether they are consciously or unconsciously broken, by nation or individual, displaces substance which is moving in some one mode of motion and throws it out of equilibrium. The substance so displaced is within the auric sphere of the one who is responsible for the action. Instead of moving in the direction and consequently in the mass mode of action which natural law has imparted to it, that substance is halted, as it were, and turned in another direction, and as a result it must adjust itself to the new vibration; and in the adjustment the physical atoms, molecules and cells, which are the outer expressions of the interior force or substance which has been displaced, are thrown out of balance and must suffer until adjustment is made on the plane on which the disturbance was created. If the laws of mentality have been broken the adjustment must first be made on the mental plane.

If you send a man to prison for some so-called crime which is in part the result of some disturbance in his mental sphere, and by so doing add enormously to the disturbance already created, you are simply enlarging his field of operations; whereas if you were able to diagnose his case correctly by means of interior observation and by the character of the crime committed, and so learn what method or means to use in healing the area affected by strengthening the man's power of resistance, and so hastening the adjustment to be made within the disturbed area, you would soon have a normal man.

A study of the crystallization of matter will give some idea of the various forms interior substance is thrown into. There is perfect correspondence between the two. If you can imagine a halting in the process of the crystallization of a cube whereby one side of the cube was contracted, thus changing entirely the form of that which by natural law should have been a cube, possibly you may also imagine the disturbed condition of all adjoining cubes. If the substance of some organ of a human body had been originally crystallized into cubes and such a change as I have mentioned had subsequently occurred, an abnormal condition would obtain in the part or organ built of that substance, and disease would inevitably develop in that organ.

The cause of such a change might be back in the heredity of the individual, or even be the effect of the action of the skandas in their transmission from one incarnation to another.

But be that as it may, nothing but a change in the vibration which has produced the change in crystallization could heal the disease in the said organ. Such a change in vibration may come either as a result of mental suggestion or medical treatment; that would depend upon the organ affected and therefore upon the formation of the crystallized substance—the basic substance of the cells.

H—

THE GONG STRIKES

In loud and shattering clangor we hear today the striking of a gong. It announces the opening of the final race. It places the participants upon their mark. The goal line dimly seen lies in the New Era, the era of the Presence of the Avatar. For years we have sensed the approach of this wondrous Presence. For years we have intoned the mantram proclaiming our realization of His coming. Now that day is well upon us when the increased vibratory rate of His imminence reverberates upon the mechanisms of our inner bodies which register His approach by short wave as does the radar:

Feeling the heightened vibratory tone, we strain to run that last short mile to meet Him on that long awaited "Day Be With Us." But in the running we must travel light. All the heavy garments of the unredeemed and unenlightened must be shed. Like agile Athenian runners of old we must gauge the distance with perfect estimate and poise, must be well aware of when to hold back on the course with emotions well controlled, when to use up that last and treasured margin of reserve.

In training thus the lower human self often rebels against the one-pointed endeavor so at odds with its own trends and interests. The lower self of others pulls one back, like undertow beneath the forward flowing of the wave. But truth alone will win on this great day. Truth lived and known and breathed and functioned. If we clothe ourselves in the tawdry garments of half truth they will trip and throw us before we have run that last short mile.

J. H.

HIS PRESENCE

"I will endeavor to realize the Presence of the Avatar as a living Power in my life."

Without formality, without outer arbitrary organization, let all who feel and believe the truth of the advent of a Redeeming Cosmic Force repeat the above daily and constantly. It will help to build a matrix—heart center—through which the Christ force will externalize in qualities of living power.

The Holy Presence is ever waiting to manifest in and through all who are prepared—in whom selfishness is being transmuted to self-less-ness and in whom the closed bud of a personal idea is unfolding to the blossom of the One Eternal Universal Self.

Keep clean your heart and mind, and the earnest endeavor to realize His Presence daily will assuredly help in the recognition of the Christ glimpsed in the bloom of a flower, the soft glow of the stars, the shine of kindly acts in daily life, or the spirit of Love impelling all humanity to ideals of truest Brotherhood.

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.

Editor's note: The following material consists of excerpts taken from letters written by H. P. B. to one or two of her closest friends and students. These letters were first printed by William Q. Judge in "The Path." We reprint portions of them here under our own heading.

H. P. B. on DISCIPLESHIP

The Esoteric Section is to be a school for earnest Theosophists who would learn more . . . of the true Esoteric tenets. . . . There is no room for despotism or ruling in it; no money to pay or make; no glory for me . . . but if out of the Theosophists who have already pledged themselves I can place on the right and true path half a dozen or so, I will die happy. Many are called, few are chosen. Unless they comply with the lines traced originally by the Masters, they **cannot** succeed. I can only show the way to those whose eyes are open to the truth, whose souls are full of altruism, charity, and love for the whole creation, and who think of themselves last. The blind will never profit by these teachings The Esoteric Section is not of the earth earthy . . . requires neither subscription fees nor money, for "as I have not so received it, I shall not so impart it," and I would rather starve in the gutter than take one penny for my teaching the sacred truths.

