

The Temple Artisan

AUGUST-SEPTEMBER, 1926.

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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 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 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?

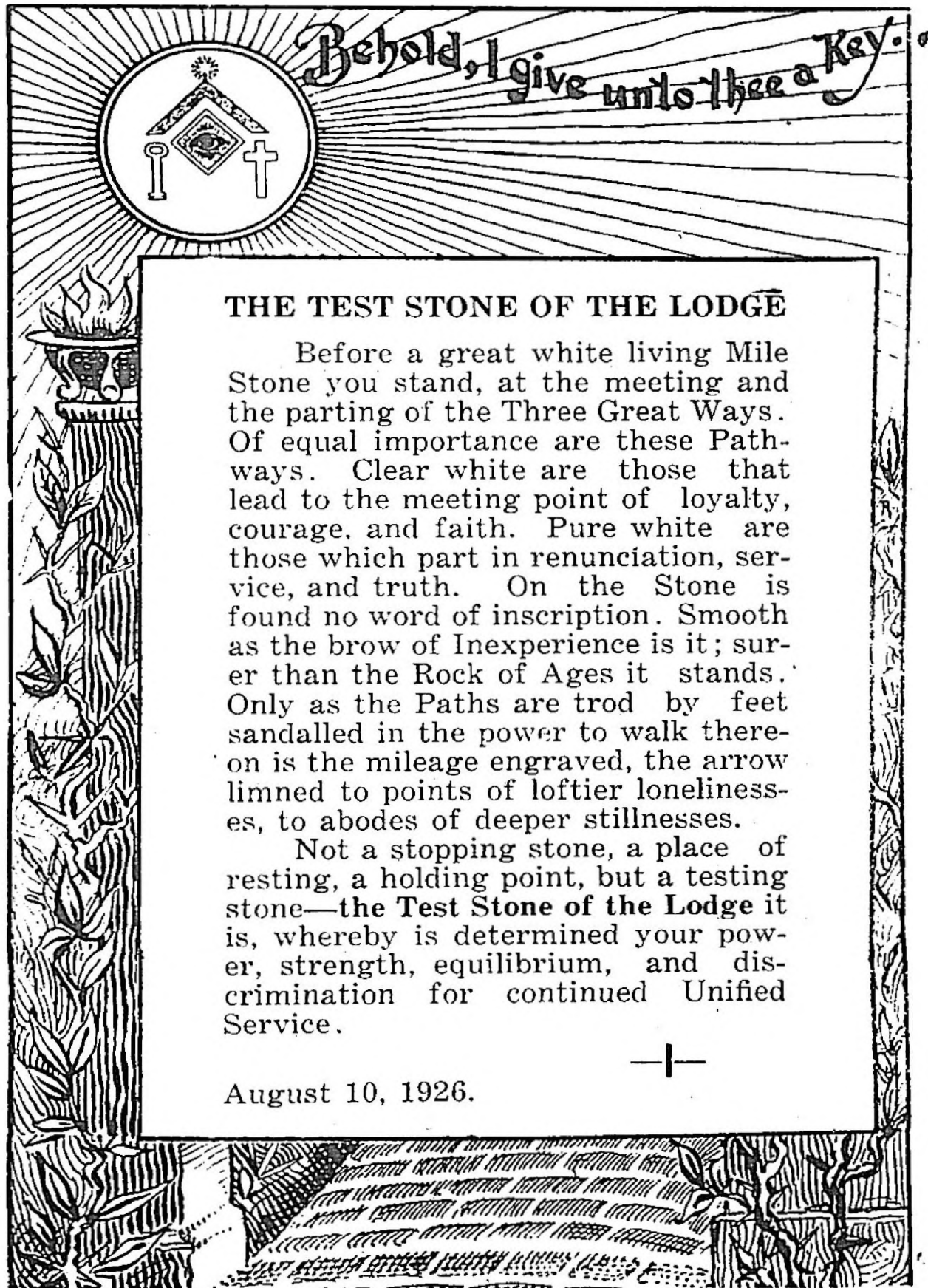
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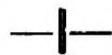


Behold, I give unto thee a Key.

THE TEST STONE OF THE LODGE

Before a great white living Mile Stone you stand, at the meeting and the parting of the Three Great Ways. Of equal importance are these Pathways. Clear white are those that lead to the meeting point of loyalty, courage, and faith. Pure white are those which part in renunciation, service, and truth. On the Stone is found no word of inscription. Smooth as the brow of Inexperience is it; surer than the Rock of Ages it stands. Only as the Paths are trod by feet sandalled in the power to walk thereon is the mileage engraved, the arrow limned to points of loftier lonelinesses, to abodes of deeper stillnesses.

Not a stopping stone, a place of resting, a holding point, but a testing stone—the **Test Stone of the Lodge** it is, whereby is determined your power, strength, equilibrium, and discrimination for continued Unified Service.



August 10, 1926.

THE TWENTY-SEVENTH ANNUAL CONVENTION OF TEMPLE MEMBERS

The usual social gathering preliminary to the convention was held in the parlors of the Halcyon Sanitarium on Saturday evening, July 31st. This is always such a happy time of greeting old comrades and friends and getting acquainted with new ones that very little program was presented. A few numbers were given by Edgar Cheatham, Mrs. Monica Weaver, and Dr. Little, followed by an amusing reminiscence by Mrs. Grace Hillyard entitled "Twenty Years Ago". She appeared in a complete costume which had been her best suit and hat when she lived at Halcyon twenty years ago and which she had dug up from old trunks, and she read several articles from "The Clarion", a little local paper published for a few months by the members here at the time, giving funny bits of news about the experiences and poverty of the local group and articles written by the then children, now men and women of affairs. The evening closed with refreshments.

SUNDAY MORNING MEETING

On Sunday morning at 10:30 o'clock a goodly company gathered in the Blue Star Memorial Temple for an informal "meditation meeting" of half an hour. Seated in a circle around the central altar, all entered deeply into the spirit of the silent time of devotion and prayer broken by very brief readings by Dr. Dower from "The Voice of the Silence" and soft chanting by a male trio, consisting of Sydney Hillyard, Otto Westfelt, and Duncan Ferguson. It was a time of outpouring of the Forces of the Spirit. All felt their touch, and we are sure they went out to all the world to help and to heal and to bless. This meeting made a beautiful preparation of all present for the formal sessions of the convention.

SUNDAY AFTERNOON SESSION

The first regular meeting of the convention began at 2:30 p. m. on Sunday in the Temple. It was opened by the playing of a selec-

tion from Chopin's C Minor Nocturne by a stringed quartet, consisting of two violins, a cello, and the strings of the piano. This was followed by the singing by the congregation of the regular convocation hymn, "Gitche Manitou".

Dr. Dower then formally opened the convention by invoking the blessings of the Masters of Light who are back of the Temple of the People on all its services, "That we may catch and radiate the spiritual energy they will send into our midst and that we may take it with us wherever we go for the ensuing year for the help and good of all people."

The Inner Guard, Mrs. Ida J. Wilkins, read a very tender and impressive selection, "The Master's Touch."

Otto Westfelt then sang as a tenor solo the Master's charge to Templars at the opening of the work in 1898, "Warriors of Light, I Salute You."

"The Word of Force" were repeated by the assembly and "The Great Unifier" sung.

Part of Hayden's oratorio "The Creation" was then rendered by a chorus with Dr. Little as soloist.

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

The Master's Message to the Convention.

Children of the Temple:

Spiritually speaking, yet in the parlance of the world, I take my pen, the Pen of the Lodge, in hand, the Quill plucked from the wing of the Great Bird Hamsa*—Peace and Wisdom—to say to you, **All is Well**, and as you place your trust in us **all shall be well with you**.

Over your hearts, over your lives, over the lives of all those most dear to you are the Great Wings stretched in protection that knows no bounds. One thing only is your danger, your pitfall, that you deliberately step out from under our love in conscious break with those nearest to you and in denial of your own Higher Selves. For on the palm of Spiritual Victory do we come into our own, do we receive the Plume of Honor, are the Secret Records unsealed—**All Is Well**.

I have told you that your lives are measured not by time but by events. Great joys, great sorrows, great changes in your life and environment are the milestones that mark your journey on the Path, the ultimate goal of which is Eternal Life and Light.

Try to understand the mystery of consciousness in its forty-

nine degrees and identifications. Two and two make four, but spiritually the four is a compound of utterly different properties than the two and two that merged to create it. It is the same with chemical combinations and even more so with alchemical ones. Two atoms of hydrogen, a gas, and one atom of oxygen, another gas, unite chemically and form one molecule of water, which is not a gas but a liquid substance. The water has none of the properties of either hydrogen or oxygen, but the hydrogen and oxygen are still in the water. The two gases have given up their individuality or personality to form a new substance. The marriage of the father and mother principles creates the third member of the Trinity, the Son. It is the same with two colors blending, or two or more sounds, or two states of consciousness, creating a third. Herein lies the mystery of the identification of consciousness, the mystery of the divine marriage of Love and Wisdom, of Spirit and Matter.

In the pineal gland is locked the flame of spirit; in the pituitary body is locked the flame of mental matter. When the two are conjoined, married, soul (spirit) and mind are one. The Inner Gates are opened wide, and the Infinite Love and Wisdom underlying all things are realized. The divine marriage is fulfilled. The same law applies to cycles, forces, and states of consciousness. Two cycles may merge (marry), and in the twinkling of an eye a new consciousness is born in the races of the earth.

Identification of the soul with Deity, its Source, is the supreme Initiation. It is the **consummatum est** spiritual or otherwise. It is a marriage universal—the realization of Unity with all creatures through the seven senses. Identification of the astral body of the chela with the higher astral body of the Master is the Seventh Initiation. It is the true marriage, irrespective of sex.

