

The Temple Artisan

APRIL — MAY, 1937

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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



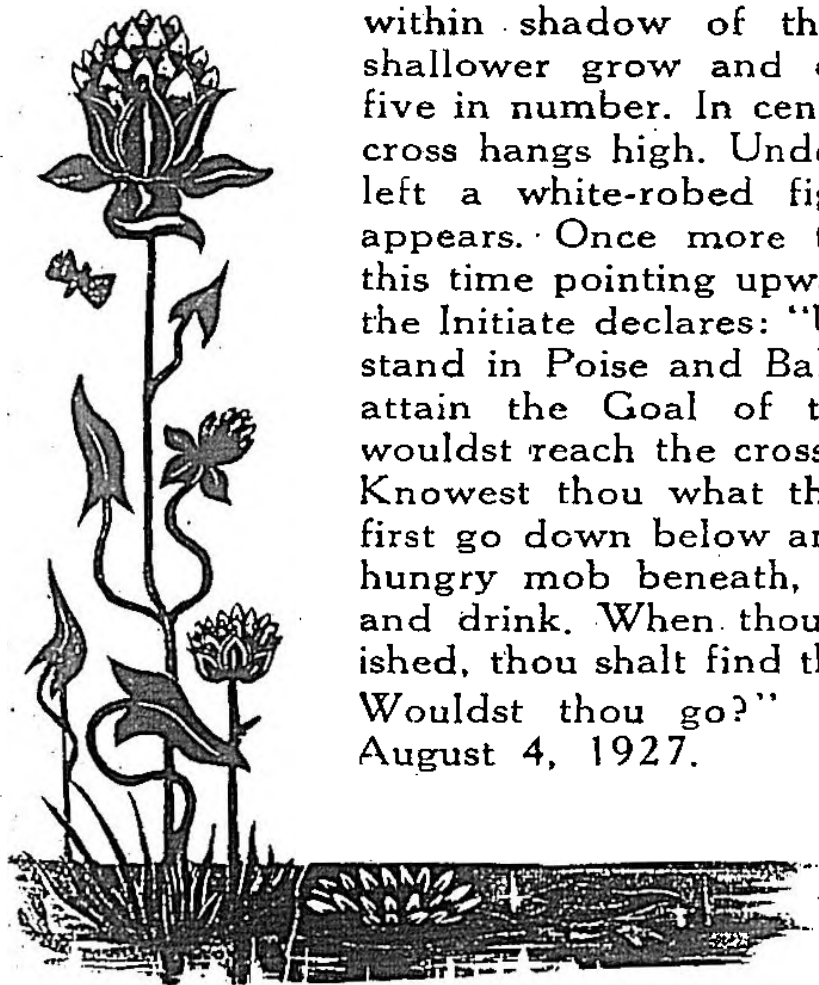
UNTO THEE A KEY

THE UPPER BALCONY

On the Upper Balcony stands the Patriarch, High Priest of the Soul, Administrator of the Law, hands outstretched in blessing over the populace below. Above hang the garlands of Life's Experiences in two deep festoons, loose streamers on either side, close by the balcony pillars, protected withal by low iron fence with running design. The Patriarch retires to the right within shadow of the recesses. The festoons shallower grow and divide until they become five in number. In center front a white balanced cross hangs high. Under the festoons on farthest left a white-robed figure, a youthful Initiate, appears. Once more the Patriarch steps forth, this time pointing upward to the cross, and unto the Initiate declares: "Under this cross must thou stand in Poise and Balance sure if thou wouldst attain the Goal of thine aspirations. If thou wouldst reach the cross, place it upon thy breast. Knowest thou what thou must do? Thou must first go down below and quell the clamor of the hungry mob beneath, give them clothing, food and drink. When thou returnest, thy labors finished, thou shalt find the cross within easy reach.

Wouldst thou go?"

August 4, 1927.



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EDITORIAL MIRROR

On another page our readers will find notice of THE RED and YELLOW FOLIOS of Master messages recently reprinted. These communications are of priceless value to all students of spiritual truths. Many who are qualified to judge refer to these communications as having a decided classical value because of the fundamental truths being garbed in the rhythmic cadences of that which is beautiful and appealing. This soulful poetic line runs through all the interior teachings of The Temple, as members must realize.

