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The Temple Artisan

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JUNE, JULY, 1932

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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 30.

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 30, 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

Vol. XXXIII.

June, July 1932.

Numbers 1, 2

Behold I give

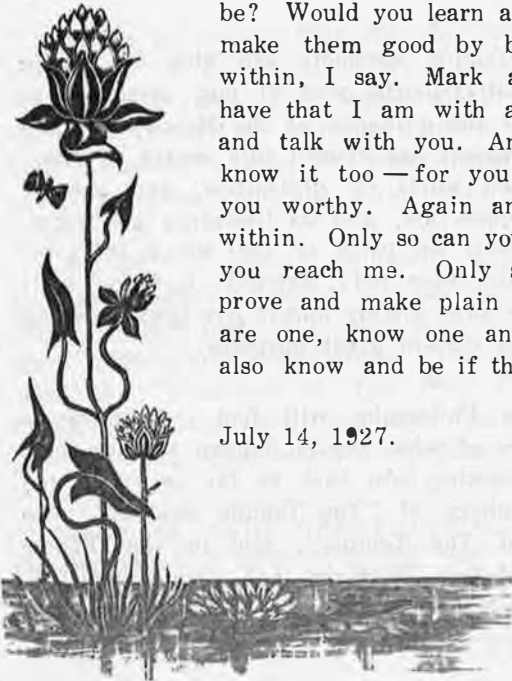


unto thee a key

SEEK WITHIN.

Would you hear what I would speak? Then seek within. Would you feel my Presence near? Seek within. Would you see and know the Light? Would you find and hold the Path? Then seek within. Would you climb to greater heights, kinder, truer, more courageous, poised, compassionate, nobler be? Would you learn and admit your faults and make them good by better living? Then seek within, I say. Mark and evidence you would have that I am with and near you, that I walk and talk with you. And you would have others know it too—for you would have them know you worthy. Again and yet again I say, seek within. Only so can you know me. Only so can you reach me. Only so can you reach others, prove and make plain to them that you and I are one, know one another, as they and I may also know and be if they too seek within.

July 14, 1927.



THE TEMPLE ARTISAN

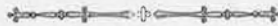
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EDITORIAL MIRROR



We again remind our members and readers that the Thirty-Third Annual Convention of The Temple of The People will begin August 6th next. This Convention will no doubt be of very interior and dignified character with interesting features. We trust that all members who are able will be in attendance. A formal notice of the Convention will be found on another page of this issue.



It is significant that Temple members are able to realize that we are now in the thirty-fourth year of our existence as an important division under the guidance of the Masters of Love and Wisdom. When a movement has existed this length of time, gone ahead in the face of all kinds of difficulties, and steadily progressed in spite of all opposition, and its literature and teachings are known now in nearly all parts of the world, it is not only gratifying to those who have held strongly, but also indicates that some power more than merely human has been directing and protecting the work for certain great purposes.



Students of the Temple Philosophy will find our literature filled with many prophecies of what would happen to humanity and the world. These prophecies date back as far as 1898, and may be found in back numbers of "The Temple Artisan", also in the book "Teachings of The Temple", and in the Yellow and the Red Folio of Master Messages and Communications. As far back as 1900 the Great World War was predicted and these predictions were published in several issues of the Artisan.

At the present time many of the prophecies are being fulfilled as to the universal world depression. We would refer our members especially to the message in the Red Folio, which was published in the Artisan, number of October-November, 1927, entitled "The New Day" and following "Concerning the Clock of Kronos", which was received in August, 1927, before there was any indication of such terrible condition coming upon all humanity. In addition to this, we also find in the Master Communications some very startling prophecies regarding the action of forces in their relation to colors, and the reactions on the points of the compass, as for instance where it says, "East becomes West, North becomes South. Center ever remains the Center", (see "Communication on Departments of the Lodge", given January, 1927, and published in the Yellow Folio.) Note during the last years the startling climatic changes that occurred all over the world, due to the action of Cosmical Forces on our planet. This also has to do with The New Day referred to above.

❖

Again let us say that the application of old worn-out remedies will not correct these world conditions, but humanity will be forced to seek the causes within and apply true spiritual remedies instead of material methods in order to solve the problems which will arise in ever increasing number, as the old order has passed and the New Order is coming in.

