

The Temple Artisan

February-March, 1936

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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.)

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BEHOLD, I GIVE



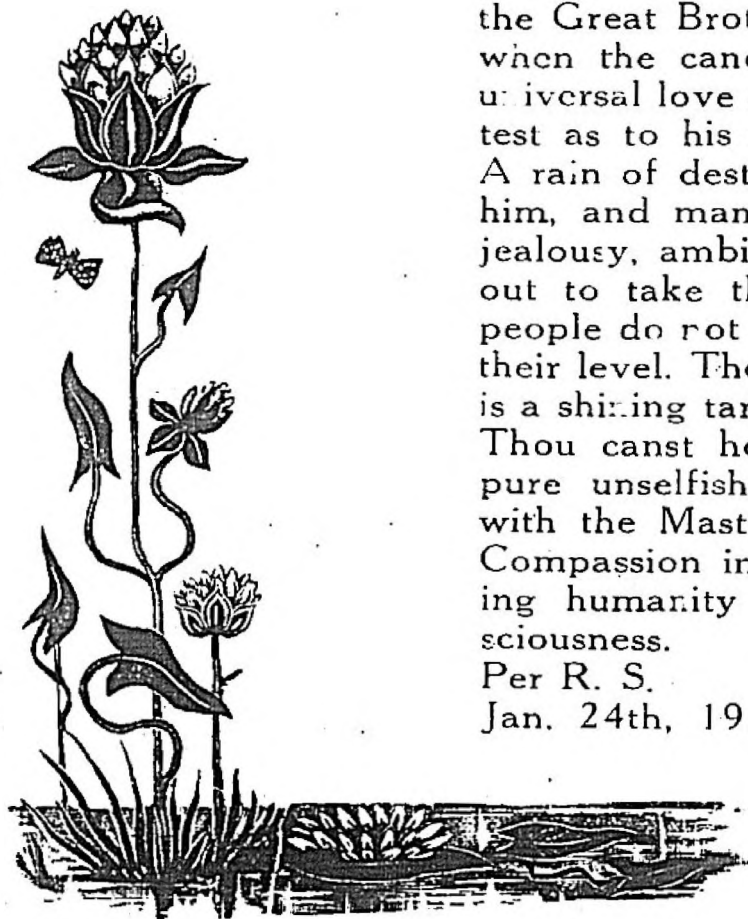
UNTO THEE A KEY

THY CROWN

Hold fast thy Crown lest it be taken from thee in the fire; the Crown which you have won by unselfish service, by endurance, by loyalty and sacrifice. The fires referred to are the forty-nine fires of Occultism, the upper half of which are constructive and the lower half destructive. The constructive fires relate you to the Great Brothers of the Fire Mist, and when the candidate gains the height of universal love and service then comes the test as to his ability to hold that point. A rain of destructive fire descends upon him, and many hands of avarice, envy, jealousy, ambition and selfishness stretch out to take that Crown. The mass of people do not want anyone to go beyond their level. Therefore the one who attains is a shining target for these forces.

Thou canst hold fast that Crown by a pure unselfish heart, for thou art one with the Masters of Love, Wisdom and Compassion in the Great Work of helping humanity to higher levels of consciousness.

Per R. S.
Jan. 24th, 1936.



THE TEMPLE ARTISAN

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EDITORIAL MIRROR

The Easter Cycle is once more with us. Easter symbolizes the resurrection in man and in nature. In flowers it corresponds to the Easter lily, the calla lily and the lily families generally. From going through Gethsemane and being crucified, like a common criminal, Jesus was laid in a tomb, with Roman guards around it. But just as the angel in a clod awakens and comes forth, so after three days the Holy Presence in the tomb of matter awakened and came forth. Angelic hosts came to his aid and so overwhelming was the spiritual force, that the sturdy Roman guard fell to the ground unconscious, while the Holy Presence, the Christos, emerged from the tomb clothed in His Robe of Immortality, His Robe of Universality which would permit Him to be all things to all men, to be in all places at the same time.

