

The Temple Artisan

AUGUST-SEPTEMBER, 1927

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Mysticism, Occultism and Ethics

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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.

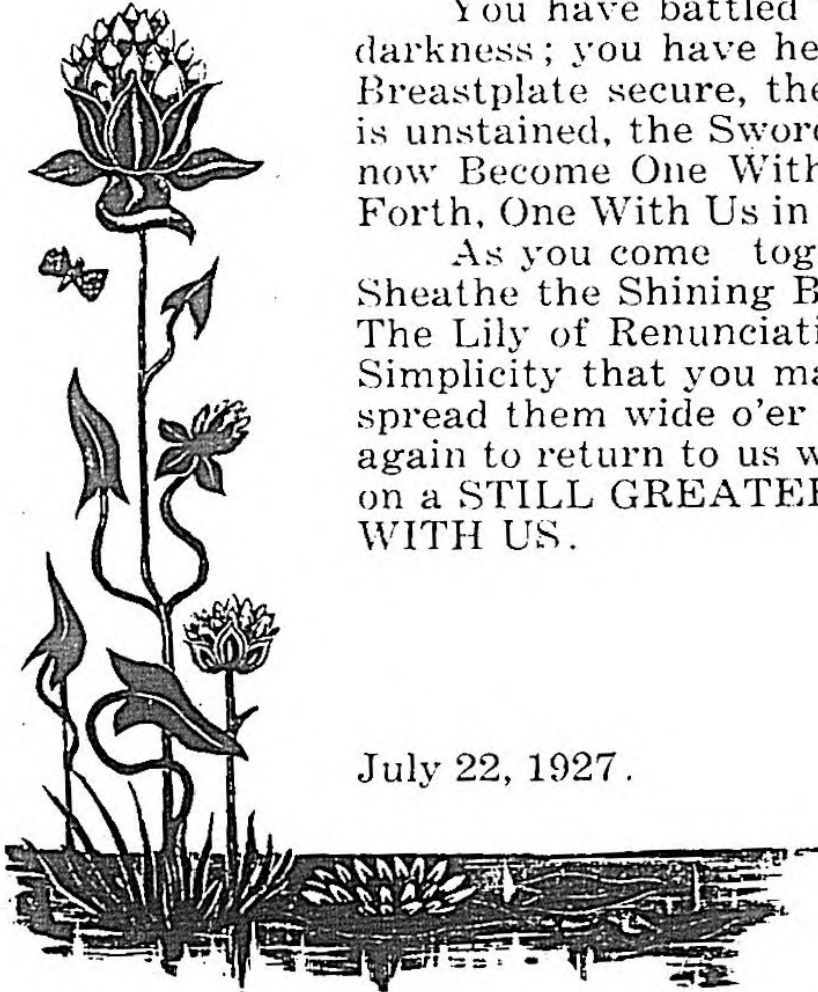
CHILDREN OF LIGHT

Children of Light, greetings unto you. Children of Truth, drawn together in a Chord of Love, in the Name of the Brothers of Inner Whiteness, Peace be unto you.

You have battled well with the powers of darkness; you have held high the Sword, the Breastplate secure, the Helmet fast. The Armour is unstained, the Sword untarnished. May you now Become One With Those Who Sent You Forth, One With Us in The Day Now Upon Us.

As you come together in joyous Victory, Sheathe the Shining Blades. Lift in their Stead, The Lily of Renunciation Purity, the Rose of Simplicity that you may go forth once more and spread them wide o'er the Fields of Humanity, again to return to us with them a thousand-fold on a STILL GREATER DAY OF LIGHT, BE WITH US.

July 22, 1927.



THE TWENTY-EIGHTH ANNUAL CONVENTION OF TEMPLE MEMBERS.

