



# The Temple Artisan

April-May, 1933

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Theosophy, Mysticism, Occultism, Science, Ethics

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# THE TEMPLE OF THE PEOPLE

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## Name and Objects:

The name of this Society is:

### THE TEMPLE OF THE PEOPLE

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

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

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

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

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

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

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

## MEMBERSHIP

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

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

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

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

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

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

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

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

# The Temple Artisan

Vol. XXXIII

APRIL-MAY, 1933

Numbers 11, 12

*Behold I give*



*unto thee a key.*

## The Ultimate Sacrifice

The ultimate sacrifice of man for man is made when man dares to go to God, in his last hour, with a lie upon his lips to save his fellow man from death or worse than death.


Up to the last, a man may lie unto his fellow man to save a friend from foul dishonor and believe that he is doing right; but when his feet are crossing o'er the brink of that dread stream which man terms "Death" and knows that God awaits him on the other side, the courage that upheld him on this nearer side of life ebbs from his soul and leaves him as a feather in the wind, if he has fixed a lie upon his lips to shield or blast another he is leaving here behind to reap the ultimate result.

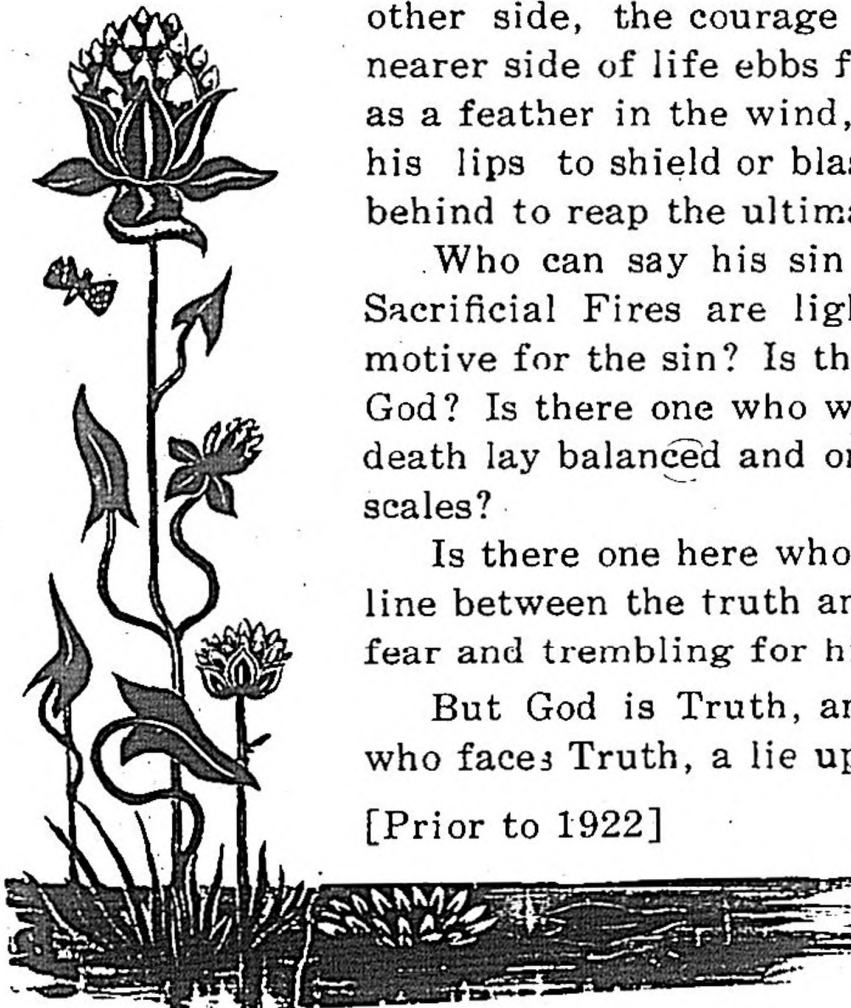
Who can say his sin is not forgiven when the Sacrificial Fires are lighted and God beholds the motive for the sin? Is there one who has not lied to God? Is there one who would not lie when life and death lay balanced and only his the hands to tip the scales?

Is there one here who hath the power to find the line between the truth and falsehood told by man in fear and trembling for his life?

