

The Temple Artisan

FEBRUARY—MARCH, 1930

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Mysticism, Occultism, Ethics

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THE TEMPLE

COSMICALLY The Temple of the People corresponds to the Temple of Humanity.

THE TEMPLE of Humanity consists of all humans who, having awakened into a knowledge of their own divinity, have undertaken to tread the Path, and of those who devote their lives to the unselfish service of mankind.

SPECIFICALLY The Temple of the People is one of the bodies or vehicles for the manifestation of the Avatar or Christos for the New Dispensation, the dawn of the New Civilization for the races of the earth. It was founded in New York State in the second cycle of the Great Lodge movement in November, 1898, by three Masters assisted by others for the laying of the mental, physical, and spiritual foundations of the coming Sixth Race.

THE OBJECTS of the Temple are:

First: To formulate the truths of religion as the fundamental factor in the evolution of the human race. And this does not mean the formulation of a creed.

Second: To set forth a philosophy of life that is in accord with natural and divine law.

Third: To promote the study of the sciences and the fundamental facts and laws upon which the sciences are based which will permit us to extend our belief and knowledge from what is known to the unknown.

Fourth: To promote the study and practice of Art on fundamental lines, showing that Art is in reality the application of knowledge to human good and welfare, and that the Christos can speak to humanity through Art as well as through any other fundamental line of manifestation.

Fifth: The promotion of a knowledge of true social science based on immutable law, showing the relationship between man and man, and man and God and nature. When these relationships are understood we will instinctively formulate and follow the law of true brotherhood.

RELIGION, SCIENCE, AND ECONOMICS; these are the foundation stones of The Temple. There can be no true religion without its scientific basis, and there can be no right economic system not based on a science that is religious and a religion that is scientific.

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The Temple Artisan

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Behold I give



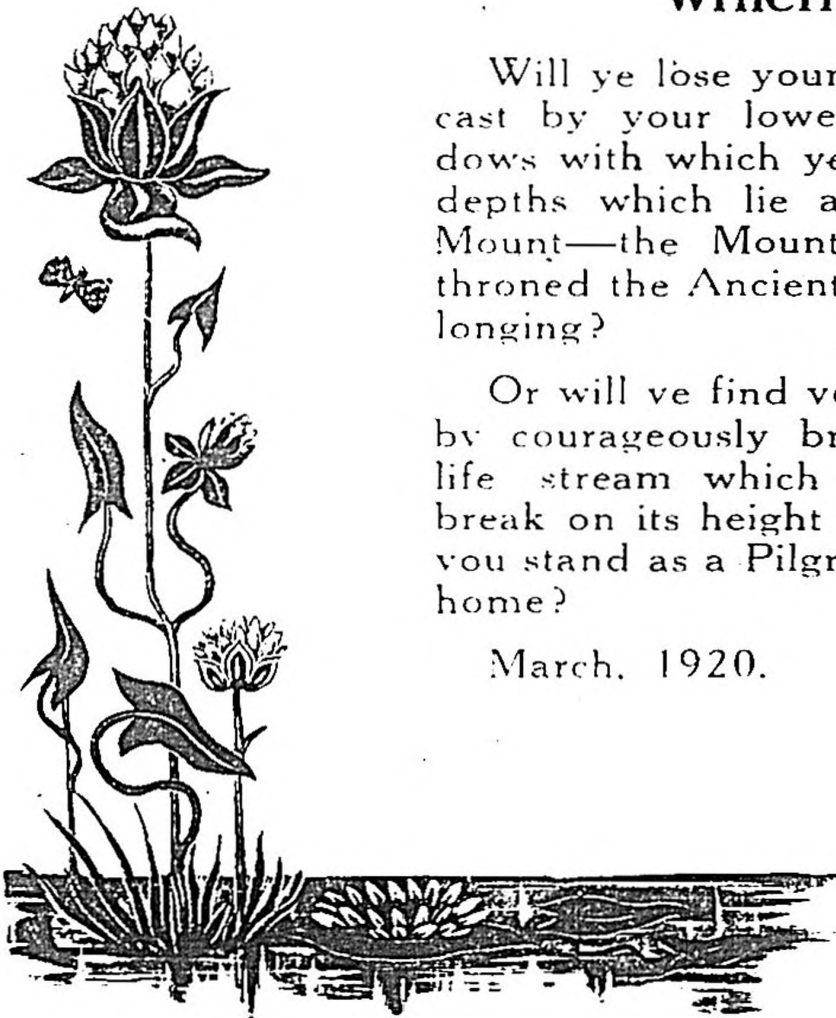
unto thee a key

WHICH WILL IT BE?

Will ye lose yourselves amidst the shadows cast by your lower thought-forms, the shadows with which ye have peopled the spatial depths which lie at the foot of the Sacred Mount—the Mount on whose height is enthroned the Ancient of Days, the God of your longing?

Or will ye find yourselves, your true Selves, by courageously breasting the waves of the life stream which spirals that mountain to break on its height at the feet of God, where you stand as a Pilgrim of Days returned to his home?

March, 1920.



APPROACH

By Ellen Francis Gilbert

I found Thy footsteps, God, today
Down where the herons stop and stray
Beside a shining waterway;

And in the forest, still and dim
Up where the trees are tall and slim
I heard an echo of Thy hymn;

And in a meadow, laid like gems
Between the green and grassy stems,
I saw Thy golden garments' hems.

So, God, I know that Thou art near,
And some glad day of some glad year
I may come home and find Thee here.

THE TURN OF THE ROAD

There is no road but has its turning. Do not forget. Ofttimes the turn leads into smooth, straight running. And when, perchance, it leads but into another curve there should be no reason for discouragement. A greater blessing may even lie therein. A curve may be used to encompass an obstacle which cannot otherwise be removed or overcome, or it may be to ease the way to the top in a difficult climb.

Impatience to arrive, resentment of conditions of the way cause loss of strength and ability to walk in safety. Brave determination with serenity of mind is always accompanied with power and success.

There are always resting spots, however limited and brief, to be found by those who keep keen watch. Behold, in these places I myself wait to offer you the steaming dish, nourishment for soul and body to sustain you for continuation of the journey. Fruit of the vine, refreshment of spirit itself I also extend to you. Yours is the privilege to partake; I can but offer.