The preliminary meeting, social and musical, was held this year in the newly built Hiawatha Lodge which proved itself a splendid meeting place for such gatherings. This meeting is always informal, and for the purpose of greeting old comrades and friends and getting acquainted with new ones, there are always musical numbers, vocal and instrumental, in addition to readings and other features that serve to make the meeting entertaining and happy. At this informal meeting, Miss Ina Landweer of Santa Clara, Calif., rendered some highly appreciated vocal and instrumental music, Dr. G. B. Little of Palo Alto, California, rendered several vocal solos in his usual excellent style; Geo. Bailey rendered violin selections, Helen and Virginia and Joe Tarbox and Jack Barrenberg rendered a highly appreciated popular song. There was also a much appreciated interpretive dance by Helen Tarbox, and interesting and appreciated interpretive readings from Shakespeare by Mrs. Florence Currier of Fall River, Mass. At the end of the program, light refreshments were served and with a cheerful fire in the unique fireplace at Hiawatha Lodge all members and friends chatted and visited, renewing old ties and making new ones. The printed program of the Convention meetings was given out at this meeting and at a seasonable hour the preliminary meeting was adjourned.

SUNDAY MORNING MEETING

On Sunday morning at 11 o'clock the members and friends gathered in the Blue Star Memorial Temple for a devotional and Meditation meeting, lasting half an hour. The chairs were arranged in an oval around the Central Altar of the Temple. There was first a period of silence for a few minutes, after which a choir rendered a most impressive chant entitled "The Host", followed by a few minutes of meditation. Dr. Dower then read the Master Message, entitled "The Children of Light". This was followed by more impressive chants by the choir, with another meditation period, and then the reading of another Master Message entitled "Seek Within". This was followed by another short chant by the choir, followed again by a few minutes of meditation, then all standing sang the Meditation Hymn by B. S.: "God is in His Holy Temple". The meeting then adjourned.

SUNDAY AFTERNOON SESSION

The first regular meeting of the Convention began at 3 p. m. at the Memorial Temple. This was opened by an organ solo by Edgar Cheetham, followed by a vocal selection by Dr. G. B. Little of Palo Alto. Dr. W. H. Dower then formally opened the Convention, invoking the Blessings of the Masters of Light on all proceedings. This was followed by the inspiring chant "Warriors of Light" by Mr. Otto Westfelt. Then followed an appreciated piano solo by Mary Angel of Santa Maria. Then the Convocation Hymn "Gitche Manito the Mighty" was sung by the whole Convention in unison. One of the Master Messages was then read by Mrs. Ida J. Wilkins, Inner Guard. This was followed by the reciting of the Words of Force by all members present, and the chanting of "The Great Unifier". This was followed by a vocal selection: "Open the Portals", David's Psalm 24, by a Swedish Composer Gunnar Wennerberg, words in Swedish, rendered as a Trio by Borghild, Margaret Konarsky and Otto Westfelt, all of Halcyon. Dr. W. H. Dower, Guardian in Chief, then read the Master's Message to the Convention as follows:

Master's Message to the Convention.

My Children:—

What would you have from me? A discourse, an incantation, a scientific invention, a treatise, philosophical or otherwise? I give you full Symphonic Score of Light and Harmony, direct from the Lodge and some among you can neither read nor hear, for the glamour of passing pictures which calls your vision elsewhere, or for the babble of sound aroused in controversy over the means and methods by which it reaches you, or whether it bear one hand or another in its notation. I speak to all those who have called upon me, whether they be here or there, where'er they may be found, whether friend or foe, comrade or stranger; or whether the call has been silent, vocal, direct or indirect, conscious or otherwise. I have been called. I give answer.

When ships are sinking, men are drowning, is it in keeping to deliver an oratorical dissertation or is it more consistent to throw a line, launch the life-boats, flash a light across the dark waters? If whirlwinds are passing, is it advisable to call the multitude into the open, or is it more considerate and sensible to hold the populace under safe protection if possible? If an airplane be in distress in thick fog and darkness, desperately endeavoring to establish communication with point of land for aid and safe descent, is anything accomplished by calling out military forces, loosing theatricals upon the public? Is it not a time for silent, efficient, instantaneous response and relief, causing least excitement possible, to save confusion of further dis-

tress and calamity, keeping communication confined strictly and closely between the principals involved until the crisis be passed?