But God is Truth, and truly daring is the man who faces Truth, a lie upon his lips.

[Prior to 1922]

H—





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## EDITORIAL MIRROR

We think members will find this issue of the Artisan very interesting, with the various communications and articles contained in it. We recommend that the members read carefully the Temple Teachings and messages coming from the Lodge, also the one signed by the Guardian in Chief and by the Treasurer, called "A Reminder."

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We are not yet out of the depression, but much has been done under the new administration since March 4th, last. In fact, many writers have said that Roosevelt has done more in six weeks than former presidents did in ten years. Do not take this as meaning that we have any political creed. We have not as an organization. We endorse, however, men who have the ability to carry out measures for the good of all in a non-partisan way. Mr. Roosevelt has been given a free hand because Congress and the people trust him, yet he is not a dictator, because he has Congress pass these bills for the good of the country.

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We can hark back and see at least three outstanding figures in the White House--Washington, Lincoln and Franklin D. Roosevelt. We may look upon Washington as the creator; Lincoln as the preserver, and Roosevelt as the regenerator. In regeneration, however, a great deal of old methods has to be destroyed and upset. And remember, dear reader, that this is an Avataric cycle, and the Avatar cannot apply the Great Truths of the Lodge under the old conditions that have existed for thousands of years. In other words, we cannot have a Brotherhood of Man on earth until these selfish conditions are transmuted, which have to do with finances, commerce, corporations and mammon generally.

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In his inaugural address on March 4th, President Roosevelt says: "This nation asks for action now," and "action now" is what this nation got.



There are all indications that Franklin D. Roosevelt has the correlation and interior force that enables the Logos of this nation to work through him for the good of this nation, and for the good of the world as well.

✽

This nation and all other nations are being influenced by the nearness of the Avataric force making for a New Order of things. The old order will fade away, and the New Order, perhaps built on co-operation, will take its place and be the open door through which the true Brotherhood based on eternal truths will come into active manifestation and rule this planet.

W. H. D.

✽

## The Collar of Unity

The Past is gone. Let it go. Clutch as you may, you cannot hold it. The good it held shall not die. The false shall perish by its own nature. Time shall prove them unto themselves and others. Mistakes can be corrected. Motive guides, protects or destroys. Stand erect, face the sunshine, let the shadows fall behind. Busy the hands with kindly deeds. Clean, fresh, white is the Oncoming Day. Keep it so. From the Past draw only the Chest which holds the Secret Drawer pure and clean wherein may be placed for future use the Treasures won from present aspirations, thoughts and deeds. Plain, simple, pure is the Chest, the Strong Box of the Soul, in which may be safely kept the Precious Jewels. Clean, pure, radiant also is the Box which enclosed the Chest, the Past from which it was molded to the eye that sees aright. White and black, darkness and light are ever the same to him who seeks the soul, who lives not in separateness but knows the Unity of Future, Present, Past.

Let go the Past. Forego the Future. Accept the present. Use it aright, and light, life, beauty shall flow in abundance.

He who stands steadfast at the Point of Light, the Consciousness directed to the Center of Being, Heart uplifted for Greater Service, shall be invested in the Name of the Master with the symbolic Collar of Unity, Purity and Power. That Collar now lies waiting as Open Grail of Golden Opportunity, heavily fretted with Lodge Credentials for whomsoever would choose to read and claim and wear.

(June, 1927.)

MORYA

## The Burden Bearer

Temple Teachings. Open Series No. 262.

As the years flash by, the powers of the body wane, the eyes grow dim and the ear becomes deaf to the wood-dove's note. If the heart of man has not been seared by the cruelty or frozen by the neglect of the fellow pilgrims travelling the same path with him, a sense of deep loneliness, an unutterable longing for companionship comes over the pilgrim's soul—a longing for the clasp of a friendly hand, a glance of understanding from the eyes of some other soul who has passed through the same valley of torture and caught a glimpse of the place of Peace.

If he has gained the power of clear sight, not even the knowledge that he has been deceived and exploited by those he has met and loved most unselfishly while on his way, will serve to kill out the intense longing he feels for the realization of the ideal he has so often fitted to the self of the beloved.

Hope is the last live thing to die in the human heart, and as long as hope lives, the soul will continue to search for its ideal.

