

The Temple Artisan

APRIL-MAY, 1935

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*Theosophy, Mysticism, Occultism
Science, Ethics*

Price 20c. \$2.00 12 Numbers. Published at Halcyon, Calif.

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

Volume XXXV

APRIL-MAY, 1935

Numbers 11 and 12

BEHOLD, I GIVE



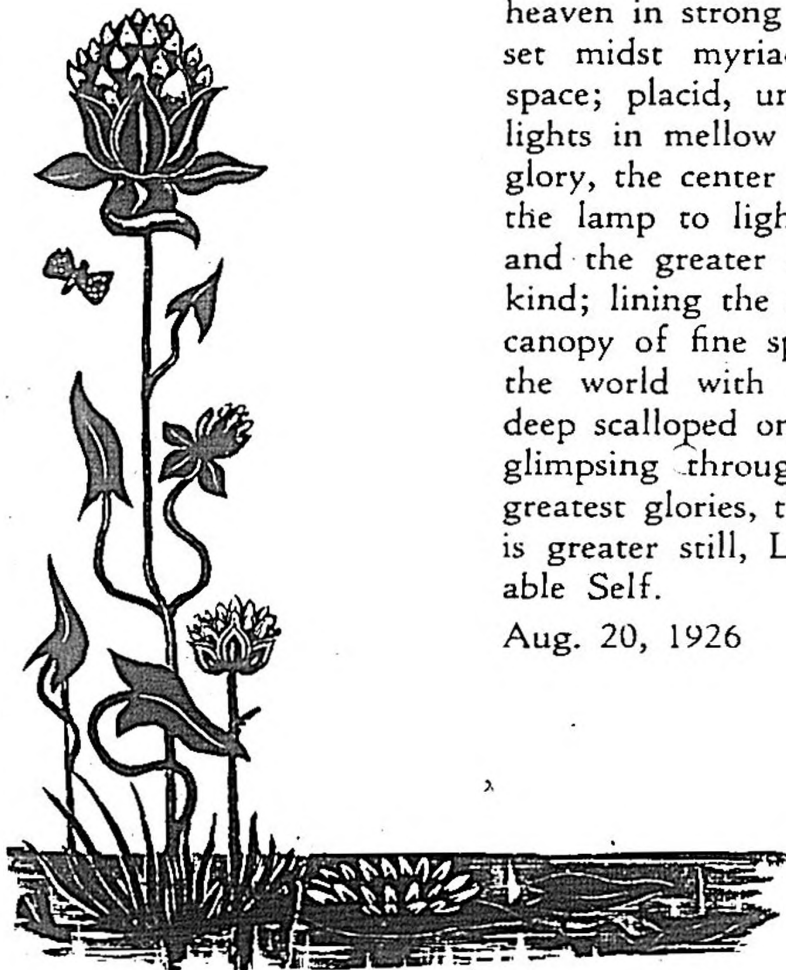
UNTO THEE A KEY

LOVE'S OWN ETERNAL SELF

"VENGEANCE is Mine, I will repay," saith one who has been called the Lord. "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the Law, till all be fulfilled." 'Gainst sky of blackest night His Sign is thrown, His Cross of Golden Equilibrium. In central heaven in strong relief it stands serene, tranquil, set midst myriad constellations of inter-stellar space; placid, undisturbed, differing from other lights in mellow softness, truest stillness, inmost glory, the center withal of all the lights of Life: the lamp to lighten the darkness of the world and the greater darkness of the hearts of mankind; lining the sky with its beams as glistening canopy of fine spun gold; illuminating, covering the world with mantle beautiful, soft fringed, deep scalloped on horizon line, compassion's blue glimpsing through to remind that beyond the greatest glories, the deepest depths, is that which is greater still, Love's Own Eternal, Unfathomable Self.

Aug. 20, 1926

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THE TEMPLE ARTISAN

PUBLISHED BI-MONTHLY BY THE TEMPLE OF THE PEOPLE

Subscription, \$2.00 for 12 Issues. Single Copies 20 Cents

The sole right of translation into German and publication in German is reserved to the German Section of The Temple of the People.