❖

We ask our readers to watch carefully, and they will note that the attempt to apply the old methods based on the experiences of the past will only add to the confusion and bring more trouble and disturbances. The remedy is to get in tune with the vibrations of The New Dispensation and find the causes from the inner spiritual standpoint — then we shall be able to treat causes and not symptoms.

❖

THIS IS OUR GREAT OPPORTUNITY AS LOVERS OF HUMANITY TO DISSEMINATE FAR AND WIDE THE LIGHT AND KNOWLEDGE OF THE AVATARIC FORCES NOW SEEKING EXPRESSION THROUGH THE HEARTS OF ALL BEINGS.

—W. H. D.

POWER OF AKASHA

Temple Teachings.

Open Series No. 250.

There is interaction, interpenetration, and correlation between all substance, force, and energy in manifestation; and as it is by means of mass motion and vibration, that is, the breath of God, that all combination and disassociation occur, there must of necessity be an interchange between all finer forms of force throughout all the planets of a solar system.

If the power stored up in a single atom could be utilized by man, he might even deflect the axis of the earth at will. This stored up power is held in leash by a still higher power, a spiritual power. As it is now, only sufficient electrical and magnetic energy is generated in an atom to maintain life and action in its own field—its own auric sphere.

The planetary bodies of a solar system have their correspondences in the various organs and parts of a human body, and as the existence and health of a human body is maintained by the interaction between all the organs and parts of that body, so the existence and well-being of all planetary bodies is maintained by the interaction between them and their constituent parts. The forces operating in the sun of a solar system correspond to the forces operating in the heart and brain of man, upon which the body must depend for continuous expression during its life cycle of time.

There is a similar action and interaction of forces occurring between different solar systems. It is a question of degree, not of kind which differentiates one from another. Inter-atomic space, sometimes termed *ether*, is the medium of transmission both between the organs and parts of the human body and between the bodies of a solar system and a universe of solar systems.

Exact science cannot reach to the basic truth of all these phenomena until it can accept the existence of a state of manifestation beyond the etheric state, the state termed *Akasha* by the occultist, the fifth state or plane of life. It is light, not solar light but Absolute Light, the vibration of which is so rapid, it is inconceivable and immeasurable by the senses of man.

It is the power of the light of Akasha operating through an etheric medium that throws the etheric substance into waves. It is the stored up power in the atom and the electron. It is omnipresent in all matter. It is the one life in manifestation, the first differentiation of spiritual energy. The motion of the earth or of any other planetary body serves to free the stored up energy in gross matter, as the action of the heart serves to free the stored up energy in the atoms and molecules of the human body; and the motion of the etheric waves serves to carry all excess energy from one planetary body to another, wherever it is required to build up an embryonic body.

(Prior to 1922)

H— []

BLAVATSKY DEPARTMENT

This department will be confined to the teachings of H. P. Blavatsky. In it will be published, so far as possible, the views expressed by H. P. B. on any given subject.

Our readers are requested to send in any questions on any subject which they wish to have elucidated, and we will endeavor to search through the writings of H. P. B. and publish her teachings on such subjects.

Conducted by Ernest Harrison, D. Theos., Temple Scribe. Address, Blavatsky Department, Temple Artisan, Haleyon, California.

Question: What is the significance of dreams, what are they, and to what extent may one depend on them as a guide?

Answer: In the writings of Madame Blavatsky we find many references to the experiences of dream life.

In the "Theosophist" of January, 1882, there is an article by H. P. B. entitled "Dreamland and Somnambulism" which gives the essence of her teachings on this subject. Quoting from this article, "Our physical senses are the agents by means of which the astral spirit or 'conscious Something' within, is brought by contact with the external world to a knowledge of actual existence, while the spiritual senses of the astral man are media, the telegraphic wires by means of which he communicates with his higher principles and obtains therefrom the faculties of clear

perception and of vision into the realms of the invisible world. The Buddhist philosopher holds that by the practice of the DHYANAS one may reach the enlightened condition of mind which exhibits itself by immediate recognition of Sacred Truth, so that on opening the Scriptures (or any book whatsoever) their true meaning at once flashes into the heart."