This and more I have assured you before. Forgetfulness means lack of faith or cowardice. Fatigue must come but passes. Doubt grows like a creeping vine, matting, entangling itself around sturdier objects until they become enmassed thereby, lose their natural form and gradually become devitalized and useless.

Search past words of mine, if you will, and you may find my signature. Otherwise must you drift along, unless within your souls

some inner chord responds in recognition clear and strong enough to lead you through to the end.

The weakling drops in march. The valiant bears the colors high unto death, accepting weariness, danger, all that goes with battle in defense and protection of his cause, as privilege bestowed upon him by the Commander in Chief.

There is but one slogan for the soldier who enters the Army of the Lodge, and that slogan is "Onward unto Victory," though Victory be death.



March 3, 1930.

DEGRADATION OF SPIRITUAL POWER

Temple Teachings

Open Series No. 239

If one dares to degrade a spiritual power by using it to advance personal interests it will be taken from him. Even the memory of it will be lost to him, for it is not his. It has nothing whatever to do with the personal self; it belongs to the Infinite-All.

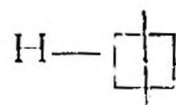
The personal self is, or possesses, the instrument through which the Infinite Self manifests power, whether it be of Ideation or Will or Force, to evolve the ideal and bring into manifestation the thing willed, or a great work for humanity, or some object of art, painting, music or sculpture.

If the personal self uses that power which belongs to all to enrich himself alone, he prostitutes it, and prostitution of Divine Power invariably leads to its loss.

The impulse, the ideal, the conception in all uplifting and ennobling art are far above and beyond the tools with which they are wrought out.

True devotion to an ideal, whether it be of God or man, picture, or sculpture, necessitates absolute sacrifice of time, strength, means, unceasing labor, with scarcely a glimmer of compensation or joy, unless it be at the first moment of conception of the ideal—for the end is just beyond. A grander, greater ideal looms up before the mind's eye long ere the completion of the first, and then commences over again all the difficult soul-tiring detail work by means of which the new ideal is to be made manifest.

The Great Mother mercifully conceals our limitations from us. We could not endure to know that we never can reach the fulfillment of our ideal until we are lost in it.



THE POWER OF LITTLE THINGS

Temple Teachings

Open Series No. 240

I have said much in the past in connection with the power of little things, but it is a subject of such importance too much can hardly be said in relation to it. Especially is this true in this critical age when so many important discoveries are being made, each one primarily dependent upon the devotion of some one person's investigation of the minutiae of life. He who despises the rule of little things will never rise to any height of life until experience has taught him many sad lessons.

The human monad was a little thing in time and space when first it separated from the mass which held it in suspension within the great void; yet the Hierophants who sit upon the thrones of a universe and rule the suns and stars therein were once of those "little things." And never in the history of this earth was the rule of little things so potent as in this present cycle, for man is awakening to his inherent power and is learning the methods by which that power may be utilized. Those methods all rest upon some one essential yet inconspicuous verity.

Investigation has brought to the consciousness of the race the fact that a single disease germ, barely visible under the strongest microscope, is the "little thing" which by increase may eventually sweep the inhabitants of populous cities and countries into one huge grave.

A single spark of fire may be responsible for laying low thousands of towering, great-girthed trees and blaze a way through fields and towns to the shores of some far distant river or ocean. The first drop of water seeping through the soil upon the fiery masses in the interior of the earth may make way for others, until at length a head of hissing steam is generated powerful enough to displace rocks and earth; and the fire and earth elementals may be aroused to such a fury that they may even split a continent in twain by internal convulsions.

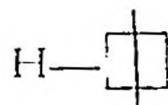
And so it is through all the fields of life, the "little thing" is the thing we have most cause to fear or to love; and were it not for our knowledge that a divine purpose is being served, a divine plan worked out, all men must go, as does now the blind man all the days of his life, with outstretched arms and trembling feet, lest by a single step he strike his foot against a stone or fall into some fiery furnace just ahead. Ah, my children, look out for the "little things"; walk steadily and with open eyes. Look into your own hearts, not into the hearts of others, for the signs of the coming of those first causes.

It is man's perversity in first searching his neighbor's life for traces of some evil that has given that evil the needed opportunity

to grow within his own life beyond his power to vanquish; for however undeserved it may seem from a superficial point of view, no evil can happen to you that has not received its first impulse from some one single act or thought of your own. Of course you will not accept this if you reject the fact of reincarnation and karma, but exact justice is unthinkable under any other predications. Perfect love cannot exist apart from perfect justice.

You are not responsible for the good or evil results of a good or evil act only so far as you are responsible for the act itself. So long as you are attached to the results of any act you are wandering in an interminable maze. The more impersonal, unselfish, your kindly acts, the purer, the more potent, the greater the results will be: for those results will be of lasting benefits for the whole race, instead of for your personal self alone.

It should be enough for you to know that you have raised the race to which you belong to whatever extent you have been of service to any individual part of that race. You are manipulating eternal cosmic energies in every good and therefore serviceable thing you do, for God is good and good is eternal. The appreciation or lack of appreciation in the case of the individual primarily benefitted by a kindly act of yours should be of no special interest to you. The good things are generally little things in their beginnings; so watch well your opportunities for doing the little things, speaking the kind word, lending a helping hand, regardless of the immediate effect on yourself.



November, 1922.

TRAITOR!

Coward, Liar, Traitor! think you to reach the Central Sun by one swift stride when, cloyed with the feast of which you have partaken, with power of assimilation gone, you are seized with the vertigo of Mad Ambition and are plunged into some black pool of water, grasping at the reflection of a Sun thereon?

Step by step, stone by stone you have built a barrier 'twixt yourself and the Central Sun. Step by step and stone by stone must you retrace your path and tear that barrier down ere you can take the first stride toward your goal.



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, Hollywood, California.

**QUESTIONS RELATIVE TO THE REINCARNATING EGO,
THE SEVEN PRINCIPLES, ETC.**

In a letter recently received from a Temple Square in one of the eastern states a number of questions are formulated by the members relative to the Higher and lower selves, the Reincarnating Ego, etc., which go very deeply into this abstract question and which we thought it might be interesting to enlarge upon in this column. Before attempting to do so, however, it may be well to emphasize that it is utterly impossible to put into words these highly abstract conceptions, the best that we can do being to direct the mind more or less in the right direction. The answers to these questions exist on a higher plane than that of the lower mind; a plane which must be contacted by the student himself in order to get the correct answers through his own intuition.

