

# The Temple Artisan

JUNE-JULY, 1940

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

# The Temple Artisan

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BEHOLD, I GIVE



UNTO THEE A KEY

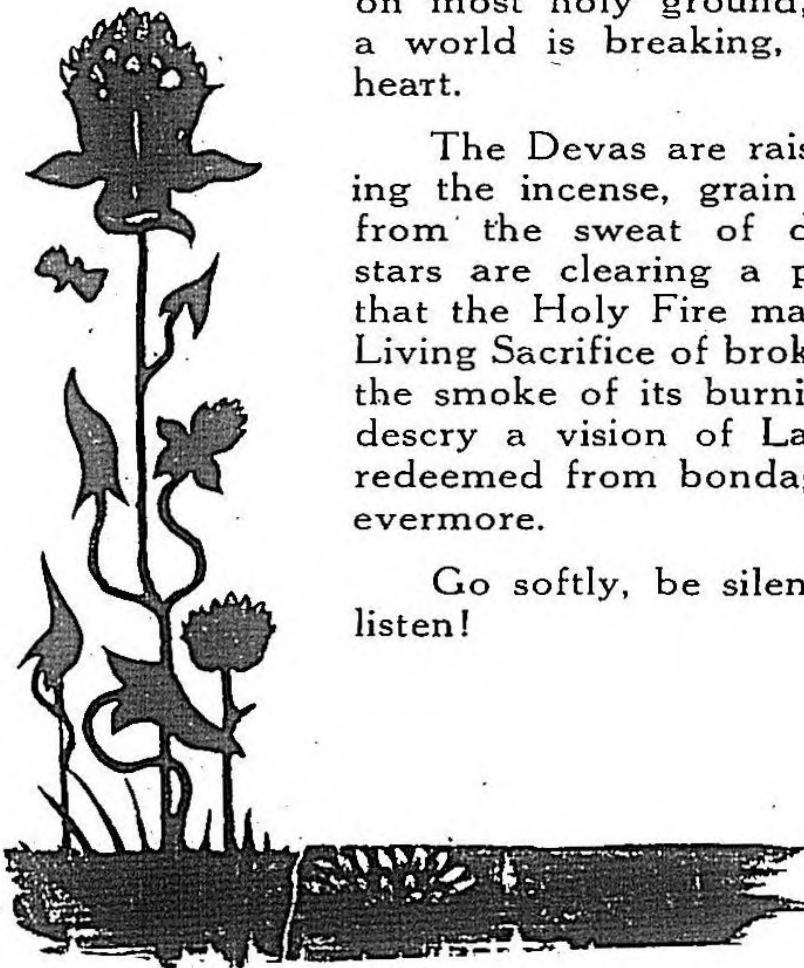
## THE HEART OF A WORLD

Tread softly, my child; breathe lightly, mine own. The sacred place of a breaking heart hath power to bow down the heads of Angels, to hush the wild shrieks of Demons, and to hold even the Hammer of Thor suspended in space when the last fretted strand is parting.

Be still, little ones; you are standing today on most holy ground, for the Mother-heart of a world is breaking, and with it thy Father's heart.

The Devas are raising the altar, and gathering the incense, grain by grain, as it is wrung from the sweat of despairing souls; and the stars are clearing a path through the heavens that the Holy Fire may descend and kindle the Living Sacrifice of broken and contrite hearts. In the smoke of its burning, the "seeing" eye may descry a vision of Law fulfilled and of Love, redeemed from bondage to sense, enthroned for evermore.

Go softly, be silent, my child. Behold and listen!



# THE TEMPLE ARTISAN

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## EDITORIAL MIRROR

In times like these when many of the world's leaders are being changed, most of them by violence, it is pertinent to ask what the most likely results are from such arbitrary acts. Man, by and large, knows little, if anything, of the impending disaster that hangs over the repudiation of duly chosen leaders. But there are Those Who Know, those who stand on the lofty heights of world vision and have before them the time honored and thoroughly understood laws that govern man, and the indelible records of his deeds and their consequences.

In this connection, note the following excerpts on "Centralization" from the Master:

"It is a commonly accepted idea that the repudiation and displacement of a dominating factor in religious, social, or political life, for some given cause, is a desirable and efficient way of bettering conditions. The murder of an unpopular king, or a vicious attack on the morals or ability of one in an official position—such an act, by affecting public opinion (if some ulterior purpose is to be served) results in destroying the power and influence of such a one for good—finds much justification among those who believe the end justifies the means. The immediate effects, in many instances, seem to justify the action taken; but if the after effects, over longer periods of time, of the act on the performer himself and on the conditions which resulted from the change could be foreshadowed, such reasoning would be found very faulty. For, no matter which one of the 49 lines of life may be descending through any religious, national, sociological, or racial body, the evolutionary forces can work uninterruptedly for the uplift of that body only through that one line. All intermediary or connecting lines are influence lines, which may work for good or ill and for definite periods of time according to their magnetic relation to that one main line.

