



The Temple Artisan

October - November, 1949

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Published bi-monthly at Halcyon, Calif.

Price, 20 cents

Twelve Numbers \$2.00

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.)

The Temple Artisan

Vol. L

October - November, 1949

Nos. 6, 7

BEHOLD, I GIVE



UNTO THEE A KEY

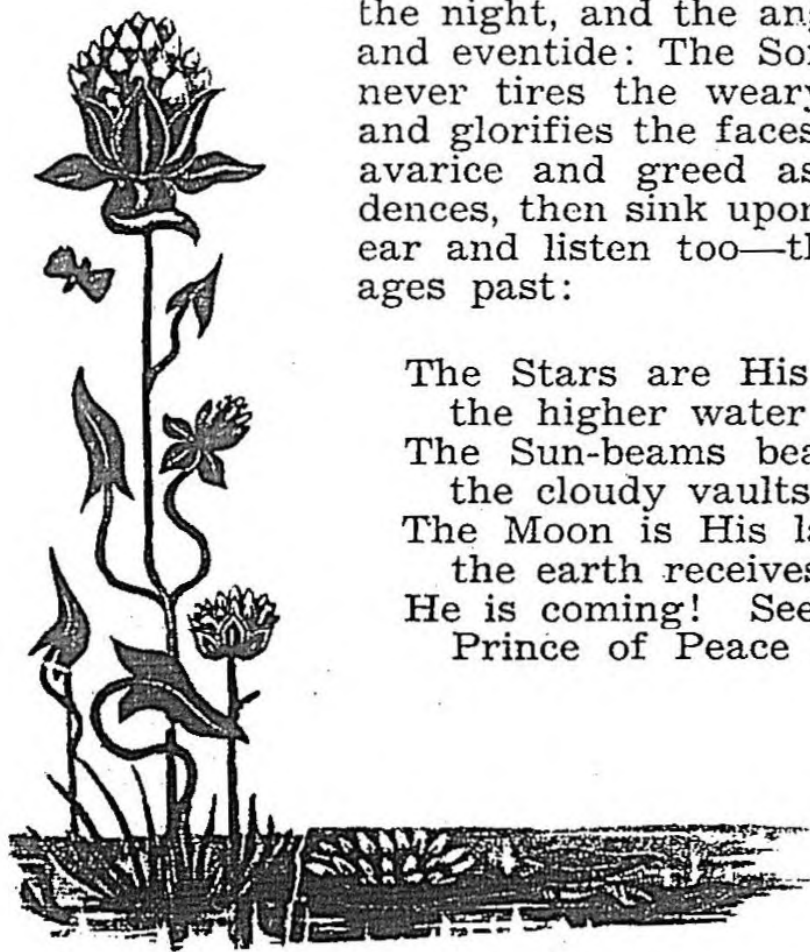
THE SONG

Whence cometh the Prince and when? cry
the seeker and the sought, the beggar and
the lord, the poet and the preacher.

When shall I behold Him? shrills the sin-
stained woman of the streets, the poverty be-
stead of slum and narrow by-way.

So cry they all; all they who-catch a strain
of the glad song the stars are singing through
the night, and the angels whispering at dawn
and eventide: The Song with a refrain which
never tires the weary, but lifts the crushed
and glorifies the faces of the victims of man's
avarice and greed as they listen to its ca-
dences, then sink upon their knees. Bend thine
ear and listen too—thou who art the son of
ages past:

The Stars are His stepping stones across
the higher water ways;
The Sun-beams bear Him swiftly through
the cloudy vaults above;
The Moon is His last resting place before
the earth receives Him.
He is coming! See the radiance of the
Prince of Peace and Love!



THE TEMPLE ARTISAN

PUBLISHED BI-MONTHLY BY THE TEMPLE OF THE PEOPLE.
Entered as second-class matter July 1st, 1908, at Post Office, Halcyon,
Calif. Address all communications to THE TEMPLE ARTISAN, Halcyon,
Calif.

EDITORIAL MIRROR

On the 15th of November The Temple was 51 years old. All who have joined the Temple ranks since its inception can be deeply grateful for the opportunity of serving and working for The Temple under the guidance and direction of the Masters of Love and Wisdom.

