



The Temple Artisan

June-July, 1949

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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

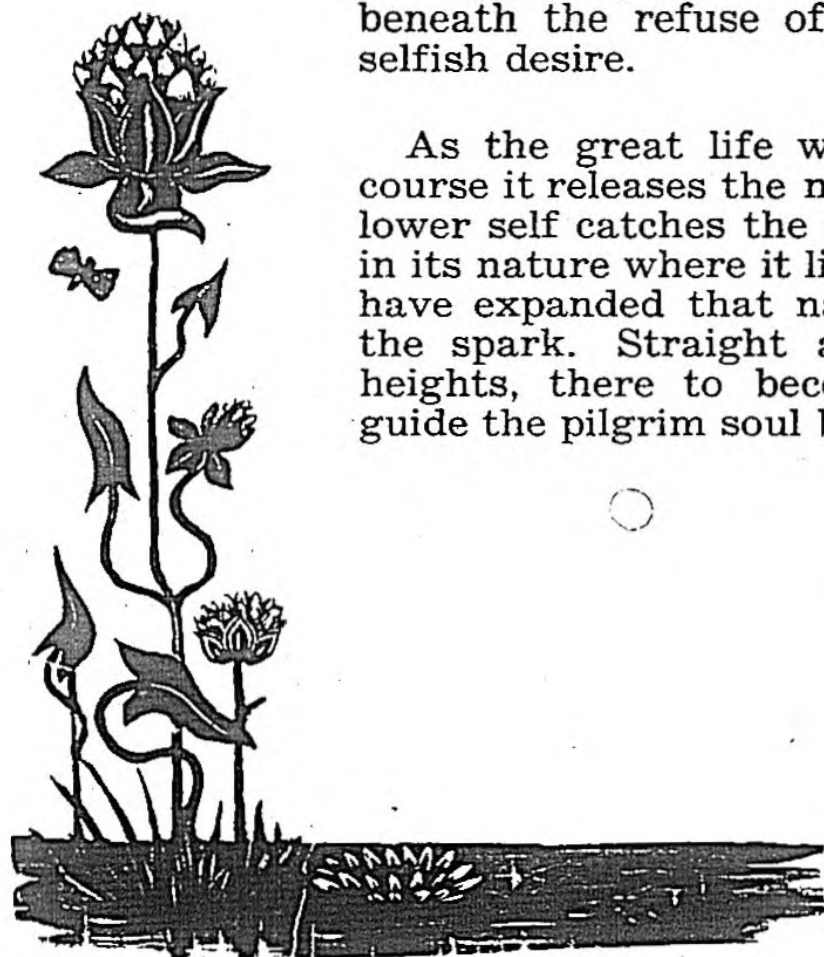


UNTO THEE A KEY

THY TRAGEDIES

Thank the gods who fashioned thee; thank the God Who enlightened thee for all the tragedies of thy life; for they alone have awakened the sleeping spark of spiritual fire within thine heart, the spark which has long lain buried beneath the refuse of personal ambition and selfish desire.

As the great life wheel turns in its cyclic course it releases the nascent fires therein; the lower self catches the spark and buries it deep in its nature where it lies until pain and sorrow have expanded that nature, thereby releasing the spark. Straight as a die it flies to the heights, there to become a beacon light to guide the pilgrim soul back to its source.



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EDITORIAL MIRROR

"As Being is to Becoming," says Plato, "so Truth is to Faith."

"Many are called but few are chosen." "Out of a thousand striving for perfection, one may attain."

Out of eternal substance are wrought the pillars of the Soul—those pillars or points of contact on which rest the great fundamental moral and spiritual forces by means of which the awakened Soul relates itself to universal being. If nine hundred and ninety-nine fail in any one life, it is because of false building, or that the points of contact in experience are incomplete. Right proportion, depth and breadth are lacking. **The connections between the inner and outer centers have not been made.** The circuit is not closed and the flame of conscious life cannot leap from point to point and run the gamut of the senses and the planes. As the synthetic or seventh sense, having its physical correspondence in the pineal gland of the brain, unfolds, the relations between things celestial and things terrestrial become more and more apparent.

To the occultist—the student of life—color must be realized as sound changed to another octave of vibration. Sound must be realized as form, and form as the embodied materialized light and life of the Great Creative Principle, or God. All the operations and phenomena of Nature must be sensed as the action and interaction between the "pairs of opposites," between positive and negative centers or poles of life. It is this fact that brings the seasons; that causes the motions of the stars and planets in space; that makes the blood and other fluids circulate in the body; that makes the blade of grass grow. Universals must be related to particulars—for the great is mirrored in the little, the universe in the molecule. Withal, it must be kept in mind that the outer is dependent upon the inner life.

