

THE
TEMPLE ARTISAN

DEVOTED TO

Mysticism, Social Science
AND ETHICS.

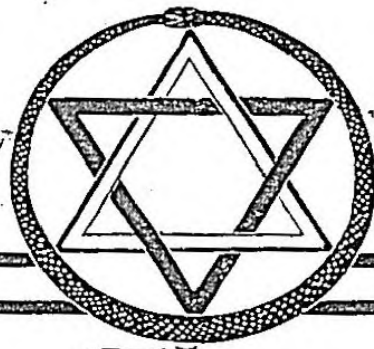
Circulates in all parts of the World. Each issue is replete with helpful teachings anent the great problems of Life.

This Magazine is renowned for the high messages of truth it is and has been transmitting to the World from Those Who Know.

Published by THE TEMPLE, monthly, per year, \$1.00; single copy, 10 cents. Sample copy on application.

Address

THE TEMPLE ARTISAN,
HALCYON, CAL.



The Temple Artisan

AUG.-SEPT.-OCT., 1922

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Mysticism and Social Science

PUBLISHED AT
HALCYON, CALIFORNIA

Price, 10 Cents

\$1.00 Per Year

THE TEMPLE

PRIMARILY, The Temple is a cosmic organic centre, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun—the Universal Heart—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and the outer walls are now being laid, preliminary to the work of the roof-builders—the humanity of the sixth great root-race.

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, or evolutionary force would be diverted from its proper channels.

When the Craftsman or Apprentice to any Degree has finished his term of service, and has mastered all the details of the work, he is “recognized” by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters revived in this country a quarter of a century ago by certain chelas or disciples.

To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge, in which lies the root of all progress; and the work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

It is a common belief that the fires on the altars of the Ancient Temples have been permitted to die out: but “those who know” say this is not true; that they are but hidden from the view of the masses, awaiting the time when the veil of ignorance and corruption hanging before the hearts of the humanity of this transitory period, shall be rent asunder, and the light of the ages become manifest to all. The time is comparatively close at hand when the doors of “The Temple of the Mysteries” shall once more swing outward. The Site of that once wonderful structure has been rediscovered, and when the Lord, the Saviour, the Elder Brother of the human race once more reappears to claim his own, He will find a place prepared for him by those who, having heard this call, “Come over and help us,” have faithfully responded, and have taken up their share of the burden of responsibility. Are you of that number?

Address THE TEMPLE, Halcyon, California.

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Vol. XXIII.

AUG.-SEPT.-OCT., 1922

Nos. 3-4-5

Behold, I give



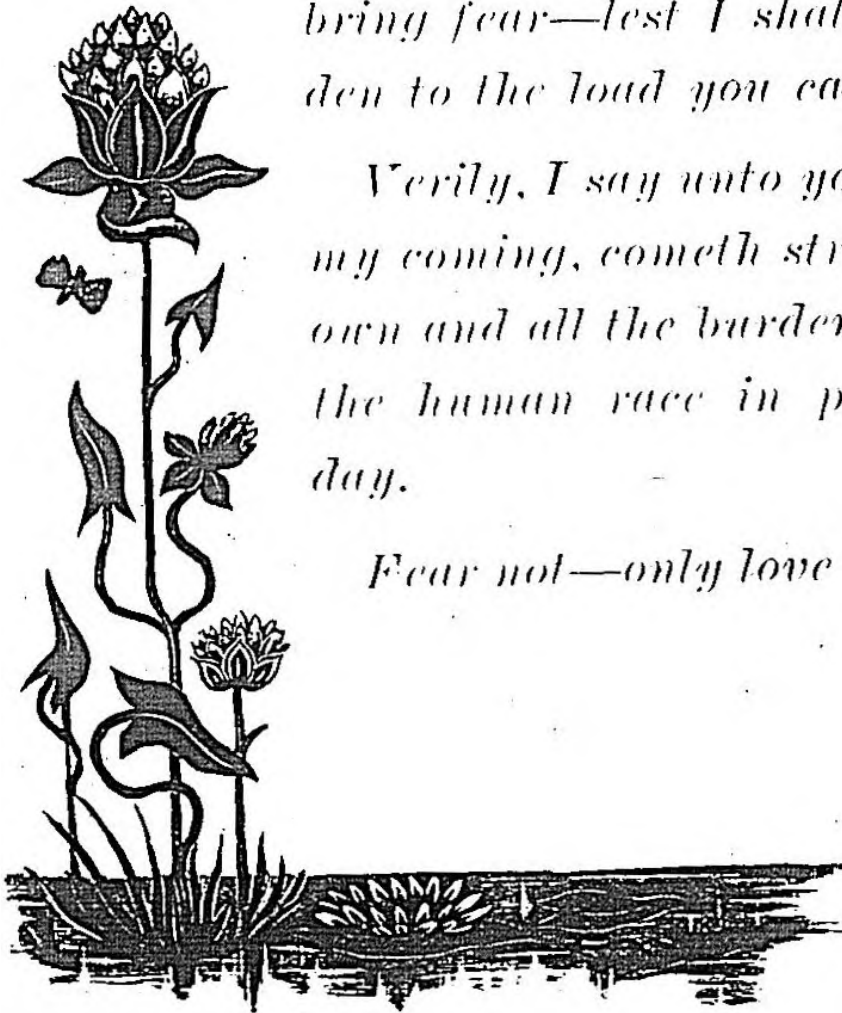
unto thee a key.