True marriage will be the cornerstone of the New Dispensation near at hand, and it will be much better understood as man understands better the chemical and alchemical laws of the identification of substance, force and consciousness. Then the marriage of his physical, mental, and spiritual forces will be more in accord with natural and divine law. There are in marriage seven states of consciousness or degrees of combination, whether applied to the human or divine or to the evolution of matter itself. "As above, so below. As within, so without."

The Temple has an important mission in this respect, namely, to give the right inner impulse to new racial conditions.

Fundamentally there is marriage in the Lodge and marriage out of the Lodge. There are the negative pole and the positive, the destructive and the constructive, the inner and the outer, the spiritual and the material. But the law is simple, as the Divine Consciousness is always within.

Deity can never be found by intellectual processes, however

brilliant, but only through the heart or spiritual realization.

Through the Temple we plan to give a true form to science, religion, politics, and the social sciences, that in the end inner truths may be outwardly applied and become living factors in the Temple of Humanity as a whole, which will raise humanity an octave nearer to the unified consciousness of the Great Lodge.

Marriage in the Lodge is Universal Consciousness—at-onement with All That Is. Marriage in the Lodge is union of higher and lower consciousness in aspiration and attainment on the Path to the Universal. Marriage out of the Lodge is separation of the higher and lower consciousness on the Path to Oblivion. A more commonly understood term for it would be Divorce as applied to consciousness rather than manifested conditions, for Marriage is Consciousness.

Marriage in the Lodge is beyond any form, ideal, or state of marriage ever instituted by man in any age, grade of evolution, or civilization. It does not know differentiation; therefore it takes place on a plane above the physical, mental, or the generally accepted spiritual. It is God. It participates in all marriages in the Lodge, for it is universal, includes all, as all are parts of itself. To the degree that marriage in the Lodge embraces the universal consciousness of the Lodge does it find its hierarchal lineage and placing in the Lodge both in recognition and service.

Marriage of the First Degree would be the Order of the One and would have Master Consciousness.

Marriage of the Second Degree would be the Order of the Two—the two in the one, into which must no other come, if the consciousness be kept pure for the Master's use; but from which must go forth the divine Father-Mother Master Power into every atom of manifested life. It is the creator, that is, the creative and created principle—it is marriage per se and must be wholly pure, or it at once becomes marriage out of the Lodge. Because of its fundamental position, its nearness to the Master, it is vitally important. It is the means of expression of the forces of the Lodge to Humanity, the screen upon which is thrown the archetypal pattern, the standard of the Lodge, and can only be revealed to humanity in purity and potency according as the marriage is true to the model of the Degree. It is most important to the present cycle for a sound social evolutionary basis, as a clear concept of marriage in the Lodge is the secret which shall loose mankind from its sorrows, the key that shall unlock the door of its opportunities, the cornerstone of the New Race fast coming in.

Marriage of the Third Degree is "To become all things to all men". Spiritual companionship, service, helpfulness with, to, and from all, excluding none, including all, mark its genuineness. It is the eternal joy of the marriage of the Two. Its life depends upon recognition and protection of the Two, as its life is derived from the

Two. It infers spiritual interchange, is the enemy of promiscuity, endures by renunciation.

Marriage of the Fourth Degree is the power to maintain divine consciousness through every condition of life, independent of any or all circumstances, apart from results of acts, or consequences of any character whatsoever. It is founded upon motive and is the state of being "in the world but not of it." It is rarely fully attained, but all the true leaders of high purposed movements, have acquired their power and position in marriage of this Degree. It bears as its insignia the paramount quality of Indifference.

Marriage of the Fifth Degree is the ability to bring the Divine into form along the line of the One, the Two, the Three, and the Four. This is a difficult degree. It is relatively simple to bring a perfected body into existence, but an entirely different service to give it life along the line indicated. Desire and Will control this Order.

Marriage of the Sixth Degree rests on the Power of Choice, high or low, good or bad, gross or ethereal. As the choice is made so is progress determined for the next degree or power of perpetuation within itself and through the other degrees. It is a critical state and must wear Discrimination upon its breastplate.

Marriage of the Seventh Degree is fulfillment of law in complete embodiment for satisfaction of experience. It is the Ultimate, the Grail, the Unescapable. "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." The head of the serpent swallows its tail. The Seventh passes into the Eighth; the Eighth becomes One. Fulfillment is at hand.

Thy Father-Brother,

July 15, 1926.

—Hilarion.

*Note.—Hamsa, sometimes spelled Hansa, is defined in occultism as the Great Bird, or Angel of Wisdom. It is also defined as the Self or Pilgrim, the Jivatma, also as meaning one who has passed through the Third or Great Initiation, whereby the initiated knows himself as a part of the Divine Life. In other words, in this word Hamsa is contained; for him who understands the language of Wisdom, the Universal Mystery, the doctrine of the identity of Man's essence with the God Essence.

The picture of Master Hilarion on the wings of the Great Bird spanning the Great Abyss indicates symbolically his status in accordance with the above definition. In this guise He was first seen before contacting the first Seven of the Temple more intimately and directly on outer planes.

—W. H. D.

This was followed by a soprano solo by Margaret Genck, a selection from "The Creation".

The following message was also read by Dr. Dower with the introductory remarks that the message and all inner signs indicate that an important hour is at hand for all Templars as well as the Temple of Humanity generally—an hour in which each one must exercise the power and opportunity of choice between alignment with the Great Lodge on one hand and the world on the other.

The Voice of the Lodge.

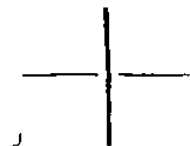
The Voice of the Lodge hath spoken. Hear ye its echo from furthestmost space? Catch ye its overtones in their fast flying spirals of living rhythm set into action by the whirling of celestial spheres which have responded to that Voice?—responded in ever increasing vibration, held secure on the delicate tipped hands of the Shining Ones as they lovingly caress their children of spiritual triumph. Hear ye these over-tones as they ascend to higher and higher octaves of sound to vanish into the scintillating light woven into the Mantle, the Seamless Robe of the Christ Himself?

Hear ye, or do ye listen elsewhere, or do ye wait, mayhap for repetition of the word at some distant time? If so be ye wait, ye wait in vain. Once only does the Lodge give voice in fundamental tone. Seven times does it reiterate **en partial** until the forty-nine vibrate. Then silence, indrawn breath, pause, until the crystal pendulum swings out once more through interstellar space.

Hear ye now? If so be ye give deaf ear and wait, ye wait alone while the pilgrim throngs march by, and fortunate indeed are ye if ye can find place to stand and hold while the cosmic tides sweep with thunderous undertones from nether spheres. Fortunate indeed are ye, for ye **must** stand and wait till they pass by or be engulfed by them, if ye will not lift up voice now and join in song with starry hosts.

On which spiral do ye climb? The Lodge now waits to discern your choice in deeds of life or death.

The Voice of the Lodge Hath Spoken.



June 1, 1926.

Another part of "The Creation" was rendered by the chorus.

The Guardian in Chief then gave a talk on the Temple and its work. He spoke in substance as follows:

The Temple of the People was brought into organized form on this outer plane under the directions of the Master Hilarion November 15, 1898, and is the direct continuation of the work of the Great Lodge as initiated by H. P. Blavatsky, with the same Forces back of it and with the same underlying motive of bringing to the attention of the masses of the people a clear, plain, and concise conception of the fundamental truths, both inner and outer, which underly everything in manifestation—in other words, to show man what he is, his origin and destiny and relationship to nature and humanity, as well as to the higher and diviner Forces ultimating in the Godhead Itself.

As said before, it is a continuation of the line established by the Great Lodge through H. P. Blavatsky. The Master M. and the Master K. H. were directly back of H. P. Blavatsky, and these two Great Ones have also aided the Temple work at special times with their force and teachings. But the Master Hilarion is in special charge. He is a Master of still higher degree than either Morva or K. H., although this is not understood generally by Theosophical students, as the Master Hilarion has been confused with a chela of the same name.

The Temple has never been great in the number of members composing it. It has always had, however, a nucleus of earnest and talented men and women animated by the aspiration and determination to carry the forces and influence of the Great Lodge into the world for the benefit of all peoples without distinction.

The centralized manner in which the Temple has been organized and the fact that it has not had great numbers on its list of membership have made it possible to do a great and continuous work; and we have sent out the teachings through our books and literature and magazine and letters and lectures far and wide. The massing of great numbers is not necessary in order to do a great spiritual work. As you know, the microphone used in broadcasting stations is a very small instrument, but it can radiate messages and sounds to the ends of the earth. And so the Temple at Halcyon must be regarded as a broadcasting station, through which pass on the inner ether, forces of an uplifting spiritual character, that strike on the minds and hearts of thousands of people in all parts of the world and inspire them to look inward and upward to those higher levels where they feel a step nearer to the God within. If we had thousands in our ranks for every hundred we might have been greatly impeded in our work. In other words, groups might have gotten in the way of other groups, and forces might have been inhibited or diverted, and so the direct line from the Great Lodge been interfered with, as has been the case in other organizations.

We have an illustration of this in the case of the Theosophical Society after the passing of H. P. Blavatsky and William Q. Judge. We also have an illustration of the same thing as we look over the

history of nations and peoples of the past. Take, for instance, the army of Xerxes, the Persian king who thought to conquer Greece and all Europe. He raised an army of five million men, built a bridge across the Hellespont, and with thousands of elephants, camels, and horses, invaded Europe. There was such a host of men and animals it is said they drank the rivers dry. Apparently they should have had a walk-over with little Greece and other countries, but what happened? The army was so unwieldy on account of its huge numbers that it could not be coordinated. Accidents happened, and after a time a comparatively small handful of Greeks put the whole army to flight, and after great losses of men and treasures Xerxes' army beat an inglorious retreat back to Persia.