The Ego back of this redeeming force has been the Ego back of all the Saviors of the world, whether of nations, tribes, or for the world generally. In other words, it is surely the Son of God, it is the Avatar of all ages, whether born by woman, or the mind born, or born by a process of Kryashakti, that is by will and imagination. This is the case with the present Avatar now working with the world and awaiting the time when the selfishness of men is transmuted, that It Can Manifest the Power and Glory of Its Father in Heaven, which also is a symbol, because God is not a person, but is an Eternal Principle of Love and Wisdom.

In this particular cycle the function of the Avatar is to apply the grand spiritual teachings given to the world for thousands of years, and when man becomes unselfish generally, It can then manifest Its Power and Glory for the good of all creatures. Until that time comes there will be dissension and wars and depression on earth, which is simply a reflex of man's selfish desires which make for separateness instead of unity and harmony.

Therefore preserve unity and harmony and love in your own heart, and it will flow out to all others. The Christos is even today in your own nature and is trying to break Its way through the clod of matter, which is Its tomb for the time being. When It breaks Its

way through, then It will be resurrected from the negation and darkness of the tomb, and emerge radiant in Its robe of beauty and holiness. And this is the meaning of Easter.

“There is but one life that thrills through every atom in the universe, and but one humanity constantly striving to utter that life. Each great wave of civilization is a message from heaven to earth, sent through the minds and hearts of humanity, calling it to draw closer to the great divine ideal of the order and government of the White City, the city that “lieth four square” of Revelation: Each and every civilization strikes the keynote of some particular and different aspect of truth—of the One Reality. All science, all philosophy, all art, music and poetry, that the world has ever evolved, is but the “still small Voice” of the one synthetic truth—the crown of all truth and life—the Christ, the same in star, molecule or man, seeking ever to utter itself through the human heart; and each great evolutionary wave which must always include the force of all preceding waves makes that utterance fuller, more complete, more easily heard—permits more and more of the glory of the divine ideal to be revealed.”

“The Angel of thy Higher Self shall roll the stones of self away, and from the tomb of death thou shalt emerge deathless and immortal as the Christ on Easter Day.”

W. H. D.

The Song of Life

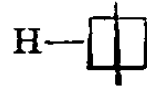
FROM THE MOUNTAIN TOP

Temple Teachings, Open Series No. 284

List ye to the morning stars singing together. List ye to Deity singing the universe into being, each star and planet, a major or minor note, the constellations in majestic chord in the cadence of inner consciousness. All together these notes and chords constitute the universe sung into manifestation and chaos becoming order. Deity exhaled the Great Breath, and as It sang, the seven great hierarchies and sub-hierarchies came into existence with their appropriate planes and colors. This is the Cosmical Song of Life. Therefore everything sings; the rocks, the hills, the rivers, the oceans and mortal beings. Know ye that the seat of this creative song is in the Akasa. It is the repository of all qualities in manifestation, and all these go back to it ultimately. List ye to the songs of birds which far outnumber the human voices of the earth. As they sing they dissociate matter, and their further singing builds it up into higher forms. Humanity, individually and collectively, has its

note which can be heard by the ear of spirit, as also each color sounds a note or chord. The beautiful rose sings its praise to the Creator and is surrounded by Christly elemental forces. All flowers and growing forms have their regent and sound, although it may be pitched too high or too low for the human ear to catch. The correspondence of Akasa is the Higher Manas, which belongs to the Divine Trinity, and works through green on this plane. When the green is purified and refined it will perfectly reflect on the earth plane the shine and truth of the Higher Self. The tone of green is Fa of the diatonic scale, and it works incessantly to transmute. That sound can be heard as the surf of the ocean breaks on its shore, and in the roar of Niagara's falling water, as well as in the hum of the distant city and all collective sounds in nature. Remember ye that every sound on this plane awakens a force on the Akasic plane. The Avataric force for this cycle works through the green, and the Song of Life from the higher will utter itself through the green. This is a great truth within a truth and is the Song of Life. Listen.

Per R. S., February 7, 1936.