Many of these communications are of prophetic value, pointing out in no uncertain terms what is to occur with humanity and the tribes or nations of which it is composed. As each communication is dated, readers can note what has happened since they were first given. Some of these of course refer only to the Eternal Verities, some to the Elder Brothers of the Race. All, however, are intended for the world, not for any individual one or group of people. Hence their comprehensive value.

Following these references to these important FOLIOS of fundamental truths it might be well to inquire here whence come the true and the beautiful and all the qualities of an abstract nature which defy definition and cannot be put in any one form. Spiritually they come from the Eternal, which also defies analysis, but which always has been, is, and ever will be.

In this Eternal is a grade of super-spiritual, electro-magnetic substance, which is called in occultism "the Akasha". From this Akasha all things come, and in time all things return to it. It may be regarded as the primal element and primal force from which all elements, all forces, are differentiated.

The Akasha has been called the Book of the Recording Angel, for nothing happens on lower planes that is not recorded on the electro-magnetic substance of Akasha. Not a leaf falls from a tree, not a sound is uttered, no action is performed, in animate or inani-

imate nature, but what is photographed, so to speak, on the cosmical screen of Akasha. All true religions and philosophies and physical or super-physical discoveries have their root in Akasha; and after all these religions and philosophies and discoveries have been lost and forgotten, because of having an imperishable record on the screen of Akasha they can be recovered and are recovered by those who have made the correlations between the lower and Higher Self. This is why we have the statement that "history repeats itself."

Every atom of the manifested universe could be destroyed, vanish into nothingness, and all could and would be rebuilt by the pattern still existing in Akasha. A portion of this mystical Akasha is within the cranium of mortal man, penetrating and interpenetrating every cell of his brain; and it is this mystical substance within the cranium of man and all creatures which is the basis of that mysterious faculty that we call Memory, analagous therefore to the cosmical Akasha referred to above.

This Akasha is the highest grade of interplanetary ether, and it is this interplanetary ether whose undulating waves, by the impingement of our sun, bring light and life to the earth and all the planets of our system.

Man can and does influence this ether by his thoughts and desires, hatreds and loves. And so there are great storms taking place on this etheric ocean due to the wars and inhumanity perpetrated on this and other planets. These wars of hatred lash the etheric ocean into a fury, which waves dash against the various planets and stir their emotional body as well as their mental principle into restlessness and anger, thus giving an impulse to put into outer action in every field of human endeavor the forces conveyed by these etheric, tumultuous waves.

To counteract this is our duty and our great work and responsibility. This neutralization can counteract the waves of hatred by sending forth from our brains and heart prayers and desires for universal peace, tranquility and brotherhood for all the peoples of the earth. This acts like oil on troubled waters stilling the furious, tumultuous waves. It creates on the ocean of ether beautiful forms and forces of joy and happiness that react in corresponding measure on the races of our planet, and through their heart-side those impulses are conveyed to the brain mind, and they can then realize that all humanity is One — the Great, Interdependent

Whole. There is no "mine nor thine", but it is all OURS. It may be reduced to the following invocation:

". . . Lighten the darkness of our material lives, and bring back to us the Peace of Understanding, to rest upon our souls as the Great Bird rests upon the waters of the deep. W. H. D.

INNER TEACHINGS OF MASTER HILARION. CONCERNING GROUP SOULS

Temple Teachings, Open Series No. 291

There is one item in one of the late lessons that will help you in the consideration of many things that may come up, i. e., that in that vision of the creation of a universe the first Son of Light, the first sacrifice swept out from the point of manifestation as far as the impulse or rate of vibration could carry him, then he returned along the same lines to the center. He had only sacrificed his body to make these points of light, his soul and spirit were where they always were. When he went back to that point of manifestation there followed a Pralaya. And then there were three that were shot out for another manifestation. But those three were that same one, and so it was when the seven swept out. He returned for a Pralaya and then went out under another rate of vibration. The one was seven at the time, and so it has continued. They must return along the same lines. This also applies to the evolution of the whole Universe, there are wheels within wheels. The evolution of a planet was performed under the same law that evolved the whole Universe. There is an almost perfect correspondence in the life of every atom that is in manifestation. Every atom has to retrace along the same lines.