First, let us briefly outline the exoteric teachings regarding the constitution of what we call man; and even here do not let us lose sight of the fact that this division of man into seven principles is at best inadequate and unsatisfactory unless one can get away from a too literal interpretation of it. These teachings are, however, extremely valuable as pointers to guide the intuition into a channel where a true understanding of the constitution of man may be had. In no line of thought does the saying of Jesus, "The letter killeth but the spirit giveth life," hold more true than it does in these abstruse occult matters.

In the exoteric teaching regarding the division of man into seven portions or principles the point is emphasized that there are three higher principles and four lower ones, the three higher ones being universal and imperishable, while the four lower ones are transitory and exist as such for a short period of time only. In every individual there is a center which we will call the "I am I." Around this center many forces play during a life-time, but the consciousness of every man or woman is a definite point, which is the "I" and which serves as a focus, drawing the innumerable experiences of life to itself which experiences, impinging as they do upon the princi-

ples of the lower personal quaternary, causing pleasure or pain, act in a similar manner as do the chemicals in the melting pot during the refining of a metal, extracting the good and casting out the dross. This is the "I" which experiences, and which is dipping daily and hourly into the lower quaternary just as it dips, life after life, into incarnation, and just as the Universal "I," God, Brahma—call it what you will—dips into manifestation at the beginning of a manvantara or period of expression.

Now let us look at this reincarnating Ego from a slightly different angle. We have postulated that it exists on the universal plane, and yet we have also stated that there is an "I am I" within each individual, thus differentiating it from every other individual. This is apparently a paradox and is a very good illustration of the fact that it is impossible without distortion to put into words an abstract spiritual conception. The spiritual conception in its purity can only be grasped by the higher mind along the line of intuition. However, this is perhaps as nearly as the process can be explained by word of mouth and may act as a pointer toward the realization of the spiritual process involved.

Now, during earth life the consciousness of a human being is in a constantly fluctuating condition. Sometimes it is centered in business matters. Sometimes it is centered in pleasure and the senses and mental occupation or other interests, and sometimes in most of us it is centered for brief periods on the plane of the universal or within the higher triad. The purpose of incarnation seems to be to gain Self consciousness, that is to say, life and its varied experiences are for the purpose, from the soul standpoint, of broadening out and enlarging the sphere of consciousness which is cognized by the "I am." The various religious sects of this and probably every other country have built up creeds and dogmas of "thou shalt" and "thou shalt not do this or that;" but in essence the evolution of the soul depends, not upon blind obedience to any code or set of rules, but upon the expansion of the discrimination and the compassionate nature—in other words, the centering of the consciousness gradually more and more within the boundaries of the Higher Triad. This is really in essence a gradual unification with the Christos, which is not only an entity but also a Universal Principle which is more or less active within every one of us.

As regards the question of whether the Higher or lower self is dominant on the physical plane, it would depend entirely on the motive for action. For example, we use the body, which is one of the lower principles, for whatever purposes we wish to consummate. We may use it to write with, and if our motive for writing is that we shall extort riches from our fellowman or if we write letters containing slander or unjust or unnecessary criticism, then we are using the body as a tool of the lower self, whereas, if we use it to write let-

ters which are illuminating and helpful, then we are using it as a tool of the Higher Self and in so doing are drawing into our consciousness, into our brains, and into our blood stream the vibrations and upbuilding forces from the Great White Lodge and are using them for the advancement of Their work on earth. The consciousness is continually fluctuating along the line of the antaskarana, or connecting line which unites the Higher Triad with the lower quaternary. Sometimes our impulses come from one of the lower principles, sometimes from the Higher Triad. The lower quaternary in itself per se is neither good nor bad. It is an instrument, a tool which may be used and is used by the "I am I" and, like any other tool, is impersonal and may be used for good or bad purposes.

The question is asked whether the reincarnating Ego is the Christ and whether the Christ is an entity. In answer to this question let us first disassociate the word "Christ" from the word "Jesus." Jesus was, of course, historically a man who functioned the Christos, or Christ Force, to a very high degree and was therefore an incarnation of the Christ and was the Son of God. We are told in the occult teachings that every force in the universe is an individualized entity upon some plane, and therefore we are forced to the conclusion that the Christ is not only a Universal Principle but is also an entity—another apparent paradox. Suppose we look at the matter in this way: We are very busy over some work which we feel is very important that we should do. A friend comes in who needs our advice or help or sympathy. To the extent to which we sacrifice our personal desire and substitute an impulse of helpfulness and compassion in acceding to the demand made upon us, to that extent we are transmitting the Christ Principle and to that extent we become momentarily one with the Christos. The result of this action is two-fold. It has a transmuting and upbuilding reaction upon our own soul and, just as one candle may be lighted from another candle, so it may kindle a similar impulse in the heart of the one whom we have helped.

Let us take one more illustration of the difference between centering the consciousness in the Higher Triad or in the lower quaternary: We are sitting in a meeting listening to a discourse and the speaker gives voice to a high and illuminating thought. Let us take, perhaps, the best known of all precepts, "A new commandment I give unto you, that ye love one another." Our friend upon the rostrum utters this beautiful precept, and we can react in one of two distinct ways. Our consciousness may be receptive to the beauty of the thought and expand under its influence. We can tune into its vibrations and become one with it, and in so doing we are united, temporarily, with the Buddhic or universal, compassionate principle of the Higher Triad; and as our consciousness is centered therein, we may receive the illumination from the Higher

Mind, which is also one of the three higher, Universal Principles; and this will indicate to us, in a flash of intuition, the method by which this beautiful precept of Jesus may be put into expression. This flash of intuition and the illumination accompanying it may and probably will fade as our consciousness becomes again immersed in the petty details of everyday life, but the essence of it will remain and has helped to build up the universal Christ Principle in our own nature. The other way in which we may react to any beautiful teaching is the personal one. Just as the seed of the sower falls some on stony ground and is wasted, so if the consciousness is centered in the lower principles the higher teaching will be thrown away. If, when the precept falls from the lips of the speaker, we allow the spirit of criticism to control us and our consciousness is centered in the lower reasoning faculty, we will say, "Well, it is all very well for Mr. So-and-So to say that, but he doesn't do it himself, he does so and so and so and so." The spirit of the teaching is lost, and all the good that might be derived from it is thrown away.