"As it is impossible for nature forces to build a body without a central cell, so it is impossible for man to build a nation or an organization without the guiding force, the superior attracting power of some one individual who stands in a similar position to that of the central cell.

"The constituent members of the body may imagine that they alone have placed the man in power, and therefore can tear him down at will, but that is true in only one sense. He has been so



placed by the guiding power of the Lords of Karma acting on the minds of those members, and if, in opposition to the will of those karmic instruments of divine purpose, and for selfish reasons, the said members should so displace that one, they sound the knell of the body as a whole at the same time.

“When the normal life functions and the karmic responsibilities of a plant or a man are fully performed, nature itself removes that plant or man from that field of operation according to its desert. It has many ways of accomplishing this; but if man attempts, either by force or diplomacy, to remove one before those functions are completed, the whole race loses to the extent of the wrong committed.

“Due, first of all, to the arbitrary placing of men and women in power, against the will or direction of the Karmic Lords, and for motives of self-interest by those who were to benefit from such exaltation, and due, secondarily, to the arbitrary displacing, from wrong motives, of those who had been rightly placed, much suffering has been brought upon the human race.”

#### From INTERVIEW WITH MASTER H. of March 14, 1899

. . . I must leave you now, my children, for tonight, giving you all my love and my blessing. You have much, and will have more, in the coming days to try you, because the battle grows fiercer and fiercer on the inner lines. I do not say this to discourage you, but to warn you to keep your armor on and fight as good warriors for the truth. The light will break through after many days, and you will then see all that you have accomplished. Your work seems inferior at present, but you must remember that you cannot see or realize results. It is only when the whole is before your vision that you will be able to realize what each part has been.

We give you our love, Father, and we hope to be able to do our part in the work.

I know you will. More or less trouble will come; that is unavoidable. If you will bear in mind that you are not alone, but in reality surrounded by a great company who love and long for your entrance into true light, you will see that in reality there is nothing to discourage, but everything to encourage you. Try to bear this in mind.

### VIBRATION

#### From TEACHINGS OF THE TEMPLE

Every form and grade of matter is created by some one mode or rate of vibration, and each responds to a definite note or key, both from above and below.

But first consider the statement that that which is set in motion and vibration is the robe of the Christos—the Christ-in-you, in me, and in every living thing and creature, yet who reigns supreme over all things, the Christ who weaves a robe for himself out of


that vital force the ancients termed Akasha—the Archaeus. In the first chapter of St. John, you will find a verification of the above:

“In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made.” The Word—the first-born Son of God, the Absolute—is the Christos. That which we feebly express by the words, “the noumenon of electricity,” that great mystery of science, is the Word in occult philosophy, Fohat—the Christos, the power and potency of all the energy and force in manifestation; and when that which is motion, per se, starts into vibration, the point of demarcation between spirit and matter has been reached. The Christos then commences to build a form for its manifestations, the form of the Heavenly Man, the pattern for humanity—and builds it by means of vibration; and the form of the Heavenly Man is the seat of vibration—the Central Sun.

A Master of one of the high degrees of life holds within himself the power to change the course of any vibrating wave within a definite circle or sphere of operations. He has within himself the tuning fork, to use a figurative term, by which he can find the key to the vibration of sound, light, heat, and electricity. That tuning fork would correspond somewhat to the sender and receiver of a wireless instrument, although the latter is limited far beyond that of the human tuning fork when it is perfected. If a wireless instrument were complete, an operator could change the direction of heat waves by interfering with vibration within a definite area. He could bend the waves from a transverse to a straight or horizontal direction, and so freeze solid every living thing within that area. He could do the same to light waves, and no ray of light could penetrate the darkness of that area. He could change the course of electrical waves, and no sound could penetrate that radius. He could increase the power, and all live creatures therein would instantly be electrocuted. And, were he possessed of the power to change the course or stop the vibration of all four of these life destroying and building energies—sons of Fohat, Electricity—he could blot out all manifestation of life, as far as life on the physical plane is concerned, within a certain area of the earth, and he could do all this by manipulating a few keys tuned to the keys of the vibratory waves of ether and air.

When man once comes to a realization of these great truths, his “likeness to God” becomes evident to his consciousness. Even now he is unconsciously using the power of the before-mentioned human tuning fork within the area of his own aura, to some degree. Every conscious act of good or ill intent is changing the course of some vibratory wave and so creating, changing, or disintegrating some form of substance within the auric sphere, the Akashic Robe, of the Christ—the Christ who will be the informing consciousness of the immortal or fire body when the Ego, the real you, wins that body through its long travail. Think for a

moment what such a destiny for man must mean, when in your hours of despondency, of disgust and discouragement, you view the evidences of evil in yourself and others, and forget the evidences of power to reverse that evil.

H—

## PERSONALITIES

Step aside, O toiling brother, into a convenient by-way, and for a moment let the surging crowd pass by. Do not tremble like a child for fear that you may be hopelessly left behind, for you will be forced back all too soon; though, if you really pause, and truly ponder, you will never again be so completely identified with the pursuits of the crowd, though you will still be a part of it. Ask of your soul: "What are these personalities that make up the mighty human tide so wildly rushing past—this rushing tide replenished at every instant by birth, depleted at every instant by death, yet flowing on forever? How read you this journey from the cradle to the grave?"