The Divine Voice FROM THE MOUNTAIN TOP Temple Teachings, Open Series No. 285

God called up from his dreams a man into the radiance of his divine sanctuary and the man beheld a Great White Throne glistening like snow and around the throne were the four and twenty elders. And from each of them streamed two rays of color, one positive, one negative, and they vibrated to energize the whole universe. No one, visible to the man, was seated on the throne, but at one end stood a little child of exquisite beauty and loveliness. From the Great White Throne streamed out seven hierarchical rays of color keeping all life in manifestation. A voice of infinite sweetness and power came from the throne saying to the man, "Write this down as a message to the earth people:

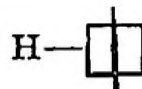
"For thousands of years I have sent great souls, phophets and teachers, saviours and redeemers to you. They tried to teach the people of the earth to do unto others as they would be done by. Saying also, 'I give unto you a new commandment, Love ye one another, also Love thy neighbor as thyself; and that ye are a part of me and some day ye will know it. Strive for Unity one with the other both as individuals and nations.' Many of these prophets, teachers, saviours and redeemers have been tortured and killed. And after these thousands of years there is no peace on earth, nor good will, save among the very few, who are helpless to make a

brotherhood of souls on earth. Among the masses of the earth they greet one another with a smile and plunge a poison dagger into their hearts, or inject into their veins the venom of the black snake of treachery and betrayal. Some of my prophets have asked the children of earth this question: 'How can you love God whom you have not seen, if you hate the brother and sister whom you have seen?'

"From this Throne of White Consciousness we realize naught but chaos and dissension upon your earth, wars and hatreds among individuals and nations. How can the Love and Harmony that obtain in heaven descend and become a living factor in the lives of my earth children?"

And the man listened and wrote this down and when he had finished he realized the Throne, the Child and the Four and Twenty Elders were in his own consciousness, and that he had touched but a hem of the Garment of Reality without which the whole universe would dissolve. And he heard celestial tears dropping around him and his own tears mingled with them, for he knew he had listened to God's voice in the silence of Love and Compassion and had been permitted a glimpse of His Splendor and His Power of Love and Compassion.

The little Child of the Christ who stood at the end of the Throne said in a voice of exquisite sweetness: "You have been permitted to see and realize the Splendor of the Great White Throne. Carry out what you have heard in gentleness and love for all creatures, and God will be with you every step of the way." Then came a flash of blinding light as if all the suns and the planets had mingled into one. All that the man had seen disappeared, and the only universal high truth left was the message to the children of Man indelibly impressed upon his soul and brain consciousness.
Per R. S., Dec. 14th, 1935.



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

One of the basic teachings which we find again and again advanced in Theosophical literature and emphasized and elaborated in the Teachings of The Temple is the analogy which may be found between the workings of Nature in physical manifestation and the

changes which occur in the mental and psychic nature of man. We will find, if we look deeply enough and if we can concentrate our attention sufficiently, that by the use of analogy and correspondence we will gain a deeper and more illuminating insight into the working of our own minds and the evolution of our own natures than we can develop in any other way. These two, analogy and correspondence, are keys which may be used at all times to unlock the hidden processes of the mind. They can be used to explain many things which are obscure and otherwise inexplicable. Everywhere we turn we can find evidence of the fact that in the building processes which are going on all around us, Nature is following certain definite lines of construction. She builds according to certain rules, which are never violated, and these rules are the same whether she is building a blade of grass or a universe, a plant or a civilization.

Take anything that grows, analyze its structure and its processes, and we will find that it originated from a material seed of a certain shape and size which we may know to be the seed of an oak tree or of a stalk of wheat. We are familiar with its appearance, perhaps, and we know that if we give this seed the conditions it requires for its sustenance and growth, it will in due course send its little roots down into the earth and draw into its little cosmos, out of the soil, the water and the chemical elements it needs. It will reach out of the earth towards the sun and project a part of itself upwards, to form a channel of communication between it and the great life-giving center of this planetary system into which it has been born and of which it is a part. Without the sun and the water and the chemical elements it could never become anything more than a seed.