HERMETICISM

Under this heading there will be published with each issue of the magazine an article clarifying and explaining the teachings, messages and communications received from the Masters back of the Temple and sent out to members and to the world generally. This clarification or simplification will be appreciated, we are sure, as the truths in many of these messages are very profound and fundamental and not always easily understood. The term "Hermeticism" is a good one as it stands for anything that may be written under the head of occult science, philosophy, theosophy, alchemy and mysticism generally. The articles will be written by different members and students qualified to write on their particular subjects from time to time and not necessarily by any one individual.

Questions in regard to any matter in this department are invited from readers and should be addressed to The Temple Artisan, Halcyon, California.

THE AVATAR

What is an Avatar? And what concern is He of mine? How might I know one and how be sure I was not deceived by notions and limitations; by sophistries or enthusiasms or by wilful or designing entities or forces using glamour or some super-phase of psychologizing to ensnare me to their own doubtful ends or to divert me from the path of sanity and wholesomeness and righteousness?

I will try to answer these questions.

First, what is an Avatar?

An Avatar is a **Great One** who comes, or perhaps more correctly, is sent into the outer life of humanity as an anchor to wind-

ward when the storms of life have become so fierce and deadly and the animus and status of the race have become so weak and low that there is the most imminent danger that the progress, the on-going, the evolution of the race be stayed or diverted beyond measure, and the race be plunged into long and debasing periods of night and blackness which, mayhap, it is not strong and vital enough to live through or endure. The "Bhagavad Gita" suggests that at such periods in the race life, when conditions are particularly bad and there is an outbreak of lawlessness or perversion, then such an **One** comes to pour of Himself into the race life and so raise its keynote, its vibration, its quality. He whom the world knows as Jesus of Nazareth is the shining example of such an **One**. Buddha was such an **One**. Zoroaster was such an **One**. They come into the race life aflame with what we know today as the **Christ Force**, the **Christ Life**, the **Christ Presence**, the **Christ Healing**, the **Christ Consciousness**. They make **God**, the forever unknown, unseen, unthinkable, to be made manifest and graspable, understandable, something to be loved and lived and honored and followed with all of the body and of the mind and of the soul. They save the race from the blindness and degradation and supineness and abysmal submergedness of its selves to the sanity and wholeness and holiness of **Itself**.

These Avatars are broken in body while they pour out their life force without stint or reservation for the salvation of the bodies and minds and souls of men. I sat but yesterday at a Feast of Remembrance and ate of the bread and drank of the wine in memory of Him who said, in effect. "This is my body broken for you. Eat ye all of it. This is my blood shed for you. Drink ye all of it. And as often as ye eat and as often as ye drink, and as often as ye breathe in the living breath of my presence think of me till I come again."

The children of the Temple for thirty years now have gathered at a Feast of Expectation and have eaten of the bread and have drunk of the water as they stood about the altar, and cast the incense upon the lighted flame thereon, the while they opened and offered of themselves to **Him**, and reached out for and took to themselves in combined aspiration and abasement, emptiedness and fullness, individuality yet actual vital unity, that same **One** who, while He did say, "If I go not away, the Comforter will not come unto you," also said in essence: "I will come again! Watch and wait and pray without ceasing, for no man knoweth the day nor the hour, and though I shall come as a thief in the night, yet shall my coming be as the rising of the sun and as the going forth thereof."

And it is fit that the children of the Temple should **stand** about the altar, for theirs is no more to sit in remembrance, but to stand in instant readiness and expectation. Yea more! It is theirs to en-

ter with "unsandalled feet and uncovered head" that inner, secret, sacred Holy Place within themselves and stand there upon the "Stone of Sacrifice" while the flood of the flames of the Altar washes and cleanses them, in body, mind, and spirit of themselves and their limitations and unreadinesses, and unwholesomenesses, and in the waves of Love and Light and Law they become clothed and embodied and ensouled anew and ever anew. And is not the Sword of the Spirit their reward? And shall they not see there and become truly conscious there of Him whom they love and seek, the "Warrior of Light!"

And is it not written, "When He shall appear we shall be like Him!" And is it not written again, "He is thine own true Self; and when thy shadows flee away, thou shalt behold the King in His beauty and holiness!" It was of this inner **Thing**, the **Higher Self**, the **True Self**, the **Christ Self** (there are many names but only one reality, though infinitely manifested)—it was this inner **Thing** or **Self** or **Consciousness** that Jesus of Nazareth spoke when He said, "The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, He doeth the works." And again it was of this same thing He spoke when He said that unless He went away the Comforter could not come, for it is a human tendency to objectivize, to personify, to crystallize, to wrap the dead bones of a once living thing in a shroud, and lay it in a beautifully and devoutly wrought casket, and bury it in a stately tomb of stone or creed or theory, and bow there in tears, worshipping the dead, the futile, the other-where, the not inherent. Forever the angels cry, "He is not here, for He is risen." And so it is written, "Thou hast looked too long at my bleeding feet and rememberest not the smile on my face. . . . Look up, my child, from my feet to my face."

Thirty years ago the children of the Temple were called together and set as a John the Baptist to be a Voice crying. "Prepare ye the way of the Lord. . . . One mightier than I cometh, the latchet of whose shoes I am not worthy to unloose." More, they were set to prepare a place and a refuge for Him and His and a people waiting to receive and serve Him. And this is the appointed year of His coming, and even the children of the Temple run hither and thither, asking of this one and that, "Have you seen Him? Have you seen Him?" Or like these other children of the Temple who are humanity seen and unseen, they wistfully wonder or frankly doubt. And yet the appointed Messenger of the **Coming One**, Master Milarion, in his ringing Message to the Temple Convention just passed (1928) cries:

"To each and every one of you the Christ speaks today. Before each of you He stands, face to face. Beside and among you one and all He walks daily, hourly, looks toward you with entreaty infinite for recognition, companionship, understanding, sympathy,

and love. With hands outstretched He extends to you the Priceless Gems of Truth and Wisdom, of Opportunity and Power; and you pass Him by, you know Him not. You throw Him off, you turn Him aside and away that you may continue to seek afar

"Whether you believe, disbelieve, scoff, scorn, reverence, serve, slander, proclaim, or abuse, the Great Law will move steadily forward as though you were non-existent. But it will not forget to include you in its working when it shall betide you to think well on which side of its working you find yourselves, the good or evil, the true or false, the righteous or base, the shine or the shadow.

