



The Temple Artisan

FEBRUARY-MARCH, 1935

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*Theosophy, Mysticism, Occultism.
Science, Ethics*

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THE TEMPLE

COSMICALLY The Temple of the People corresponds to the Temple of Humanity.

THE TEMPLE of Humanity consists of all humans who, having awakened into a knowledge of their own divinity, have undertaken to tread the Path, and of those who devote their lives to the unselfish service of mankind.

SPECIFICALLY The Temple of the People is one of the bodies or vehicles for the manifestation of the Avatar or Christos for the New Dispensation, the dawn of the New Civilization for the races of the earth. It was founded in New York State in the second cycle of the Great Lodge movement in November, 1898, by three Masters assisted by others for the laying of the mental, physical, and spiritual foundations of the coming Sixth Race.

THE OBJECTS of the Temple are:

First: To formulate the truths of religion as the fundamental factor in the evolution of the human race. And this does not mean the formulation of a creed.

Second: To set forth a philosophy of life that is in accord with natural and divine law.

Third: To promote the study of the sciences and the fundamental facts and laws upon which the sciences are based which will permit us to extend our belief and knowledge from what is known to the unknown.

Fourth: To promote the study and practice of Art on fundamental lines, showing that Art is in reality the application of knowledge to human good and welfare, and that the Christos can speak to humanity through Art as well as through any other fundamental line of manifestation.

Fifth: The promotion of a knowledge of true social science based on immutable law, showing the relationship between man and man, and man and God and nature. When these relationships are understood we will instinctively formulate and follow the law of true brotherhood.

RELIGION, SCIENCE, AND ECONOMICS, these are the foundation stones of The Temple. There can be no true religion without its scientific basis, and there can be no right economic system not based on a science that is religious and a religion that is scientific.

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

The Temple Artisan

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Numbers 9 and 10

BEHOLD, I GIVE

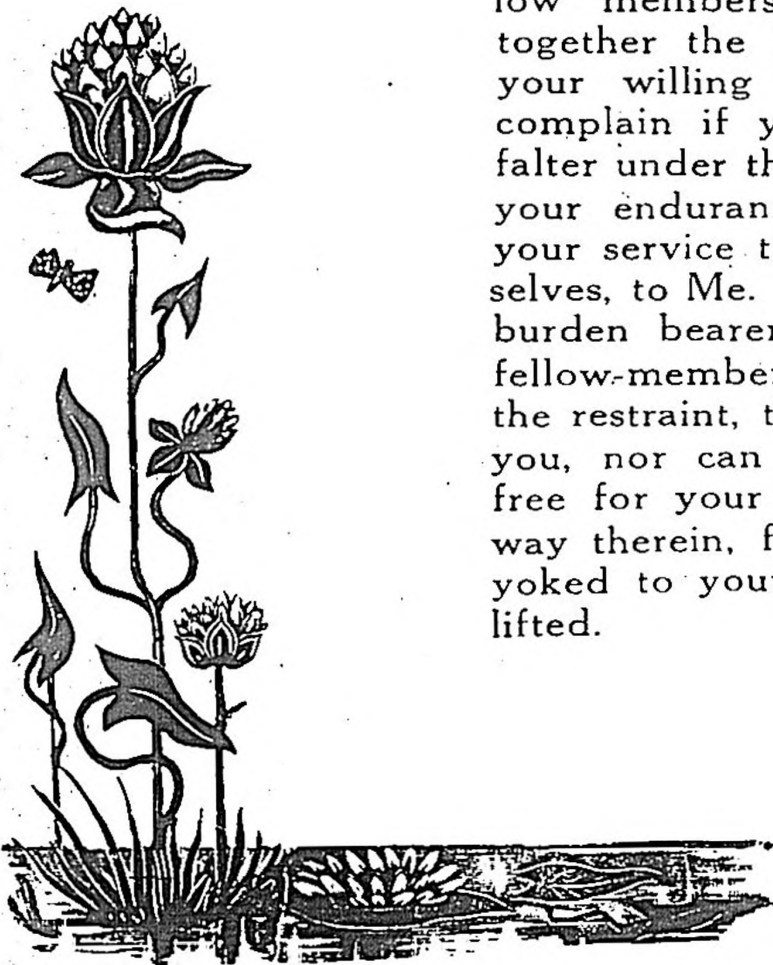


UNTO THEE A KEY

THE YOKE

CHILDREN, if ye truly desire to take my yoke upon you and learn of me, the first lesson ye have to learn as burden bearers is that ye be yoked to your fellow members so that ye may bear together the load of sin heaped upon your willing shoulders, nor must ye complain if your backs quiver and ye falter under the load. As your strength, your endurance, so is the measure of your service to humanity, to your other selves, to Me. ¶ Children, ye cannot be burden bearers and be yoked to your fellow-members without feeling the pull, the restraint, the bondage imposed upon you, nor can your path henceforth be free for your feet to choose their own way therein, for you must go your way yoked to your fellows until the load is lifted.

