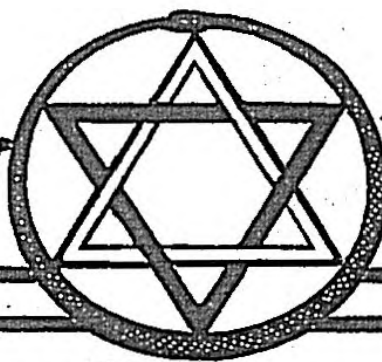




The Temple Artisan

February-March, 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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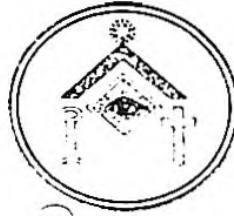
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BEHOLD, I GIVE

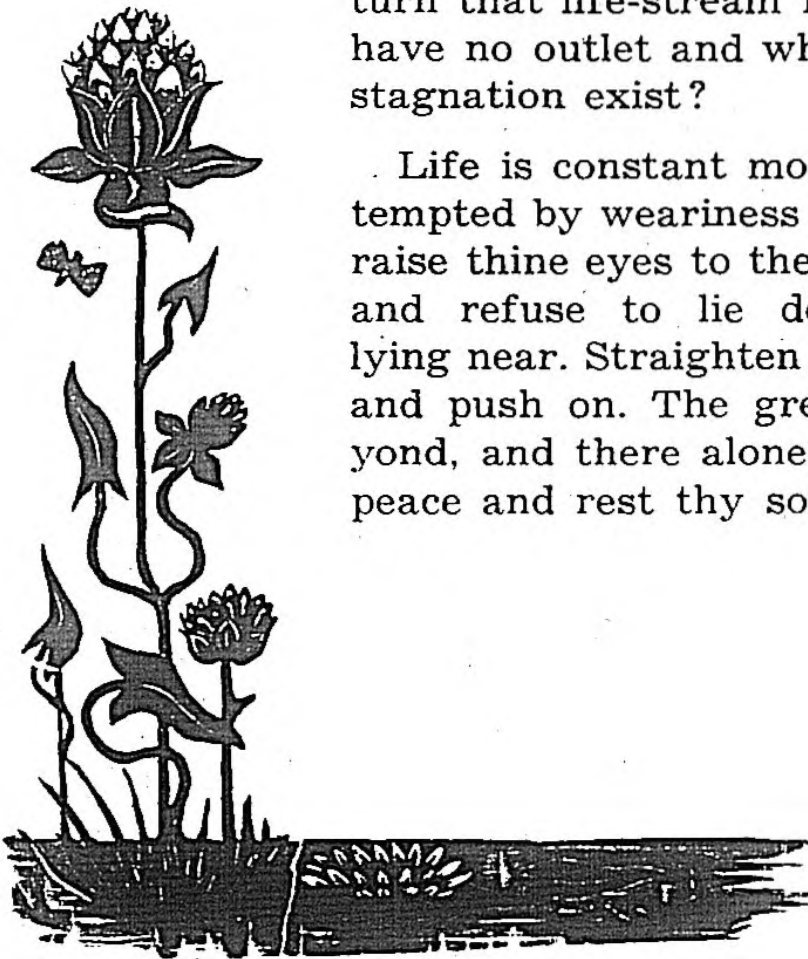


UNTO THEE A KEY

PUSH ON

Neither beginning nor end is there to thy life, thou Son of Man. As floweth the mountain stream into the river and the river floweth into the ocean, so floweth thy life-stream into the river of humanity and thence into the ocean of thy Father's heart. Then why shouldst thou turn that life-stream into shallow pools which have no outlet and where only corruption and stagnation exist?

Life is constant motion. Whenever thou art tempted by weariness of the flesh or of spirit, raise thine eyes to the guiding star above thee and refuse to lie down amidst the debris lying near. Straighten thyself, look above thee, and push on. The great Ocean lieth just beyond, and there alone wilt thou ever find the peace and rest thy soul entreats.



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on August 4, 1948**

LEAVES FROM THE TREE

In New York City are a number of very high buildings given over to the study and practice of medicine. Cut in stone over the entrance to one of the tallest buildings are these words, "From the most high cometh healing."

The intimation of tall buildings and the quotation is probably not the author's intention. Nor should the high force of healing be limited to physical medicine and man's physical body, but should include his mind and emotions and his relation to his fellow man. Governmental society must regard all law breaking as sickness. As long as society is based on a negative pattern of crime and punishment the health of the world must be undermined by disease. Worse still, the constructive purpose of Truth and Beauty cannot possibly attain.