What would you have? Is it truth you seek or is it form and garment, appearance and style? If it be truth, you have heard and found answer before now, and to you who have sought and known me in the silence of your own souls, through fidelity to trust and duty, performance of sacred obligations, fulfillment of holy vows, solemnly made and acknowledged by the Higher Self, in the Presence of The Great Companies and accepted by the same, I give renewed courage and strength, the blessing and love of The Brothers in the Name and Light of the Lodge.

If it be garment and form you seek, know you not these are ever subjects to change, that Truth alone is stable? Should it be appearance and style, know you not also these vary with conditions and time? How do you expect to be convinced of me? Have you already made answer for yourselves before you have called? Then where is the need to call? Have you pre-determined by which post reply shall be sent you, which color and design of stamp shall be used? Are these main points of importance to you, or is it of more special value to you that response be safely secured you, the necessary information and guidance be vouchsafed to you? What freedom do you grant unto me? By what limitations do you restrict me? You call me Master. You would hold me as slave, shackled, bound to time and point and plane and procedure. Servant I would be to all, but Servant and Master in One, as I would you also be, if we are to come together as One in and through the Lineage of Love, Conscious Knowledge and Relationship, Mutual Helpfulness, Kindness, Unchangeable Purpose in Obedience to the Highest, in Service to the Lowest.

By these means, these avenues, these powers, do I reach you. Not by passing winds, disturbing waves, etheric disturbances, roaring currents, subtle devices do I come. Through constancy of devotion, common language, silent intercourse, sympathetic feeling, by the steadfastness of long years association, you should know me by this time, and know without hesitation or question. If the Voice of a Father be not known save under certain conditions, or by some one inflection; if the Hand of a Mother be not recognized when change of pen is made, I can only say, draw nearer, read closer, feel deeper, for you are indeed afar off and no outer means will avail you in ascertaining. A parent is not so because of outer feature or figure, but by reason of spiritual, psychic, mollecular, cellular Law. Within the very blood stream itself is determined the relationship of souls to souls from the long past and for growth, development, service in the present and with ever increasing, intensifying consciousness in the long spiral sweep inward to That from which it sprang.

This Law of growth or evolution is postulated in finest and most comprehensive degree in that greatest of modern masterpieces, The Secret Doctrine, written from the Akasic records, and Sacred Symbolic Writings by the untiring, loyal-hearted one for the enlightenment and help of those who would have torn her from her noble position if possible, trampled her in the mud and filth of their own constricted, selfish natures, as similar forces today would do likewise with those who bear the Torch of the Lodge on high, because they were and are not able to stand in the presence of the Great Light and comprehend its purpose.

The system of cosmic evolution, the Law of Parent and Offspring by which worlds are brought into being and pass again into their primordial essence is the same law by which human beings are born and die and reincarnate, but on a greater, vaster scale. Spirit and form pass through the seven worlds, in parallel streams giving expression in more and more life, forming a Chain and series of chains of Evolution which are watched over by the Spiritual Beings, Rulers, Angels or Devas of the Seven Chains and Worlds, until the Cosmic Scheme is completed and the ultimate becomes the source once more, and another Stride of Evolution is covered by the Giant Fohat, another Period of Manifestation completed. Back of and within all matter, force and consciousness this Law operates. If it be violated, if attempt be made to repudiate it through denial of ideal, or betrayal of that which has presented, fostered and nurtured it, whether it be on outer, physical plane, mental or spiritual, the action of forces is one and the same and in degree and intensity in accordance with the Law of Forces on the plane on which it occurred.

The shock of precipitation in such instances, the disturbances, molecular and otherwise, necessarily entail suffering, complexities, difficulties, until the line is re-established, the chain rewelded. The sad part is it may not be possible to bring the re-uniting about until many incarnations have been experienced, for the wrong must be expiated, the last job of justice rendered to all the myriad lesser lives scattered by the Armies of the Four Cardinal Winds into the Unseen Corners where they must once again be found and called together unto their own.

