

# The Temple Artisan

AUGUST-SEPTEMBER, 1924.

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# THE TEMPLE

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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 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 re-vivified 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 of 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 becomes 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 appears to claim his own, He will find a place prepared for him by those who, having heard his 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?

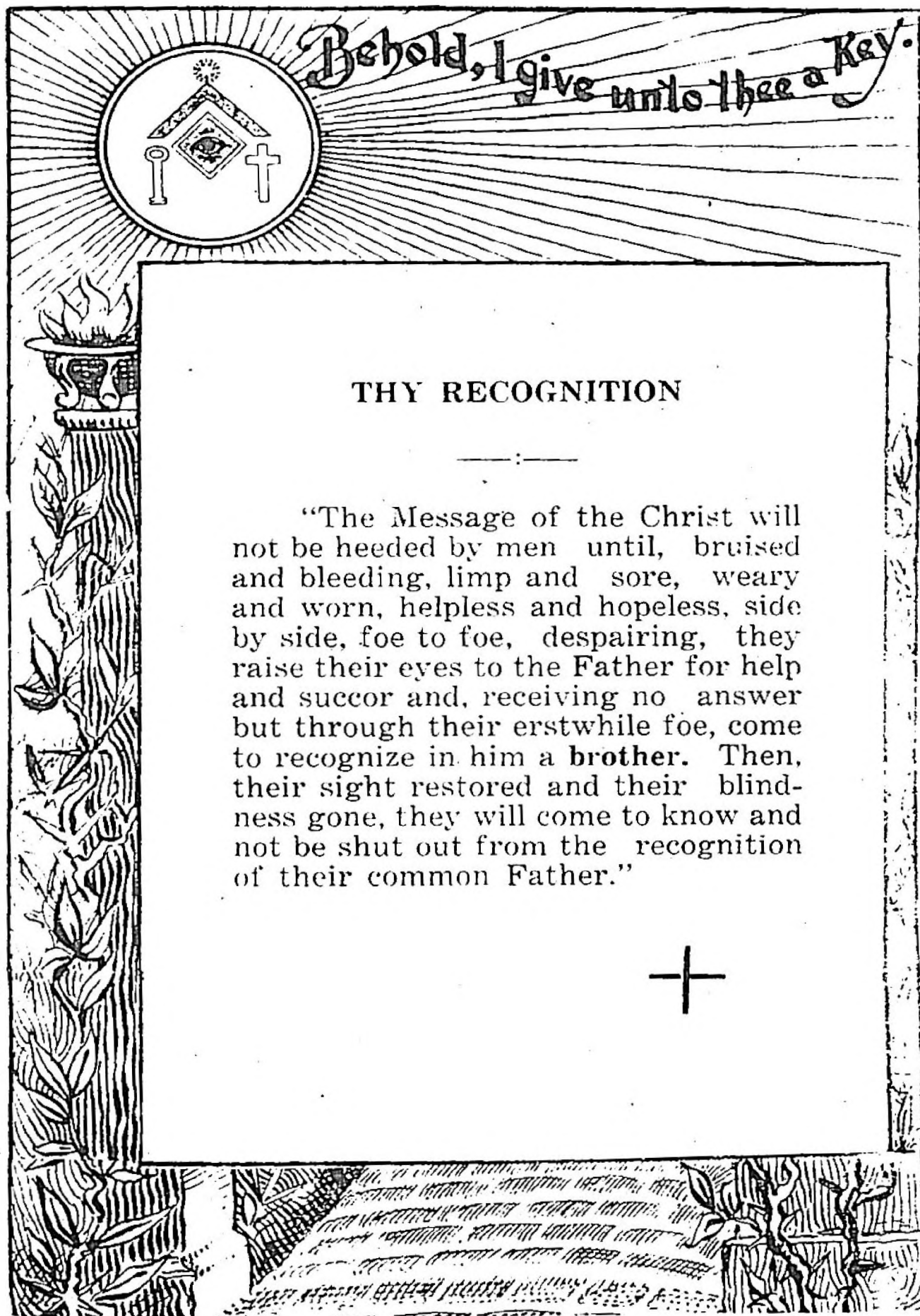
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# The Temple Artisan

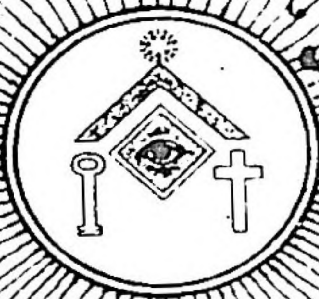
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No. 2, 3.



Behold, I give unto thee a Key.



## THY RECOGNITION

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“The Message of the Christ will not be heeded by men until, bruised and bleeding, limp and sore, weary and worn, helpless and hopeless, side by side, foe to foe, despairing, they raise their eyes to the Father for help and succor and, receiving no answer but through their erstwhile foe, come to recognize in him a **brother**. Then, their sight restored and their blindness gone, they will come to know and not be shut out from the recognition of their common Father.”



## THE TWENTY-FIFTH ANNUAL CONVENTION OF TEMPLE MEMBERS.

Saturday evening, August 2nd, Temple members and friends assembled in the parlors of the Halcyon Sanatorium. This preliminary meeting is always worth while for visitors and resident members alike, as the meeting, being informal, promotes a splendid feeling of good fellowship and unity. There was the usual good programme of music by Edgar Cheatham, Borghild Janson, Otto Westfelt, Dr. Little, Mrs. Ontiveros, George Bailey and others.

Refreshments were served and the members adjourned to re-assemble the next morning at 10:30, A. M., in the Blue Star Memorial Temple for the first meeting of the convention.

### FIRST MEETING OF THE CONVENTION.

Dr. Dower then formally opened the Convention, invoking the blessings of the Masters of Light and Wisdom on all meetings.

The Convention Hymn, "Gitchie Manitou the Mighty" was then sung, the Words of Force repeated and the Great Unifier sung.

"Warriors of Light" was then sung impressively by Gorghild Jansen, Otto Westfelt and Dr. Little.

### BY THE INNER GUARD

This was followed by a reading by the Inner Guard, Mrs. Wilkins. She prefaced her reading by saying, "Before reading this I will say a few words concerning it. In the year 1898 we were in a very unhappy condition, we Theosophists, as Mr. Judge had died and we were left apparently without a leader on this plane. The latter part of the year I received a circular from Syracuse, and it purported to come from the Temple. I had heard nothing of the Temple. Nothing had ever been said among the Theosophists about it. So it would seem as if it were a risk to accept this message; but after reading it I felt that it carried the same force which we had lost in the Theosophical Society and which had been transferred to the Temple. So I immediately joined the Temple and never regretted it." She then read the article "From the Place of Silence", which has long been used for propaganda purposes and which was published in the Temple Artisan of December, 1909.

A chorus of nine, Dr. Little, Sydney Hillyard, Otto Westfelt, Henry Carlberg, Borghild Janson, Mrs. Wotherspoon, Mrs. Browne, Helen Tarbox, and Margaret Genck, rendered a crusaders' song of the twelfth century, "Wonderful is Earth."

## BY THE GUARDIAN IN CHIEF

Dr. Dower then spoke as follows: "The first meeting of our convention is of a different character than we have had before. Instead of its being reports of the various officers, which reports will be made later in the week, we have decided on a series of talks by some of our members, on the reasons for our existence, you might say. We believe that the first meeting of the convention is for the benefit of all more than the mere membership, or for the public generally.

"I wish to give a little review, a brief review of the Lodge work, because it concerns us most vitally and explains why we are here. If you were to look through the Smithsonian Institute at Washington you would find a slab of rock with numerous indentations printed on the surface, and the scientists will tell you that just one million years ago, to be exact, you know, there was a severe rainstorm in the Connecticut Valley, and the rain beat down on the sand and mud and made these indentations, and afterwards this mud or sand hardened into rock, and it was found in our time by geologists, who ascertained the ages of these rocks and calculated that this happened a million years ago, and that is the reason why it is an object lesson in the Smithsonian Institute.