Entered as second-class matter July 1st, 1908, at Post Office, Halcyon, Cal. Address all communications to THE TEMPLE ARTISAN, Halcyon, Cal.

EDITORIAL MIRROR

The following quotations are excerpts from a little booklet entitled, "THE BASIC PRINCIPLE OF BROTHERHOOD and EVOLUTIONARY WAVES," recently re-published. Look on the inside cover of *The Temple Artisan* for information as to how to obtain it.

"The Basic Principle of Brotherhood is revealed in the universally acting Law of the interdependence of all forces, lives, atoms and worlds. This great law is absolute and fixed, and its operations extend throughout, and have their correspondences on, all the planes of being. Analogy and illustration may more clearly indicate the workings of this great nature principle. "As above, so below," is an ancient axiom. Man is a microcosm, a little universe in himself, and has actually or potentially represented in him all the forces of nature. He is a drop in the great ocean of life, and the drop must always contain within it the same elements as the ocean of which it is a part. The physical body is a co-operative commonwealth in itself. It is made up of millions of cells, which unitedly form the physical vehicle of man. Each cell is an individual centre of consciousness, has its own particular cycle, performs its appointed functions, then yields its place to its successor cell. The consciousness of the physical body is the collective consciousness of all its cells. The consciousness of the universe is the collective consciousness of every life, atom, or world in that universe.

"As each lesser cell or molecule of the body lives, moves and has its being in the substance composing that body, so do we live, move and have our being in a Greater Entity, which, in our present state of unfoldment, we are no more able to sense or know than are the cells of our bodies able to sense or know us. Some would call that Greater Entity—God, but the name does not matter. The body in its entirety would be the God or Higher Self of each individual cell composing it."

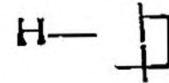
W. H. D.

The Pencil of Light

There is a Pencil whose point is a Bud of Light. When used in writing, the bud unfolds and becomes a full blown, luminous Lotus-Rose. Point down, in the Right Hand of Power it is held. Raised high, upright, its stroke falls with emphasis upon the upturned Left Palm, clearly indicating "Mark what is written." In both hands held secure, once more vertical, point upward, a Line, a Rod of Light it makes, a candlestick, a candle, pink and blue and white; the Pencil of the Lodge, marking clear the Line in arabics of Truth; the Rod of Justice which none can escape; the upright man, poised, immovable; the Candlestick of Law, transmuted desire, Compassion's Self, Christlikeness, breaking into bloom and flower, in basket beautiful! Mark what is written.

Carry my flowers into the world. Unto all people see that they are taken. Into all the corners of the earth go and beautify with them. Strew the Path that has been marked with them. Scatter wide if you would breathe their fragrance. Scatter far if you would hold the Candlestick. Scatter broad if you would know its shining. Mark what is written!

July 30, 1927



Resistance

Temple Teachings. Open Series No. 278

Misinterpretation of single words in the most authentic passages of the Bible lead to much error, but ignorance of the nature and character of the force or substance designated therein and the methods used by the Cosmic Builders in nature's laboratory lead to even more confusion.

For instance, take the apparently contrary dicta injunctions, "resist not evil" and "resist the devil." The "devil" and "evil" from the highest point of view are synonymous terms.

The energy of Resistance is a principle of universal life without which there could be no manifesting life, for it is the energy which stops or retards the currents of electricity, backs the force or fluid back on itself and causes it to overflow, as it were, in other fields of life; whereas if there were no principle of Resistance the before mentioned currents would circle the ether over and over eternally, giving no opportunity to the Cosmic Builders and Destroyers to

overcome conditions or limitations and become visible or audible, or in fact even to take form on any plane of life.

If you will take all this into consideration, the use of the word "resist" in an esoteric sense as it is expressed in the passage referred to becomes more intelligible. To "resist" not "evil" in the esoteric sense, is to permit the vibratory currents of negative good to pass through your consciousness when absolutely necessary without stoppage, for stoppage means infection, materialization, condensation and final absorption.