Matter is divine as well as spirit, else the rose could not manifest the elements of the dark earth in terms of fragrance and beauty. The Divinity, the divine consciousness in matter, leaps forth whenever conditions are prepared and will permit. Forces incarnate in flowers as souls do in man.

A wonderful day in the history of this planet was that when organic life was born from inorganic matter,—when the frontier of the inorganic kingdom was crossed by the first organic cell born from the travail of the elements. A new polarity was established on and with the earth. All organic nature as it stands to-day owes a debt to that first Avatar-cell. How many countless failures occurred before the right elements were brought into juxtaposition to produce that microscopic bit of

encapsuled protoplasm! This was the **consummatum est** of preceding geologic ages. The once igneous mass of the earth had cooled to this end. The heavy vapors that filled the atmosphere and obscured the light of the sun had condensed and fallen on the hot earth time after time, only to be sent back again to the cooler upper regions. Finally, as the earth cooled, these vapors condensed and formed the oceans. On the rock-ribbed bottoms of these oceans, the waters rolled. Tumultuous waves dashed on the rocky shores, urged by electrical storms and forces of terrific power. The rock is ground to powder. Chemical forces come into play. Hydrogen, oxygen, nitrogen, carbon, sulphur etc. are liberated, are associated and dissociated, until one day, in the silence and moisture and steamy warmth of the ocean bed, the inorganic kingdom comes to the first point of consciousness of itself reflected from the molecular elements of itself united to form the first bit of organic cell life on the globe. Multi-cellular beings—men—now study with scientific precision the facts and conditions of those early ages of the earth; and man searches as well the inner and outer depths of life with an expanding consciousness as he indraws the elements of other spheres into his nature and so gains points of contact with such.

The imagination is thrilled as it senses the possibilities in the great evolutionary event that has recently occurred in the life of humanity, in the fact that the patient, plodding, long-suffering entity, known as Labor in contradistinction to Capital, has at last come to a consciousness of itself and realizes that it is an organic being with possibilities of power undreamed of before. We have stated that we are in a fire-cycle, and that many momentous things would happen to the world connected with that element or its correspondence. Coal is one of these correspondences, and it required a disturbance connected with that element to bring the Labor Entity to a consciousness of its power and importance. After many failures, the right mixture of elements were brought together—and then something happened, something was born, something **BECAME**. And this is not the end, but simply the first streak of dawn in the Morning of a New Day for the children of the Earth.

W. H. D.

The preceding Editorial by William H. Dower, reprinted from the Artisan of November, 1902, is of special interest today as viewed from the unwinding Scroll of Destiny and Time, fast nearing the half-century mark. We stand on the threshold of that vast and yet unknown Kingdom of the Atom in which we face the tremendous issue of "TO BE OR NOT TO BE" and we may well pause to consider whether "the right mixture of elements" brought together will result in the right happening referred to in this Editorial, when it will then in truth be "the first streak of Dawn for the children of the Earth."

A GOLDEN PRECEPT

A Golden Precept has been spread 'mongst the grasses round The Temple. Over it the feet must pass for entrance through the Door of Worship, and unto Me. Say not, "I have not seen." Too brightly shines its lettering. Say rather, "I saw, but I trod it under cover of the sands. It is out of place where men must walk, or children play. Let it be placed upon Temple walls. There it can be read."

To him who so speaketh, who hath trodden down one single letter of that precept, dulled or marred its shining, I say, "BY HIS ACT AND BY HIS WORD HE IS CONDEMNED, AND UNLESS HE FIND AND RESTORE QUICKLY THAT WHICH HE HATH COVERED, THAT MY PEOPLE MAY FREELY READ, IT SHALL NOT FARE WELL WITH HIM."

Ye ask for sign of Me in sun and moon and sky. Ask not for such until ye replace and make to glow again with Heart as well as Hand My Precept for My People:

"HE WHO HATETH, OR DEFENDETH NOT HIS BROTHER WHOM HE HATH SEEN, HOW CAN HE LOVE AND SUFFER ME WHOM HE HATH NOT SEEN? THIS IS MY PRECEPT."

A Sign you seek. Then look among the grasses where men must walk, where tired mothers pass, where children play and pluck the flowers fair. There shall My sign be found.



THE AVATARIC MANTRAM

"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 Presence 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.

Let us keep clean our hearts and minds, and the earnest endeavor to realize His Presence daily will help in His Manifestation, and the Spirit of Love will impel humanity to ideals of true Brotherhood.