SAITH THE CHRIST

I COME, saith the Christ. Have ye room for me in your hearts—or doth the multitude of things now pressing upon you, take up the room that is mine by right? Doth the thought of my coming bring fear—lest I shall be an added burden to the load you carry?

Verily, I say unto you, not so—for with my coming, cometh strength to bear thine own and all the burdens Satan presses on the human race in preparation for my day.

Fear not—only love more.



THE TWENTY-THIRD ANNUAL CONVENTION OF TEMPLE MEMBERS.

Saturday evening, August 3, there was a preliminary gathering of members in the Halcyon Parlors and a special program of music and readings from the writings of Blue Star. On account of the passing from this plane of the beloved Guardian-in-Chief, Francis La Due, the social program was much modified. There were interesting musical selections by Mrs. Susanne Mayflower of Los Angeles, Dr. George B. Little of Palo Alto, and Messrs. Otto Westich and Edgar Cheatham of Halcyon. A feature of the evening was the reading by Dr. Dower from the private diary of Mrs. La Due, consisting of instructions received by her from the Master Hilarion at the very inception of the Temple work, 1898. It was explained that some of these sayings were afterwards incorporated in the book, "Beacon Fires." This preliminary meeting was filled with solemn thought and force, but with strong undercurrent of love and unity perceptible. As the beloved leader passed from this plane July 20, and Convention coming on so shortly afterwards, the force of the passing seemed almost a Convention event; and instead of confusion or mental agitation, the strongest forces of harmony, unity and love poured into the Aura of the Center at this preliminary meeting, and throughout all the meetings of the Convention.

FIRST MEETING OF THE CONVENTION.

This meeting was held in Halcyon Parlors at 10 a. m. Sunday morning. After a piano selection by Mr. Cheatham, the Convocation Hymn, "Gitchie Manitou, the Mighty," was sung by all in unison.

Dr. Dower then formally opened the Convention by invoking the blessing of the Master of Light, Wisdom and Compassion on the members, and on all meetings and deliberations. The Words of Force were then recited by all in concert, followed by singing of the "Great Unifier."

A special message from Master Hilarion to this Convention, received August 2nd by Dr. Dower, the Guardian-in-Chief, was then read, as follows:

THE MASTER'S MESSAGE TO THE CONVENTION.

The rapidly increasing vibrations of all substance matter, in these closing days of a great cycle, now so evident in all departments of life, has made it possible for us to unveil many of the deeper mysteries for the spiritual and eternal benefit of mankind. While there is always danger of the misuse of our truths connected with the occult of inner forces of Nature, that danger may be safeguarded by sending out inhibiting impulses tending to restrain the flow of knowledge that would be dangerous to humanity, until a greater era of altruism prevails among the peoples of the earth.