And so there is a great truth in the fact that mere numbers do not count. It is the quality of the nucleus that is all-important. It is the same with the nucleus in the cell. It is very small compared to the mass of the cell, but yet it makes a contact with the inner life forces, which are broadcasted into every part of the cellular protoplasm.

When the Temple was inaugurated on this plane in 1898 a definite event occurred through the initiation of the first seven people who were called together by the Lodge, and who were the nucleus for the starting of the Temple work. At that time a great message was given, which you have heard sung, "Warriors of Light". This came from the Great Master Himself and will bear repeating here in full:

"Warriors of light, warriors of truth, I salute you in the name of the Great White Brotherhood. Go forth to battle with the powers of darkness, armed with the sword of the Spirit of God, the breastplate of righteousness, the helmet of eternal truth. See to it that no stain rest on that armor, no rust on that sword, that ye may all become one with us in that Great Day—**Be With Us!**"

You have heard of the question, "What would happen if an irresistible force struck an immovable body?" This question has never been answered. It brings to our consciousness, however, the great battle of life in which we are all involved. There is within us all a point of light. We call it the Warrior of Light, the divine essence, which is both an irresistible force and an immovable body. It is "the Warrior of Light, the Unconquerable, for whom the hour shall never strike". It is our own true Self. I have sometimes referred to it as the Inexpugnable It, because it is the Eternal Principle, and a principle can never be obliterated. There is, for instance, that doorway in the Temple. You could take away the wood-work around it and the walls around it, but you can't destroy the principle back of the construction of the door.

Therefore, as long as the Temple is connected through the di-

vine in us with the Great Lodge of Light and Life we are one with It and we have the opportunity of drawing on, transmitting, and functioning the highest and most powerful Forces in the Cosmos. And the Temple has this direct connection, and has been and is functioning and will continue to so function those great Forces for the benefit of the world and all the people therein.

The Temple of the People on this plane is a legal entity, incorporated under the laws of the State of California as a religious society, and it has all the legal rights and functions that any church can have. It has an Order of Priests that can function priestly functions the same as in any of the churches of the world. It is also made up of various orders or degrees, starting with the Outer Court and leading to the esoteric section, the first step of which is known as the Order of the Thirty-Six. There are various inner orders with numerical titles, and when the Temple is fully organized it will correspond on this plane exactly with the degrees of the Great White Lodge Itself.

In other words, all of this points out that The Temple of the People with headquarters at Halcyon, California, is a Center through which the Great White Lodge of Masters of Love and Wisdom can function and send their Forces and teachings directly in Their great work of uplifting humanity to higher levels of consciousness, and inspiring us all to apply these great truths so as to bring about eventually on earth the correspondence of the same Divine Order that obtains in heaven or in the spiritual realms.

In addition to these various functions, a special work was given the Temple in 1898, namely, to announce the coming of the Avatar to the world within the next thirty years from that time and to do all possible to prepare the way. This was first given to an inner degree with injunctions of secrecy, but in a few years it was put out exoterically. The Temple of the People was the first official body to call attention in positive terms to the great event that was to come in this Messianic cycle. Some years after this great message was given to the Temple many other bodies and individuals caught the vibrations, so to speak, of the coming Avatar, and the ideal has been put out quite commonly.

The character of this event has been misunderstood also, and there are many misconceptions in regard to it; as well as false claims made. We may be quite sure that the coming of an Avatar will not be heralded, in advance, by the blare of trumpets and newspaper publicity, and we must not even postulate in our minds that it will be a physical manifestation at all. In our book now generally circulated entitled "Teachings of the Temple" there are many chapters put out by the Master in regard to this manifestation and the principles underlying it. More truth can be had from that book concerning the Avatar than from any other possible source at the present time.

The esoteric order to which this truth was first imparted has held a sacred service every month since 1898 connected with the expectation of this great event; and this particular service performs a very important function in connection with preparing of the way.

The time will soon have arrived when what is to be will be, but this will not terminate by any means the life cycle of the Temple. It will only be a chapter in its history. From that time on its work will be strengthened and will broaden out in every direction, and it will grow in strength and power beyond our power of imagination to conceive of at this time.

The Meeting closed with the reciting of the Mantrams and the singing of the "Consecration Hymn".

SUNDAY EVENING SESSION

A meeting of the Order of the Thirty-Six was held in the Memorial Temple, consisting of the regular annual services with initiation of several candidates into the first esoteric section of the Temple.

MONDAY MORNING SESSION

The meeting opened at the Temple at 10:30 a. m., beginning with a violin solo by George Bailey. This was followed by reciting "The words of Force" and singing "The Great Unifier".

At this session were given the annual reports of the Temple officers. The spiritual forces of the Great Lodge were strongly in evidence, making it one of the great meetings of the convention.

Mrs. Ida J. Wilkins, Inner Guard of the Temple, read her address to the convention as follows:

Report of the Inner Guard.

Dear Friends and Comrades of The Temple of the People at the Twenty-Seventh Annual Convention:

The past year has been one of great activity in all departments of the work, and yet we feel impatient that more has not been accomplished.

The same problems obtain as last year, namely, how members may make a living at this Center, and how they may be housed. Is there no one ready to bring a small industry here which could be demonstrated as a necessary thing for the good of all, one which might gradually grow into a good business?

Our sister from the east has provided a house where members or friends may find rooms with privilege of light housekeeping. This is a great help at this time and will be through the year, but there is much more to be done.

There is a great deal of social life here and all try to extend the right hand of fellowship to those who enter the Temple gates; and yet the problem of providing living facilities is not met.

There is another obligation we have not met, which was brought up at the 1924 convention, and that is the need of a monument in the cemetery. Blue Star desired that a pyramid be placed in the center of our cemetery with plates giving the names of those who had been buried there. Only \$5.00 was given at that time, which has been held as a nucleus until more should come in. We understand that some years ago \$50.00 was collected for that purpose, and we will draw on that when the time comes for putting up a monument. It is true that the Blue Star Memorial Temple is a fine tribute to our dear sister and teacher, but the place in which her body is buried should have a suitable monument, as well as those of others who have been buried there, and the friends of those whose remains have been buried in our cemetery will no doubt be glad to contribute to such a fund. One person placed a stone at her father's grave, and the Grand Army placed a stone at Mrs. Hoisington's grave, as she was an army nurse. And that is all that has been done in our pleasant little cemetery that is at all lasting.

We must note, while we are on this subject of those who have passed on, the sister who has gone to her rest within the past two months, whose passing was a great loss to this community, namely, our sister Ellen R. Veblen. She gave much of herself to this work, as well as money, and she asked nothing in return, not even a burial in our cemetery. She gave her poor little body for the benefit of science, which was her last sacrifice. Many come into the Temple to serve and offer "all they have and all they hope to be" to the Great White Lodge, and after a little halfhearted service refuse to help longer. Others give all and receive the blessing. This dear sister cannot fail of her blessing, for she gave all.

After we have decided to live for humanity there comes a reaction, a desire to live alone, thinking the Masters can more easily reach us and we will develop faster. "Do not the sages live in solitude?" they ask. It is true, but we must not forget that they were once as undeveloped as we are and that they gained their development by bearing their share of humanity's burden during its greatest need, and so won the power for greater work. And do they not

keep coming back incarnation after incarnation to help on the humanity of this age, knowing that we must depend on them to take the next step? The problem of living together in harmonious vibration must be met some time, and there is no better place to try it than at Halcyon. With all our imperfections we have made a start, and nearly all persons who come here feel the urge to come again and to remain. There is a waiting list of those who are held by duties or lack of money. We all have good and bad elementals in our auras which we have created, and we do not always find the elementals of our comrades in synchronous vibration with ours. It is our work to train those creations of ours not to dislike the elementals of our comrades, and so transmute our own to a higher plane. Halcyon gives us this training.

Some comrades come here with the idea that we are perfect and that they may acquire perfection through contact with us; but they soon find that, like themselves, we also have much to overcome and are in the struggle of overcoming the lower self. And so we go on year after year bearing with each other the burden of our work, until we see beneath the surface of our comrade and into his heart where God dwells; and after that nothing will ever separate us.

The Avatar needs such a strong nucleus at the Center which cannot be broken.

No matter how much we may say about this matter, the fact remains that we are bound by pledges taken in the past, as well as pledges in this life, and as these pledges were taken to the Higher Self and are the result of our aspirations, we will not be able to advance further on the Path until we have made good; and the Masters are waiting patiently to advance us as soon as we have done our part. To those who would win the cup of the Holy Grail, which all aspiring souls long for, this is the Path—service and devotion to humanity. This is the way, and "he who sees the goal and sees that it is glorious has no need to weep over the perils of the way."

Much has been accomplished through the Print Shop the past year, and a large number of leaflets and booklets have been reprinted. It is our work to circulate this propaganda literature and so encourage our comrades of the Print Shop to greater effort.

Again I would extend my gratitude to those who have helped to maintain the home. Much good work has been done both within the house and without.

With all the trials of the past year, the spiritual forces have been strong and steady, and a great deal of constructive work has been accomplished in many ways. Especially in our meetings have the Lodge Forces been manifesting. As the Avatic Forces grow in strength we need to gather our forces, that we may assimilate the good and be able to reject the forces of the Black Lodge which are ever on the watch to tempt us to do or say some unwise thing. All we can say is to watch and pray.

In closing I will give you some messages which the Master Hilarion gave us some years ago, yet which are equally applicable at the present time:

"Day by day the years slip by, bearing the records of all conscious lives into the eternities and indelibly imprinting those records upon the ever widening screen of futurity. This is no trivial matter to humanity as a whole. Still less is it trivial to you, to whom much has been given and, therefore, from whom the law of equilibrium will require much in return.