INNER ROBES OF LIGHT

Temple Teachings, Open Series, Lesson 236

Consider the Inner World of Light of which the material world is but a reflected—unstable and shadowy—replica. In this outer world is vividly sensed the panoramic shifting of these shadows, confusing the reflected consciousness of the Higher Ego—distorting the outer lines and qualities that correspond to the real inner lines, until the reflected higher consciousness is hopelessly entangled in the web of separateness and the illusory aspects of matter. And there is no way back save by stilling the outer vibrations and indrawing the consciousness to the fifth plane—the first plane of Universality and Impersonality where the lines of differentiation begin to

merge and to become One.

In this inner realm, Light is the Vesture of God—the Eternalized Reality that forever ensouls all outer Light—the Seamless Garment of the Oversoul, the Universal Auric Envelope, the Hiranyagarbha or Golden Egg of the Universe, the actual and potential seed from which all things proceed and in which all things and creatures have their roots of Being. Light should be considered as an Entity, and you have been told that every Ray of light that you see is the outer body of a highly evolved spiritual entity. Light is also the substance-matter of the higher planes, and that Light is also a robe or state of consciousness—to those who can attain or bear it, which is not possible, however, to mortal man unable to rise to the plane of the fifth referred to. To any such that Ineffable Light would be sensed (if sensed at all) as darkness—oblivion—unconsciousness, more than the darkness the prematurely opened eyes of a kitten would sense if suddenly subjected to the glare of the mid-day sun. This is the analogous state of that blankness known to the occultist and sometimes called the “blank wall of inner experiences.” The disciple, however, in contacting the higher planes, inevitably, at first, in inner initiations loses consciousness as in a swoon, because the consciousness enters in and awakens on a higher plane, the same as in the death of the body. As spiritual progress is made the lower consciousness becomes identified with the higher vestures, and after repeated experiences becomes one with them. The process means the conscious correlation between the outer and inner selves—of the Creator with the created.

At the beginning of the Temple work the two on the physical plane who had made the requisite correlations, and whose inner and karmic lines were nearest to me, were called together and from their auric robes a double star was brought into manifestation—that is, a figure composed of five fundamental inner principles, positive and negative, respectively. The correlation referred to made by these two permitted the substance Light of the fifth plane to be used in blending the two five-pointed stars into a six-pointed one which alone would be capable of transmitting the higher spiritual and cosmical forces. The structural spiritual qualities of number and form are based on immutable occult Laws. Just as the Three falls into the Four, so does the Five when interiorly polarized rearrange its structural qualities and fall into the Six—the first cosmical state in the pilgrimage back to the Divine Source.

In the existence of this combined Red and Blue Hierarchical double star on an inner plane—its real center of power—members using intuition should find the answer to all questions concerning the future of the work so far as connection with Lodge forces is concerned. The mere passing of outer vehicles from the material plane does not invalidate the status or inhibit the functions of the double star in the least degree. This definite configuration makes failure or confusion more difficult than had

been the case in earlier efforts, and the present Lodge effort through The Temple gives more promise of good for humanity than other efforts made for many ages past, that is, of continuing, persisting good uninterrupted by break. This is mainly due to the fundamental facts set forth above, to the organized nature of the work and the strong Karmic lines that have been woven together, and that it was possible in this effort to connect up with many lines of inner and outer forces laid by various Agents of the Lodge in the efforts of centuries past to uplift humanity.

H—

LIVING STONES

"Him that overcometh will I make a pillar in the Temple of my God."

Slowly, through all the universe, that Temple of God is being built.

Wherever, in any world, a soul, by free-willed obedience, catches the fire of God's likeness, it is set into the growing walls, a living stone.

When, in your hard fight, in your tiresome drudgery, or in your terrible temptation, you catch the purpose of your being and give yourself to God, and so give Him the chance to give Himself to you, your life, a living stone, is taken up and set into that growing wall.

Wherever souls are being tried and ripened, in whatever common-place and homely ways, there God is hewing out the pillars for His Temple. Oh, if the stone can only have some vision of the Temple of which it is to lie a part forever, what patience must fill it as it feels the blows of the hammer, and knows that success for it is simply to let itself be wrought into that shape the Master wills.

Phillips Brooks

THE SONG OF LIFE

"Do you hear it, soul of my soul—hear the sweet song of the Bird of Life, as it swells and soars, and pierces the loathsome night, calling you, thrilling, saddening yet gladdening you; inciting to joy so near akin to pain—the ever growing mystery appalls you?" (From the Mountain Top)

From the beginning of time humanity, in its long travail from God to man and from man to God, is singing into being the Great Symphony of Life in Song of Celestial Glory. Through the dissonance of the fearsome night-time of the Soul into the harmonies of the transformed tones set free in Creative Sound, the Lost Word is eternally weaving into the loom of Time the sweetness of Infinity in tones of harmonies Divine.