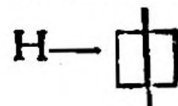
Though that soul must look forward as well as backward to a long stretch of sodden graves wherein now lie—or one day will lie—the dead forms of those who once have worn the garments of his Ideal, all expectant, alert and watchful, he waits continuously for the first glimpse of the "other self," the "self" who will not die, the self that will blot out forever from his consciousness that long line of graves.

What though the hand of that other self seems soiled and stained from contact with the things of the world which always soil and stain the body, there will be enough of purity, compassion and loving kindness behind the impulse which prompts the outstretching of that hand which meets his own to wash away at once and forever every spot and blemish, leaving only an image of the white hand of the Christ visible to his eyes.

Ah, you who prate of Brotherhood, Compassion and Love and yet can pass unheeded an old or wearied burden-bearer of the world who has borne the burdens that you, and others like you, might have the fuller, freer life that now is yours, look well within thyself if thou wouldst find the cause of all thy fruitless search for the key which unlocks the mysteries of life. Never wilt thou find it until thou seest it in every seamed face and trembling hand outstretched to thee for help to cross some muddy stream of life, every crippled soul that lies within

the compass of thy path, however dark the curtain of night or blinding the sun that thwarts thy vision of the Path. Every cry of pain or sorrow falling upon thine ear or piercing thy heart is an appeal from that Ideal of thine. Each time thy hand reaches out compassionately to a suffering soul, that hand will grasp the hand of thy Beloved, the Christ.

[Prior to 1922.]



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## He Stayed With His Ship

Which would you rather be? In which position would you prefer to find yourself? That of deserter, spy, traitor, foot-loose and boasting of your so-called freedom, your ability and success in escaping from or thwarting the directions of the one under whose command you had enlisted for battle? Or would you prefer to be found ragged, wounded, torn, yea, fallen, if need be, on the field, going down in heat of action, loyal, faithful, in service to the end, giving all and more, if possible, that your Cause may win, caring not that your individual efforts meet with success or defeat, knowing right must and will triumph in its own appointed hour, and nothing can hold it back, though the Powers of Darkness, the Hosts of Hell, the Demons of all the interpenetrating spheres be hurled and waged against it, for such is the Law of God, and law of man and life must and do conform, though at times it may not seem so to be.

He stood by his post. He stayed with his ship. He went down fighting. These and phrases similar to them are in themselves words of inspiration and call forth the highest and truest within the soul.

He who gives his life for his cause has *won* the cause, though temporarily he may seem to be defeated, if so be that cause were allied with truth. And if it be that it were allied with error, still shall he himself have won, if with his whole heart he gave himself in all sincerity of purpose. Then shall the Law of Truth make him one with itself by means of the sacrifice rendered unto it.

Greater cannot be asked of man than that he lay down his life for His Cause. And he who lays his life down for such an end shall indeed live, both now and in the eternal, for Truth cannot perish.

Upon the deserter, the spy, the traitor, the betrayer of his own soul, why dwell at length? Suffice it to say his own acts, his own con-



science shall finally deliver him unto himself and find him out, and to all others as well. He needs no other pursuer, no other jailer, though it may be he escape the Hand of Law for a season or for following seasons. He knows the only opportunity left to him is to flee, for should it be that at length he be held, there is but one punishment for him, the punishment of sin, the wages of which are death.

On the other hand, it has been said, He who unto death is faithful shall know the Crown of Life Itself.

Therefore, let it be asked again, which would you be? In which place would you prefer to be found? Deserter and in the fields and lanes of the foot-loose, or Commissioned-Faithful, in the Ranks of the Army of the Loyal to Truth, in Service to the End?

In love, in entreaty, and as you would have it be, in command,

Your Father-Master,

[February 8, 1928]

HILARION.

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## Remembered Vows

From out the chords of lessening Time,  
 When I have slept—and died again to Silence—  
 And been plunged by birth into the noisy  
 Walls of matter, may there not fail to that  
 Lone stranger's ear my soul's own Name,  
     Learned far away—ah, where!

And when that further Day's young tears  
 Shall bear content, content nurse pride, swift  
 May my eyes remember they have seen a Face  
 Etched on the blue, more exquisitely high  
 Than pencil dreams, That only loved,  
 That brought His bliss to man if he could stoop  
*So low* as gather it. . . . For once  
     It came beside the sea.