H—



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EDITORIAL MIRROR

Occultism is the art of living. For many thousand years the great religions and great religious teachers and philosophers have given to humanity the fundamentals on which a great civilization can be based without bringing in the factors of unselfishness and unbrotherliness.

But strange to say, while these great truths have been given to humanity, they have never been applied practically, and so we have had for thousands of years war, selfishness and unbrotherliness. In other words, humanity did not understand the art of spiritual living.

It is now agreed that we are in a Messianic or Avataric Cycle. A divine incarnation is working on this planet with humanity to bring about right conditions which will make science religious and religion scientific. This will permit the application of grand spiritual truths to human life and bring about the New Order of the Ages. A new consciousness will dawn on humanity, and the order that obtains in heaven will by this process obtain also on earth.

We all have a great opportunity to help on this desired end by transmuting selfishness into unselfishness, weakness into strength, and unbrotherliness into a Universal Brotherhood which will bring peace on earth and good will to men.

The world-wide depression that has affected the whole planet is the result of this Divine Incarnation or Avataric Force working to get rid of destructive elements. Therefore let us develop our whole nature of kindness, joyousness and all that makes for constructive efforts. This will neutralize the negative side of the nature that would plunge us into chaos. It is our golden opportunity to work with the Divine Ones in helping on this Great Plan.

—W. H. D.


COAL AND BITUMEN

Temple Teachings, Open Series No. 276

In the early ages of this Manvantara the vegetation of the earth as well as the animal and mineral kingdoms was confined to fewer species, but there was a vast difference in size and weight between these and the forms of matter now in evidence upon the earth.

Where a thousand or more varieties of some family or plant or tree may now be found, the same family was then represented by a single huge thick-stemmed large-leaved plant or tree with sap or juices. At the same time there roamed through those virgin forests innumerable proportionally huge animals now extinct. During cycle after cycle, trees, plants and animals were buried and resurrected and buried again, one strata upon another. The action of elementary forces held the real life principle of these forms of life as it were in suspense, and the decaying animal and vegetable substance was transformed into what we now realize as coal, asphalt, bitumen, etc. The discoveries of the coal fields due to scientific research have been marvelous indeed, but they are as nothing to those that remain undiscovered; for, hidden within the oily substances always associated with these old forms of life is secret upon secret of infinite importance to man, such as Nature's remedies for innumerable diseases, and the means for supplying the great needs that will arise, which will be even greater than those now experienced. In these condensed, concentrated substances, essences and oils, may be found the true missing link between the mineral and vegetable kingdoms or substances. Crystallization of dead animal and vegetable forms created coal, and Nature stored that coal in her great work-shop to furnish supplies to man for the healing and saving of the nations of the earth in time of extreme need, when other methods of obtaining such supplies should be cut off. Fine essences, potent remedial drugs, mysterious poisons, and the stored-up colors of vast gorgeous wildernesses of bloom, as well as fire and light, are some of the properties of this wonderful bitumen, the concentrated blood of the vegetable kingdom, or that product which corresponds to the blood of the animal kingdom. And as in human and animal blood is contained the life principle, so in bitumen is contained the life principle of that old vegetation; and, as the life principle never dies, but simply passes from one form of life to another, it is conserved in the above mentioned products of coal and bitumen and their constituents.

December 31, 1901.

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IF WE KNEW

Temple Teachings, Open Series No. 277

If we knew that tomorrow all opportunity would be gone to give the tender word, the loving smile, the gentle forgiving glance, the strengthening hand of helpfulness, would we, think you, be so critical, so slow to respond, so hasty to reprove and to reject the oft-times truest, deepest approaches of those we contact day by day?