Modern science has now actually crossed the border line of the occult, and our constant work to keep the inner channels clear. These passages are sensitive grades of matter, through which the vivifying currents of the inner world may reach the outer. Were these spiritualizing and pranic currents to become fully volumed there would soon result a marked moral, mental and physical deterioration in the character of mankind, for it is literally true that all life comes from within. These inner currents are aroused and sent into the world in various ways through the earth's natural centres corresponding to the plexuses of the body. Coincidentally, the arousing of a corresponding higher mental vibration or note augments such impulses.

Carved on the walls of an Initiation Chamber at a certain Sacred Place, is found the following inscription which is given you now for a threefold reason:

"We offer up our Heart or Hearts O World and place it upon the Stone of Sacrifice, that we as One may enter into true and perfect being."

Thou canst not make the Sacrifice. It hath been made for Thee."

"I offer Thee the blood that floweth through my veins that the Stain of the World-soul may be washed away."

Thine offering comes too late—the Stain was washed away by the Blood of the Lamb, slain before the foundations of the World."

"I offer Thee the Soul of a little child that thou mayest place it in thy bosom as a Light to lighten the world."

"The Blood from thine Heart hath washed thy feet, and they are clean—Thou mayest enter."

And I heard a sound as of the rushing of many waters, and the heavens were rolled away as a scroll. And I saw a White Stone and bound thereon was a little child. At its head an Angel stood. It opened the side of the child and took therefrom a little heart which offering was for a burnt offering. And from the Inner Fires crept forth large tongues of flame and wrapped the Angel and the Sacrifice in a close embrace, and the Child cried forth with a loud voice: "Open! Open! Open the Path! that I the Thrice Born may return to my people, for they are calling to me from the depths!" And the tongues of Flame sprang to His bidding and consumed root, branch and stubble—all that obstructed the Path even to the outermost verge.

The Child, the Path and the Flame are the Key to the deepest mysteries. Search for that Key within yourself, and use it righteously when found.

In tender solicitude,

THLARION.

A vocal solo, "Omnipotence," was then rendered by Mrs. Borg-hild Janson, which was followed by Mrs. Ida J. Wilkins reading the Convention message of Francia A. La Due of the preceding Convention, 1921, which will be found in the report of that year. Mrs. Wilkins, the new Inner Guard of the Temple, then read a Temple Teaching by the Master Hilarion entitled, "From the Place of Silence."

A solo by Mr. Otto Westfelt was then rendered, after which the Temple Scribe, Mr. Ernest Harrison, read his address to the Temple, as follows:

BY THE SCRIBE.

On this 33rd Convention of our Temple People we are confronted with a new and perhaps greater set of problems than ever before.

The passing of B. S. has necessarily created conditions hitherto not existent, and it will be incumbent on us that we may meet them wisely, to call upon the highest forces of wisdom, justice and discrimination.

Looking backward over the fast vanishing years, what have we gained through our membership in the Temple, and our association with our two brothers, B. S. and R. S.?

Speaking for myself, let me say from the depths of my soul, I feel that I have gained enormous stores of spiritual benefit from my association with each of these two—whose life has been a "perpetual crucifixion"—and this gain has only been limited by my personal limitation of ability to receive.

The Masters of Wisdom have told us repeatedly that they can only help us in proportion to our aspiration and ability to receive; that spiritual growth does not consist in the ability to reason clearly or to remember a vast number of facts, but that it consists in the ability to see clearly with the eyes of the Soul.

"Before the eyes can see they must be incapable of tears." Nothing can give the power of clear discrimination, except the crushing and grinding of the personality through the rollers of life, and surely nowhere on earth has so many of people been subjected to this process to a greater degree than at Oregon during the years past.

"Before the voice can speak in the presence of the Masters it must have lost the power to wound." The ability to dissociate our personal self, temporarily from any problem, and to regard it dispassionately, without consideration of the personalities of others, must be ours.

Hence the incessant friction of personality against personality which we have endured. "Before the Soul can stand in the presence of the Masters its feet must be washed in the blood of the "Heart." In exact proportion as we give of our hearts' blood, our Soul Substance, will we gain the right to contact the Masters of wisdom, and the ability to call on their forces at will.

Here we find the inner reason for the call for devotion and service which has been so strong in our Temple work.