In the humble opinion of the writer this quotation contains in essence practically all that is fundamental in this interesting subject. Vast amounts of writing have been published about dreams, psychic experiences, etc. some of them no doubt true, and many no doubt merely the products of a more or less diseased imagination, but the essence of the matter will be found in the preceding paragraph. The division is made into three planes—the plane of the physical senses, the plane of the astral senses, and the plane of the Spiritual Man—and the senses of the astral man are referred to as the media or telegraph wires by which communication takes place between one plane and the other. The article further states:—

"In dreaming or in somnambulism, the brain is asleep only in parts, and is called into action through the agency of the external senses, owing to some peculiar cause—a word pronounced, a thought or a picture lingering in one of the cells of memory and awakened by a sudden noise, the fall of a stone—suggesting instantaneously to this half-dreamy fancy of the sleeper walls of masonry and so on. When one is suddenly startled in his sleep without becoming fully awake, he does not begin and terminate his dream with the simple noise which partially awoke him, but often experiences in his dream a long train of events concentrated within the brief space of time the sound occupies, and to be attributed solely to that sound. Generally dreams are induced by the waking associations which precede them. Some of them produce such an impression that the slightest idea in the direction of any subject associated with a particular dream may bring its recurrence years after."

"By the practice of the DHYANAS one may reach the enlightened condition of mind, which exhibits itself by immediate recognition of Sacred Truth."

What are the DHYANAS?

In the "Voice of the Silence", the state of DHYANA is said to be the sixth great initiation on the Path "Rodhi". The DHYANA Gate is like an alabaster vase, white and transparent; within there burns a steady golden fire, the flame of Prajna that radiates from Atma." "Thou art that vase." "Thou hast estranged thyself from objects of the senses, traveled on 'the path of seeing'; on 'the path of hearing', and standest in 'the light of knowledge.'" In other words, when the student, or disciple rather, has attained the last state of consciousness before his soul becomes absorbed in the Absolute, when he is absolutely freed from the bondage of the senses; pure, unattached, freed from the "pairs of the opposites" there will be no element in his astral self which can distort or refract the rays of Truth, which emanate from the Higher Principles, the ETERNAL MAN. Until he has reached this state of Purity, and so long as he is in the bondage of the Pairs of Opposites, his intuition will be clouded, and while he may at times receive impressions from the Higher Mind, in the dream state, it will be dangerous to follow the impressions registered on the brain-mind, for they will usually be distorted in their passage through the senses of the astral man.

It is quite probable that far more harm than good is done by the blind following of impulses received in dreams. The occult teaching of the Wisdom Religion is, to practice the Doctrine of Compassion, the Heart Doctrine, build up an inner body on the great basic truths—Justice, Truth, Wisdom, Love, etc., and clear intuitive knowledge must follow. It recognizes that psychic powers *may* be developed in other ways, but stresses the dangers of psychism and an effort to *develop* psychic powers in any way.

To quote again from H. P. B., "Indeed, as the aggregate sound of nature is shown to be a definite tone, a keynote vibrating from and through eternity, so the definite harmony or disharmony of man's external nature is seen by the observant to depend wholly on the character of the key-note struck for the *outer* by the *inner* man. It is the Spiritual Ego or Self that serves as the fundamental base, determining the tone of the whole life of Man. . . . It is its voice alone which underlies the melody of his life."



The Blue Star Memorial Temple

Halcyon, California.

SYMBOLISM OF THE BLUE STAR MEMORIAL TEMPLE

Its general shape expresses a TRIANGLE. The TRIANGLE is a symbol of Deity, or the Higher Self, and has been used for thousands of years by occult and spiritual societies expressing this truth. It is symbolic, in other words, of the TRINITY running on through all systems of religions.

The inside dimensions of the Temple are FORTY-NINE feet from angle to angle, or SEVEN TIMES SEVEN. There is a PORCH SIX FEET wide supported by Thirty-Six Pillars, THIRTEEN on each of the three sides. The number THIRTY-SIX is symbolic of the first esoteric order of the The Temple. Each pillar is SEVEN feet high and THIRTEEN inches in DIAMETER. The 26 windows above the porch are of opalescent glass in golden-yellow framing and when the sun shines through the glass transmit the light in iridescent colors. Each window is a square containing

another square with the cross of balance inside of it thus symbolizing the Force of the Great Lodge of Masters, and in all its divisions forming 6 squares plus 8 triangles it is further symbolic of the number 14.

There are SEVEN DOORS, two on each side for general entrance, the seventh leading to the Altar on the rostrum. They all are leading directly to the interior of the Temple symbolizing the seven in the One, as their completion.