Music, Thou Song of Life, ensoul Thyself in me that I may know Thee in the Fulness of Thy Might!

From "WHAT IS MUSIC?"

By I. L. RICE

INTRODUCTION

The question, "What is music?" is not new, not recent, not even modern; it is as old as history itself. In the remotest antiquity it has occupied the minds of thinkers, and elicited curious, ingenious, and interesting fundamental theories. I have therefore thought it advisable, before setting forth my own views, to give a resume of the various theories current in ancient times, as well as during the middle ages, together with a not lengthy discussion on the theories of Euler, Herbert Spencer, and Helmholtz. The question being in my estimation a cosmical one, I believe that, on the whole, the ancients, in considering it so, understood it better than most of the moderns, who treat it too much from a sentimental, subjective point of view. Of course, we must make allowance for the method of expression of the ancients; their language was to a great extent symbolical, and abounded even in what may be termed compound symbols; that is to say, an originally symbolical expression came to be so commonly understood, that it was used to serve as the basis for still deeper symbols: this is particularly the case with the number symbolism, which at the outset was simple enough—as may be learned from the interpretations given to it in Dacier's "Life of Pythagoras," but which later came to be so complicated that it is to us but little more than a number mysticism. There are no commentaries incorporated in this little work, and for two reasons: first, because they have no practical value; secondly, because the great aim of the ancient fundamental theories of music is easily perceived even without having a key to the mysterious expressions. This aim is, to show that music is a great part of the cosmos, and not a human contrivance. The ethical and psychological speculations of antiquity on the subject of music are, by the way, also deserving of our attentions; and, in fact, the sooner we follow the precepts of Plato and Aristotle, deduced from those speculations, the better will it be for our civilization.

In the mathematical and physical branches of the science we have, of course, completely overshadowed the ancients; for, since the publication of Newton's "Principia," there has hardly been a name of distinction among physicists and mathematicians but it is intimately connected with progress in acoustics; and this is not strange, for, to use the language of Prof. Leslie, "the doctrine of sound is unquestionably the most subtile and abstruse in the whole range of physical science." It occurs to me that the reader might here ask me, "Why, then, do you hold our conception of music to be less true than that of the ancients? If we are superior to them in knowledge, why should we be inferior to them in comprehension?" These questions, I think, can be easily answered. To paraphrase a sentence of Boetius, we have numbers of instrumentalists and vocalists, but musicians

are rare; in other words, the art and the science of music have become distinct studies, and in consequence our conception of music has become confined and imperfect.

In this little work, tho, I have attempted to give the outlines of a cosmical theory of music, based on the knowledge of our times, and whether it be correct or not will be for an intelligent public to judge. For my part, if I have but succeeded in freeing the matter from the subjectivity by which it is now so enthralled, and shown that it can and ought to be treated from a purely objective point of view, I shall consider myself amply rewarded.

In reference to the theory itself, I have only to say that I do not deem it difficult to abstract time from space, when investigating the principles of the beautiful, nor do I believe that much mental effort is required to understand how certain things may be said to exist in time, others in space. Of a material body, we can by no means abstract space, for it exists in it; while we may easily abstract time from it when we treat of its beauty. In like manner, in speaking of music, we may abstract the question of space, for that forms no part of its beauty; while we could by no means abstract time, for that is the life of its beauty, its existence itself.

ANCIENT CHINESE THEORY OF MUSIC

The ancient Chinese scale consisted of five tones, viz., f, g, a, c, d. These tones were considered symbolical of the five elements—earth, metal, wood, fire, water. The elements as well as the tones were held to have been produced by combinations of the ten original numbers.

The combination of one and five producing water and the tone Yu (d). The combination of two and seven producing fire and the tone Tsche (c). The combination of three and eight producing wood and the tone Kio (a). The combination of four and nine producing metal and the tone Chang (g). The combination of five and ten producing earth and the tone Kung (f).

Each of these tones was the tonic of a different mode; and, aware of the remarkable internal government in the musical scale, they considered these modes in combination as symbolical of a well governed people.

The mode Kung of the emperor; Chang, the minister; Kio, the obedient people; Tsche, the affairs of state; Yu, the whole body politic. As the art developed itself, however, musicians would no longer limit themselves to the comparatively small number of combinations and modulations capable of being produced by five tones. So, as the spirit moved them, they added new ones, without endeavoring to give any explanation of them or to refer them to any law. Much confusion in musical matters was the consequence, and the state of affairs became actually unendurable at about twenty seven hundred years before the present era.