The whole action of the cosmic forces is not to emphasize any one color but to grow so that all may manifest equally, that each and every individual entity may grow as a tree grows, when perfect, rounded out in every direction, with no one color prominent but all in equal proportion. That is as true of each ray as it is of the cosmos, and applies equally. The personalities are all on the lower planes of manifestation when there are many, it is only by higher aggregation of astral bodies. — to put it as plainly as possible—on the same principles, that aggregation of atoms makes a body. When there are so many personalities, it is simply because the individualities are not powerful enough to assimilate all the

force of that entity and it has to be distributed over a large area. By lower planes I mean astral as well as physical planes.

When the soul on its return leaves the lower astral it begins to unite with its own special ray and the atoms of each plane go back into universal matter for a time, until they are called forth for another manifestation.

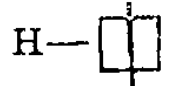
Where the soul remains when it leaves the body depends upon how far the personality has become developed. If it has gained much experience and assimilated all it has gained, and is ready for a high step it will remain in the upper astral. The soul that was manifested in two bodies on the lower plane would have but one on its return.

A Group Soul may be represented by a seven-pointed star, seven times seven, or forty-nine. There are other figures that would represent it on its return, better than these I have mentioned, that I cannot give you now. There is one on the Temple pavement that represents it perfectly and that you will see one day. The whole is represented in the Pyramids at Egypt, particularly in the one called the Great.

The development of all lives is like the progression of geometrical figures, as they are called, although of course such illustrations convey no adequate conception of the truth, for those lines are in reality living entities; those geometrical figures, so-called, are really composed of substance in a state of evolution, as is all Matter, Force and Consciousness.

Every spiritual being is a line. There is a certain individuality in every atom in manifestation.

From an interview.



Comment: Relative to the subject of group souls it is true also of minerals, plants and animals. But even these belong to the same group souls, that is, the same Hierarchical line that humans may belong to. The one Life runs through all. GOD Himself is a Group Soul, including every thing and every creature. He sends out seven Rays of Himself, corresponding to the seven Colors, and all elementals, minerals, plants, animals, men and Angels must belong to one or another of those seven great universal rays, on which all outer manifestation rests. A great Angel, or a Great Master, is an entity of Universal Consciousness, made up of myriads of souls, the same as our purely human body is made up of millions of conscious lesser lives which we call cells, each one an independent entity, yet all together making the complete organism.

Quoted from a letter of R. S.

OBSTACLES

Excerpts from "Agni Yoga"

Much is spoken about obstacles, but very little use is made about them. Understanding of the application of obstacles will transfuse joy into the work. But as soon as an obstacle appears, people begin to think of their sentiments, forgetting the advantage which has been created for them. It is difficult to transmit to people currents of unusual success, when they are avoiding the unusual ways. We all know people surrounded with luxury; but if they could only know of what this luxury deprives them.

There can be no such obstacles as cannot be overcome by the human will. I do not say it as a consolation nor for encouragement, but as a thing immutable. For long people have sharpened their wills, but they do not understand the necessary stage of consciousness which gives the will the full power of action when one may say "all is permitted".

To whom can the entire belonging be entrusted? Only to him who will not misuse it. To him who is strong in consciousness. To him who knows the Teaching. How many boast of their knowledge of the Teaching and do not know it—they are weary of re-reading the familiar words.

From nullity is born nullity. The future is constructed by the lightning of realization. The power of these sparks depends upon the counter-force. Therefore success is not embarking for a sea-voyage in a tub over a stagnant pool. When we say "swim" it means try the ocean; the massive waves will exhilarate you. Is not the test of the strength of the fortress simply the growth of its forces?

It is time to understand responsibility, and the privilege afforded by earthly incarnations.

The gardener calls the shower a blessing; shall we not say the same of the whirl-wind which will force us to think of the fire of space and of future existence?

It is not wise to expect only tides, otherwise how will the accumulation gather?