On October 15th, 1899, the first Inner Order initiation took place, and preceding the initiation services Red Star spoke as follows:

"My Brothers and Sisters—No more solemn or important hour has ever passed, or will ever come to us, than this present one wherein we stand on the threshold of a new Cycle; a cycle to be filled with great opportunities, with severe trials and terrible temptations; a cycle that will either carry us with great bounds along the path that leads to conscious at-onement with all life, or with dire plunges may carry us down that other path, the end of which means extinction.

"The past year has brought to our notice many sad examples of the weakness and instability of those who could not take the first step, who could not bear the first test in the trial of strength put upon them by the Masters in their efforts to form a Guardian Wall on the physical plane around a temporary Corner Stone of The Temple, that the work might be well protected.

"Little by little, some of the plans of the Masters for the great work have been unfolded, and each one outlined fills us more and more with astonishment at their greatness, magnitude and grandeur of possibilities.

"In every portion of the world we may now see the signs, and hear the sounds that herald the new cyclic changes; in every part of the world the prophecies made a year ago by the Master are being fulfilled. There were some who had put a smaller interpretation upon these prophecies than was their due, and consequently were disappointed in the failure of certain schemes which had been identified in their minds with the Master's prophecies, and not being unselfish enough to see the hidden hand, fell by the wayside. But of far more importance than the social and political reforms of which we were advised, and asked to work for, is the one, the inauguration of which was completed on the Higher Astral plane the 15th of August last, and the outer correspondence of which we are brought together to complete today, namely, the organization on the outer physi-

cal plane of **THE TEMPLE OF LIGHT.**

"All over the world is a seething, spiritual discontent with existing forms of exoteric religious institutions and churches, and soul-famished cry for help from the depths of those hearts which, while recognizing the impotence and powerlessness of the creeds and doctrines of a vanished past to satisfy the needs of a soul that has cast off its swaddling clothes, yet know intuitively and even scientifically that the Truth may be found, and who feel in every fibre of their true being the need of a Master Helper, the need of the communion of saints, the need of preparation for the coming of the Christ, the new Avatar.

"The birth of that Avatar on the Astral plane is now an accomplished fact, and at the close of a short thirty years cycle of preparation, He will manifest in power and great glory.

"To us it has been given to form the nucleus of The Temple of Light, toward which mankind may look from all quarters of the earth, a Temple founded upon the Universal Truth of the Brotherhood of Man, and with but one creed, 'Do unto others as you would that they do unto you,' and wherein may be taught the Laws of Universal Life, and the eternal verities of righteousness, as given to us by the Great Masters of all times.

"We must build slowly and surely this Temple, not made with hands, but in the hearts of a peculiar people, that, when the Master appears, there need be no scourging of money changers from its portals, but that He may find a united body, ready to obey His slightest mandate, for even a Christ cannot regenerate the world alone. He must have the help, the cooperation of that lesser or lower part of himself, the collective units or selves of the humanity of any world or chain of worlds."

The prophets of old foretold the coming of this New Age, and the Masters told the Temple group of the great changes that would take place, which were cosmic in their magnitude, and that all would be affected, from the greatest to the least, bringing difficulties of every kind, as it was the close of the Solar cycle as well as other cycles. The fulfillment of many of these prophecies has been witnessed during the past half century. The Great New Day is upon us, and those who desire to help the constructive forces of the Lodge must not be shaken from their firm foundation by the negative forces, for we must remember the Light is stronger than the Darkness.

P.F.D.

THE LIGHT WITHIN THE SACRIFICE

"And God said, 'Let there be Light',—and there was light. And God saw the Light that it was good, and God divided the Light from the darkness." And God sacrificed Himself unto Himself that He might live and know and make Himself manifest. And there was life, light, knowledge in abundance. Within

that sacrifice was conceived Light. Out of the Light was born Life. From Life arose knowledge that is Love.

And God said: Throughout all the vastnesses of all the Spheres, over all the Darknesses of the Outer Worlds, over all the crags, under all the deeps of the Lower Worlds let My Light be freed and unfolded. On the seven points of the Tree of Life let My lanterns hang and glow. Without and within and about and upon all things existent and non-existent let the Light of My Life be poured, that they may grow and spring forth into form and knowledge and love of being. And it shall be My Sacrifice unto Myself, that My Light shall shine throughout the Chains of Worlds. And it shall be My Glory throughout all the eternities, now and ever more, that I give Myself unto Myself; for My Sacrifice shall return unto Me time without end in unceasing measure of Light, Life, Love, Beauty without fetter and without bound.