Then the Emperor Hoang Ti, urged by the constant reclama-

tions and petitions of the learned men, finally ordered Ling-Lun, the greatest musician of his time, to put an end to the confusion by establishing music on a new basis of sound principles and fixed laws. Ling-Lun left the capital and traveled toward the high mountains where the Hoang-ho takes its rise. He followed the stream to its sources; but, while ascending a lofty peak, suddenly felt his feet refusing their support. He sat down and soon fell into a deep reverie. Then appeared to him Fung-Hoang, the wonderful double-bird, which appears to man only on rare occasions, and for the particular purpose of benefiting mankind in general. The male Fung sang six tones, the female Hoang six others, and the deepest tone produced by Fung was Kung, the great tone. Now the waters of the Hoang-ho rushing by likewise intoned the Kung, and Ling-Lun's own voice, when speaking, was in unison with it. Kung was, besides, symbolical of the earth among the elements, and of the emperor in the state, so Ling-Lun at once recognized it as the root-tone, whence all others had sprung. He then returned to the capital and elaborated his new system.* The fundamental tone, the generator of all the others, is Kung. But he alone could not have produced them—he required helpmates. These were Ta-Lu (f sharp), the great Helper, and Yng-Tschung (e), the second Helper. The two chief supporters of Kung were Tschung-Lu (bb), and Lin-Tschung (c), for by their aid he effected the circle of the fifths and of the fourths.

The double bird Fung-Hoang had sung twelve tones—Fung, the male, six, Hoang, the female, six. These twelve tones formed the twelve semitones of the octave. Those intoned by Fung were considered perfect (yang), while the others were imperfect (yu). This was in accordance with Chinese philosophy, which divide things into perfect and imperfect, and held that each thing perfect has a counterpart in something imperfect; such, for instance, was the relation in which man stood to woman, heaven to the earth, the sun to the moon. The twelve semitones were also symbolical of the twelve moons of the year. In the circle of fifths, a begets e, e begets b, etc., as the first moon begets the second, the second the third, etc.

From these beginnings a comprehensive system was developed in the course of time. As I shall, however, only occupy myself with fundamental theories, I cannot follow this development.

The very ancient system containing but five tones is, in fact, sufficient to illustrate how the Chinese grappled with the question, "What is Music?"

The principle of dignity is manifested in the emperor, likewise in the mode Kung.

*—It is a remarkable fact that the very tone Kung which corresponds to our f is considered by modern physicists to be the actual tonic of Nature. Says Silliman, in his "Principles of Physics": "The aggregato sound of Nature, as heard in the roar of a distant city, or the waving foliage of a large forest, is said to be a single definite tone of appreciable pitch. This tone is held to be the middle F of the piano-forte, which may therefore be considered the key-note of Nature."

The principle of severity is manifested in the minister, likewise in the mode Chang.

The principle of obedience is manifested in the people, likewise in the mode Kio.

The principle of energy is manifested in the handling of the affairs of state, likewise in the mode Tsche.

The principle of magnificence is manifested in the body politic, likewise in the mode Yu.

Now if we remember that, as each mode was the manifestation of some principle as materialized in the elements of the state, so each tone in itself was the manifestation of a principle as materialized in an element of Nature, we cannot but perceive that the Chinese, who took their premises for granted, had a complete and logical theory explaining the power of music over the emotions.

We must not, however, suppose that they considered it necessary for the hearer to bear this theory and its elementary significations in mind while listening to music—nothing is more distant from their idea. They believed that each tone and each mode impressed itself according to its characteristics directly on the mind, without the intervention even of thought; that music acted in a primary manner; acted as much upon the person ignorant of its deep signification, as upon the philosopher. The ancient Chinese, moreover, held music in high estimation in consequence of their theory. It is said, for instance, that Confucius, after hearing the compositions of Quei would, for three months, think of nothing else, and even refused, for a time, to partake of any food. One of his sayings was: "Desire ye to know whether a land is well governed, and its people have good morals? Hear its music." Ma-Yuan-Li asserts that whoever understands music well is capable of governing. Fo-Hi himself was the inventor of an instrument—the Kin. A number of emperors were skilled musicians and composers. Several are portrayed in the act of performing on the Kin.

I. L. Rice

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.

The following excerpts impress upon us the importance and purpose of Theosophy in the present and coming world conditions and in the evolution of humanity. They are taken from H. P. B.'s Messages to the Conventions of the American T. S. of 1888, 1890 and 1891.

The quotation from "Our Cycle and the Next" is taken from "Lucifer," 1887-89.