"It is not a matter of domination, of forcible obedience that is required of you. It is a matter of mutual understanding, voluntary yielding, helpful interchange on all planes for truer adjustment, greater activities, purer transmission of finer forces, with wider and broadened dissemination of spiritual powers. It can only be accomplished by sinking the consciousness deep within and holding it there until the attunement has been completed.

"The coming year will see changes effected and conditions made for the reception and dissemination of forces befitting the Year of Fulfillment. But they will tax your powers of flexibility, obedience, and balanced unity.

"It lies within your own hands, your own hearts, your own souls entirely. It is your own evolution which lies in the balance, is at stake, as perchance that of the race as well, if that be of any moment to you. We can wait, as we have waited long periods passed and gone into the silences, but we shall not always wait in vain. . . .

"Man riseth in the morning when light breaks over the earth, bedecks himself in fine array of outer garments, and saunters forth to meet his fellow-man with mirth and glee, careless of night which soon must come Can he not play, gamble, merrymake, love, engage in all things worth while? Little thinks he of the night when the light of outer day shall be gone and he shall have no torch whereby to guide his dancing, slipping feet. Then shall he cry aloud for his God, for the light that shall lighten his inner darkness; and then shall he make his choice for the Realities of Life, those qualities and principles which shall stay his footsteps unto the end, and not for the things of illusion which shall desert him in his times of greatest need and peril.

"God walketh in the night, the deep, deep night, enshrouded in darkness and silence that none may see or hear Him in outer passing nor behold the outer vesture.

"Seek within, meditate, look carefully into your own lives, close around and about you on every hand, then far and high, and see if light does not come to you with corroborations multiplied, heaped one upon another; and My Voice, too, mayhap you shall also hear in Tones of Constancy and Certainty. And not only mine,

but those others' with me, and still higher, yea, even the Mightiest, the Highest and Greatest One Himself, the Lowliest of All; and hearing you shall have your every question answered, your every yearning satisfied.

"How shall He come? How shall He come? In this form or another, from this quarter or that?—the cry is raised. Throughout the years it has repeated itself, until the heavens reverberate with the echo. How shall He come? How shall He come? Shall it be man, vision, consciousness, physical, astral presence? How, where, when? Shall I see? Shall I know? Shall I be there? For answer you are given and you will ever be given the one and same answer: **Ask yourselves**, look within, near and afar, and the **Ray shall be made clear unto you**.

"The Light shineth in darkness. Shall darkness comprehend it? A man was sent from God, a witness bearer of the Light, that through him men might believe. He was not the Light. He was a witness of it only. His name? Is it known unto you? If so, if you can **pronounce it with your lives** then you shall **know** that he was a witness, as you also are witness of the True Light which lighteth every man that cometh into the world. Herein lies your answer once again, the same answer, once and forever, varied in figure but forever the same.

"Ask yourselves. Look close at hand, not gaze afar. What man is there who has seen God at any time? But whoever would look may see the Spirit descend many times. The same is He for whom you look. And shall He not baptize with fire; and are there any who can say, 'I have never seen, I have never seen'

"If so be you can answer and can give yourselves in service sweet and true this day, then rest content that you shall behold still greater things; and know that **He dwells among you indeed**. Rest content and go your ways, leaving the whys and wherefores to the Law, knowing **HE IS HERE** with you, with me, on **This Day Be With Us, This New Day Come To Us**.

"If upon asking you still wait reply, feel no response of transcending answering chord of throbbing life and love, then I say to you, there is nothing I or any other can speak to bring you nearer, to make your vision clearer, your conviction stronger, your understanding truer.

"Once more I say, retire within look within. You who look elsewhere shall look in vain.

"Truth, the Christ, the Glad Sun of Righteousness, does not precipitate Itself, is not spectacular, loud, sudden, bombastic. It walks in the silences, dwells within, breathes, lives, loves, gladdens, brightens, purifies, strengtnens, lifts, around and about, day by day; hour by hour, minute by minute, each second and interval of time, steadily, calling you into Itself, Your Self, Self of the King from

whom all shadows have disappeared, and in whom there is naught but Beauty and Holiness.

"Then if any man shall say unto you, Lo, here is Christ, or there, believe it not. Wherefore if they shall say unto you, Behold, He is in the desert, go not forth; behold, He is in the secret chambers, believe it not. For as the lightning cometh out of the east and shineth even unto the west, so shall also the coming of the Son of Man be."

"In the Name of the Christ and in the love of the Christ, I bid you Look Within, that . . . you may become intelligent parts of the molecular composition of The Stone which shall become the Head of the Corner.

"May you become integral parts of the Illumined Consciousness of the New Civilization so swiftly advancing, and pass through the Wide Open Doorway of Fulfillment of your Highest Expectations for yourselves and Humanity in one."

o o o o o

So speaks the Master Hilarion. And have I not, in quoting him, answered all of my questions?—not only as to what an Avatar is, but also as to how it concerns you and me, and as to how we may know one; but also again as to the **Avatar now here, the Voice and the Light and the Life and the Hope and the Surety of the New Day, the Coming Day, the Promised Day**—the Day foreseen by seers and poets and prophets since ever the dawn of our known world's history began.

And who can say, "It is no concern of mine. Let Him find His own servants, and His own house, and His own people. If, indeed, this be He let Him attend to His own affairs. As for me it is no concern of mine." Can any so answer? Can even one? Oh, alas that I must say it who even myself find it hard to answer any otherwise! Most answer it so in most ways, even most of us here most of the time and with the emphasis of indifference or superiority or sophistication or antagonizing, patronizing personal interests and activities. And yet I feel I must cry aloud to myself and to you, my friends and fellows, and to whomsoever I may, wherever I may, however I may. Thanks be, my voice or your voice is not the only voice! For is it not written:

"The Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the Water of Life freely."