With the co-operation of all energies, the preordained structures may be built. The same in human constructiveness. One must remember that the positive forces create under pressure of negative ones, and the creativeness of Light is saturated by the tension of manifested pressures.

To be continued

Compiled by Maximilian Fyscher

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

IN COMMEMORATION OF WHITE LOTUS DAY, MAY 8TH "YOURS TILL DEATH AND AFTER, H. P. B."

Such has been the manner in which our beloved teacher and friend always concluded her letters to me. And now, though we are all of us committing to paper some account of that departed friend and teacher, I feel ever near and ever potent the magic of that resistless power, as of a mighty rushing river, which those who wholly trusted her always came to understand. Fortunate indeed is that Karma which, for all the years since I first met her, in 1875, has kept me faithful to the friend who, masquerading under the outer mortal garment known as H. P. Blavatsky, was ever faithful to me, ever kind, ever the teacher and the guide.

In 1874, in the city of New York, I first met H. P. B. in this life. By her request sent through Colonel H. S. Olcott the call was made in her rooms in Irving Place, when then as afterwards, through the remainder of her stormy career, she was surrounded by the anxious, the intellectual, the bohemian, the rich and the poor. It was her eye that attracted me, the eye of one whom I must have known in lives long past away. She looked at me in recognition at that first hour, and never since has that look changed. Not as a questioner of philosophies did I come before her, not as one groping in the dark for lights that schools and fanciful theories had obscured, but as one who, wandering many periods through the corridors of life, was seeking the friends who could show where the designs for the work had been hidden. And true to the call she responded, revealing the plans once again, and speaking no words to explain, simply pointed them out and went on with the task. It was as if but the evening before we had parted, leaving yet to be done some detail of a task taken up with one common end; it was teacher and pupil, elder brother and younger, both bent on the one single end, but she with the power and the knowledge that belong but to lions and sages. So, friends from the first, I felt safe. Others I know have looked with suspicion on an appearance they could not fathom, and though it is true they adduce many proofs which, hugged to the breast,

would damn sages and gods, yet it is only through blindness they failed to see the lion's glance, the diamond heart of H. P. B.

The entire space of this whole magazine would not suffice to enable me to record the phenomena she performed for me through all these years, nor would I wish to put them down. As she so often said, they prove nothing but only lead some souls to doubt and others to despair. And again, I do not think they were done just for me, but only that in those early days she was laying down the lines of force all over the land and I, so fortunate, was at the centre of the energy and saw the play of forces in visible phenomena. The explanation has been offered by some too anxious friends that the earlier phenomena were mistakes in judgment, attempted to be rectified in later years by confining their area and limiting their number, but until some one shall produce in the writing of H. P. B. her concurrence with that view, I shall hold to her own explanation made in advance and never changed. That I have given above. For many it is easier to take refuge behind a charge of bad judgment than to understand the strange and powerful laws which control in matters such as these.

Amid all the turmoil of her life, above the din produced by those who charged her with deceit and fraud and others who defended, while month after month, and year and year, witnessed men and women entering the theosophical movement only to leave it soon with malignant phrases for H. P. B., there stands a fact we all might imitate—devotion absolute to her Master. "It was He," she writes, "who told me to devote myself to this, and I will never disobey and never turn back."

In 1888 she wrote to me privately:

"Well, my only friend, you ought to know better. Look into my life and try to realize it—in its outer course at least, as the rest is hidden. I am under the curse of ever writing, as the Wandering Jew was under that of ever being on the move, never stopping one moment to rest. Three ordinary healthy persons could hardly do what I have to do. I live an artificial life; I am an automaton running full steam until the power of generating steam stops, and then—good-bye! Night before last I was shown a bird's-eye view of the Theosophical Societies. I saw a few earnest reliable Theosophists in a death struggle with the world in general, with others—nominal but ambitious—Theosophists. The former are greater in numbers than you may think, and they prevailed, as you in America will prevail, if you only remain staunch to the Master's program and true to yourselves. And last night I saw M. and now I feel strong—such as I am in my body—and ready to fight for Theosophy and the few true ones to my last breath. The defending forces have to be judiciously—so scanty they are—distributed over the globe, wherever Theosophy is struggling against the powers of darkness."