Between the mere prevention of evil, however formidable, and the actual practice of good lie both inertia and irresponsibility which must be converted to a positive attitude of self responsibility. It takes energy to follow the Path of Good—energy to want it and energy to maintain it. It does not come just by the cessation of evil. It is not lacking in realism to follow the path of goodness. The pursuit of Truth and Beauty is the only way to displace the crime and greed from which this world suffers, mostly wilfully. A body does not live normally on medicine alone. Food, sunlight are the factors which restore the life, health and wellbeing of a sickened person. Men and nations are healed alike.

The diseases man suffers from are not basically physical in cause. He suffers from his differences. His differences exist in his mind and emotions. Until these differences can be dissolved all men will suffer from political, religious, cultural and geographical quarantine. It is shocking to realize that most suffering in the world today is the wilfully provoked result of yesterday, but this realization brings about the hope for tomorrow. Man sees himself different from other men and separate. He sees his family apart from other families. He sees his country by its boundaries from other countries. Of how much must man divest himself before his differences, bitter differences of race, creed, color, money and freckles, are dissolved and his unity and interdependence revealed!

Even mortal enemies admit their common impotence before famine, drought, and gravity. The law of supply and demand is distorted into the ability to purchase. The law of use is terrorized by stone age monopolies. Each man in turn sees his own needs and wants and privileges. His needs are not always commensurate with his ability to use. His wants are not always determined by his needs, and his privileges are seldom conceived as responsibilities.

The magic cure for this illgoverned arrangement of supply and demand and use and consumption and production could be applied in a single word to all men. The word is contentment. Contentment is not inertia or a negative attitude, but a positive peace of mind could allow the mind to mirror a great light and the emotions to be freed of their self-centered binding.

However, the great force of this word cannot be injected by hypodermics, nor can it be otherwise coerced into man's being. Even the innocent long established church bells can miscarry the purpose, as the United Press witnesses another clash between religion and science: "Church bells ringing at 6:30 a. m. are a hazard to body and soul," Dr. Stuart Craddock told the court. He requested a court order that would stop the Rev. F. Royles, rector of the local church, from ringing his bells so early.

"The bell ringing at this frightful hour produces such rage that my physical health is in danger, and such wicked thoughts that my soul is in even greater peril," Dr. Craddock said."

If man's difference is his disease then his unity is his health. He will realize how much like his own needs are those of his fellow man. He will recognize the same responsibility and joy in his own family threshold as in his neighbor's. He will see the growth of his own nation dependent upon the wellbeing of every other nation. But man's phenomenal technical ability has lulled him into a false sense of peace and security. Peace is at-one-ment with his fellow man and with God and with Christ. Very little peace has come yet.

Man does not gain peace by just winning war. Otherwise he would not be so consumed by warfare with his fellow man that he has failed to realize that this warfare is an eruption of battle poison from within himself. First and foremost and in his own heart each man of the world must really desire peace. When that flame is lit in enough hearts evil and illness must disappear. Cease firing orders are not commands to do good. That order, however, has been issued and restated since man first recognized his other selves as friend or foe: "Do unto others as you would have others do unto you." There is no greater source of contentment. There is no more basic cause for mutual concern than indicated in the Golden Rule. There is no greater solvent for differences than these words. They are the sunlight

of the mind and emotions. With them come truth and beauty.

Only when this law is practised may they also flourish.

Yet the heart of each man must strike fire as a center between heaven and earth, between Christ and man. And it will be the same fire as in all hearts, countless fires lit from a single flame, the Christ. Hierarchy is the bearing of the torch. No man created the first flame and his path was made by those who went before. His own torch lights the way for those around him, but the light of those ahead shows him where to follow. This is government. The White Brothers are torch bearers. Their light is constant. Its departmental specializing must needs embrace every aspect of nature. Mathematics are its unchallenged measure. Perhaps only a few can understand them. But their purpose is the Golden Rule, and this all men know.

The Lodge Agents have saved the past and secured the future. The Temple is a focal point of its present operation. If man has empowered leaders without torches, darkness and stumbling must be his lot; but man has never been without the true hierarchical witnesses who have brought him through his faults and failures to the point of conscious wilful decision. Will he have the Golden Rule of Hierarchy or refuse it? In either case he must fully prove his decision. His life must mark it. His words, his deeds, his acts, must be identified with it here and now. Destruction and falsity or a perpetual growing state of beauty, truth, and love, the Unity of God and man. One occult tyro has suggested that the two intermediate attainments to this Nirvana are devachan and aspirin.