But, when given the necessary conditions it will sprout and grow. Why does the seed always produce its kind? Why does an acorn grow into an oak and a walnut into a walnut tree? The conditions required for their growth are similar. They both need sun and air and moisture and nitrogen and so on. If we pound them up into a powder and analyze them chemically we will find very little difference between them. And yet, hidden somewhere in that little acorn is the future oak tree, and in that walnut is the potential walnut tree. We cannot see why, but we know that if we plant the acorn we will get an oak tree and if we plant and care for the little walnut it will grow into a towering walnut tree, and no conceivable power can change them and make the walnut produce an oak or the acorn grow into a walnut tree. Somewhere, although we cannot find it, there is contained in the seed the pattern or matrix of the future tree. Nature has made a pattern, and all little seeds of mustard and the grains of wheat and what not

are centers of force containing the possibilities of growth and ultimate fruition. Each of them carries on along its own particular line, and is a channel for its own little part of the evolutionary stream.

Now, let us pursue the analogy a little further and we will find that a plant, like a human being, has both an individuality and a personality. For example, we may plant the seeds of various plants in September, let us say. Some will decay during the winter rains. Some will be destroyed by the frost or eaten by insects or what not. Others will lie dormant until the following spring and then will begin to feel the stir of the life forces of the new year. But each little seed which survives the winter severities will retain its individual character. If it is a spring blossoming plant, it will bloom in the spring and by its side may lie another seed whose normal habit is to bloom in the autumn of the year; like the chrysanthemum, for example. We have planted side by side the seeds of the chrysanthemum and the baby-blue-eyes; they have gone through the winter under exactly the same conditions, and yet, the baby-blue-eyes will blossom in the spring and the chrysanthemum in the fall. Each has its individual life to compel it. This impulse is continually pushing it upward towards a more perfect expression of its species, but it cannot possibly reach beyond the circumference which limits it to the species to which it belongs.

The circle enclosed by the circumference would represent the individuality, while the personality of the seed would be expressed in the ability of each seed to select from its environments the constituents of light, air, moisture and chemical elements from the soil which are necessary for the fuller manifestation of its individuality. Two seeds from one plant may lie side by side through the winter trials. One may grow into a large plant and the other may be dwarfed and stunted. Each has been subjected to the same conditions, but the plant which grew larger had a greater ability to assimilate and build into its body the elements which were available. The ability to adjust varies with the individual species. Some species have a larger freedom of expression within the circle of their individuality than others. Their possibilities are greater. If exposed to unusual conditions, those with strong individualities will push through to fruition while the weaker ones will be stunted or perish. If an unusual heat wave occurs and the growth impulse wakes it before its normal time, it may survive, but it will probably be a stunted and abnormal plant.

The individuality is a large circle outside of which the personality cannot step. The personality selects from its available material whatever elements it can use and assimilate, builds them into itself, and in so doing is also adding to the individuality as the result of its experiences. By selection, cultivation and care, different

varieties may be developed within a species. Size, shape and color can be modified. But no matter what modifications are made, they are always circumscribed by the limitations of the species to which they belong. There is a circle within which growth and change may occur and progress be made, but the circumference of the circle represents the species, and the nasturtium cannot become a rose or the rose a violet.

Now let us turn from the plant to the human being and see if we cannot find an analogy between the two. Hidden somewhere within the little cosmos of which the plant seed is the material body, there is something that impels it to growth and guides it on its progressive path. The little grain of seed is linked somehow with the Godhead. It is impelled by inner mysterious forces. It is guided by natural laws which say it shall grow, this way or that way, shall be this shape and color, or that it shall shed a perfume and be beautiful, or shall depend on form and color alone to justify its existence. It may vary within its restricted area, but it is part of the whole scheme as ideated in the Divine Mind, and it is subject to the forces and the modifications of the Father Fire and Mother Nature. It must conform to Nature's laws and flourish and reach its fruition, or perish.

Now, is this not equally true with the human soul? Are we not surrounded by forces which exactly correspond to the elements which nourish plant life? It seems as though we are. And if we look at life from this angle, using analogy and correspondence as the key, we will find many secrets of Nature opened up to our understanding. §

Appreciation of soul things is a matter of the intuition rather than of the reason. We feel them and know them rather than reason and intellectually understand them.