"So there is a reason for everything. There is a reason why we exist individually and collectively, in groups or otherwise. And so it behooves us to inquire why we, as an occult body, are here. Is it because of some rainstorm of spiritual or creative forces of the mighty past? We are here because of causes that operated thousands of years ago in the past beyond the knowledge or the memory of man, the knowledge of the history of man's known doings and conditions. We might say it is because we are gods in our essential nature, and that hundreds of thousands of years ago or tens of thousands of years ago it was necessary that the 'Light which lighteth every man' should evolve through forms of matter—that Light which the nature of the Monad back of all manifestation, that center of consciousness, which is God consciousness, seeking more and more perfect expression in and through matter. Now that Monad is at the present time, so far as humanity is concerned, incarnated in these forms that we have, and in previous ages of our existence it was in lower forms, coming through the mineral kingdom, the sub-mineral—what we call the elemental—then the vegetable, the animal, and so on into human kingdom. And here it is now in us, and it is still growing, because it must reach the divine kingdom, the divine consciousness. We must be conscious of our divinity. It is not enough that we have it, we must **know** that we have it. It is nothing to us if we have a great treasure in the bank somewhere and we do not know it. We must be conscious of our inherent qualities, of the divine qualities, of these godlike qualities.

"And so that is another reason why we are here: because if it were not for the fact that the Great Ones, the Masters of Love and

Wisdom did not ever and anon remind us of our divinity, we would forget it. Think of it! We would have spiritual treasures of priceless value stored up in ourselves, in our spiritual nature, and yet if we were not reminded of all we had, so to speak, in the bank of our inner nature we would forget it; and then we would begin to go downward, retrograde, degenerate, and become materialists and lose all.

"And so these Wise Ones, these Initiates, Masters, Adepts, said, 'We will create a School, an Inner School, known to us, and from time to time as we find humanity needing it and as the cycle will allow, we will remind the units of humanity who they are, what they are, where they came from, their origin, their destiny, their relations to one another, to nature, to God—lest they forget.' And so those Great Ones formed this great Cosmical School or organization based on the laws of which they are the administrators, and we call it the 'Great White Lodge'. And from time to time as may be necessary they come forth, they contact the world and groups of people and give a fresh and higher impulse to human life. Working on inner lines of force and quality behind the shifting outer scenes, they give the right impulse to individuals or nations, and thus prevent humanity from losing sight of that which is best for them, preventing them from forgetting. And that means the periodical revival of forgotten knowledge. Long lost forgotten truths come to light again. We find, as we study history, evidences of the Great Lodge of Masters' working in and through humanity as far back as we can search.

"We have in our Temple walls some pictures of the Temples and tombs of Egypt and other scenes that were donated to us, and the colors of these pictures were put on by the Countess Belzoni, an artist, on the spot. We have more of these pictures. They date back 3,500 years to the times of Rameses I and II, and they are evidence in themselves that at that time there was a school in Egypt of this sort, that those Temples were built for the sake of imparting this sacred knowledge to those who were ready for it. We can go back farther than that. We have every reason to think that the inhabitants of Atlantis and Lemuria had schools of this sort, in which were taught the mysteries of life and being, and knowledge of nature and divine forces. But their moral and spiritual advancement did not keep pace with their outer attainment, and it brought reaction and vast destruction. In ancient Greece and Rome the greater and lesser mysteries were also taught. These truths were also taught to Jesus himself. He was a member of one of these ancient orders, we have every reason to believe, and his teachings were the result of knowledge and power gained.

"And so with Budha, who went forth to find illumination and the cause of suffering and finally attained as a result of his quest and sacrifice. And so down the centuries. We find evidence of it a hundred years ago in France through the work of the Count St. Germain and others. In the last century Madame Blavatsky

brought the spiritual word to a world sinking into materialism.

"Blavatsky came along with a great message from the White Lodge, the Theosophical light, showing that materialistic philosophy did not explain life and that it was very limited, showing there were many spiritual forces, finer forces, back of nature which we could know, could have knowledge of. Also, on the other hand she showed that the spiritualistic philosophy of mediums could not be relied upon. As a result of her labors, her writings, the great fundamental truths of Theosophy have now permeated the darkness of the scientific world and the materialistic denseness and the narrowness of the ecclesiastical or orthodox world, so that there has been great leavening of the world since 1875, when the Theosophical Society was formed by Blavatsky and her associates in New York City. Through the Theosophical organization it was this great soul's work to help humanity to remember what they were, who they were, why they were, their origin and destiny and essential divinity. And the Temple movement is simply a continuation of Blavatsky's inner work, we may say, a direct line with it.

"And that is the reason we are here at Halcyon, because hundreds of thousands of years ago the Great Ones formed this great great School to brood over and protect humanity. We might say that we are the lower selves of those Masters, and they are our Higher Selves. And they watch over and aid us to realize our inherent divinity, to realize that we are all gods, in truth, and not materialistic machines, not a mere congerie of elemental forces, which would simply make us a higher type of animals, but that we are in reality souls, gods, one with God in our higher nature. And that is one of the great purposes of the Temple, to help us remember who and what we are and our unity one with another. And if we could only know and realize our unity, universal brotherhood would dawn on the earth instantly, because it would reveal **how** we are all one. A chain is no stronger than its weakest link. If there is evil of one kind or another, it is because it is in us. We cannot separate ourselves from it and say it is no concern of ours, because it is a part of us as much as our fingers and other organs. That is the great thing. We must realize the unity of all life, of all force, and that as long as there are persons with evil conditions in their lives that are not corrected, we also are weak, that we also are sick, that we also are insane, that we also are evil just to that extent.

"And that is the purpose, therefore, of an organization like this, to call attention to these things, to promote the teachings of our essential unity and solidarity, to show that we are all one, that we may all advance together because we are bound together. It may seem on the outer plane that we are not. We say, 'What have we to do with conditions in New York or London or any other part of the world?' We have all to do with them, because we cannot advance until the chain is strengthened, the weaker ones are brought up to the higher levels. Those who seem to be weaker and lower

than we are may at any time pass us in the evolutionary scale of life.

"So that is the reason we are here, because the great School was formed ages ago by the Masters of Wisdom. And so we have formed this Center. We have been led by the Lodge of Masters to this particular place, Halcyon, to do a certain work, to do all we can to keep alive this ancient and priceless inner knowledge and to put it forth, disseminate it in the world for the good of all, to do all we can to promote the ideal of universal brotherhood without distinction of race, color or creed.

"We have had direct contacts with some of the members of that Great White Brotherhood. We have here a picture of the Master Hilarion (points to picture). It is a water color by an artist, painted by inspiration under special conditions, enabling him to get a correct likeness. Francia A. La Due (Blue Star) saw this Being in a vision long before the Temple was organized, but did not understand the vision. She did not know at the time what it meant. Later she saw this figure in ordinary garb, and one day she contacted this figure on the physical plane in apparently a physical body; and he outlined the Temple work to her and others. Then after the work was organized the Masters Morya, Koot Hoomi, and others not so well known, communicated with those in charge of the work. I will read two brief accounts of a meeting with Master Morya, which were published in the Temple Artisan of October, 1901:

### MEETING THE MASTER

In the May (1901) number of the Temple Artisan appeared a statement to the effect that the Executive Council of the Temple had received from the Master M. letters in reference to the work. With these letters was included a warrant of authority to the Council for continuing that work and a promise that in the near future he would meet with the members of the Council in person on the physical plane. This promise was recently fulfilled; and it is our great privilege to be able to transmit to those interested some of the details attending an event of such inestimable importance.

The meeting with the Master occurred at the mid-day hour in the open air at a locality some miles distant from the boundaries of the city of Syracuse, N. Y. In addition to the Council, six others—who were karmically entitled—were present. He spoke, and the vibrating sweetness, the music of his voice was felt as he touched on the great responsibility and trust given into our hands, on how the veil of the mysteries had been lifted by the Lodge in this age for the good of the world, that the work and the reward are ours, and that nothing can destroy the work as long as we continue true to Them, to their Agent, and to one another. In parting, the Master gave his blessing and reaffirmed the Link between Them and the



world. Much else of great importance was imparted, which will be sent to members of the Temple as soon as it is expedient.

