



The Temple Artisan

JUNE-JULY, 1936

CONTENTS



| | |
|--|----|
| Venus and Mars | 1 |
| Editorial Mirror | 2 |
| Spiritual Treasures T. T. No. 287 | 3 |
| On The Heights Celestial T.T.No. 288 | 4 |
| Selections from a Private Message | 4 |
| Blavatsky Department | 6 |
| The Path to Discipleship | 8 |
| Heavenly Gifts | 9 |
| Builders Department No. 136 | 12 |
| In Memoriam | 14 |
| Temple Activities and Notices | 14 |
| He Comes | 15 |
| An Interview with Master H. | 16 |
| The Helping Hand | 16 |

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.

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

Time XXXVII

JUNE-JULY, 1936

Numbers 1 and 2

BEHOLD, I GIVE



UNTO THEE A KEY .

Venus and Mars

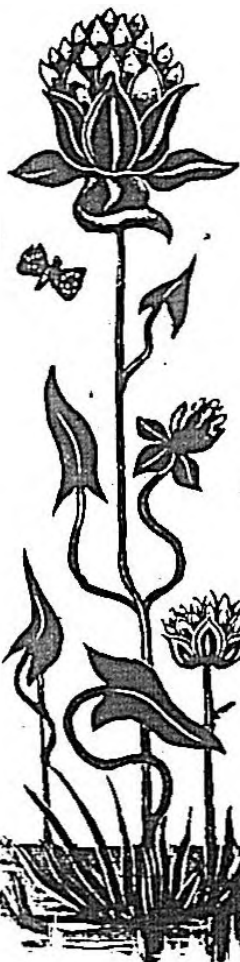
Venus and Mars are Father and Mother to the Earth and they are in reality one entity, the feminine part ruling Venus and the masculine part ruling Mars. Therefore the regent of the Red Star, known as Hilarion, and Venus, the ruler of the Blue Star, brought this Earth into existence and are protecting it. Venus was born immaculately from the ocean. That entity is sometimes known as Aphrodite and Astarte. She is also known as the Goddess of Love, Beauty and Music. At one time Mars was a great sun and when its cycle of sunship ceased it became a planet, and the regent of the Red Ray now rules it. The Earth also has its ruler, but under supervision, direction and protection of the Two in One mentioned. Venus is the universal feminine principle and gives the Mother touch. Mars is strength and can make and unmake worlds. Both Mars and Venus are mated, and the Two in One watch carefully the progress of the Earth and its humanity.

Infinitely more could be said on this interesting subject and relationship but that is left to your interior search and intuition. To know that we are under cosmical protection is in itself glorious and comforting.

Look within and you will know the truth.

April 18, 1936.

Per R. S.



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EDITORIAL MIRROR

By the time this number of the Artisan reaches its readers the thirty-seventh annual Convention of The Temple of The People will probably have passed into history.

Thirty-seven years is not such a long time considering that some basic religions were externalized thousands of years ago.

However, during these thirty-seven years The Temple of The People has extended its influence to nearly all parts of this planet. It has a well-established Center at Halcyon, Calif., composed of quite a number of buildings for offices, an interesting unique triangular Temple made up of a stone-like material; a Lodge for entertainments in addition, fireside parties, suppers, and many other things of a recreational nature. Last but not least we have a body of literature and a magazine that circulates far and near in this as well as in foreign countries. The literature is in constant demand, and some of our books have gone into several editions.

The coming Convention which begins the first Sunday in August, with a preliminary meeting Saturday evening in Hiawatha Lodge, will probably be a Convention with a great outpouring of Lodge Light and Force. This means a deeply interesting assemblage of members and friends, and more interior than exterior in its nature. There will be many interesting features in addition to the good music that we always have at Convention times.

World conditions demand just now a broadcasting, so to speak, from the Halcyon Temple Center, of the great religious and moral truths on which the universe of matter and spirit rests. If these deep and vitally constructive truths can be sent forth they will light the fires on the altar in every human heart and help to bring about a condition of universal brotherhood with all the peoples of the earth. Universal moral and religious truths are fundamental realities, but they are intangible, imponderable, and no one can see or hear them, but all who so aspire may realize them through the heart consciousness on all the seven planes on which man functions.