What, then, *have* we now, as we stand on the threshold of a new cycle? A body of people who have passed through the fires of testing—until they are able to a greater or lesser degree to discriminate between the true and the false, and to accept the one and reject the other *on their merits alone*.

A body who can on necessity lay aside for a time at least their puny personal qualities and look fearlessly at the Truth. A group which can to a higher degree, by virtue of their devotedness and power for Sacrifice, call on the Great White Brotherhood for its help and guidance. Let us, therefore, in the days to come, remember that "There is no religion higher than truth." That the sword of the spirit will conquer all things; that the Path of Light and the Path of Darkness lie side by side to the very end, and that we can keep to the right only if armed with the Sword of the Spirit, the Breastplate of Righteousness, and the Helmet of Eternal Truth.

ERNEST HARRISON.

A vocal duet by Mrs. Susanne Mayflower of Los Angeles and Mrs. Amy Ontiveros of Santa Maria was then rendered, followed by a solo by John Varian, after which the Treasurer, Mrs. J. W. Dower, presented her report, substantially as follows:

BY THE TREASURER.

DEAR TEMPLE COMRADES:

At the last Convention, owing to various conditions, most prominent of which was lack of health, you did not receive any word from your Temple Treasurer. Also you know that for some time previous to that and largely up to date, there has been little communication through this point. It has been a great regret that such had to be; but as it was impossible to correct, the best that could be done was to accept the condition as cheerfully as possible and allow the work to be carried on through the other different departments, which has been done in various quiet ways, thereby allowing nothing to suffer which was of importance to the work.

At Convention meeting there was *one* word spoken by the Treasurer, which at that time seemed to meet all conditions. That was given in the language of the old hymn,—“Just as I Am,” and at the present writing it can truly be said the members have indeed accepted the situation in such spirit and given support and strength of all kinds for recovery of health for taking up the duties of office again, and it is greatly hoped that from now on there may be nothing to prevent the renewal of active work of this department.

The great effort of the past years on the part of the Treasurer has always been to preserve the finest spirit possible along with the necessary demands made for moneys in different directions. There have frequently been criticisms at times regarding what might have seemed like an over-amount of importance paid to this aspect to the neglect of the practical side, but a large experience and daily contact with the work constantly impressed the fact upon the Treasurer that the natural money element is to be continually transmuted, even in such an organization as the Temple, and by each and every one of us individually. The old adage that “The *love* of money is the

root of all evil" is as true today as when first uttered; and it seems as if the material victory which we are placed here to gain has to be made in its last aspect through the gold element; *gold* is but materialized Prana; Prana is the force which keeps us in existence on the physical plane; full mastery of the gold-pranic force must come through the Higher Self which, when accomplished, brings material affluence naturally.

The eternal question comes before one as to the motive for mastery,—if for the love of self or love of service. Therefore, as said before, though selecting one's self to a certain amount of criticism, as to an over-amount of attention given to the spiritual aspect of the subject, once more in taking up the work more actively, we again say that the success, physical as well as otherwise of the Temple, depends upon our ability to control the money forces as herein indicated.

In past years, by Helping Hand and otherwise, the members contacted this department monthly; and by individual letters between whiles. Much was done to establish and hold an understanding, intimate relationship between the Center and the membership. This will be undertaken again, as it has not in fact been lost during these months of silence, because of the relationship having been so understanding and kindly in attitude throughout.

Looking to hear from you, and expecting to contact you regularly in various ways in years past, I am,

Sincerely your friend and comrade,

JANE W. DOWER.

Dr. G. B. Little of Palo Alto rendered a vocal solo, after reading the following inspiring poem:

THE MASTER AND THE VINE.