The Winds of Life sweep at certain periodical intervals for the same reason and with even greater exactitude than the winds of outer nature blow, that whatever be withered, useless, dead and obstructing the way of growth may be swept from the Path that the new and better may live and blossom. In such manner the winds of emotion, sense, intellectuality sweep over individual lives, organizations, nations, races, humanity as a whole, for good or ill as the Keepers of the Gates permit. At such times mind and body oft-times are terrorized and dash madly, wildly about, crying for help, or rendering the air with vituperous accusations for precipitation of

the storm; or boldly defying the Ruling Powers through hollow declarations of superiority, forgetting altogether that they themselves are the cause and adjuster in one, that comptroller and pacifier alike lie hidden deep within the silence of their own souls and spirit, waiting to respond at first call upon them and to do the bidding of the mind when'er it can be still enough, can create calm enough, placid surface to permit the constructive, building, cohesive forces from within to take hold and master the situation. The race as well as the individual must grow by periods of intense activity, must be tested by conditions of severe strain. At such times they must hold an equilibrium by means of steady, strong, centralized power to stand still and wait for the storm to pass. Stand still without yielding principle and faith, that the higher qualities which hold spirit and mind in form, may direct their evolutionary course, reveal the Guiding Hand that shall point the Way definitely, clearly. Planets come into existence and hold themselves in being through spinning spiral motion, but where would the planets be, where would be the grandeurs of the constellations the eyes of the soul feast upon, if the heavenly orbs were to leave their center and swing out into space, following after each swift passing comet as it hisses by? Chaos would reign supreme.

You wonder why all this elaboration on subject such as this at this particular time. You have called for much. It is given you. It is left for you to discern the application for yourselves. The lesson of the past year, the key to the coming one, is included in what has been said herein. Suns or stars, planets or comets, we each have our own choice of becoming, and according as we **choose** so shall we become, as surely as the words now uttered fall upon your ears.

One year ago there was given you an elaboration such as has in many respects never been given before, on the most sacred, mystic, important, simple, and withal least understood subject in all life, Marriage In or Out of The Lodge. Simple, because eternally, universally revealed! Mystic, because born from within, it is **THE SECRET OF SECRETS!** Important equally on all planes, in all respects, Spiritual, Mental, Physical, and as was denoted in the instruction referred to, The subject for deepest consideration today, as it is undoubtedly and undeniably The Key Stone around which the New Humanity must be built.

As a movement, at the present time, you must deal primarily with Marriage of the Fifth Degree as designated in the elaboration, the bringing of the Divine into Form along the line of true esoterism. As said therein, this is a difficult task. It is relatively simple to bring a perfected body into existence, but an entirely different service to give it life along true Lodge Lines and Principles. You have found this to be more than true. Desire and Will control this Order and there are no two more difficult principles to conquer and

hold when mastered. But when accomplished, the Lodge Lines are established. These lines are always universal and are the Pathway for the Kumaras to enter in—incarnate in the Auric Sphere of a New Racial Embodiment, giving it the Light, Wisdom and Power of the Higher Triad.

Here and there in widely separated points true marriage exists today, in its various phases and degrees. But the separative forces of the world have become so rampant that one refrains from even estimating a rough percentage of homes violated, wrecked, made desolate by the Winds of the Destroyer. This flood of infidelity, irresponsibility, can only be checked by raising, lifting the consciousness on to a higher plane of living that will transmute, redeem and awaken man to the necessity of voluntarily fulfilling the obligations he has assumed, by revealing to himself the greater breadths and grandeurs of realization that shall be his by so doing. Gradually, surely, he comes into the realization though it be by the sheer force of his downward course, for the Winged Wheel at each corner of the Square of the Four Holy Ones ever keeps turning. The Regents of the North, the South, the East, and the West who control, direct, preside over the peculiar properties of the Cardinal Points never cease watching. As Karma exacts, as demand is made upon them for physical and material agents to carry out its decrees, they respond with beneficent or evil influences upon mankind and life generally. From the Wheels of the North and the West, health, calamity, disease, wars, epidemics, are loosed. The Glory of God, in its synthetic and manifold nature is unwound by the revolutions of the East and South. The North Wind was cursed by the Prophets and the Psalmist for bearing all the evil under the sun. The West Wind is faced by the mystic that its indwelling spirit may be the better renounced before turning to the East for baptism and blessing, then to enter the "Pit" of the South Wind to explore, discover, witness and note the elemental whirlwinds, contortions, hurricanes within his own nature. Is it not logical, viewing the Winds from the Four Points of Karma that religions, ancient, modern, Christian and Pagan should have looked upon and referred to the Winds as special messengers of God or even the Voice of God himself? The Pagan is advised to offer sacrifices to them; the Christian seeks the Lord in the great strong wind. Special prayers are offered for trade-winds or calm. All recognize in one form or another their Ruling Power over the elements, and whether intelligently or not, feels the adjustments of Karma working through their powerful agency.

