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The Temple Artisan

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Theosophy, Mysticism, Occultism, Science, Ethics

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THE TEMPLE OF THE PEOPLE

Name and Objects:

The name of this Society is:

THE TEMPLE OF THE PEOPLE

The Society of THE TEMPLE OF THE PEOPLE is an autonomous and continuous part of the THEOSOPHICAL MOVEMENT organized by Helena Petrovna Blavatsky, in New York City, 1875 A. D.

The declared objects of the Society of THE TEMPLE OF THE PEOPLE are:

First:—To establish a nucleus and a vehicle for the essential UNITY of all life.

Second:—To bring about a greater understanding of UNIVERSAL BROTHERHOOD and the enlightenment of all people.

Third:—To promote a universal understanding and toleration of TRUTH by a diligent study of comparative religion, making science religious and religion scientific. Since TRUTH is an integral part of the nature and being of all WORLD RELIGIONS, there never can be, except by faulty understanding a conflict between the religions of the world.

The Society owes no allegiance or subordination to the authority of any power, body or office outside its own sphere of administration, vested in the Guardian-In-Chief, except that due respect is declared for every requirement of civil law.

The Temple Of The People: situate in the County of San Luis Obispo, State of California, U. S. A., shall be known as International Headquarters of the Society of THE TEMPLE OF THE PEOPLE. Here shall be established the permanent residence of the Guardian-In-Chief and members of the Temple Synod.

MEMBERSHIP

Members-At-Large:—Shall consist of all who have signed an application blank for admittance into the Temple Of The People, and pay the annual dues of six dollars. These members are considered in the light of probationers for the Order of the 36.

Templars:—Shall consist of those members who have served the specified time (not less than one year) as members-at-large, and have been admitted into the Order of The 36, or Esoteric Section of the Society, upon the approval of the Guardian-In-Chief. These members are known as full participating members. The annual dues are seven dollars.

Temple-Square-Members:—Shall consist of those members who are non-resident at Headquarters, but active full-participating members of the Society through a chartered Temple Square.

Temple Square:—Seven members may make application for a Charter to organize a Temple-Square.

Inner-Orders:—There are various Inner-Orders of the Society. Information regarding these Orders is not given out publicly.

(The above information is from the By-Laws of The Temple Of The People, as re-organized in Syracuse, New York, 1898 A. D.)

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

Address THE TEMPLE OF THE PEOPLE, Halcyon, California.

The Temple Artisan

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January and February, 1932.

Numbers 8,9

Behold I give



unto thee a key

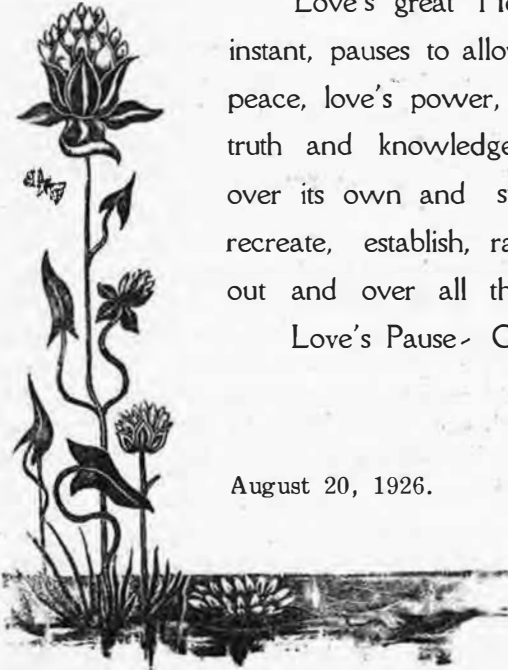
LOVE'S PAUSE

Love's great Heart pauses a cyclic instant, pauses to allow love's hush, love's peace, love's power, love's silent joy in truth and knowledge of itself to nestle over its own and strengthen, reinforce, recreate, establish, radiate itself through out and over all that lives.

Love's Pause- Creator and Created.



August 20, 1926.



THE TEMPLE ARTISAN

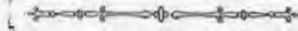
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EDITORIAL MIRROR



The New Dispensation is at hand. The New Order of the Ages has dawned. Underneath the surface disintegration, depression, and unrest the Christly Forces are at work, laying the foundation for a new Civilization—a civilization that will be based on both natural and divine law, a civilization in which the power of the Beast, Mammon, will have no place.