There are two ALTARS in the Temple, one in the very center and one at the very apex of the triangle. The Central Altar is deeply significant, corresponding to the point in the triangle which all Masons interpret to mean Deity. The Central Altar, when finished, will be a SOLID TETRAD, three feet in height, and resting on a PERFECT CUBE, which we call the Center Stone, in the heart of which repose various Temple records. This cube is composed of thirteen stones. THIRTEEN is the number of the Christ, that is the One surrounded by the Twelve. This cubical Center Stone rests on another symbolical base of concrete, one foot in thickness and FOUR FEET SQUARE.

In addition to this fundamental structural symbolism, there are more interior and exterior decorations, pointing out many of the most important fundamentals of the old Wisdom and Science Religion, known in these days as Theosophy. The Memorial Temple thus stands as a message to Humanity of these Eternal Truths.

(Quoted from Temple Artisan, April-May, 1923)

ADDITIONAL SYMBOLISM of the TEMPLE

By John O. Varian

The Temple shows a plus or convex triangle, a concave or minus angle, and a neutral angle, neither plus nor minus, which we will call the cosmic angle.

It takes three circles with dots in center to make one plus-triangle, so the Temple is built on the three God powers combined in one form through their hearts or centers.

The fact that the Temple is thus built gives added importance to the Guardian-in-Chief's—Dr. Dower's—statement that the curved

sides mean the fourth dimension and power upon the interpenetrating force-plane of consciousness; for if the Temple depends on three dotted circles for its shape surely it extends interiorly, foundationally, fundamentally and forcefully out into the three circles enclosing it, and this will include a large part of the ground outside.

Furthermore we have seen in the case of circles how important the central dot is symbolically, and observe we have a very active central point in our Temple plus-triangle. For there is the Central Altar exactly in the center, and the foundation stone underneath it, and above the apex of the roof, and the three great roof beams come together there, and with the light there in the apex it is making a very active center indeed. Remember the dot in the circle means manifestation with undiminished energy. . . .

The Temple represents mankind, and so can be treated as having seven or ten principles.

The neutral triangle which is built into the roof of our building and is necessary there to hold up that roof represents the inner Higher Trinity—neutral—neither negative nor positive, plus nor minus.

The plus-equilateral triangle with foundation Altar in Center, upon which the whole form is built and which as shown involves three center-blended circles in its construction, represents to us the Lodge of Masters or Gods of the Temple, and the dot or Altar in Center gives it manifesting power. . . .

The lower Quaternary has become a plus-triangle, and the whole Higher and Lower Self is shown blended together in the Father-Mother first word. . . .

It has been said that the Grand Temple of Humanity is at present making the coping cornice of its wall.

Let us consider the roof of our own wonderful Temple Building. It rises from the plus-triangular walls running in pyramidal form to a point exactly in the center. To support the necessary curve in the roof to meet the curved walls, we had to put in three trusses running from the three top corners of the curved walls. These trusses make the first equilateral triangle in the structure, the cosmic straight-sided angle first showing in the roof last, which symbolizes completion, and the end of physical evolution.

From this basic roof angle three trusses run upward to a central point directly above the foundation altar making three straight-sided triangles with a longer base line to each showing greater physical manifestation than the normal triangle. If we had run the center of the roof high enough, these three triangles would have been equilateral, but the roof, as it is, symbolizes the effort of the three Gods of the Temple to accentuate Their powers into Humanity just now. . . .

(Extracts from lecture given by John O. Varian)

[The full lecture will be given in a future number of the Artisan with diagrams to illustrate.]

GREETING TO THE UNIVERSE.

Newly awakened mankind! Children of the Earth, Creatures of Nature. Restless oceans, still mountains, hastening clouds, glittering stars, dark planets, glowing Suns!

Spirits of Light and of Darkness! Demons and Angels, magnificent Logoi! Inhabitants of invisible worlds! Universes to be —

I greet you all whole-heartedly! I pray for you all!

I enclose you all in my heart!

ONENESS

My heart reflects the sorrow of the world — it echoes every pain. In it moves God, in it men and creatures have their being.

Mankind, World and I, we are one now.

I embrace and shelter Robbers and Saints, Fools and Wise men. From the fountain of my soul Believers and Heathen, the Poor and the Rich receive refreshing drink.

The blood of God fills my veins, my heart has the strength of an eagle.

Heaven and Earth, devils and angels, the wind, the ocean, the sun and lightening am I.

