

The Temple Artisan

February - March, 1934

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*Theosophy, Mysticism, Occultism,
Science, Ethics*

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THE TEMPLE OF THE PEOPLE

Name and Objects:

The name of this Society is:

THE TEMPLE OF THE PEOPLE

The Society of **THE TEMPLE OF THE PEOPLE** is an autonomous and continuous part of the **THEOSOPHICAL MOVEMENT** organized by Helena Petrovna Blavatsky, in New York City, 1875 A. D.

The declared objects of the Society of **THE TEMPLE OF THE PEOPLE** are:

First:—To establish a nucleus and a vehicle for the essential **UNITY** of all life.

Second:—To bring about a greater understanding of **UNIVERSAL BROTHERHOOD** and the enlightenment of all people.

Third:—To promote a universal understanding and toleration of **TRUTH** by a diligent study of comparative religion, making science religious and religion scientific. Since **TRUTH** is an integral part of the nature and being of all **WORLD RELIGIONS**, there never can be, except by faulty understanding a conflict between the religions of the world.

The Society owes no allegiance or subordination to the authority of any power, body or office outside its own sphere of administration, vested in the **Guardian-In-Chief**, except that due respect is declared for every requirement of civil law.

The Temple Of The People: situate in the County of San Luis Obispo, State of California, U. S. A., shall be known as International Headquarters of the Society of **THE TEMPLE OF THE PEOPLE**. Here shall be established the permanent residence of the **Guardian-In-Chief** and members of the Temple Synod.

MEMBERSHIP

Members-At-Large:—Shall consist of all who have signed an application blank for admittance into the Temple Of The People, and pay the annual dues of six dollars. These members are considered in the light of probationers for the Order of the 36.

Templars:—Shall consist of those members who have served the specified time (not less than one year) as members-at-large, and have been admitted into the Order of The 36, or Esoteric Section of the Society, upon the approval of the **Guardian-In-Chief**. These members are known as full participating members. The annual dues are seven dollars.

Temple-Square-Members:—Shall consist of those members who are non-resident at Headquarters, but active full-participating members of the Society through a chartered Temple Square.

Temple Square:—Seven members may make application for a Charter to organize a Temple-Square.

Inner-Orders:—There are various Inner-Orders of the Society. Information regarding these Orders is not given out publicly.

(The above information is from the By-Laws of The Temple Of The People, as re-organized in Syracuse, New York, 1898 A. D.)

(The Society of The Temple of the People is not responsible for any statement in this Magazine, unless made officially.)

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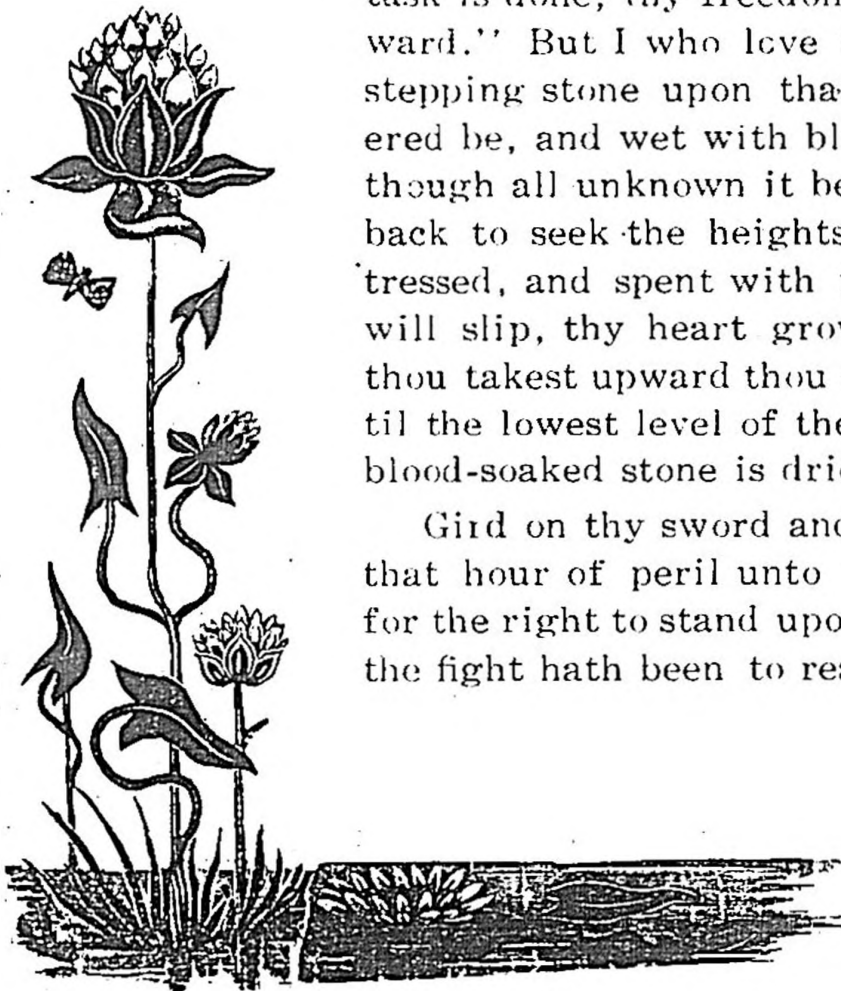