Therefore, if you cannot be with us in person, try to realize the glorious objects of The Temple of The People that is built on these great fundamental moral and religious truths which are basic principles and not built on personalities. Therefore it has

become a receiving station, so to speak, through which those Great Brothers of the Fire Mist, who work through races and worlds, can find a nucleus through which they can transmit the highest constructive forces for helping the world to become an altruistic world instead of a selfish commercial sphere of activity. When we say they have found a nucleus it does not mean just here at Halcyon, but wherever a member or non-member aspires to help humanity to higher levels of consciousness. In other words, where they attain to the spiritual heights of life—mountain tops—and can look down and understand. Therefore, put on the Breastplate of Righteousness, grasp firmly the Sword of the Spirit of God, and crowned with the Helmet of Eternal Truth go forth to battle with the powers of darkness, and know that you are one with the Christ in your own heart, for Whom the hour shall never strike.

W. H. D.

Spiritual Treasures

Temple Teachings, Open Series No. 287

The Master of Masters taught a great truth when he said: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust corrupt and where thieves do not break through nor steal; for where your treasure is, there will be your heart also."

In other words there are material treasures and spiritual treasures. Material ones consist of property, money and all possessions which are lost and must be given up in the end if laid on the earth plane. But if laid in the heaven world they are spiritual treasures built on the eternal principles. Laying up such treasures in heaven there is no danger of moths, dust or thieves. These spiritual treasures are created by the highest aspirations, unselfish endeavor to help others, and a gentle kindness for all peoples interwoven with sympathy, compassion, sacrifice and many other qualities. These treasures await you in the heaven world and they are used as stepping stones in bringing you nearer to the Christos. These supernal qualities stored up in the higher realms are luminous with the incandescence of Spirit and can be used in helping to attain the highest ideals of service, beauty and truth.

Therefore seek for the divine truths; and for every treasure found lay it at the feet of the Christos lighted by the flame from the altar of your heart.

Per R. S., Feb. 22, 1936.




On The Heights Celestial

Temple Teachings, Open Series No. 288

"How beautiful upon the mountains are the feet of him that bringeth good tidings. The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be. He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail. Ponder the path of thy feet, and let all thy ways be established."

Many other references are made to the feet in the Bible and other sacred writings. The feet are a symbol of spiritual understanding and consciousness. They correspond to the color yellow and that is the color of the Buddhist principle of highest intuitional understanding showing the polar relationship existing. Remember also what has been given to you by us, namely, the feet cannot stand in the presence of the Master until they are washed in the blood of the heart. Also you know that Jesus washed the feet of his disciples. All these symbolic references do not mean the physical feet, but the spiritual understanding has been so regenerated and purified that the candidate is able, as the result of great sacrifices, devotion, faith and loyalty to the Truth, to ascend the perpendicular path to the Celestial Heights where he can look down and understand. His vision has been cleansed of all illusions; he now has a cosmical breath, a new impulse in his heart, because this cleansing and purifying means that he has passed successfully the seventh initiation and his Astral body is one with the Astral body of the Master. Henceforth the treasures of the Spirit are revealed as he looks for the Truth in all things and creatures. Look within and thou shalt know.

Per R. S., Feb. 15th, 1936.

H—

Selections From a Private Message

(Master H.)

Divine Justice and Compassion are thwarted and killed in the heart that harbors a sense of injury. That heart cannot render justice when it is filled with thoughts of injustice toward others.

Man cannot be true to God if he is not true to the White Lodge, which is God in manifestation, nor true to his solemn obligations to the same. It is a travesty on the word Law for one to demand that the Law shall rule when the fundamental action of that Law, which is centralization, is ignored and set aside.

If one party to a controversy persists in ignoring any means

which might prove his adversary in the right, and so persists because he desires to carry some personal desire or opinion into effect, he not only wrongs his adversary but he builds up a wall between himself and his God.