Would we, if we knew that father, mother, brother, sister, wife or child, or faithful friend, maybe, were to be taken from our sight forever, in the passing of the night, would we close one day's record, would we allow our good night parting stand as many times it does?

When we know how a word of praise, of recognition, of true enthusiasm, of even casual interest from another counts with us when striving with some problem, when cast down with some despair, why is it so difficult for us to express a sympathetic word, to bestow a cheering smile of encouragement on others?

Why is it, ask yourselves, so difficult to lead a life of gallantry toward those closest, nearest, most faithful and devoted to us for days and years and periods of time?

What is it, can we say, do we ever stop to think, that makes us sometimes almost revel in precipitating forces that are most unworthy our higher, better selves, upon those to whom we owe the most, who have given their best and holiest to us?

Can you answer this for yourselves? You can if you will. Shall I give you indication from the standpoint of longer, higher, better and deeper experience than your own; experience from which deductions have gradually been derived and merged into spiritual victory and understanding sympathy? Because I have gained some little step beyond you, along with the desire to help you, as we know in actuality you long to be helped, shall I speak plainly with you?

Beloved Ones, Children Mine, I say to you it is the World Dweller, called by you the Disintegrator, a very demon, giving vent to itself in most cowardly manner in endeavor to throw you from the Higher Throne of your spiritual acquisition obtained through sweat of blood, toil and labor in long sequence of incarnations. It is, in other words, to the degree you permit it to seize hold on you, your own Dweller also seeking entrance to the Threshold of your Divine Sanctuary.

Give open door and room if it be your choice. Let it continue in its censure, its constant vituperative abuse if you must. It will do you naught but harm even though it be against your worst,

most determined enemy or betrayer. You will be the greater loser, for you know the Law.

No man, no power can loose its hold upon your Threshold but yourselves. It must be taken by the throat and throttled by power from within. Little by little, inch by inch, swoop by swoop will it take possession until your entire being come under its sway and you will no longer have power to throw it off.

It is from one standpoint like the inhaling of an anesthetic. For a brief moment you yield, then find relief, because the sensibilities are numbed and the hold is loosed from the higher, inner Self. The difference lies, however, in the fact that you must wake to responsibility and greater suffering than before because you have allowed the negative pole to indulge itself in temporary release from its higher pole and guide, to ease or gratify your selfish emotional nature and feeling; when in case of sickness resort to sleep through anesthetic is obtained, the higher Self grants release temporarily for definite constructive purposes that finer more powerful forces be liberated to tide over a crisis and make recovery possible. Thus are healing influences liberated and the higher and lower poles reunited with beneficent result.

Let no one or few among you anywhere think these lines are directed to them in particular. The curse I mention is at the present time almost universally present. It comes from the tension abroad in the inner and outer atmosphere of the world, in both private and public life. It springs from anxiety, prolonged responsibility, fatigue and despair thrown upon the nervous system of mankind, and must be checked before it crosses a certain line or its harvests will ravish the strongest constitution.

It is a great mistake to think only the weak or the spiritually unevolved may have such struggles to meet and overcome. It overtakes all alike wherever conditions have made or make it possible to obtain slightest entrance. And that conflict may come into action entirely without fault or intent of the one contending with it. Especially is this true in the case of those in public eye, who must stand against opposition, attack and false play. In sworn friendships where trust has been broken and the inner man exposed and wounded unawares by broken faith and affection, great damage can be done if the system cannot throw the poisoned forces off promptly.

These wounds take time to heal, and sometimes do serious injury to the astral emotional self. Great patience, sympathy and firmness should be used. The higher the personage, the more spiritually inclined the individual, the greater the glee on the part of the Disintegrator if indenture or cleavage can be made upon the aura. The deadly force, the wreckage to finer sensibilities and

relationships which attends it and which follows in its train, its futile effect upon all constructive effort, its wholly destructive attitude to health, happiness and inner contentment is completely at variance and antagonistic to any possibility of help or reinforcement from us in any way. It can only increase greater and greater demolition of things beautiful unless it be recognized, and determined and steadfast will be exercised to vanquish it for good.

You who are suffering with its demonical force, take one brave step toward staying its advance, toward routing its hold, and you will immediately feel the Lodge forces pouring in and through you to help you. It will at once be easier for you to take the next step, and so on to the finish. You have no idea how important a matter this is to you.