Contentment in man means love of his fellow man. This love will not tolerate abuse but will render it ineffectual. Contentment rests on security. Security is based on the mathematical certainty of hierarchy. Hierarchy in government is as a tree. Its roots, its trunk, its branches, its leaves make up hierarchy. Each particle of the tree serves the purpose of the tree, and no part is complete without the others. This is the power of the artist in all men. Its lack is disease. Its presence is the unifying balm of human kind. Halcyon may be the city in Revelation called Four Square, where the nations of them which are saved shall walk in the light of it. It is the power of the magic tree in Revelation, which says: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates unto the city. In the midst of the street of it, and on either side of the river was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations."

Harold Forgostein

THE LITTLE ONES

The social science of our contemporary world is still in its infancy. The social science of the White Lodge is mature and complete. And the latter statement is not qualified by the fact that human instruments able either to understand or to apply the social science of the Lodge are rare indeed. But such instruments can and will be developed because the evolution of man requires it. The time for it is at hand. The vibration rate of the planet is stepped up. Consciousness and capacity to handle force must keep pace with the heightened vibration, a fact which throws tremendous responsibility upon those of us who have had exceptional opportunities.

In connection with this matter, the essential point of difference between the social scientists of the academic world and those under the Lodge is this: in the one case the learning process is horizontal; in the other case it is vertical. In the one case it spreads wider in the field of mental **knowledge about**; in the other it extends higher and deeper into other kinds of awareness and into other ways of being aware. The latter is the way of discipleship, whatever other names may be given to it as it becomes more common among human beings. It is a hard way. But some time, for each individual, it will be the only way left open.

There is another distinction between world social science and Lodge social science, a distinction which is philosophic rather than scientific. The implied goal of world science is the happiness of men. The goal of Lodge social science is the evolution of man. The one stems from human love, the other from Divine compassion.

One more basic statement of fact must be included here in order to furnish a groundwork for what follows. It is this. At the beginning of the Temple work and before the present center of it was established, the Masters specifically stated that as this Center evolved so would the evolution of the world in general go. They further stated that while these related inner and outer evolutions might be delayed they could never be prevented. That which is under the Law must be fulfilled.

In view of the foregoing, then, we may ask ourselves, what is the need of humanity **now** and what is our responsibility in relation to it? We stress the word "now" because whatever responsibility we have is in relation to the people of this cycle, not to those of any past cycle. What has been has been, for better or for worse. What is now is consequent upon what has been, not on what might have been or what ought to have been.

Since "The Secret Doctrine" was given to the world, two generations have been born and grown up, physically at least, and the children of the second of those generations are now among us. All of them, children and parents, are conditioned in their

knowledge and their reactions by an environment of swift change. They are looking at and trying to adjust to a world of wonderful and dreadful events where centuries are crowded into decades. They are thinking and talking and feeling in terms of stresses and problems unknown only yesterday.

And among these people, **our people** whatever their mistakes, delusions or crimes, are those whose karma has brought them to the place in consciousness which is near the gateway of the Path of Liberation, those who stand in that place now waiting either for help from those agencies that have it to give or for utter heartbreak. The famine in the world now is not merely starvation of the body; it is starvation of heart and mind and soul now being suffered by our own brothers and sisters of the Spirit, by those "little ones" of whom the first among the Masters said to His disciples, "Feed my sheep." Behind all this talk of ours they stand with hands outstretched. And if we here, we who talk, are here for any good purpose at all it must be to see to it that those hands do not remain empty.

And as we reach these "little ones" whose needs are or ought to be our main concern, what are we to tell them?

Nothing new in essence. Nothing that has not been told before somewhere, sometime, to some listener. But it must be told, whether in writing or by word of mouth or in more inward ways, in terms that relate to the world of atomic energy rather than to the world of horsepower, and in terms which are charged with the militant force of the Red Ray **transmuted into spiritual energy**. The last phase is emphasized for a reason. And the reason is that the Red Ray force untransmuted is of no use whatever in a spiritual work. In its raw state it merely heats the boilers that turn the wheels of karma and there is plenty in the world at large to serve that function. In a Lodge center it is the control and refining of that raw material into a subtler essence that moves the engines of power. To the extent that such refining is not done, the raw force can be used only by the enemy who is neither lazy nor a fool. He gathers up very efficiently every egotistical or selfish or hectic or violent thought, word or act that drops into his hands and uses them for his own ends.