Nothing will excuse the repudiation of an established Lodge Center by a disciple. The edicts of Law are built up by centralization.

If you believe in the fulfillment of Divine Law you know that the Lodge is quite capable of removing a recreant executive or leader when the Karma of that one is full; but no act of that ruler justifies the breaking of an obligation to such a Center; and what is of even more importance, is the danger of breaking such obligation because of the unproved allegations of others. Nothing justifies the repudiation of the vows and promises of one person because of real or imagined wrong done to another.

You came into the world and must go out of it—alone. You came into each degree of the White Lodge alone. You will go through every initiation of your long line of incarnations alone.

If you are great enough in soul to acknowledge whatever wrong you may have committed, whether intentional or unintentional, make an honest self-examination; prove your boasted desire for justice by being just to each other; prove your love and compassion for humanity by being loving and compassionate to each other. Prove your willingness to serve God by serving the God in each other. Prove your ability for discipleship by obeying the laws of discipleship. Turn to and help us prepare for the Coming of the Blessed One, instead of making it impossible for Him to come among you.

If you will do these things you will be swept on in the flood tide of the White Lodge force to final success.

If you will not do these things you will go down and out of incarnation, the world no better for your having been in it, your opportunities wasted, disaster following in your wake.

It is yours to choose. We cannot choose for you.

Selected by B. S.



Let no word of scorn pass thy lips regarding thy Brother's faults. Throw the mantle of charity about him and protect him. Remember, thoughts are things. H-[]

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

We are sometimes asked, "What is the attitude of Theosophy and of the Temple towards Christianity?"

The idea that Theosophy as promulgated by the founder of the Theosophical Society, H.P.B., is opposed in any way to Christianity is an erroneous one. The idea no doubt prevails among some classes of the ultra-orthodox, but it is the result, not of the teachings of Theosophy, but of a misunderstanding or ignorance of these teachings. This misunderstanding is caused many times, no doubt, by the mistaken enthusiasms and dogmatic statements of Theosophical students themselves.

The fundamental teaching of Theosophy is that TRUTH stands highest wherever found, and that the basic tenets of Christianity are practically identical with those of Buddhism and indeed of all the other great religions. In fact, a very cursory examination of any of these religions shows an extraordinary similarity, not only in the essence of the teachings themselves but also in the parables which cluster around them. We will not go into this in detail at this time, but wish to emphasize the thought that "Theosophy" means Divine Wisdom, or knowledge of God. To the extent that one has this wisdom, be he Episcopalian, Methodist, Parsee, Jew, Mohammedan, or what not, to that extent he is a Theosophist. It is not a matter of membership in this or that church, or belief in this or that dogma, or the observance of this or that ritual that counts. It is a matter of soul quality alone, and this quality is gradually evolving out of primordial chaos through repeated experiences, into order and love and harmony.

Perhaps a mistake has been made in using too freely the phraseology of Buddhism and the East. This no doubt originated in the fact that India has studied soul conditions for very many years, whereas in the Western World the study of them is comparatively new. India has built up a philosophy of soul development, or YOGA, and many of its natives have made a life-long study of this philosophy, considering it the most important of all studies; whereas to the average Westerner the soul is something up in

the clouds somewhere and worthy of only very perfunctory attention, on Sunday perhaps. They associate it with church bells, good clothes, etc., and it is a good deal of a bore. To the Indian YOGI the soul is everything, and the body and its requirements, nothing; and he has gone to the other extreme—with the result that India has lagged far behind the Western World in all that goes to give comfort or pleasure to the body and minister its requirements.

The symbol we see referred to most often in Christian literature is the cross, and this also is basic in many other religions. It symbolizes essentially the foundation of all religion. The horizontal line represents matter, and the perpendicular line represents Spirit, and the crucifixion, or friction, which results from the play of Spirit, on matter is the essence of all soul growth. Some growth entails much pain and travail—hence the tears and blood associated with the crucifixion. In its deep and true essence Christianity is Theosophy as taught by Jesus, the greatest Theosophist of all.