The following from "In the Hours of Meditation" illustrates my meaning:

"There are hours when one forgets the world. There are hours when one approaches that region of blessedness in which the soul is Self-contained and in the presence of the Highest. Then is silenced all clamoring of desire; all sound of sense is stilled. Only God is.

"There is no holier sanctuary than a purified mind, a mind concentrated upon God. There is no more sacred place than the region of peace into which the mind enters when it becomes fixed in the Lord. No more sweet-odorous and holy incense is there than the rising of thought unto God.

"Purity, bliss, blessedness, peace! Purity, bliss, blessedness, peace! These make up the atmosphere of the state of meditation.

"The spiritual consciousness dawns in these silent, sacred

hours. The soul is close to its source. The streamlet of personality expands in these hours, becoming a mighty, swift-moving river, flowing in the direction of that true and permanent individuality which is the Oceanic Consciousness of God. And this is one and only.

"In the hours of meditation the soul draws from On High those true qualifications which are of its nature,—fearlessness, the sense of reality, the sense of deathlessness.

"Draw within thy Self, O soul! Seek thou the silent hour with truth. Know thou thy Self to be the substance of truth, the substance of divinity. Verily within the heart doth God dwell!"

If we read this, not with the critical attitude which picks to pieces and seeks flaws of expression or grammatical errors; but read it slowly—and let the force of it sink into our souls—we will be helped by it. We will absorb from it at least a little of the atmosphere of purity and bliss, blessedness and peace which it calls the atmosphere of Meditation. I think here we have a clear analogy between the soul tuning to the Spiritual Sun and the flower turning to the physical sun for its life-giving warmth.

And then we stand surrounded by the elements for soul-growth just as the flower stands surrounded by the chemical elements and selects from them. If we are inactive and lazy and do not make use of our opportunity, our growth will be slow. If we are premature and over-eager and push too hard for growth we may be stunted. Before we can travel very far along the Path we must develop the discrimination which alone can recognize the opportunities for soul-development as Karma presents them and can choose the right moment at which to act. Spiritual discrimination can be won only in one way.

I am going to read from chapter 4 of this little book, and let me emphasize the thought that by "Purity" something far deeper and greater than physical continence is meant. It means purity of purpose.

"The Voice of God, speaking, saith in the Quiet Hour, 'Remember, ever remember, only the pure in heart see God!' Purity is the first requisite. Even as they who are governed by desire are intense therein in their passions, even so be thou pure; even so do thou have a passionate longing for purity! Search deeply and steadfastly for purity. It alone availeth. Call to thy mind that great prayer of My servant unto me, 'O Lord, that same intensity of love that worldly people have for the fleeting objects of the senses, give to me that same intensity of love for Thee!' Purity is the ante-chamber to the Lord's Presence. Before thou thinkest of the Lord, think of purity. Purity is the key by which the doors

of meditation that lead into the Abiding-Place of the Most High, are opened. . . .

"I am not the universe; I am the Spirit beyond it! The universe is as a carcass unto Me. I am concerned with the SOUL alone. Be not deceived by the external magnitude of things. Divinity is not in form, nor yet in thought. It is the purified, free, spiritual, blissful, form-emancipated, thought-emancipated consciousness which knows not, nor can know, any stain or sin or bondage or limitation. Within the innermost, that art thou, O Soul. Realization shall come to thee with regard to this. It must. For such is the Sure Goal of the soul's life. Remember, remember I am with thee! I am with thee! I, the Lord, am with thee! I am as Strength to all thy weakness; I am as Forgiveness to all thy sins; I am as Love to all thy search for Me! I am thy Self! I am thy Self! Put off all other thoughts of Self! For in the thought that thy Self is in anywise different from the Self of Me lies all ignorance and all weakness. Arise; thou Shining One, know that I am thy Self! I am thy Self!

"And Purity is the pathway to my Presence! Peace! Peace! Peace!"