In their rightful seasons the Armies of the Holy Ones set the Winged Wheels in motion, the East, the South, the North, the West, and the particular purpose of each one is accomplished by their mighty revolutions. With the winds of outer nature, their origin and effects, man is more or less familiar though he may contact and buffet with them all his life and never stop to wrest from them their

inner meaning or significance, their application to, relation and influence over his mental or spiritual life.

In order that he shall not always walk in ignorance, from darkness to deeper darkness, the Inner Winds of Life are loosed within humanity at the Season of Man Know Thyself, and are allowed to take their Course until their work is fulfilled.

Mind, Intelligence, Voice, Name, Reason, Thought, Fire—The Higher Self—are the Seven Life Winds, the Seven Harmonies, the Seven Priests of the Temple of Life who enter into all activities, officiate within and throughout all the planes of Being, all the grades of Life.

Upon the Priesthood of the Temple of the People, upon the Priesthood within the soul of each individual member, upon the Priesthood throughout mankind, in every organization, rank and file, class, government, slum, state, society, rests the responsibility of awakening man to the On-Coming Season of Know Thyself. And upon their power of Awakening to the Call of the Seven Winds, officiating purely, serving truly, depends the promise of the Season, Man Know Thyself, coming to Fulfillment in the Present Day of Humanity.

June 30, 1927.

—HILARION.

Children Mine:—

You have been given a Great Message, the Message of the Lodge assembled in important convention session on inner planes of force and power. Mighty forces have been impacted into your midst for unifying, constructive work, effort, and influence in your individual lives and auras, for the organization and specially called group of which you are parts, and for transmission into the world at large, that it may draw upon and recognize the character and nature of forces with which this center is charged, be awakened, benefited and uplifted thereby.

Mighty forces, I have said, have been interjected into your midst. Do not take them lightly. It remains to be seen if you can use them wisely, for purposes intended, or whether they shall be denied, ignored, wasted, dissipated, squandered, misused generally in slothfulness, indulgences, and inertia of the personal. It is more difficult to use rightly, to transmit freely, a direct impact of high Lodge force, especially at the present time and hour of evolution than it is to boldly stand against the enemy in defense and protection of that which is most near and dear to you and to us as well. The more strongly you can realize that steady, constant, positive living in transmission of such forces is the greatest protection and defense you can possibly possess, the easier it will be for you in ev-

ery way, for the Higher Law itself can then work with you to best advantage.

Guard each thought, word and deed. Of most importance is it to bear in mind to know well your motive at all times, that it be clean and pure, single, true, attuned to the Highest you can conceive, in sympathy with the principles of pledges taken, as well as to the Sponsors of The Lodge through whom you have declared allegiance and obligation to the Higher Law.

It is a vital mistake for a disciple to think or take attitude that he or she can remain true to principle or pledge, and be disloyal, attack, or work at variance in any way with the one by or through whom a pledge has been taken or administered. He may have taken the pledge, as it is to be hoped he has, to the Higher Self. He may not be able to understand the outer acts and procedures of the administrator of a pledge he has taken, he may even differ diametrically with him in opinion in regard to events and proper handling of them, but he should be able to hold that difference in abeyance, to maintain a quietness of equilibrium, to stand loyal in faith and trust, that disturbances of other or more serious nature may not arise, and give opportunity for understanding and adjustment to come to pass. He would thereby declare his own light far more effectively, to far greater purpose than by placing himself in juxtaposition or converse relationship with the Sponsor through and to whom his allegiance was accepted. Such relationship can not be broken without doing incalculable damage to himself, bringing sorrow and test to all those who stand in karmic relationship with him, and increasing the burden of the Sponsor to his vow. For that one stands for and is in the place of his Higher Self to great degree, in the economy of the Lodge Scheme, and cannot be denied or ignored with spiritual impunity, because of the occult law and fact of having been chosen to register the pledge of the disciple in The Name of the Higher, Universal Self of The All.