In the year 1898 the Masters of Wisdom revealed to a small group of disciples in the inner orders of the Temple a truth of tremendous and universal importance concerning the spiritual good and welfare of the races of the earth. This revelation conveyed the astonishing truth that the year 1898 closed a cycle of five thousand years, with many minor cycles closing at the same time, and that a Great Soul, made up of thousands of other souls, entered Nirvana at a certain date of earth time in November of the above mentioned year and that in consequence all nature took a step upward or inward. It was also revealed that a Divine Incarnation, a ray of the Christos, began Its descent at that time from the highest spiritual realm to the lower astral plane, where It would remain and condense astral forces and material for thirty years, when It would begin to manifest Its great constructive powers, influencing the hearts, minds, and consciousness of all peoples most profoundly.



During the thirty years referred to, as this universal Divine Entity came closer to the earth's surface, it was predicted that many changes would take place with humanity on all planes and in all fields of endeavor, religious, scientific, economic, and political. Hark back

and review all that has taken place since November, 1898, in and with the world, and the confirmation of the great changes referred to can easily be proved by the intelligent observer.



A New Dispensation means an initiation into a new consciousness for a group, a race, or humanity as a whole. This means a higher and better state of consciousness with outer conditions corresponding. In this particular cycle it signifies a practical beginning of a true Brotherhood of Man on earth, which will be based on the eternal verities, and in which the higher qualities of True Liberty, Equality, and Fraternity will rule, instead of the opposites which have obtained for so many weary ages.



The evolution of humanity, spiritual, economic, and material, is in the hands and under the guidance of seven Great Masters of the White Lodge. Some of these are known both by name and by insignia to many whose spiritual consciousness has been sufficiently unfolded. The Master of all Masters, the Servant of All, Whose power is most dominant in this fourth year of Fulfillment, is the One Whose sign in the heavens of our higher consciousness is a dazzling white seven-pointed star with a hand below with index finger pointing to it. He is the Master of the New Dispensation and will rule its forces and bring about righteous conditions on earth corresponding to the order that is in Heaven. "Open your eyes that you may see. Open your ears that you may hear." Open your hearts that you may feel the divine influx of His Holy Presence.

-- W. H. D.

RENUNCIATION

"He that loseth his life shall find it," for it is only by renunciation, only by waiting in the darkness when there is no light, until the Way opens and the shadows disappear, bearing the pain, loving the causer of the pain, that the light from the great Father-Love can break through the Christ to thee, thou child of Christ.

On the first mount thou shalt find a Cross; on the second mount thy Transfiguration.

—"From the Mountain Top"

SUPERABUNDANCE OF LIFE

Temple Teachings

Open Series No. 245

As the waste of human and animal flesh and vegetables supplies the substance wherein chemical action takes place by means of the action of various gases, thus returning to the soil the valuable elements that have been taken from it to supply organic life with nourishment, a corresponding chemicalization takes place in the waste or over-abundant lower astral substance thrown off by the action of lower mind.

It has always been a source of much surprise to the human races that Nature should be so prolific in supplying so much more of the apparently worthless forms of vegetable, animal, and human life than were required for the carrying out of any known evolutionary plan—the superabundance of plant life which makes the labor of the tiller of the soil so much harder than it would otherwise be, the hordes of destructive animal and insect life which destroy the fruits of his labor, the countless millions of human beings who are like great millstones about the necks of the industrious and self-supporting and for which the latter have been made to feel that they are in a sense responsible.

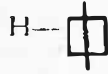
While the different religious systems afford a measure of enlightenment in regard to some of these mysteries, the importance of the superabundance of life on interior lines of life has not been realized. The higher forms of human life are as dependent on the lower forms of humanity for spiritual sustenance as the tiller of the soil is dependent on the waste products of animal and vegetable life for his crops.

The interdependence and interpenetration of all grades of substance on all planes of life must be kept in mind, if any light is to be gained on this subject. Nature does not supply a single unnecessary or useless form of matter, and humanity is as dependent on the so-called worthless weed and the destructive insect as it is on all the forms of nourishment it uses to sustain itself. If it were not for the harmful gases the weed draws to itself and transmutes and in its death gives back to the soil and the still more destructive life form which the insect life transmutes, humanity could not live upon the earth.

If it were not for the problems forced upon it by the superabundance of the lower phases, the less developed, of humanity, the minds of the more highly evolved would atrophy, for they require constant

stimulus, and in order to command such stimulus the mind must have the benefit of all that pertains to both poles of human nature.