If we fail in the great things it is because we have been disobedient in the little things, it is because we empower the engines of the enemy with our petty spites and envies and infantile hurt feelings, with our gossiping and prying, with our criticizing and disparaging and belittling and other misuse of the spoken word, the power of sound. Since self-knowledge is the keyword of the kind of vertical growth we have said we wanted, let us be honest with ourselves about this, even though in the light of honesty we should prove to be only a foot high. If we turn out to be only a foot high, then that is the point from which we shall have to start in order to grow taller. Let us squarely face the fact that as we do these things we serve the

enemy, as we excuse them we are cowards, and as we sanctify them in ourselves or in anyone else alive we take a long step toward the erasure of our names from the roll of real and inner discipleship. Which does not mean we have to denounce them in others. Hard as it may be for some of us to realize, there really is such a thing as silence.

So it would seem that even in thinking about what we have to tell the "little ones" of the world, we find a great deal to tell them and are able to implement it with the struggle and the anguish in our own hearts, so that they may know that they are not alone and that we do not feel that we are better than they are. It is good for us to feel that we are "little ones" ourselves, and good for our relationship with those others whom we must try to help. For The Temple, like the Theosophical Society before it, stands to the seekers of truth everywhere as guru to chela. And that relationship has a world more content than the exterior relationship between teacher and pupil. We teach not merely what we mentally know of the Wisdom which has been offered to us; we teach what we are, and in accordance with what we are the outer "little ones" will thrive or sicken spiritually.

That will be true even for those we never reach with our words or in any other exterior way. How great, in view of that, is our responsibility! And yet, as the Masters have told us a thousand times, our responsibility is in the little things and They will do the rest, or perhaps see that it is done through us if we are true enough to principle so that They can use us. We are not asked to load ourselves with Their burdens; we are asked to stretch our capacity to understand Their instructions to the uttermost and then stretch our capacity to live what we have understood. That way we will steadily understand more and more. But if we try to live out the opinions and interpretations of someone else, anyone else, regarding what our duty is, then we are certain to get into trouble, not just human trouble but spiritual trouble and plenty of it. And what is worse, we shall certainly interfere with what the Masters are trying to do.

So we have to assume that when someone wants us to do something other than what we know in our highest understanding to be our duty that it is a test of our obedience to the Law the Masters have tried to teach us. In this we are testers for one another. And even the Masters Themselves are testers sometimes in certain vitally important ways. How else could They know whether we can bear the weight of Their confidence?

These things we know, having experienced them, and these things we can tell the "little ones" and do tell them in an inner way every moment of our lives. And we tell them much more than this but it cannot be spoken in words. Perhaps it is what the old "Lion of Punjab" meant when he said to us, "I speak not idle words; I speak souls, living and dying!"

Another thing we know and it is this: as we invoke the force and consciousness of the heights we also call forth the dwellers in the depths and become responsible for them. For that is the process of vertical growth, the road of Man Know Thyself. And unless we can bear the light from above, and tame to higher use the elementals of animal man from below, we cannot help the "little ones." We might shout to them the very words of the Masters but if those words were not empowered by the force and consciousness which come from self-knowledge and transmutation, and not otherwise, they would blow away meaninglessly like leaves in the wind.

At the beginning of "Teachings of the Temple" there is a symbol and with it the words, "Behold! I give unto thee a key." That key can never fit the hand that is closed upon material possessions or upon emotional possessions or upon mental possessions. It fits only the hand that is empty of possessions. But in such a hand it unlocks the door to a place in consciousness where there are no persons, as such, and where Unity, Brotherhood and **spiritual** Centralization have their home. In that place each one knows that what his brother or his sister is and does he himself is and does, for we are One and there is no separation. And it is our pledge of faith in ourselves, in one another and in all humanity to know, and know that we know, that in due time and under the Law we shall all of us empty our hands and unlock that door.

Elmer Hedin

TEMPLE INFLUENCE AND CURRENT EVENTS

The year 1948 marks a half century of Temple growth and expansion since the inception of the organization at Syracuse, N. Y., in 1898, as the direct continuation of the original Theosophical Society and of the Theosophical Society in America, or rather, of the Esoteric Section — the Eastern School of Theosophy — ensouling those two bodies. This first cycle of the movement was formed and carried on through H. P. Blavatsky and W. Q. Judge, respectively, from 1875 to 1891 and 1896.