If but the memory of a single act remains out of a countless number of acts—a single picture you have limned and hung in your individual picture gallery during the yearly cycle now passing—if a single act stands out preeminently in your consciousness, that act should furnish you with a key to your life's puzzle, an answer to the questions I now ask you to put fairly and squarely before your own higher selves.

Have you made any appreciable growth in character building during this past year? Have you taken an upward or a downward step on the hill of attainment you started to climb the moment of your acceptance as a disciple of the Initiates of the Great White Lodge?

These are questions you must answer, a puzzle you must solve by means of the key I give you. The desire, determination, and motive of the act which created the aforementioned picture, the method and means of accomplishment, and the uses to which you have put or are putting the completed picture are all parts of the puzzle which you must put together, if you would answer my questions aright, and they are most serious questions to all of your number who have taken upon themselves the quest of the Holy Grail—the liberation of your souls from bondage to matter.

The record of your acts in perfect sequence has been carefully kept by the Lords of Karma, who have seen to it that memory shall fix the finished product of the most far-reaching act of every cycle so vividly upon your screen of consciousness that it cannot be forgotten or thrust aside. Therefore, they have fixed the most vital, far-reaching act of the year now closing, with its effects so far as those effects have culminated, indelibly in your mind.

The final achievement of the desire behind the act, or the failure to achieve such desire, the methods and means used in carrying out the desire, will indicate the measure of the development of each one of the seven vital principles of life within your individual aura the principles which make for character building, or the measure of failure to develop any one or all of those principles. Therefore, they will indicate the status of growth or of degeneration in the case of any disciple during that yearly cycle, for that one act does not stand alone. It is the sum and substance of all acts which have preceded it in the many lives of the Ego.

We, your Guides and Masters, have done what we could by word and deed during the years that have passed to impress upon your minds the importance of the present age and the present human race and your relationship and responsibility thereto. If you have permitted hatred, jealousy, indifference, indolence, or any of that brood of demons to blind and so incapacitate you for perceiving your real status in your line of life, the status fixed by such acts as those to which I have referred, you will also be unable to even perceive the heights you have missed and which some other may have gained, all unknown to you.

The lower self has a method of self-hypnosis all its own, by means of which it is able to practice a phenomenal degree of self-deception. Over-weening self-appreciation burns out every detail of the figure of which it forms a part save such as minister to its vanity or worldly interests. Consequently it deprives itself of the help it might otherwise have gained to reach an altitude far beyond its present imaginings.

What I have once said I say again. Comparatively speaking, it is of no consequence what you were or what you had done before you took your first pledge to your higher self and the Guardians of the Path, but it is of infinite importance to you what you have since done, may do today or next year, for you have been placed, by your own desire, in the bulwark twixt the conscious evil of the world and the cradle of the spiritual good—the **Light of the World now on its way here**. If the materials of which that bulwark is built are poor and faulty, it will be breached at the first onslaught of the enemy.

Think of this, you Templars who are luke warm, indifferent, untrustworthy, and indolent. Think of this, you Templars who are one-pointed, steady, faithful, and industrious—you who stand with a lighted torch in one hand and a tool of service in the other. It is of incalculable importance to each of the two mentioned divisions. **It means much to you individually."**

A vocal trio was then rendered by Margaret Genck, Ellen Browne, and Sydney Hillyard, a selection from Mendelssohn's "Elijah", after which the Scribe, Mr. Ernest Harrison, Temple Scribe, gave his report. He spoke as follows:

Report of the Temple Scribe.

Statistics are always uninteresting, so I will avoid boring you with long lists of figures. During the year there has been a large increase in the membership; the propaganda department has sent out great quantities of literature; and the printing office has been extremely active, as has also the Halcyon Book Concern.

We have enrolled many members in our correspondence courses, and find that these courses are extremely helpful in increasing the interest of those at a distance. Several members at the Center maintain personal correspondence with those at a distance; and we feel constantly that we are rapidly drawing together into a closely-bound big family.

Lectures have been given periodically in Santa Barbara, Atascadero and other towns within range, and great interest aroused.

At this time each year it is customary for us to take account of stock, to examine our books and see how we stand in our relationships with one another and with the world generally. In what way does our position today differ from our position a year ago, or the year preceding that, or at any time in the past?

The human mind is so deeply enmeshed in the network of material things, it considers them of so paramount importance that, when confronted with these questions, it almost invariably seeks for the answer in dollars and cents. Let us this time cast our yearly balance sheet of a finer substance and on a higher plane.

Are we more tolerant than we were a year ago? Have we a deeper understanding of and a greater sympathy with each other? Are we closer together inside? less critical and condemnatory? Has our Center at Halcyon become more nearly aligned with the Lodge Forces? I feel that I can answer, Yes, it has.

Many times during the year we have been visited by those who were passing through. They have stayed for a day or two or a week or more and passed on. I think that invariably as they left Halcyon they have remarked on the fine feeling at our Center and expressed desire to be more closely identified with our work.

Measured in terms of dollars and cents our time would have been wasted. In New York or San Francisco we might have accumulated hundreds for each dollar—and how much nearer the Heart of Things would that have thrown us? Does a thousand dollars in the bank make one a better vehicle than a hundred dollars or ten dollars for the forces of Brotherhood and Good Will and human kindness? I think not. I think you will all agree that our bank account is on a much higher plane than the plane of dollars and cents and that we have laid by at least a little of the treasures which pass as currency in the inner regions.

It seems to me that as a result of our studies and our meetings and our meditations we have translated at least a little of the essence of the Master's teachings into every-day life; that by pondering over them we are gradually and slowly becoming them. And is not that what the Master intended?

I, for one, cannot for a moment believe that our work was designed to consist in the inauguration of a new set of codes and creeds and dogmas, perhaps a little higher ethically than those which preceded them, but still creeds and dogmas. I believe that

the Masters who inspire our work do so by injecting into it Forces to be transmitted into daily life and action, not commands to be followed blindly and without understanding, and that to the degree we learn to recognize and synchronize with and transmit these Forces, we will to that extent carry out Their will and become identified with Them; that the growth of the Temple consists in its ability to disseminate these Forces, not in the extension of its membership. I believe further that the building up of creed and dogma from the teachings which have been given us would constitute the gravest danger possible for the furtherance of our work, and is a possibility so insidious as to render it necessary for us to be on our guard at every step.

And what are these wonderful Forces which flow from the Lodge? Are they something very deep and mysterious and so occult that we may know of them only by hearsay? or are they not rather the feelings of Brotherhood and Compassion and Charity and Tolerance and Understanding and all the finer things which tend toward Unity and grow out of our common joys and sorrows and frictions and misunderstandings? We are prone to think of an occult school as a place where the control of psychic powers is taught, and where one learns how to travel in the astral body and see spooks. But is not true occultism the alignment of our consciousness with the inner Unifying Forces which will form the basic frame-work of the new humanity? and are not the essential lessons learnt in such a school the homely virtues of Tolerance and Charitableness and Understanding?

To me it seems that to be unified we must understand each other, we must be able to detach ourselves momentarily from our own little angle of vision and look at the other fellow's problems (so far as we are justified in considering them at all) from his standpoint. Then perhaps we will see that no matter how unjustifiable, from our viewpoint, his actions may be, from his angle he has done the only thing possible, and this will draw us closer to him.

We have undertaken no easy task when we pledge ourselves to our Higher Self. This task will not be accomplished until we reach the point at which we can shed our love and sympathy and understanding on everyone alike, as the Master does, putting into action the words of the poet, "The Sun does not exclude you, neither will I exclude you."

And now I will say a word about the position of Lodge Agent. To me a Lodge Agent is analogous to a sensitive instrument which is so constituted as to connect the Lodge with those who are drawn into the circle of Its influence. The Agents are so sensitive that the forces they transmit change constantly in accord with the necessities of the moment, and through them, as a result of this sensitiveness, are drawn from the Lodge to the individual the forces most necessary to his highest development and growth. These forces

are not always pleasant, by any means, and to the extent that they are unpleasant the recipient of them usually hits back at the Lodge Agent. There is and can only be one such Agent in any given work at one time; and no doubt that upon the extent that we are able to appreciate this peculiar function and, in place of hitting back when our personalities are hurt, look within those personalities for the cause, will depend our growth in power to add to this vortex of force which the Lodge is so evidently establishing and cherishing at Halcyon.

In order to become a conduit for the Lodge Forces, our inner bodies must be thrown into polarity, just as the atoms of a magnet are polarized by the passing through of an electric current; and in this process the good and bad are both thrown into outer expression. Down from the Heart of Things comes the stream, through the Planetary Spirits to the Masters of Higher degree, thence to those of lower degree, until it reaches him who is at the head of our particular Ray, is indeed our Higher Self. Thence into our hearts it flows to be translated into terms of action, just as the electric energy is transformed into power by its passage through the dynamo.

Shall we not, during the coming year, endeavor to align our wills more closely with the formative forces which flow through the Lodge Agent? making his task lighter, and remembering that each Agent has a little different work from that of his predecessor? On the foundation stone laid by our first Temple Agent, Blue Star, her successor is now the instrument by which the first round of the Temple structure is being emplaced on this foundation. And when he shall follow her into the inner side of things, he will be succeeded by another and yet another, until the Temple of the Spiritual Man is builded from foundation stone to dome.

The chorus then rendered another part of "The Creation", which was followed by the report of the Treasurer, Mrs. Jane W. Dower, who presented the following:

Report of the Treasurer.

What shall I say to you? Only repeat what I have said before—thrice seven years and more. Heart to heart, soul to soul, face to face we have spoken, and always has the word been a syllable from the Infinite Realms of Light—a drop from the boundless ocean of life, a throb from the unutterable solitudes of silence, a breath of the Great Love between us.

Never can that word be analyzed. Within the hidden chamber of the inmost being, alone with the Father-Mother Principle of Life can it be understood. Into that chamber let us go now and commune with one another.