It would seem that the same necessity existed in reference to the last named passage, "resist the devil and it will flee from you," but there is just enough difference between the "devil" and "evil" as here indicated as to necessitate a change of method in the operation of the same negative force, for through its age-long, periodical stoppages in its passages through Cosmic substance, as provided for by evolutionary law, that force has assumed a transitory form, a false form, which may be as methodically and instantly destroyed by a concentrated condensed degree of the same force which originally gave it whatever form it assumes. Therefore when the commonly called "devil" meets the positive aspect of the energy of resistance in a human mentality it is stopped, turned back and rendered harmless or killed out; it cannot pass entirely through the mental or spiritual sphere which is the aura of man.


It is the knowledge of this fact that justifies the Esoterist's oft repeated assertion that "evil destroys evil"; in other words, the positive aspect of Good-Resistance destroys the negative aspect of the same energy, when that energy is in opposition to the eternal laws of growth, whether it be in mass, matter or organized life. When you come to analyzing and classifying the different characteristic modes of action and varieties of form and feature which comprise this one form of energy, you will find you have an endless task, and a task which grows more and more difficult, incomprehensible and bewildering, the deeper you go.

You may be inclined to scoff at the familiar claim of sudden conversion as it is made by the members of some sects, and while many commonly represented conversions are merely the result of excitement and nervous strain accompanied by an exhibition of self-suggestion, there are many other instances of similar action where the whole course of a person's life is instantaneously changed. If any of you have ever experienced a full awakening resulting from the sudden recognition of the indwelling forces of evil which have been, as it were, running rampant in your organism and blinding you to truth, to morality,

to righteousness and compassion, enlarging your egotism, your self-adulation to such a degree as to make you an object of horror or contempt to your Higher Self which has been instrumental in arousing you, and overwhelmed with contrition, agonized over the mental picture of yourself as you ought to have been and might have been had conditions been different, you have sunk to your knees, and with the soul-wrenching cry, "God forgive me, I knew not what I was doing," on your lips, you have drifted into a partly lethargic condition, to be later followed by a period of higher self-consciousness, there has doubtless come to you a realization that in some way, by some obscure and wonderful operation of a Divine Law, a great change has taken place in you. The weight has gone and in its place is an unspeakable peace, a realization of the God in yourself as in all other things. From thenceforward all life is changed for you. What has taken place in reality was an operation of the positive aspect of the force of Resistance which had been set in action by your Higher Self, a cosmic current turned aside momentarily from its natural course by your Higher Self to enable you to have the opportunity of viewing the condensed evil which had been piling up through your life cycle, and which, by being so piled up, dammed as it were, held perfectly still for a sufficient length of time, and plainly recognized by you, at once aroused the hitherto latent force of expulsion with sufficient intensity to enable you to expel the extraneous, abnormal, devitalizing elemental creations which had found lodgement in your little individual world. As was before intimated, Resistance, being one aspect of God, God in conjunction with you, i. e., the power you had thus far evolved, was sufficient to exorcise any spirit of "evil" or "devil"—any conjunction of evil forces which could possibly gain control of you, but God could not do so alone. Your cooperation was necessary, the primal effort must come from the organic you. You-Yourself had to resist or to offer no resistance as the case might be.

If you will bear continuously in mind that you, yourself, consciously or unconsciously set up the rate of motion of every form or current of Cosmic energy that touches your life, you will be led into many paths of knowledge hitherto sealed to you, paths which your continual persistent disobedience and rebellion are constantly sealing, in spite of all the efforts of your Elder Brothers to unseal them a little way in order that a thirst for still deeper knowledge might be aroused in you, and that so you might be saved the long eras of wasted lagging days and years, as have so many races of men in this and other ages, and as it would seem, it must be even unto the end of the Maha Yuga, yes, I repeat, even unto the end.