The Master of the Vineyard on a day set out a vine,
 And looking certain workman, said, "Behold this plant of mine,
 I have called you to its keeping, tend it well throughout the years;
 See ye feed it with thy living with thy sweat and with thy tears,
 That in a time appointed the Son of Man may and
 Beneath its shade a place of rest for body and for mind,
 And ye shall look for fruit thereon that He may pluck and eat,
 Sitting here within the Vine's cool shade, protected from the heat,
 He shall crush its fragrant, blood-red wine into the cup of life
 And drinking, find refreshment, even in this place of strife.
 He shall call the weak and weary, and they shall drink thereof,
 And find new faith and vigor, new courage and new love,
 The hurt shall find new healing, the broken be renewed,
 And famished sons of hungry men shall find abundant food."
 Obedient to His word, they meet, a time-worn few,
 Still wondering how the Master found them fit this work to do,
 Their tears have wet the Vine's deep roots and far into its soil
 Have sunk their bloody, heart-torn sweat, their sacrifice and toil,
 And, despite their weakness, their faltering faith and will,
 Their love and living nourisheth the Master's planting still.

—Geo. Blakesley Little.

This was followed by the report and message of the Guardian-in-Chief to the Convention:

BY THE GUARDIAN-IN-CHIEF.

BROTHERS AND SISTERS AND COMRADES ALL

We stand on the threshold of a New Day and it is not the past that concerns us, but the future, a future filled with boundless possibilities if we can go forward *boldly* and carry out the plans of the Masters in and for the work for Humanity. Changes have come and will come again. With the passing from this outer plane of our Beloved Teacher and Great Friend, Blue Star, the first Guardian in Chief of the Temple of the People, inevitable changes will take place in the work as the lines are adjusted and rearranged, but this adjustment will make no difference with the principles on which the Temple work is founded. In these outer rearrangements, however, we must bear in mind that Blue Star has not left us, but has simply passed in and become an inner Link with the work and that we may be sure that because of her love for and identification with the Temple work she will continue to work with us and have greater opportunity and power to pass great inner forces out to us from that advanced and higher inner status that is now hers. With the release of that great soul from that outer pain-racked physical body she will have infinitely greater power to help us advance the work, and already we can see increasing evidence of this. I firmly believe and have my conviction of the fact that if we but stand together, in the very near future many of the ideals that we have longed and worked for for years will be externalized because of the big forces that are now outpouring from inner realms.

OUR FUNDAMENTAL PURPOSE.

The Temple has much to give to the world on various lines for it is a synthetic movement blending Science, Religion and Philosophy into one. Aiming to make Science religious and religion scientific and building these on a philosophy of life and nature so deep and fundamental that will ever afford the deepest intuition opportunity to co-ordinate and correlate new discoveries based on the Eternal Verities. Keeping our Temple feet, therefore, on the fundamentals of Science and Philosophy, we design constantly to call attention to the *dangers of psychism* pointing out its unwholesomeness and undesirableness from the standpoint of true Philosophy and showing how easily the lower mind can become contaminated, upset and deluded by the vicissitudes and deceptive glamour of the lower astral planes and so keeping back and delaying the soul's real progress on the Path of Light. In doing this, however, we do not deny the psychical powers latent in man, but strive to understand and master these powers for higher service rather than be mastered by the elementals of those lower planes.

We would also create in the Temple a true healing centre through which the highest and most potent forces might work to relieve a suffering humanity, and in the creation of such a healing centre we would be broad and catholic and found the healing department without creed—be willing to use any and all the healing forces of life and nature and mind and spirit to bring about the best results.

THE GUARDIAN-IN-CHIEF.

A word about my position as Guardian-in-Chief. I wish you could all feel how much I need you in this position of trust and responsibility. How I realize that I cannot do the work alone and that it is not my work, but yours and mine to do together. As you all hold up my hands and thus augment my strength, am I able more truly to function that which you desire me to function from the Great Lodge in fuller measure. It is *our* work, in other words. I am but a point of contact, but without you the contact is of no use for use.

Standing before you at this crucial convention of Temple forces and making the light of my Higher Self as witness to fall upon me at this moment, I feel well aware of my weaknesses and limitations from the outer standpoint and yet I have the faith that the Great Ones, the Masters, will help me if I will only try faithfully and conscientiously to do the duties before me as best I can, in purity of purpose and unselfishness of motive, and that if I make mistakes they will be of detail and not of principles. Among my most earnest aspirations I wish to say to you all collectively here assembled and all members not present that I invoke your help that I may become in the Temple work the highest ideal that you could wish me to attain in position, to be as big in loving kindness and brotherliness, in truth, in compassion and in justice, as you would wish me to be—to the end that my weaknesses and limitations may become transmuted into strength and the higher qualities of Light and Wisdom.