(Prior to 1922.)



DESIRE.

Temple Teaching

Open Series No. 246

So long as the efforts of man are exclusively directed toward the extermination of the effects of action instead of their causes, just so long will he be bound to the wheel of change, and so long will his efforts be of little avail to kill out the passions or habits of life he has formed and so overcome the limitations of the physical plane. It is only here and there one who fully realizes the fact that his chief task is to change the character of those desires which excite his passions and appetites and limit his efforts to control action. The principle of desire is back of all action, whether it be the movement of a planet in its orbit or the wish to satisfy some appetite, and only so far as man can change the character, the very substance, of his desires can he change his characteristics.

The principle of desire has so long been associated with the action of that principle in regard to material things that its larger interpretation is frequently lost sight of entirely. In its last analysis it is the power of attraction, or love, and when you consider the subject and analyze the effects of the action of that principle by tracing some action back to its original source, you will find it is because you love the idea or ideal of a thing or object that you put forth any specific effort to attain it.

That love may be so far back in your consciousness that you may not be aware that it is the first cause of the effort you are making, but is there, and it is because of some impulse of the indwelling energy of attraction—love—which incites you to action and which is a part of your own divine nature that you are capable of drawing to yourself, capable of attaining to the purpose, thing or object which is a material symbol of the thought force set into action by your desire.

The attainment of your desire and the satiation which follows upon attainment close up the cycle opened by the first impulse of

the particular desire which has incited you to action in that particular field, and as all life, all action, moves in spirals, the round or cycle of that one desire is completed, and some other impulse of the same energy moves you to action in some higher field, i.e., compels you to follow after some desire of a higher nature.

You frequently see this exemplified in the case of people who have passed the middle point of a life-cycle. It is a commonly accepted idea that the change in the nature of the desires which have hitherto actuated men and women is entirely due to loss of power to fulfill those desires, but this is by no means the case with all people. Many rounds of the spirals of a life cycle may have been completed and the compelling desires which guide their conduct in later life may have risen in the scale, and the controlling motives, ambitions, guides to effort, may have changed entirely, urging them on to fields of endeavor of a much higher nature than any which had preceded them. The evolutionary laws provide for and even compel these changes, when they are not thwarted by prolonged, insatiable lust for the lower things of life, for desire has its two poles of action, as has every other principle, and the negative pole of desire is lust.

The Creative Fire is the basic principle of life in every atom of manifestation. It is commensurate with the air you breathe, the food and water you eat and drink, and is concentrated in the generative organs of all organized life.

Every breath you draw is throbbing with exactly the same force as that which sent you into material life. Evolutionary force and creative force are one and the same thing; and it is this force which incites the mind of a child to inquire into the mysteries of its being and which, if set in action by the Desire principle, awakens its curiosity regarding all those things commonly classed as indecent and vile.

If no mystery were thrown around the subjects of conception and birth, and the dangers of self abuse and incontinence were as clearly and simply explained to children as is the danger of burning by fire; the poison fangs of the snake of lower desire would be drawn. Instead of indulging itself and secretly encouraging others to commit wrong and harmful acts, the impulse to the reverse would be irresistible in the case of the normal child.

It is the *use* to which we put any of nature's forces or products which determines their good or evil results.

If the real purpose of continence or of celibacy were fully understood to be necessary in order to conserve and concentrate the life force, the essence of life, within lesser compass (exactly as any gas or liquid may be concentrated for a definite purpose), the subject could be openly and intelligently discussed instead of being hedged about with all manner of forbidden things as is now the case, and the action of those who were striving for development by means of self control would scarcely evoke comment. Its naturalness and desirability would be so apparent there would be no controversy, and the danger of yielding to temptation to scatter the life essence would be minimized to a very great degree.

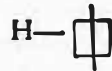
The intelligent disciple of the White Lodge knows that he cannot squander the life forces and at the same time keep them for use in the attainment of power and spiritual development. He knows that the high alchemical process of transmuting gross matter into pure energy lies within the radius of possibility for him, and he knows that the attainment of power to accomplish such results is a question of his ability to make the sacrifices demanded by universal law; but he also ought to know that there is a right and a wrong time for the making of such sacrifices. He has no right to sacrifice another human being. He has no right to make such sacrifice at the bidding of another human being. His own Higher Self should be the arbiter in such matters. He must put away from him the false belief that celibacy and continence are only questions of morality and consequently subject to change in time, for they are questions of physics, questions of chemical and alchemical affinity, and changes in construction of form.

