

The Temple Artisan

February - March 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.

Address **THE TEMPLE OF THE PEOPLE**, Halcyon, Calif.

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

The Temple Artisan

Volume XXXVII

February-March, 1937

Nos. 9 and 10

BEHOLD, I GIVE



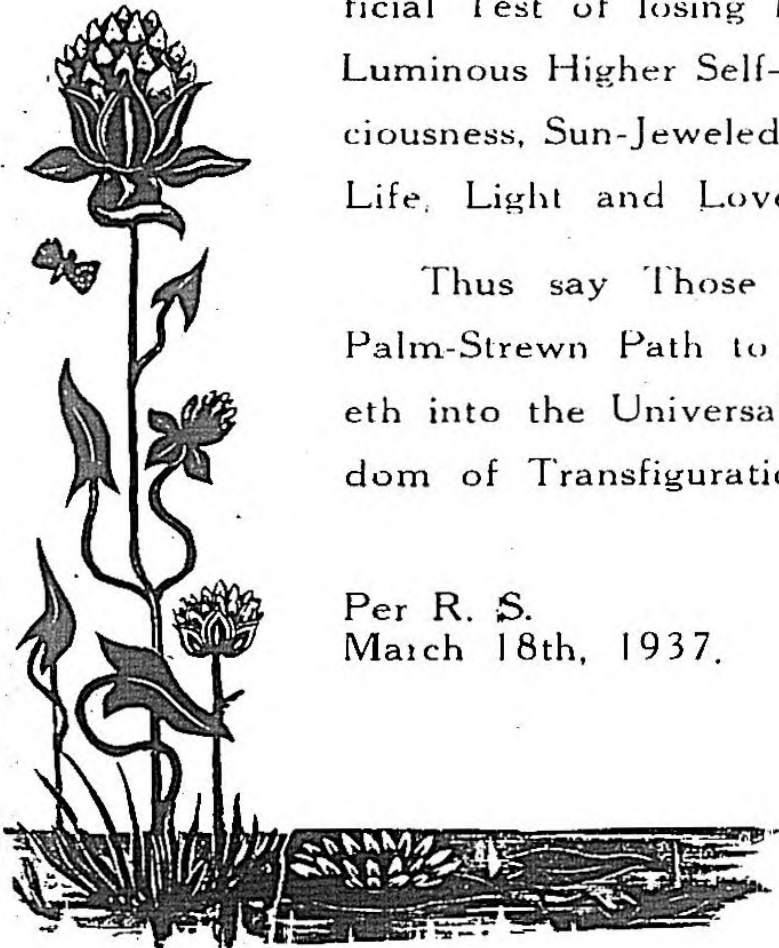
UNTO THEE A KEY

The Palm-Strewn Path

The Crown of Spiritual Victory is won by him who hath earned the right to tread that Path—only to meet at the end the Great Sacrificial Test of losing his lower life to find his Luminous Higher Self—the Holy Grail of Consciousness, Sun-Jeweled in the Diadem of Spirit—Life, Light and Love Eternal.

Thus say Those Who have traveled the Palm-Strewn Path to Crucifixion Which Mergeth into the Universal Glory, Power and Wisdom of Transfiguration.

Per R. S.
March 18th, 1937.



THE TEMPLE ARTISAN

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EDITORIAL MIRROR

We have received from the Quo Vadis Library in Geneva, Switzerland, a copy of the very fine, attractive booklet entitled, **THE GREAT MYSTERY AND DIVINE PURPOSE OF LIFE**. This library has been given permission to use some of the articles in **THE TEMPLE ARTISAN** of an interior character, and in this booklet they have called attention to The Temple of the People and its location, and quoted six pages, dealing with The Temple and its fundamental objects. It also has some pages on the Bahai movement, and also an interesting symbol card on the inside of the back cover. We are writing to the Librarian of the Quo Vadis Library to see if we can obtain copies of this book and place them in our sales room. If able to do so, we will call attention to it in **THE TEMPLE ARTISAN** as soon as we are able to know. Members will be interested to know how the contents of our **TEMPLE ARTISAN** are being appreciated and used in this way, full credit being given to the source of the matter quoted.