Purity and sincerity of effort is meant; the conscious dedication of life effort to the building up in the race of tolerance and charity and the spirit of brotherly love. Sincerity is an absolute requisite. Spiritual discrimination grows through sincere effort. Insincerity of word or deed clouds it. The rays of the Central Spiritual Sun cannot penetrate the clouds of hatred and gossip and slander. The sun is there but the clouds obscure it. To grow spiritually we must push our heads up through these clouds into the rays of the sun, and our roots must be so placed that they will draw out of human life the elements which it is our part to transmute through the action of these spiritual rays.

Temple Builders Department—No. 235

A FLOWER SYMPOSIUM

Recited by The Temple Builders in their annual meeting at
Temple Convention, 1935

(Louise)—Flowers are the beautiful thought forms of God clothed in the matter of this plane. They are the characters of a divine language. They draw out the beauty in one's soul. They help us to think as God thinks.

(Freya)—"O Hand of Love, we bless Thee for making lovely forms;

O God of Life, we thank Thee for sunshine and for storms."

Chorus: "We are all lovely flowers so joyful and gay,
We are coming to see you and greet you today."

THE LILY (Virginia)—I am the lily pure and white
With my golden heart of yellow so bright;
I sometimes look up to the skies so blue,
And sometimes my white face is turned toward you.
My heart is thinking of the sun so bright,
And my face reflects the pure white light.

THE DAISY (Pat)—Good morning little girlie, the snowy daisy
said,
To your window high above I lift my nodding head;
I see the love-light shining in your heart as in mine,
A happy day, a happy day of sunshine may be thine.

THE PANSY (Joy)—I am the pansy so fresh and dear,
My face looks up to the sky so clear;
My face is of colors so bright and true,
My heart is pure all through and through,
I give you my joy in perfume and love
That we all may give thanks to the Father above.

THE HYACINTH (Joan)—I am a fragrant little hyacinth,
I grow so straight and tall,
I stand in the sunshine
And give my love to all,
I love my little sisters dear,
The daisy, the pansy and lily,
Not forgetting the violet
With its beautiful petals of blue.

THE VIOLET (Dawn)—Ah! An odor I well know comes to me
in early Spring—
Mystery of Life—when flowers bloom and breathe their
perfume,
And lift their open faces in devotion to the Light—their
Maker.
Lovely violet, I've found you hidden under the cool shade,
And my heart thrills with rapture, because I know;
All Nature lives and blooms again.

THE CARNATION (Freya)—You will know me by my sweet
spicy perfume.
My color is a light-beam from the Red Ray—
My many petals are woven by nature's loom,
A center of unity, radiating love each day—
Carnation, you say?

THE CHRIST-ROSE (Louise)—We are the children of a King,
 Within our hearts the seed
 Of flowers planted by Love's Hand,
 Which, when we daily feed
 With loving thoughts and kindly words—
 Will in due time bring forth to bloom
 Rare Roses fair and sweet.
 And lo! Among them is a Rose
 Sweeter than all the rest,
 Shedding its fragrance far and near—
 One by the Christ-Child blest.

A HALCYON PINE TREE (John)—I am a Halcyon Pine Tree
 with a thousand and one needles,
 In my arms I hold many green candle fingers,
 And offer incense that rises to the heavens above.
 I cannot talk and walk as man or beast,
 But I am strong and evergreen and content,
 And the birds enjoy shelter in my protecting silence.
 I am a haven where they may create and trill their high C's.
 Tender flowers are not crushed by my immovable feet,
 They unfold and bloom, while the bumblebees play hide
 and seek.
 And in divine communion we all offer
 Devotion and our aspiration to God.

ALL FLOWERS—To the sun let us lift our hearts so bright,
 That we all may reflect the pure white light.

GROWING

By Polly Harris

Something there is within us, every one,
 That loves the sun,
 That woos the wind and courts the crystal rain,
 That longs to laugh upon the mountain top,
 To leave the plain!
 A tiny seed that yearns to upward stretch,
 To kiss the clouds,
 To make the magic of the stars its own,
 And, looking downward from a noble height,
 Know it has grown!
 And then to mould the essence of its joy
 Into a flower.
 To give again in perfume on the wind
 All the rare sweets and loveliness that took
 A life to find.