"And the Light shineth in darkness; and the darkness comprehendeth it not." Lo, I am in the world, lo, I am the Life of the World. My life is the life of men. As long as I am in the world "I am the Light of the World."



VIBRATION—A SYNOPSIS OF CREATION

Temple Teachings, Open Series, Lesson 234

The Cosmic centers or principles of Atma, Buddhi and Manas, the first three manifestations of the essence of Deity, are materialized by the power of Fohat, Cosmic Electricity. The different rates of vibration are directed by the Hierarchy of Dhyani-Buddhas and Dhyani-Chohans—great Spiritual Beings, Creators of Form.

The vibrations of this Deific Essence result in the formation of the first state of substance in manifestation, the state termed Akasha. By the action of Fohat certain degrees and situations are set up in the substance of Akasha. The decreasing degrees of vibration in akashic substance result in the formation of the substance of the etheric planes, as a still lower decrease of vibration of the etheric states of substance results in the formation of the astral and physical states of substance—matter.

The phenomenon of Cosmic Light is the effect of the radiation and vibration of the minute particles of Electricity termed Auric force or electrons, and the vibrations of Cosmic Light are in one sense the creators of all lower forms of substance and matter. The Deific essence is made manifest first by Sound—the Word, Cosmic Electricity—and secondly by Light, and Light and Mind are fundamentally one substance. The Deific Essence is primarily Spirit in manifestation as Cosmic Light. The Auric force is formed by the radiations of the light of the Central Spiritual Sun, the light of Buddhi, the Higher Mind.

Only as man understands the importance of vibration in solving the mysteries of creation, can he ever gain a synthetic idea of spiritual life in manifestation as physical matter.

The creation of matter is a stepping down by vibration from Spirit to matter, a lessening in degrees of vibration of one homogeneous state or condition of Spirit, to matter of the lowest vibratory rates, the matter of the physical and lower astral planes of life. Death is the result of a change in vibration of all the substance of the physical body, and this change in vibration sets in action the forces of dissolution in the whole body, and the principle of Higher Mind has no longer a suitable vehicle for manifestation on the physical plane. The cause of the change in vibration may be either disease or injury. Anything that produces a change of vibration will have its corresponding effect according to the mathematical enumeration of the different rates or degrees of vibrations.

H—□□

THE INSEPARABLENESS OF ALL LIFE

The Great Breath has seven modes of motion.

Worlds are cosmic bubbles on the face of space: God's breath outbreathed in Form.

The Soul is the Singer whose mission it is to voice the Song of Life, and yet—in the last analysis—the Singer and the Song are ONE.

Man is an instrument of seven strings ~~played~~ upon by the forces of life—swept by the hand of Desire, be it high or low, Some strings often fail to vibrate to the Master's touch of Love; others are not attuned—are too relaxed or taut. Anon, a string snaps and breaks—and so the full symphony of the soul is delayed in its perfect expression in the outer world.

Nature is not confined to any one set of terms in uttering the divine life within. Inner forces and qualities are figured forth by myriad outer forms and movements. And the qualities and inner forces are the finer, more subtle expressions of outer signs and forms.

The tenderest touches of the soul in sympathy or love are like unto sweet clear waters murmuring over meadow lands, caressing mossy banks and glades with gentlest touch of freshening life. The strong deep joys of the heart are like a great river's majestic flow—or as a burst of sunlight flaming through black clouds and turning them to hues of rose and gold. Sorrow, grief, or loneliness is the barrenness of the desert wastes.

The dark and evil qualities in human life have their correspondences in the swamps and morasses of outer nature, where dwell, in slime and mud, the reptile forms and crawling things of night—symbols of low cunning, treachery and deceit. Here also are the pitfalls and quicksands into which fall or sink the many who become lost or entangled in the meshes of the lower self.

High aspiration of soul, as expressed in outer sign by Nature, is the mountain peak outreaching in voiceless prayer, to catch, each morn, the first bright rays from the Lord of Light and Life.

As there is but One Force, of which all other forces are modifications, so there is but One Thought, of which all other possible thoughts can be but parts and branches—modifications or differentiations. This is simply expressing, in other terms, the great truth formulated by modern science concerning the conservation of energy and the correlation of all forces.