Blessed is he who, knowing good from evil, chooses the good because his purpose is wise instead of because he fears the evil.

We would desire that once for all we could dissipate the false idea that any true Initiate is opposed to marriage between those disciples who are trying to live a natural, normal life. It is the *misuse* of the rights and privileges that we condemn, as well as the ill assorted, astrologically antagonistic marriages between those who are mentally and physically unfit to propagate the human race. I bid you beware of the pseudo occultist who presumes to give you advice in such matters. The devil's own work is being done by some of that ilk.

There must inevitably come a time in some life of a disciple when the desires and passions of the lower nature must be brought under subjection if he is to gain the self control which is essential to spiritual development, but he will be in no doubt about it, for his Higher Self will echo in no uncertain tones the advice vouchsafed by his director. The Pythagorean Y, reversed, symbolizes the two paths either one of which the celibate or the wedded disciple may traverse to the point where both unite to form the one path, where "they neither marry nor are given in marriage but are as the Angels," (the Masters)—sexless, perfect.

Jan. 15, 1911.



INITIATION

In white-gray moon of earliest morning, in waters of running marshes waits the Ibis for the hour of Initiation and for watch over the Candidate.

Erect on its tail appears the Serpent, takes from the bill of the Ibis the White Comb of Law, holds it firmly in jaw, and in silence stands with head over waters, incubating both air and water with its breath as it passes over and through the teeth of the Comb from the Eternal Unrevealed.

Within the Candidate is destroyed all that is earthy, unclean, untrustworthy, spurious, as snake of the land is killed and havoc most terrible made by the Ibis' bill 'mongst eggs of the crocodile lest the sacred waters become over-infested with reptilian creatures of horrible nature.

From within occulted moonlight, by help of the Ibis, guarded by Hermes in form of Ibis, the Candidate learns the Magic of Life: its arts, science, learning, wisdom, religiosae; bathes in the Mystical Waters and comes forth into New Birth of the Morning of the Soul.

December 31, 1926



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, D. Theos., Temple Scribe. Address, Blavatsky Department, Temple Artisan, Halcyon, California.

It would seem that the editorial in the January 15th, 1888, issue of Lucifer Magazine carries the spirit and essentials of the Occult literature as taught by H. P. B., and we print it:

“1888”

“People usually wish that friends shall have a happy new year, and sometimes ‘prosperous’ is added to the ‘happy.’ It is not likely that much happiness or prosperity can come to those who are living for the truth under such a dark number as 1888; but still the year is heralded by the glorious star Venus-Lucifer, shining so resplendently that it has been mistaken for that still rarer visitor, the star of Bethlehem. This too is at hand; and surely something of the Christos spirit must be born upon earth under such conditions. Even if happiness and prosperity are absent, it is possible to find something greater than either in this coming year. Venus-Lucifer is the sponsor of our magazine, and as we chose to come to light under its auspices, so do we desire to touch on its nobility. This is possible for us all personally, and instead of wishing our readers a happy or prosperous New Year, we feel more in the vein to pray them to make it one worthy of its brilliant herald. This can be effected by those who are courageous and resolute. Thoreau pointed out that there are artists in life, persons who can change the color of a day and make it beautiful to those with whom they come in contact. We claim that there are adepts, masters in life who make it divine, as in all other arts. Is it not the greatest art of all, this which affects the very atmosphere in which we live? That it is the most important is seen at once, when we remember that every person who draws the breath of life affects the mental and moral atmosphere of the world, and helps to color the day for those about him. Those who do not help to elevate the thoughts and lives of others