Think of the countless myriads whose weary, toiling, bleeding feet have worn deep the channels of this river of time. Listen to the complaints of the weary, the cries of the wounded, the groans of the despairing. Watch with pity the ashen faces as they hear the sound of the cataract ahead, over which they know they must plunge alone into unknown depths. Many are resigned in the presence of fate, for there is true courage at the heart of humanity, but how few are joyous, except through ignorance and forgetfulness, and these are the frightened ones in the presence of the inevitable.

Listen to the loud acclaims when, in the rushing stream, one is for a moment borne aloft on the crest of a wave, and watch the envy, and even malice, of those who are inevitably drawn into the hollow of the wave, as they struggle to reach the crest. Alas! the waves of Wealth, and Fame, and Power. Alas! the bubbling foam of Love. The night cometh, and the stream is still; yet even in the arms of the Brother of Death, the echo of these mighty waves chant their requiem.

Listen a little deeper, O brother of my soul, and hear the sound of many voices: "What shall I eat? what shall I drink? and wherewithal shall I be clothed?" And then, alas! "Oh whither do I tend?"

And still the surging tide rolls on. A friend is passing yonder; hail him, and beckon him to thy side. He answers: "I cannot wait; I have not time." Alas! What hath he else but time, and the foam of the maddening billows?

Turn now to thy companion, he who bade thee turn aside. Canst thou not stop to consider: "Is he short, or tall, or fat, or lean, or black, or white, or man, or woman? Are his garments soiled or clean? Comes he from the East, or from the West? Hath

he letters of introduction? On whose authority did he bid thee halt? Did he speak in conventional language, and with the proper accent? Has his raiment the odor of the sea, or the breath of the mountain, or the fragrance of the flowery vale?"

Be sure it is not thy awakened soul that thus inquires; 't is only the voices of the stream yonder. And when thou turnest to look for thy companion, lo! he is gone, and thou art alone, alone with thy soul, and with the echoes of the stream. Fear chills thy blood, and every separate hair stands on end, and as thou rushest back into the surging stream, even thy boon companions are terrified at thy staring eyes, and thy death-like face.

Hast thou seen a ghost? Yea, verily, the ghost of ghosts, the DWELLER ON THE THRESHOLD, and yet thou mightest have found a friend, a teacher, a brother. Rush back into the stream, O terrified, thou that fleest from thy shadow; and plunge beneath its festering waves, yet even as its murky waters overwhelm thee, thy muscles creep, and fear tugs at thy heartstrings.

How many are turned aside by personalities! How many look to the garb of the messenger, forgetting the message! And yet, is not the message plain? At one time the message comes from a manger, at another it descends from a throne. Yet is the message ever the same. Nature and time regard not personalities, but swallow up all alike; yet do nature and time and destiny teach ever the same great lesson, and he who would learn of these must forego and forget personalities, his own and those of others. Personalities are but fleeting waves on the river of time, caused by the friction of winds of fortune; they are thy weakness, and not thy strength. Thy strength is in thy soul, and thy soul's strength is in the calm, and not in the storm, revealed.

Inquire not who or what the messenger, but study well the message that comes to thy soul, and bears thee ban or blessing, according as thou receivest it; for while thou waitest with lamps untrimmed, the Bridegroom passes by.

What matters it to thee what infirmities the messenger may bear, except as thou mayest help him so to bear them that Truth may run a freer race? Is it not enough for thee that Truth has given him her signet ring? Judge then of this; and if he falter in his speech or loiter by the way, take up the theme in clearer tones and speak it from thy soul to all thy kind.

Wilt thou withhold thy blessing from the hand that bears the gift, and covet while rejecting the very gift it bears? If thou art so at cross purposes with thyself, how canst thou be at one with Truth?

Truth is many-sided, speaks every language, is clothed in every garb. Yet is she ever still the same, One and unchangeable, now and forever. And if she is no respecter of persons, canst thou be more select than she? Alas! thou canst not find her thus, but error rather, and self-deceived rush down the stream of time, and when thy personalities fall off, then shalt thou realize that thou didst refuse the banquet of the Gods by scorning their messenger.



Search out, and know and love and serve the Truth, for Truth's own sake. Follow it through all disguises, with scent more sure and keen than hound in search of game. Refuse it not though it reach thee from a dunghill; welcome it as though from God's own throne; and thus shall it ne'er escape thee, and neither love nor hate nor fear shall mar thy harvests, and Truth shall honor thee, as thou hast welcomed her.

Beware of false authority, for neither pope nor priest nor book can of itself contain it all; and yet despise them not, for so thou'lt miss the Truth. The sole authority for Truth is Truth's own self; and if thy soul is but akin to her, thy quickened soul will recognize her every garb, by ties more strong than blood, by kinship everlasting, and as the waters mingle with the sea, so flows thy soul into the bosom of the deeps whence springs afresh in thee the everlasting Life which is the vital breath of Truth.