Start where you will with any thought—scientific, ethical or religious—if you but go truly and progressively as from leaf to twig, from twig to branch, from branch to trunk, and do not stop or reason in a circle, you are bound to come to the great central thought of Unity—to the Trunk of the great Tree of Life—to the great fact of the inseparableness of all lives in the One Life or Being. "So many ways lead unto God 'twere strange if any one should miss the way."

Science, philosophy, religion, politics, sociology, ethics—all are but facets or faces, viewed from a different angle, of one great central truth, and must be considered interdependently if we would be true to life and Nature's great evolutionary purposes.

W.H.D.

SOUL CONSCIOUSNESS

Temple Teachings, Open Series, Lesson No. 243

The term "cosmic consciousness" falls very glibly from the lips of many students of occultism whose interior senses have opened in some degree, but you will not hear the term expressed in connection with a personal experience by an advanced student or an Initiate, for such a one knows that there is no possibility of attaining to cosmic consciousness while the incarnating Ego is still bound by form and matter of low vibrating rates, as in a human body, and therefore cannot escape the action of the laws which govern the four lower of the seven states or planes of consciousness.

It is not surprising to one who understands the philosophy of the Wisdom Religion that so many are deceived by the term cosmic consciousness, for to one whose consciousness is momentarily functioning in any one of the three higher of the seven planes or states of manifested life it is an experience which leaves the mind in such a condition of ecstasy, awe and wonder that he cannot imagine there could possibly be anything beyond or above the state or condition he has experienced. The more orthodox student who has had this experience is apt to refer to this state as that of "God Consciousness," and this term might be more truly applied to the experience than that of cosmic consciousness, especially if a Planetary or Sun God is meant. However, this is not usually the case.

The human brain as it is now constituted in the masses of humanity could not bear the rapid vibrations of the etheric force applied in the opening of the consciousness to such a degree for any length of time without disaster, and you to whom I speak may be sure you are subject to intentional or unintentional untruth if you are told that any human being in incarnation on the physical plane can attain a permanent state of cosmic consciousness.

To one who has experienced the state above referred to all other psychic experiences seem commonplace, for during that instant of time he appears to be omnipresent, omnipotent. He knows all things within the compass of his imagination, can see all things, hear all things, and apparently he lives through aeons of time and experiences every possible sensation. Time and space disappear. He alone is all that is. As quickly as this state of consciousness comes it is gone, leaving only a memory of a state of being to which only the thought of Deity can be fitly applied. Yet what he has experienced is but a flash of soul memory. He has touched, as it were, the edge of the sphere of memory in which his soul is enveloped, and it must be remembered that his soul is not yet even a half-developed soul. It has ages and aeons of life experience yet to pass through, as it has ages and aeons of experience behind its present life cycle. In many of its incarnations it has informed the bodies of sentient beings on this and other planets of this solar system, and stored up in those ethereal memory tablets of the soul, as it were, are the data of all the experiences of those lives which lie behind its present point of vantage, as well as the memories of the devachanic interludes between lives.

The higher the soul is evolved, the closer it has come to Deity and to the Christos, the greater and more far reaching will be the experience he will have in the state of consciousness we are considering, but the less of detail he will be able to remember when his consciousness returns to the earth sphere.

What I have told you will be contradicted by those who are convinced that there could be naught in life comparable to the wonders perceived in the state they have touched. But think of the wonders of this earth and sea and sky of which you are ignorant, save by hearsay. They have not been seen by you unless in vision. Think of the marvelous play of forces in the Sun and other stars and planets, to say nothing of the interior states of being touched in sleep, trance or death which fill up the interludes of earthly life; and then, if you have attained to the knowledge that you have or are an individual soul, the fact of the identity of the stored up memories of that soul with the experiences of that state commonly termed cosmic consciousness by the majority of present day students will not appear to be so much of a contradiction as when first presented.

That there are states of cosmic consciousness is beyond question, but they can only be touched temporarily by the great Hierophants, the Sun Gods or Regents of the Planets. It is the permanent state of the Nirvanee, the highest state attainable by the incarnating Ego.

H— []

INNER LIGHT ON THE BIBLE

In the Biblical account of the fall of man, and in the "Paradise Lost" of Milton, the blame of the disobedience is laid upon the woman. And to her it has proved indeed a "savor of death unto death." She has been held in a worse slavery than that of the physical. On her particularly has the effect been most painful and degrading, and, until her position is in every respect made equal with that of her Brother Man, she must groan and suffer, and the earth with its inhabitants cannot be redeemed.