And yet again I pray that on my breast  
 I may devoutly search the mystic sign  
 From childhood felt, not seen, an other-world  
 Heart's anchor bound to Other Hearts,  
 Within device of Fire, pointing plain  
 A Path . . . Until within my heart at last  
 Burns Halcyon.

—Ellen R. Veblen

## "The Triple Star"

Temple Teachings. Open Series No. 263.

My Dear Children:

The glimpse of an isolated truth serves as a good illustration to explain the fact that so many false concepts are formed in the minds of psychics from the failure to relate one phenomena to another of which it is a part, and from the fact that to psychic vision is opened at one time a certain related state or plane, and at another time a different plane, and the psychic is thus unable to relate isolated glimpses of truth, one to the other, for the reason that the consciousness is not able to reach a plane above perceived phenomena on the astral.

Only the trained psychic who can contact the highest mental plane in full consciousness can accept what may be caught in separated glimpses, as it were, and relate one to another in its proper relation. As an example, the isolated fact perceived of the Blue Star glowing with a blue aura—simply because at that instant of time connection was made with this vibration and the consciousness thereby carried to a higher plane—the "star of blue" was perceived glowing in its beauty.

To avoid undue importance being given to this glimpse of a blue star, I explain to you the reason for that particular point being observed by psychic vision. It gives an opportunity further for you to enlarge your mental concept of the beauty and glory of the star of which each individual forms a glorified ray.

Conceive if you can of a vast Star of Light whose synthetic color corresponds to the Ray of Mercury. Each point in that large star flames with a specialized ray synthesized in each point to one of the seven colors. Each point in that star is again synthesized into one of the seven colors and gives out in turn vibrations of the seven, forming a most glorious point of light and color.

You are individually sub-divided into Seven Rays, but your aura gives a synthetic color vibration, although continually changing by thought emanations, and by regularly recurring synthetic vibrations conveying the color waves which constitute you a part of that special ray.

With this slight explanation I ask you to try to conceive of the Central or more interior "Triple Star" as a Yellow Star, glowing and flashing with synchronous vibrations its glowing mass of color and light.

Next conceive of the great Blue Star, each point scintillating, vibrating and sending out into "the darkness of the great abyss" living lines of light and beauty.

Again go outward and encircle in consciousness the outermost Points of the great Red Star glowing in its turn in each point with a great central gem of beauty and light.

Conceive of the whole in rotary motion, from the Central to the Outer, from *each Point in each Star* and *each Star in each Point*, and you may have a very faint conception of the radiance and beauty these living Stars form from our plane of consciousness. The beauty and glory and power of the Star is only that of Love, Will and Wisdom, or Aspiration, Devotion and Illumination in your individual auras.

My Children, you are also a star of glowing light and beauty. When you give out your brightest flashes, you do so only through the exercise of these three powers. Losing the uplifting and expansive force, the light flame is down, flickers, almost goes out, and the out-reaching energy and force through which you touch other lives and bless and help humanity is lost.

See to it, my children, that your light flashes high; that the three colors flame steadily upward forming the Point which sends out straight into the Darkness the direct creative power of spiritual force and energy potent on all planes.

The key to this creative power I have given you is thought control.

And now, bless you, my loved ones present and absent. I am ever near you.

(October 23, 1908.)

HILARION.

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## The Beautiful Mantram

"To light a fire" fills a place appreciated by those who realize the sacredness and beauty of fire. The lighting of a fire, in whatever form it may be, always sends a thrill through the consciousness. Whether it be a glowing open hearth, the jet that boils the kettle, the one within enclosed stove upon which the supper is cooked, the soft candle that helps to sanctify the altar, or the light that floods room or street; not to speak of the rising of the heavenly light that adorns the skies.

Each and all call for our aspirations and reverence if we are attuned to the meaning and place of fire in the universal scheme. Therefore we hope you will learn this mantram along with us and give thanks to the Brothers of the Fire Mist whenever you light a fire, for much blessing will come to you if you do.—*J. B.*

I am about to light a fire,  
Unto you, O Brothers of the Fire Mist,  
Lords of the Sacred Flame, and of Fire,  
And all your servants, I offer deep gratitude.  
May the homeless find a home.