So may our lives, like the sweet rose, unfold,
 From bud to bloom,
 Garnering joy and giving it tenfold,
 'Till God rejoices such a thing should spring
 From lowly mould!

RAIN BRINGING RADIUM

Quoted from San Francisco Examiner.

Easton, Pa., Jan. 23.—Seven cosmic ray meters set up in the same room show that every time it rains man gets a radium bath, and that half an hour afterward there is laid down on the earth an imperceptible film of radio-active lead.

These findings are described in the Physical Review today, as reported by Richard L. Doan of the University of Chicago.

STEPS EXPLAINED. The steps are these. There is a minute quantity of radium in all, or nearly all the surface rocks. It takes 1600 years for this radium to disintegrate by half.

During the disintegration one step is formation of radon, a gas which is just as powerfully radio-active as radium itself. The gas, however, has a half life of three to four days only. Being a gas, it mixes with the atmosphere and probably is the source of the radium rays washed down during rainstorms.

But the radium which comes down with the rain, Dr. Doan thinks, is not so much radon as a still further product of that gas, known as radium B and radium C.

It is known from laboratory experiments that the gas, radon, turns into radium A which lasts a half life about 3 minutes; then into radium B with 26 minutes, and radium C with about 19 minutes half existence.

The next step is a form of radium lasting about a millionth of a second, which in turn passes into a radio-active lead, lasting a half life of 25 years. After that the stuff rapidly changes into plain lead.

The Helping Hand

Dear Temple Comrades:

WHAT KIND OF A TEMPLE WOULD THERE BE IF EVERY TEMPLE MEMBER WERE A MEMBER JUST LIKE ME?

Not long ago I had a half hour to wait in a small town while a friend with whom I had come fulfilled a business engagement. Having nothing to read or to do for myself I wandered about the

near-by streets, and my attention was attracted to the group of churches in the vicinity, situated close to one another; and I directed my steps that way, thinking to myself as I walked along, why not drop into the different ones and see what they have to offer? It will be a good way to pass the time.

Following the impulse by the act, I went to the different doors, stood a moment and, in a voice of the silence spoke the words, "I take with me into this house of service the Light that lighteth every man that cometh into the world. I shall receive of that same light and carry it forth with me in greater measure than when I entered." So close were the different edifices it seemed almost as if by holding arms outstretched the hands could touch without changing location. In fact the thought arose, how do they hold their services at the same hour without interfering with one another? Too bad they cannot come together under one roof. But then, I thought, I have my home and you have yours, and we each recognize the other in friendliness, and there is need for them to so be at present. Likewise there must be need for the individual churches. How splendid, then, that they stand here side by side in neighborly association, each doing its own work, playing its own part in the world, offering a home and shrine to those of its particular household.

Still, I said, I shall take into each one the same thing, the light which lighteth each and all, and I shall come out with greater light for myself and mine, whoever mine may be. From street to silence, from silence to street, I passed from one to another, finding something true in each, until finally in one there came before my eyes the words, "What kind of a Church would this Church be if every member were a member just like me?" It was the last church I had intended entering, the time being almost covered when I could meet my friend. I stood and read again. What would it be? This is my greater Light, I said, that I am to take out with me. This is the question for everyone to ask of himself in regard to any and all things with which he may be working or associated.

The Temple! What kind of a Temple would it be if every Temple member were a member just like me? If each and every Temple member were to ask himself this question, spiritually, mentally, morally, materially, financially, answer honestly, and determined to do and be his best, what kind of a Temple would there be?

And so, dear Comrades, this question has repeated itself to me again and again, waking, sleeping, shall I say? And I am putting it to you to do with as you wish, to answer as you will, and to act accordingly. What matters that the question came through another organization? Shall we not take light however it may come? Is it

not the One Light? and is not the Temple endeavoring to establish the Spirit of the Universal Christ throughout the world? Therefore, when the Light shineth shall we accept it?

It is the Temple Treasurer who is addressing you, and from the standpoint of that office shall we ask the question of ourselves, What kind of a Temple would there be if every Temple member were a member just like me? You know what it means to support and sustain any work in these days of the world. Shall we register to ourselves just what we can and will do in the way of support of the Temple.