—George B. Little.

Palo Alto, California.

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EDITORIAL MIRROR

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The sacred festival of Easter is again upon us. It symbolizes the resurrection of life from apparent death, the rising of spirit from the tomb of matter. This is a marvelous symbol full of the deepest mystical as well as intellectual significance. Everything and everybody, human or otherwise, partakes of this process of resurrection. By virtue of the descent of the Holy Spirit a Divine Force enters into the whole universe and there is a growth upward and inward.

And yet, as in the symbol of the resurrection of Jesus the Christ, before this process can be consummated the stone of selfishness and of personality and of hatred must be rolled away by the Angels of Light from the entrance to the tomb, which is sealed by all that the stone symbolizes, and which prevents the Christos, the God Within, from coming forth or from uttering Itself.

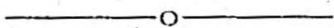
Truly it has been said in the deepest mystical sense we must be sacrificed and die before we can truly live. We must be willing to give up the most priceless possessions and things before the Angels of Light can roll away the stone that presses on our hearts, the stone of materiality and selfishness. Even though that stone may represent a truth, it is a truth out of place.

To gain anything worth while from the spiritual or material standpoint **we must pay the price.** Such is the law. If we wish good health we must pay the price in right living and right thinking. If we wish to attain the heights of life and stand on the glistening mountain top of truth, we must pay the price and sacrifice the lower things for the higher. All things come by sacrifice. Jesus knew this law and therefore willingly complied with it, even though he

suffered untold agonies of body and spirit. The Perpendicular Path to the heights is no royal road. It requires faith, courage, endurance, and indomitable will backed up, so to speak, by the desire to serve our fellow creatures, the whole world generally.

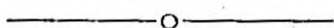


If we have this desire and the qualities referred to we rouse the building forces in both our inner and outer bodies. These great universal building forces act through the influence of the pineal gland and pituitary body, and a fiery secretion is poured out into the blood, which gives us the faith and strength to accomplish and stand steady in the fire; and when we do this we are working in accord with natural and divine law, and the best will come to us, and we will be able to give our best to others in helping them along the rough and stony Path. At the end of this is found Eternal Light and Life.



We have then overcome the limitations of form and matter. The Easter Lily is abloom in our souls. The dark temple of the lower nature is aglow with the Holy Presence of the Spirit. The resurrection is accomplished. Such is the law as is written on the Inner Light.

—W. H. D.



TEMPLE BUILDERS' LESSON NO. 215

The Dancing Trees

How Absurd! How ridiculous! for who has ever seen trees dancing?

What a gloomy day this was! All day long the gathering dark clouds had been threatening to burst into a violent storm, which they finally did in the afternoon. The wind rose and the rain was falling in sheets, increasing the darkness and the gloom. The trees were swaying heavily in the gale, and it looked as if they would break or be torn up by the roots. Here a limb would break and fall crashing to the ground; there the bark would be violently torn from the tall eucalyptus trees. It looked as though they would suffer irreparable damage. But not so. Gazing intently at them for some moments, watching their every move, how they bent and rose in perfect time to the music the wind was playing, I saw how wonderful it all was. Was it a dancing crowd in a ball-room where everyone was happy and enjoying the beautiful music and the time thereof?

This is the picture you would see after gazing intently enough. The gloom would have disappeared and in its place you would see

a picture of merriment, of joy and of happiness. Truly, the trees do dance. It is a dance of relaxation. Their limbs (arms) and bodies would bend and rise in graceful harmony, rhythm and tune with the elements.

After the storm the trees, having gotten rid of their weakest and dead limbs and old bark, are stronger and more beautiful than before. Thus gloom and beauty merge into one harmonious joy.

Like the trees, let us learn to love our storms and our troubles and fashion them into a joyous dance, leaving the Great Law to take care of our glooms and storms.

—E. T.

The Mighty Wind

Is the wind the mightiest force of Nature? In a heavy storm it would seem so to our eyes.

The wind had been blowing with a terrific force all night, and in the morning the dark clouds were fleeing in terror from the maddened gale. The whole heavens were fleeing, were on a desperate move, on a mad rush to get away from the wind. Some clouds were tumbling over others in their mad efforts to get away. Then just about daybreak, where mountain meets mountain, in the gulf between, there appeared a break in the clouds; and the light from the oncoming Sun lit up the heavens of this gigantic battlefield, presenting to view a most wonderful, a marvelous sight of struggling clouds and waving, bending, dancing trees and shrubs. The heavens, the earth, all Nature, were in an uproar because of their mighty foe or friend (?).

The Sun was now rising, peeping through the gap, the gulf between the mountains, the only clear spot in all the heavens, adding more wonder and splendor to the already beautiful, marvelous scene. What pen or picture can portray such marvels of beauty as these? How little we are!

It was only for a short time, and then the mightiest of all heavenly bodies had his beautiful beams of light covered up by the struggling clouds, and the darkness grew darker than before. There now appeared another combat in the struggle for supremacy on this gigantic field of battle. A flash of lightning lit up the sky for a moment; then heavy thunder rolled through the clouds. Could this new giant defy the wind? No, it, too, had to flee before the mighty wind.

—E. T.

PYRAMIDS OF THE SUN AND MOON AT TEOTIHUACAN

The city of Teotihuacan is situated northeast of the valley of Mexico, 45 kilometers from Mexico City. It has on the north as a

background the extinct volcano Cerro Gordo. The size of the ancient city seems to have been six kilometers in length by three in width.

Several eras seem to mark the age of this city, the most ancient constructions having served in some cases as nuclei for those erected later on, while other structures have been entirely abandoned and form today the crumbling mounds one encounters there. In all of these are ancient Aztec and Toltec handiwork predominates.

The Pyramid of the Sun, which was consecrated to the worship of the sun, is built of five pyramidal sections and covers a ground space of forty thousands square meters. It is sixty-six meters high. Spacious stairways on its northwest side reach to the top. On the eastern side there is a tunnel that leads to the center of the pyramid. The interior of the pyramid is built of adobe, while the outside is of stones well cemented together.

About one kilometer away to the north of the Pyramid of the Sun is the Pyramid of the Moon. It is forty-two meters high and covers a ground area of sixteen thousand square meters.