From the 14th to the 20th verses of the third chapter of Genesis is to be found the account of the "curse" pronounced upon the serpent—the man and the woman. In reality, this shows the power in Infinite Mind to develop and to perfect that which is undeveloped and imperfect. As instrumentalities, all resisting and antagonistic forces are helpful, if rightly used and understood. This Divine Power goes forth both to bless and to curse, both to give life and to kill; even as the Sun's rays may cause to grow or to wither and blast. The same Law may bring everlasting joy, or age-lasting misery.

As the death and decay of lower forms give rise to other and higher forms of life, so, in the growth and development of humanity, the downfall and destruction of lower conditions open the way to better and higher phases of life. The highest heaven and the lowest hell, as well as all intermediate conditions or planes, are states of consciousness, irrespective of time and space.

The statement that God made the serpent and creates evil is but the affirmation of Law. The truth of this is constantly seen in the action of the creative powers in the Universe. In reality, strictly speaking, there is no evil as an eternal thing, for all forces are in themselves good; it is the misuse and perversion of the Divine force that causes the appearance of evil; and, when man learns how to use his divine gifts and not to waste in sensuality and selfishness the power so freely given him, evil and imperfection will disappear, as, when light is introduced, darkness is gone.

The Master Jesus who manifested The Christ on earth said of this Christ within each one, "I, if I be lifted up from the earth, will draw all men unto Me." John 12:32. And the apostle Paul wrote, "Beholding as in a mirror the character of The Christ, we are changed from character to character as by the Lord, the Spirit." 2nd Cor. 3:18. The cultivation of the

inner Spiritual and Divine nature in man will draw all the lower phases of the complex being up to it, transmuting all that now seems evil into good.

"In the sweat of thy face shalt thou eat bread" means that in the awakening of the "heat centres" or inner consciousness shall man find his highest and best form of nourishment.

As through woman (outwardly) has the human race been propagated and increased, so, through the negative or receptive condition within the soul, (the female), has all spiritual growth been attained. Until this growth is fully manifested, the awful picture of "man's inhumanity to man" will be constantly in evidence.

"And the Lord God said, Behold the man has become as one of us, to know good and evil; and now, lest he put forth his hand and take also of the tree of life and eat and live forever, therefore the Lord God sent him forth from the Garden of Eden."—Gen. 3: 22, 23.

These verses implying, on the part of God, a fear that the man should eat of the tree of life and live forever have been made the subject of much comment by those who read only the letter of the text. The higher nature of the complex man is always striving to keep the lower, or animal and sensual faculties, from excessive use, lest, like the brutes, man becomes satisfied with eating, drinking and the propagation of his kind. The higher nature also would prevent the selfish enjoyment of simply the lower phase of intellectual enjoyment.

The Hebrew words, "drove out the man," imply impulsion onward from a lower to a higher state, and not merely expulsion from one place to another.

To "till the ground" means to cultivate and subdue the lower nature, making it yield the fruits of the higher life; which will usher in "the paradise within thee, happier far."

The gratification of the lower faculties is "the Garden of Eden" spoken of in the Book of Genesis, and from this garden it is said "the flaming sword of the Cherubim keeps the way to the Tree of Life," even as the awakened understanding and divine love in man will prevent his return to so-called worldly pleasures. The children of Israel covered their sacred ark with the figures of Cherubim and Seraphim, symbolizing the watchful care of the awakened spiritual faculties over the "arcane" or hidden inner nature of the human being.

"The Tree of Life in the Garden of Eden" must be changed into "The Tree of Life in the midst of the Holy City" spoken of in the Book of the Revelation; and this will become externalized on the earth when selfishness and inhumanity are overcome by Brotherly Love, and the practice of The Golden Rule.

F. J. M.

It is an eternal law that man cannot be redeemed by a power external to himself.

Practical Occultism

WHAT IS MUSIC?

By I. L. Rice

(Continuation)

II. HINDOO THEORY

The musical system which next claims our attention is that of the ancient Hindoos. Though unlike that of the Chinese, it is no less curious and interesting. The latter attempted to account for the power of music over the emotions by a mystic symbolical system. But it was not the characteristic of the Hindoos to enter into such geognostic mysteries. They, too, were susceptible to the influence of music, and to a very great degree; but they were too indolent to seek for the natural cause of the phenomenon—they had a simpler way of doing things. Why spend your existence in the futile effort to untie a knot, when you can cut it, and sever its most intricate ramifications at a single blow?