Executive Council:—William H. Dower; Frances J. Meyers; Emily K. Mundy; Harvey A. Gibson; Florence Steward; Knut Pauli; Ida J. Wilkins.

### ‘THE MASTERS’ AS FACTS AND IDEALS

There may be among my comrades in the old T. S. those who will be glad to read the following plain recital of facts:

As the ideal and goal of man’s evolution as a physical embodiment, the Masters revealed to us by H. P. B. have been a source of encouragement and inspiration, not as “deseccated mummies” nor yet as unapproachable gods, or angels, but as highly evolved **Men** who, having passed all the lower stages of evolution, henceforth devote themselves to the help of humanity.

From time to time since 1875 reports have reached the members of the T. S. of the appearance of these Masters to different individuals, sometimes in the “Mayava rupa or Illusion body” (see Baraduke) and occasionally in *propria persona*. These records run all through the old “Theosophist”, and many unpublished accounts are known to the older F. T. S’s. H. P. B. first met her Master (“M”) in a public park in London, having previously seen him in the suite of an Indian Prince, and from childhood clairvoyantly. Pages of these traditions and recitals might be gathered. Moreover, the portraits painted many years ago and a still older drawing are long familiar to most of the older members.

As ideals of evolution and the perfectibility of man, these traditions of the Masters have been invaluable. They have also been held as facts, and while seldom seen and recognized, it has all along been understood that their mastery of Nature’s forces includes the power of concealing their identity and their direct agency in the affairs of men.

Members of the Temple were told through the Master who has the Temple specially in charge, as early as last winter, that the two Masters best known by name in the T. S. would be in America during the present summer and fall on a special mission. Later the information was given out that they were here and that during their stay one of them would meet the members of the council of the Temple at Syracuse, either in June or a later date approximately indicated.

I wish now to say that this pledge was kept to the letter, and that Master “M” met the Council in broad daylight, my wife and self being present, that he appeared in his physical body, spoke in an audible voice which all present could hear and understand, and that before taking his leave he spoke again to those there assembled as “on the eve of his departure” (for India). The Master “M”

wore the habit known as that of the higher class, the "White Robed", and face and garments seemed luminous with a divine radiance. We were given to understand that Master "M" had made and kept this appointment at the request of his brother, Master "H", who is back of the Temple work, that those present were not there as a special favor, as they were no more worthy than many others, but that they were thereby given opportunity for more and better work.

The above is a plain recital of the facts in the case, divested of any possible illusion or any possible mistake as to time, place, facts, or identity, and in the presence of at least half a score of witnesses, all seeing and hearing the same thing at the same time.

To me the most important point in connection herewith is the open recognition of the Templar Center as an Agent of the Great White Lodge.

—J. D. BUCK.

"That would seem to give a good and sufficient reason why we are here, why this nucleus has been formed, and why we are putting out these teachings, why we have built this Temple edifice, and why we are going to go right on along this line, that we may be the hands and feet on this plane for Those who are guiding the evolution of worlds and races, of humanity, as well as our own.

"At the last convention I reduced to writing a certain definition of the objects and purposes of this work. I will close by reading that:

"In order to do anything well we must have a plan, a program. Therefore it is well, perhaps, to outline what the Temple program for the world consists of. This can be reduced to five definite objects:

**First.**—To formulate the truths of religion as the fundamental factor in human evolution. This does not mean the formulation of a creed, but rather the recognition of the religious instinct in human beings and that every religion that the world has ever seen has been an attempt to interpret this primary impulse in human nature. In proportion as we are able wisely to interpret this impulse will we be able to understand what true religion is.

**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 on which the sciences are based, which will permit us to extend our belief and knowledge from what is known to the unknown, or in other words, from the physical to the super-physical, and which, when accomplished, will corroborate those spiritual teachings which have been given to mankind from time to time by the Masters of Light.

**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 a true social science based on immutable law, the law showing the relationship between man and man and man and God and Nature. When these relationships are once understood we will instinctively formulate and follow the law of true brotherhood, for it is ignorance that perpetuates separateness, and once humanity can see spiritually the relations of things, the law of unity begins to operate instantaneously.' "

Mr. John Varian sang a bass solo entitled "Destiny".

Mr. George Millar gave an interesting and instructive talk on the fundamental principles of the teachings of Theosophy, karma, reincarnation, etc.

Mr. Ernest Harrison then read a paper on the symbolism of the new Temple which was published in the June-July-August, 1923 number of the Artisan.

This was followed by a solo by Dr. Little, "The City of God".

Dr. Dower—"Art may be defined as an expression of the true in terms of the beautiful, whether in sound, color or form. This art expression is becoming more and more an aspect of our Temple work, and as the years unfold you will find it will play a common part in helping us to put forth the message, spiritual message, the Lodge message to humanity. Mrs. Dower will present that phase of the work, the art side of the Temple work."

## THE LIGHT OF ART

Mrs. Dower spoke as follows:

"A new vibration I give unto you that you may know that you are one with the music of all life. 'A new commandment I give unto you', Jesus said, 'that ye love one another.' Vibration, commandment, law, music, life, love—nature synonyms, placed with or against one another that the understanding may be fuller, the meaning clearer, the realization deeper, truer.

Words, originally intended as links in the golden chain of spiritual understanding and unselfish service, the chain of devotion between fellow beings and their Creator, have now deteriorated to such extent that they are shackles of iron selfishness to pervert and conceal the motive of man, to shroud the light of the soul, to separate brother from brother, necessitating truth to abandon them, if it is to reach the ear of the listener, and to use in place of words the universal language of art, the language of symbolism.

Art, Music, is the fundamental principle of life in form, the

invisible now made visible, the higher light come down, that humanity may behold it and be lifted up—it is a great light, liquid yellow, blue white—light—a lamp it is, a lamp of music light. Tall, high in the heavens it stands—the reflector, the orphan, the crying child reaching up for repose of spirit in the invisible, finding repose in itself in the awakening of self in the presence of the holy fire. Spiritual intelligence catches a message from the astral substance, abides in the presence until the hour of perfection impresses it upon, embodies it in, physical matter through the crystal tones of swinging prisms adorning the shade that would protect the eye from the too-bright creative fire which ministers to the well-being of man.

Art,—the as-it-should-be-ness of life. To every normal person belongs the sense of the as-it-should-be-ness of things, and upon this sense rests the power of choice. Through this sense is acquired the taste for things, a taste for things good or bad. Through this sense is determined tone, whether it be high or low. Through this sense also is marked the quality of change in progress or evolution of life. That which may be admired today may be held lacking in beauty tomorrow. The change is within the self, although the object may remain the same. Growth means change, change on every plane of life from the lowest to the highest. The ideal of today realized brings awakening. The ideal of today perpetuated into tomorrow brings death, death of body, death of mind, death of soul.

The ideal of art is based upon the principles of unity, proportion, balance, rhythm. If at any moment we find our ideal gone we may know for a certainty we have become separated from the whole. If in some way we find love shorn of its loveliness, thought bereft of its interest, life lost of its savor, we may know at once that, instead of not having realized our ideal, it is that we have been overtaken by our ideal, simultaneously with which the next step is presenting to take which the urge within is demanding. We resist, and in that resistance not only fail to see and realize that ideal but are doing far worse, are failing to idealize the real out of which, no matter what it be is born the power to secure ourselves on the next round of the Stairway of Triumph.

Art is the message, and the message ever grows, as the soul grows. Painting, sculpture, music, are means by which the message is expressed. He who expresses the message, whatever the means may be, is the artist. Art is not an intellectual process but an experience of the soul of man, portraying beauty, the goodness of the world, about and within.