From there we look out over a vast sea of forces. Waves run high. Dark clouds lower over the waters. Winds blow; the sands are roiled; the elements are loosed. On this trackless waste a boat tosses. It would seem as if it must be wrecked. Now high on the crest of a wave it is thrown; deep into the trough it is plunged. Rain, hail, fire, smoke fall upon, strike it, blind its path; yet each time it emerges unhurt, steadfastly ploughing the waves in one even course. Still the tempest rises, insomuch that the ship is covered with the waves. And the Master sleeps. Then the disciples come to Him, awake Him, saying, "Lord, save us; we perish! And He saith unto them, Why are ye fearful, O ye of little faith? Then He arose and rebuked the winds and the sea; and there was a great calm. But the men marvelled, saying, What manner of man is this, that the winds and the sea obey him?" And coming unto the other side, still greater, even more marvelous things are done. Devils are cast out, the sick healed, the desert encountered, the hungry fed; and once more the disciples are constrained to get into the ship, to go before, while the multitudes are sent away. Up into a mountain this time the Master goes, apart to pray. And when the evening comes He is there alone.

The ship is now in the midst of the sea, tossed with waves, for the wind is contrary. It is the fourth watch of the night. The Master comes walking on the sea. The disciples see Him walking on the sea and they are troubled, saying, "It is a spirit!" and they cry out for fear. But straightway they hear His voice, saying, "Be of good cheer; it is I; be not afraid." And one answers Him and says, "Lord, if it be Thou, bid me come unto Thee on the water." And the Master says, "Come!" And the one comes down out of the ship and walks on the water to go to the Master: But when he sees the wind boisterous he is afraid; and beginning to sink, cries out, saying, "Lord, save me!" And immediately the Master stretches forth His hand and says unto him, "O thou of little faith, wherefore didst thou doubt?" "And when they were come into the ship the wind ceased. Then they that were in the ship came and worshipped Him, saying, "Of a truth, thou art the Son of God!" "

○ It is the Son of God whom we entertain and serve, who has held His masterful hand over all storms, who has guided and controlled the Temple ship from the beginning and who shall so continue to do unto the end. Faith, only faith, full faith is required, and we too may walk upon the waters with him.

This, as nearly as I can portray it, is the regime of the action of forces in the Temple during the year, for forces it is we have had to deal with—forces within our own natures, forces from within and between one another, forces from without and about us, both far and near. Sometimes has it seemed as if we were forsaken, but always when the storms raged wildest and the boat pitched hardest has the Master bade the winds be still, calmed the waves,

extended His arm in strength, that we might walk on the waters and come with Him.

To the Treasurer has been assigned the trust of protecting, keeping safe the treasures of the Temple. When the duties of that office were entrusted to the present Treasurer there came a letter from one to whom had been given first knowledge, fullest, deepest realization and appreciation of the purposes of the office. From Mrs. Emily K. Mundy, the letter was. A letter, I say, but a charge it was. Sometimes the Master speaks through various channels if it becomes necessary to get His word through for some particular purpose. That letter, that charge from the first Purse Bearer of the Temple, was a message, a word from the Master carried by means of the complete devotion of her soul, the deep renunciation made by her in having to lay down the reins of direct service when the Temple Center was moved to Haleyon and home duties to which she was faithful made it impossible for her to come along.

What was the charge? "A priceless treasure has been placed in your hands for safe keeping. I no longer can be near in person to watch over it in love and protection. Upon you I place the mantle of my experience for your discrimination and help in handling the critical forces of the office now entrusted to you. Never lose sight of the Real Treasure you have in hand. There will be times when you will be perplexed to meet all needs with the small coin in hand. There will be times when you will be bartered with for the real jewels in your keeping, the comfort, quiet, strength, harmony, general well being of the One whom the Master has chosen to represent Him among us is now in your care. Let this be foremost in your heart at all times. There will be many things difficult to understand, to meet and to explain. It is not necessary to understand all things at the moment. I beseech you to put your love, faith, and support upon all things as I have mine; and I assure you that you will be compensated and protected on all planes."

As I stand here I remember how, upon receiving that letter, I took it to Blue Star, who, after reading it, said, "Father has spoken through her in her great anxiety and devotion to me. Bless her dear heart!"

In some ways, for some good reasons, the Point of the Master can speak for itself even less, can be explained even less today than in the first days. We **must** stand for it, between it and the world. In the last words of the charge, "I beseech you to put your love, faith, and support upon all things, as I have mine, and I assure you that you will be compensated and protected on all planes."

Can anyone fail to recognize with me the Source of that charge as vital today, if not more so, as the day when it was received? You will appreciate also how a charge like this had to be given in some such way; how the One appointed by the Master could not speak for herself or himself. The same outer conditions do not exist. Per-

sonnel has changed since then. But the trust, the charge, the point to be protected, the work to be carried on remain, are with us.

The material side of the work has been well cared for throughout the year. Regular reports have been sent out through "The Family Letter", as you know. The members on the whole have been faithful and devoted. Not having large means at command, they have not been able to contribute largely, but each doing to the extent of his or her ability keeps the work moving. There are always more demands than we have means to meet them with; and of course the more we have on hand the more we can do. There are always regular routine expenses with unexpected needs arising at times.

We call attention at present to the work done on the Temple grounds, the building of the fence, which has been a considerable outlay but which has been a great improvement. More things can be done for the Temple, both on the grounds and within, as well as endless lines extended in the Temple work itself in the way of putting out the teachings and enlarging the work generally.

In conclusion I have asked permission of the Guardian in Chief to read a portion of a message received a short time ago:

Lo, I Am In Your Midst.

Lo, I am in your midst, I whom you have asked for long. I stand at your door for entrance. Long have you invited me to come and sup with you. Bread I need. A piece from your platter I would break. Of a share in your love I would partake to renew me for my journey's end. Cleansing water I also need to refresh me, for travel stained, thirsty and weary am I. Rest also from strife, doubt, greed, anger, lust, and uncharitableness I crave. A couch in your room I ask for the night-fall. Long have you called. I have come at your bidding.

Soon the morn shall break, and I must go on—the morn of great splendor, into which I must vanish, the dazzling whiteness of which shall hide me from view.

Would you know my face? Shall we speak each other? The path to your doorway has been lone, narrow and hard. I fain would greet you, but I tarry not long.

Lo, I stand and knock for entrance. Shall you open soon, or does some one last obstacle block the way? I hunger, I thirst, weary of waiting. Soon you must open, or I shall be gone.



Dr. Little then gave a tenor solo, "I Made of My Heart a Temple." after which Dr. William H Dower, Guardian in Chief, gave his report, as follows:

Report of the Guardian in Chief.

Dear Temple Comrades:

Since our convention a year ago we can truly say the Temple has made substantial and steady progress in projecting its lines of force and influence into the currents of humanity. This has been done through the steady circulation of that most wonderful book "Teachings of the Temple", consisting of uplifting messages and lessons received from the Master Hilarion, and which gives the Temple a spiritual foundation and reason for its existence. We are constantly receiving letters expressing the highest appreciation concerning the lessons in this book from members and non-members alike, and we can truly say and feel that wherever this book goes it bears not only Temple lines of influence emanating from Halcyon but also the vibrations of the Great White Brotherhood Itself through the direct force of Hilarion which ensouls every page and line of this series of lessons.

For many years past it has been our dream that these instructions of the Master should be put in form available for the masses of humanity, and a few years ago we did not dream that it would be possible to put out a book in such attractive and compact form as this. Therefore we feel it is a notable Temple achievement. An edition of 2,000 copies of this book was printed and is selling steadily. A number of our members provide us with a fund for distributing this book to those unable to pay for it, and many copies have gone out in this way.

During the past year the Temple Artisan has been an appreciated medium through which most interesting and helpful matter has been disseminated and we hope during the next year to make it even more attractive, inspiring, and instructive.

To the members directly the Family Letter has been a source of interest and comfort, giving details of personalities and items that we could not well put in the Temple Artisan and which it would be impossible to get in our ordinary correspondence by letter save a few items at a time. This has enabled members to keep informed as to what is doing at the Center, who is there, and thus keep the line of consciousness open.

In addition to these means of contacting members and the world, we have sent out through the propaganda department hundreds of leaflets and booklets and letters. Many letters written by the various members of the working staff have also added to the sum total; and as a result of all this great interest has been awakened in regard to the Halcyon Center, as is evidenced by letters from

non-members constantly received from all parts of the country and the fact that many non-members stop at the Temple, saying that somebody told them to do so or as a result of hearing of us directly or indirectly.

In other words, the Temple is a going movement. It is functioning actively, and on the impulses and waves generated in the ways that I have mentioned Lodge Forces are carried to all parts of this country and many foreign lands.

Memorial Temple.

It is fitting to call attention to our beautiful Blue Star Memorial Temple at this particular time because of its importance to the work as a whole. Without such an edifice on the material plane we could not do the work that we are doing nor attract the people nor have the class of meetings and services that we do. It stands as something more than the mere edifice. In other words, it is a mark of our faith. The forces and aspirations of the past years are crystallized here in this beautiful building which has been consecrated to the highest purposes for the good of humanity without distinction. In other words, it is the Center on the material plane of The Temple of the People. From it influences and forces are broadcasted far and wide to the very ends of the earth. Meetings and services of one kind and another are held in it every day of the week, with the exception of Saturday, and often times there is some form of Saturday service. It is a focusing point for the consciousness of the Temple members who are here or who have visited here, and even of those who are at a distance and have never seen it because they know of it.