It is not hopeless. There is no strain, no burden too great for us to help you eliminate, if you will but work with us. But you must make the first effort, must indicate the initial desire.

You will recall how we repeatedly warned, plead with you, shall we say, for several years back, in the annual message most particularly, to take note and advantage of the power and strength, the light and gladness of kindly living, sympathetic understanding one with another. It has been for your own good we have done this, as well as for the impression and effect upon others, complete strangers perhaps looking to you for example. We have wanted to save you from the suffering entailed through the straits you are bound to find yourselves ensnared in by allowing careless, loosely directed flow of forces to become gradually emotional habit to establish itself in your daily rounds and duties with one another.

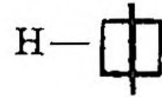
It may pass as incidental and unintentional at first, but repetition wears until it becomes unbearable. The delicate constitution breaks first and the stronger only a matter of time, rougher ones later.

Surely you do not want to be known as critical, whimpering, dictatorial, unsympathetic, rough and selfish. You do not want the weak to fear you, the helpless to turn from you trembling because of the gruffness, the apparently unlimited strength and inconsideration of your animal nature. We know it is not so, but that you are caught in the intrigues of the negative side of living, and must jerk yourselves up positively, if you would be free from its grip.

You may not like to read or listen to what is given herein, but it is the kindest advice we can offer at the present time, and knowing your hearts, the longing that lies within them in reality to overcome the things of darkness that weigh you down, and instead to lift the shadows of the personal self that the Kingliness of Your Royal Line may shine abroad upon all, I have dared to bring these

points to your attention once more in trust and hope that they will aid and strengthen you. Remember—until you have given service in actual joy nothing of value is really accomplished. "The Lord," it is said, "loveth a cheerful giver."

Remember also that as the old adage reads, "True Charity begins at home," so for Charity can be substituted—Chivalry (the stamp of Knighthood), and we shall have True Chivalry begin around the hearth stone, the sacred altar of home and the soul.



Prologue to the Sixth Annual German Temple Convention, 1934

Brothers and Sisters:

Again we are assembled in this hall, and brotherly love weaves its visible and invisible threads from soul to soul, from eye to eye, and finds its outer expression in the firm clasp of our hands.

What is it, we may ask, that leads us over and over again together and makes all hardships easy if we can gain a few days or hours only of communion with one another? It is the great longing for the expression of true fellowship; the desire and longing to receive together in prayer the Great Light, to pour it out on all that lives. And this great longing, and this heavenly, divine light itself must permeate and possess us and unite us all in Holy Love. In it each soul experiences its own Golgotha and works out its own resurrection. In It lies the strength of our faith, and in It we realize that God, the True and the Good, lives in our own soul as in the souls of all creatures.

But it took us many years, and many fierce storms had to be battled with ere we could truly experience the Oneness of all life **within us**. Pain hammered and chiseled many lines and furrows into our aching hearts, but there arose and grew simultaneously the Master's image therein, and now we feel in glad and sad hours alike His Love as a golden, glowing happiness protecting us, and we know **HE WILL NEVER LEAVE US!** And all our suffering will vanish, if we are united in Him only for one short hour by turning inward in prayer and thanksgiving.

We are sending our thanks and love to The Temple, to our beloved Brethren, whence and through whom our first blessings came. Friends, let us ever stand firm and steadfast as useful workers for the Great White Lodge in the ranks of The Temple of The People!

From "THE PATH TO DISCIPLESHIP"
H. KAZEMZADEH-IRANSCHAEHR

IDEALS

Pitch your ideal as high as possible!
As your ideal so will your destiny be.
Thou art ever the outcome of thine ideal.
How lovely it is aspiring towards high ideals.
How lovely following one's ideal untiringly.
How lovely to be conscious of the undaunted beauty of one's ideal.
Cosmic consciousness, universal love and oneness with the All-
should form the core of thine ideal.
Beautify the soul with a glorious, true and noble ideal.
But no ideal was ever realized without Faith.

FAITH

Faith is the daily food of the Initiate.
Faith is the echo of the grace of God.
Faith is the beginning and the end of Discipleship.
Believe that thou art a child of God.
Believe in the immortality of thy soul.
Believe in the necessity of thy growth.
Believe that that part of thee which becomes dust and ashes is the
perishable body, but that thou, divine soul, art a child of
Eternity.
Believe that thou thyself art the path and the goal.
Believe that thou thyself wilt one day become a spiritual sun.