Prior to 1922

H--- 

From "The Path to Discipleship"

H. KAZEMZADEH-IRANSCHAEHR

A V O W A L

Father, it was Thy will that set me upon this pilgrimage!
 A thousand times have I died—a thousand times have I lived since I began this pilgrimage. Countless sorrows and joys have been my lot.
 How often have I failed to recognize Thy Voice?
 How often have I failed to see Thy kindness?
 How often have I doubted Thy love?
 Only when in need have I thought of Thee.
 Only in hours of grief have I called to Thee.
 Only grief and sorrow have driven me, to seek Thee.
 Now I see that Thy loving glance has never deserted me.
 Now I know that Thou hast loved me unceasingly.
 Father, forgive my ignorance and my ingratitude, I know I am forever and always shall be Thine own child.

R E C O G N I T I O N

Father, at Thy bidding my soul has awakened.
 Born from the fountain of Light I return to Light.
 Long and painful has been my pilgrimage.
 Never ending cosmic days and nights have passed and are still to come while I hasten towards my goal.
 Full of deception is Thy splendour, thou world of matter.
 Transitory and false is Thy charm which has tempted me from my mother's lap.
 Now I am conscious of my divine origin.
 Now I divine my sublime duty.
 Now I feel the presence of the divine spark within me.
 I will fulfill my task.
 I will redeem myself and my fellowmen.
 I will tread this path in a spirit of sacrifice to the very end.
 I am filled with Thy strength. I am filled with Thy will. I am filled with the streams of Thy wisdom. Guide me, oh Father, farther on the path that leads to Thee.

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 us 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, Halcyon, California.

THE INFLUENCE OF THE COMING AVATAR ON HUMANITY

(Concluded)

"Believe thou not that sitting in dark forests, in proud seclusion and apart from men; believe thou not that life on roots and plants,—believe thou not, O Devotee, that this will lead thee to the goal of final liberation." "To live to benefit mankind is the first step. To practise the six glorious virtues is the second."

In Fragment III, "The Seven Portals," the experiences of the Disciple who treads the Path of the Heart Doctrine are definitely taken up and he is warned that though his Teacher stands by his side at all times, yet each step must be taken alone; in other words, it is not a matter of learning certain occult secrets but rather one of developing through one's own effort certain qualities of character which result in a definite soul growth; and these qualities can only be developed by the effort of the pilgrim; no one can do it for him.

A Master is one who has consummated the Divine Marriage—the union of the Heart and the Head. Ruled by the impulses of impersonal sentiment—Compassion—he has learned to so control and guide his activities *on all planes* that every act will align itself with the evolutionary current of which he, and everything else in the Universe, is a part. Being a Master, he is a *conscious* part.

The intellect alone is cold, unfeeling, and, if used for personal ends alone, it is heartless and cruel. The emotions are unstable, fickle, changing—blowing hither and yon like the winds.

The occultist must learn to control and to guide these emotions, and, retiring again and again into the chamber of the heart in which is enshrined the immortal trinity of LOVE, WILL and WISDOM—to bring into active application in daily action the illumination he finds there.

Yoga is the one process in which one *must* pay the *exact price* for each acquisition.

One can gain power and wealth and honor and worldly success, by fraud and fake and chicanery—but every *spiritual* acquisition is gained through the friction between the personal and the impersonal and by the victory of the impersonal. Material things, honor and fame, may be won by the schemer and the dishonest and clever man—but Spiritual growth is only won by crucifixion—the personal will must be nailed on the cross and sacrificed to the impersonal. The price for each spiritual quality must be paid, in advance, and in full. No matter how clever and unscrupulous one may be, he will not be clever enough to crawl under the canvas or ride on a ticket paid for by some one else. Every penny of the price of spiritual development must be paid, in sweat and blood, and right at this point lies the difference between Sentiment and Sentimentality.

Sentimentality is emotion *without* wisdom. Sentiment is emotion (or feeling), with wisdom.

Sentimentality is fussy and frothy; it indulges in an orgy of emotion. It revels in a psychic storm—and usually either does nothing, or else acts foolishly and hinders rather than helps.