The Temple work is expanding steadily all the time, and new members are being added to the list continually. All so writing and joining express their highest appreciation of our teachings and literature, and usually express great appreciation for the privilege of being allowed to affiliate with The Temple of the People. Many have come here and wondered at the steady growth of The Temple and the fact that we have a material Center as well as such uplifting teachings, of which there seems to be no end, as it continues to come and come, and fills the need of the times as well as being individually helpful to the seeker after truth.

The mystery of the growth of The Temple and its ever-expanding influence in the world is no mystery at all if it is understood that The Temple is on the topmost wave of a mighty current of spiritual force making for the regeneration of the world and its humanity. So that all that the workers have to do is to hew close to the line of centralization that goes from the heart of every loyal member straight to the Heart of the Great Lodge of Light. By keeping close to this line of light, power and knowledge as given to our group of members wherever situated, they are vehicles through which great rejuvenating and spiritually con-

Constructive forces are disseminated into all parts of the world. In other words, we keep the astral and pranic channels clear of rubbish by simply doing our plain duty, realizing that we are the hands and feet of the Masters; and we take one step at a time in faith, trust and obedience to the Great Law, while They, the Masters, furnish spiritual force and power for continuing the Work without any interruptions whatsoever. The Temple is composed of more than those who are just on the list of membership, for its teachings definitely state that the Great Temple is Humanity itself, which Humanity is a correspondence of that Temple made without sound of chisel or hammer but eternal in the heavens. Therefore, it includes in its soul-fullness all who love their fellow-men, and who strive to see the true, the beautiful, and the divine in everything and creature.

With all of this realization individually and collectively, we can see that no lines of separateness can exist, for we all come from the One, and to the One we shall return, bringing with us spiritual riches from our experiences garnered on the seven planes of spirit and matter. There can be no line of separateness with this knowledge, for consciously we then know there is but One Life, One Eternal Law, One Deity, One Force, One Center of all matter and spirit—from which all the multitudinous forms in the heavens and on earth are differentiated. This is the Crown of all Knowledge and Wisdom, to know that we are all in the One and that the One is in the all, that the heritage of the Divine is back of everything, thus revealing the law that if we will but know ourselves in all the depths of our being, we go back to the Divine Light which was our beginning. To think we have the Divine within us is not enough. We must know it, and can only know by experience, by going through all grades of matter and spirit, for we can have no knowledge without being the thing that we wish to know. And if we can relate ourselves to the soul essence in anything, we shall know all things.

W. H. D.

A TEMPLE WEDDING

On Monday, the 22nd of March, 1937, the marriage ceremony of Miss Pearl Wilshire to William H. Dower was celebrated in the Blue Star Memorial Temple at high noon.

The wedding was attended by a group of friends who almost filled the building to capacity despite the beating rain which seemed to reach its heaviest downpour just as the audience assembled. Then, to the astonishment and pleasure of everyone, as the marriage was performed the clouds broke and the sun burst through, lighting up the interior of the Temple with a

golden haze. This was recognized by all as a very happy omen. To the accompaniment of music with Edgar Cheetham at the organ and Mrs. Ebba Whitney at the piano, the officiating officers and Dr. Dower and Miss Wilshire filed into the chancel exactly as the clock struck 12, and the service began.

First, Ernest Harrison read a message from the Master H. on Marriage in the Lodge. This message was received in 1926 and first read at the Convention that year. Showing as it does the solemnity of marriage, together with its inner significance and sacred responsibility, it proved a very fitting introduction for the ceremony which followed immediately.

Two of the Temple Priests performed the actual ceremony of marriage, Frederick E. Whitney and Mrs. Lottie D. Ferguson, the service used being the regular Temple Wedding Service, which was most impressive in its simplicity and deep earnestness. Then, in the ring part of the service, Dr. Dower took from his finger the Serpent Ring of the Lodge and placed it upon the finger of Mrs. Dower with appropriate words. Mrs. Dower replaced the ring on Dr. Dower's finger with a fitting, corresponding response.

Music during the Services was by Mr. Cheetham and Mrs. Whitney. Also, the Temple Sacred Song, "Holy Sephira", was well rendered by Mrs. Gertrude Tedford.

Immediately afterwards all those who attended the wedding walked over to Hiawatha Lodge where a delicious and bountiful wedding luncheon was served, and a most delightful time was enjoyed by all. Grace was asked by Dr. Geo. B. Little, who attended as a representative from Palo Alto Square.

All of Dr. Dower's and Mrs. Dower's friends (and that means all who know them) are delighted, and wish them all the happiness that the Lords of Karma hold for them.