HOPE

Let Hope be thy staff, thou pilgrim of the sacred way.
Hope is the ointment that will sooth the anguish of despair.
However, as long as Hope is naught but expectation, it is passive,
cold and fruitless.
Effortless waiting for good to come betokens lack of spirit and
laziness.
The sower has to till his field at the right time, and in the proper
way; he does not trust merely to a good harvest.
The fisherman does not rely only on hoping, he attends to his nets
and works hard.
Hope may be compared to a coloured caterpillar crawling on the
ground.
If nourished with diligence and care it will be changed to a glit-
tering butterfly. The butterfly unfolding its wings will soar
up and follow the rays of the sun, and will be able to visit
every beloved flower.
One of its wings is called trust, the other confidence, and the name
of the bright shining butterfly shall be Faith, for it has the
power to remove mountains.

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, Halcyon, California

THE INFLUENCE OF THE COMING AVATAR ON HUMANITY

(Continued)

In the preface to "The Secret Doctrine," H. P. B. writes: "This book is not the Secret Doctrine in its entirety but a select number of fragments of its fundamental tenets, and the teachings belong neither to the Hindu, Zoroastrian, Chaldean, Egyptian, Buddhist, Islamic, Judaic or Christian religion exclusively, but are the essence of them all"; and a diligent study of this gigantic work will reveal the truth of this statement.

To attempt a complete review of "The Secret Doctrine" is out of the question. One might as well essay a synopsis of Webster's Dictionary or of the Encyclopedia. "The Secret Doctrine" is a dictionary and encyclopedia and a compilation of scientific and occult teachings all in one, and many other things beside. No man in one life-time could absorb the teachings it contains, and as a book of reference it stands alone and in a class by itself.

The essence of occult development as taught by H. P. B. is contained in "The Voice of the Silence." H. P. B. did not originate the teachings of "The Voice of the Silence." The teachings contained in this wonderful little book were translated from the Sanskrit, and are derived from "The Book of the Golden Precepts," a work that is practically a textbook among the mystic students of the East. The original "Book of the Golden Precepts" is of very ancient origin and has been used for ages as containing the fundamental teachings which must be studied by students of occultism and mysticism in Thibet and India. In fact, a knowledge and understanding of these teachings is obligatory in the eastern schools of occultism. The work from which "The Voice of the Silence" is translated is part of the same series from which the basic teachings of "The Secret Doctrine" are taken, i. e., the "Stanzas of the Book of Dzyan."

In "The Voice of the Silence" H. P. B. has selected those of the teachings which she thought would be understandable and of value to those of the western world who are really in earnest in

the pursuit of occult knowledge and in the study of mysticism. The book is divided into three sections, or fragments, as she terms them, viz.—Fragment 1, "The Voice of the Silence," Fragment 2, "The Two Paths," and Fragment 3, "The Seven Portals," and depicts in beautiful poetic language and imagery the awakening of the inner senses and the gradual unfolding of the soul and its powers, in those who tread the Path.

In Fragment 1, "The Voice of the Silence," the student is instructed in the methods of gaining cognizance of the inner Self or Soul. He is taught to concentrate his mind upon interior things, to abstract his attention from the external universe and the world of the senses and focus it upon the real inner world, of which the world of the senses is but an outer expression. He learns that so long as he is satisfied with the things of the flesh, which can give pain, his soul is of the earth. He learns that the senses are instruments to be used with perfect control, that to become dominated by his desires is to lose contact with soul-life, and that the senses must be fought with and placed under control again and again until they are perfect servants ready to obey the will of their master. He learns that in addition to the desires there are many other pitfalls in the path of the disciple and that each step opens up new possibilities both of success and of failure. In beautiful symbolic language, he is taught that knowledge of facts, or what is commonly termed learning, is not necessarily soul development; that soul growth consists in the gradual opening up of one's consciousness to take in more and more of humanity and of the universe; not only the **understanding** of things but the taking of them into one's sphere of life, the identifying of one's interests with the interests of others.