Ques.—Does Theosophy teach that vegetarianism is essential to Soul Growth?

Ans.—No, it does not. Soul development consists in the gradual broadening of one's interests and sympathies, the development of understanding and compassion. No fad or 'ism is an essential. The only essential for Soul expansion and growth is the will to let Spirit illuminate matter, and the willingness to again and again throw the weight of our efforts in this direction, both in the struggle in our own natures between the personal self and the impersonal self, and in our daily associations with others. The interplay between these two, Spirit and matter, goes on around us at all times; and we are all located at each moment of our lives at the point of intersection of the lines of the cross. We throw the weight of our influence in one direction or in the other, and if it is thrown in harmony with the spiritual forces of compassion, truth, justice, understanding, helpfulness, etc., soul growth must result.

Of course if our conscience tells us that we should be vegetarian—if meat-eating degrades or violates our higher impulses—then we should follow the dictates of our conscience. But this is a matter for individual decision and may apply to one person and not to another. It might be right for one and wrong for another. Something inside tells us, and that is the thing to follow, not any dogma.

From "The Path to Discipleship"

II. Kazemzadeh-Iranschaeher

SELF-CONQUEST

Fain wouldst thou stop nature's impulse in order to find rest and peace within thyself.

Fain wouldst thou change the laws of cosmos according to thy will, in order to fully taste life's pleasures and lead an easy life.

Fain wouldst thou forbid the waves of the ocean of destiny to rise and fall so that thou mightest steer thy boat of life without exertion across to the other shore.

Is it not foolish, my child, to desire this?

Is it wise to cherish such thoughts?

Dost thou not know that even the Gods have to obey the laws of the Universe? Therefore strive to attune thy desires and thy will to the laws of nature. Then thou wilt be no more tormented and troubled.

Learn not to be afraid of sorrow and trouble but accept them as stepping stones leading to the heights of perfection, and learn to love them. Therein is hidden the secret of self-conquest, and he who overcomes himself will also overcome the world.

WILL

Will is the secret of the "I am."

Will is like the two-edged sword in the hand of the soul.

Will is the magic wand used by the Ruler of the Universe.

The power of the human will depends entirely upon its accordance with the will of God and upon its harmony with reason.

Will without reason leads to folly and tyranny, and reason without will to knavery and ruin.

Wherever will and reason are united wisdom exists and from it happiness is born.

Wisdom is the first-born daughter of reason and will, of knowledge and action.

Thy happiness and victory depend upon the union of these two creative powers within thyself, reason and will.

THE CALL OF THE MOTHER

Art thou not ashamed to be frightened by the first phantom which tries to stop thee?

Art thou going to leave the battlefield of thy aims without a fight?

Cowardice ill becomes thee, thou child of Eternity.

Ward off this weakness. Endure this test and do not be misled by this temptation. Dost thou not hear the call of thy Mother? How she calls imploringly for help?

Canst thou not hear the mournful cry of thy Mother who nursed thee carefully on her lap?

Does her loving and entreating voice find no echo in thy heart?

Gather thyself together and rouse thyself, my child, and never allow thy name to be entered in the list of cowards.

Forget thyself and hasten with unshakable courage and the diamond-hard will of thy Mother to the help and saving of humanity.

HEAVENLY GIFTS

(Diary Leaves)

By Nicholas Roerich

Joyfully we followed all the news and articles dedicated to the glorious celebrations of Sri Ramakrishna's centenary. How wonderful that here on our confused and disturbed earth such a unanimous devotional reverence and admiration was possible. And this recognition of the Great Attainment came from various countries, from many entirely different people. All dedications to the Blessed Bhagavan were permeated with a profound love from the heart—it means that the Message of the Parahansa deeply touched the very soul of humanity.

People should rejoice at every such unanimous manifestation, for in it is expressed the striving towards the Good, and in this common bliss is already contained a real Heavenly Gift, which mankind should cherish above all ages and nations. And did not the Bhagavan himself, in his goodness, show the example of tolerance and all-containment! If people would only evince more care and reverence for all heavenly sendings, which continuously illumine our dusky earthly life!