Truly I am not separated, I am one with the All.

From "The Path to Discipleship."

By H. Kazemzadeh-Iranschaeher, Berlin, Germany.

HOMEELY TRUTHS WELL TO REMEMBER

If you would serve one in need, take heed lest you lose sight of the need of that other in self-admiration of power to serve.

You can kill out in a single word far more than you can bring to life in many words.

It takes a great soul to remove the first person singular for the sake of the first person plural - to lose the I in the WE.

There is no surer way of arousing doubt of your sincerity or truthfulness in the mind of one who listens to an exposition of some spiritual height you believe yourself to have gained than by repeatedly disclaiming personal responsibility for its attainment.

When hunger for possession of some quality you have observed in another rends your very soul, take heed lest pretense of its possession leads you into paths where it is not to be found. Unsatisfied hunger of soul, as well as unsatisfied hunger of body may lead to dissolution.

The distance between admiration for and fancied possession of some spiritual attribute is very short for that one who has started out to walk the path of egotism, but the fall from that height which results is over long stony distances when the ego has discovered the difference between fancy and surety, between desire and possession.

B. S.

 TEMPLE BUILDERS LESSON NO. 134

The Little Brown House.

Once there was a little brown house under an oak tree. The roof of this house was very wide. The oak tree hung close over it. Children played all over the roof, and in the branches of the oak tree. One of the children was a little girl and lived in the little brown house. One of the children was a little boy and lived next door. They played a great deal on the roof of the little brown house and up in the tree. The little brown house was in California where the little girl and the little boy lived. Children could

play on the roof of the little brown house nearly all the year round because, you see, there is so much warm sunny weather there in California.

I think I ought to tell you that the mother of the little girl and the mother of the little boy liked to have the children play on the roof and in the tree, because it helped to make them strong and sure-footed, and unafraid, and self-reliant. Once in a while, when some child fell on the roof, and went all bumpity bump, and it sounded as though they were coming right through the ceiling, the mother of the little girl and the mother of the little boy would get a little frightened, — and maybe sometimes, would pray a quick little prayer to Father God to hold fast to his little children wherever they were. No little girl, or little boy, ever did get hurt on that roof or in that tree. I know a great deal about it because I am the father of the little girl, you see. And I know about the little girl, and the mother of the little girl, and the roof and the tree. I liked to go up there myself.

One day the mother of the little girl was having a meeting in the little brown house, and there were many people there. Suddenly the fire-place began to smoke — oh, so dreadfully! Everybody wondered WHAT WAS the matter. Suddenly the door opened and the little girl ran in crying, “Mudder, Mudder! The little boy is sitting on the chimney and he WONT get off!” No wonder the chimney smoked! Everybody laughed and laughed, — but the mother of the little boy ran out of the door and said to the little boy, “Little boy! Get right down off that chimney”! He got right off. When the mother of that little boy said, “Get off”, people got off! This little boy was NOT a naughty little boy but he had to be spoken to VERY firmly. He WAS a mischief, and his eyes were full of twinkles, and his nose was kind of snubby and turned up at the end, — and he DID LOVE to play pranks. That was why he sat on the chimney, because he knew it would smoke and that all of the folks would say, “Why, whatever IS the matter?”

Now I don't suppose that any one of you really and truly ever sat on top of a chimney, and made the fire-place down below smoke, so that everybody had to wipe his eyes, because the smoke made the tears come. But maybe some of us have sat somewhere, or done something, that made somebody else

very uncomfortable, or unhappy. Today the little boy, who sat on the chimney, and made the fire-place smoke, and made everybody's eyes smart, and made his mother so very uncomfortable and unhappy because he was disturbing and embarrassing the mother of the little girl who lived in the little brown house, and who was so good to him — this little boy has grown up to be a very nice kind man, and he is very nice and thoughtful to his mother. You see he was only a very mischievous and THOUGHTLESS little boy. Truly, he did not want to HURT people, or to make them really uncomfortable. He was full of mischief, — and he is still, but now he likes it to be KINDLY mischief. And his eyes still twinkle, but even teenty, teenty little children know now that he is just full of laughs, but not of hurts. He likes to laugh. He did when he was a little boy. And little children like to play with him, almost as though he were still a little boy too. I know for he was at my house the other day, and he had two jolly mischievous little children, all his own. And they thought he was just the NICEST boy to play with. And he is.