I can assure you that with the passing of our Beloved Teacher and Leader from this plane, the whole Temple takes a step upward and while with the passing of a Leader, elemental forces needs must be disturbed and the Temple Tree be shaken that dead wood and leaves be removed that will otherwise clog and inhibit, yet after the inevitable sifting process you who have stood steadfast will realize consciously more and more what that removal step means and rejoice that you held your ground in the fight against the negative forces.

THE WORLD.

Our work is a world work. Our message is to proclaim the Avataric forces that are to be made more fully manifest. The impingement of that Force on the hearts and mentalities of the race is becoming increasingly evident in all walks of life and human effort. In 1898 the Temple began to proclaim the fact of the descent of the Avatar from the higher astral to the lower astral plane and the inner lines of Temple work have been built and conducted on the basis of that great Cosmical event, it being in reality the inauguration of the New Temple on earth for the New Dispensation. Hence our great duty to the world and to humanity. The splendid matrix-nucleus that has been built up is a centre of immense importance to the Lodge in transmitting the forces that correspond to the New Cycle. This is our great function, in fact, to transmit the cosmic impulses that the Great Lodge is sending into the aura of the earth in preparation for the coming Avatar. As much has been given us, much is required of us, and we must be true to our trust. The deep, earnest desire to give our best to humanity is an all potent and helpful element irrespective of just how much *outer things* we may be able to accomplish, for what we cannot do outwardly, our earnest

aspirations will create waves in the inner atmosphere and strike on the minds and hearts of those who *are* able to do and so inspire them to do the outer action, and whether we ever know it or not does not matter.

Thus let us bear in mind that if we have a firm determination to benefit and uplift the race and hold steadfast, the world will in time find the path to our Temple doors and myriad hearts will be lighted from the Central Flame of Spirit that we must ever keep burning brightly on our Altars of Love and Service.

CONCLUSION.

In concluding, Dr. Dower read the following extracts from a letter received prior to the convention from Mrs. Julia Welton of Waterbury, Conn.:

"You will understand that I tell you that in my early waking moment this a. m. I was conscious of being present with several white robed figures and the wave of intuition that followed brought to my mind the one word, 'Forgiveness.' Then my memory called up the old time Jewish custom of the 'Year of Jubilee,' which occurred once in twenty years, when all debts, all animosities were cancelled and the slate wiped clean. A new beginning was made as though the past incongruities had never happened and retaining only the wisdom culled from the experience. My mind then applied this thought to the convention and I felt that it was my contribution to all the comrades, and could we not in spite of all the outer trying conditions call this year our 'Year of Jubilee?' and so pass into the background, into the black abyss all differences and destructive forces which we may consciously or unconsciously hold. Love is the fulfilling of the Law the Great Teacher has told us. He also taught Forgiveness and not only should we forgive others, but ourselves as well."

The Doctor said he had replied to this letter and assured Mrs. Welton that he would try to bring the note of Forgiveness into the convention, furthermore saying he had prior to this meeting tried to put as much of that spirit into action as was possible and wished publicly to say that he herewith put forth that spirit to one and all, and if there had been any he had injured or in any way wronged he desired to be forgiven as he also forgave freely and utterly any and all who might have consciously or unconsciously injured him by word or deed—quoting the words of the Master, "To err is human, to forgive divine. If thy brother has offended go to him in peace that both he and thou be reconciled."

The Doctor then added:

Our work is under the guidance of the Masters of Compassion and surely with the passing into inner realms of our beloved Leader, this is the fitting moment to manifest the spirit of compassion and forgiveness one for another and to all that we may create the right conditions for making ourselves and our work receptive to and a fitting channel for the forces of Divine Love and Wisdom ever flowing from the Heart of Infinite Being.

WILLIAM H. DOWER,
Guardian-in-Chief.

This was followed by a vocal solo by Mr. Kurt Grudzinsky and some impromptu and fitting remarks from several members.

The Mantrams were then recited by all in unison, the Consecration Hymn sung, and the meeting adjourned.