E. H.

THE BODIES OF THE CHRISTS

Temple Teachings, Open Series No. 290.

Possibly no other subject would be of equal interest to believers in the reappearance of a Christ, especially at such an interesting period as the present, as would the subject of the body in which such a Christ might incarnate.

To the deep student of Esotericism the seeming mystery appears easy of solution, for the seven-fold constitution of matter, the interpenetration of all planes and states of matter, force and consciousness, and the power of will and mind over all organized substance, throw much light on the subject. In order that those in-

interested may have the opportunity of viewing the subject from some of the aspects accepted by the Masters, as represented to us, we will endeavor to present the same, while fully realizing the difficulties in the way of an adequate delineation.

One of the difficulties encountered by the average mind in accepting the fact of the cyclic reincarnation of an Avatar is due to ignorance of the truth that when the substance-matter of a world, or any one form of energy or force, or even the atoms of a single physical body, reach a certain definite rate of vibration, that world, state or body is changed to some degree in an instant, and therefore such a change, as for example, the raising of the vibrations of the matter of this world to the next higher degree in the scale of evolution, would make manifest to those who were in the raised degree, the forms of life already existent in that degree, and, as such changes invariably occur at certain definite cycles, there must of necessity be a synchronous vibration of all forms of matter in both degrees in such an instance, making possible immediate inter-communication and identification of all interests. One degree may be raised without affecting others save to a minor extent. Reverse the process and consider the lowering of the vibrations of a single form of matter or a body existing on a plane immediately above the present earth plane and it is evident that the body would then appear to be like the occupants of the lower plane. One of the best known Bible prophecies refers to such change as in the twinkling of an eye.

Possessed of sufficient knowledge and of power over the natural forces of life, such as a Master must possess to reach Mastery, the latter would have no difficulty in accomplishing the descent from a higher to a lower plane for the purpose of aiding those in lower degrees of evolution; in fact such phenomena are of daily occurrence.

Even on the physical plane, subject to the investigation of all people we may see an illustration of the action of the law which controls the raising and lowering of different rates of vibration. Take a piece of ice, apply the energy of heat and the ice quickly becomes water; apply more heat and the water is raised to steam; increase the heat and the steam disappears in vapor and finally enters the gaseous state. Reverse the process and by the application of cold the gases, vapor, steam and water become ice again. Heat and cold are the positive and negative aspects of one form of energy, electrical by nature, the same form of energy used by the Masters in increasing and lowering the vibrations of all forms of matter, they find it necessary to change consequently the matter of which their physical bodies are composed. The skins,

shells or crusts, the coverings, of the indestructible atoms of matter which in combination constitute a physical body are cast off at the departure of a soul, the unclothed, invisible atoms remaining unchanged in nature but free on the plane of their natural habitat—the soul or astral plane—and at the time of their departure, leaving the skins and shells—ashes intact, and still in the natural form of the living body, but to all appearances nothing but a quantity of lifeless matter, a corpse, subject to disintegration; but not to annihilation.

It is said that it has been scientifically proven that a simularum of a burned flower can be produced from its ashes, and so it may, and it is equally true that the cast-off matter of a physical body may be revived and appear to physical eyes for as long a time as the will which produced the phenomenon could hold that matter intact, as a form; but it requires the highly developed will of the Master to thus control matter in a state of decomposition.

A seed, whether it be of plant, animal, or human life, is a doorway between two planes of matter. Each seed of sun, star, planet, and therefore of this world, contains a nucleus, and within that nucleus is the eternal life spark, the Father-Mother, so to speak, of all life that can manifest in or on each world. As the nature forces, guided by evolutionary law, may develop and bring to birth the matter collected and revived by the life sparks within the seed, it is evident that a fully evolved entity—a combination of those life sparks—an individual who had become one with the law, as has every fully developed Master—could likewise bring to birth and fruition any seed belonging to his auric sphere or his body, and if after apparent death the indestructible life spark still remained in the dead or cast-off skins or shells of what were once the atoms—seed—of his physical body, what would there be to prevent his vitalizing them by his divine will and power and so recreating the form, the form again being ensouled by the controlling Ego? It is no argument against the possibility of such an event to say, "I do not believe it, for neither I nor any of my acquaintances have ever seen or heard of such an occurrence," for you would not and could not see or hear of such an occurrence unless you were on the same plane of development as the one producing the phenomenon and could witness the process and the results of said action, as they may be seen in the case of a reincarnating Christ, and as such a Christ will be seen at a future day by those prepared for His coming.