The years immediately following, 1897-1899, were of cosmical and critical import and have been so referred to by the Lodge, first prophetically and then historically, since this period marked the overlapping and concurrence or the end of seven major and minor, or cosmic and planetary, cycles, and the beginning of as many new ones of equal duration. The year 1898 started a new 5,000-year fiery cycle within the major Kali Yuga or Iron Age commenced in 3102 B.C. around the birth of Krishna. Also following this period the Earth passed from the sign of Pisces into that of Aquarius. Reference has even been made to "more rapid changes in the evolution of humanity than has been possible in the last five hundred thousand years, owing to the increase of vibratory action," in Interview of Dec. 31, 1900.

Such a tremendous confluence of cycles was bound to precipitate karma and forces, as had been foreseen and predicted.

Hence the transition of the movement from the Theosophical into the Temple phase. This was engineered by the Master Hilarion, whose cycle for world work did not begin until 1898. Prior to this he was known to only a few in the T.S.; many subsequent references which identify him with a Greek chela of his are erroneous.

Never before has profane history recorded so many changes and upheavals taken place in the world in such a relatively short span of time as that compressed between the years 1875 and 1898 on the one hand and on the other the year 1948. Avatarically, the planet has witnessed the advent of another Saviour into the Aura of the Earth, whose power and influence is increasing in proportion to the demolition of the old order structure and forces. This advent was hinted at by H. P. B. in *Lucifer* of Jan. 1888, and in the last paragraph of *THE KEY TO THEOSOPHY*. Following the actual entrance of the Avatar into the Aura of the Earth, the announcement was first made by the Master Hilarion, because of his office of Annunciator, in 1899 to a group of Inner Order disciples of The Temple; and in 1909 the message was ordered broadcast to the world, which was done. The year 1929 marked the Year of Fulfillment, or the completion of the birth of the Avatar onto the lower astral plane, and the Feast Service was duly modified to commemorate the change from Preparation to Fulfillment.

Cyclically, Humanity has traversed the various stages of the Machine Age or Industrial Era, and now entered the Atomic Age. With the passage of the decades the forces of the fiery cycle become increasingly evident. The present era — the twentieth century — has been well termed transitional, and according to the Master Hilarion is said to embrace much that is prophetic in Revelation. The Atomic Age was also prophesied many times in past decades to the Temple members.

Internationally, the Avataric Force has made itself felt in the organization first of the League of Nations and then of its successor, the United Nations, as well as of subsidiary and kindred activities throughout the world.

Nationally, United States foreign policy has swung from the isolationism of the post bellum World War I era to the present active participation and cooperation in the UN. As yet the latter is but a confederation, without power or police force to back up its decisions; how to effect the transition from confederation to federation is the problem now facing the nations.

Humanity as a whole is caught in a vise of Mammon forces. Totalitarianism with all its ugly undercurrents and ramifications still menaces the peace and unity of the world, although there have been some very encouraging signs of disgruntlement and disintegration going on behind the Iron Curtain. Taking full ad-

vantage of the red menace and closely allied are capitalism and orthodoxy, the first trying desperately to restore the horse-and-buggy era of rugged individualism and "free" enterprise, the second ever seeking to promote and impose its creeds and dogmas on an up-and-coming race which will have none of the old order trappings.

The forces belaboring humanity in the present cycle have many aspects, which in their last analysis and totality relate to Karma and Kali Yuga — the Iron Age. The present transitional era — an intermediate period — is at once the Avataric Dawn and the age of the anti-Christ, and therefore a time of sifting — the dividing of the sheep and the goats. It is a battle between the Light of the World and the forces of the age — between the God within and the Dwellers within — a religious war truly!

Another triune aspect of the said forces may be interpreted in terms of churchianity, materialism, and pseudo-occultism, each one of these battling against the other two for power over humanity. Every so often the term "occultism" is in the air, but what "occultism!" Periodic exposes of pseudo brands not only make entertaining reading, but also perform a certain service for the real thing. It is unfortunate, however, when the true is confused with the false and the resultant concoction given the name "occultism." This only shows that such investigators are unable to follow the subject through to its logical conclusion, and that therefore, as TEACHINGS OF THE TEMPLE states, "they too are unfit for the reception of divine wisdom." The situation has also a brighter side, for, as Judge points out, it acts as a convenient smokescreen to conceal the real work of the Adepts.

Many theories have been advanced in current literature to account for the religious phenomena peculiar unto America and especially California, but such explanations touch only the surface or miss the mark completely. "The American Caravan,"* without knowing it, is truly headed by the "voice of one crying in the wilderness" of modern civilization, and can only be understood as it is realized that America is the cradle of a new race, that California is the first land of the new race — the remnant in part of a continent now submerged but due to reappear, and that Halcyon — Mecca of the coming race — is a Lodge Center, chosen and rededicated because of its prehistoric character as well as for other accompanying occult reasons.