Therefore, think well before you sever connection with such Point of Allegiance in whatsoever body you may be associated, in whichever department of the Lodge you may be assigned in service, if so be you have called your Higher Self as witness when your vows were pronounced, lest you regret at some time when you will be unable to restore relationship without great cost of sacrifice. He who blocks the way for an accepted Lodge Agent must make it clear again before he can receive full flow of inner current for himself.

Few are able as a rule to understand this law, which is the law of parent and child, referred to in first section of this communication, and are unable to discriminate truly, or to stand and act in accordance with it when realizing. Too many selfish desires, mixed or ulterior motives enter in to cloud and weaken the will. The strain becomes too severe upon the auric vehicle. The weakest part

yields, gives way under pressure, or unable to bear the dynamic action of forces, hurls them back upon themselves and so unsettles, undoes or destroys the vehicle through which they are working.

You are given power and privilege to consciously become Sons and Daughters of the Lodge because of right won in battles well fought and are now given increased opportunity to use that power anew for yourselves, to lift the maimed and suffering on every side, to draw closer and yet closer together to one another and to me, or you can let that power turn and rend you as you will. You can also do with me as you wish, in so far as you are individually concerned. I and my work are protected by those Greater than I who have placed a trust into my keeping. That trust shall be fulfilled. It can be delayed or jeopardized, however, by opposing conditions. You also are under protection, but you as disciples and minor agents of your own aspiration and choosing make and must bear your own individual karma for good or ill.

The Path of Discipleship is strewn with wreckage of mistakes, animosities and misdoings. Broken-winged birds vainly trying to rise in flight, falling to ground again at each renewed effort. Treacherous animals of skulking nature, small snakes and large bent on annoyance or deadly sting. All the forms of the lower nature molded for destruction, lie in wait to be conquered. Some are the results of your own doings, some from the faults of others. In either or any case, they can only be mastered, transmuted, through the Law of Love, Fidelity, Labor and Effort in the Cause of Truth and Light. You have been made recipients of That which can lift, heal and redeem these elements, give them place and opportunity to stand and serve once more in the Ranks of the Armies of Light and you will be held responsible for your use and application of That Power.

It is the Hero Path of Life you walk. The coward—the foolhardy—can not remain thereon. The weak hearted soon become dismayed and faint as they gaze upon the wreckage strewn along the Way. If you expect to greet the Morning of the Advent of the Shining One, you must be able to walk the Path with Purpose of Light and Truth, repelled by naught you see or encounter as effect of your own or others' acts. You must walk as one unwavering, steer your course safely through all complexities, difficulties, multiplicities; walk as Master, who stoops to lift, to gather all things good or bad, beautiful or obnoxious, unto himself, there to purify, illumine, transcend them with the Light of his own Being; embrace them within the folds of his own Unspotted Robe; vitalize, reconstruct, make them strong again, once more to set their feet upon the Path that leads to Light. You are travelling the Highway of Life at a time when the Pageant is passing at high pressure, swift speed, increasing daily, hourly in intensity. As you quicken yourselves with Singleness of Purpose attended with concentration and

conservation of force and effort in devotion to your fellow man, and your God, the Father-Mother Source of Life and Being, so shall your ideals be reached, your dreams realized, your joy be full.

Songbirds are singing in joyous chorus, welcoming a Glad New Day. Join with them; rejoice with them as gray dawn lifts to reveal the Splendors of the Sunrise of Conscious Union with the Universal Christ of Light and Peace.

With love and tenderness past telling, I am,

Thy Father-Brother,

Haleyon, California, July 20, 1927.

—HILARION.