BEHOLD, I GIVE UNTO THEE A KEY

THY PERIL

THRICE renegade and fool is he who, having won to freedom of the soul, enslaves that soul by lust of flesh or eye when comes his hour of peril. The demons of the nether spheres always lie in wait for him who reaches a pinnacle of power and softly whisper in his ear: "Now that thou art twice born, thou art free to leave this lonely height and seek the smiling valley at its base. Thy task is done, thy freedom won, now cometh thy reward." But I who love thee say to thee that every stepping stone upon that downward path will covered be, and wet with blood drawn from thy heart, though all unknown it be to thee until thou turnest back to seek the heights again. Wearied, sore distressed, and spent with toilsome pleasure, thy feet will slip, thy heart grow faint, and for each step thou takest upward thou shalt fall backward two until the lowest level of the path be reached and every blood-soaked stone is dried by heat of pain.

Gird on thy sword and stand upright when comes that hour of peril unto thee, for thou must battle for the right to stand upon that height, however hard the fight hath been to reach its brink.



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EDITORIAL MIRROR

THE SEARCH

"No one could tell me where my soul might be.
I searched for God, but God eluded me.
I sought my brother out
And found all three."

The above verse has been framed in one of the Temple buildings for many years. This basic truth is tremendous, as it shows the inseparableness of all life. If we love God with all our heart and strength, we will not only know God—that is the Deific universal principle—but we will realize that God or the Higher Self within ourselves and also realize our unity with all creation, as the same God lives in all creatures and things.

The above is particularly applicable to present conditions in the world. In proportion as we are able to realize and apply these fundamental truths on which both spirit and matter rest, we will be able to pour forth from our hearts that radiant, constructive force that will help all mankind.

Having attained this, we will love not only the Deific principle, but our neighbor as ourselves, as we realize we are both one. The solution of the world's problem today is not an intellectual program based on what appears to be justice and equity, but pouring forth from the heart side of our nature those divine constructive forces of love, wisdom and truth that will solve all problems and will make intellectual programs secondary if not useless.

The world-wide depression is the direct result of departing from the laws of God, love and brotherhood and following the interests of the lower self, making outer, material things—money and property—the objects of worship. The essence of things, the spiritual qualities, we have left out of calculation, and hence has come upon the world this sorrow and suffering, all of which is for the purpose of driving us back to the

foundations of our spiritual nature, which will enable us to understand because of the spiritual discrimination that will be awakened. Every man, woman and child who can be incited to open their hearts to the Divine constructive influx of the inner spheres can help on the work of reconstruction and recovery more than all the intellectual programs that can be drawn up for ages to come.