The Avenue of the Dead starts from the Pyramid of the Moon on the north. It is so called because, according to tradition, the mounds that now line it on both sides were supposed to be burial grounds for the dead.

Along this line lies the Temple of Tlaloc, or God of Rain. Then the Temple of Quetzalcoatl, in which very exquisite sculptures in bas-relief, half-relief and whole relief are to be found. There is another temple of lesser importance and arbitrarily called the Temple of Agriculture, as well as a number of subterranean buildings.

The word "Teotihuacan" is interpreted as meaning "the place of Deities." There seems to be a Greek connection with the first part of this word, as TEO (THEO) means God in Greek.

Teotihuacan, according to the Indian myth, is related to the creation of the Sun and Moon. When the Gods descended on this earth they were happy at first, but after a while they grew sad, as there was no light and all was still. They decided that two amongst their number should sacrifice themselves in order to become heavenly bodies and lighten the world. They climbed the pyramid now known as the "Pyramid of the Sun" and kindled two great fires. Tecuziztecatl, the most powerful God, and Nanaotzin, the most humble of all, were to offer themselves for sacrifice. Tecuziztecatl, after offering of all his riches to the sacrificial fire, made four attempts to throw himself into it, but his fear kept him back every time. Nanaotzin, after making an offering of all the little things he possessed, green reeds, moss and thorns, bravely threw himself into the sacrificial fire and soon was consumed. Immediate-

ly thereafter a bright sun appeared in the heavens. Seeing this, Tecuziztecatl took courage and decided to perform the sacrifice. He threw himself into the flames, and soon after the moon appeared. One of the Gods, indignant at seeing the brightness of the moon the same as that of the sun, caught a rabbit and threw it at the face of the moon, thus marking the satellite with the dark spots that it has to this day.

—J. S. Barkey.

THIRTY-FIVE YEARS AFTER

I.

The book "Brother of the Third Degree," being out of the ordinary and dealing with abstruse and mystical subjects, yet continues to be in demand thirty-five years after the first edition, and it may be of interest to know something of its origin.

Not long since, the author was solicited by a small group of students of the occult and mystical to make a short talk on this subject, and for the information of those who are interested, the following brief summary of the talk given on that occasion is written.

The author lived until the age of fifteen upon a homestead on the wind-swept Kansas prairies twenty miles from the nearest railroad station, attending school at the little frame school house two miles across the hills spotted here and there with buffalo grass.

His mother, since journeying to the homestead from the state of Maryland, being of a very devotional nature in religious matters, had affiliated with the Methodists, who in the scattered settlement were of the enthusiastic Wesleyan type.

Willie was the youngest boy, and as the nearest neighbor lived over a mile distant, mother's conversational proclivities were satisfied by singing and talking with herself during the hours of the daily toil. Filled with her religious enthusiasm, she fondled in her mind the idea of making her youngest boy a preacher. To this end she constantly talked the scriptures to him and had him committing verses of the sacred writings to memory, until he had thus mastered nearly all of the Psalms and part of Job.

The first year on the homestead was the great grasshopper year, and the crops were destroyed. The second year proved little better; so mother and the oldest son had to run the farm while father journeyed to a distant city to earn wages as a carpenter, and the next oldest son hired himself to a neighboring farmer.

Living thus, Willie no doubt imbibed some of the mystical, dreamy tendencies of his mother; and he has often related how he would lie on the cellar door during the summer days and look at the floating clouds form mountains and valleys in the sky with castles upon the precipitous sides while the rustling winds played songs or made speech as they encountered the little barn-like home or

sighed through the small cottonwoods slowly growing from the cuttings planted during the first year of the homestead life.

Then the money-lender took the homestead for the unpaid interest and principal, and the family moved to town. The encouraging letters of relatives took them to another state; and Willie went to school and, at mother's urgent demand supplemented by her daily self-sacrifice, attended a denominational college for two years. The desire to make Willie a preacher still persisted, and she frequently spoke of this or that student who was studying for the ministry at the college and being financially assisted in his efforts. But this was not to be. The boy, now nineteen, had an opportunity to be employed away from home. Being very fond of books, it was not long until he was frequently found in front of the book-shelves and magazine counters of the book stores.

It so happened that among the books he bought was a copy of Bellamy's "Looking Backward," and reading it implanted in his mind the idea that our civilization was not perfect and the future would witness revolutionary changes and improvements. Quite naturally, when he visited the book stores again he looked for other reading on the same subject. Thus he picked up a copy of "The Nationalist Magazine", issued in Boston. One copy was sufficient to make him a subscriber, and the basis was firmly laid for his future economic ideas.

Yet the pondering student naturally asks the question, why did these ideas become so deeply imbued in this boy when thousands of other boys have no doubt read the same ideas and they were not retained? Be that as it may, about this time a new progressive, not to say radical, magazine began to be issued from Boston under the editorship of B. C. Flower and named "The Arena." The young man who was afterwards to become the author of "Brother of the Third Degree" bought each copy as it appeared and before long became a regular subscriber. Before many months had passed he submitted an article which was published in "The Arena" under the title of "Freeland University," setting forth some advanced ideas regarding methods of education.

And now the articles in this magazine began to mould his religious ideas; and during his occasional visits home he would argue with his mother, advancing opinions so diverse from hers as to cause her much perturbation. During one of these visits she told him of the new minister they had secured for their church and emphasized how learned and widely read he was. One evening he returned home to find the minister a visitor at the house, and before long they were engaged in conversation, with mother an intent listener.

He asked Willie why he was not a Christian.

Now, "The Arena" had contained many articles distinguish-

ing between Christianity and Churchianity, and with these ideas in mind Willie replied:

"We may not agree on the definition of the term, but taking it in the ordinary acceptance, I will say that there are three principal reasons: First, I do not believe in a personal or anthropomorphic God."

The preacher then entered into quite a lengthy explanation of this term, during which he said that he discarded the anthropomorphic idea, and said the term "personal" simply implied intelligence.

Will's comment on this was to the effect that the preacher did not explain the idea that way in the pulpit, to which the preacher replied that he did explain it to his students, and followed it with the remark that he gave milk to babes and meat to men.

"My second reason," continued Will, "is that I do not believe in an eternal hell and endless punishment for the errors or sins of a limited life."