SUNDAY EVENING.

At 8 p. m. at the Headquarters the Annual Thirty-Six Meeting was held with initiations of members into that Order.

MONDAY SESSIONS.

In the morning at 11 o'clock at the Headquarters a Devotional Meeting was held under impressive conditions as an especial thought was held throughout in reference to the passing of Blue Star—the meeting partaking somewhat of the character of a Memorial with a devotional aspect.

In the afternoon at 3 o'clock at the same place a Blue Star Devotional Meeting was held with addresses and readings from the writings of Blue Star. The speakers were Dr. Dower, Mrs. Dower, Marion Beaufait, Dr. G. Little, Miss Maud Wilson, Miss Evelyn Earle, Franklyn Wolff, John Varian, Miss Alice Bodwell, Mrs. Ida J. Wilkins, Bertha Beggs, Mrs. Isabel Tarbox, John Bigger, Mr. Muzzy, Mrs. J. W. Dower, Mrs. Wolff, Edgar Cheatham, Mrs. Varian, Florence Kent, Mr. E. Harrison, Mrs. E. H. Harrison, W. H. Thompson and others. The poetic tribute, "*She Is Not Dead*," by Dr. Dower, and published on first page of Jan. July ARTISAN, was read by Mrs. Dower.

This meeting was marked with deep, yet happy, feeling and the various addresses were interspersed with fitting music, vocal and instrumental, rendered by Mrs. Susanne Mayflower, Mrs. Grayson, Borghild Jansen, E. Cheatham, Otto Westfelt and Dr. Little.

The feeling of the meeting might be expressed in the words, "She is not dead, but is working happily, joyously and potently with us to help bring forth in fullest measure our highest ideals of success in and for the work, spiritually and materially."

TUESDAY SESSION.

At 2 p. m. the regular Annual Meeting of The Temple Home Association was held in accordance with the By-Laws.

Reports of the year's business were rendered and two Directors elected to take the place of those whose term of office expired. Dr. J. O. Varian and Ernest Harrison were re-elected.

The affairs of the Association were shown to be in a normal and good condition, the Association acting for the present as a corporation holding land for the future of the Temple and its members.

TUESDAY EVENING.

In the evening at the Temple Builders Grove on the grounds near the Headquarters, the Temple Builders held a symbolic memorial service. Here an altar had been built in the form of a stone cube on the top of which was a large solid six-pointed star in relief. Near this was a silver plate on which was inscribed "In Memory of Blue Star by the Temple Builders, Convention 1922." On the ground around this altar had been drawn in white a large six-pointed star on which the children were placed in robes of various colors, representing the principles and qualities and on which the very interesting symbolic memorial service was enacted, consisting of passages from the Magic Flute,—followed by fitting utterances and dialogues between the various points of the star, singing of songs, written by Blue Star and Dr. Dower for the children, and with the whole scene made mystic by bonfires and candles and other lighting effects. All were unanimous in the opinion of the extraordinary mystic value and beauty of the play. Miss Florence Kent had trained the children and managed and directed the service.

WEDNESDAY SESSION.

In the morning, beginning at 10 o'clock, an Ordination service was held at the Headquarters. Ida J. Wilkins and Franklin Wolff were ordained and received into the Order of the Priesthood, the Officiating Priest being Dr. W. H. Dower, the Guardian-in-Chief.

At the conclusion of the ordination, an interesting lecture on Mathematics was given by Mr. Wolff. This was continued into an afternoon session, interspersed with musical numbers.

THURSDAY SESSION.

This was the all-day recreation at the Beach, an always welcome event enjoyed by all.

FRIDAY SESSIONS.

At 3 p. m. at the Halcyon Parlors, under the auspices of Mrs. Susanna Mayflower, an interesting special session was held under

the theme of "Music and Life," consisting of an address and readings by Mrs. Mayflower, interspersed with fitting musical illustrative numbers of both interesting and instructive character.

EVENING SESSION.

This was given up to a combined 14 and 28 meeting at the Headquarters.

SATURDAY SESSION.