"On the day when Theosophy will have accomplished its most

holy and most important mission—namely to unite firmly a body of men of all nations in brotherly love and bent on a pure altruistic work, not on a labor with selfish motives—on that day only will Theosophy become higher than any nominal brotherhood of man

“ . . . Although Theosophical ideas have entered into every development or form which awakening spirituality has assumed, yet Theosophy pure and simple has still a severe battle to fight for recognition

“Men cannot all be Occultists, but they can all be Theosophists. Many who have never heard of the Society are Theosophists without knowing it themselves; for the essence of Theosophy is the perfect harmonizing of the divine with the human in man, the adjustment of his god-like qualities and aspirations, and their sway over the terrestrial or animal passions in him. Kindness, absence of every ill feeling or selfishness, charity, good-will to all beings, and perfect justice to others as to one's self, are its chief features. He who teaches Theosophy preaches the gospel of good-will; and the converse of this is true also,—he who preaches the gospel of good-will, teaches Theosophy

“I am confident that, when the real nature of Theosophy is understood, the prejudice against it, now so unfortunately prevalent, will die out. Theosophists are of necessity the friends of all movements in the world, whether intellectual or simply practical, for the amelioration of the condition of mankind”

“There is no happiness for one who is ever thinking of Self and forgetting all other Selves.

“The Universe groans under the weight of such action (Karma), and none other than self-sacrificial Karma relieves it. How many of you have helped humanity to carry its smallest burden, that you should all regard yourselves as Theosophists? Oh, men of the West, who would play at being the Saviours of mankind before they even spare the life of a mosquito whose sting threatens them! Would you be partakers of Divine Wisdom or true Theosophists? Then do as the gods when incarnated do. Feel yourselves the vehicles of the whole humanity, mankind as part of yourselves, and act accordingly”

“ . . . The Ethics of Theosophy are more important than any divulgement of physic laws and facts. The latter relate wholly to the material and evanescent part of the septenary man, but the Ethics sink into and take hold of the real man—the reincarnating Ego. We are outwardly creatures of but a day; within we are eternal. Learn, then, well the doctrines of Karma and Reincarnation, and teach, practice, promulgate that system of life and thought which alone can save the coming races. Do not work merely for the Theosophical Society, but through it for Humanity”

“If every Fellow in the Society were content to be an imper-

sonal force for good, careless of praise or blame so long as he subserved the purposes of the Brotherhood, the progress made would astonish the world and place the Ark of the T. S. out of danger. Take for your motto in conduct during the coming year, 'Peace with all who love Truth in sincerity,' and the Convention of 1892 will bear eloquent witness to the strength that is born of unity.

"Your position as the forerunners of the sixth sub-race of the fifth root-race has its own special perils as well as its special advantages. Psychism, with all its allurements and all its dangers, is necessarily developing among you, and you must beware lest the Psychic outruns the Manasic and Spiritual development. Psychic capacities held perfectly under control, checked and directed by the Manasic principle, are valuable aids in development. But these capacities running riot, controlling instead of controlled, using instead of being used, lead the student into the most dangerous delusions and the certainty of moral destruction. Watch therefore carefully this development, inevitable in your race and evolution-period, so that it may finally work for good and not for evil; and receive, in advance, the sincere and potent blessings of Those Whose good-will will never fail you, if you do not fail yourselves

"'Be Theosophists, work for Theosophy!' Theosophy first and Theosophy last; for its practical realization alone can save the Western world from that selfish and unbrotherly feeling that now divides race from race, one nation from the other; and from that hatred of class and social considerations that are the curse and disgrace of so-called Christian peoples. Theosophy alone can save it from sinking entirely into that mere luxurious materialism in which it will decay and putrefy as civilizations have done. In your hands, brothers, is placed in trust the welfare of the coming century; and great as is the trust, so great is also the responsibility. My own span of life may not be long, and if any of you have learned aught from my teachings, or have gained by my help a glimpse of the True Light, I ask you, in return, to strengthen the Cause by the triumph of which that True Light, made still brighter and more glorious through your individual and collective efforts, will lighten the World, and thus to let me see, before I part with this worn-out body, the stability of the Society secured"

"If Theosophy, prevailing in the struggle, its all-embracing philosophy strikes deep root into the minds and hearts of men; if its doctrines of Reincarnation and Karma, in other words, of Hope and Responsibility, find a home in the lives of new generations, then, indeed, will dawn the day of joy and gladness for all who now suffer and are outcast. For real Theosophy is Altruism, and we cannot repeat it too often. It is brotherly love, mutual help, unswerving devotion to Truth. If once men do but realize that in these alone can true happiness be found,

and never in wealth, possessions, or any selfish gratification, then the dark clouds will roll away, and a new humanity will be born upon earth. Then, the Golden Age will be there, indeed.

"But if not, then the storm will burst, and our boasted Western civilization and enlightenment will sink in such a sea of horror that its parallel History has never yet recorded."

From "Our Cycle and the Next."