Such she ever was; devoted to Theosophy and the Society organized to carry out a program embracing the world in its scope. Willing in the service of the cause to offer up hope, money,

reputation, life itself, provided the Society might be saved from every hurt, whether small or great. And thus bound body, heart and soul to this entity called the Theosophical Society, bound to protect it at all hazards, in face of every loss, she often incurred the resentment of many who became her friends but would not always care for the infant organization as she had sworn to do. And when they acted as if opposed to the Society, her instant opposition seemed to them to nullify professions of friendship. Thus she had but few friends, for it required a keen insight, untinged with personal feeling, to see even a small part of the real H. P. Blavatsky.

But was her object merely to form a Society whose strength should lie in numbers? Not so. She worked under directors who, operating from behind the scene, knew that the Theosophical Society was, and was to be, the nucleus from which help might spread to all the people of the day, without thanks and without acknowledgement. Once, in London, I asked her what was the chance of drawing the people into the Society in view of the enormous disproportion between the number of members and the millions of Europe and America who neither knew of nor cared for it. Leaning back in her chair, in which she was sitting before her writing desk, she said:

"When you consider and remember those days in 1875 and after, in which you could not find any people interested in your thoughts, and now look at the wide-spreading influence of theosophical ideas—however labelled—it is not so bad. We are not working merely that people may call themselves Theosophists, but that the doctrines we cherish may affect and leaven the whole mind of this century. This alone can be accomplished by a small earnest band of workers, who work for no human reward, no earthly recognition, but who, supported and sustained by a belief in that Universal Brotherhood of which our Masters are a part, work steadily, faithfully, in understanding and putting forth for consideration the doctrines of life and duty that have come down to us from immemorial time. Falter not so long as a few devoted ones will work to keep the nucleus existing. You were not directed to found and realize a Universal Brotherhood, but to form the nucleus for one; for it is only when the nucleus is formed that the accumulations can begin that will end in future years, however far, in the formation of that body which we have in view."

H. P. B. had a lion heart, and on the work traced out for her she had the lion's grasp; let us, her friends, companions and disciples, sustain ourselves in carrying out the designs laid down on the trestle-board, by the memory of her devotion and the consciousness that behind her task there stood, and still remain,

those Elder Brothers who, above the clatter and the din of our battle, ever see the end and direct the forces distributed in array for the salvation of "that great orphan—Humanity".

Quoted from "In Memory
of Helena Petrovna Blavatsky,
by Some of Her Pupils."

William Q. Judge, F. T. S.

FROM "THE PATH TO DISCIPLESHIP"

H. Kazemzadeh - Iranschaehr

ARISE FROM SLEEP

How long wilt thou remain, groaning in the dark prison of thy passions, thou child of my soul?

Know that all passions produce suffering except one—the passion of self-sacrifice.

If thou desirest to avoid suffering, then overcome thy passions. Thou art of divine descent. Thou art a scion of the Royal House of Heaven.

It does not benefit thee to be held captive by passion.

It does not befit thee to let thy heart be besmirched by lower desires.

Master thyself, thou child of Heaven, deluded by the charm of earthly pleasures.

Harken to the voice of God dwelling in the silent depths of thy soul. Awaken, my child, and show thyself worthy of Me.

SOLITUDE

In the womb of solitude the flower of devotion is unfolded.

Devotion is the gate leading to knowledge.

Knowledge is the outer court of bliss.

Solitude is to be experienced by the soul and the spirit and not only by the body.

To be alone means to withdraw from the fret of outer life within the holy shrine of the soul.

Where nothing worldly penetrates, there enters the divine.

Only in solitude canst thou commune with thy soul.

Only in solitude can the divine manifest itself to thee.

Only by means of solitude canst thou discern the voice of God within thyself.

Seek solitude and thou wilt find thy real self, the God within.

DEVOTION

Dawn has already lit up earth and sky.

How long will thine ears be closed against the voice of thy Mother?

She is calling: "Awaken, my child, and let thy heart be flooded with heavenly beauty."

Drink joy from the fount of happiness within my eyes.