The personality known to the people of his day as Jesus of Nazareth was a certain combination of the same character of life sparks—seed—as are those which now constitute all other per-

sonalties, but being earlier differentiations of the Absolute than the others, they are the bases of all the seed—the atoms of all the personalities—known to humanity as Saviours of the human race; patterns, as it were, on which later lives were built, and each one of those bodies of the Christ was ensouled by one and the same Ego, the first-born Son of His Father. The soul and the bodies used by the Son have been gaining power, experience and development through their manifestation in form just as the souls and bodies of all humanity must gain the same, and for the same purpose, the purpose that was expressed by Jesus in the words, "that you may become one with us, I in you and you in me, that we may be perfected in One."

It is a question of the reliability of those who claim to know these facts rather than unbelief in the possibility of such phenomenal changes, which drives the great majority of unbelievers in Occultism into repudiation of the truth, and therefore into materialism, and the other isms and cults of the age. The very simplicity of the idea is the greatest argument against it in the complex, unevenly developed minds of a great many people, when it is not due to the inability to think or reason out the details of purely natural life and who believe that only by some great miracle could a Saviour come to earth.

The votaries of many different religions are now looking forward to some Christly manifestation. In some instances it is taught that a reincarnation of Jesus is taking place in the body of a child, and in others in that of a full-grown man, ignoring or denying the truth of the express statement of Jesus (after his resurrection), as to the manner of his second coming.

While we admit that obsession of a physical body by a departed soul is quite possible and frequently occurs, and also that a manifestation of the Christ may be born every day in the year, we cannot admit that such a great soul, a Master of such high degree, having passed his last earthly initiation, is still compelled to return to earth by the same means and by the same method used in former and lesser incarnations. In such case, of what advantage all the power he had gained over earthly limitations, over Heaven and earth and the very devils in Hell, as is claimed for him?


Is it even reasonable to believe that he is still confined to the same limited conditions which hindered him in a previous life, or that he is compelled to use the body of another soul, thus driving out that soul, in order to manifest himself, especially when such a course would violate his own given promise?

If he is to be the progenitor of a new race surely he will come

under a different law of manifestation than the one which now dooms the human race to such woe and suffering.

It has been repeatedly taught by the Master that a human brain could not conceive an idea or imagine an object that has no existence. If this truth can be accepted and you individually are conscious that the individuality, the Ego—the "I am"—is something apart from your body though related to it, you will not find it difficult to imagine the parting from, or the revivifying of that body, even if it is in a state of dissolution or disintegration, and therefore can perceive how a more highly developed Ego could revivify his own body with ease. The same forces are in action in either case, but the methods of use in materialization may be different. That a Christ is to come to the human race is beyond all question to those who have access to the astral planes, or those who believe in the countless prophecies of such an event. The real question is what are you individually going to do by thought, word and deed to open the way for His Coming?

(Hitherto unpublished in The Temple Artisan)

H—

FROM "THE PATH TO DISCIPLESHIP"

H. Kazemzadeh - Iranschaehr

HUMILITY

In thine arms, oh humility—I seek refuge.
 Within thine arms the enlightenment of the heart is gained.
 Thou art the home of awakened souls.
 Thou art the hall-mark of the liberated children of God.
 Vanity, ambition and conceit oppress my heart. Thirst for praise, recognition and gratitude my soul.
 To Thee I pray full of reverence, oh Thou source of modesty and selflessness, I yearn to rest under the cool shade of Thy branches.
 I long to free myself from all self-seeking through Thy power.
 May Thy power give me strength to conquer my lower self.
 May all souls gain this freedom.

INNER STRENGTH

Do not look upon thyself as a weak creature.
 Never believe thy life to be dependent upon the mercy and help of others.
 All strength is thine, if thou but seekest aright.
 All power is thine, if thou wilt exert thy will.
 All that makes for victory is at thy disposal, wouldst thou but use it aright.

Child of God, cease lamenting and moaning, thou who hast the strength of an eagle.

Cease to look to others for help, for tremendous powers are latent within thyself.

Thou canst master thy destiny if thy desire is keen.

Thou canst steel thy will if only thy heart is thrilled with the ardent longing for victory.