W. Q. J.

### SPIRITUAL VICTORY

"The Child of the East must lie in the West Wind to receive the call to action," says the prophecy of an ancient sage in the Far East. In this passage, the "East" is the occult Land of the Sun, the seat of the radiating light of true knowledge and spiritual wisdom. Symbolically the "East" is the storehouse of the wisdom of the ages, and of the plan of man's life on earth. At cyclic times this storehouse of man's ancient wisdom swings open its doors, and the Sun-Son shines the light of birth and regeneration into the hearts of humanity. It strikes a new chord in a new land somewhere "West." It comes because of the demands of the soul of man in that new land; his need for renewed opportunity, spiritual instruction, and life-giving forces calls it into action.

So, the poetic assertion that "Westward the course of empire takes its way," carries an inward truth as well as an outward; and in the lives of the European nations not many centuries ago there came a time when the last family (gens) of a passing sub-race, the Fifth of the Fifth Root Race, was due to rise in its final cycle and a new sub-race be born from it. For this there was a new land lying in the west. But some centuries before the time came for the west-bound migrations to set out from Europe for the new land, there came a Messenger from inner spheres to the aborigines of that land to lay down the foundations, fix the principles, pronounce the law in the hearts and lives of those aborigines—who were none other than the Red Indians of North America, who by karmic right were fitted to receive and carry the message and the work entrusted to them.

In the region to which the Messenger came, now known as New York State, there were a number of separate Indian tribes constantly at war with one another. But he retaught them the Ancient Mysteries, those Mysteries which they had retained in their lives, tho dimly, for long, long ages after the greater light of their own civilization had gone out. Out of this region of warring tribes he drew together five tribes and bound them in a federation of mutual helpfulness and collaboration. The hatchets of hate and bloodshed were buried under the binding power of brotherhood anchored in the human soul by this great One, who was known to the Indians as Hiawatha. The story of Hiawatha is so well known that the effort here is not merely to retell it but to throw added emphasis on the mission of this great One among the Red Indians. In this connection, that federation of Indian tribes is not a mere type and symbol of the white man's federation which followed, but it is part of the cyclic continuity of a single race or ray of humanity.

Ages ago that division of the human race to which the Red Indian belonged built upon this continent a civilization which was superior in many respects to the present one, but which disappeared entirely, destroyed by its own karmic forces. During this age the last island of the Fourth or Atlantean Race sank beneath the sea and left the hemisphere of the Americas isolated from the body of the Fifth Root Race in Europe and Asia. Then, in the swing of returning cycles of human activity, the time approached for the pioneers of the fifth sub-race of the Fifth Root Race to sail west on journeys of discovery and colonization. But prior to this date came the Hierophant of the ray to which these pioneers belonged, and clasped hands with his nature children to unite the incoming pioneers with the inner waves of their own ray, held in waiting for them by the Indians, and to strike the keynote of the "Novus Ordo Seclorum."

Thus, this federation of Red Men was none other than the foundation stone of a great nation to come, a seed or nucleus for the growth of that nation. To the original five tribes a sixth was eventually added. That there were at first five tribes in the federation carries its own numerical meaning, and that in due course of time the sixth was added to the five makes both the numbers and the procedure prototypal; the number five of the tribes connects directly with the fives of the incoming race, while six, in one aspect, numerically designates a new race ultimately to follow the fifth.

Thus the nucleus, the group that is absolutely essential to the generation of a new nation—if no more—was brought to fruition; and, as a first outcome of its inherent generative force, the five foundational tribes became expanded into the basic thirteen colonies of the new-born nation of the so-called white man. In this same connection, the six in turn were raised into the forty-eight states of the completed federation, and over this new nation flew the flag of its spiritual heritage, the Red and Blue of the one Hierarch, born of the White Light.

Such was the founding of the nation itself. But this was only the beginning of foundations to be laid, the first structure reared for the new order. With the rapidity of the prophetic lightning due to shine out of the East and reach to the West at the coming of the Son of Man, this part of the structure has swept into the apogee of its power, pivoting its fruitional cycle—and its new birth—on the dawn of the century whose number is 19. A short cycle of thirty Avataric years became the matrix for new and climacteric steps. For this work another group was called together. It was gathered by the same Hierarch in the same region in which the federation of Red Men was formed. However, this time it was a federation of individuals rather than of tribes, combined to form a matrix of occult forces and powers for the carrying out of a far-reaching work for the whole race under a definite plan.

Upon the federation of Indians rested a deep and serious obligation to cling together and hold their instruction intact. It is useless to say that, had they refused to become united as they had been taught to do and had they not held to the given ideals of unity and fraternity, for a definite measure of time at least, this empire of common consent could never have been formed. Such a failure would also have precluded the possibility of forming the far greater federation of nations and peoples that is planned to come into existence in the centuries lying ahead, namely, the United States of the World.