EASTER

This is the Easter season, and it is symbolic of the resurrection of the Christ from the tomb of matter to the radiance of spirit. As *The Voice of the Silence* says, "The Self of the Spirit and the self of matter can never meet; one of the twain must disappear."

The Christ, as a result of His crucifixion and being laid in the tomb, is an example to the whole world of what can happen to one who loves his fellow men more than himself: He lost His mortal body, but gained His glorified immortal body. The lily is the symbol of resurrection, of purity and regeneration.

The Christ in thine own heart whispers "Be of good cheer, I have overcome the world," as we attune ourselves to the Divine within ourselves and all nature.

Easter Greetings to all humanity at this Easter time, that we all may become *Conscious of our Unity in the One*.

W. H. D.

THE MINISTRY OF THOUGHT

Oh thou mysterious, unseen Power of Love!
 The driving force which hurls my thought afar!
 Oh spark from off the altar of the heart,
 What glorious destiny is ever thine
 To heal the hurt,
 To right the wrong,
 To lift another's burden, bringing song
 To comfort saddened hearts!

God give us realizing hearts and souls
 To feel the power in selfless healing thought
 That we may reach ambition's highest goals
 As servers in the kingdom of our Lord.

CARRIE DENCKER, *Wellington, New Zealand*

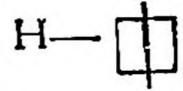
The Bonds of Secrecy

Temple Teachings. Open Series No. 268.

Of all the ties that bind humans—ties of love, hatred or fear—there is none which binds so securely or so mysteriously for good or evil as does the tie of a common secret. Nothing leads to a more perfect understanding of the hidden places in the hearts and lives of those involved than being party to a secret. If the secret pertains to some concealed act in the life of either party to it or to some one especially dear to both, the sharing of the secret opens the way to discussion of the events which preceded and succeeded the act which, in turn, throws on the light of rigid self-examination as well as investigation of the causes which led to the commission of the act. These are some of the causes and effects of the bond. But there is an interior cause and effect of a greater significance. The two possessors of a secret—and it is not a secret if it reaches a third person—stand absolutely alone in the world on a single self-built platform. They enter one sphere of knowledge that can contain naught but themselves. Each one of the binding, cohesive forces of nature is set in action to a limited extent in the creation of the bond and however dissimilar in thought and feeling they may have previously been, each finds himself or herself taking on more or less of the psychic influence, the thought and feeling of the other.

The man who kills at the instance of another and for a purpose common to both, finds that the common bond is developing the characteristics of the instigator of the murder in himself. On the other hand it is the action of those great cohesive powers of nature which has made possible the keeping of the vows of the Initiate of the Great Mysteries. It is the disobedience to these infinitely powerful forces—spiritual entities—which causes the speedy downfall of the Initiate who has broken his vows of secrecy. It is not only his Higher Self that he has disobeyed, but it is the binding cohesive forces of the universe. He loosens their power of holding him in balance, and consequently can no longer sustain himself in his position. It is because of this possibility that all novices are so solemnly warned against the breaking of a pledge to the Higher Self, and not because a Hierophant has any fear of the effects of revealing mysteries to the profane, for, in the first place, the secrets regarding the Greater Mysteries could not be so revealed, however much one might desire to reveal them, and the lesser mysteries are but stepping stones, as it were, to the greater. A man could no more reveal the secrets of the Greater Mysteries by word of mouth alone than he could make

another simultaneously feel the action of the nerves of sensation in his own body. There must be a unification of the mind of the neophyte with the mind of the Hierophant to make possible the imparting of the secrets of higher initiation. This having once been accomplished cannot be undone save at a price that would stagger the strongest soul. In such unification the infinitely powerful forces of cohesion have given of their own substance the binding force which holds those minds in the holy bond of union. To a greater or lesser extent this same great power is sacrificed in every bond between two people, and the revealing of the nature of the bond constitutes sin against this great natural law. If the nature of the bond were evil, a higher law would compel its revelation. It should be clearly understood that it is the unifying of the individual mental forces for a definite purpose which constitutes the bond between two or more people.



Prior to 1922.