The milestones in the modern period of these preparations for the sixth race have been mentioned before: the overlapping of the New Dispensation and the Old Order with their respective antithetical forces, the advent of the Avataric Force, and the establishment of the Temple Work and Center.

Hence the ideological ferment going on throughout the world, America, and the West in particular. In other words, where the Light is great, so also are the shadows..

*F. M. Frost, **The American Caravan.**

It is argued by materialists that such ferments are nothing new and have occurred countless times in the world. This is just what Occult Philosophy teaches. Only it is doubtful if its opponents know anything of the cyclic laws and their purpose which brings about such conditions.

The rapidly growing metropolis of the angels has been designated by one periodical as "the center of the screwball belt" and by a Lodge Agent as "a hotbed of cults."

Despite, however, the dubious and even devilish manifestations of much of America's heterogeneous mysticism, it is not difficult to discern back of some of the exposes of the many pseudo-occult schools and orders flourishing at large, the sly and jealous hand of orthodoxy, which, losing ground before its younger but more successful rivals, must needs stoop to all manner of mundane techniques merely to get attention.

Into the welter and hodgepodge of confused, confusing, and conflicting forces comes the Avataric Force of the New Dispensation — a force that is coösmical and humanitarian, healing and illumining, impersonal and unifying.

The nature and function of The Temple in this regard is well put in the Master's 1943 Convention Message: "Through the ability to receive these high forces, and through the ability to assimilate and use them, has the constructive work of the Lodge gone forth and advanced in ways unknown to you. We have great cause for rejoicing in those who have found the truth in life in the messages and words given by us for application and higher attainment."

And again in the Master's 1945 Convention Message: "As a unit the Temple influence has been felt in many directions and in ways unknown to you. As individuals you have been shown the way of the Truth and the Light, so should you give of your knowledge to help those seeking to understand the Message of the Christ."

Hence the salutation contained in the opening paragraph of the Master's 1934 Convention Message: "TO THE CHILDREN OF MAN: I greet you on this thirty-fifth anniversary of a great work — a work that has prepared a Living Square of the peoples of the earth, in the centre of which is now in process of birth the Architect, that invisible constructive force, the Divine Force, the Avatar Who will rule the earth and the people thereof with the Golden Rod of Wisdom, Love and Brotherhood."

Bernard Lentz

SEED FOR A NEW WORLD

Man through countless ages has thrown into space the forces which are now gathering for his overthrow. As he has sown so must he reap, for a rigid justice rules the world. This season of "Man know thyself" is particularly placed within the cycle

for Karmic reaping. It promises the harvest of complete disaster to earthy men and their personal Gods, ever being laid low by the scythe, and it also yields the seed to be saved through another long winter for new sowing. Unworthy is the social science which ignores the nature of the crisis that has been so ominously impelled into human affairs by man's evil, and which, if so having become aware, fails to strive intelligently for the salvation of the race.

By karmic demand there is being challenged into action a **responsible** science proclaiming to the suffering world a very central truth, i.e., that there is joy in all the sorrow of the universe to be realized only in grasping the fact that the past can and must be redeemed. To the awakened it is so apparent that ever from the dead forms of things there springs the new life-impulse over and over again in all the fields of life.

For the most part the academic scientist limits himself to the study of what by occult science is designated as the "cast-out-shells," the husks, which are but matter and force, at most the outer skin of reality. This is the phenomenal world surveyed as an aggregation of particularities dependent for existence upon a sequence of secondary causes. The spiritual, inner causes, the Noumena, are glibly side-stepped as unprovable and irrelevant to legitimate scientific inquiry or technique.

Although science postulates ether as a necessary substratum of the tangible world, this in reality is the lowest in the scale of five ethers known to occult science, all rooted in the one substance, Akasha. Within the ladder of seven major planes of being Akasha exists on the first plane of the higher Triad, the God-head.

By correspondence, doubt and unbelief belong with the "cast-out-shells" of matter and bar the doors to conscious experience on interior planes whereby uncertainty gives rise to certainty. Within the real place of power only the Soul, unshackled by outer sense and mere intellect, may enter and KNOW.

The arcane tuition of the last Great Avatar might well be sought by all who seek revolutionary and truly scientific advancement. He said: "If ye have faith as a grain of mustard seed, ye shall say to this mountain, remove hence to yonder place and it shall remove." Every turn and nuance of this saying is subject to the keys of septenary interpretation. The word "as" indicates the passage is to be taken as correspondence.