At the confluence of cosmic and human cycles that occurred near the beginning of this century, forces making for vast racial changes were involved, the central core of which was the coming of the Avatar and the occult beginning of the Sixth or "new race and races." To this work returned Hiawatha, now to be known as Hilarion, on the new level of labors, and called his group together for the foundational work. It is evident that this group faced a task greater than that of the previous one, for in the founding of races, comprising as they do innumerable tribes, nations, and civilizations which are to last for thousands of years, deep

cosmic powers are involved. Any such group of disciples is necessarily born out of the soul, mind, and body of the mother-race to which it belongs, and it carries forward the light of the high goal of that race's possible attainment, for all of the best of its light is in the group, helping it onward with its task. But, at the same time, the group is necessarily bound by that race's fetters, beaten and battered, torn and betrayed by its evil forces. And many are they who go down in the struggle, not to rise again in one life.

But if loyalty, devotion, sacrifice, courage, and an ever-growing intelligence through purification mark the path of the group, the objective is sure to be attained, at least in so many of its essential features as to secure the final outcome. What makes it hard to hold such a center of transmission of the high spiritual forces that must pass through it for the transmutation of world conditions and the laying down of new racial foundations, is that the goal can be won only by and through each disciple's first winning the victory over the shadow forces that inhere in his own soul. His position is such that, as he rises in spiritual victory over the powers of darkness that are within him, the whole race rises with him; and if he falls, it falls. Disciples of a race-nucleus can be instruments for the Christly faculties of a new humanity only as they become a living composite part of the very soul of that new race. To this end they must grow point by point, cell by cell, like trees on a battled mountain, and without ceasing.

As we see, there falls upon each of these disciples a titanic struggle with the racial forces of evil, the onslaughts of which he must meet and defeat day by day. It is only thus that those who constitute the Manu's group can hope to win. Yet, while this is true, it is also true that infinitely great is the power of Those who guide the destiny of the group and work through it for the salvation of the race. The way is in no wise all sorrow, but deep is the peace and great the joy of those who go on into the Light. The Master says:

"It is the Hero Path of life you walk. The coward, the foolhardy, cannot remain thereon. The weak-hearted soon become dismayed and faint as they gaze upon the wreckage strewn along the way. If you expect to greet the morning of the Advent of the Shining One, you must be able to walk the Path with poise of purpose and truth, repelled by naught you see or encounter as result of your own or others' acts. . . . You are travelling the highway of life at a time when the pageant of souls is passing at high pressure, increasing hourly in intensity. As you quicken yourselves with singleness of purpose attended with concentration and conservation of force and effort in devotion to your fellow man, your God, the Father-Mother source of Life and Being, so shall your ideals be reached, your dreams realized, your joy be full."

Through all the years since its founding, this group has been held unsparingly to the letter—and the spirit—of that Law which it must fulfill in inmost thought and outer deed, which law is Love. Of its failures it has been readily told by Those whose word is Truth, for there is no way to higher attainment other than by correction of mistaken course. Only upon the right outcome of great issues can commendation be received by the warriors in the battle.

When the thirty years of the Avataric cycle drew to its close, what was the outcome? Had the little band that had fought on through the years, most of the time with its back against the wall, really won? There was an outpouring of Lodge messages at the closing of this cycle, and among them we find the following:

"Children of Light, greetings unto you. Children of Truth, drawn together in a chord of Love, in the name of the Brothers of Inner Whiteness, peace be unto you.

"You have battled well with the powers of darkness; you have held high the Sword, the Breastplate secure, the Helmet fast. The Armor is unstained, the Sword untarnished. May you now become one with Those who sent you forth, one with Us in the Day now upon Us.

"As you come together in joyous victory, sheathe the shining blades. Lift in their stead the Lily of Renunciation Purity, the Rose of Simplicity, that you may go forth once more and spread them wide o'er the fields of humanity, again to return to us with them a thousandfold on a STILL GREATER DAY OF LIGHT, BE WITH US."

From the Red Indian's league issued a nation, and a line to a new race. Then came the three loyal and devoted disciples through whose intelligence and power of service the Lodge was enabled to build the nine centers for the coming in of great-souled leaders for a new day in leadership. Then came the work of the Temple group through which the mile post of attainment for building the new race was secured and at the same time another mark was set for the building of a greater race in a still greater day, BE WITH US.

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.

### THE ESOTERIC SHE

The Late Mme. Blavatsky—A Sketch of Her Career by William Quan Judge  
(Conclusion of Reprint from New York "Sun," September 26, 1892)

Then in 1875, in New York, she started the Theosophical Society, aided by Col. H. S. Olcott and others, declaring its objects to be the making of a nucleus for a universal brotherhood, the study of ancient and other religions and sciences, and the investigation of the psychical and recondite laws affecting man and nature. There certainly was no selfish object in this, nor any desire to raise money. She was in receipt of funds from sources in Russia and other places, until they were cut off by reason of her becoming an American citizen, and also because her unremunerated labors for the society prevented her doing literary work on Russian magazines, where all her writings would be taken eagerly. As soon as the Theosophical Society was started she said to the writer that a book had to be written for its use. "Isis Unveiled" was then begun, and unremittingly she worked at it night and day until the moment when a publisher was secured for it.