Music is the invention of the great god Mahada-Krishna, who caused five Ragas to spring from his five heads. The sixth owned its existence to Parbuti. Afterward Brahma himself created thirty Raginits. Each Raga was then personified in a god who protected and governed it, each Raginit in a nymph. The Ragas were the primary modes, the Raginits the secondary ones. Later Sarasvati, the spouse of Brahma, presented mankind with the most beautiful of instruments—the vina. The demi-god Nared was selected to teach its use. Then Mahada-Krishna endowed the Ragas with the power of magic—the Ragas, in turn, endowed the Raginits. Men, animals, and inanimate Nature were henceforth compelled to obey them. One Raga was possessed of the power of raising clouds and producing rain. A songstress versed in that mode at one time saved Bengal from an imminent famine by intoning it. Another Raga could cause the sun to vanish. One charmed serpents, another lions and tigers. All heaven is filled with music. The great god Indra is surrounded by Ganharves; they accompany him in war, and sing his praise in peace. Yea, the terrible Shiva himself was charmed by the magic of Ravana's vina. Music is the peer of prayer and sacrifice—it is god-compelling.

The original system was much elaborated in the course of time, so that it grew to contain no less than sixteen thousand modes, each of which was governed by one of the sixteen thousand nymphs who attempted to gain the love of Mahada-Krishna during his incarnations. The nymphs are governed by the thirty Raginits, the Raginits, the six Ragas, the Raga by Krishna himself. Now, as certain Raginits had affinities for certain Ragas, it was conceived that a general marriage had taken place—that each Raga had been wedded to five Raginits, and that eight sons had been born in each family; that

each of the forty-eight sons, called putras, had taken a nymph for a spouse, whereupon the immediate family of the Ragas comprised one hundred and thirty-two heads, all chiefs of modes.

Later, the Ragas were construed as being also gods of the seasons. This was done because there appeared to be a great analogy between the frame of mind produced by each of the Ragas, and the one natural to one of the six seasons into which the Hindoo year was divided. The joyful strains of one Raga were symbolical of the season of blooming; the gay characteristics of another, of the ripening of the fruits; while the sad and melancholy melodies of another, of the fading and falling leaves. In time it became to be considered a grave offense to the presiding Raga of the season if melodies in any but one of the modes subject to his control were intoned.

How differently the Chinese and Hindoos accounted for the emotive power of music! On the one hand, the gloomy mysteries of the numbers and the elements; on the other, the bright, fantastic, gorgeous heaven of sunshine, marriages, and pleasures! And yet, who knows but that the Hindoo philosophers, who established such a flowery system, were thinkers fully as deep as the Chinese sages—that their original conception and hidden meaning were not as spiritual as those of modern days? It was the spirit of the age to call a force a god—that is to say, to personify the ideal, the spiritual. The first theoreticians probably used the word Raga as a sober name, signifying mode. As the tones increased in variety, and by the aid of modulation, changes of rhythm, etc., appeared to become almost unmanageable, or rather irreducible to any system, they were compelled to limit them to a certain number of modes fit for practical use; and this number became in course of time extended to sixteen thousand by some calculation of which we are ignorant. Then came mythological philosophy. The tones, with their wonderful effect on the soul, must have originated in heaven. The next step was to specify how and where they originated, by whom they were propagated, and then the wildest speculations on the subject were the order of the day. The peculiar poetical character of the ancient Hindoo showed itself in the question, "What is Music?" as part of the question, "What is Nature?"

III. EGYPTIAN THEORY

The Chinese and Hindoo systems never spread beyond the limits of their proper countries. Though based on high and noble conceptions, they were too deeply impregnated with local ideas ever to become generally accepted. Wonderful as they were, yet how inferior were they to the magnificent system of the Egyptians, based on that fundamental theory of unparalleled grandeur which made music the symbol of the whole cosmos!