Van Dyke it is who said: 'Art is a symbol, a representation of nature plus the individuality of the artist. The work of every great artist may be known by the individuality the soul puts into the work by the color, touch or tone, so great oftentimes that the artist may be readily identified by a single detail.'

Beauty and ugliness in life are estimated solely as they repre-

sent development or retard growth from within, not imposing formal conventional beauty and ugliness from without. The beauty or ugliness of our own soul's development will intone itself most accurately in our work, and we will be bound or liberated thereby according to choice.

The story of Prometheus portrays the powerful, delicate, disastrous properties connected with the art tone. Prometheus robbed the Gods of the secret belonging to the mysterious creative fire and brought its art, divine knowledge, wisdom, intelligence, to humanity. This fire received by humanity turned into the greatest possible curse, possibly because of having been stolen; and Prometheus, having endowed man, according to Plato, with that wisdom which ministers to the physical well being, found the lower aspect of Manas unchanged. And instead of an untainted mind, Heaven's first gift, there was created the eternal vulture of ever insatiated desire, of regret, of despair, so that Prometheus, fire, light-giver, was chained to a rock, the rock of his own lower self. Daily he was devoured by the vulture, restored at night by Zeus, until the time when a stronger son of Zeus, a heaven appointed deliverer, should come and release him from his sufferings, deliver him from his own fatal gift.

This sensitive tone-child, enrobed in its delicate garment of violet light, bearing the silver crescent of its mother Io, the Moon Goddess of Generation, does not appear at first glance to hold the mighty forces that examination proves it to hold. The solution connected with the analysis of its qualities in individual consciousness lies in this one point that the tone is nothing in itself but the mirror, the reflector, the vehicle by which all tones may be caught and carried on to the plane of the next higher octave.

The soul, bathing in the waters of personal forgetfulness, filled with the consciousness of Universal Life, shall, at the right moment, find created for its own use the slightly concave silver disc catching and reflecting streams of light from on high. This disc is not from any standpoint his own nor the result of any particular ability, but the natural reward of true aspiration and service and the ability to stand alone.

Alone, in the garden of God, sweet flowers on every side, soft pink, gray, white, light lavender blooms, everywhere. Not here, not there, not one spot missing bloom these flowers of God. They bloom, they cover, sweetly, tenderly cover, with abundance, richest, most profound;—they cover all things, the false, the untrue, the unfair, the unjust, yea, even the true, the strong, the right, the victorious, the brave.—All these are covered as surely as the weak, the defeated, the wounded, the loser—all, yea all covered by the flowers of God. Behold these flowers, my child. Take heart! For thy pleasure, for thy comfort, for thy certain triumph do they grow; and from out my love are they shown thee."

Dr. Little gave a talk on "Living Waters," and after reading most fitting and impressive passages from the Bible, he spoke as follows:

"It is told how Jesus, sitting by a well in Samaria, asked of a woman who came to draw of the water that she give him to drink. In the conversation that followed, Jesus told her that if she but realized who it was speaking to her she would have asked of him and he would have given her Living Water. And speaking of the water from the well, he said, 'Whosoever shall drink of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst, but the water shall be in him a well of water springing up into everlasting life.' (John 4:6-14)

All physical life as we know it here, vegetable, animal, human, is dependent upon water for its very existence. Water is one of the fundamentals of life. Without it great areas of the earth are barren deserts. With it the deserts and the barren places have been made to blossom and burst forth into life and beauty, offering harborage and sustenance where before were only desolation and death. In the light of modern western understanding a civilization could almost be classified by the care with which it chose, provided, conserved, and utilized its water. In some countries, partly under the cruel compulsion of environment and the struggle for existence and partly under the equally cruel inertia of ignorance and indifference, human beings wash their sweaty bodies and their soiled clothing and pour out their sewage and excrements into the very waters in which they dip their drinking vessels. As civilization becomes more massed and complicated and refined, greater and greater care and pains and ingenuity are necessarily used in gathering and storing and distributing ample and uncontaminated supplies of water. So we see a great city like San Francisco or Los Angeles or New York going to great distances impounding and conserving and conveying water to supply the needs of its peoples. So, too, we see a desert place like the Imperial Valley turned into a garden of plenty and beauty, whose fruits not only feed and delight those who come to dwell there, but offer a great additional surplus to be carried far and wide to supply those who otherwise might perforce go without or fare less fortunately. And not only do these impounded and conserved waters gladden the earth and slake the thirst of multitudes and serve in a myriad ways of cleansing and refreshing and life-giving, but the relaxed force of their streams is made to turn the wheels of the mills and factories and to set whirring the great dynamos and so becomes transmuted into light and heat and power. In such wise night is made bright as the day. So are the peoples of the earth fed and clothed and provided with necessities and utilities and luxuries.

But when bitter days come and the heavens are sealed and the rains fall not, then the streams from the mountains dry up and the

hills and plains wither, and the wide-flung orchards blacken and die, and the herds leave their bleached bones where they fall. Then death and desolation and famine and pestilence have their way in all the land.

And all of this is true when spoken of such water as lay in the well upon whose brink Jesus sat and talked those many years ago. But what of those other waters---those Living Waters of which he spoke, those Waters which spring up in wells of everlasting fire within him, whosoever he be, who shall drink thereof? Shall not men and times and whole worlds be marked and measured and made significant by the degree to which they have thirsted for and sought out and utilized and lived upon these Living Waters?

But alas! and alas! As I have already said, it is written: 'My people have committed two evils; they have forsaken Me, the Fountain of Living Waters, and hewed themselves out cisterns, broken cisterns, that hold no water.' (Jeremiah 9:13). And so there are slums and prisons and hells of insanity and disease and kindred horrors. So there are wars and desolations and cruelties and lusts and degenerations and defilements and hideous hurts. In the midst of it all we pride ourselves in this, the Twentieth Century upon our achievements and attainments and expansions. Perhaps we well may. None the less, while we boasted complacently there came the most overwhelming and deadly war since ever our histories tell the tale. And all untaught by the lessons of war and famine and pestilence, our day is full of lust and wantonness and mutual hates and depredations and injustices. And why? Is it not because to so large a degree we, the children of today, have forsaken the Fountain of Living Waters and hewn us out futile, foolish, broken cisterns that hold no water?

Away off across the seas and the centuries, Jesus, standing before old Jerusalem and her broken, empty cisterns that held no water, cried out, 'Jerusalem! Jerusalem! How often would I have gathered ye, and ye would not!' And to our modern world with its broken, empty cisterns, came special Messengers, too, with words of warning and admonition and entreaty, foretelling evil days of war and desolation, the offspring of man's age-long cruelties to his fellow man. This was scarcely thirty years ago. These Messengers taught even as Jesus taught, that though men drink freely of the waters flowing from their hewn wells and buttressed reservoirs, nevertheless they and their civilizations must perish, unless they also find and drink of the Living Waters flowing from the Eternal Fountain of Life.

To those who paused to hear and give heed to them they said, 'It is your great privilege not only to drink of the Living Waters but to become yourselves fountains of Living Waters whereat the thirsty may drink and find new life and courage and vision.' At the word of these holy Messengers was formed the organization known as the Temple of the People, and under their guidance has grown up

the little nucleus of men and women represented in this room today. So, too, has been built this tiny, simple Temple building. It has all been brought about if so be that perchance the Living Waters may flow the more freely to the parched and thirsty places of the earth and into the barren hearts and intuitions of men, that new life and light and beauty may come and come more abundantly.

Up in the mountains the waters are harnessed to the great dynamos, and enormous voltages of electricity are generated and carried over carefully constructed power lines to distant places, there to be used in all the complicated ways man can devise and utilize. And step by step these voltages are reduced to each succeeding capacity of need and possibility, until the heavy currents are finally transformed and retransformed to the point where we may safely take them into our homes and places of business. Without proper transmission and judicious transforming, these great power currents are deadly and menacing; and many a life has been lost and many a work of man has been destroyed when the laws governing their use and application have been infringed upon. Similarly, according to the old story, when the Holy Ark of the Covenant was recklessly approached and impiously or carelessly touched by one unprepared and unsanctified to its service, the fiery forces resident in the Ark entered into him who thus unprotected contacted them, and they slew him. It was a similar force fitly transformed and graciously transmitted which Jesus felt flow from him when, in the press of the crowd, a woman seeking healing, touched the hem of his garment in an ardent prayer of silent humility. The quaint old text we are familiar with says he felt 'virtue' pass from him.