Meanwhile crowds of visitors were constantly calling at her rooms in Irving place, later in Thirty-fourth street, and last in Forty-seventh street and Eighth avenue. The newspapers were full of her supposed powers or of laughter at the possibilities in man that she and her society asserted. A prominent New York daily wrote of her thus: "A woman of as remarkable characteristics as Cagliostro himself, and one who is every day as differently judged by different people as the renowned Count was in his

day. By those who know her slightly she is called a charlatan; better acquaintance made you think she was learned; and those who were intimate with her were either carried away with belief in her power or completely puzzled." "Isis Unveiled" attracted wide attention, and all the New York papers reviewed it, each saying that it exhibited immense research. The strange part of this is, as I and many others can testify as eye witnesses to the production of the book, that the writer had no library in which to make researches and possessed no notes of investigation or reading previously done. All was written straight out of hand. And yet it is full of references to books in the British Museum and other great libraries, and every reference is correct. Either, then, we have, as to that book, a woman who was capable of storing in her memory a mass of facts, dates, numbers, titles, and subjects such as no other human being ever was capable of, or her claim to help from unseen beings is just.

In 1878, "Isis Unveiled" having been published, Mme. Blavatsky informed her friends that she must go to India and start there the same movement of the Theosophical Society. So in December of that year she and Col. Olcott and two more went out to India, stopping at London for awhile. Arriving in Bombay, they found three or four Hindoos to meet them who had heard from afar of the matter. A place was hired in the native part of the town, and soon she and Col. Olcott started the "Theosophist," a magazine that became at once well known there and was widely bought in the West.

There in Bombay and later in Adyar, Madras, Mme. Blavatsky worked day after day in all seasons, editing her magazine and carrying on an immense correspondence with people in every part of the world interested in Theosophy, and also daily disputing and discussing with learned Hindoos, who constantly called. Phenomena occurred there also very often, and later the society for discovering nothing about the psychic world investigated these, and came to the conclusion that this woman of no fortune, who was never before publicly heard of in India, had managed in some way they could not explain, to get up a vast conspiracy that ramified all over India, including men of all ranks, by means of which she was enabled to produce pretended phenomena. I give this conclusion as one adopted by many. For anyone who knew her and who knows India, with its hundreds of different languages, none of which she knew, the conclusion is absurd. The Hindoos believed in her, said always that she could explain to them their own scriptures and philosophies where the Brahmins had lost or concealed the key, and that by her efforts and the work of the society founded through her, India's young men were being saved from the blank materialism which is the only religion the West can ever give a Hindoo.

In 1885 Mme. Blavatsky returned to England, and there started another theosophical magazine, called "Lucifer," and immediately stirred up the movement in Europe. Day and night there,



as in New York and India, she wrote and spoke, incessantly corresponding with people everywhere, editing "Lucifer," and making more books for her beloved society, and never possessed of means, never getting from the world at large anything save abuse wholly undeserved. "The Key to Theosophy" was written in London, and also "The Secret Doctrine," which is the great textbook for Theosophists. "The Voice of the Silence" was written there, too, and is meant for devotional Theosophists. Writing, writing, writing from morn till night was her fate here. Yet, although scandalized and abused here as elsewhere, she made many devoted friends, for there never was anything halfway in her history. Those who met her or heard of her were always either staunch friends or bitter enemies.

"The Secret Doctrine" led to the coming into the society of Mrs. Annie Besant, and then Mme. Blavatsky began to say that her labors were coming to an end, for here was a woman who had the courage of the ancient reformers and who would help carry on the movement in England unflinchingly. "The Secret Doctrine" was sent to Mr. Stead of the "Pall Mall Gazette" to review, but none of his usual reviewers felt equal to it and he asked Mrs. Besant if she could review it. She accepted the task, reviewed, and then wanted an introduction to the writer. Soon after that she joined the society, first fully investigating Mme. Blavatsky's character, and threw in her entire forces with the Theosophists. Then a permanent London headquarters was started, and still exists. And there Mme. Blavatsky passed away, with the knowledge that the society she had striven so hard for at any cost was at last an entity able to struggle for itself.

In her dying moment she showed that her life had been spent for an idea, with full consciousness that in the eyes of the world it was Utopian, but in her own necessary for the race. She implored her friends not to allow her then ending incarnation to become a failure by the failure of the movement started and carried on with so much suffering. She never in all her life made money or asked for it. Venal writers and spiteful men and women have said she strove to get money from so-called dupes, but all her intimate friends know that over and over again she has refused money; that always she has had friends who would give her all they had if she would take it, but she never took any nor asked it. On the other hand, her philosophy and her high ideals have caused others to try to help all those in need. Impelled by such incentive, one rich Theosophist gave her \$5,000 to found a working girls' club at Bow, in London, and one day, after Mrs. Besant had made the arrangements for the house and the rest, Mme. Blavatsky, although sick and old, went down there herself and opened the club in the name of the society.