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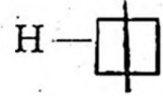
Occult Results of Suspicion

Temple Teachings. Open Series No. 269

The effect on you is greater than you know, or rather not than you *know* but greater than you *remember* at the present moment. You do not sufficiently take into consideration the immense power of thought and of sound. For instance, you have a suspicion against some person. You fondle that suspicion and turn it over in your mind, thus creating the first live center of force. You then begin to try to corroborate that suspicion, sometimes by what the world would call underhanded means. You then give voice to the suspicion which you have by this time decided to be a fact, and there springs at once into active life within your aura a center of consciousness and *form* which is your own child. We will leave out of the question the effects on the first person and return to its effects on you. That child you have created and to whom you have given power of action, remains indefinitely in your aura, whether you ever think of it again or not. The karmic action of your fault returns to you through some one you care for or who is attached to you, and who therefore receives your thought currents. The force of the suspicion you first entertained is sown in the mind of the person; the form you have created is reflected on his consciousness. Suggestion awakens desire, and the first thing you know the very thing you have imputed to some one else comes back to you with added force through the one you love best. That is the *modus operandi*, the karmic action of both good and evil thought and

speech. The evil is intensified because of the nature of the lower plane on which you now function most commonly. . . . If you are true to the Lodge or true to your Higher Self and to me, you will at once turn to the tale bearer and say: "If this is true, you can have no objection to repeating it before the individual named. If it is not true, let it drop right where it is." You have no other course open to you as disciples of the White Lodge.

Prior to 1922



FROM INTERVIEWS WITH MASTER H.

I am obliged to tell you the truth, but I also wish you to take with you the knowledge, the surety that over and behind the sorrow, the sickness and woe of the world, there is the bright sunlight of spiritual hope, love, courage and endurance, and finally above all, *spiritual triumph*. So no matter how much you seem to be in trouble, how many blows the enemies may seem to get in and about you, or how often you think The Temple is going to pieces, *remember* I tell you it *cannot fail*. Your work will not be lost. Every particle of love and courage you have put into it will be returned to you a thousand fold. Remember, I *promise* this.

I wish you to feel in the darkness the hand I hold out to you. Remember, you are dearer to me than the apple of my eye, and although I must see you suffer, I suffer more than you in that suffering, and I would save you with my life if I could.

Put fear behind you. There is nothing to fear. With clean hands and a pure heart we can do all things. All things shall work together for good for those who love God.

The only weapon that the occultist can use in this warfare is the power of a pure heart. These forces are powerless when thrown against a pure, unselfish heart. . . . There is but one unforgivable sin. It is treachery to another human being. There is but one virtue which can take a chela over all the obstacles the whole of the Black Lodge may lay in his pathway, and that is faithfulness.

As you go upward you are more and more united with all who are gone before, who lend you strength and help. A pure heart, pure purpose, perfect love to God and man, will take you over the most terrible pitfalls in safety.

Temple Stones

A true Temple Stone that amounts to any real use or advantage to the Masters and the Temple must have certain reliabilities integral within it. Stones that do not want to meet darkness and fight it out and grow light into it are of no use. It is not of any use at all if it says there is no darkness and imagines a vain thing. For the sun in the heavens meets darkness eternally and rays light into it in spears of power.

To evade the actuality of darkness may be comfortable, but it is not Temple work. Darkness must be met. The stone that does not meet darkness cannot make foundation.

The stone that wants not to be bothered with responsibility and wants what is called "personal freedom"—which is usually a desire for personal irresponsibility—will not stand weight, and whenever karmic weight comes to it will slip out from under it. The only thing an irresponsible stone can make is a weather cock.

The stone that believes there should only be peace in the Temple, and no enemy met, overcome and transmuted, will never make a guardian-wall stone in this world. For the Temple is the Red Ray and the blood of the stones must be red blood.

Those who ever cry "peace, peace," when there is no peace, but vile attack with sappers and miners and bumpers, who make confidants and social intimates of those who sap our good name with slander and attack our means of livelihood, trying to destroy the Center, are faithless.