In blissful stillness enjoy the influence of the rising sun.
Do not tarry, my child, fill the cup of thy heart with the heavenly
wine of devotion. Refresh thy soul eternally from the foun-
tain of my beauty.

HELP

(Diary Leaves) . . . By Nicholas Roerich

Is it necessary to give help?

It is so imperative that words cannot express the urgency of giving help to others by thoughts, councils, labors and in every possible direct and indirect way. Because the chief cause of the world crisis may be attributed to lack of mutual assistance and it becomes increasingly clear that the present crisis is not basically material, but precisely spiritual.

Of course there exist many philanthropic societies where one may apply for assistance. But I do not refer to organized help but only to a desire of all humanity to render mutual help. In this universal desire, true progress may be expressed.

Many times it has been stated that the development of the means of communication, in addition to its obvious functions, should chiefly contribute to the development of friendliness, mutual protection—in other words, to that widely varied mutual help which becomes the real enhancement of human existence.

One hears, too often, expressions, that because of the poignant universal crisis innumerable fortunes have been destroyed and with them the possibility of help. Such expressions consider only the one-sided possibility of monetary help. But if we assume that money is the only basis of help, then we are erecting the so-called golden calf to denounce which many excellent pages of the world's literature are devoted. What a circumscribed and truly sordid criterion would be humanity's, if it found place only for money with its tinsel and relative valuation.

Evolution needs those true values, out of which must also emerge the good life; and for such world cooperation, the first necessity is an evidence of benevolent mutual assistance. If there would be enough cordiality and people would share the gains of their lives' experience what a bounty of new constructions could arise! If only all the visible and invisible ways of intercourse would carry with them, not only personal acquisitiveness, but benevolent help, how much more blessed would the new wings of humanity seem!

Consciously or unconsciously, the same thought is being felt in various parts of the world. If only one could infuse into this universal current—if not love—at least the benevolence of mutual help. In numerous countries large departments of tourism have been organized. All types of movements for intellectual coopera-

tion and societies for cultural relations are being organized. One must assume that such societies are planning not only casual tours through museums and universities, but also fundamental efforts for mutual assistance, and a common understanding towards that benevolence which is needed now in the world. We cannot imagine that Ministries of Tourism are being organized solely to satisfy casual curiosities or for the successful disposal of railroad tickets. This would be unspeakable.

The numbers of scientific expeditions of all kinds are being increased. Trade missions of various kinds are penetrating into far-off places. "Iron birds" speed through the air, at times with tidings, and at times solely in the service of speed. It is with good reason that these symptoms are increasing. Let us also presume that it is with good intent. Tourism, travel, is in fact the living university which inspires people to new or reborn possibilities. One should say to each traveler: "Give help to all things on your journey. Give help with all your possibilities, with all your tokens and experience. Many hearts will stretch out towards you, in word and thought. Because, for them, you are not the usual person, you are unusual, and they will listen doubly to your advices. Such advice to travelers is not abstract advice; everyone who has visited remote countries knows with what eagerness they long for the tales of distant travelers, in these remote hearths, campfires, tents, yurtas or walls. This respect for far-off experience is the same in all countries. In all countries, the traveler is listened to—in some places prayerfully, in another with curiosity, in a third, with avarice, but everywhere with attention.

The responsibility of the traveler is great. Let his heart not become hardened and reject those who seek his council. Let the traveler not believe that, due to a specialized profession, he cannot have an open eye and practical experience. It is the traveler along all paths, who is best able to gather the most varied knowledge. It is impossible to imagine such a degree of petrification that a man should know nothing beyond the limits of his own specialty. The more learned a man, the more he knows and the more practical is his advice. Nor will the knowing man be penurious with his advice, because his heart has partaken of these riches of knowledge for the sake of the common good.

To all travelers one may say: "Many useful counsels will be expected from you. Gather all your knowledge and do not be reticent in giving this benevolent help. Your useful advice will be awaited in diverse countries, hence apply it to diverse tongues and diverse understandings. But principally, do not be miserly. Your practical counsels will be deeply and heartily valued. From them will be born cordial mutual understanding between the nations. The practical advices of travelers will divert many

misfortunes, will impel useful self-activity, will cure despair and will contribute to healthy construction."