—*W.*



## 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, Halycon, California.

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*In this paper I have tried to answer several questions relative to the teachings of H. P. B., on such subjects as "Yoga," "Psychic Powers," "Socialism," etc., and to co-relate their essential elements.*

### COMPASSION

Every thinking man and woman is faced some time by this question: "What is the thing most to be desired in Life? Is it Fame, Riches, Honor, Approbation, Learning, Power, or what?" Many select their objective early in life, and, by continuous application and unswerving loyalty to their ideal, achieve success by sheer force of concentration and will. Others never gain a definite objective, but are swayed hither and yon by the forces of life and circumstances which play upon them. Happiness is, without doubt, the goal which all wish to attain, but how many ever realize it?

Look over a picture gallery of those who have attained great wealth and how many of the faces bear the imprint of Peace or Happiness? On most of them we find written ruthless will, implacable determination to win at all costs, unscrupulous calculation, but the hall-mark of Happiness is conspicuous by its absence. And Fame, Honor, Approbation—these bring satisfaction for a time but almost always the fickle tide of public approbation turns and the hero becomes a martyr. Power lasts for a while, but often the grasp which holds it weakens with the years, and he who has depended on it for his life's satisfaction is left to feed on the dregs of ignominy and defeat. In every man whose evolution has brought him to the point where the soul is awakened, even temporarily, a light has been kindled which will guide him on from that point, and which carries with it a power comparable to the germinative power of yeast—a germ which is the seed of the Spiritual Man he must become. Some call this the voice of conscience, others the Higher Self, others the Voice of the Master; but whatever name we give it, the process is the same. It is an inner something which passes

judgment on our decisions, approves or disapproves of our actions, and guides us towards the highest that is in us.

It is not the purpose of this writing to prove that all materialistic, successful men are scoundrels or unhappy, or that material success is to be despised. To succeed in business undertakings may be, and no doubt is, highly desirable. We are all trying to succeed in our own line, and much of the bitterness which is felt by the unsuccessful towards the successful is undoubtedly engendered by a sense of defeat and consequent inferiority. It is far easier to blame the government or the economic system or the unscrupulous capitalists for our failures than to blame ourselves and to dig in and remedy matters. If the Law of Karma exists we are what and where we are because we ourselves have placed us there. Of course, being what and where we are, we have free will to act, and by our actions and attitude we are at liberty to influence our lives and the stream of public affairs in any direction we will. Material success is desirable. Every sane man desires it. But in itself it is not enough to satisfy the spiritual part of us, which is kindled when our evolution has reached the point where the Animal Soul is to be gradually supplanted by the Divine Soul.

Material things are good. We all want them. They help to bring ease and comfort, and dispel anxiety for the future. They are important, or why did God make so many of them? But they will not satisfy the craving of the Spiritual side of our nature.

A spiritual craving must be satisfied with spiritual food, and here we reach the keynote of our subject—Compassion. The dictionary meaning of the word "compassion" is: "Pity for suffering with desire to help or to spare commiseration; sympathy with pain or sorrow which prompts one to relieve," and here lies the whole crux of the matter: to what degree does this divine spark which was lighted in our hearts when we evolved out of the animal prompt us to relieve pain or sorrow, and to what extent do we apply our mental qualities towards that end?

Take another slightly different meaning from the derivations of the word "compassion" and we have: "To surround, to encompass, to grasp mentally, to comprehend." Here are the two opposite poles of the spiritual man in operation—Love, which surrounds and encompasses, and Wisdom, which grasps mentally and comprehends—the two lines of Force which stream directly down from the Godhead, the Masculine and the Feminine: the Mother-Love which surrounds and encompasses, and the Father-Wisdom which grasps mentally, comprehends

and guides. The union of these two in the human soul constitutes the Divine Marriage, and when it is consummated the man becomes a Master. These two are the basic and fundamental elements, not only in the development of human character and the evolution of the soul, but in all the streams of evolutionary progress which are building up this universe on all its planes and in all its kingdoms and divisions. Without an impelling Force all nature would be at rest; there would be no motion and therefore no progress. Without a mind to guide this impelling force all would be chaos. The force would operate but in no given direction and towards no definite goal. So we are driven to the decision that there must be these two great factors behind everything—two Great Forces, one impelling and the other guiding—the Father and Mother aspects of the Deity.