The Temple, the organization; the Temple, the group of people; the Temple, this building are all attempts consecrated and set apart to the end of contacting and transmitting and transforming and broadcasting to men, women and children, born and to be born, who might otherwise be less able wisely and safely to contact and transmit and assimilate for themselves those hidden potencies and powers and vitalities and virtues which they must in some wise receive and make their own in order to more truly live.

The Temple organization is small and little known. The Temple people are few and insignificant, save for their crudities and the one fact that they have heard and yielded themselves to the call of this special and divinely human service. This Temple building is homely and unnotable, save that it is ensouled by the sacrifices and tears and aspirations and loyalties of those who built it and serve its altar fires, and that it is Over-Souled, if I may so express it, by those Elder Brothers whom we know as the Masters of Love and Wisdom, and by that Eternal Fountain of Living Water which ever flows that all men everywhere may drink and live.

Today we are gathered, a mixed group, Templars and invited guests and friendly, inquiring visitors. With us, too, unseen but none the less present, are gathered those Greater Ones who direct



and manipulate and govern the streams of energy playing in and through us, not as isolated and unconnected individuals but as members of a living organism, conceived and born and disciplined if so be that the Living Waters may the more freely flow and the thirsty and sick and disheartened and over-borne may drink and find new life and liberty and light and function. We make no plea for ourselves or our efforts or our organization. We are but John the Baptist crying, 'Behold One Cometh! Hear ye Him.'

If the forces of Love and Life and Understanding broadcasted from this human broadcasting station by those Great Unseen Ones who brought it into being and fostered it and brooded over it for the good of all men, and in the name of the One Life behind all, that they might use it and give themselves through it—if these forces, I say, flow to you today as from the Fountain of Life, then drink, brothers, drink, and, thanking God, go your appointed ways. If any especially hear the call to serve and preserve, let them take heed lest they attend it not, and so fail Him who calls them in His hour of need. There have been those who have gone through endless years in tears and struggle and desolation and loneliness because when He called they could not or would not hear.

'Behold, 'If thou knewest the gift of God and who it is that saith to thee, Give me to drink, thou wouldst have asked of him, and he would have given thee the Living Water.' (John 4:10)

'And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the Water of Life freely.' (Rev. 22:17)

And the Temple is a voice crying, Come!"

This was followed by a trio, "Come Holy Spirit", sung by Mr. and Mrs. Ontiveros and Sydney Hillard.

The meeting closed with the reciting of the Mantrams and the singing of the consecration hymn.

## SUNDAY SESSION

In the evening, at 8:00 P. M., a meeting for the Order of the 36 was held in the Memorial Temple with the usual yearly impressive services, including the initiation of new members to this Order, which is the Esoteric Section of the Temple.

## MONDAY

In the morning at 11:00 A. M., a Devotional meeting was held in the Temple attended by high forces. At this meeting Dr. Dower took occasion to pay high tribute to Blue Star, Francia A. La Due, the First Guardian in Chief of whom the New Temple is a memorial.

referring to the fact that it was she who made it possible for the Temple to be built by her work and sacrifices, laying foundation on which it was possible to do what has now been done by Templars. She is now rejoicing with us in our joy in having a beautiful Centre for Lodge use and Service and we may be sure that her aura enfolds us in this beautiful edifice, associated with her name and aspirations in and for the work. And this daily association in our consciousness must make it more possible for her to help us and her beloved work from the high inner plane on which she is now working even more closely under the blessed Masters of Light and Wisdom.

### EVENING SESSION

In the evening, at 8:00 P. M., in the Memorial Temple, there was a service of Ordination of five candidates to the Priesthood of The Temple. Those ordained were, Jane W. Dower, Ernest Harrison, William H. Thompson, Agnes Varian and John Varian. The services were open for all and highly impressive in the New Temple and definitely inaugurates the Order of the Priesthood of the Temple—though that Order will and must be quite different than Orders using the same title in orthodox churches.

### TUESDAY SESSION

At 2:00 P. M., at the Cottage, the Annual Meeting of The Temple Home Association was held. After the reading of reports and the usual order of business, the election of three directors was held to take the places of those whose terms expired. The new directors were: W. H. Dower, Ida J. Wilkins, and Sydney Hillyard.

The affairs of the association was shown to be in good condition with no special activities outside of holding land for the present and the future of the work.

### EVENING SESSION

At 8:00 P. M., a special Thirty Six meeting, conducted by W. H. Thompson, was held in the Memorial Temple.

### CONVENTION MEETING OF WEDNESDAY

August 6, 1924, 10:30 A. M.

The meeting was opened with a piano solo by Henry Cowell, one of his own composition.

The Inner Guard, then read a selection from the "Mountain Top". The "Words of Force" were repeated in unison, and the "Great Unifier" was sung.

A special message to the convention from Master Hilarion was then read by Dr. Dower, Guardian in Chief, as follows:

### The Master's Message to the Convention.

Children of the Temple:

The Crystal Cube has come nearer to you all during the past year cycle of fiery testing trial than you may ever know. Even as the heated iron is plunged into the cold water that it may be hardened for wider uses, so must every soul that would become more highly tempered and flexible be plunged unexpectedly into an opposite element in order to become fit for greater and higher service in overcoming the forces of negation. The highly tempered steel gives strength; flexibility prevents break of structure. The soul, mind, and emotions that are highly tempered and flexible will not snap under strain of testing conditions, for while these may feel the pressure and strain, yet they will hold and spring back to normal the instant that pressure is removed, whereas the untempered, inflexible elements will either break or become misshapen and so be unfit for finer service.

As the mountain peak must feel and stand more of the fury of the storm-blast than the base, so is it inevitable that as the Temple reaches the peak of its first thirty year cycle of the growth and development of the Avatar on an inner plane it must feel within and without the rush of adverse elements against it in these days. But you have been helped to build a strong and broad base, and it will not be easy to over-turn.

The perfecting step is never attained without paying a heavy price in one way or another in vanquishing the elementals of unfaith, doubt, disloyalty, and selfishness which impede the Way. Once vanquished, however, there lies before you the Open Path—the Path through the stars cosmically, and the Path in your own soul ever searching, seeking, and traveling **within** itself. In traveling those starry heights and realms within, the soul intersects the orbits of other souls traveling toward the same finality, and these again yet others, the sum total giving an **inward** impulse to nature until the All are absorbed into the One.

As the finer and inner feminine forces beat upon the outer masculine coarser forms of matter, mass action changes to molecular or atomic activity; and then the soul or inner spirit of things begins to manifest in terms of increased beauty and usefulness.

You have been told that this is a feminine cycle and it is now woman's great opportunity to give a new and finer impulse to the world and all things therein,—in other words, to invoke a manifestation of spiritual forces in her environment that must lead to an order of existence on this outer plane more in accord with the inner verities; and as this inner spiritual force is made more active in humanity, even gross matter will respond, for in the last analysis matter is but a reflex concretion of mind, a film, as it were, on the sphere

of Universal Mind, as the shell is but a deposit of limey matter on the protoplasm of the egg. The shell is mass, inert, but it has its inner finer mental forces held captive by condensation, and accordingly unresponsive, as the physical body is to the mind. The mind struggles with this dense, unresponsive body almost hopelessly, because it represents and is mass in action as contradistinguished from the atomic action of mentality, or mental energy. The lower mind is the vehicle or channel for the light of the higher mind which is one with universal Mind and therefore has stored within it all knowledge. If the higher mind could make the physical brain catch its reflections through the channel of the lower mind, perfect knowledge on any subject could be obtained instantly by merely turning the consciousness inward in search of the knowledge desired. In most instances with present humanity the brain cells respond only to stimulus of the lower mind; but were the atoms of the brain cells to respond fully to mind, the brain consciousness would catch glimpses of and register the deepest truths, and the Path would then be open to the godly infinitudes. And this is entirely a feminine function.