The Egyptians compared the seven tones of the diatonic scale to the seven planets. They originated the sublime idea—which subsequently pervaded all antiquity, the middle ages, and even left its traces in recent times—the idea of the harmony of the spheres. Music was no longer merely a manifestation of terrestrial forces, or symbolical of terrestrial governments—it came to be considered a manifestation of the celestial, of the spirit which regulates the universe. Harmony was no longer restricted to earth—it came to be the ruling principle of all Nature. The gods were the means through which the knowledge of music was imparted to man. Osiris invented the flute; Isis, the sacred songs. Thot was teacher of the science of harmony, and of the nature of tones as well as of the system of constellations. Their instruments, as numerous paintings and monuments attest, were rich in number and remarkable in construction. Of the details of their system we have, however, but a sparse account. All we know is, that the seven tones of the scale are manifestations of the principle which produced the seven planets—Mercury, Venus, Mars, Jupiter, Saturn, the Sun, and the Moon; and that the ratio between the lowest tone and highest was the same as between Saturn, the most distant planet, and the Moon, the nearest.

Yet as they were good mathematicians, and, in fact, the inventors of geometry, it is highly probable that they were the discoverers of the mathematical properties of music—that they found the laws which refer pitch to the length and weight of the material. This supposition is strengthened by the well-known fact that Pythagoras was for twenty-two years a member of the college of priests at Thebes. That, at all events, their systems and theories of music must have occupied a considerable portion of their studies can hardly be doubted. Among their sacred books, amounting in all to forty-two, two entire ones are devoted to music.

The Egyptians were the first to designate music as physic for the soul, and consequently to ascribe to it pathological virtues. They were also, probably, the first hymnographers, and formed the models of all hymns of future times, whether Hebrew or Greek. Moses, as well as Pythagoras, was an Egyptian priest.

The question whether the Egyptians were, after all, not indebted to the Chaldeans for their ideas of music, is still open. That the Chaldeans were still older astronomers is, I believe, admitted. Ancient Chaldean history is, however, so shrouded in mystery that it is hazardous to form a conjecture. It is possible that the Chaldeans, who were the great magicians of their time, and who attributed magical power to the number seven, may have been the first to notice the relation between the seven in music and in ancient astronomy. Still, without stronger proofs, it would be wrong to combat the claim of the Egyptians to the priority.

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.

Beauty, strength, purity, courage, all the qualities that inspire love, are but symbols of the realities of the indwelling soul; the merely sensuous or emotional recognition of them, the cold intellectual appreciation accorded them, is but idolatry. Whoever aspires to know their meaning must read with the eyes of the imagination. We are more apt to be misled by the glamour of outer appearances, the semblance of the Real, than by those we often regard with distrust as imaginary, as unreal phantoms called into being by the image-making faculty of the soul. Love may seem but a glamour; yet while love may be esteemed blind in this world, it is itself the Light that illumines all worlds, making all things clear to the inner sight. (Beacon Fires).

The golden Tree of Life, whose roots rest in Hades and whose crown sweeps the heavens, puts forth its dew-like buds in storm and tempest. Its trunk is not swayed by the storms that beat upon it, but stands upright in lovely grandeur. These buds are the first manifestations of the soul's essence, awaiting the resurrection morn, when a single gleam of spiritual fire will expand their close set petals, unfolding in their supernal beauty these calyxes of transcendent beauty and power. (Beacon Fires).

TEMPLE BUILDERS DEPARTMENT

Report on the Temple Builders Meeting, August 14, 1949

On Sunday after the Convention the Temple Builders—children of the Temple Group—held their special annual meeting in The Temple, which, for this occasion, was adorned with beautiful amaryllis lilies.

At 3:30 p.m., to a processional on the organ, the children, in their light blue capes and white collars, accompanied by their teachers, entered and took their seats around the little Temple Builders altar in front of the chancel.

The meeting was opened with the Builders hymn, "Build The

Temple," sung by all. Then the altar candle was lighted as a symbol of the Christ Light radiating for all the children in the world, and the congregation entered the silence to invoke the Masters' blessings. The hymn, "Shine on my heart," followed. Ella Vogtherr, presiding, then extended words of welcome, and one of the older Builders, Eleanor Shumway, gave the invocation, which follows at the end of this report. The offering was taken by Cecelia and Diana Mallory, and dedicated to the use of The Temple by the words of thanks spoken by the Builders in unison.

Then came a violin duet by two of the older Builders, John and David Mallory, with their father at the piano. Flamore Dower and Monica Knight sang Flamore's song, "The Golden Tone." A cello solo by Roland Mallory, "Going Home," followed. The youngest Builders, Barbara Shumway, Colin Carlberg, Joyce Stenquist, Patty and Susie Lentz, and Cecelia and Diana Mallory then recited little sacred poems, and sang together, "Jesus, Friend of little children." Mona Lee Schussman recited the words of the lovely Temple hymn, "Here in Thy Temple, Lord, we pray," which then was sung by the Builders' choir, accompanied on the piano by Louise Lentz.