Here I am with perhaps a few years or a few months only (Master knoweth) to remain on earth . . . and I am as ready as the Rosicrucian pelican to feed with my heart's blood the chosen "Seven." . . . What I have, or rather what I am permitted to give, I will give.

Many are called but few are chosen. Well, no need breaking my heart over spilt milk. Come what may, I shall die at my post . . . and while I live I **do** fervently hope that all the splashes of mud thrown at it will reach me personally. At any rate I mean to continue protecting the glorious truth with my old carcass as long as it lasts Oh, I do feel sick at heart in looking around and perceiving nothing save selfishness, personal vanity, and mean little ambitions. What is this about the "soldier not being free?" Of course no soldier can be free to move about his

physical body whenever he likes. But what has the esoteric teaching to do with the outward man? . . . No man is required to carry a burden heavier than he can bear; nor do more than it is possible for him to do . . . A man tied by his duty in one place has no right to desert it in order to fulfill another duty, let it be however much greater; for the first **duty** taught in Occultism is to do one's duty unflinchingly by **every duty** . . . "Shall I risk to be ordered to leave my wife, desert my children and home if I pledge myself?" asks one. "No," I say, "because he who plays truant in one thing will be faithless in another. No real, genuine Master will accept a chela who sacrifices **anyone** except himself to go to that Master." If one cannot, owing to circumstances or his position in life, become a full adept in this existence, let him prepare his mental luggage for the next . . . What one has to do before he pledges himself irretrievably is to probe one's nature to the bottom, for self-discipline is based on self-knowledge. It is said somewhere that self-discipline often leads one to a state of self-confidence which becomes vanity and pride in the long run. I say, foolish is the man who says so. This may happen only when our motives are of a worldly character or selfish; otherwise, self-confidence is the first step to that kind of **WILL** which will make a mountain move. . .

To live like cats and dogs in the T. S. is **positively** against all rules and wishes of the Masters, as against our Brotherhood—so-called—and all its rules. **THEY** are disgusted. **THEY** look on, and in that look (Oh Lord! if you could only see it as I have!) there's an ocean deep of sad disgust, contempt, and sorrow . . . The ideal was besmeared with mud, but as it is no golden idol on feet of clay it stands to this day immovable . . . and what the profane see is only their own mud thrown with their own hands, and which has created a veil, an impassable barrier between them and the ideal . . . without touching the latter.

But the **seed** is in the bad and evil man as well as in the good ones—only it is more difficult to call it into life and cause it to germinate. The good husbandman does not stop to pick out the seeds from the handful. He gives them all their chance, and even some of the half-rotten seeds come to life when thrown into good soil. . . If you fail only nine times out of ten in your selections you are successful one time out of ten . . . Those few true souls will be the nucleus for future success, and their children will . . . Let us sow good—and if evil crops up it will be blown away by the wind like all other things in this life—in its time.

I am the Mother and the Creator of the Society; it has my magnetic fluid, and the child has inherited all of its parent's physical, psychical and spiritual attributes—faults and virtues, if any . . . Yes, there are "two persons" in me. But what of that? So there are two in you; only mine is conscious and re-

sponsible—and yours is not. So you are happier than I am Well sir, and my **only friend**, the crisis is nearing. I am ending my "Secret Doctrine" and you are going to replace me, or take my place in America. **I know you will have success** if you do not lose heart; but do, do remain true to the Masters and to **Their Theosophy** . . .

There are traitors, conscious and **unconscious**. There is falsity and there is injudiciousness Pray do not imagine that because I hold my tongue as bound by my oath and duty I do not know who is who But as the ranks thin around us, and one after the other our best intellectual forces depart I say, Blessed are the pure-hearted who have only intuition—for intuition is better than intellect.

The duty—let alone happiness—of every Theosophist . . . is certainly to help others to carry their burden; but no Theosophist or other has the right to sacrifice himself in vain for the empty glory of the abstract virtue Psychic and vital energy are limited in every man. It is like a capital. If you have a dollar a day and spend two, at the end of the month you will have a deficit

One refuses to pledge himself not to listen without protest to any evil thing said of a brother—as though . . . any great Initiate has ever condemned anyone on hearsay. Ah, poor, poor, blind man, not to know the difference between condemning in words—which is uncharitable—and withdrawing in silent pity from the culprit and thus punishing him, but still giving him a chance to repent of his ways. No man will ever speak ill of his brother without cause and proof of the iniquity of that brother, and he will abstain from all backbiting, slandering and gossip Insinuations against one's neighbor are often productive of more evil than gross slander . . .

"The Path," July 1892. pp. 121-24

TEMPLE BUILDERS DEPARTMENT

Three White Roses, Lesson No. 117

There bloomed one day in the garden of the king three white roses, pure, spotless, beautiful, shining and soft like satin.