Now let us correlate all this with our theme—Compassion. In the occult philosophy and the teachings of Theosophy the whole Universe—Material, Mental, Psychic and Spiritual—is continually in a state of *Becoming*. On every plane, in every division and kingdom, growth is taking place. Something better is building out of something more crude, inspired and impelled by the Universal World Mother Force, and guided by the Universal Mind, the Father Force, the crude elements are being thrown into Form, and gradually out of chaos and darkness the Divine Pattern is being woven into shape.

In the development of Humanity the time comes when a consciousness of this process awakens. An awareness of himself as an integral part in the operation of these laws becomes borne in upon everyone some time, and from that moment the ferment has started in his soul which will never cease to operate until the Divine marriage occurs and the Man becomes a Master. From then on "He can no more regain His state of irresponsibility than the child can re-enter its mother's womb." The divine spark has come to life in the Higher Self and this spark will glow and guide him and, though it will flicker and fade and at times apparently disappear, it will never entirely desert him, unless he consciously and intentionally extinguishes it and elects to follow the left-hand path of darkness and disintegration.—*To be continued.*



Where do we find in history that "Messenger," grand or humble, an Initiate or a Neophyte, who, when he was made the bearer of some hitherto concealed truth or truths, was not crucified and rent to shreds by the "dogs" of envy, malice and ignorance? Such is the terrible Occult law; and he who does not feel in himself the heart of a lion to scorn the savage barking, and the soul of a dove to forgive the poor, ignorant fools, let him give up the Sacred Science.—S. D., III, 90.



## Temple Builders

### A LETTER FROM NEW ZEALAND

#### LESSON NO. 136

Dear Temple Builder: I have just received a delightful little article about a summer holiday, and the thought slipped into my mind: "Send it to The Builders, away in California." You see I know you will be interested in things and people and children who do not belong to your own land. So I send it to you to read and to pass on amongst your fellow Builders, hoping you will like to read and think about the scenes and doings in children's lives over here. I am doing this because it may give you and perhaps some of your fellow "Builders" a wee bit of a picture of what children love and think and do in this far away island of the Pacific, especially here in the northern part where the climate is verging on to sub-tropical, and so it is very hot.

City children long for the freedom of holiday time (from about the 20th of December to the beginning of February) when they can get away to the bathing beaches, or the farms in the country, and live that life they have thought and talked and dreamed about all the long years of days and weeks and months, filled with many nice things and doings, many friendships, sports and lessons, and all the other good things of life for happy, healthy children.

The summer holidays are the most beautiful time of all surely for all children, all over the world, for then they can readily get right into nature, not just think and read about all her wonders. They can laugh with the fluffy, white spray of the breakers spreading over the lands, can join in the plaintive chorus of the sea gulls, and wonder if they are only calling to one another about the food question—little fishes for tea, and so on. Or are they trying to tell them—these children of the earth—some great secret that will help them to rise up into the blue air and dive deep into the glittering waves—such lovely sport on a summer day. Surely they must be trying to, for they look so bright and happy themselves, and are so clean, white and beautiful.

You will know lots about these joys of the seaside I know, and all the lovely and strange creatures found in the rock crevices and amongst the sea weeds. Well, the children over here are just the same.

I sometimes think that God must have made the beaches especially for the children all the world over—the brown, red, yellow and white ones; and the sea just for a huge bathing pool, where all the world's

children can bathe together, and get to know one another. The bath is rather large, so as yet the children can only bathe around the edges, but surely in the time to come they will learn how to come quite close together like one big family. Don't you think so?—*To be continued.*

NOTE: The above are extracts from a letter to one of the Temple Builders at Halcyon, from our good Templar and friend, Mrs. Carrie Dencker, Wellington, New Zealand.

## Temple Hands

To My Temple Children: My eyes are resting today on those Temple hands which have taken up many burdens of the world as fast as they fell from other hands now visible to outer eyes only as tiny pinches of dust, and upon other hands idly clasped or selfishly engaged in ministering to the senses alone. These hands all tell me tales none other than I can read, not only tales of today but of many yesterdays.

There are lines on some of those hands which run into the lines which are graven on the Hand of God, but alas! there are lines on other hands which stop abruptly, far short of those diviner lines.