Whatever it is, let it be OUR BEST, a thought, a postage stamp, an encouraging word, a dollar, a fortune, our services, our whole-souled faith, devotion and energy, and let it be A DAILY, HCURLY LIVING THING. If it be a contribution, let it come REGULARLY. If it be faith, let it be CONSTANT. If it be a STAMP, send it with GLADNESS that it is so much. Whatever it be, let us be sure that we could stand before the Master and hear him say, "If every Temple member were a member just like you, the Temple would perform My work in the world."

April 2, 1928.

Jane W. Dower, Temple Treasurer.

This Helping Hand letter of our former Treasurer has never been printed in the Artisan before. We bring it this time, as it is as applicable now as when it was first sent out.

Temple Activities and Notices

March 22, 1936, is the seventieth anniversary of the birthday of Dr. William H. Dower, the Guardian in Chief of the Temple of the People.

On this birthday anniversary all Temple hearts vibrate in stronger love and gratitude than ever toward and for their beloved brother, teacher and leader, and fervent prayers go out for his health and protection.

Dr. Dower has given 38 years of consecrated service to the Temple of the People. Prior to that he was affiliated with the old T. S. Since the passing of the first Guardian in Chief, Francia A. La Due, with whom he was co-founder of the Temple work, the full burden of the responsibilities of the Temple has been on his shoulders. For several years his health has been very frail and great tests of added suffering and endurance have been put upon him.

Let our gratitude to the Guardian in Chief be unlimited. Let us all more than ever rally around him in strong love and unbreakable unity! Let us do

all we can, not only in heart and spirit, but in every way within our power to lessen his burdens that he may fully recover and be with us still through many blessed and fruitful years of Temple work—which means many years of service to the Masters and to Humanity. This is not only our love's duty but our privilege and our opportunity.

The following meetings will be held in the Temple and Lodge on Easter Sunday: 10:30 A. M., Temple Builders Meeting; 12 M., Healing Meditation; 3 P. M., Easter services with Feast of Fulfillment, including naming ritual for several Temple children; 6 P. M., supper in Hiawatha Lodge.

In addition to the regular Temple services and classes, Mr. Duncan Ferguson, worker for the Continued Adult Education Program, is now holding classes in Hiawatha Lodge, in public speaking and drama. On March 3rd, Mr. Ferguson presented in Hiawatha Lodge a pageant called "Pages From the Past." In this pageant various important spiritual and historical episodes in the lives of great teachers and leaders were depicted. The prologue for the pageant was written by Mr. Ferguson. The production was excellent in every respect.

Another valuable and precious symbolic picture has been donated to the Temple by Mr. Martin G. Bilger. It is a large water color, painted by himself, representing the Higher and lower selves and other Theosophical symbols. The picture will find its place in the Temple Building.

We call attention of our readers to the Temple publications advertised inside the cover of the Artisan, and to the following Correspondence Courses and books, namely:

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. "The Torch official magazine of the Canadian Astrological Association, edited by Mrs. Ada Muir, 657 E. Hastings St., Vancouver, B. C., Canada. Also 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, *Piuto: 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*, 50c, all post paid.

Temple Books and Pamphlets

Basic Principles of Brotherhood, Evolutionary Waves, W. H. Dower	\$.11
Beacon Fires [paper 40c] cloth70
Brother of the Third Degree. W. L. Garver [\$3 to foreign countries]	2.60
Coming Avatar, The25
Confession of Faith. I. J. H.25
From the Mountain Top [cloth] [\$3 to foreign countries] ...	2.50
Law of Cycles, The. B. S. and W. Q. J.25
Mirror of Destiny. B. S.25
Occultism for Beginners. W. H. Dower, M. D. [paper 60c] cloth	1.00
Path Victorious, The. B. S.30
Red Folio of Master Messages (mimeographed)	1.00
Seven Principles of Man, The. Karma. E. Harrison11
Teachings of The Temple, German Edition, Vols. I-II [cloth] each	2.00
Temple Builders Booklets, Nos. I to X, each25
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