The Isis or Mother feminine principle of nature now manifesting in its cycle is evidenced in the character of the inventions and discoveries during the past twenty-five years, as these all deal in the main with the finer forces of nature, the so called radiant or electrical forces. Mass form, the masculine, has yielded to the atomic, or feminine, and the inner spirit of mass matter is being unlocked that the clod may reveal the Angel within.

The Crystal Cube will come still nearer to you as you do your part individually and collectively, but each one must stand on his or her own feet, win his or her own crown, for another cannot grow for you nor do your duty any more than eat food for you.

As you travel your path you will leave marks, steps where you have met, fought, and conquered adverse forces. Each step marks an initiation into a larger consciousness of the One Reality.

Many of you are beginning to realize your heritage. The efforts and sacrifices of the past are bearing good fruit. All of the members of the Temple constitute an aura which has been of great value to us, for through this auric sphere forces could be transmitted to the world, enabling us to hold the balance many times when otherwise progress would have been stayed or disaster overtaken. Great numbers were not necessary and might have obstructed. Your tests will increase as greater numbers enter your ranks. Your achievements of the past year cannot be belittled, for these achievements will bear fruit beyond your power to imagine as time unfolds. You have begun the sacred task of retempling the earth, and with each Temple that you build an inner fire will burst forth upon its Altar.

Keep close together. Promote the fullest sympathy and understanding everywhere between you, remembering that the forces of

negation and separation stand alert to enter whenever the slightest inharmony obtains. **Be forgiving as you would be forgiven.** Bury personal feelings and grievances in the compassional desire to help others, the whole world. Work for and in me, as you are a part of myself. If you fail you help to keep me back, and if I go on you also are lifted up and helped to scale the heights of life. Group upon group of souls must go on together in endless chain to infinity. There is no other way, and there can be no separateness with progress in the spiritual sense. One may keep back the many, due to the Law of the Unity of all life. **Be true to yourself, be true to us,** and you will hear my voice in your souls and feel my touch on your hearts. **I give you my blessing, which is myself.**

In tender love, Your Father and Brother,

—HILARION.

Dr. George B. Little sang a tenor solo, "Today if You Will Hear His Voice".

The Inner Guard, Mrs. Ida J. Wilkins, then presented her report to the convention, as follows:

### REPORT OF THE INNER GUARD

The past year has been a remarkable one. The building of the Memorial Temple has been the great event, and to our builder all honor is due. Think of putting up a building like this with but little advice from an architect! Do not criticise anything he may have done or left undone. The fact is we have it and it is beautiful and the work is well done.

We also have a piano, thanks to Mrs. Veblen, who has also made the getting out of the Temple Teachings possible. We wished very much to have this book on sale at this convention, but some retarding influences came which prevented.

The Guardian in Chief has had a year of trial, but with his optimistic spirit he has been able to see the light just ahead.

The Inner Guard, however, has been less fortunate, as she has never known such financial stress before, having the responsibility of the Headquarter's Cottage and a family to maintain. All this difficulty was unavoidable on account of the demands made on the members for the building of the Temple. But the silent workers came forward and helped the Inner Guard in this crisis. To these silent ones she gives most hearty thanks.

Among the important things started this year have been the Speakers' Class, the Burial Fund, and the Good and Welfare meetings. The Speakers' Class has been an inspiration to the silent members. The talking members are always ready to talk, but the silent ones must be called out. They have good ideas but need encouragement, and Mr. Hillyard succeeded in making us understand

this. Hence the Speakers' Class.

The Burial Fund has been established, so that when the passing of a comrade without means occurs the money is at hand for burial. In the past years such events have been met in the most brotherly manner, and not one dollar was given grudgingly. We are indebted to Mr. Hillyard for this plan also. When this fund is exhausted another collection will be made and placed in the bank to meet the next emergency.

We are still sending out speakers to the nearby towns under our Lecturership Bureau. That work has been exceedingly well done and successful.

Our Squares have all had good officers, and the work has been better than ever the past year. The best Outef Guards are those who call forth the best expression from the members as a whole, and when such a meeting is held any member who has given expression to a cherished thought will say at the close of the meeting, "What a good meeting we have had!"

## TUESDAY AFTERNOON

Mr. Thompson's Thirty-Six class has gone on as usual and has been most helpful to all members who are seeking light and right interpretation of the teachings, and the interest keeps up strong and steady.

In our efforts to help let us not forget the Artisan, as it is our organ for the general public and, as the Guardian in Chief calls it, "the voice of the Temple", and we should not relax in our efforts to support it. One of the principal lights we have shines through its pages, and while it has kept alive all these years, it has been greatly hampered for funds. Do you know of another organization which gives so much and asks so little in return? The payment of dues includes the Artisan and instructions, and if one has not the money for dues he is just as welcome, so that none may fail to receive the Master's touch; but one should be sure he has nothing to pay.—The Master says, "The law of supply and demand is exact in its action. If you receive from another something that is of great value and benefit to you, by that gift that other has created a demand on you, which, if you do not meet it to the best of your ability, nullifies the gift in part."

In the Master's Message just given to us he says that this is a woman's cycle, and I feel very strongly that women have a great responsibility that they do not abuse the power so given them. A woman once said to me, "I can make my husband do anything, if I keep at it long enough." This condition prevails at the present day. The women are making use of their power as they never have before, and I fear the results. We have no right to use our wills over another human being. It is wicked. The imposing of one's will up-

on another is black magic pure and simple. The final results are death to one's soul, and it works great harm in many ways for others. It is something no Master would ever do. He will tell us the results of an act, but he leaves us to choose whether we will do it or not.

We are not here to rule over others nor to find out secrets. We are here to develop certain qualities to fit us for the use of the Lodge, and without those qualities we can never become worthy of the help of the Great White Lodge. The secrets of nature will be given us when we are well worthy and will not do harm with them. The great point is to develop those qualities, so that when the Avatar shall come among us we shall be found worthy to help Him in His work.

In closing I will quote: "The message of the Christ will not be heeded by men until, bruised and bleeding, limp and sore, weary and worn, helpless and hopeless, side by side, foe to foe, despairing, they raise their eyes to the Father for help and succor, and, receiving no answer but through their erstwhile foe, come to recognize in him a **brother**. Then, their sight restored, their blindness gone, they will come to know and not be shut out from a recognition of their common Father."

When this takes place the brotherhood of man will become a reality. It is our lack of recognition of our brotherhood, our lack of recognition that our brother belongs to us, that he is one with us, that gives us this terrible selfishness and fighting and wrong doing in the world.

—IDA J. WILKINS.

The Temple Scribe, Mr. Ernest Harrison, then gave his report, as follows:

### REPORT OF THE SCRIBE

Statistics are seldom very interesting, so I will condense the records of the office activities into a few figures. During the past year the Temple office has written 154 personal letters, sent out 76 correspondence courses, and 238 sample copies of the Temple Artisan. In addition to this 325 letters of propaganda and 3,823 pieces of literature were distributed. This does not include letters written by the G. in C., Inner Guard and Treasurer. Lectures and meetings have been conducted by the Lectureship Bureau and every effort possible made to contact the public and present to them the Temple truths.

At this, the twenty-fifth annual Convention it is not difficult to sense the advent of a distinctly new cycle in our Temple work. With the establishment of the building in which we now meet, a new force permeates the Temple aura, a force which corresponds in a marked degree to the blossoming out into external expression which this building exemplifies. As this building is a manifestation

on the plane of matter of the efforts of the Temple builders, so on the inner planes there is commencing a precipitation of inner forces into outer expression, a stepping down from one plane to a lower one, of the great Cosmic Forces which impel our work and for which it is given to provide a medium of expression.