To the average man faith is mere belief; but to the advanced occultist it is a universally diffused force like electricity moving from the center of every manifest creature, each of which must develop by the process of germination, growth, extension, expression, and final dissolution. Faith is much more than a cosmic engine of power moving all atoms and suns in space; it is a super-human instrument which Master Hilarion states has grown by accretion and become "as a seed" in the soul of man.

All seed must be planted in the darkness of earth and suffer an appointed time to burst the walls of the tomb of matter, to rise in growth and become a Tree in the Sun.

The faith which removes mountains is a power tapped by every Initiate — ultimately by every aspirant. Although the mountain is an aggregation of particles of dense matter, the sides must be scaled by the striving pilgrim, the Soul who selects and follows one of the four paths which reach upwards to meet in the snowy heights.

There is another aspect of power employed by those dynamos, the Masters of Wisdom. "Ye shall say to this mountain," i.e., to evoke the power of the Word which, when combined with Will, Direction, and Destination shall transmute every atom of inert substance and "remove it hence," i.e., lift it into another condition of being.

In the year 1898 another great Avataric Manifestation, a cosmic seed-time, began for all life on this earth. Because of cyclic necessity the Master Hilarion, Regent of the Red Ray, which Ray rules as the dominant or central activity of the incoming age, in conjunction with the aid of six other great Initiates, called seven chosen people together to form the nucleus of The Temple of the People. This organic center of the Fourth Degree (the connective degree) is destined for several essential cyclic reasons to continuously act as the basic transmitting Heart Center which makes possible the planting and germination of the seeds of regeneration in larger organized bodies. For ages the Initiates waited to procure seven souls incarnated at once, who were sufficiently sensitive, psychically, and were connected in mathematical precision by a direct interior line leading ultimately through the Central Hierarchy into the Central Spiritual Sun. Through this process there is arced downward a continuous line of White Lodge Force through the seven Masters, the seven persons, and thence through seven times seven channels into the heart centers of all humanity.

The importance of seven souls properly placed in the inner hierarchy of life cannot be exaggerated; therefore this becomes very important to social science. In connection with this the Master H. has stated: "with all the basic truths of Socialism, it can never come into full power in any nation until the central cell — the nucleus — the right man has taken his rightful position among his fellows, with six adherents, no less rightly placed." Elsewhere He stated that the carnage of World War One was precipitated through the auras of seven persons, four of whom were men and three women, and some of whom were conscious of their function.

The Temple is like a seed — essentially a simple organism composed of three principles, an outer wall, a nucleus, and the invisible pattern of the complex life to be, and is thus a carrier

of the potencies of the Light Bearer. As a structure The Temple is like a pyramidal mountain formed of carefully chiselled and placed stones — those suitable, steadfast, coherent stones (disciples) who hold the Guardian Wall which surrounds the hidden Central Chamber, wherein the Avataric Forces must germinate, and from which inner point the Guardian in Chief functions.

The Great Soul is always older than the souls of His contemporaries. Having won the Nirmanakaya Robe, the luminous vesture of immortality, through experience in countless past earth lives, He comes as a sacrifice, an inter-mediary, in order to fuse the extreme of development in an older race with the initial impulses of the new. Because it is His function to fire the refuse of wrong beliefs and inspire higher ideals, He is misunderstood and crucified by the priestly intellectuals as well as by the masses of the time. These ideals, pronounced by the Teacher and followed by "the few," the immediate disciples who obey and are capable of "seeking within," are transmitted to the world through the gravitational center thus formed and find full realization only by future races.

The seeds now being sown in the world for "Universal Peace" cannot eventuate until the Karma of the Fifth Root Race is expiated long ages hence. However, it is of vast importance that those ideals be generated in the hearts of all who can be reached, to be saved as seed which will lie fallow in the soil during a long winter, again to be resurrected at the appointed hour — another springtime.

From the efforts of Hiawatha, who peacefully founded the Six Nations of Indians, came the pattern for peacefully welding together thirteen colonies into the American Nation, which is a true evolutionary prototype of the successful United Nations to be.

From the great suffering of an Avatar certain embryological changes in the cells of His body have been made which act as a "group of seed." These fiery lives raise the vibratory rate of all atomic substance, which necessitates the purification and destruction of all that proves unfit for advancement, or else rapidly increases the growth of all that is prepared for evolutionary change.