must of necessity either paralyze them by indifference, or actively drag them down. When this point is reached, then the art of life is converted into a science of death; we see the black magician at work. And no one can be quite inactive. Although many bad books and pictures are produced, still not everyone who is incapable of writing or painting well insists in doing so badly. Imagine the result if they were to! Yet so it is in life. Everyone lives, and thinks, and speaks. If all our readers who have any sympathy with LUCIFER endeavored to learn the art of making life not only beautiful but divine, and vowed no longer to be hampered by disbelief in the possibility of this miracle, but to commence the Herculean task at once, then 1888, however unlucky a year, would have been fitly ushered in by the gleaming star. Neither happiness nor prosperity are always the best of bed-fellows for such undeveloped mortals as most of us are; they seldom bring with them peace, which is the only permanent joy. The idea of peace is usually connected with the close of life and a religious state of mind. That kind of peace will however generally be found to contain the element of expectation. The pleasures of this world have been surrendered, and the soul waits contentedly in expectation of the pleasures of the next. The peace of the philosophic mind is very different from this and can be attained to early in life when pleasure has scarcely been tasted, as well as when it has been fully drunk of. The American Transcendentalists discovered that life could be made a sublime thing without any assistance from circumstances or outside sources of pleasure and prosperity. Of course this had been discovered many times before, and Emerson only took up again the cry raised by Epictetus. But every man has to discover this fact freshly for himself, and when once he has realized it he knows that he would be a wretch if he did not endeavor to make the possibility a reality in his own life. The stoic became sublime because he recognized his own absolute responsibility and did not try to evade it; the Transcendentalist was even more, because he had faith in the unknown and untried possibilities which lay within himself. The occultist fully recognises the responsibility and claims his title by having both tried and acquired knowledge of his own possibilities. The Theosophist who is at all in earnest sees his responsibility and endeavors to find knowledge, living, in the meantime, up to the highest standard of which he is aware. To all such LUCIFER gives greeting! Man's life is in his own hands, his fate is ordered by himself. Why then should not 1888 be a year of greater spiritual development than any we have

lived through? It depends on ourselves to make it so. This is an actual fact, not a religious sentiment. In a garden of sunflowers every flower turns toward the light. Why not so with us?

“And let no one imagine that it is a mere fancy, the attaching of importance to the birth of a year. The earth passes through its definite phases and man with it; and as a day can be coloured so can a year. The astral life of the earth is young and strong between Christmas and Easter. Those who form their wishes now will have added strength to fulfil them consistently.”

FROM TALKS BY SHRI VISHWANATH A. KESKAR

In Library, Halyon, Calif., August 24, 1931.

Human life is a priceless gift which the Great Giver expects the receiver to use with care and intelligence. Present opportunity is too precious to be wasted on new experiments.

● Our impulses are the result of our past karma accumulated during a number of lives. They need to be controlled and well directed. Your desire to serve and help others is a good indication of your moral and spiritual achievement. Like fire, all good impulses are good servants but bad masters. Many a man has ruined his life's opportunities with good intentions but weak will.

Your physical and astral instruments are out of tune, and your chief attempt should be to gain poise and peace within, so that the Higher Energy may flow and work through you without disturbing the equilibrium. If your work is to speak and write you must fill in and store before you can give to others. Receive from the Higher Source and pass on Truth to those around you. No useful purpose will be served by over-straining the brain or nerves. The Law of Rhythm produces greatest activity with maximum of peace. Spasmodic efforts bring no good results. Desire to serve alone does not help and protect a worker against harm from evil forces visible and invisible. On the Spiritual Path the aspirant has no right to expect Higher Powers to take care of his or her suffering which is unnecessary. *Gain strength first, control next, and then schedule the work you can and ought to do.*

You haven't to do anything to go down. The Law of Gravitation takes care of that. But to maintain your present position or to rise

you have to make tremendous effort. You have to prove yourself able to stand when tested by attacks of dark forces before you can go up.

In a wonderful center so blest as this just one particle of pure love and truth would be strong enough to carry all weights. The Law of opposition makes us stronger if we are equal and masterly — not by our own power but by the Power that worketh in and through us in blessing to humanity. With love and devotion nothing is impossible — you can reach any height, attain any goal.

We have covered ourselves with all sorts of karmic attachments. If we rise in the strength of the Spirit we shall gain all necessary strength, courage, and vitality. The trouble is we give in at the wrong times.

Every myth has some foundation of truth. Get evil *out* by the self-same way you let that evil come into you.

Methods make or mar man, who is really intrinsically divine! The "danger line" is reached when desires work on the level of "pleasing the audience" rather than preaching the truth.

A spiritual center has to be well protected. There will be 6 to 8 years of trial, and just now the people have to stand the testing time. To work for a good cause for fifty long years and then in another test give up does not do! Believe not because you have worked so many years it will grow better. *You have to make it grow better.* The "Advent of Peace" will not be the Advent of Peace unless you make it so! A center has to be strengthened inside and outside in spirit, in letter. Matter is life, is spirit. Nothing will or can hinder your Divine Fulfillment if you do not let anything come between you and your love for the Master and in loving cooperation with each other. "Keep your eyes on the middle of the road."