As the time comes when we are ready and able to present to the world the Temple truths which have been entrusted to our care, those who guide us on the inner planes step downward closer to us, and the channels of communication between them and us become more open and active. From the Great White Lodge there is now streaming down into the Temple aura a current of spiritual force far stronger than ever before, and it is for us to so attune our auras as to have them vibrate synchronously with it, for only by so doing can we make ourselves proper vehicles for its transmission. The Lodge supplies the force, and it is for us to translate it into terms mentality and to correlate it with the economic and social problems of the day, using it as a leavening force which, as a result of its fermentative process, will eventually "raise the pulse of the Cosmic Heart" into a higher and finer vibration.

We stand in the position of transmitters. We must render ourselves negative to the divine, that it may flow into our auras from the Great Lodge, clothe it in terms of outward expression, and translate it thus to the world, which is needing it so badly. A little thought will convince anyone that the Lodge Force and this alone is the power which will solve all social and economic problems, that by impersonal love alone can the world be advanced, and that while innumerable theories and panaceas are presented by their adherents, only those are of value and endurance which have as their basis this fundamental and divine source.

Nations are born, have their day, and disappear. Empires rise and fall. Men build and plan and consummate their plans and pass away and are forgotten. All that is left of any value after the figures have passed over the screen is the ineffable essence which was distilled from the unselfish love they have put into their work, pressed out from their souls by the anguish caused by the friction between their higher and lower selves, and this alone is the force which is capable of impelling the world upward on its evolutionary career. It is the Divine incarnating in the human.

So is it not of the most vital importance that in the period now commencing we shall carefully and continually avoid all crystallization? Let us try to demonstrate the spirit, rather than become sticklers after the letter. Always "The letter killeth, but the spirit giveth life." The Masters deal with forces rather than with details. Details are always crystallization. As our minds become interested and involved in details, they grow narrowed and constricted and unable to cognize the forces back of the details, and selecting unconsciously the details which appeal the most strongly to us, we proceed to build yet another little box into which we endeavor to com-



press the souls of other men. Let us avoid as infinitely dangerous such expressions as "Master says" and "It's in the teachings". While literally we may be right, fundamentally in our application we may be wrong; and in any case, no Master of the White Brotherhood would wish us to do anything merely because he said so... The danger, of course, lies not so much in the following literally of the teachings as in the following blindly of our distorted and partially complete version of them, refracted as they must be from passing through our lower minds, and still more in the building up of a creed-bound religion based on these distorted refractions and endeavoring to compress the souls of others into it.

The Masters' method is to send out a force which shall guide and inspire us, and the greatest hindrance we could offer to their work would be to formulate a series of dogmas and creeds, whether these were based on their teachings or not. As the Lodge force impinges upon individual aura it becomes tinged with the color of that aura. To the degree of that coloring it will be personalized and narrowed to the mentality of the transmitter; and to the extent that we can keep it white and clean and impersonal and altruistic shall we become worthy and capable of administering it.

—ERNEST HARRISON.

Borghild Janson and Otto Westfelt sang a Swedish duet, "Church Bells".

Dr. Dower then read the financial reports of the Temple for the year, as follows:

### FINANCIAL REPORT

#### THE TEMPLE OF THE PEOPLE

	Receipts	Disbursements
Cash on hand July 1, 1923 .....	\$174.20	
Dues .....	1,355.60	
Helping Hand .....	613.53	
Contributions to Artisan Indebtedness .....	267.15	
Correspondence Courses and Artisan Subscriptions .....	36.90	
Artisan Printing .....		\$976.48
Headquarters Expense .....		250.00
Stationery, Artisan Wrappers, Mimeograph Supplies, etc. ....		143.12
Postage .....		108.54
Printing, other than Artisan .....		67.68
Taxes .....		60.00
Insurance on Building .....		34.00
Office Help .....		456.00
Temple Artisan Indebtedness .....		347.25
Cash on hand July 28, 1924 .....		4.31
	<hr/>	<hr/>
	\$2,447.38	\$2,447.38

## FINANCIAL REPORT

## MEMORIAL TEMPLE BUILDING FUND

	Receipts	Disbursements
Received Cash up to Date .....	\$7,647.71	
Wages .....		\$3,941.32
Lumber .....		1,149.04
Cement, including Freight .....		678.65
Roof .....		503.98
Inside Plastering .....		411.65
Hardware .....		253.06
Granite \$70.08, Freight \$75.92, Handling \$55.00 .....		201.00
Doors .....		118.00
Electric Supplies .....		54.85
Glass for Windows .....		38.00
Sundries, Freight, Hauling, Gasoline, etc. ....		141.82
Cash on hand July 28, 1924 .....		156.31
	\$7,647.71	\$7,647.71

The Treasurer, Mrs. Jane Dower, then presented her report, as follows:

## REPORT OF THE TREASURER

There is little need for the Treasurer to make a report this year, owing to the system now established for the carrying on of the finances of the Temple generally, as you all know well enough, frequent financial reports being given to the membership as a whole through the Family Letter. The effort has been to put the finances in such form that the members may know exactly what is being done and be more able to determine where the need is greatest. This is being done through the adoption of the budget system. By this method all moneys are placed in one fund and the needs of all the departments filled from that fund.

There has been a saying on the part of one of our members for a number of years that no one is fully initiated into the Temple until he has served a term in the Halyon kitchen, and the Treasurer has added at times, "And not until he has served a time with the Temple finances". As things now stand, however, much of the worry and anxiety of that department has been done away with. The members have their demands, their righteous demands satisfied. The details are taken care of more competently, and all is safeguarded better than ever before. Therefore, we think all are happy in every way.

The great principle, of course, regarding funds or any other department of the work is in putting self aside and looking upon all things from the standpoint of the higher life, which brings understanding, if truly desired, in all instances.

# The Temple Artisan

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Address all communications to THE TEMPLE ARTISAN, Haleyon, Calif.

There is one thing in the adopting of this new system that the Treasurer would like to secure. That is the intimate correspondence that has always existed between the members and the Treasurer, not just about money matters but in regard to much deeper things of life and keeping close the bond of fellowship, helping to adjust and make clear any matters that may be troubling any members or may be affecting them regarding their ability to keep their financial record in the best standing. Oftentimes an exchange of letters brings about a condition which helps the member in most surprising fashion to master conditions that would hold him from meeting obligations and has given strength, courage and faith to both sides at times most needed. This interchange of feeling has been so strong and such a deep underlying, vital part of the Treasurer's experience that it would be with a sense of great loss and sorrow to have this in any way interfered with. And there is no need for such to be the case, if we fully understand. In fact, since the Treasurer is relieved of the responsibility of details it will be more easy than ever to keep in touch with the members in general ways.

Some of the letters received during the time of service past have been of such character, have been filled with such wondrous forces of faith, devotion, sacrifice and love that it has seemed at times that these letters were worthy of framing, that they might be an inspiration and help to all who might read them. These communications have indeed been the treasures upon which the Temple has been built from its first days unto the present; and we know that the same forces in increased value will be those which will continue to build unto the end.

Feeling, as always, the great privilege of holding the Temple trust on this line, and desiring always to transmit purer and stronger the Lodge force, it but remains for the Treasurer to extend the hand of fellowship and once more ask the members to help us draw the Temple bonds close and strong.

—JANE W. DOWER.

The Guardian in Chief then gave his own report to the convention, as follows:

## REPORT OF THE GUARDIAN IN CHIEF

Dear Temple Comrades:

On the occasion of this twenty-fifth annual convention we

should all have a feeling of solidarity and assurance for the future. A movement that can survive for twenty-five years must have in it some wonderful inherent quality, or there must be back of it a source from which it is constantly drawing and renewing its strength. This must account for the Temple standing today as an entity that has created a firm foundation on which it stands for wider and better work.

After twenty-five years of effort, sacrifice and aspiration what do we have as the fruit of our labors? In the first place, and I say in the last place, for it is all-important, we have established a nucleus of a universal brotherhood of all humanity "without distinction of race, color or creed". This is a strong statement to make, but it is true. We have a nucleus that cannot be broken, as it has stood the tests of fearful onslaughts of disintegrating forces during the past twenty-five years. Yet we should not speak of this boastingly, but in all humility and gratitude.