Sentiment also gains satisfaction from action—but the satisfaction *it* gains is the satisfaction which always results from the alignment of the human will with the impersonal or divine.

Sentimentality is tinsel and Sentiment is pure gold.

A good illustration of the difference between these two lies in the different attitudes of the old-time English Squire and the present day philanthropist—one lived in luxury by grinding every possible penny out of his tenantry—and when Christmas came around, sent his wife or daughter with baskets of good things to be accepted with much bowing and scraping as a bounty from their benefactor. His reward was self-complacency.

The other carefully considers the problem of poverty. He puts all the wisdom he has into the consideration of it, and its alleviation, and whatever reward *he* receives is a *spiritual* one.

But to return to The Voice of The Silence.

To each of the Seven Portals there is a golden key, and the quality represented and symbolized by that key must be developed before the portal

may be entered. The key *must* be of Gold. Tinsel and base metal will not open the portal. It is evident that each portal is the entrance to a definite condition of consciousness, a state of mind.

Take, for example, the first key—"the key of charity and love immortal." This key opens our hearts to something wider than mere personal life—a satisfaction of the sense desires. It opens up a new sphere of consciousness, and having passed through the portal which it unlocks, we are broader and finer and better, and our horizon is wider and more universal.

Having used this key and opened this portal and entered the chamber of the heart which was closed by it, we have definitely entered "The Path," and can never turn back or cease traveling it until we reach the end.

The second key is the key of harmony in word and act, by the attainment of which we gradually free ourselves from further karmic action. Karma is in reality nothing more or less than a system of book-keeping in which our debts and credits are entered. As soon as harmony, or balance is attained, no further entries are made. There is a recording angel who keeps these accounts, but he, like the Christos, is an impersonal force. Each act we perform carries in its motive and in the wisdom of its execution something of the essence of the Christos.

When our actions cease to be motivated by a desire for results and are performed because we think they are right, we will automatically be released from attachment to the result of those actions, and the karmic balance is struck. This is a very different conception from the attitude of the yogi who sits under a tree in contemplation, and lets the rest of the world go by. It is the second key.

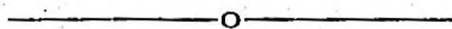
The third key is "Patience sweet, that nought can ruffle." Without infinite patience we cannot travel far. If we do not have it when we enter the occult path, we will surely gain it before we travel far.

"Indifference to pleasure and to pain" is given as the fourth key. When this stage of development is reached, the disciple has become more concerned with the attainment of his objective than with the joys and sorrows he may meet along the Path.

The fifth portal is opened by dauntless energy to keep working towards our goal. There are still two portals and two keys to open them. The sixth key opens the gate to adeptship and the seventh to the state of the Buddha, and who shall say what that is—except that it is absolute sacrifice of self. In the

words of "The Voice of the Silence": "He standeth now like a white pillar to the west upon whose face the rising sun of thought eternal poureth forth its first most glorious waves. His mind, like a becalmed and boundless ocean, spreadeth out in shoreless space. He holdeth life and death in his strong hand."

In closing I will read a short synopsis of the teaching given by the Master Morya in "The Perpendicular Path of Discipleship": "Perpendicular is the Path of Discipleship to him who would reach the capstone of Spiritual Attainment, and each one passing over makes it easier for the one who next shall follow. Hard and strenuous is the climb at best. Many fall exhausted on the way. The few who reach the top are worthy of reward and receive it in exact correspondence to the *will, motive and effort put forth*. Each attains his own particular degree of mastery, realizes the result of his efforts, in his final step upon the mount and in his findings as he progresses along the way. The amount of conservation, determination, and unselfish purpose he acquires, determines the extent and grandeur of his illumination. To him alone who takes the perpendicular path, the inner one which follows the plumb-line of 'Thy Will be done,' shall be given full illumination, complete outlook, synthetic realization, understanding, and power over himself and the whole. For he shall have climbed by the actual living command of the God within his own soul."