There will be peace on earth just as soon as there is no aggression, and no sooner. And those who will see their children, or their neighbor's children hurt or destroyed, or the World's Hope smothered, without striking for the right, of what use is their existence? They are already soulless.

They who have pledged themselves to themselves as living Temple stones, they who have undertaken in their consciousness to give all the time, money, work they can to the upbuilding of the Temple, and then sit off on one side in a vital crisis and hold their dollars and cents and look on at the crisis and criticise those doing their best, instead of working for the right—what kind of stones are they and of what use?

Luckily for the Temple, its thirty-odd years have had sufficient storms, stress and contention in it so that most of the above mentioned types of stones have gone or been purged out.

The function of the Red Ray is to reorganize, re-adjust, carry the

new ideas, the Avataric love, the power of the Christos for the coming race into the world, and who in all history ever had peace holding that place? We may have inner peace, yes, deep imponderable inner peace, but if you want peace outwardly, you must go snooze in a corner.

We were told to gird on our armor, to keep our sword rustless, and to go forth to battle with the powers of darkness. The powers of darkness do not work altogether on the spiritual plane, but in fact, as we win interiorly, they will strike harder outwardly. That is what the cross of matter means.

We are going through this bit of trouble in its sequential order. Of course, if everybody through the long ages past had always done the right thing, there would not be such troubles. But this is no reason to get negative and fail of our trust, but a deeper reason to stand for the cause.

The Rising Sun is over the brink of the world. It is shooting out warm rays of Light into the Future Great Day.

Let us close our ranks and meet this bit of a battle with hearts strong in truth, love and understanding, as true warriors should.—J. O. V.

(This was found among John O. Varian's papers.)

TO JOHN VARIAN—A FRIEND

Mourn the Viking Soul whose fiery star
 Swings outward with the lordlier galaxies;
 His mind was ever sailing glamorous seas;
 His dreams were ever pinnacled afar
 Above the shadow fortresses that bar
 The soul from vastness and the heart from peace.
 He is as near you since his pain's surcease
 As once he was, ere parting left its scar.

Be still and know that there are souls whose balm
 Flows out to all the world, and such was he.
 Be still and know that there are souls whose calm
 Can even still the grief that comes to thee:
 Know that he lifts his voice in loftier rime
 Know that his soul goes singing down all time.

[*Published in Troubadour*] LILITH LORRAINE

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.

Conducted by Ernest Harrison, Temple Scribe. Address Blavatsky Department, Temple Artisan, Halyon, California.

Question: One sometimes is told that the intuition is the only guide in spiritual things and that intellect is of the Devil. Is this the teaching of H. P. B. ?

Answer: I think this question is based upon the statement that to follow the intellect *alone* will lead to the Devil.

The occult teaching is that there are two distinct methods or channels by which knowledge may be gained, viz., through intuition and through the application of the intellect. Some are guided more especially by the intellectual and some are guided by impressions, and in each case the question of right action for the individual would depend upon the clarity of the impression and the extent to which it was free from influence from the desire principle of the animal man.

The teaching is that there are two distinct lines of impulse coming direct from the Godhead, the Manasic or Mental and the Buddhic or line of feeling, and that both of these lines at their source and in their absolute purity are Spirit. As these lines permeate downward into manifestation, they gradually become clouded with the lower vibrations. The mental vision becomes distorted by the desires of the lower man, and so does the line of intuitional impulse, so that instead of pure reason being the guide of the intellectual, and pure intuition the guide of the other type, the intellectual man will select from the conclusions which are the results of his mental activities those which fit in with and help to feed the body of his desires, and the emotional type will do the same with his impressions—obeying those which he wishes to obey and giving no heed to those which he does not like. This process goes on at all times with all of us. Each has a mind and each is more or less impressionable to impulses from without, and everyone has personal desires which are clamoring for satisfaction and seizing every opportunity to twist the reason and pervert the impulse for their gratification. Just as "the Devil will quote scripture for his own ends," so the animal man will distort reason and becloud intuition and pervert both. No man is guided by Pure Mind and in no man is the intuition absolutely un-

clouded and reliable. To have attained absolute mental vision and intuitional surety, is to have attained Mastery.