In the afternoon at 3 o'clock at the Halcyon Parlors, under the able direction of Mr. Sidney Hillyard, a Social Science and Economic session was held. Mr. Hillyard had arranged a good program of speakers who discussed the various aspects of social and economic problems of the world, the whole fittingly representing that vital and fundamental plank of the Temple work designated Special Science and which should be made to correlate with the fundamental truths of Spiritual Philosophy.

SUNDAY SESSION.

In the afternoon, beginning at 3 o'clock, a session under the title of Temple Talks was held at the Headquarters, consisting of brief talks by most of the visiting members and others. Among these were Miss Bodwell, Sidney Hillyard, Mrs. Veblin, John Bilger, Carl Bjerknass, Dr. Little, Mrs. Little, T. D. Ferguson, Susanne Mayflower, F. Wolff, Florence Kent, George Harrison, Mrs. Woinerspoon, Edgar Conrow, Mrs. Wilkins and George Bailey. Lack of space prevents giving the essence of the excellent Temple Talks. The Temple poem, by Brother Thomas Duncan Ferguson, "The Walls of Halcyon," was so fitting and aroused such high appreciation, that it is herewith given:

THE WALLS OF HALCYON.

O Temple walls of Halcyon,
 The Lords of life are drunk with joy,
 In contemplation of the price
 Forever paid in rearing thee.
 Stone on stone within thee laid,
 Thy mortar mixed with seas of tears

That sometimes blinded those who built
And sometimes choked the prayer of faith.

Within thy walls, O Halcyon,
The Christ's own power and peace is found;
His grace bestowed, his pledge fulfilled,
The gates of hell have not prevailed,
When stars have plunged to unknown depths
And worlds become a rigid mass,
Still thou shalt stand, O Halcyon,
Christ the Lord hath spoken it.

Enfold us, peace of Halcyon,
Until the morning light appears,
Thou guard our going out
Among the peoples of the earth,
May speech love-laden weight our tongue,
May eyes love-blinded dim our sight,
May hands love-quickened feed the sheep
Until we all become one fold.

O Halcyon! O Halcyon!
O wondrous walls of Halcyon!

—*Thomas Duncan Ferguson.*

The usual much appreciated music, vocal and instrumental, interspersed the various talks, rendered by the fine group of accomplished musicians already referred to.

The meeting was adjourned about 5 p. m. after reciting the Mantrams and singing the Consecration Hymn, thus closing the Twenty-third Convention of Temple Members—considered one of the most wonderful conventions ever held with an outpouring of inner Light and Love so uplifting and inspiring as could only come as a blessing from the Masters of Love and Wisdom, and consecrating, with the passing of Blue Star, the first Guardian-in-Chief, the Avataric Message and work of the Temple for Humanity for the future, that the true Brotherhood of Man may become an established fact on earth, and that the Divine Order of Heaven shall obtain on this earth in the fullness of time.

THE TEMPLE TEACHINGS.

At the Temple Home Association meeting questions of good and welfare were considered and the matter of printing in book form the Teachings known as the Open Series was brought up and it was pointed out that it was a matter of great importance to get these Teachings out to the world in proper book form. A subscription was started and Mrs. Veblin put her name down for \$500. Six hundred dollars was raised at that meeting, and at a subsequent meeting this was added to by pledges that brings the total printing sum for this purpose up to over \$1000. The Teachings are now being edited and put in proper shape and arrangement for the printer. The matter will be put in two volumes and will undoubtedly cost more than has been raised. Members interested in helping to get this matter out in book form are invited to contribute directly to the fund or they can send in money and pay for copies of the books in advance, the books to be delivered as soon as printed. This book will be for general sale, as the design is to spread these teachings into the world as widely as possible.

WILLIAM H. DOWER,
Guardian-in-Chief.

TEMPLE CONVENTION—1922.

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The long hands of High Eldana (The Christos)
Are Moulding us with His Marvelous Magic.

His fingers are Moving and Changing and Adjusting our hearts.
He has our souls now in His wise hands Modeling
And reforming them to his purposes.

He is putting the Wisdom of transubstantiation into us—

He is fashioning regeneration into our spirits.
Be holding quiet now, brothers, and sisters, and lovers,
Be waiting in peace, daughters and sons.

—J. O. Varian.

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