Again the preacher showed a liberal disposition and replied that neither did he. He thought punishment should be proportionate to the sin and there was a more liberal method of interpreting these passages of scripture than there had been in the past.

"My third reason," continued Will, "is that I do not believe in a vicarious atonement. I can see how an historical personage may have died on a cross in an effort to do good for his fellowman, but I cannot see how this suffering could wipe away the accumulated sins or wrong doings of all others by a process of substitution."

To this statement the preacher replied, after some hesitation, that he accepted this teaching on faith, that while he was attending school doubt crept into his mind on this point, and he saw that he was falling, and he cast himself into the arms of Jesus and accepted it on faith.

The result of the conversation was to make Will even more confirmed in his critical opinions than ever, with not a little worry on the part of his mother, who would say, however, from time to time, "The Lord will bring him into the right path in the end," to which Will's reply would be, "Well, you only want me to attain the truth, do you not?" Her reply would be, "Yes."

Up to this time Will had been nominally a member of the church, even while expressing his dissenting opinions. But now, when he returned to the distant city to continue his work and the deacon came around, to get his usual contribution, he said to Mr. Patterson: "I have concluded to withdraw from the church. And," he added, "I withdraw not because of this or that member being not what he should be, but because I cannot accept your fundamental principles with regard to sin and salvation."

About this time he was attracted to a copy of Sinnett's "Occult World" which he found on the book counter. He had already fin-

ished reading this when he read an account in a daily paper of a project to establish a colony on the western coast of Mexico along the lines laid down by such writers as Fourier, St. Simon, Robert Dale Owen and Grunland. Albert K. Owen, a descendent of Robert Dale, had secured concessions from the Mexican government for the construction of a trans-continental railroad from the western coast of Mexico across the Sierra Madre mountains to Eagle Pass on the Rio Grande; and with these concessions went a large tract of land adjacent to Topolobampo Bay, where a city, to form the Pacific terminus of the railroad, was to be built.

The young idealist was attracted by the project, which, under the name of "The Credit Foncier of Sinoloa," proposed to build up a miniature state where the land and collective industries were to be operated by the state. All members as citizens were to be employed by the state, and money was to be calculated in units of labor. Associated with Owens was C. B. Hoffman, of Kansas, who had organized a Kansas company as a subsidiary of the parent company, with the purpose of digging an irrigation ditch and colonizing the land and putting agriculture on an efficient productive basis.

Now, Will remembered that as a boy he had lived in the same town as Mr. Hoffman and remembered how his mother had spoken with bated breath of him as being an "infidel."

The article stated that a special train would leave in the fall of the year under the leadership of Mr. Hoffman, with all necessary equipment and the personnel to carry out their part of the project. Will immediately got into correspondence with Hoffman, paid his membership and stock fees, and arranged to join the party.

The incidents of the trip, while full of interest for another story, are hardly germane to this account. Suffice it to say that after arrival at the colony site and participating in the survey and labors for several months, he decided to return to the United States.

Returning to the harbor from the ditch camp, he and those with him were detained at the coast headquarters for over a month, waiting for a boat. During this time he found a gold mine in the form of an occult library. A New York publisher was interested in the colony project and had contributed a considerable library. Among the books were quite a number dealing with the occult, including the works of Hartman, Kingsford and Maitland, Blavatsky and Sinnett. The inquiring mind of the young wanderer was soon absorbed in them.

One day while looking through a barrel of cast-off papers he picked up a leaflet entitled "An Epitome of Theosophy." He was immediately impressed and, after reading, carefully folded it away, and when he had returned to the United States got into correspondence with William Q. Judge, the secretary of the Theosophical organization, and became a member. He often remarked that he

had given the same pamphlet or leaflet to many others and they had read it without it exerting any apparent influence, while with him it had moulded his views for life. Being of a philosophical mind, he asked the question, why?

During this period, serving a professional apprenticeship, his mind should have been concentrated upon studies relative to his chosen career, but he was known to have remarked that many times when he had picked up a book pertaining to his profession he had almost unconsciously laid it aside to read some book upon the occult. In fact, the occult became his daily reading; and after a year of study along these lines he sought and was admitted into the inner section of the Theosophical Society known as the "E. S. T."

(To be concluded in next number.)

—W. L. Garver.

TEMPLE ACTIVITIES AND NOTICES

Our readers' attention is called to the first installment in this issue of an article entitled "Thirty-Five Years After," being an account of how the author of the book "**Brother of the Third Degree**" came to write that book. This account was written at the request of a group of students in Oklahoma and read before them, and was sent on to the Temple for whatever use we could make of it. We will run it through the "Artisan" first and later may print it as a booklet, as this is a very popular occult novel, has been one of the best sellers in its class, and is still selling. It has now been published by The Temple of the People through the Halcyon Temple Press, a department of our organization. It is attractively bound in dark blue cloth gold stamped. The price is \$2.60 postpaid, sold by the Halcyon Book Concern.

We believe our readers will find this issue of the "Artisan" as interesting, if not more so, than the usual number. The Master's messages and communications are inspiring and helpful. The article on "The Avatar" by Dr. Little under "Hermeticism" is opportune; and the Temple Builders' Lessons are nature studies and very good.

We receive scores of letters from all parts of this and other countries extolling the splendid matter in the "Artisan," and these letters help us to make it even better, if possible.

We wish to call the attention of our readers to the **Red Folio** of Master messages and communications, which will be sent post-paid for \$1.00 per copy. Every member should have a copy of this important series of communications.

We again call attention to "**The Religion of Love**" by the Grand Duke Alexander of Russia, bound in blue cloth gold stamp-

ed. This book is highly recommended by students of occult and religious philosophy. Price \$2.00 postpaid.

"Astrclogy and Health" by Ada Muir, editor of "The Torch," is a very interesting booklet of about 45 pages and deals with cell salts and uses that correspond to the various signs of the Zodiac. Price postpaid, 75c.

"Teachings of the Temple" members should help to circulate as widely as possible — very helpful and inspiring. About 700 pages with good index, cloth, gold stamped. Price \$3.00 postpaid.

"Occultism for Beginners" is one of the Temple's best sellers, paper 40c, cloth 80c postpaid.

For other Temple publications look on the inside of the back cover of this magazine.

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