HARMONY

In vain thou seekest for peace in the outer world, thou the greatest of all mysteries.

If thou couldst only be conscious of the mighty powers latent in thy breast!

The waves of restless selfish desires hinder thy soul from manifesting its power.

Thy soul is striving towards freedom and harmony.

Whenever thou livest at peace with all living and breathing things, harmony will be born within thee.

Yea, everything is latent in thine own self, seek nothing outside of it.

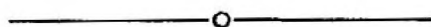
Thou art a microcosm and yet capable of holding the macrocosm within thy heart.

If thou wert able to let the healing streams of thy soul pour forth to all beings, they would return to thee with tenfold force and flood thy being.

Inasmuch as thou spreadest peace and harmony around thee, so will they fill thy soul to overflowing.

Blame thyself only if thou art lacking in balance, harmony and peace.

These heavenly flowers only bloom if thou hast watered them with the waters of sacrifice offered to thy fellow beings.



“By true Prayer—desire—invoke the Light of the Logos to shine upon thee and all humanity, that the Great Unifier may enter in and ensoul the world.”

From a Temple Helping Hand Message, 1917.

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

A MEMORY OF MADAME BLAVATZKY

The first and earliest impression I received from Madame Blavatzky was the feeling of the power and largeness of her individuality; as though I were in the presence of one of the primal forces of Nature.

I remember that the talk turned upon the great leaders of materialism,—then filling a larger space in the public eye than now—and their dogmatic negation of the soul and spiritual forces. Madame Blavatzky's attitude in the discussion was not combative, hardly even argumentative; still she left in the mind the conviction of the utter futility of material reasoning, and this not by any subtle logic or controversial skill, but as though a living and immortal spirit by its mere presence at once confuted the negation of spiritual life.

This sense of the power of individuality was not what one has felt in the presence of some great personality, who dominates and dwarfs surrounding persons into insignificance, and tyrannously overrides their independence. It was rather the sense of a profound deep-seated reality, an exhaustless power of resistance, a spirit built on the very depths of Nature, and reaching down to the primeval eternities of Truth.

Gradually apparent under this dominant impression of power, arose a subtle sense of great gentleness and kindness, an unflinching readiness to forget herself entirely and to throw herself heartily into the life of others.

Another side of Madame Blavatzky's character unfolded itself more slowly—the great light and piercing insight of her soul.

One was lulled, as it were, by the sympathetic personality, and tranquilized by the feeling of balanced power, so that at first this quality of inner light might remain unnoted, till some sudden turn of thought or change of feeling opened the eyes, and one recognized the presence of a denizen of eternity.

Everyone has noticed, in travelling through some wild and mountainous country, that the vast masses and depths of the hills and valleys are often hid and remain unapparent; the mind and eye are held by the gentler graces of nature, the trees, the

birds, and the flowers; and some ridge is ascended imperceptibly, till suddenly the crest is reached, and the mind is startled by the vast perspective swiftly unfolded before it.

These startling, unexpected glimpses into profundity, I have often felt in Madame Blavatzky's presence, when the richness and sympathy of her character had almost tempted one to believe her a fascinating personality, and nothing more.

All through her life, the dominant note of Madame Blavatzky's character has been power; in early years, power without light; then later, power and light in equal balance. The earliest record of her life shows her as a strong and dominant personality, always deeply impressing herself on her surroundings, and over-riding and dominating the personalities of others, imperiously, often tyrannically, yet with an ever-present imperious generosity and gentleness; a deep generosity of thought, an almost incredible generosity of action; a powerful personality, using its power often extravagantly, often unwisely, often unjustly.

Then the light dawned for her, and the chaotic strength of her nature was illuminated, harmonized, purified, and with the same dominant power she prepared to deliver her message to mankind, the message of the strong to the weak, of one who stood within the circle of light to those in the darkness without.

With unparalleled force, she asserted the soul; with transcendent strength she taught the reality of spirit, by living the life, and manifesting the energies of an immortal.

She cast herself with torrential force against the dark noxious clouds of evil and ignorance that envelop and poison human life; the rift in their leaden masses through which, high above, we catch a glimpse of the blue, bears testimony to the greatness of the power that rent them asunder.

She was a personality of such magnitude as to divide the world into her adherents and her opponents, leaving none indifferent between; the test of the force of her nature is as much the fierce animosity of her enemies as the loving devotion of her friends. Such was the power and dominance of her individuality, that, in comparison with hers, all other souls seemed inert.