In what is termed the Hall of Learning he is told that great dangers lie—ambition, pride, a feeling of superiority and exclusiveness, complacency—and all of these qualities which may result from the acquirement of learning and may make him self-satisfied, egotistical, and separate from the rest. The next hall to the Hall of Learning is the Hall of Wisdom, and in this hall he consciously contacts the Initiate, who leads him through the knowledge which he imparts to his second or spiritual birth. "Seek for him who is to give thee birth in the Hall of Wisdom, wherein all shadows are unknown, and where the light of truth shines with unfading glory." "That which is uncreate abides in thee, Disciple, as it abides in that hall. If thou wouldst reach it, thou must divest thyself of thy dark garments of illusion."

The next step is from the Hall of Wisdom into the Vale of Bliss, and to reach this state the disciple is instructed that he must kill out the sense of separation from his fellows. "If through the

Hall of Wisdom thou wouldst reach the Vale of Bliss, disciple, close fast thy senses against the great dire heresy of Separateness, which weans thee from the rest."

Immortality must be won now. The successive incarnations of the soul in human form are caused by the attraction exerted on the soul by material things, and just as a magnet must inevitably draw towards it the iron filings which are within its field of activity, so will the earth life attract and draw to it the soul which is still impregnated with the desires of the flesh; and this process must recur again and again until these longings and desires are washed out.

So we see that in Fragment 1, we are taught how to awaken the inner sense which will enable us to hear the voice of the silence; in other words, to register in our waking consciousness the promptings of our Higher Self, or to hear the voice of the Master in our hearts, which is the same thing.

In Fragment 2, we find the difference between the "two paths to perfection" outlined, the two paths being termed respectively "the doctrine of the eye" and "the doctrine of the heart." The student is first solemnly warned that his motives for entering the path must be pure; that he must be actuated by a sincere desire for the universal good and not a desire for personal growth, or he will surely meet with disaster. The difference between the two paths is then shown to lie in the fact that the doctrine of the eye consists in the development of the intellectual perception, while the doctrine of the heart is, as the term implies, the development of the heart force or compassionate nature. "Search for the Paths. But O Disciple, be of clean heart before thou startest on thy journey. Before thou takest thy first step, learn to discern the real from the false, the ever-fleeting from the everlasting. Learn above all to separate Head-learning from Soul-wisdom, the 'Eye' from the 'Heart Doctrine'." "But even ignorance is better than Head-learning with no Soul-wisdom to guide it." Head-learning is shown to be filled with danger. It may bring praise and flattery from others, and this causes self-delusion. "Thy body is not Self. Thy Self is in Itself without a body, and either praise or blame affects it not." "Self-gratulation, O Disciple, is like unto a lofty tower, up which a haughty fool has climbed. Thereon he sits in prideful solitude and unperceived by any save himself."

The Law, Kismet, Fate, call it what we will, moves slowly on. It takes the incidents of everyday life, grinds them between the mill-stones of experience and suffering and joy and sorrow, and separates the wheat from the chaff. "True knowledge is the flour, false learning is the husk."

The doctrine of the heart is the embodiment of the eternal,

permanent and everlasting principles into everyday life. The doctrine of the eye deals with external things, details, and the relationships of one thing to another.

At this point warning is given against the dangers of withdrawing from the world of action. "Shalt thou abstain from action? Not so shall gain thy soul her freedom. To reach Nirvana, one must reach Self-Knowledge and Self-Knowledge is of loving deeds the child." "Sow kindly acts and thou shalt reap their fruition. Inaction in a deed of mercy becomes an action in a deadly sin." Great emphasis is laid on the thought that to tread the Path of the Heart Doctrine one must live in the world and take part in its activities; not withdraw from it and endeavor to abstract oneself from everyday affairs, as is taught by some schools of occultism.

(To be concluded.)

TO ALL THOSE WHOM IT MAY CONCERN
From Temple Teachings

The coming karma for your disobedience to the Law of Brotherhood and evident repudiation of the obligations assumed by your Higher Selves upon your entrance into the Orders of the Great White Lodge (which above all other degrees of universal life demand unity of purpose and endeavor) is coming upon you with terrific effects unless they are materially changed. For you have attained to understanding beyond that of the masses of humanity and therefore have much more responsibility for the conditions existing as a result of the ignorance of your fellow beings, the conditions of friction between the members of family, group or nation which have made way for the diabolical forces set free by the Great Disintegrator and his minions. Therefore it is upon you that the results of their efforts will fall the heavier.

Every one of your number who has become a vehicle for the generation and action of those separative forces between yourselves and others who rest under the same obligations has prepared conditions which have been seized upon by the Brothers of the Shadow to enlarge the conditions and take in many more of the same class of disorganizers as well as others who are on the verge of falling into the same snare.