In traveling the path towards Mastery—and every human being is at some point on that Path—we are gradually developing the two qualities of clear, logical thinking and pure, intuitional guidance, and to say that one is superior to the other, or more desirable, is rather like comparing two parts of a clock or steam engine and saying one is desirable and the other not. Both are necessary and each has its function, and merit consists not in the predominance of one over the other, or in the presence of one and the absence of the other, but in the proper application of each, and in their suitability for their respective tasks.

The great poets are usually examples of the intuitional type. They have the great gift of being able to put into words and rhythm, impressions and feelings which can be conveyed in no other way. By the majesty of their language and the rhythm of its arrangement a definite uplift is given and an impulse conveyed which few prose writers can accomplish. The scientist is an example of the mental type. Science takes what facts are known and proven and builds up from them as a base, feeling its way and proving each step, ready at all times to drop any theory that has been built up if a fact should be unearthed which would indicate that theory to be wrong. This method prevents crystallization, and if applied to religious matters will avoid the dogma and creed which usually creep into every religion and which may, and usually do, grow and harden until they strangle out the truth on which the religion was founded.

“The wise man takes Truth for his authority rather than seeking authority for Truth.” No religion based on Truth will fear scientific investigation. The good impulses which come from the heart will accomplish results proportioned to the intelligence used in guiding them.

The Divine Marriage, the realization of Mastery, consists in the union of the Head and the Heart, when the two lines of force which flow from the Godhead become balanced in the human soul, and Intellect and Love reign together on the throne of the Mind. This can only be when the lower manas or human mind has been transmuted into Higher Manas or Spiritual Mind, and wisdom, perfect poise, love directed intelligently, has taken the place of mind swayed this way and that as each emotion flows into and through it.



Place thou thy heart on Me; penetrate Me with thy understanding and thou shalt without doubt hereafter dwell in Me.—H.

The Path to Discipleship

By H. KAZEMADEH-IRANSCHAEHR

1. LONGING

Waves of unspeakable longing are welling up from the depth of my soul.
 Tempests of burning desires are robbing the peace of my heart.
 What art thou longing for, oh soul? For salvation and bliss.
 What art thou yearning for, oh my heart? For peace and harmony.
 May all souls be redeemed. May all beings attain happiness!

2. SUPPLICATION

I implore Thee, Eternal merciful Father, lead me to the Path of Truth.
 I long for Thee, O loving Mother of the Universe.
 Reveal to me Thy compassionate heart, fold me to Thy bosom and fill my
 heart with Thy bliss. Be my companion and comforter on this Path.
 May the love streaming from Thy heart set my soul aglow. Fill me
 with the wine of Thy fervent love. May all souls awaken! May all
 souls be led to Eternal Light.

3. REDEMPTION

Who is calling unceasingly for redemption, my child? Who, but thy
 small, perishable, personal self? And who can redeem thee but thy
 higher, divine, immortal Self, the Christ in thee?
 But alas, thou hast chained Him with the fetters of thy passions and
 low desires. How can He be thy Helper and Redeemer?
 Therefore first release the Christ from the bondage of thy lower nature.
 Then and only then He will help and redeem not only thee but thousands
 of others. Truly He is longing for release far more than thou art.
 Therefore rouse thyself and like a hero burst the walls of the prison
 where thou thyself holdest thy Redeemer in bondage. None other
 hath the right to perform this holy task but thyself. Hearken finally
 to the universal law which angels are daily proclaiming:
 Unless thou makest the effort thyself, no God can redeem thee.