An immortal spirit, she had the courage to live as an immortal spirit, and to subject material nature and the base forces of life to the powers of her immortality; she perpetually took her stand on the realities of spiritual nature, and consistently refused to admit the dominant tyranny of the material world.

And this dominant power and this clear interior light were united to a nature of wonderful kindness, wonderful gentleness, and absolute self-forgetfulness and forgiveness of wrong.

Nothing in her was more remarkable, nothing more truly stamped her as one of the elect, than the great humility of her character, ready to deny and ignore all its own splendid endowments, in order to bring into light the qualities of others. This humility was no mere affectation, no mere trick to call up admiration and wonder, but the profoundly sincere expression of her own nature; an expression as deep and real as Sir Isaac Newton's comparison of himself, after a life of unequalled achievement, to a little child gathering shells by the shore of the ocean.

Madame Blavatzky's nature was like a mountain torrent, having its source in some deep, clear lake above the clouds, and impetuously carrying down to the valleys the riches of the mountains to spread them over the hungry and thirsty plains below; to give them new life and fertility, and the promise of a richer harvest in due season; and amongst the commoner gifts of the mountains, bringing now and then grains of gold and precious gems, and scattering them like Pactolus, over the sands of the valley; and ever and anon the dwellers of the valley, finding these rarer treasures, see in them the promise of the deeper wealth of the mountains, and vow to themselves never to give up the search for the great treasure until they die.

Such was Madame Blavatzky in her life; and now that she is dead, her death seems to have taken away from us half the savour of life; and her absence to have withdrawn one of the great incentives to living.

But to hallow the loneliness of her death, she has left us the great lesson of her life, a life true to itself, true to its Spirit, true to its God.

One who stood beside her, so calm and quiescent in death, could never believe that that torrential nature, that splendid power, had ceased to be; with the feeling of loss at her departure came the conviction far stronger than reason or logic that a power like hers could not be quenched by death, that a great soul like hers could never cease to be.

And so has gone from amongst us a soul of singular power, of singular light, of singular sweetness. Her life has given a new nobility to life; and Death has become more kindly by her death.

CHARLES JOHNSTON, F. T. S.

Quoted from

"In Memory of H. P. Blavatzky"

(By Some of Her Pupils)

TEMPLE BUILDERS' DEPARTMENT, No. 237

Nature's Easter Symphony in Halcyon

Read during the Temple Builders' Easter Celebration, 1937.

Rejoice! Rejoice!

'Tis Easter Day—'tis Glorious Easter Day—

CHRIST IS ARISEN from death!

Rejoice, dear hearts! Arise IN HIM,

For He is risen in all life

And rises ever new

In you and me, in flower, bird and tree,

To greater Light

Each Easter Day!

Arise! Rejoice, dear hearts, sing gladness to the Lord!

Oh, see the trees in festive garments all,
Green grasses growing, new leaves on pine and cypress trees.
The meadows bright with blue and rose and purple flowers,
White Easter lilies, golden bells of daffodils,
All rendering thanks and beauty and fragrance sweet to God.

The golden sunrise in the morning dawn,
The sound of gentle breeze in eucalyptus trees—
Happy bees humming—and butterflies,
Playing and dancing round the flowers—
The silver tones of rushing brook—
The thundering ocean waves afar—
And over and through all the thrilling songs of birds—
The calling of the wood dove in the distance—
They all are joining voices in one great anthem to the Lord!

'Tis nature's symphony of light,
Triumph and power, of growth and sunshine,
Beauty, warmth and glory—and glad heart's loving—
The Risen Christ in you and me and in all life,
His Love that lifts our hearts
Into the gladness of wondrous joy on Easter Day.

Arise! Arise! Ye Temple Builders all,
With loving thoughts and shining eyes,

With friendly words and kindly deeds,
 And serve the Christ in every thing—
 Until on earth all sorrow be transmuted,
 All bitterness to sweetness,
 Weakness to strength, and darkness into Light:
 All Life to One Great Symphony of Brotherhood in Christ!
 Arise! Rejoice! 'tis Easter Day,
 The Avatar is here waiting for us—
 Sing gladness to the Lord!

E. V.

IN MEMORIAM

The Death Angel has called our beloved Temple Sister, Pauline Wolf, from the outer Temple ranks. After protracted illness she passed away on February 12.