The real milestone was the Great War of 1918—not yet concluded morally and cannot be until definite agreement has come between all parties. No such moral agreement has so far been reached, so the end has not yet come. This is a most critical period in the history of the world, and *know that you must personally live in a state of HARMONY* to realize oneness of body-mind-soul, each in its place. Speech is the outer counterpart of inner Will Power. When the heart is purified and the life is in harmony with the Law of the Lord, you are then a perfect channel for that WILL and can bring about things as you wish, because you are in At-onement with

the Father. Your will is indeed HIS WILL. Peace is no peace if you do not understand, experience and transmit it.

Think of Infinite Wisdom and Perfection making a plan for the happiness of man—man made in His own image! You can have access to that Fount of Wisdom and Power by way of the Inner Gate of Meditation. Outwardly take proper precautions in overcoming "adverse powers". The real thing for a spiritual group is to probe in silence the secrets of power. You can only see and know God in the silence. You have to so arrange the innermost body, individually and collectively, meet and unite in spiritual sense in one great Harmony, firmly hooked up with the Great One. It must be done.

Even the Masters leave you free. Though they love you and the work before you to do, They will not guide until you are worthy and know how to behave yourselves, inside and outside, both in your own self and in relation to others. We have to work so as to do everything in the most beautiful way, with the most beautiful feeling, and in the most beautiful spirit, to work together as one man, when the *consciousness of Unity* will become a Living Power!

Masters are not disturbed. What is the continuity of any country or of any society compared with God's Great Plan? As instruments in His Hands there is value in the formation of spiritual centers for training minds, hearts and hands. Adverse life is life, but it is dangerous life.

Water is pure and purifying if it is pure, but if it is poison you would not drink it. Remember the Law of Gradation. The group has a right to protect itself, otherwise it is weakness. Ignorance is not an excuse. You must know the Law and should have learned it before starting work. You are doing work of positive good. The end has to be attained but by the least possible injury to any. Go on protecting and guarding yourselves. As head of a family protect your household. To be worthy of Brotherhood be brotherly. Remember that Spirit can have no enemy.

It does not matter in the final analysis if you have labored fifty years and in the final test you fall down or falter. The question is not how long have you been in the work but what are you now, and just now how you are standing? You can't rest on your laurels. *Rest not until the goal is reached.*

TEMPLE BUILDERS' LESSON NO. 131.

LETTERS FROM TEMPLE BUILDERS

Feb. 17, 1932.

Dear Temple Builders:

A number of us have been talking ways and means of enlivening the Temple Builders, and a wonderful idea has occurred to us. Let us all write letters to each other. The Temple Builders in New Zealand will have no trouble, of course, in writing us, nor will we in writing them. But with the German Builders it is a different matter.

We have decided that we will learn German so that we can write to you, and we are hoping that you will learn English so that you can answer. You can correct our German and we will correct your English. How is that?

We must all realize that the future of the Temple work depends upon us, the Temple Builders, and we must make our organization more and more unified and stronger. Come, let us work together to make ourselves real Temple Builders.

—Thad.

 Dear Temple Builders:

Have you ever had a time which you could call a test? I believe we all have. It may not have been a very big one and still it may not have been so small as to not to notice it. When you take a test in school aren't you always anxious to give the right answer? Well, life is full of tests, and we should be just as anxious to do what's right in those tests as we would be in another.

One test is truth. Do we always tell the truth? We should be able to tell the truth. We should not do anything that we have to lie about to save ourselves.

Another is loyalty. Are we loyal? If we pledge ourselves to one thing *do we stick with it through thick and thin?* There are many more tests that could be written down but, my friends, there are so many there is no room on paper to write them.

Self-pity! Do we feel sorry for ourselves? Don't let us. Let us be like Tom Sawyer. One day his friends were all going on a picnic.

He had to stay home and paint the fence. He talked to his friends as they went by telling them what he was doing and pretended that he was having the best time. In the end those boys were painting the fence and Tom was watching them. What did Tom do? Instead of sitting down and feeling sorry for himself, he just made the most fun he could out of the job.

My dear friends, can't we do the same thing? Let us all say "We can." Let us be honest with ourselves and others. Let us be loyal, and above all don't have self-pity.

— Louise.