4. GUIDANCE

Oh Lord! With the zeal of an artist Thou art daily seeking to mould
 me as Thine instrument.
 Daily Thou purifiest in some way the garments of my soul. Daily Thou
 cleanseest my heart from the dross of selfishness.
 Every hour Thou leadest me to the path of purity and wisdom.
 Thou showest me in quite inconceivable ways the path of self-knowledge
 and self-conquest.
 Every moment thou renewest my strength with the power of Thy love.
 At every step I take, Thou speakest to me through mankind, through the
 animal creation, plants and stones; through the mouth of friend and
 foe alike Thou art speaking to me. Through dreams, through the
 still small voice within me and through the Light of Intuition Thou
 art leading me on the Path of Redemption.
 May true bliss be granted me through Thy dear guidance.

Temple Builders Department

LESSON NO. 138

THE STORY OF THE LITTLE ANT

Have you ever seen a colony of ants and how they live and work? I will tell you a little true story of them.

In the middle of the woods lived a little ant under the green branches of a fir tree. He was quite a common ant, but tiny as he was, the whole forest could learn from him. He was very busy from morning till night. In the morning, at sunrise, he was up and at work, and with the last sunbeam in the evening he was still to be found fetching fir needles out on the hill. He gathered up only tiny things, twigs, or brown fir needles, or pieces of bark. All these were very precious and useful to him as building stones for the house he was making for himself. He carried them all alone and put them down, one by one, and side by side. It was a pretty little brown house which he was building, with many rooms and floors, and the sun could shine into it, and the fir tree stretched its branchy arms over it to protect it from rains and winds. The little ant worked, and he never got tired although he often had much trouble. Sometimes the things he carried were much larger than himself and much heavier, and it would take him all day long to drag a piece into its right place. Sometimes he would fall on his back or he would stumble down a little part of the way, when his feet became sore and he lost his strength. But he would get up again and keep on working.

Then the house was finished but the little ant was not content to rest. He started another building. One day other ants came along the ant road, one, then two, ten, hundreds, and thousands of them. They all watched the little ant brother as he so busily and patiently worked, and they admired his work so much that they wished to do just as he did. So all together they built a big beautiful place, like a church, with many alleys and rooms and halls, and the sun shone on this large house of the ants, and the fir tree protected it with its branchy arms from the rain and the wind, for the sun and the tree and the forest loved the little ants, and God loves them, as he loves all who do good work.

Many people go by without ever seeing the ants' colonies. If you ever see one, go quietly near and watch closely. You will see that when the little ants meet on the way they greet each other by sticking their heads together. They talk for a moment, then continue on their way. And they all help one another just as good people do. Let us learn

from them to work patiently and beautifully, as they do, in order that God may have joy in us also.

This little story was sent to the Builders as an Easter greeting from their Temple sister, Edith Wonneberg, Zoppot, Europe.

A MOONLIGHT RAINBOW

The moon had been full the night before, and this night it was shining brightly in the eastern sky. In that part of the heavens there was not a cloud, all was clear. It was in the western sky where the clouds were drifting leisurely along, at times shedding fine and gentle showers. Then there appeared a brilliant rainbow, unbroken, perfect from horizon to horizon. It was an unusual, beautiful sight, lasting about fifteen minutes. Then the drifting clouds broke away and a clear spot in the sky appeared, breaking the rainbow to pieces. Then it mended again and again broke in other places and, shifting about, finally disappeared. This was observed at Halcyon, California, January 5, 1931.—B. L. D.

WHAT MEANS THE COMING OF THE CHRIST TO THEE?

ANSWER

A deeper consecration of the life
 Unto the highest that the soul doth know;
 A love more selfless growing day by day,
 Asking for nothing, seeking only this—
 To spend its substance freely for the race;
 True sympathy with everything create;
 A peace unmoved by tempests, one that sings
 In midst of tumult, having found its home
 Close to God's heart, the place of perfect poise.
 Light in the darkness, wisdom, strength divine,
 All to endure of sorrow, pain or loss;
 The open vision that can see beyond
 The earth's sad travail to that sunlit mount
 Whence streams the glory of the Lifted Cross!
 The open ear that hears the symphony
 Arising from the moans of stricken hearts,
 The cries of greed and din of battle roar!
 Knowing these as the prelude to Life's Song,
 As notes which speak of blessedness to be—
 The birth-throes of the New Humanity!