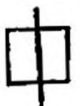
There are hands I fain would touch with my own. No beauty of form nor fineness of texture have these hands, yet the story they tell to one who *listens well* makes the heart beat faster.

There are hands which have girdled a world with a message of hope. There are other hands which have opened up beds for the last long sleep of comrades and friends—hands which have ploughed and watered a thirsty land that others might have food—hands which have held up the hands of the over-wearied and have lifted the Cup of the Holy Grail to thirsty lips.

Still other hands are there which have held pen or pencil to the end that others might find hope and courage to go on living, until the tired brain which quickened them gave way; hands which have fought with the demon death at the bedside of the afflicted; hands which have drawn sweet strains of music to comfort lonely hearts; and yet other hands roughened by labor in the humbler walks of life, unseen, unknown by the many, but to the world's disinherited brave and strong and made white as snow by the lovelight shining through them.

Temple hands all are these, upon which my eyes now rest and which one day I shall clasp within my own.

(Received Sunday, p. m., Oct. 14, 1917.)

H— 

Dear Brothers and Sisters:

We felt some hesitation in giving the above communication from

the Master out publicly with the Helping Hand card lest it occasion some misapprehension, especially in the minds of more recently enrolled members, but concluded we had no right to even temporarily retain a message for such a reason when it was so evidently intended for the present comfort and help of every Templar to whom its words apply.

The message is an indication of the personal knowledge and interest of the Master in each Templar who is striving to do his or her bit in building and maintaining the Temple, whether it be by those engaged in special lines of work here at headquarters or in making some sacrifice in the outer courts which would enable a resident member to accomplish some needful work. It is such a divinely beautiful and personal touch we hope it will go straight to the hearts of our readers as it has gone to the hearts of those to whom it has just been given.

In all tenderness and truth,

Your sister,

[Prior to 1922]

FRANCIA A. LA DUE.

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## A Reminder

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We are sure the members will remember to bear well in mind their financial responsibilities to the work and do all they can to keep it going ahead in a strong, healthy manner.

It was brought to the attention of the members last convention by the treasurer how very rich the Temple is. This stands true, as has been proven out these past months. The different departments have kept open and active in spite of any and all difficulties. The wealth of endurance, courage, pluck, devotion and the other high spiritual forces are unlimited throughout the Temple and will never permit of failure on any plane, but conquer all obstacles as they arise.

The needs are great, however; the responsibility terrific at times upon those who have to see that things are kept going. Conditions have to continuously be checked up squarely to see how we stand. This is as you know, a first duty of a Disciple, if he is to be a real success. So, The Temple must do this together as one man, a unit, one individual entity.

Temple needs are common needs of each and every one of us—also of the world, the Lodge, the Master Himself, the whole human race. We need endurance, patience, tenderness, power of will—more and



more of them if we are to even dare think of our voice being heard in the Wilderness of the world's confusion and alarm. They must be at our call and command day and night, sleeping or waking, all the time in fact. For more and more are we learning that WE ARE ON DUTY, ASSIGNED TO THE WATCH steadily, that from the standpoint of the Inner Man there are no hours of rest; no time for recreation until the Battle be won, the Victory satisfactorily accomplished to the Master and to the Lodge.

The crisis is on. We can no longer sit and argue, chatter, doubt and predict. The crisis is here. We are in it now, and the Masters are keeping vigil as to what we are doing and what we are going to do. Read the lesson the Master has given us—"The Great Question"—(see Teachings of The Temple, p. 507) and see how important He considers it. "The hope of future civilization," He reminds us, "rests on our power to stand up and fight, take the buffets that fall upon us and hurl them back to their source, and serve the Great Law without a whine."

Monthly dues regularly and promptly paid help immensely, but it is in reality the Helping Hand contributions, the special offerings, big and little taken together, that keep us going. It is a great mistake for members not to send their contributions, however small (be they a dime, a word of encouragement—if there be no money—a postage stamp, a penny) because they have not a fifty cents piece, a dollar or more to give. It is the DOING WHAT WE CAN that counts, that fulfills the Law, that satisfies the Lodge. We will not fail if we do our utmost. For over thirty years this has been demonstrated, and we know it shall continue.