Temple Builders Department

Lesson No. 141

REMARKABLE SIGNS IN THE SKY

(Translated from the German magazine, "Die Geistige Wiedergeburt," of December, 1934-January, 1935.)

"There is news about strange signs in the sky being reported in the daily newspapers. The 'Casseler Post' reports on June, 1934, about an apparition of the Christ in the sky in Norway, as follows:

"A strange phenomenon has been observed in the small town of Grimstadt on the south coast of Norway. A little cloud like a white flying machine appeared on the cloudless blue sky in the bright sun light of the day. From this another cloud emerged which grew and developed into the radiant figure of the Christ facing the town and blessing it with hands uplifted. The manifestation stayed for about 15 minutes, then slowly shrank into the shape of the holy cup. It made the deepest impression on the hundreds of people who had gathered to watch it."

"The report mentions that there cannot be any doubt about the apparition in the sky as all the people of the town have seen it. And it was further stated that Norwegian scientists tried to explain it, calling the luminous cloud a 'halophenomenon caused by the breaking of the sun light at enormous height into microscopically small ice crystals.' The manifestation of the Christly figure, however, they explain as 'accidental.'

"Another phenomenal manifestation of a shining figure in the sky was reported in the 'Neue Freie Presse' of November, 1934, which reads as follows:

"Extraordinarily strange light phenomena were observed by and alarmed and frightened for some time the population of the little Greek Macedonian village of Orissari. Reports differ about the phenomenon which appears during the twilight hour. The minister of Orissari stated, he would see through the window of his study a huge figure of blue light—like a mighty warrior in full armor with helmet and sword—ascending on the horizon. It would remain there for some minutes and then suddenly disappear without leaving any trace of itself. The peasants who observed it said, it seemed as if all of a sudden the entire sky was covered with tongues of blue fire, and many of them believe that it was the spirit of Alexander the Great which appeared to warn the inhabitants of Greece against a catastrophe."

"This phenomenon too has aroused the interest of scientists who together with reporters went to Orissari to study it. At first they believed it was a mass suggestion until an operator of a Greek

film association obtained a film of the phenomenon. The president of the Society for Psychic Research in Athens has published a report stating that in that film a giant figure is to be seen which quickly flares up, and soon afterward the entire sky is filled with fire, and that one sees 'the figure radiating and then suddenly disappear.'

"In this case also one tried to explain the phenomenon in a 'natural' way, namely, that the emanations from the swamps surrounding the village of Orissari might possibly cause such a strange phenomenon. The question of the manifesting figure, of course, is not taken up or solved in any way."

NOTE: The above reported phenomena seem very interesting because of this present Avataric Cycle and the recent revolution in Greece.

Temple Activities and Notices

Under the auspices of the Temple Square "Einheit" of Zoppot-Danzig, Europe, our friend, the Persian Mystic and writer Prof. H. Kazemzadeh-Iranschaehr, of Berlin, gave a series of lectures and devotional meetings which were highly appreciated and very well attended by the public. We call the attention of our readers to an extract from Prof. K.'s "Path to Discipleship" on a preceding page of this Artisan.

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 Principles 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 Analysed**, \$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.

During this winter season the Halcyon Centre has been blessed with a longer period of heavy rainfalls than usual. Since middle of February the meadows are in bloom. Never before has Halcyon been so beautiful in its lovely display of spring flowers. The whole place is embedded in waves blue and white, rose, lavender and purple and golden-yellow. There are the blue lupines breathing out fragrance in the midday sunlight; white forget-me-nots and delicate linaria in all hues from white to deep purple; pink paint brush and patches of yellow and blue wild heliotrope, of golden California poppies and orange daisies, and in the woods the beautiful lilac brodiaea. Like little lighted Christmas trees, lupine shrubs with yellow and silvery flowers are now and then emerging from

this radiant ocean of colors, and apricot trees are stretching out their snowy branches. And in the Builders' Grove and on the hills tall eucalyptus trees in fragrant bloom gather around themselves scores of little humming birds in the evening to enjoy the last warm rays of setting sun. At night the mocking bird is singing, and the wood dove calling—such is spring in Halcyon.

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 appeal to comrades who are in arrears of dues to do as little or as much as they can.—W. H. D., G. i. C.

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