Lura Brozer St. Claire

Temple Activities and Notices

IN MEMORIAM

On February 23, Miss Evelyn Earle passed from this plane in a Sacramento hospital, after she had been ill and physically incapacitated for several years. Funeral services and cremation took place in Sacramento. Memorial services were held in the Temple at Halcyon on Sunday, February 25. Miss Earle was a Temple member since 1900 and was the first Temple stenographer. Many of our comrades who have visited the Center have known Miss Earle. She had spent the last years of her life in her brother's family in Rocklin, California, where she was taken ill and cared for. Our love and blessings remain with our sister who has always been loyal to the cause.

We recommend again the *Red Folio of Master Messages* (1927 to 1929) price \$1, postpaid.

Among the new books on sale we recommend *Hierarchy*, the continuation of the Agni Yoga publications, at the price of \$1, cloth bound.

Fiery Stronghold, eighth volume of Prof. Roerich's works, reviewed in December-January issue of *The Temple Artisan*, price \$3, postpaid.

Attention is also called to *The Torch*, official magazine of The Canadian Astrological Association, edited by our Temple sister, Mrs. Ada Muir, president of the association, 657 East Hastings Street, Vancouver, B. C., Canada. You may get sample copy of *The Torch* and full particulars of Mrs. Muir's *Just How Series* of simplified but comprehensive correspondence course lessons covering every phase of astrology, if you send 20 cents in stamps or cash to the before mentioned address.

We also recommend Mrs. Muir's books on Astrology and Health, Nos. 1 - 3, at 50c each. No. 1, Health and the Sun Sign; No. 2, Cancer; No. 3, Healing Herbs of the Zodiac; No. 4, The Book of the Nodes and Part of Fortune, also Pluto, the Redeemer, \$1 each, postpaid. Further, Food in Relation to Health, mimeographed, price 50c.

Copies of the paper, The Cross and Crown of the New Humanity, for distribution among friends, may be obtained from the Temple of the People without cost. Write us how many you want, enclosing postage.

A new third edition of *Occultism for Beginners*, by Dr. W. H. Dower, is now in print in the Temple print shop, and will soon be available.

On account of a limited supply, the price of the book *Teachings of The Temple*, is now \$3.15, nostpaid to members and non-members alike.

Do not forget to inform at once the Temple office, Halcyon, of any change of address, to avoid loss and going astray of *The Artisan*, delay and extra cost, which all counts much at this time.

Three different photographs of the Blue Star Memorial Temple, post card size, 15c each, are now available from the Temple office.

Sample copies of *Der Templer*, the monthly German magazine of the German Section of The Temple of the People, now in its seventh year of publication, can be obtained by writing to Miss Bertha Martini, Natl. Gen. Secy., Tempel der Menschheit, Berlin-Friedenau, Niedstr. 6, pt., or from Mr. Friedrich Greiner, Sonneberg, Thueringen, Germany.

—H—

HELPING HAND

At this Easter season we ask members and friends who are able to send some money for dues, subscription to *The Temple Artisan*, or special contributions to the Helping Hand fund, to help us, as we have unusually large expenses to meet at this particular time. Please send whatever you can spare to The Temple of the People, Halcyon, California. Every contribution helps.

—H—

Until the heart of man is dissolved in love for the race and for the universe, and all he considers infinity, it is useless for him to attempt to go farther.—H.

. . . He has no need to measure his status; it is a hindrance and a great one to be constantly thinking of where one stands, whether one is above or below some entity; it is a wrong standpoint. Remember we are all one: there is no high, no low. When the moment comes that the soul has attained its true growth it will break into blossom as the bud from the plant and from pure impulse. One has nothing to do with it, so to speak. It is governed by law. Let no worldly considerations tempt you one instant from your duty, for if you do, it means failure for you; hold yourselves ready with a pure heart; think no evil thought of any.—H.

Remember, there is no higher, no lower—only a difference in age and development: and also that one who has stood at what one might consider the high steps of life might in one instant go to the bottom.—H.

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