Dear Temple Builders:

Easter will soon be here and the bunnies and the pretty eggs. The Builders will have their luncheon in the Lodge and sing songs in the Temple. Patsy and Bobby, Sheila and Maura and Kathleen, Thad, Louise and Bob, Louise's brother, and myself will be there. Won't we have a happy time!

—Flamore.

Yes, dear Builders, Easter is Children's Day in the Temple. Let us make it an especially bright and fine one this year. Let us hunt among the grasses and flowers for new life and beauty. Let us find it in the hearts of our comrades and friends. Let us bring light and love out of all that has been dark and unlovely and learn the true lesson. Each year brings us new opportunities, new life and strength for the Temple, and it is for us to use them fully as Nature does when she breaks forth in leaf and bud and flower. So shall we make the Temple a great bouquet of truth and beauty for all the world to enjoy.

—Jane W. Dower

We hope the Temple Builders will always remember their work in the League of Kindness. The motto, you know, is "A touch of Kindness here and there makes the Light shine everywhere."

EARTH RHYTHM

There is a rhythm in the earth that swings the sea
 Out to the farthest reaches of eternity
 And back again.
 That rhythm shaped the world,
 It rolled the hills across the earth
 And flung the mountains stark against the sky
 Like peals of cosmic thunder.
 I feel it when I lay my hand against the staunchest rock.
 I know it in the sea and land and consummate leap of
 shooting star,
 And in the growing of the soft green grass,
 And such small things.
 I see it surge
 Subtly. . . .
 Unceasingly.

— Thad Lovett

TEMPLE STONES

A Temple stone that amounts to any real use or advantage to the Masters and the Temple must have certain reliabilities integral within it.

A stone that does not want to meet darkness and fight it out and grow light into it is no use. It is not any use at all if it says there is no darkness and imagines a vain thing.

For the Sun in the heaven meets darkness eternally and rays light into it in spears of power. To evade the actuality of darkness may be comfortable, but it is not Temple work. Darkness must be met. The stone that does not meet darkness cannot make foundation.

The stone that won't be bothered with responsibility and wants what is called "personal freedom" which is usually a desire for personal irresponsibility, won't stand weight. Whenever karmic weight comes to it it will slip out from under. The only thing an irresponsible stone can make is a weathercock.

The stone that believes there should be only peace in the Temple and no enemy met, vanquished, beaten, or transmuted will not make a guardian wall stone ever in this world. For the Temple is

the Red Ray, and the blood of the stones must be red blood.

Those who cry "Peace! Peace!" when there is no peace but vile attack with sappers and miners and bombers, who make confidants and social intimates of those who sap our good name with slander and attack our means of livelihood, trying to destroy the Center, are faithless.

There will be peace on earth just as soon as there is no aggression and no sooner. And those who will see their children or their neighbors hurt or destroyed or the world hope smothered without striking a blow for the right, of what use is their existence? They are already soulless.

They who have pledged themselves as living Temple stones, they who have undertaken in their consciousness to give all the time, money, and work they can to the Temple upbuilding and then sit off at one side in a vital crisis and criticise those doing their best, instead of working for the right — what kind of stones are they anyway, and where will they be of any use? Luckily for the Temple, its thirty-odd years have had sufficient storm, stress, and contention in them so that most of the above mentioned types of stones have gone or been purged out. Even the holey stones have mostly gone, holes and all.

The function of the Red Ray is to reorganize, readjust, carry the new ideals for the coming New Race, to intake the Avataric Love, the Power of the Christos, and who in all history ever had peace holding that place?

We may have inner peace, yes, deep, imponderable, inner peace; but if you want peace outwardly you must go snooze in a corner. We were told to gird on our armor, to keep our sword rustless, and to go forth to battle with the powers of darkness.

The powers of darkness do not work altogether on the spiritual plane, but, in fact, as we win interiorly they will strike harder outwardly. That is what the cross of matter means.

We are going through trouble in its sequential place. Of course fi through the long ages we had always done the right thing we would not be in it. But that is no reason to get negative and fail of our trust, but a deeper reason not to.

The rising Sun is over the brink of the world. It is shooting

out warm rays of light into the future Great Day.

Let us close up our ranks and meet any battle with hearts strong in truth, love, and understanding as true warriors should.

— John O. Varian

Halcyon, 1930.

HOME

We 're going Home, one by one,
When the work is o'er,
At the setting of the Sun.
There will be rejoicing there

As we clasp the hands of friends
And the long sojourn is o'er.
There will be rest for the weary
And those wrought with pain,

Surcease from every ill will be theirs.
The lessons learned, the task is done.
Such a blessed Home-coming
For all,— one by one.