The Avatar is now bringing to birth in man a new or sixth sense, centered in the long atrophied pineal gland, which will be the new faculty of intuition and will more fully dominate the lives of men as the new Sixth Sub-race continues to develop on this continent. Like to a tiny mustard seed, it will grow and flower into a tree in whose branches the birds will come to nest.

The power of Faith, Growth and Becoming are deeply associated. The great principle of Faith is the root of all progress; it is "the substance-force by which the etheric base of all power is tapped." Fixed in itself it is the seat of all movement, the liberator of the light in the atom, and the fulcrum of the Avatar

Who generates and regenerates the soul of man. To the extent the individual uses this power and follows in His Way, he is the Light and the Seed of the World.

Cethil Mallory

RIGHT APPLICATION OF LAW

There is one great factor in life which all people, all nations will sooner or later feel in this great new Avataric Cycle, that is, Justice rules the Universe.

The wheels of justice grind slow and fine, but are speeded up at the close of a great cycle and the opening of a new one.

This is a cycle of full manifestation of light when everything will be brought out in the open in full view of the great Son of Light, the Christ, the First-born Son of Man. For it is part of His Mission to bring Justice to the world, to see that there is right application of Law — not man-made justice and man-made law, but divine Law and Justice, that people and nations may live together in peace and harmony.

In the lesson on "Law" in "Teachings of The Temple" it is pointed out: "Humanity is now evolving under a different phase of universal law from that which governed the birth and evolution of man in the earlier ages of this cycle. The law of differentiation — separation — then ruled supreme, while the law of unification — of combination — is preeminently active in the present race. The triangle is in process of becoming the straight line again, as it must so become in the closing eras of any great cycle of manifestation; and those who pit their puny strength and selfish desire against divine purpose and power must inevitably lose in the contest."

What business men have been doing and continue to do is to use the laws of life to amass great fortunes, sitting in great office buildings, by keen mental processes carefully planning and scheming how to work the law of supply and demand, which is the same law as positive and negative electricity, and Karma, action and reaction. All the produce and products are important to humanity, but are controlled not by the people or government, but by a closed corporation of people. Oil, steel, timber and mines, at least, should be controlled — what a wonderful thing it would be — by the government. All the oil industries in our country together, from January 1 to July 1, 1948, earned a net profit of two billions. If we would add the minerals and timber to this, it would probably double this figure, and if the government owned and controlled them, there would be no need of taxes of any kind. Uncle Sam would have enough income, and a great burden would be taken off the people. This would be one example of "Right application of Law," the law of supply and demand used rightly by the people of a nation.

This but concerns our existence on the material plane, but it is important because it would help man to take his mind off

the struggle for existence, shorten his hours of toil to make a living, and stop his tendency to amass fortunes which are in reality unnecessary, because the economists have shown over and over again there is a great abundance for all.

The misuse of the law of demand and supply has led business men to carry out outrageous wastes in food. To keep up the designated yearly profit, great percentages of their produce have been burned, dumped in the ocean, etc., — and waste, we are told, is an evil.

It is in reality meant for us that work be a pleasant thing in all fields of endeavor. "Joyous living should be our slogan."

In "From the Mountain Top" we read:

THE RICH

Of all the poverty bestead, this brutal age doth hold in clanking chain — the naked savage in the winter's storm, — the skulking outcast in the city's streets — none are so poor, none so want-betrayed as he who lays his all upon some self-made game, and, **winning, loses** his own soul.

Of all the rich, the powerful of earth, — the monarch on his throne; the holder of a thousand slaves, of lands, of mines, and golden store untold, — none are so rich, so measurelessly rich in all that constitutes true wealth, as he who knows and loves his fellow man so well the treasure chest of God's great love hath opened unto him.



Herman Volz

THE TEMPLE IN THE EVOLUTION OF HUMANITY

(Excerpt from a letter of Red Star, Dr. W. H. Dower)

"You ask, 'Which was first, The Temple or the T. S.?'"

I will throw a little light on that question. The Temple has existed for thousands of years, and the T. S. was simply a minor expression of The Temple, in accordance with cyclic law. The Temple is the seed of every true religion that has ever come and ever will come into the world. It is the Wisdom Religion, and part of it has been expressed in The Secret Doctrine, another and larger part is being expressed by The Temple of the People, by Buddhism, and by all of the Great religions that ever appeared. But The Temple itself is one with the Eternal. It is more than a few or a set of teachings. It is something that always has been, in a state of consciousness, and always will be; and would give the impulse to all minor and major religious forms, irrespective of nations or personalities. Five thousand years ago it was the inspiration of all the Temples of Egypt, and nearly two thousand years ago of both Greece and Rome. . . ."

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