"The loving Mother is always sublimely patient and uses many ways to teach her children. If we were apt pupils our lives would be much freer from suffering than they are. Pain comes to us because of our ignorance, our wilful disobedience, and our inattention. If we were eager to learn, if we joyfully welcomed each event as a gift for our helping, if we co-operated with the Godward sweep of evolution instead of stubbornly resisting it, our growth would be rapid and our happiness unmarred. How long will it take us to realize that Divine Love is the matrix in which the universe is embedded, and that Divine Wisdom guides the vibration of every atom as well as the swing of the planets, the life of the least of us as well as the destinies of nations?"—Irving S. Cooper.

Temple Builders Department

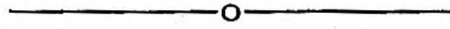
LESSON No. 14

THE FORMATION OF THE FIVE NATIONS BY HIAWATHA

"When our good Manitta (Hiawatha) raised Akanishionegy (North America) out of the great waters, he said to his brethren, 'How fine a country is this! I will make red men, the best of men, to enjoy it.' Then with five handfuls of red seed, like the eggs of flies, did he strow the fertile fields of Onondaga. Little worms came out of the seeds, and penetrated the earth, when the spirits who had never yet seen the light entered into and united with them. Manitta watered the earth with his rain, the sun warmed it, the worms with the spirits in them grew, putting forth little arms and legs, and moved the light earth to cover them. After nine moons they came forth perfect boys and girls. Manitta covered them with his mantle of warm, purple cloud, and nourished them with milk from his fingers' ends. Nine summers did he nurse them, and nine summers did he instruct them how to live. In the meantime he had made for their use trees, plants, and animals of various kinds. Akanishionegy was covered with woods, and filled with creatures. Then he assembled his children together, and said, 'Ye are Five Nations, for you sprang each from a different handful of the seed I sowed, but ye are all brethren, and I am your father, for I made you all. I have nursed and brought you up. Mohawks, I have made you bold and valiant; and see, I give you corn for food. Oneidas, I have made you patient of pain and of hunger; the nuts and fruits of the trees are yours. Senecas, I have made you industrious and active; beans do I give you for nourishment. Cayugas, I have made you strong, friendly and generous; ground nuts and every root shall refresh you. Onondagas, I have made you wise, just and eloquent, squashes and grapes I have given you, and tobacco to smoke in council. The beasts, birds and fishes have I given to you all in common. As I have loved you and taken care of you all, so do ye love and take care of one another. Communicate freely to each other the good things I have given you, and learn to imitate each other's virtues. I have made you the best people in the world, and I give you the best country. You will defend it from the invasions of other nations, from the children of other Manittas, and keep possession of it for yourselves, while the sun and moon give light, and the waters run in the rivers. This you shall do if you observe my words. Spirits, I am about to leave you. The bodies I have given you will in time grow old, and

wear out, so that you will be weary of them; or from various accidents they will become unfit for your habitations, and you will leave them. I cannot always remain here to give you new ones. I have great affairs to mind in distant places, and I cannot attend so long to the nursing of children. I have enabled you, therefore, among yourselves to produce new bodies, to supply the places of the old ones, that every one of you, when he parts with his old habitation, may in due time find a new one, and never wander longer than he chooses under the earth, deprived of the light of the sun. Nourish and instruct your children, as I have nourished and instructed you. Be just to all men, and kind to strangers that come among you. So shall you be happy and loved by all, and I myself will sometimes visit and assist you.' Saying this, he wrapped himself in a bright cloud, and went like a swift arrow to the sun, where his brethren rejoiced at his return. From the heavens he often looked down at Akanishionegey, and pointing, showed with pleasure to his brethren the country he had formed, and the nations he had produced to inhabit it."

(When the Tuscaroras joined, they were then called the Six Nations).
Quoted from "The Iroquois Trail," by W. M. Beauchamp, S. T. D.



Misfortunes touch only the fleeting senses. The outer gloom you complain of is only an illusion of the mind; it cannot affect the Self. Try ever to live in the Self, to realize that you are the Self and not the sheaths with which Atman is temporarily clad to manifest the glory of the Paramatman, and you will rejoice in the midst of what the world calls the vicissitudes of fortune and the miseries of mundane existence.