In addition to this nucleus we have a wonderful body of teachings on the mysteries of life and being, given us by the Masters of the Great Lodge. A portion of these teachings are now being published in book form and will be called "The Teachings of the Temple", for circulation among members and non-members alike. These teachings are remarkable from every standpoint and touch so many phases of life and its problems and its mysteries that every thinking man or woman who peruses this book will find it an inestimable treasure of helpful knowledge and wisdom. In addition to the teachings that will go forth in this book we have other teachings, both inner and outer, that is, belonging to inner and outer orders, that will also be put into book or booklet form as time goes on. And other teachings and messages are coming and will come, so that the Temple, as organism, represents an opening in the great iron wall that separates two planes, that is, the spiritual plane from the physical plane; and through this opening the forces of Light, Love and Compassion, Knowledge, and Wisdom may flow through definite channels clearly into the aura of humanity for helping the world and dissipating the darkness of ignorance by revealing the fundamental truths on which the universe, man and all creatures and things are built.

In addition to the nucleus above mentioned and this wonderful body of teachings that have been poured out upon us, unveiling for our benefit many of the mysteries, we also have a well coordinated organization known as The Temple of the People, a legal entity on the physical plane according to the laws of the State of California, composed of various orders and departments, and all functioning together to promote the general purposes for which the Temple was called into being. We cannot count our numbers by thousands, but no doubt this is as it should be, for we might suffer from the inertia of numbers. It is an axiom in mechanics that the finer and higher grade forces are not transmitted through bulky machines but

through delicate ones, not having mass and weight, but quality, and this is what the Temple organization and its membership represents and is.

In addition to the above conditions, the Temple of the People has some property situated at Halcyon, which includes the Headquarters Cottage and several other pieces of land; and now, from the material standpoint, it has been able, through the devotion and sacrifice and efforts of its membership, to erect a beautiful Temple, which we call the "Blue Star Memorial Temple" in commemoration of our beloved Teacher and Helper who is now functioning on inner realms of being, but helping in the Temple work, if anything, more efficiently than was possible in the infirm vehicle that was hers during the later years of her life on this outer plane. It had long been a dream and the ideal of Templars to have a place of worship outside of a residence, but circumstances prevented the consummation of this ideal until after the passing of the first Guardian in Chief, Francia A. La Due, known to inner members as Blue Star. After the passing of our beloved teacher there seemed to be more need than ever for a place, as the meeting place in the Cottage was obviously too small, and various plans were discussed to help out the situation for enlarging the Cottage Headquarters, and so on. In the midst of this the undersigned was shown a vision of a beautiful Temple edifice on the location where the Memorial Temple now stands and was instructed by the Master to build an edifice on the principles shown.

We had about \$3,000 in the bank to start with, and after consulting with builders and members, it was deemed safe to start the building. It was soon seen, however, that the \$3,000 would be very insufficient, and the statement was put forth that it would cost at least \$6,000. To the surprise of all, moneys began to flow into our hands for this purpose, and one or two substantial contributions made us feel satisfied that we need not worry about the outcome. Events have justified our faith. At the present time we have expended over \$7,000 and have the building practically completed, so far as use and service is concerned. There remain, of course, the furnishings, like chairs, which will cost, perhaps, \$200 or \$300 and the outside plastering which will cost from \$500 to \$700. The building of a hexagonal concrete pavement around the building, the laying out of grounds, paths and many other inside furnishings will probably run the expense of completion up to \$1,500 or \$2,000 or more; but with the exception of the plastering and chairs, much of this can wait until the funds accumulate for doing it. The outside plastering, however, will have to be done before the rains set in, as we are told by our builder that otherwise the water will soak through the porous hollow cement blocks and injure the plastering on the inside. We have abundant faith that all that we need for finishing this splendid edifice will come to pass.

During the past two years the Temple has accomplished a re-

markable work, namely, the erection of this Temple edifice which will be a centering point of the consciousness of members everywhere and which will attract many to our Center who otherwise would pass by. This Temple is unique in its architectural features as well as beautiful, and its symbolism is pregnant with deep spiritual truths. It stands, as said, as a center to which our consciousness is attracted, and from it we send forth our message to the ends of the earth. And what is our message? The message is the teachings, and the book of Temple Teachings now being printed will therefore be the voice of the Temple going forth into the world to show the way and the light. Therefore these two accomplishments, the erection of the Temple and the putting forth of the book of Temple Teachings, which show the fundamental basis of our philosophy under the direction of the Lodge of Masters, are the evidence of work splendidly accomplished, and we might say a summation of the past twenty-five years of effort, a fruition, so to speak, of all that has gone before.

Now we stand at the beginning of a new day, a day in which there will be greater and greater expression of all that the Temple stands for the philosophical, scientific, religious and artistic side of its structure in the Great Lodge.

It has taken us longer to externalize the Temple edifice than we expected a year ago, there was so much more labor to be accomplished than had been calculated. And we expected to have the grounds also in shape, but this has not been possible. However, you can see for yourself what has been accomplished, and I am sure that you are all gratified that we have arrived at this stage. It is undoubtedly an era in which we are to externalize much that is interior, that is, to give interior qualities form and expression on the outer plane. Hence members should not be surprised to find many remarkable developments taking place during the next two or three years.

#### Lectureship Committee.

This committee has been functioning during the past year, and much good work has been accomplished, notably at Atascadero and San Luis Obispo. Santa Maria has also been contacted, the fruits of which will undoubtedly appear in time. It will be only a matter of time when lectures will go into more distant parts of the state and perhaps neighboring states, for which there is already a call.

#### The Temple Artisan.

Last year we said we proposed to get this out regularly every month, but on account of the great advance in printers' rates we soon found that this was impossible from the financial standpoint. Therefore, we have been compelled to modify our plans for the Artisan, getting out a number every other month and making this as good as possible so far as quality and reading matter is concerned.

Non-members subscribing for the Artisan, however, will get twelve numbers for their subscriptions.

### **The Family Letter.**

Supplementing the Artisan is the Family Letter, which is issued at intervals of about every two months. This little paper gives various items of news of interest to members at a distance, also financial reports, and is much appreciated. This is gotten out in the Temple office by mimeograph and is comparatively inexpensive. So far as the membership is concerned it gives most valuable data to them and keeps them informed not only of doings at the Center but of our needs and other interesting conditions obtaining from time to time.

### **The Teachings of the Temple.**

This book is now in the hands of a good publishing house in Chicago, and it will not be long before it will be ready for distribution. The proof has been read the first time, and the publishers are now making up the page-proof. We believe it will be a satisfactory book from a typographical standpoint and will be highly appreciated, not only by the membership, but by the public at large who are interested in occult and spiritual philosophy and science. We are unable to say exactly what the cost of this book will be, but it will probably be about \$2.50 per copy. If members or others wish to subscribe for a copy in advance they may do so, and if the price is different we will adjust it with them later. Advance orders for this book will be helpful, as it may contain a greater number of pages than was at first estimated, and more money will be needed to defray the extra expense.

### **The Book Department.**

This department is functioning actively, and books are selling steadily, which is a convenience to members and others. We are not trying to enlarge the number of books handled but only increasing the stock of those standard occult books that are most in demand by the students.

### **Children's Department.**

This department has been functioning regularly during the past year with Mesdames Tarbox and Harbison helping most efficiently. The children's group has been holding meetings for some time past in the Headquarters Cottage, which has made them feel more grown up, so to speak, and with great interest. In the future they will hold their meetings in the Blue Star Memorial Temple, and will no doubt be filled with greater interest accordingly.

No work can be of greater importance than the work for the children, and it would be well if every adult member would keep this continually in mind and endeavor to promote the children's work in every way possible.

—WILLIAM H. DOWER (G. in C.)

(Convention Report will be concluded in next issue of Artisan.)



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