It is, as you all should know, a memorial to the first Guardian in Chief known as Blue Star, and therefore is called the Blue Star Memorial Temple. The center stone was dedicated after the passing of Blue Star from this plane on the anniversary of her birth, January 19th, 1923, and the highest forces of the Lodge were invoked on that occasion with appropriate ceremonies. When the thirteenth stone was laid it was the corner stone that completed the perfect cube that is in the center of this Temple, lying on a four-foot base in direct contact with mother earth. It is immediately beneath the table in the center of the Temple floor; and we hope in the near future a symbolic altar can be built on this cubic base. This altar will be a perfect tetrad of the right proportions and perhaps a tetrad of light, symbolizing, with all its corners and angles and surfaces, every truth manifest and unmanifest. Pythagoras called it the "holy tetrad" because of these qualities, and those who were initiated into his school took a solemn and sacred oath in connection with it.

During the past year improvements have been made on the grounds, as all of you well know. A fence has been built, along

which flowers and plants and roses will climb; and since last year an attractive lavatory has been added to the rear of the building with an annex which was designed as a store-room. In this has been built a locker for holding robes and utensils and properties connected with various Temple services.

In a few years the various trees and shrubs that have been planted out will have attained the proper height that will make a splendid setting for the Temple, and with the interior decorations that some time must come, we hope in the not distant future, all Templars and friends will justly be proud of the beautiful Temple of worship that has been erected at the Halcyon Center.

When we consider that all of this has been done within the short space of three years and that we have a building that cost \$10,000 all free and clear of debt, that we have put out the Master's teachings in book form in an attractive and compact form entitled "Teachings of the Temple" and lines of our work through the propaganda department through letters, through booklets and newspapers, we can feel that we are indeed doing the Master's work and are broadcasting far and wide the Temple vibrations.

An interesting bit of Temple publicity was the writing of an article by our sister Mrs. Genevieve Kemble, a newspaper and magazine writer of New York City, concerning the Temple work and its relationship to the Avatar. This was nearly a full page article with illustrations of the Temple at Halcyon. The article was a syndicated one and appeared in the magazine section of about 400 newspapers of the United States in their Easter Day number. We are justified in regarding this as a symbol and a sign of the fact that the Temple forces are ramifying in the hearts and lives of humanity generally.

The Temple Artisan.

The Temple Artisan is still published bi-monthly. We are planning during the coming year to make it better than ever and add various departments to it that will make it much more appreciated than in the past, although the past year has shown how highly its contents have been appreciated from the many letters we have received from all parts of the country.

The Artisan, as members know, goes with their membership. We have, in addition, quite a list of subscribers who are non-members, and we wish to increase these and eventually make the magazine possibly self-supporting. Temple members, of course, can aid in the circulation and help to get subscriptions by calling attention to the Artisan wherever possible.

Some day, as said last year, we hope to have the Artisan published right here at Halcyon by the Halcyon press. As you all know, the Halcyon Print Shop gets out very attractive booklets and

leaflets of a printing order that would be considered high class; but as yet there is not sufficient help nor skill to make it possible for them to attempt to print a booklet as large as The Temple Artisan and with the regularity that would be required.

Finances.

As all members know, or should know, the mere dues paid in by them do not finance the movement. Were it not for contributions to the Helping Hand fund and special contributions we would be hopelessly behind. As it is, however, it is always nip and tuck as to our ability to pay the printing, postage, and many other expenses connected with a movement like this. Members should endeavor to do the best they can. That is all that anybody can expect. If they all would bear in mind that even a small contribution in addition to dues is helpful they would do more than they imagine. The Temple of the People is not a commercial movement, and we carry many members who are utterly unable to pay dues, and we are glad to do it, because their hearts are in the work and, as the Master has said, it is hearts and not dollars that He wishes to bring together, and this we wish all members to understand.

During the past year the Temple has received several bequests. One was \$500.00 given the Temple Artisan by a lady in San Jose, California, a subscriber but a non-member. This money will not be received until some time next January. Another was \$200.00 to The Temple of the People by a brother, R. W. Northey, who lived at Olalla, British Columbia, and who passed some months ago. A third was two pieces of property made over to The Temple of the People by our beloved sister-comrade Ellen R. Veblen, whose home was at Haleyon, and who passed from this plane on June 24th, 1926. One of these pieces of property is a contract of sale of several lots with a house in Carmel, Calif. The balance due on this, our part, is \$1750.00, with a letter of instructions from Mrs. Veblen that she wished this money when collected to be used in electroplating the second edition of the book "Teachings of the Temple". The other piece of property deeded over to the Temple is 160 acres of timber land near Hood River, Oregon, worth probably from \$2,000.00 to \$4,000.00. This was deeded over without any conditions.

Members already know how much Mrs. Veblen did to help financially with the building of the Temple and in getting out the book "Teachings of the Temple", also the splendid literary work that she was able to put on same, both in reading proof and compiling the splendid index. It was her good karma to be able to do this, and for what she has done for the good of the work she has our fullest measure of appreciation.

We must not, however, make the mistake of thinking that they do most for the work who are karmically able to do that which is

external, for the inner attitude of devotion and loyalty, I believe, comes first. Our sister Ellen R. Veblen had both of these. Some years ago on her first visit to Halcyon, before she was a member, she was a materialist and went away very suddenly without notifying anybody and bitterly attacked the Temple. Afterwards there came a change of heart. She saw the great fundamental truths on which the Temple is built and then, as we might say, she practically gave her all, her life to and for it. On this occasion let us all collectively send her a thought of love and gratitude as she progresses from one degree to the next higher in the realms of being.

At this time I wish to thank, on behalf of our work, every one who has done his or her best to help out the financial end of the work. Also I would ask that nobody forget that we cannot conduct a movement like the Temple without a steady inflow of cash. Were we to mention the names of those who have helped financially and given their labor at the Center we would not know where to leave off, and so it is better not to go into personalities. Many of our local members have helped in connection with the Cottage work, the Temple work, and other lines of work at the Center with little or no compensation. These will receive their reward in the work done and the special satisfaction that they will feel.

In regard to the finances or any other line of work, let us all do our best. Angels can do no more than that.

Propaganda and Correspondence Courses.

Propaganda work has been going on steadily throughout the year, and many letters and propaganda leaflets have been sent out, also many correspondence courses, both in connection with the First Book of Teachings for members and correspondence courses for non-members. These latter help to call attention to the educational part of our work, and are of great value, in my opinion. No doubt more of these correspondence courses will be compiled or written as time unfolds and finally text books made up of them, and we will have practically an extension school of Temple philosophy and mysticism.

Temple Builders.

The Temple Builders, under the supervision of Mrs. Jane W. Dower, Mrs. Lillian H. Harbison, and Mrs. Isabelle Tarbox, have been holding regular and interesting meetings in the Memorial Temple every Sunday morning at ten o'clock with a definite and constructive program. The Temple Builders at these meetings present some very interesting angles of thought and ideas, and many of their essays and papers have been published in The Temple Artisan under the Temple Builders' Department.

As the children, the young folks, are the leaders and the workers for the future, there is no department of our work that can be

of greater importance, and the Temple Builders' work should be encouraged in every way. Children of members away from the Center may be enrolled in this department and regular lessons sent to them, if their parents so desire. Address communications in regard to this to the Temple Builders, Halcyon, California.

Lectureship Bureau.

This has been doing regular work during the past year, mainly under the direction of brother Fred Whitney. He has done splendid work in holding lectures at Atascadero, Santa Barbara, and other places. This is an interesting phase of the work, as well as important, and some time undoubtedly we will have a staff of lecturers that will radiate the Temple influences more powerfully and effectively to distant as well as near-by places.

The Future.

I can assure you that never before was the connection of the Temple with the Great White Brotherhood stronger than now. Great Forces are flowing through the opening that exists here at Halcyon between the outer and inner divisions of the Lodge, that is, between the Temple and the Masters who have charge of this section of the Great White Lodge work.

At this particular time it is Forces that are being transmitted because they are more necessary than teachings or instructions, although these Forces can easily be translated into teachings and instructions as need may be. The book "Teachings of the Temple" referred to before contains instructions and teachings from the Great White Lodge that are sufficient for many years to come; but if there be any directions or instructions they can be translated and transmitted very quickly through the channels arranged. But we can be sure that the Master who is back of our work wants us one and all to stand on our own feet and assimilate the spiritual teachings already given, and if we do that we will realize our fundamental unity and work as one heart having many hands.

We have a wonderful opportunity here at Halcyon. Here is a group of people gathered together who have come from the corners of the earth, so to speak, of divers temperaments and abilities, but all coming here because of the higher ideal animating them, and all longing to drink more abundantly of the waters of life and eat of the bread of wisdom. To us much has been given, and of us much will be required. The Forces of Light and Life from the Great White Brotherhood have been pouring in on us with ever increasing volume, and we must be able to assimilate them, direct them, radiate them, or they congest and we stagnate and become inert or spiritually sick.

As a collective body we must put forth our utmost endeavor to spread the Light of the Lodge to the corners of the earth, go forth, so to speak, into the highways and byways of life and help those who are needing the uplift that we can give. As individuals we must help one another and those around us by refraining from unkind criticism, from resentment, and from all unbrotherliness. If we do this we will find happiness and peace and an ever increasing consciousness of our unity one with another and with the Great Universal Lodge of Light which guides the evolution of worlds and races.

By doing this we prepare the way for a divine event—**He Who Is To Come**, "the Perfected Man and Master for the help and comfort of all the races of the earth." whether this be as a Divine Force touching the hearts of humanity as a whole or as a Principle finding embodiment in a more outer and specific manner.

Dr. Dower then introduced the message given below with remarks as follows: "The Temple is a sensitive screen on which that which is to be in the world is first projected and experienced. Two great forces are battling for supremacy at the present time, one precipitated by the Black Dragon and the other by the Golden Dragon. It is a critical moment for the world, as we are on the threshold of great events, and the message here given sums this up very plainly. All should endeavor to understand the truths behind the instructing symbolic figures used by the Master in this important message, for it evidently applied to the crises now on with humanity generally."