H. P. Blavatsky

TEMPLE BUILDERS DEPARTMENT

The Song of the Seed, Lesson No. 78

(Conclusion).

When the child came the next day to water the seed, this is what she saw: The ground above the seed was pushed up into a mound of loose sand as if some tiny animal had been at work there through the night, but by pushing aside the sand she found the greatest of surprises.

There was the seed, but coming from it was a little plant, with two tiny leaves and red colored stems, and it was this that had lifted the earth from above it that it might reach the air and light. Who would have thought there was strength enough in the seed to lift the heavy ground?

Perhaps it was something like this it meant when it was talking about holding the secret of the stars and worlds within it.

There was a wonderful secret in the silent stars that shone so brightly in the dark sky at night. It would be strange if the seed really knew the mystery after all.

Now the seed knew what the child was thinking and answered her questionings in this way:

"The stars," it said, "the world, and all things in it, yourself, the flowers, the birds, all things great and small, are seeds of some phase of life, and must grow the same as I."

"How is that?" the child replied. "I do not go down into the ground and branch forth and grow as you do. Neither do the stars, they stay in the sky."

"No," said the seed, "but you have within you the spark of warm, radiant light, that gives you life and strength and power to grow. That same life spark lies in me and makes me able to burst open my covering, to lift the heavy soil above me, to branch forth in leaf and flower and tree, as you now see me beginning to do."

"I go down into the ground because it is the place best suited for me to first let this life spark free. The dark soil and the moisture help me to break my covering and let my root and stem start forth to active life."

"You do not go into the ground for you are not a plant. You have to stay in the place where the life spark within you can best be freed. You are the seed of a greater thought than I. You live in a higher, larger world than mine, but you have dark-

ness and many difficulties to overcome before you can gain full growth. You have to suffer in ways of your own before you can understand the mystery of your life, as I have. I can endure the long stay in the ground before I can lift my face to the light and sunshine.

"Many, many centuries from now, after I have grown into a strong tree, and gone down into the ground again and again as new seeds to send forth new trees, the life spark within me will be entirely freed from the tree and will take on a dress of a higher form of some animal life, and be able to move about as it wishes.

"Maybe you have never thought of how I long to move about and live as you do. When you see me waving my branches do you never hear me calling for power to move from place to place? I know that if I am faithful to myself in the seed and tree form I too shall be a child some day and roam about at pleasure. Even now I am trying to help bring that day, by giving to you through my leaves the oxygen you need to fill your breath with life; you are helping me, by returning the carbonic acid gas for my leaves to breathe into me.

"You long sometimes to be up in the sky with the bright, shining stars. Do you know the stars have found their shining light in the same way that you and I have found our light—through a silent life spark, a seed that has grown greater and greater—by being faithful for many long ages to each different form they had to take, until they were called on high to shine where all might see their light.

"This is the secret of the stars and worlds, this is the secret we all must learn whether we be children, seeds, or flowers, faithfulness to the life spark within, growing in the silence, into greater usefulness, greater power, love, and light."

The child knelt in silence for a few minutes beside the little seedling, then said as she rose to go, "Little seed, I thank you for the lesson you have taught me. I will hold your secret deep within my heart and let your light unite with mine as we reach upward to higher and higher life."

—Reprint.

Jane W. Dower.

THE TRAIN OF EVOLUTION

We are all traveling onward over the great broad-gauge railroad, which starts in the eternal past and extends into the eternal future. Each terminal is veiled equally from our sight.

Some of us travel in a day coach, some in a freight car or an open flat; some snooze comfortably in a sleeper, while others revel in a palace car; some drink champagne in a gilded dining car; some as tramps are glad to ride

on the brake beam amid noise and dust. Some brave souls stand at the throttle and look ahead, along the track, while others oil the machinery and shovel the coal; some cranky individuals even get out on the cow catcher and proudly point to the headlight on the engine as their light. But the whole great train is thundering on toward the goal. It passes cleared fields of beauty and flashes over sparkling streams,

to again shoot into dark forests where slimy reptiles slowly yield the right of way.

On! on! ever onward! nothing can stop the Train of Evolution! There are many stations along this great line,—all kinds of stations, little and big, and many side tracks and spurs running out into dark forests, bogs and morasses.

How many passengers stick to the main line? Few only, for any great length of time. Some stop at the city of Self Conceit for a long time and imagine they are of great importance to the universe, others leave the train at Scandalville and wear out their shoes very soon. Some get angry at the conductor on some part of the train and jump off in a gravel pit and spend their time in throwing stones at the train. Some get off and join a gang of road agents and proceed to pile up rocks and logs on the track, in the vain endeavor to stop the train. They do delay it often, but the obstructions are removed by willing hands, and on the train dashes.