One should not think that such great tasks are created only at Peace Conferences. Many results of the greatest significance are created upon the paths of the travelers. Sometimes, as is known to us, a callous and short-sighted person will caution us against helping others. There are such persons and a dreadful oblivion awaits those who refuse their help, because of egoism. One may explain such a forbiddance of help by mental deficiency. But one must have great limitations indeed who denies help to others because of fear.

All sacred writings ordain the giving of help without restriction. It has been sufficiently stated that casual differences between those in need should not serve as obstacles. It is no longer necessary to quote the commonly-known parables and scriptures; nor to repeat that which has been printed in the world thousands and millions of times. Let us only say that those who forbid the giving of help to others doom themselves to oblivion.

Let us assure each other that in the name of the common welfare we will help along all paths. Let us remember that he who forbids the giving of worthy advice is already an unworthy destroyer. At this time when numerous unfortunates, whole races and nations ask for advice and help, let such help be regarded as a guaranty of one additional step towards benevolent understanding.

Let travelers look upon this possibility as an enlightened duty. Let them fulfill it with all cordiality, bringing to it their accumulated experience. A sincere desire of benevolence will bring conviction to their advice, which will flourish like a fine harvest, revivifying many human wastes. Every person should help in all ways, along all paths. Eastern wisdom states: "Silver that is buried turns black." Be worthy councillors. Help; and love heartily the work of help.

GRATITUDE

It is said, "How wondrous is gratitude! It kindles so easily the fire of the heart, it fills the spirit with nobility. One should especially develop gratitude because gratitude is the sister of loyalty."

May we not also say that gratitude is the respect of service? The spirit, humbled before an evidence of service, salutes in deep admiration this selfless display of a flaming heart, through the expression of gratitude. Such a necessary emotion in the scheme of perfection, it imbues with the desire to imitate or to reimburse. A feeling which tenderly and subtly guides to a new understanding of the constructiveness of sacrifice.

Oppositely it is evident that ungratefulness attests to the blindness of the spirit which prevents recognition of the majesty of service, and to supreme ignorance which numbs the heart into stagnation with selfish greed. Let us avoid this ignobility and recognize that this tender reward of the heart balances in the beautiful perfection of Divine Nature a service given for the general good. Another evidence of the unfailing justice of the heart as the fulcrum of human striving. And with sincere hearts let us cultivate this beautiful blossom in the wreath of achievement with which we shall adorn the foundation of the future.

New York City. Gene Fosdick

TEMPLE BUILDERS' DEPARTMENT, Lesson No. 137 CYCLES

1. What is a cycle?

A. A cycle is a circle of time. Days, years, months, spring, summer, autumn, winter, are cycles.

2. What makes a cycle?

A. The ebb and flow, the appearance and disappearance of life. Tides of the ocean come and go. Rain falls upon the earth, is drawn up from the rivers, lakes and ocean by the sun's heat to form new clouds, and falls again on the earth.

3. What determines the length of a cycle?

A. The force of the action in the beginning of it. If the force is great the cycle is great. If the force is less the cycle is short. Small cycles may be included in larger cycles, as days and nights are lesser cycles within a month and year. A year cycle is caused by the earth journeying around the sun. A day cycle is caused by the earth revolving on its axis.

4. Are there any cycles in our lives?

A. There are many cycles in our lives.

The flow of the blood stream from the heart through the body back to the heart again.

Inbreathing and outbreathing, sleeping and waking, eating and digesting of food, study and play, sorrow and joy all come in cycles. Each life is a cycle in itself. It begins as a child, passes through different stages of growth from youth to manhood or womanhood. Men and women have children of their own, and pass into another life to return again.

5. How do we know life returns again?

A. We know by studying the Book of Nature.

We see the same law in the growth of plants.

The plant comes from the seed, the seed from a plant before it, forming spiral circle after circle of seed and plant, seed and plant as the plant grows into the air and sunshine or the roots reach down into the ground.

In the seed the plant is sleeping. In the plant the life, waking. In the spring the sap is active, flowing. In the winter the sap is resting, sleeping. Each new cycle brings some new form of life.