The aim and object of her life were to strike off the shackles forged by priestcraft for the mind of man. She wished all men to know that they are God in fact, and that as men they must bear the burden of their own sins, for no one else can do it. Hence

she brought forward to the West the old Eastern doctrines of karma and reincarnation. Under the first, the law of justice, she said each must answer for himself; and under the second, make answer on the earth where all his acts were done. She also desired that science should be brought back to the true ground where life and intelligence are admitted to be within and acting on and through every atom in the universe. Hence her object was to make religion scientific and science religious, so that the dogmatism of each might disappear.

Her life since 1875 was spent in the unremitting endeavor to draw within the Theosophical Society those who could work unselfishly to propagate an ethics and philosophy tending to realize the brotherhood of man by showing the real unity and essential non-separateness of every being. And her books were written with the declared object of furnishing the material for intellectual and scientific progress on those lines. The theory of man's origin, powers, and destiny brought forward by her, drawn from ancient Indian sources, places us upon a higher pedestal than that given by either religion or science, for it gives to each the possibility of developing the godlike powers within and of at last becoming a co-worker with nature.

As every one must die at last, we will not say that her demise was a loss; but if she had not lived and done what she did, humanity would not have had the impulse and the ideas toward the good which it was her mission to give and to proclaim. And there are today scores, nay, hundreds, of devout, earnest men and women intent on purifying their own lives and sweetening the lives of others, who trace their hopes and aspirations to the wisdom-religion revived in the West through her efforts, and who gratefully avow that their dearest possessions are the result of her toilsome and self-sacrificing life. If they, in turn, live aright and do good, they will be but illustrating the doctrine which she daily taught and hourly practised.

W. Q. J.

A clean Life. An open Mind. A pure Heart. An eager Intellect. An unveiled spiritual Perception. A Brotherliness for All. A readiness to give and receive Advice and Instruction. A courageous Endurance of personal injustice. A brave declaration of Principles. A valiant Defence of those who are unjustly attacked. And a constant Eye to the Ideals of Human Progression and Perfection which the Sacred Science depicts. These are the golden stairs up the steps of which the Learner may climb to the TEMPLE OF DIVINE WISDOM.

H. P. B.

## OCCULTISM FOR BEGINNERS

Second Series, No. XI

LIFE

In the preceding lesson on consciousness, it was said that relative consciousness is the "result of a cognition of relations by the

Light of Intelligence inhering in substance-matter itself." This Light of Intelligence is basically Deific Light, and Deific Light is the same as Deific Life, light and life being interchangeable forces. When light is created, life is also created or brought into manifestation. In reality, neither life nor light can be created, for Light, Life, and Love are fundamentally God, who has ever been and ever will be. Back of the phenomenal world is the great Noumenon (Reality) of light and life and godliness pressing on the phenomenal—shifting—world for greater and more perfect expression. It cannot be added to or subtracted from, for it is an eternal quantity and quality, ever the same and changeless, though more of this deific force may utter itself from this point or that point as conditions allow. Therefore all Life is One, however manifesting; or, in other words, there is but one Unified Life manifesting in endless diversity.

Consciousness, as has been pointed out, is the result of a reflection of the Light of Intelligence reflected back to itself from plane to plane. Life in manifestation is the result of the action and interaction, chemically and alchemically, between the various differentiated elements of which the universe and our souls and bodies are composed.

As there is but One God, One Life, One Force, so there is but One Element, chemically speaking, from which all the elements that we know are differentiated, a truth even modern chemists are realizing. This One Element is manifesting in endless differentiations as gold, silver, lead, iron, sulphur, oxygen, radium, helium, and so on.

Among these elements in our bodies and in inanimate nature, ceaseless chemical activity is taking place. This activity liberates heat, energy, light, and what we call life, physically speaking. And on our having in our physical envelopes a sufficient amount of these chemical reagents depends our health and well being, mentally and physically. Thus, in our nerve and brain cells, there must be enough phosphorus; enough iron in the red blood cells; sufficient iodine in our white blood cells, and in the thyroid gland. In our blood and tissues, chloride of sodium (common salt) is indispensable to normal vital action of cells and organs. In the liver and spleen, copper must exist; and arsenic, in proper proportion, in the outer integument of skin, hair, nails, etc. In other fluids and tissues, we must have sulphur, potassium, magnesium, and so on. Our bodies are thus a veritable chemical laboratory with an army of chemists, the cells of the various organs and tissues that select, mix, compound, and elaborate various most complex chemical and alchemical compounds, the total action and interaction of which manifest as the sum total of what we call our life activity—keeping our hearts beating, our circulatory system in action, our brains thinking, and all the vital and physiological processes perpetuating themselves in constant sequence. The food we take into our bodies furnishes the cellular chemists constantly with new materials with which to work.

The soul of these various elements is light; that is, some color or series of colors, as spectrum analysis has proved. This light or color, as said, is deific. When in the organism of our body these chemical actions and interactions take place, and one compound is uniting with another, or there is a separation of one element from another, at the moment of nascence in this process, the inhering light, which is deific, is liberated, and the organism absorbs this new life impulse. Every second and minute, waking or sleeping, these processes are going on in the body, and the sum total of forces freed while the atoms are in the nascent state endows us with what we term vitality or physical life, which comes, however, from God; that is, from the spiritual atomic self of the chemical element while in a nascent condition—the brief interval when the atom is in a free state, an interval when various electrical, magnetic, and radiant vital forces are liberated.