Many persons who have been led off on some spur track into

the woods are delayed in getting back on the main line.

One of the worst places along the line to delay passengers is Vanity Fair, a town near Self Conceit. Millions of passengers are so taken up with the attractions of that town that they remain there a long time. A traveler named Bunyon once visited the place and "wrote it up" in order to warn passengers against stopping there, but the warning only helped to advertise the place

Mystics, cast your eye back along the track as it traversed the forests of the Carboniferous, or the dark morasses of the Triassic. All along the way you have seen the passengers of all grades departing from the straight line and running off; you have seen the results, where innumerable life forms left the line, never to return to it. See that we are not like they are, but capable of sticking to the main line through storm and tempest, although assailed by every device of ignorance and all the attractions of gilded vice. (Reprint from August, 1900, Artisan.)

Olney Richmond

TEMPLE ACTIVITIES AND NOTICES THE FIFTIETH ANNUAL TEMPLE CONVENTION

During the afternoon meetings in The Temple on the first Sundays in April and May the Feast of Fulfillment was celebrated, followed by the Devotional Service.

On Palm Sunday, April 10, at 1 p. m., Jean Tedford and Charles Doty were united in holy matrimony by the Guardian in Chief Pearl F. Dower and the Temple Scribe Herman Volz who performed the Temple Wedding Ceremony. Jean came to Halcyon with her mother in 1935, at the age of 11; and Jean and Charles were students together at the Junior College in Santa Maria, California. During the war, Jean served as a WAVE, and Charles, also, was in the Navy. After the wedding a reception was held in Hiawatha Lodge for the bride and groom, who now reside in Southgate, California.

In the Sunday afternoon serv-

ice Herman Volz read a paper entitled, "Lest We Forget."

On Easter Sunday, April 17, the Temple Builders—the children of The Temple—had their Easter celebration at 10:30 a. m. In the afternoon service the Temple Naming Ceremony was performed by the Guardian in Chief and the Scribe for Richard Fred Lentz, two-and-one-half months old son of Herbert and Louise Lentz. This was followed by the Feast of Fulfillment and Temple music by the Temple choir. At 6 p. m., a community supper was served in Hiawatha Lodge.

At the Sunday service of April 24 Carolyn Forgostein spoke on "Lodge Workers." On May 8,—White Lotus Day, also Mothers' Day—Bernard Lentz read excerpts from Master Messages. May 15, Roberta Shumway spoke

on "Ruling of the Lower by the Higher Mind."

On May 22, preceding the afternoon service, Monica Ting and Malcolm Knight were united in marriage by the Guardian in Chief and the Temple Scribe. Monica has been a member of The Temple for many years. She returned recently to Halcyon to make it her permanent home, where the couple now reside. Following the wedding, the afternoon service was held; Harold Forgostein spoke on "Faith, Hope, Charity."

May 29, a Symposium was given on the Temple Motto, "Creeds Disappear, Hearts Remain." The speakers were Ebba Whitney, Bernard Lentz, Ella Vogtherr, Herman Volz, Carolyn Forgostein, and Cethil and Patricia Mallory.

July 20 will mark the 27th anniversary of the passing from this plane of Blue Star, Francia A. LaDue, first Guardian in Chief and Co-founder of The Temple of the People together with Red Star, Dr. William H. Dower, under the direction of the Master Hilarion.

We call attention to the article "What is Music?" — "Introduction" and "Ancient Chinese Theory of Music," contained in this Artisan, taken from the book "What is Music?" by I. L. Rice. We intend to give further chapters from time to time.

THE FIFTIETH ANNUAL TEMPLE CONVENTION at Halcyon will begin Sunday, August 7, and continue through Thursday, August 11. A preliminary social gathering will be held in Hiawatha Lodge on Saturday evening, August 6. The official opening meeting of the Convention will be on Sunday, August 7, at 3 p. m. in The Temple.

We trust that all Templars and Friends who are able will be with us at this important Convention, and we ask those absent to be with us in heart and spirit.

THE HELPING HAND

To members and friends of The Temple we earnestly plead for a helping hand towards the Helping Hand Department. The contributions needed to carry on this Great Work have lessened alarmingly of late and the needs are urgent. They are not only mine and your needs, but the Master's needs.

The function of the Helping Hand Department is to provide the means for meeting the day by day expenses of The Temple and keeping the work going. Whenever the contributions fall off there is a corresponding let down in the efficiency of the work with undue hardships on all concerned, and we deeply appreciate every effort you make to supply these urgent needs.

Please help the Helping Hand that keeps the Great Work going. Give from your heart with love in your heart and you give your all.

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We also 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, 1926-1929.

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