6. Are there any larger cycles in nature?

A. There is always a larger cycle around a smaller one. New and larger ones are always being discovered.

Worlds, stars, universes move in great cycles of life and rest. A great cycle of life is called a manvantara. It is made up of hundreds of millions of years. A great cycle of rest is called a pralaya.

Jane W. Dower.

(Reprint)

THE BOOK "TEACHINGS OF THE TEMPLE"

In the February-March Artisan was a notice concerning this book which is now out of print. Members were asked to do whatever was possible to help us get out another edition. The response up to date has not been encouraging; only three responses have been received. We invite members interested to write us what they think of this matter. It may not be the right time to get out another edition, but we like to get the view-points of our membership.

THE HELPING HAND

Do not forget the Helping Hand Fund. You know what it means to support and sustain any work in these days. 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 may be fulfilled between the center and the circumference.

Temple members are invited to 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.

All Helping Hand communications, contributions and dues should be sent to The Temple of the People direct. **THE NEED IS URGENT, DO IT NOW.**

TEMPLE ACTIVITIES AND NOTICES

The Thirty-Eighth Annual Convention of The Temple of The People will begin Sunday, August 1, and continue through Sunday, August 8. A preliminary social will be held on Saturday night, July 31. Program will be given later.

On Easter Sunday, at 11 A. M. in The Temple, we had the usual Easter Meeting of the Temple Builders—the children's Department. In the afternoon the choral service and The Feast of Fulfillment were celebrated, and the naming ceremony (baptism) given to Roland S. Mallory, born March 10, Halcyon. Another Temple child, Mona Lee Schussmann, was named in The Temple on April 25.

April 11, Fred Whitney spoke in the Sunday services in The Temple on "The Vision"; April 18, Dr. Dower, on "Quo Vadis—The Path"; April

25, Herman Volz, "Brotherhood"; May 9, Lottie Ferguson, "Social Responsibility".

THE RED AND YELLOW FOLIOS

The second edition of the Yellow Folio, 39 pages, neatly mimeographed and backed, is now available. This edition is greatly improved, with index and glossary. \$2, prepaid. It contains messages partly referring to world conditions given by the Master Hilarion and other Masters of the Great White Lodge through the Temple channel, 1926-1927, prior to the messages compiled in The Red Folio, 1927-1929, also \$2 prepaid. Both Folios are good for group study. Would make fine gifts.

SPECIAL OFFER: The two FOLIOS, RED and YELLOW, if ordered together—\$3.50 prepaid. Or \$3.50 for any two copies of either folio if ordered at the same time.

The book, "The Great Mystery and Purpose of Life", published by the Quo Vadis Librairie, Geneva, Switzerland, is now obtainable from the Halcyon Book Concern—\$1., prepaid. This book will interest Temple members and friends because it contains among other interesting philosophical articles two chapters quoted from The Temple Artisan.

Temple literature translated into the Persian language. Prof. H. Iranschaehr of Degersheim, Switzerland, well known Persian Mystic and author, has just finished a work on "Basic Principles of Education" which he wrote for the Department of Culture of the Iranian Government. At his request, the author was given permission to include in his books translation of the two last chapters of Dr. Dower's "Occultism for Beginners". Mr. Iranschaehr is a friend of The Temple, and from time to time some of his writings have been printed in the Temple Artisan. (See "From the Path to Discipleship" in this issue.) Most of his many excellent books were written in German, and we regret they have not yet been translated into English. We can highly recommend them to our friends who read German.

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

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. LaDue 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**, illustrated, 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; **Ephemeris of Pluto, 1840-1935**, 50c.

We desire to call attention especially to the book, "Brother of The Third Degree". (See special offer.) This would make a good gift book. A very fascinating occult novel, 380 pages, blue cloth cover, stamped in gold. The romance includes valuable instructions on many occult and mystic fundamentals which all students of life appreciate, the more so because of the attractive form in which the author has presented them.

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
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Law of Cycles, The. B. S. and W. Q. J.25
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Occultism for Beginners. W. H. Dower, M. D. [paper 60c] cloth	1.00
Path Victorious, The. B. S.30
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