Heavenly gifts in human consciousness are always connected with lightning speed. Everything from the Highest, everything from Above naturally directs human imagination towards Light, towards sparkling, towards urgency. And so it is. The greatest realizations can come like lightning, instantaneously. But yet another condition has to be cognized in our earthly understanding. For in these high manifestations was revealed a heavenly language whereas ours is an earthly tongue. Ever for the highest conceptions we have but poor clumsy expressions.

If around the concept of Heavenly Gifts we shall gather all our conventional definitions, it will yet be but a weak and limited expression about the Ineffable.

Only the Heart will give life to such expressions as solemnity, greatness, ecstasy, tremor, joy. Without a transfiguration through the heart all these best words will remain but dead sounds. Therefore it had been ordained since antiquity that the best gifts should be reverently accepted and dignifiedly introduced into the earthly life.

Love is like lightning, but it must be educated and affirmed in full consciousness, or even this heavenly feeling will be but the tremor of a mirage.

Many epics tell of the sending of Heavenly Gifts into earthly surroundings. By such legends the effort was made to warn human lightmindedness and to introduce into the consciousness a worthy understanding.

Heavenly Gifts, if not introduced lovingly and with care into earthly life, will be as torn-off wings, which even despite their magnificent beauty will yet remain cut off. But by the Highest Will wings are given for blissful flights. Without a genuine ardent striving towards spiritual flights man will forget about the wings, which will become dusty amidst the household rubbish. Tiny grey entities will creep out from dark corners to clothe the God-sent magnificence into morbid grey rags.

Stuffed birds with motionless spread wings always arouse a sad thought that the symbol of movement and highest flights has been nailed down and is thus condemned as a worthless thing in the dust.

The culture of Heavenly Gifts in earthly conditions is a difficult science. Precisely difficult, for this realization is born in labour. And precisely is it a science, because many experiments, many tests had to take place until the Heavenly blossom unfolded itself unharmed in its entire predestined grandeur.

Not only the rare chosen ones are called to care for the blossoming of Heavenly Gifts on earth. In every home there should be a sacred garden, into which the Heavenly Gifts should be brought with greatest love and surrounded with the best offerings which only the human heart is capable to render.

At times people in despair imagine that Heavenly Gifts have ceased to be poured out. But they do not ponder whether their own eyes are vigilant enough to discern the Invisible Light amidst the glare of sunshine. Do not people take refuge from blissful rain under an umbrella. And do not people flee into dungeons from purifying thunder storms and from majestic waves of Light.

Do not people try to make a small thing of the Greatest. And how sad it is when Heavenly Gifts—these generous beautiful

treasures are cast to derision or locked up in the safe of a miser!

These deniers will try to invent all imaginable excuses to shift on anyone else their own ignorance and rudeness. Little physical effort is needed to tear off a beautiful flower. And in the same way is very little coarse force required to defile the highest Heavenly Gift. But if anyone will argue that this is already a commonplace, let us reply with the words of Vivekananda: "If you know what is good, then why don't you follow the Ordainments?" In these significant words thunders a direct challenge to all who violate and abuse the Highest. And is this question nowadays not most imperative!

If anyone will tell you that it is unnecessary to repeat, answer him: "If something useful is not applied, one has to re-affirm it!" A discussion whether help should at all be rendered would be immoral. Everyone will agree that one should always help. This means that if somewhere something most precious is being neglected, then one should endlessly reiterate it as long as one's voice lasts. And if anyone sees that a humanitarian principle is violated by ignorance or intolerance, it is his duty to point this out, if only he himself understands wherein are true values.

Heavenly Gifts are multifarious. Generously and magnificently are these beautiful helpers sent to assist humanity. The shower of Bliss is poured in benevolent generosity but only drops of this treasure reach. But every thought about Heavenly Gifts already strengthens the heart. Especially now when human hearts are in such confusion and deep pain, one should strive to the highest panacea—towards Heavenly Gifts.