Eleanor and Robert Shumway recited poems, and Gloria Shumway gave some aphorisms on "Fear Not." Then the Temple Builders lesson "The Three Keys" was read by David Mallory, and John Mallory read a prayer, "Blessing the World," by John O. Varian. A brief talk on the Temple Builders work by Patricia Mallory, one of their teachers, closed this part of the service.

The Builders prayers then followed, and after these all entered the silence to send forces of love, light, and unity into the world. With the Builders hymn, "Father, Mother, Brother, Sister," and the Temple Mantrams and Consecration Hymn, and blessings extended upon all present and the whole world, the meeting closed.

INVOCATION

Calmness of mind,
Greatness of heart,
Humility, the truth to impart
To childhood, that it may find
Pure light of knowledge,
O Master, kind,
We ask of Thee!

Wisdom in deeds,
Soul strength to prove
That sacrifice is willing love,
Is sweetness, that sows the seeds,
That fills the measure
Of earthly needs,
We ask of Thee!

IN MEMORIAM

Once again the portals of the Inner Realms have opened to admit a beloved brother, David Silverstein, who has entered into his inheritance till the next cycle of the Great Pilgrimage.

Our brother was born in New York in 1881 and moved to Fall River, Mass., at an early age, where he lived until his death in July of 1949. He joined the Temple in 1916 and was a devoted and loyal member for these thirty-three years. His was a long and useful career as a lawyer, and many legal precedents have been attributed to his wise counsel. He was widely known in civic, religious, professional and labor groups, and did much toward helping Indians establish a reservation. He was a philanthropist and humanitarian, and was ever ready to help those in need. Many will mourn his passing.

Our love follows him on his path into the Light, and his splendid example of courage and usefulness will live on in our memories.

TEMPLE ACTIVITIES AND NOTICES

On the first Sunday in each month, June to November, the sacred Feast of Fulfillment was celebrated under the direction of the Guardian in Chief, followed by the Devotional Service. Study classes and meetings of the Outer and Inner Orders, as well as Temple Builders meetings, have been held regularly.

Following is the list of speakers and titles of their talks given during the months of June to November during the Sunday afternoon services in The Temple: June 12, Cethil Mallory, "The Light Within the Sacrifice." June 19, Joyce Hedin, "Guidesposts." June 26, Elmer Hedin, "Common Sense in Occultism." July 10, Herman Volz, "Temple Conventions." July 17, Patricia Mallory, "Out of the Darkness Shineth the Light." July 24, Kenneth Schussman, "Mind." July 31, Herman Volz, "Prophecies." August 21, Outer Guard Fred Whitney, "The Temple." August 28, Monica Knight, "Music in Civilization." September 11, Bernard Lentz, "Post Bible Prophets." September 18, Malcolm Knight, "The Religion of the American Indians." September 25, Carolyn Forgostein, "The Path of Unity." October 16, Cethil Mallory, "New Worlds." October 23, Harold Forgostein, "The Light we live by." October 30, Lottie Ferguson, "Astrology and Astronomy." November 13, Herman Volz, "Elements." November 20, Joyce Hedin, "For This we can give Thanks." November 27, Roberta Shumway, "The Heart of God."

October 9th was the 12th anniversary of the passing of Red Star, the second Guardian in Chief, from this outer plane, and Pearl F. Dower spoke in commemoration of that event.

On November 15th, the fifty-first anniversary of the founding of The Temple of the People, the Guardian in Chief read excerpts from inner order papers reminding us of the solemnity of this most important event for the help and upliftment of humanity.

TO OUR READERS

Due to changes taking place in the printshop, some typographical errors occurred in the last two Artisan issues. Please note, and make the following corrections:

The **June-July** issue should have been numbered: Vol. L, Nos. 1, 2, pages 1-16.

In the **August-September** number, on page 24, a part of the address of the Outer Guard Fred Whitney was misprinted. The last two lines should read: "now and in past ages, to the end that mankind may again become cognizant of the God Within, and live accordingly."

On page 34, line 14, the two first words should be "exalted sea," not "salted sea."

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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