— Julia Upson Welton.

Oct, 29 ,1931.

Scarsdale, N. Y.

THE REAL TEACHER

The best and most important teacher is one's own Seventh Principle centered in the Sixth. The more unselfishly one works for his fellow man and divests himself of the illusionary sense of personal isolation, the more he is free from Maya and the nearer he approaches to Divinity.

— K. H.

(Quoted by W. Q. J. from a personal letter to an American Theosophist from K. H.)

“True liberty is not independence of others, but rather the merging of one's life in the whole.”

TEMPLE ACTIVITIES AND NOTICES

Educational:- Miss Flora S. Gifford of Pasadena is at Halcyon and is conducting a class in Correct English. She will accept pupils in Greek, Latin, Ancient History, and will give lectures in the Temple on English Literature and other subjects. Classes in modern languages will be organized as demanded. Miss Gifford has degrees from Bryn Mawr and Radcliff and is a highly competent teacher. Any who may be interested address Temple of the People, Halcyon, Cal.

The Pottery:- All who wish to take the Summer Pottery Course in July and August please send in names and addresses of any to whom literature may be sent. Members are requested to work for the success of the Pottery Course. It will be under the direction of the University of California Extension Department, and credits will be given by that institution for work done. Address Pottery Department, Halcyon, Calif.

The fourth number of "Astrology and Health" series, "The Book of the Nodes and The Part of Fortune" by Ada Muir is out. All books and booklets published by Mrs. Muir are worth while having, as the subject matter is always fundamental and therefore helpful. Price per copy \$1.00. Numbers 1, 2, and 3, 50 cts. each, postpaid.

We call our readers' attention to the poem in this number by Julia U. Welton, whose passing from this outer sphere of action was particularly noted in the November-December "Artisan". These verses, "Home" were sent in very shortly before her passing, and we are glad to give them space as a tribute and memorial to the devotion and loyalty of this sister who had been for so many years a member of the Temple Family.

Attention is also called to the advertisement on another page of a desirable residence for sale at Halcyon. This is wellbuilt bungalow and a desirable purchase for anyone who may be interested in a bungalow of this kind located only a few minutes walk from the Temple.

The "Realm of Light" by Nicholas Roerich is now on sale by the Halcyon Book Concern, price \$3.00 postpaid.

"Agni Yoga" by Roerich is also on sale, two volumes in one, price \$1.50 postpaid.

All the members and readers should have a copy of the booklet published by the Temple entitled "The Coming Avatar". The subject matter of this booklet is of vital importance at this time. Price 25 cts. postpaid.

Do not forget "Erother of the Third Degree" by W. L. Garver, now published by the Temple. Price \$2.50 postpaid.

Our members will be interested in knowing that this is the fourth issue of the "The Temple Artisan" that has been printed in the Temple Print Shop at Halcyon. In addition much propaganda matter has also been printed, also letterheads, envelopes, etc. This work is done under the efficient supervision of Charles E. Edgar assisted by Claude Bardrick. Members and readers please bear in mind that the Temple Print Shop solicits job printing of all kinds, including cards, envelopes, letterheads, booklets, all at very reasonable prices. Send in your orders or write for information and prices. Your cooperation will help all concerned.

Reports from practically all the Temple centers in this and foreign countries indicate great interest in all phases of Temple work and a steady progress in carrying out the original plans entrusted to the Temple by the Master Souls back of the work. In the next "Family Letter" we will be able to give more details of the growth of the work.

An Open Forum for the discussion of vital questions and conditions concerning the good and welfare of humanity will be held twice a month in Hiawatha Lodge at Halcyon. Religious, philosophical, scientific, and economic subjects will be discussed for a better understanding of the whys and wherefores and remedies ascertained, if possible, for conditions requiring correction.

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In every group there are the silent ones. It is the silent ones who inspire the speech of their brothers, even as behind the shining Sun there is the brain power which causes its light and heat to feed, to harmonize, to warm, invigorate, and heal.

— M. S. D.

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The Halcyon Pottery, having completed one successful summer season under the direction of Mrs. Gertrude Wall of The Walrich Pottery at Berkeley, is now making plans for an extended course this coming summer.

Through the agency of Mrs. Wall, who has been giving pottery lessons under the University Extension work in the Bay District, the University of California has become interested in establishing an Extension Unit at Halcyon.

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