Think how The Temple Artisan has never dropped out of publication, when so many occult magazines have been forced out of existence for lack of means. Let us not forget to be grateful.

Artisan, current expenses, light, heat, postage, office and demands of various character require our attention. Now perhaps more than ever before must we remember our duty, our part, in fulfilling the Law toward the meeting of these things. They do not take care of themselves, but are dependent entirely upon the members for payment.

You will be interested in learning that in these days, when the great Leavening Process is at work, when all people are being brought to their knees to find realization of the consciousness of the Brotherhood of Man, there are signs that Temple work and members come more to the front for reconstructive work. We here at the center

are interested in helping on the reconstructive efforts of the present administration. Let us supply reinforcement, protection, sustaining and encouraging forces that all who are called to do this work may be guided by the Great Ones, and let us be helpers interiorly, for the reconstruction of our country and the world at large.

Believing you will appreciate the seriousness and significance of this Reminder and that you will find the "spiritual brawn," as the Master calls it, to carry out the Lodge plan and work in detail, meeting all needs with confidence and bravery, we hope to hear from you as promptly as possible.

GUARDIAN IN CHIEF and TREASURER  
OF THE TEMPLE OF THE PEOPLE



## The Real Mission of the Temple

The higher purpose, the aim of all who are true Templars, was and still is the preparation of a place where it might become possible for the overshadowing Christ to enter and send forth the message which the world has waited for so long. It would be truly impossible for such an overshadowing of the spiritual forces to enter and dwell with a number of disaffected, treacherous, inhuman elements. It could not do the work for which It came, even if It were possible to come. Such a place requires quiet, concentration, aspiration, unified endeavor and faith in each other and the common purpose. These are essential; all else is non-essential.

[Given 1913]

HILARION



## Temple Activities and Notices

We have received numbers of letters relative to the earthquake disaster in Long Beach, California, and asking if any damage was done in Halcyon. We are glad to report that although the quake was felt here, no damage was done here or in San Luis Obispo County.

We call our readers' attention to the article entitled "A Reminder," sent out by the Guardian in Chief and the Temple Treasurer. We understand thoroughly that this depression is affecting everybody, and we do not expect impossible things to be done. Needless to say, the Temple is caught in the current of the depression. However, we have

been able to carry on by trimming our sails to meet the winds that blow, combined with the sacrifices of loyal Temple members and workers at the Center and elsewhere.

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An exquisite work of symbolic art has recently been sent to headquarters. The artist, our Temple Brother Maximilian Fyscher of New York, calls it "The Temple Christ." It is an ultra-modern, mystic, timeless picture, a new head of the Christ, pre-eminently distinctive among the numbers already in existence. To quote the artist: "It is the Perfect Archetypal Head of the man Christ, which will stand for all time." The work is based on some of the Stanzas of Dzyan and contains a premise and six diagrams of the "true geometrical lines" with quotations of certain slokas, and also notes of the artist. The diagrams start with the circle—the unmanifest, the unknown to all, the "ring-pass-not," in which line by line the One, the Two, the Three which Fall into the Four, and the complete scaffolding is established and the glorious head of the Christ radiates in beauty, power and austerity. It is a masterpiece of symbolic art and as Mr. Fyscher calls it "The Temple Christ," a lovely tribute of devotion to the Great Cause and the mission of the Temple in this Avataric Cycle. He says he wanted "to propagate the Christ" and wants "to place one in every home." A colored photogravure of the picture "in a scheme of blues" will soon be available. In the mean time we have here only the one uncolored copy, but you may write for further information if you are interested.

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We have lately received two valuable books, namely, "Pompeii, Its Life and Art," by August Mau, and "Five Years of Theosophy," contributed by our comrades, Mrs. Pauline Wolf and Mr. Bernard Lentz. These books are out of print, and we have for a long time tried to get copies of them, as for various reasons they are very precious to us.

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The German Temple Magazine for April contains translations of the following teachings, etc: "Winning of Mastery," of Dec.-Jan. 1926 Artisan; "The Righteous and the Self-Righteous," of April-May, 1927 Artisan, both by Master H.; "The Sixth Race," by the G. I. C., of March, 1920 Artisan; "Easter," by H. P. B. and a lovely "Fairy Tale" by one of the German members, Alice Freischuetz.



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