"Thy benevolence fills
My hands. In profusion it is pouring
Through my fingers. I can not
Keep all. I am not able to distinguish
The glowing streams of richness. Thy
Benevolent wave pours through the hands
Upon earth. I do not see who will gather
The precious gems. The tiny sprays,
Upon whom will they fall? If only I could
Carry home the Heavenly Gift."

Nicholas Roerich.

Temple Builders Department Lesson No. 136

QUESTIONS AND ANSWERS

Part 2.

Evolution.

1. What is Evolution?

A. Evolution is growth to something higher. The dictionary tells us "Evolution is the act of unfolding." Higher growth and unfoldment are the same.

2. Why are they the same?

A. When anything grows it unfolds from something smaller to something larger.

The plant unfolds from the seed to larger growth in the earth and sunshine.

The bird breaks through the egg and unfolds its wings in the clear air above.

Man's life unfolds from the smallness of ignorance to heights and breadth of knowledge. His body grows from the lower to the higher; his mind and soul unfold also.

3. How did man begin life?

A. As a Spark or Ray of the One Life all around us. It has always been a part of the lesser lives in nature.

4. How did the Spark become man?

A. By journeying through all the forms of life until it reached the form of man. The Life Spark is sometimes called the Pilgrim or Traveler.

5. What gives the Pilgrim different forms or bodies?

A. The amount of love and knowledge it has gives it one form or another.

6. How does the Pilgrim pass from one form to another?

A. By overcoming all the weaknesses of the form that holds it and by mastering the body so it obeys the will in all things. When this is done the Pilgrim wins its freedom and passes on to another, higher and better form of life.

7. What is the purpose of this?

A. It is the only way to gain knowledge and mastery of each form of life, and the only way possible to help the One Life progress onward and upward. We must be part of anything to really know it; as we must taste anything to know the taste ourselves.

8. How many forms of life are there?

A. There are myriad forms, more than can be numbered. They can all be classed, however, under seven grades and seven different kingdoms.

9. What are these?

A. The first grade includes unorganized forms of material substances, earth, air, water, fire. These belong to the elemental kingdom.

The second grade is the first organized form of earthy matter such as rocks and crystals.

They belong to the mineral kingdom.

The third grade is more definitely organized. It consists of plant life. This is known as the vegetable kingdom.

The fourth grade is much advanced in organized life and enters into thought and consciousness.

This is the animal kingdom.

The fifth grade is the grade of higher thought and form. It is where the Pilgrim becomes man. It has now reached the Human kingdom.

The sixth is the grade of spiritual life. It is where man enters the Kingdom of the Divine.

The seventh grade is the plane of White Light. It is the Love of the Heart. It is the Kingdom of Universal Spirit within each one and includes all the other grades and kingdoms.

10. What does the Pilgrim do in the Elemental Kingdom?

A. It learns its first lessons, and gradually becomes accustomed to working with material life.

11. How do we know the Life Spark came from the Great Light?

A. The Light itself teaches us the truth of life.

Life is always somewhat of a mystery. We cannot understand it fully at any one time. Something within us tells us it has always been. It only changes form in the different kingdoms. We learn from different things in nature that the Life Spark starts forth as a Ray of Light from the One Life. It becomes an individual soul as it passes through the different kingdoms, much in the same way as a Ray of Sunlight is broken into seven individual rays by passing through a glass prism.

12. Where does the Pilgrim go after it has passed through the different kingdoms?

A. It becomes a part of the White Light again and is one with all things once more. It gets its first glimpse of the Oneness of Life when it becomes man.

At first man is savage, living in caves, wearing skins of animals for clothes, not knowing how to build houses or use nature products. Gradually he acquires knowledge and skill of all kinds. After he has had enough experience he gives his love and effort toward helping others instead of himself. He feels, suffers and enjoys with all, and when he has evolved all he can he becomes One with God, the Father-Mother Love of the Universe.

IN MEMORIAM

On June 4th our good Temple brother Alexander R. Bardrick of Oceano and Halcyon passed from this plane, at the age of 81. Mr. Bardrick had been a Temple member since about 1900, and was ever devoted to the Great Cause and to his comrades, a good fellow-traveler to all with whom he was associated. May the blessings of Light remain with his valiant soul as he enters the Path of that great company beyond.