Mrs. Pauline Wolf was the wife of the physician, Dr. Adam B. Wolf, of Brooklyn, N. Y. She joined The Temple in 1918, and was a charter member of the New York Hermes Temple Square. She was a faithful and devoted Temple worker and comrade, with fine spiritual insight and discrimination and a deep understanding of the needs of others, ever ready to give in her natural, simple and sincere way the real Temple touch and help wherever she found those ready to receive it; and through her example fine comrades have found the way home into the Temple.

CONCERNING TEACHINGS OF THE TEMPLE

The first edition of the book TEACHINGS OF THE TEMPLE is now out of print, and we have planned for some time to have a new edition published. This has been delayed by the unsettled conditions, but one of our members in New Zealand recently wrote that the book was wanted very much in that territory, and said she would be willing to contribute \$50 to start a fund for getting out the second edition of this helpful book. As this member did this voluntarily and without solicitation, we invite others interested in getting out this book of teachings to write us, and let us know if they would be able to contribute to this object. Any contribution of this sort should not interfere with their Helping Hand contributions or regular payment of dues.

When published, the contributors will be allowed a certain number of copies according to the amount donated. Send letters concerning this directly to the Guardian in Chief, The Temple of the People, Halcyon, California.

RETREAT

Within these walls I came to find God's peace—
 To bow in worship at the throne of grace;
 To give my heart and find the soul's release
 That He has promised in the holy place.
 But here I find confusion and dismay—
 Discordant sounds and worldly ministry;
 I feel no inclination here to pray,
 No soothing rest for life's intensity.

With empty heart I turn to hill and lawn,
 To seek Him in the mystery of the glade;
 To sense Him in the glory of the dawn,
 And feel His presence in the evening shade;
 To hear His praise sung by the morning lark,
 And realize His power where oceans roll;
 To know within abides the Vital Spark
 And find Him in the silence of my soul.

Bend, Ore.

Leigh Vantrees.

TEMPLE ACTIVITIES AND NOTICES

Since the last Artisan was published, the following lectures have been given during the Sunday services in the Temple at Halcyon; Jan. 24, Clarence Dennis, reading from Temple Teachings; Jan. 31, Bernard Lentz, "Temple Notes (1937)"; Feb. 14, Isabella Tarbox, "Service and Duty"; Feb. 21, Herman Volz, "The Purpose of Life"; Feb. 28, Duncan Ferguson, "God"; March 14, Ernest Harrison, "Electric Light"; March 21, Dr. Dower, "Symbolism of Palm Sunday."

We have had three good concerts in the Temple. On February 10 an evening of chamber music by the string quartet of Santa Maria Junior College, under the direction of Mr. Sydney Peck, noted violinist. On March 7, Mr. Peck returned and played for us classical compositions for viola with piano accompaniment, interspersed by baritone solos.

On February 22, Mr. George Marston Haddock, principal of Leeds School of Music, England, who is well known in musical circles of our

country and who loves to sing in the Temple, gave us again a delightful concert of Old English songs.

Round Table discussions of present world conditions considered in the light of the Temple are being held in Hiawatha Lodge in addition to the classes and meetings in the Temple; also regular classes in drama and choir singing. This is under the Extended Educational Program and directed by Duncan Ferguson; the musical part by Ebba Whitney. These meetings are open to the public.

THE YELLOW FOLIO

A new edition of The Yellow Folio of Master Messages is now in preparation and will soon be available. This folio has been out of print for some time, and we have had many orders which could not be filled. The Yellow Folio contains a compilation of Master Messages, partly referring to world conditions, which were received through the Temple channel in 1926 and 1927, prior to those published in The Red Folio. The price will be \$2., prepaid. Orders may now be sent to the Halcyon Book Concern, Halcyon, Calif.

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.

"The Astrology of Personality" (540 pages, diagrams, charts) by Dane Rudhyar, Lucis Publishing Co., New York, N. Y., \$3.50 postpaid. "This is a book which will not only fill the need of the astrologically-minded public, but has a vital message for every student of deeper thought, especially for those baffled by the confusion of doctrines and eager for a philosophy dealing with the problem of personality in a spirit of universality."

Temple Books and Pamphlets

Basic Principles of Brotherhood, Evolutionary Waves, W. H. Dower	\$.11
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Brother of the Third Degree. W. L. Carver [\$3 to foreign countries]	2.60
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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
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