The Call.

May 21, 1926.

To the Black Dragon the Golden Dragon calls, "You have placed yourself in the heavens to devour me to the bone. Unto you I, the Golden Dragon, call. The Lord has put His Love upon me that my strength fail not. Your joy is in my hurt. My pain is your delight. My feelings have no place with you. Whene'er you hear my plea for help you cry to me, 'Let go, let go!' Whene'er I reach to you for mercy you call to me 'Let go!' From still higher heavens than yours, from the Golden Dragon, now resounds the answering call. I go, but in the going I leave the trail of my light behind to enfold you in the Glory of my Love, in the Sweetness of my Compassion, that no harm may come to you or to others who may look upon the terror of your jaws. The Lord has set His Love upon me. The Will of the Lord is done!"

Before closing the meeting, Dr. Dower called upon several visiting members for some little word of expression from them for the convention. The following responded with some happy word of appreciation or report of work in their various localities: Mrs. Julia U. Welton, from Bristol, Conn., representing the New Haven Square; Miss Mary Dutton from St. Petersburg, Florida; Mrs. Genevieve Kemble, from New York City; Dr. Coulson Turnbull, from Orange, Calif.; Mr. Fred P. Tarbox, from Columbus, Ohio; and Mr. Carl Bjerknas, from Oakland, Calif. All spoke most interestingly, and a spirit of high fellowship and enthusiasm prevailed.

The meeting closed with the reciting of the Mantrams and singing of the Consecration Hymn.

MONDAY AFTERNOON SESSION

The meeting opened at 3 p. m. in the Temple with an organ solo by Edgar Cheatham, followed by a bass solo by John Varian, "Merlin's Song".

The speaker for the afternoon was Miss Ella Young, of Dublin, Ireland, who gave us an unexpected treat in the form of an exceedingly interesting lecture on the subject of "Nature Spirits". Miss Young is a true Irish mystic, and she told of an organization of mystics in Ireland of choice souls, which came about quite automatically. A small group had gathered for the healing of a friend by meditation, when some of them became conscious that the living entity of an island known to part of them had come into the circle. After that their work took a wider scope and brought deeper revelations, and it was organized and directed by the nature spirits and powers about them, as the Temple is by the Masters. They became conscious of the ruling spirits of several mountains and of somewhat of their life and mystery, and became channels through which these radiant spirits could help Ireland. These entities were beautiful opalescent spirits. At one time when a member went to the hills she saw them in ranks of red and white marching with spears in their hands, causing her great fear. This change was later understood to be caused by the changing of the inner nature spirits of Ireland from negative to positive and was the cause of England losing its grip on Ireland.

Miss Young, who is far different from the ordinary psychic, held her hearers fairly breathless by recounting something of her personal experiences of conscious contact with these nature spirits

of the mountains, streams, lakes, etc., and told amusing stories of one small elemental half as tall as herself who attached himself to her as her familiar associate for many months, whom she could see and finally learned to command, and who used to play many pranks and perform many seeming miracles.

She spoke of places which are natural "wells of healing—, places of healing, illumination, and magic in all lands; but this age of materialism has neglected and lost touch with them, except in the case of some simple, uneducated folk. It is time this mistake is understood, for here in this western world she had sensed these same nature spirits that she did in Ireland, especially in California and here in Halcyon.

She urged us to make friends with the mountains and the ocean and the deserts; and the spirits of nature will reveal themselves to us and will help us to do the work which is ours to do. These spirits are hungry for the friendship and cooperation of man, yet many of them do not know this for they have been so hurt by us that they have come to distrust and dislike us. Have we not destroyed forest and wood? Have we not ravished the fields and considered them ours with no return in gratitude? It is time that we made friends with nature again.

She thought that if we would organize for such an enterprise a bigger and stronger group could be formed here in America than they have in Ireland and great occult results could be accomplished. A rebalancing of the interchange of forces between nature and man could reduce plagues, storms, and disasters. But more important than all these, the very nature of the Earth Mother would be revealing herself again to her children.

Edgar Cheatham played a piano solo, "The Tides of Mananan" by Henry Cowell. Clarence and Monica Weaver gave a violin and piano selection, "Farewell to Cuchullan", and in closing John Varian sang a tenor solo of his own composition, "Children of Our House". All the music for this meeting, of course, was Irish.

MONDAY EVENING SESSION

The meeting opened at 8 p. m. with a selection by the stringed orchestra, "By the Sea" by Schubert. A male quartette consisting of Dr. Little, Otto Westfelt, Duncan Ferguson, and Sydney Hillyard sang "In Heavenly Love Abiding".

This was followed by a lecture by Dr. Coulson Turnbull, well known author, lecturer, and teacher on astrological and Kabalistic

subjects. He spoke on the subject of "The Place of Astrology in Theosophy". The lecture was very interesting and comprehensive and was illustrated by blackboard diagrams.

The meeting closed with a tenor solo by Dr. Little, "The Secret of the Star" by Leoni.

TUESDAY AFTERNOON SESSION

In the afternoon at 2 p. m. the annual meeting for members of the Temple Home Association was held at the Temple Headquarters Cottage. Report was made through the secretary by the Board of Directors to the members as a whole, showing that the Association is in sound financial condition, and that, as a result of the sale of the beach land a year ago, all debts have been liquidated. There was an election of two Directors whose terms had expired, resulting in the re-election of Mrs. Isabelle Tarbox and Mr. Otto Westfelt for the ensuing term of three years. After the regular business had been finished there was a general discussion in regard to road and light improvements at the Halcyon Center. Recommendations of improvements were made, which will be carried out as soon as circumstances will permit.

TUESDAY EVENING SESSION

This meeting, held in the Memorial Temple, beginning at 8 p. m., was devoted to the subject of "Social Science". Mr. Sydney Hillyard presided. The program opened with a selection by the stringed orchestra, "The Lotus Flower" by Schumann.

The first speaker was Mrs. Marion Wotherspoon, who gave an interesting talk on the psychological problems of sociology, saying in part that much more than mere economics is involved in cooperative efforts, that people must learn to live and work together, and the psychology of the various members of a community is a very large factor in the failure or success of any such effort. She referred to different colonies in illustration, telling of the difficulties they encountered in cooperative and communistic endeavor.

Clarence weaver rendered a violin selection with piano accompaniment by Mrs. Weaver, entitled "Cradle Song of a Peasant" by Mossourgsky.

Mr. Fred Whitney was the other speaker of the evening. He replied to Mrs. Wotherspoon by saying, among other things, that "All life is a search for truth"; and we get much of our spiritual unfoldment and progress up the Path by struggling with the problems of human relationships and learning to live and work in harmony and mutual helpfulness, and this is part of the training we are getting in our Halcyon community.

Following this Monica Weaver sang as a solo "In the Valley", words by Dr. Dower and music by herself.

The meeting closed with animated questions and answers pertaining to the points in the themes presented by the two speakers.

WEDNESDAY MORNING SESSION

This was at 10:30 a. m. at the Memorial Temple. The meeting was opened by a soprano solo by Margaret Genck. Mrs. Jane W. Dower read a poem by Mrs. Genevieve Kemble, entitled "The Temple Bell". Miss Mary Dutton read a message from "The Mountain Top", "My Kingdom".

Mrs. Genevieve Kemble, of New York City, spoke on the subject of "The Second Coming".— She gave an interesting and exhaustive report of events and occurrences throughout the world emphasizing the imminence of the Avatic Manifestation and its widespread impingement on the minds of men. Her discourse was made up largely from newspaper headings and clippings, which she offered to us as the "handwriting upon the wall" for him to plainly read who has the Messianic vision.

She told of the stir, rocking the walls of the temples from Jersey to Jerusalem, when Rabbi Wise startled the country by declaring his belief in Jesus Christ, his temerity causing a controversy in Judaism which resulted in many Jews acclaiming Jesus as a man and not a myth.

She told of the wonderful work of awakening being done by two Welsh revivalists, who were drawing great crowds which paraded the streets of New York in automobiles, carrying banners announcing the Coming of the Lord. She acclaimed it as one of the most potent of the John the Baptist movements, since it was devoutly received in that alleged stronghold of seductive sin and militant

modernism—the Rialto of our country's metropolis.

There was much of interest and illumination dispensed in her reading of the Encyclical of the Pope of Rome, establishing the feast of "Jesus Christ, King", dedicating mankind to His service—a gesture toward unification and reconciliation, endorsed with full accord by the Methodists from their Divinity School in Connecticut. When Dr. Ladd pleaded that all Christian folds unite in celebrating this new liturgy of Jesus Christ and so offset the tendency to "laid-cism" which reared its menacing head toward ideals of unity and harmony in acclaiming the Great Unifier.

The Hindu Avateric venture was recapitulated from newspaper headlines, which succinctly told the story of its reception from the Thames to the Himalayas.

Mrs. Kemble's peroration was an appeal to Temple members as Warriors of Light, Children of the Master, as among those singled out as the Chosen People of the Elder Brother, who preserve their cause from ridicule by piety, tolerance, compassion, and service, to "hold high the Banner of our Father's House."

Her talk was followed by a duet by Margaret Genck and Sydney Hillyard and by a piano solo by Monica Weaver. The meeting closed with the reciting of the "Words of Force" and singing of "The Great Unifier".

WEDNESDAY EVENING SESSION

The meeting opened at the Memorial Temple at 8 p. m. with an organ solo by Edgar Cheatham.