It is the changing maya-clouded personality that looks for comfort and happiness in external things. The Self, the Atman, rejoices in Itself, in pouring out Its life and shedding forth Its light all around—and not in having a friend, a wife or even a teacher embodied. I am not dosing you with cold Vedanta. Warm, all-embracing love is an essential part of my philosophy. But this love has no cravings, and is not limited by ephemeral forms.—From "On the Threshold."

The Temple Convention

The Thirty-Sixth Annual Convention of The Temple of the People will begin on Sunday, August 4, with a preliminary social gathering in Hiawatha Lodge Saturday evening and continue through August 11.

There will undoubtedly be a great outpouring of spiritual force as always at Convention time, and all loyal members and friends whose circumstances permit should be present and participate in person. Those who intend to come should write to The Temple so that plans for accommodations at the Guest House can be made.

As far as we know, the program will be as follows:

PROGRAM OF THE THIRTY-SIXTH TEMPLE CONVENTION

Sunday, August 4:

11 A. M.—Choral and meditation service, followed by healing meditation.

3 P. M.—Opening meeting of the convention.

8 P. M.—Meeting of The Order of the 36.

Monday, August 5:

10:30 A. M.—Addresses of Temple officers.

8 P. M.—Meeting of Inner Orders.

Tuesday, August 6:

2 P. M.—Meeting of Temple Home Association in William Quan Judge Library.

Wednesday, August 7:

12:30 P. M.—Hiawatha Lodge: Temple Builders luncheon and program.

8 P. M.—Lecture.

Thursday, August 8:

All-day picnic at beach.

Friday, August 9:

10 A. M.—Lecture.

8 P. M.—Lecture.

Saturday, August 10:

3 P. M.—Social Science meeting in Temple.

8 P. M.—Lecture.

Sunday, August 11:

10:30 A. M.—Temple Builders meeting.

3 P. M.—Temple Talks.

8 P. M.—Fireside social and closing meeting in Hiawatha Lodge.

Program subject to changes.

Temple Activities and Notices

We had a lovely Easter time at the centre. On Saturday afternoon the Temple Builders had their usual egg hunt, this time at Mr. and Mrs. Wm. H. Thompson's place, and on Sunday morning their Builders meeting in the Temple. The noonday Healing meditation was held in the joyous spirit of the Resurrection Day. At 3 p. m. in The Temple, the naming ceremony (baptism) was given to Roselma Louise Wheeler, little daughter of our Halcyon comrades, Wesley and Helen Wheeler. This was followed by the Choral and Prayer service, and then by The Feast of Fulfillment which crowned the proceedings of Easter. At 6 p. m. supper was served to all in Hiawatha Lodge.

On White Lotus Day, May 8th, the noonday service was dedicated to the memory of the passing of Helena Petrovna Blavatsky.

The Seventh Annual Convention of the German Section of The Temple of The People will be held, as usual, simultaneously with the convention at Halcyon. In addition the Temple Square "Einheit" of Zoppot-Danzig plans to hold a summer session at Zoppot late in July for those of their members and friends who may not be able to attend the convention at Berlin.

We recommend the following Temple publications: "*The Coming Avatar.*" Instructions given by the Masters of Wisdom concerning the present Messianic Cycle, which everybody should know. Price 25c. "*From the Mountain Top,*" Master Messages, \$2.50, or \$3.00 to foreign countries. "*Occultism for Beginners,*" by Dr. W. H. Dower, paper cover 60c, cloth \$1.00. "*Basic Principle of Brotherhood and Evolutionary Waves,*" by Dr. W. H. Dower, 11c. "*Brother of the Third Degree,*" occult novel by W. L. Garver, \$2.60, or \$3.00 to foreign countries. RED FOLIO of Master Messages, received 1927 to 1929, mimeographed, \$1.10. Prices payable in advance, postpaid.

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

"*Doorways Inward,*" selected poems by John O. Varian, \$1.00. Address Mrs. Agnes D. Varian, Halcyon, Calif.