All on one bush they bloomed, though all were of different sizes. The center one was the largest, in full bloom, strong and handsome. Beside it, on its right, was a smaller one, just as perfect, but waiting to open in fullness of beauty. At the left bloomed the smallest of all, secure in its bud-like strength, with all the joy of unfoldment awaiting it.

"These," said the Master of the Garden, as he looked upon the roses one morning, "are ready to be sent to the king. I will cut them and send them to him for his joy and great pleasure. I wonder if worthy messengers can be found to carry them to him; for unless they be carried by those who appreciate their value and beauty they will give the king no joy for they will have lost all their freshness."

So the Master of the Garden called three messengers unto him and said to each one of them separately as he handed them one of the roses: "Take this rose, carry it to all you can find who are needing love, courage and gladness. Give them of the light, beauty and innocence of this flower until they have been renewed in spirit. When no more can be found who have need of its fragrance, bear it then to the king who, if the rose shall have retained its purity, shall receive it with joy eternal.

"One word more," said the Master; "before you start on your errand, remember this—the spotless whiteness of your flower can only be retained by your giving it freely to all who may have need of it. It matters not how soiled may be the hands of those who reach for it in your passing. They will not stain it. The only thing that can mar its purity and sweetness is your withholding it from any one who may ask for a glimpse of its beauty, or who may stretch forth a hand to hold it a moment within his own clasp.

"It is only after all who are watching for it have satisfied their gaze upon it, that the king can receive it, for these roses are to be placed in his crown, and he could wear his crown no longer if it contained within it anything which had added to the sorrow or helplessness of his people. The crown of the king can be adorned only by the joy and the light of his subjects.

"Go now and carry these roses to all people. See to it that you reach the king with them without spot or blemish upon them. Know, too, that all three must be brought to him to make the crown complete, for neither one nor two can crown anything. There must be three to accomplish it."—Reprint.

· PILGRIM

I am a pilgrim from above,
I am a lamp within the night.
God, in Thy Infinite Love,
Set my feet aright.

W.

THE FORTY-EIGHTH ANNUAL CONVENTION OF THE TEMPLE OF THE PEOPLE at HALCYON

will begin Sunday, August 3rd, and continue through Thursday, August 7th. A preliminary social gathering will be held in Hiawatha Lodge on Saturday evening, August 2nd, when the program of the Convention will be given out.

On Sunday the noonday Healing Meditation will be held as usual, at 12 M, and the opening meeting of the Convention, at 3 p.m.

We trust that all Templars and friends who are able will attend the Convention in person; and we ask members at a dis-

tance who cannot be with us personally to be attuned in heart and spirit with the comrades assembled at the Center, especially during the meetings on Sunday to partake of the high spiritual forces which flow through the Aura of The Temple into the world for the help and upliftment of humanity.

Let us remember that this is the season of the year when "The Great White Lodge in Convention assembled" weighs and evaluates the deeds and Karma of the human race, its losses, its failures, and its gains, and out of a Cup of pure Gold pours into the suffering souls of humanity the forces of courage, brotherhood and true accomplishment. We stand at the gateways of great decisions to be made by the human race for its preservation and further advancement, empowered from inner realms by the Forces of the Avatar.

TEMPLE ACTIVITIES AND NOTICES

In the Sunday services during the month of June the following talks were given: June 8, Bernard Lentz, "The Presence of God versus the Study of God." June 15, Elmer Hedin, "The Path of Christ." June 22, Carolyn Forgostein, "On Guard." June 29, Lottie Ferguson read excerpts from the Master's Message to the Convention of 1912.

Meetings and study classes of the different Orders of The Temple, Temple Builders meetings, and the daily Healing Meditation at high noon have been held regularly.

July 20th marks the 25th anniversary of the passing to inner planes of B. S., beloved first Guardian-in-Chief of The Temple of the People. In commemoration, the article "The Law of Cycles," by B. S. is reprinted in this Artisan 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 letdown 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.

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.

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.

THE SALUTATION OF THE DAWN

Listen to the Exhortation of the Dawn!
 Look to this Day!
 For it is Life, the very Life of Life.
 In its brief course lie all the
 Verities and Realities of your Existence:
 The Bliss of Growth,
 The Glory of Action,
 The Splendor of Beauty;
 For Yesterday is but a Dream,
 And Tomorrow is only a Vision;
 But Today well lived makes
 Every Yesterday a Dream of Happiness,
 And every Tomorrow a Vision of Hope.
 Look well therefore to this Day!
 Such is the Salutation of the Dawn.

—From the Sanskrit

**MAY THE LOVE AND THE BLESSINGS OF THE CHRIST
 BE WITH HUMANITY NOW AND FOREVER MORE.**

Temple Books and Pamphlets

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

TEMPLE CORRESPONDENCE COURSES.

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

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

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