The Temple Builders presented their contribution to the convention program in the form of a mystery play entitled "The Garden of Immortality", written by Helen Tarbox, one of the Builders. The stage and the space in front were artistically decorated with flowers, palms, and lights, representing a beautiful garden. The play was an allegory, the search of the mortal man for light, understanding, love, joy, and immortal life. The characters were splendidly rendered by Temple Builders as follows: Joe Tarbox, Mortal Man; Virginia Tarbox, Love; John Harbison, Joy; Norma Marshall, Peace; Helen Tarbox, Life. Arthur Harrison introduced the play by a musical selection on the piano, "To the Rising Sun". The allegory was well rendered in all particulars, and there was a large and sympathetic audience, who manifested their high appreciation. The play was printed in attractive form, and each member of the audience received a copy.

An interlude followed the play, during which musical selections were rendered as follows: The male quartette, Sydney Hillyard, Duncan Ferguson, Otto Westfelt, and Dr. Little, sang "Cast Thy Burden Upon the Lord", after which Margaret Genck, Ellen Browne and Sydney Hillyard gave a trio.

Christening Service.

This was introduced by the "Christening Song" by the Temple Builders. Eight Priests of the Temple participated in this service, wearing their white robes of office. A selection from "Light of Asia" was read by Mr. Ernest Harrison. An appropriate selection from the Temple Teachings was also read by Jane W. Dower, followed by a song by Dr. Little, after which the christening service was performed by Dr. W. H. Dower and Mrs. Ida J. Wilkins.

Freya, the five-year old daughter of Clarence and Monica Weaver, was the first candidate, coming forward to the altar with her parents. Mary Lou, the five months' old daughter of George and Florence Harrison, was then brought to the altar by her parents and christened.

After the ceremony Dr. Dower made a brief exhortation to the parents, calling attention to the lessons presented in the beautiful mystery play. The services were closed by the reciting of the Temple Mantrams and the singing of the Temple Builders' hymn, "Father-Mother".

THURSDAY

The day was given up to the usual all-day picnic at the beach. This is a time for relaxation and rest and good fellowship. This event is always greatly enjoyed and comes as a welcome interlude between the many meetings.

FRIDAY MORNING SESSION

The meeting began at 10:30 a. m. in the Memorial Temple with a violin and piano selection by Clarence and Monica Weaver, "Obligato No. 3" by Handel. Mrs. Ida J. Wilkins read from "The

Mountain Top" "The Soul of Song". "The Words of Force" were repeated and "The Great Unifier" sung.

The topic was "Temple Fundamentals". Mrs. G. R. Harrison was the first speaker. She spoke of the important fundamental of the culture and care of infants and children with illustrations of how much depended upon the right start both in regard to their physical health and growth as well as their spiritual and mental development.

The next speaker was Clarence Weaver, who discussed interestingly the scientific side of Temple fundamentals, illustrating his talk by the latest discoveries in the fields of science and invention.

Mr. Ernest Harrison spoke on the topic of humor as a fundamental unifying force, giving humorous illustrations and indicating that the student of occult philosophy must have a sense of humor as a saving grace.

Mrs. Julia Walton spoke on solidarity and unity as one of the fundamentals of life and therefore a fundamental teaching of the Temple.

Dr. W. H. Dower talked on the Temple as an organization from the standpoint of both inner and outer realms and forces, natural and divine, referring to the correspondence existing between the Temple orders and the degrees of the Great White Lodge.

The program was interspersed with the usual interesting musical numbers. The meeting closed with the Temple Mantrams and Consecration Hymn.

FRIDAY AFTERNOON SESSION

At 3 p. m. in the Temple Mr. George R. Harrison, of the Department of Physics, Stanford University, gave a most interesting lecture on "New Angelss of Science". He gave a resume of some of the more recent discoveries in physics, discussing the structure of the atom, electrons, and protons, and the building up of the chemical elements. It was pointed out that scientists can now prophesy the steps which would have to be undertaken in artificially changing lead into gold, etc., so that the dreams of the Alchemists are no longer to be scorned. A number of questions were asked at the conclusion of the lecture, and the speaker pointed out some of the analogies which exist between the laws of physics and the laws of daily life.

This meeting was opened by a violin and piano selection by George Bailey and Monica Weaver. Mrs. Amy Ontiveros also rendered a solo during the meeting and at the close Clarence Weaver gave one of his excellent violin solos.

SATURDAY EVENING SESSION

The only meeting on Saturday was in the evening at 8 p. m. in the Memorial Temple, consisting of an interesting musical program under the auspices of the Order of the 21. The program was as follows:

A Sonata of Mozart's, by Charles Galbraith, violinist, and Edgar Cheatham at the organ.

Miss Elizabeth Makins, of Oakland, gave a humorous reading, "The Missionary's Visit", which was much enjoyed.

David and Freya Weaver, the two very young children of Clarence and Monica Weaver, sang charmingly a group of little songs, accompanied on the piano by their mother, which gave great pleasure.

The chorus then repeated the first half of Hayden's "Creation" most effectively.

Clarence Weaver, with Mrs. Weaver as accompanist, rendered a group of modern compositions on the violin, "Secrecy" by Hugo Wolff, "Hymn to the Sun" by Rimsky Korsakoff, and "The Song in the Songless" by Henry Cowell, giving his usual brilliant performance.

The program was concluded by Ellen Browne, who sang, by request, "The Banshee", words by John Varian and music by Edgar Cheatham.—a beautiful rendering of a much appreciated local composition.

A large and appreciative audience was in attendance.

SUNDAY, AUGUST 8th.

The last meeting of the convention began in the Memorial Temple at 3 p. m. It consisted of short Temple talks, mainly by visiting members.

The meeting began with a violin selection by George Bailey, accompanied by Edgar Cheatham.

This was followed by a reading by Mrs. Ida J. Wilkins, Inner Guard, of a selection from "The Mountain Top", "The Heights of Life". "The Words of Force" were repeated and "The Great Unifier" sung.

Mr. Fred P. Tarbox, of Columbus, Ohio, was the first to be called upon to talk, and he spoke feelingly of what the convention and this opportunity to visit the Temple Center had meant to him.

Dr. Dower then read many letters and telegrams from distant members, including some in foreign countries,—messages of greeting to the convention.

Dr. Little sang a tenor solo, "Arouse Ye, Children of the New Covenant!"

The following visitors were called upon, and gave, in turn, interesting brief reports of the various lines of work and interests in their own local fields: Miss Mary Dutton, of St. Petersburg, Florida; Mr. Clarence Weaver, of Loma Linda, Calif.; Mr. George E. Bailey, of San Jose, Calif.; Mrs. Emma Gaston, of Los Angeles; and Mr. Carl Bjerknas, of Oakland.

Mr. John Varian sang one of his own songs and then read a poem regarding the 1926 convention, which is appended.

The convention was then closed with the reciting of the Temple Mantrams and singing of the Consecration Hymn.

The Convention 1926

By the power of the Bird of Life,
 Carried by its wings of fate,
 We are here together again,
 Sensing the Powers and their mystery,
 Reaching inward into ourselves for contacts inponderable,
 Being unified and identified by high magnetic brotherhood.
 Since the beginning I have been to every Temple convention and
 fought the battles and felt its uplift.
 But of all these gatherings, the greatest has been this.
 The Gods have been very close to us. We could feel their hands
 in blessing upon us.
 They made magic harmonies within our hearts and minds.
 We lifted up our souls to them in love.
 New doorways have opened inwardly, secret
 Spirit doorways, where souls may enter into new

Vastnesses of comprehension, into new pathways of deeper loving-ness.

We have drunk deeply of the Holy Grail, the
Cup the High Gods draw for us out from the God Cauldron.

The convention passes, but the doorways need not close.

In the hurry and haste of life coming, if we keep the peace within
we can still be going in and coming out through them.

Battle may be about us and through us, yet we must keep the deep
serenity and peace.

We must save the power, if we wish to go in through the spirit
entrances.

We must help each other inward by loving our friends and comrades
and their deep beauties,

For if we see our own and their faults, we are in the outward life.

And the deeper and deeper the beauties we see in them

And ourselves, the wider the Gods will open the spirit doors.

More and more entrance they will open to us, grander and grander
countries to live within,

Greater and vaster vision in the Soul of Life.

Nine times nine our entrances inward may become.

Nine times ninety-nine increases in living power we may have.

Nine companies of nine times nine we will be in the end.

And we passing through the last great doorway

Under the marvelous banner of the Lord Christ—

And we in conscious rank with the evolutionary hosts, the
LightWielders.

Remember, brothers and sisters,

Do not let the opening doorways close.

By the power of the Bird of Life,

Carried by its wings of fate,

We are here together again,

Sensing the Powers and their mystery,

Reaching inward into ourselves for contacts imponderable,

Being unified and identified by high magnetic brotherhood.

—John O. Varian.

BOOKS

We have received from the J. F. Rowney Press, Los Angeles, a marvelous book entitled "**The Divine Language of Celestial Correspondences**", (\$4.50), by Coulson Turnbull, author, lecturer, and traveler. It is a work covering esoteric and exoteric astrology. We notice it has received the happy endorsement of the Theosophical societies of the world, besides receiving praise from the leading astrologers of the world. The copy before us is the fifth edition, and we can happily say we fully endorse its occult and mystical utterances. The work has been revised and enlarged and is sufficient for the beginner and the advanced student. An important matter for students is the correct reading of the horoscope, which is largely helped by having the correct moment of birth. Dr. Turnbull has taken special pains to make this fundamental of astrology quite plain to the beginner. The book should be in the library, we think, of every occult student.

Special Offering, good until January first. The wonderful, instructive, and interesting book "**Teachings of the Temple**", the price of which is \$3.00 per volume, will, until January first next, be sent for this price, including a year's subscription (six numbers) of **The Temple Artisan**, each number of which is full of interesting and highly instructive matter pertaining to the mysteries of life and being. Members and non-members will bear in mind that this book with the year's subscription to **The Temple Artisan** would make most fitting and desirable Christmas gifts to all those who may be interested along the lines of occult and mystical philosophy. This special offer closes on the first of January next and applies only to new subscriptions.

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