W. H. D.

### THE ETERNAL LIGHT SHINES IN AND THROUGH ME

The Eternal Light shines in and through me  
 To unfold, expand, renew me;  
 Yea, ensoul, imbue, endue me;  
 Of the old to make a new me;  
 Liberate the real, the true me!  
 Ah, my soul, wake from thy slumber,  
 Clear away as old waste lumber  
 Traits that hinder, hold, encumber;  
 Learn thy force, thy name, thy number,—  
 Rouse, my soul, wake from thy slumber!  
 O'er the mountain height is breaking  
 Day, with all its waking,  
 Every shade of night forsaking,  
 Promise of a new partaking,—  
 A new Manhood in the making!  
 Let no threat cause thee to falter,—  
 Light and Life and Love will alter  
 Every outlook; why then falter!  
 Sing new Songs from Heaven's own Psalter,—  
 Lay thine all upon the Altar!

Geo. B. Little

### TEMPLE ACTIVITIES AND NOTICES

The FORTY-FIRST ANNUAL TEMPLE CONVENTION at Halcyon will begin Sunday, August 4. A preliminary social meeting will be held in Hiawatha Lodge on Saturday evening, August 3, when the program of the Convention will be announced.

On Sunday, at 12 M., P.S.T., a healing meeting will be held in the Temple and the opening meeting of the Convention will come at 3 P. M. Comrades at a distance who cannot be with us in person should unite with the members assembled in convention at these meetings, meditating on Unity and realizing the aims and purpose of The Temple of The

People as a vehicle of the Great White Lodge for the help of the human race. We trust, however, that all who can come will attend the Convention at the Center and partake of the high, spiritual forces which are being poured out during Convention week.

The Temple has received a beautiful and valuable present from our devoted Brother Martin G. Bilger, of Meriden, Connecticut. It is a bronze casting of the head of Red Star, Dr. William H. Dower. The modeling of the plaque was done by our artist Brother Ernst Lohrmann, also of Meriden, Connecticut. A great power radiates from this likeness of our beloved past leader, Red Star.

Since we reported in the last Artisan, the following lectures have been given in the Temple during the Sunday services: June 9, Ernest Harrison, "The Meaning of Adversity"; June 16, Joyce Hedin, "The Meaning of the Struggle for Existence"; June 23, Carl Wolff, "The Value of Occult Fundamentals in Relation to Everyday Life"; June 30, Elmer Hedin, "The Custodians of Wisdom"; July 14, Fred Whitney, "Divine and Natural Laws." On June 2 and July 7, the Feast of Fulfillment and Devotional Service were held; Temple Builders meetings, on June 9 and 23, and July 14, 21, and 28.

### HELPING HAND

The importance of the Helping Hand Department is again brought to your attention. All contributions, however small, will be greatly appreciated, especially during this Convention season.

From the center of its being to the circumference of its sphere of action flows the Life Force of the Great White Lodge in steady pulsating rhythm. Back to the center flows a return wave of gratitude clothed in garments of unselfish service, devotion, and sustaining support.

"There are no little things." Even a small contribution given with the desire to help will support the work more than you can realize and bless the giver.

"That which thou givest me I will give back to thee full measure. Seek in my gift for the overflow."

Send all Helping Hand communications, contributions, and dues to The Temple of The People direct.

### BOOKS

We call attention to the Temple Books and Pamphlets and Temple Correspondence Courses advertised inside the cover of the Artisan. We especially recommend the Yellow and Red Folios of Messages given by the Masters to the Temple and through the Temple to humanity. We also recommend the following books by Mrs. Ada Muir, Vancouver, B. C., Canada: Health and the Sun Sign; Cancer; Healing Herbs of the Zodiac; Food in Relation to Health; Ephemeris of Pluto, 1840-1935; The Sons of Jacob, a Study in Esoteric Astrology; at 50 cents each. The Book of the Nodes and the Part of Fortune, 75 cents. Pluto, the Redeemer; The Degrees of the Zodiac Analyzed, \$1 each.

Do not look too far for the thing you are seeking most earnestly. You will generally find it close to you. The very longing has brought it. This is due to the Law of Supply and Demand. Uncover the crust of the personality nearest you, the one who loves you most unselfishly, and you will generally find it.

—Beacon Fires

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COME TO HUMANITY**



# Temple Books and Pamphlets

Basic Principles of Brotherhood, Evolutionary Waves, W. H. Dower .....	\$ .11
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Brother of the Third Degree. W. L. Garver [\$3 to foreign countries] .....	2.60
Coming Avatar, The .....	.25
Confession of Faith. I. J. H. ....	.25
Folios of Master Messages, Yellow and Red, mimeographed, each .....	2.00
both ordered together .....	3.50
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