"*Fiery Stronghold,*" 8th volume of Prof. Nicholas Roerich's works, \$3.15, postpaid. "*Heart*"; "*Agni Yoga*"; "*Hierarchy,*" of the Agni Yoga Publications, at \$1.10 each, 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. For

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 send 20c in stamps or cash to the before mentioned address.

We also recommend Mrs. Muir's books on *Astrology and Health*, namely: No. 1, *Health and the Sun Sign*; No. 2, *Cancer*; No. 3, *Healing Herbs of the Zodiac*, at 50c each; No. 4, *The Book of the Nodes and the Part of Fortune*, 75c; No. 5, *Pluto: The Redeemer*, \$1.00; No. 6, *The Books of the Sun*, 10c each, or set of 12 for \$1.00; No. 7, *The Sons of Jacob*, a study in esoteric astrology, 50c; No. 8, *The Degrees of the Zodiac Analyzed*, \$1.00; *Food in Relation to Health*, mimeographed lecture, 50c, all postpaid.

To members and friends reading German we recommend "*Tempellehren*," Vol. I and II, \$1.55 each; "*Der Kommende Avatar*," 40c; "*Goldene Blaetter*" (translation of the Yellow Folio of Master Messages received in 1926, 1927), 50c, all postpaid. May be obtained from Halcyon Book Concern, or direct from Germany. For the monthly mimeographed magazine of the German Temple Section, "*Der Templer*," address Mr. Friedrich Greiner, Sonneberg, Thuringen, Germany.

A HELPING HAND MESSAGE

"As to your duty, a duty is not a matter of inclination. It comes as the result of an action of irrevocable law. Where a duty develops there is a debt to be paid. By your pledges to the Great White Lodge, by the Master's acceptance of you as a personal disciple, by the striking of the key note in the scale of the group soul of which you are a part, you stand obligated to give all your time, means, and labor to the service of the Lodge and the group to which you belong. You stand obligated to sustain and defend the trust placed in you. These obligations are not merely forms, they put you in line with all the great souls of the Red Ray, and as the latter are laboring for your protection and help on the most vital field of your being, so is it your privilege to do the same for your physical and spiritual kin on lower lines."

"This message sent to a member by the Master some time ago is just as applicable to every other member of the Temple at the present time. We ask you as Comrade to Comrade engaged in the fiercest struggle of this cycle to stand by us and help in our efforts to carry out the Master's directions and to do it in a regular and systematic way.—B. S."

Dear Friends:

The above message is especially applicable at this time in the Temple work. Therefore, we would greatly appreciate every bit of support that each comrade can give. In this connection we also would like to especially appeal to comrades who are in arrears of dues to do as much or as little as they can.

W. H. D., G. i. C.

IMMANENCE

'Tis not that I know the night-blown flower
that blooms in the month of June
And lifts its face to the trembling stars
that hang low o'er the shining sea,
Thrills with the permeate Soul of things
while it breathes its love to the moon,
But the glist'ning dewdrop that kissed its face
whispered the tale to me.

'Tis not that I know the melodious wind
singing in from the surging sea
Breathes a message of love to the homeless poor
that wander the crowded town.

'Twas the selfsame song thro' the hush of the night
it sang through the tall pine tree,
And thrilled and stilled my disconsolate heart
then sped o'er the list'ning down.

'Tis not that I know the Robin's farewell
to the passionate, dying day
Throbs with the glory of Infinite Love
as he sings in the wildwood near,
But the brown leaves whisper "'Tis so, 'tis so!"
and the rivulet's silv'ry spray
Leaps and laughs in the canyon wild
and shouts, "He is here, He is here!"

O, the Soul of The One is the soul of all,
through pulsing Nature it throbs:
And the Voice of The Silence is whispering low
in the depths of thy quiet soul.
It wails in the wind and laughs in the stars,
through the purpling dusk it sobs.
And adown the spaces of endless Time
its mystic melodies roll.

—M. Cole Gould, Halcyon.

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