And the little girl is grown up, and wears glasses, and has been to China, and talked Chinese, and has been all across the ocean, and back on steamboats. And she drives her own automobile now instead of playing on the roof and in the trees. And when her father wants to go to Halcyon. She drives him there herself, right over the mountains and everything. I know because, you see, I am her father.

And she calls me,

Daddy Little.

New Haven, Conn.

Dear Mother Peet,

I'm O K

I hope your O K

Ma's O K

I hope Olive's O K

My kitten's O K

I hope you'r *all* O K

This letter is short on account of the depression.

Yours truly

[12 years old]

Norman Hakanson

TEMPLE ACTIVITIES AND NOTICES

THE TEMPLE CONVENTION. The Thirty-Third Annual Convention of the Temple of the People will begin on Sunday, August 7th next, and will continue to the 14th inclusive. There will be a preliminary social meeting in Hiawatha Lodge on Saturday evening, August 6th, and the Convention opens with a devotional service in the Temple on Sunday, 11 A. M.

All signs point to an interior and dignified convention with many members and friends participating. All who have been here before will see the substantial signs of constructive growth and progress. There will undoubtedly be a great outpouring of spiritual force at this Thirty-Third Convention, and all loyal members and friends whose circumstances will permit should be present and participate in person. If that is not possible, they should be present in spirit and help to swell the sum total of the high forces that will be assembled at this time.

If possible, those who intend to come should write to the Temple of the People so that plans for accommodations can be made.

ACTIVITIES IN GERMANY. The Fourth Annual Temple Convention in Berlin will be held at the same time as our Thirty-Third Annual Convention at Halcyon. Following we give translation of the invitation sent out:—

Berlin, April 1932

Dear Temple Brothers and Sisters:—

We intend to have our Temple Convention this year in Berlin, beginning Saturday, August 6th, ending Tuesday, August 9th. We shall be very glad if our dear Comrades will do all they can to attend our Convention.

All members who were able to be present at our former conventions consider the exalted and consecrated hours spent together at these occasions as the spiritual apex of their lives,

and as our Comrades in Halcyon are having their Temple Convention at the same time and the mighty spiritual vibrations coming from there have always been felt so strong and uplifting, this assures us that our coming Convention will be in no way inferior to our former annual gatherings. Further notice concerning proceedings will be given in due time. As in former years so this time our National Headquarters will care for accommodations.

With comradely greetings,

The Temple of the People.
(Der Tempel der Menschheit)
German Section

If we are thus united in Convention, on both continents, during the occult days of August and in these days of so-called "World-Depression", our sacred opportunities will increase, as never before, and also our sacred duties. So, let us fully realize this and stand together in the ranks of Light, wherever we may be, here, there, and everywhere in the world, consciously united in our highest aspirations that the Forces of the Lodge may fill our hearts and souls and we manifest truly the force of Love of the Avatar, and everyone become a truer and stronger channel for the help, enlightenment, and upliftment of the race.

This number of the "Artisan" contains two poems taken from "The Path to Discipleship", a series of songs or meditations of the soul entering the Path, by the Persian poet H. K. Kazenzadeh-Iranschaehr, translated from the German by Bertha Martini. Owing to his friendly co-operation with the Temple through contact with the Berlin Temple Group, the author has given us permission to publish his book in the Artisan or in booklet form. H. K. Kazenzadeh-Iranschaehr is a Guest Professor at the Oriental Seminary of Berlin and has published several other inspiring books on the same line. As he correlates in his lectures—we are told—the Eastern and Western philosophies and religions, he is a splendid worker for the unification of humanity, and we are glad to give him space in the Artisan.

ADVERTISING SECTION

THE HALCYON POTTERY

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.

For an Extension Group to be formed at Halcyon it is necessary to enroll twenty-five students. This arrangement offers many advantages since it gives University credit to those who desire it, as well as considerably lowered prices to all, whether they take the work for credit or not.

There will be a 30-hour, two-unit course, for which a charge of \$18.00 will be made, as follows: \$1.00 regular fee, \$12.00 for instruction, and \$5.00 laboratory fee, which covers the cost of all materials necessary for class problems. The firing of students' work is at extra cost and optional. Students may also arrange for instruction in wheel throwing and other phases of ceramic work.

There is a possibility that there will be lessons in basketry, weaving, tooled leather, and allied arts, if there are enough students desiring them.

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