Temple Activities and Notices

THE CONVENTION

We ask our comrades and friends everywhere to join us in heart and spirit, during the convention week and especially during the meetings on Sunday, August 2nd, at 11:00 A. M. and 12 noon; and 3:00 and 8:00 P. M. Pacific Standard Time, to partake with us of the radiance and blessings of the occasion and to receive strength for the work of the coming year.

The convention program was published on Page 98 of the last ARTISAN. There will also be a play given Tuesday night in Hiawatha Lodge: "Thirty Years After—A Page from the Past," continuity, period music, art and stage craft creations of the Halcyon Drama Club, under the direction of T. D. Ferguson.

On August 2nd, the Temple Square "Hermes" of New York City will hold a Convention meeting simultaneously with ours in Halcyon. Temple members and friends who would like to attend may communicate with the Outer Guard of New York Temple Square, Mr. Maximilian Fyscher, 1431 University Avenue, New York, N. Y.

Inner Order members and Temple Squares can get Temple incense from the Temple office. Price per pkg. \$1.—½ pkg. 50c

All Temple members and readers of The Artisan should promptly notify the Temple office of any changes of address.

We call attention of our readers to the little book,

"THE COMING AVATAR"

It should be in the hands of all people to give the right understanding of the present crisis in the evolution of humanity. It contains messages given by the Master H. in preparation for the present time. Therefore, help us to broadcast the message by giving the book to all your friends.

We also recommend the following Temple Correspondence Courses and books, as well as the Temple publications listed inside the cover of the Artisan.

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, 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, 50c, all post paid.

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HE COMES

Ho! Outposts. Light the signal fires. From Mountain top along the chain of Hearts which girdle all the world, flash brightly out the long awaited message—the message which till now hath only flickered softly in all lowly places, in the coulees and the quiet valleys where all Nature cries are hushed before the couch of the World-Mother in the parturition pains which bringeth a Christ to birth.

Stretch out thy hand, O man, on either side of thee and take thy brother's hand, in hut, in palace, home or street, and form a close wrought chain through which no jot of all the Love, the Righteousness, the Justice of a new, a greater age may pass and thou wilt find that all the light and glory of the new-born sun will be reflected in thine own glad face.

—From "From the Mountain Top"

NOTES FROM AN INTERVIEW WITH MASTER H.

When the Temple work was first inaugurated, there came from the Lodge a peculiar form of energy that has in a measure touched every one who has entered the bounds of the organization. It acts on human nature as yeast would act on flour; it causes it to ferment, and all things in the person, whether they be good or evil, must eventually come to the surface through the very power of the energy of which I speak. It is one form of evolutionary force that is as necessary to the development of humanity as any other testing force. Those who have passed out from among your circle on the physical plane could not by any possibility have kept up with you, and it is better that they should fall from a lower than from a more exalted plane.

..... As long as you hold the Centre firmly, it cannot be materially injured elsewhere, because into you has been poured a peculiar force by those who are nearest you on the higher planes, and it is of a nature that in reality does more to render you of service to us than any other power might be able to do. —H

The Helping Hand

Do not forget the Helping Hand Fund. You know what it means to support and sustain any work in these days of the world. The expenses of printing the Artisan and maintaining the work are not covered by the dues. The Helping Hand Department must raise the additional means necessary. You will therefore respond according to the behest of your inner voice and outer circumstances, that the Law of Supply and Demand will be fulfilled between the Center and the Circumference.

Temple members should unite with the Center at the time of the Devotional meeting held in the Temple the first Sunday of each month at 3 P. M. thus drawing in and sending forth the cosmic forces of Light, Life and Love pouring through The Temple Aura, for mutual helpfulness. Remember that this is the Voice of The Temple speaking to you directly each month in uplifting tones. Keep attuned and receptive that you may receive through this carrier of the Master Force that which is for you to receive.

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Purity of deed and thought can alone raise us to an intercourse with the gods and attain for us the goal we desire.—M. P.

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