Mr. Chester Cox of Santa Maria then rendered most splendidly a vocal solo entitled "The Almighty" by Schubert, with piano part by Mary Angel, Santa Maria. This was followed by some remarks by Dr. W. H. Dower, concerning the connection of the Temple work with the Great Lodge, pointing out how the work has been expanding steadily in many directions and the increasing appreciation of our work, teachings and literature by members and the public generally.

This was followed by a chorus entitled "HORO", a Celtic term, meaning a salutation to Deity, words by John O. Varian and set to wonderful music by Edgar Cheetham. This was a sacred song, and most uplifting and inspiring.

Then the Mantrams were recited, the Consecration Hymn sung by all, and the meeting adjourned.

SUNDAY EVENING SESSION

The regular annual meeting of the Order of the 36 was held in the Memorial Temple at 8:00 p. m., consisting of the regular annual services with the initiation of nine candidates into the first esoteric section of the Temple. The "Pilgrim Song" was rendered very effectively and with much feeling at this meeting, by Henry Carlberg of Haleyon.

MONDAY MORNING SESSION

This meeting opened at the Memorial Temple at 10:30 a. m. The first number on the program was an inspiring musical selection

by Henry Cowell, one of his own compositions. Mr. Cowell has attained a national reputation for his ultra modern musical compositions, and all members appreciated having him with us at the opening of the 28th Convention. The Words of Force were then repeated, followed by singing of "The Great Unifier", after which Mrs. Ida J. Wilkins, Inner Guard of the Temple, read her address to the Convention, as follows:

Report of the Inner Guard.

Another yearly cycle has passed, and we again meet in Convention, the happiest event of the year. We come together like one great family, rejoicing in the presence of each other and feeling the great privilege of comradeship.

The past year has brought its joys and sorrows. Two of our comrades have passed on to their reward, and it was a happy release for both, as they had had years of great suffering. But of course it was sad for the friends left. However, we do not feel the separation from our comrades as those do who see only the dark side of death, that "when you are dead, you are dead", as a speaker said to us recently. Oh, the blessed hope of reincarnation! When another opportunity comes to make good where we have failed in this life.

The disintegrator has been at work the past year in our ranks, and taken from us some of our beloved comrades, who seemed to promise so well. We were sorry to see them go into other organizations of lesser value, or as yet unproven. One thing is certain: they had gone as far as their faith and devotion would carry them. This is what Master Hilarion says on the subject:

"When the Temple work was first inaugurated, there came from the Lodge a peculiar form of energy that has in a measure touched everyone who has entered the bounds of the organization. It acts on human nature as yeast would act on flour; it causes it to ferment, and all things in the person, whether they be good or evil, must eventually come to the surface through the very power of the energy of which I speak. It is one form of evolutionary force that is as necessary to the development of humanity as any other testing force. Those who have passed out from among your circle in the physical plane, could not by any possibility have kept up with you. And as I have said before, it is better that they shall fall from a lower, than from a more exalted plane. No one has been able to hurt the Temple save you." The Master's words are true; our greatest enemies have come from within our own ranks.

I will quote from B. S. from a paper called "Three Weapons of the Black Lodge".

Three Weapons of the Black Lodge.

The three principal weapons used by the ruling powers of the Black Lodge destroy the foundations of the Temple of Humanity and render abortive the age-long efforts of the Initiates of the White Lodge are Disobedience, Ambition, and Jealousy.

Such success as the Initiates of the White Lodge have met with has been due to the power of the Evolutionary Law, which makes no allowance for the destruction of the human race, and therefore compels the saving of a remnant in each age, but at the same time, leaves no alternative save that of a repetition of the same fundamental lessons when each new race reaches maturity.

Each newly incarnating race must take up life's lessons at practically the same point that the preceding race had taken them up. The same Egos are compelled to review the same fundamental lessons, for the reason that they fell under the same forces of inhibition in each life, or were inhibited by the same qualities in themselves in each life, and so are obliged to fight against the same or similar foes until a victory is gained over them.

Is it surprising, then, that these qualities crop up in every group of disciples, in every church, in every nation, and succeed in splitting it asunder, and must continue to do so until a recognition of their destructive power has led a sufficient number of people to a determination to conquer them at all costs?

—B. S.

I will further quote a question asked by B. S. and answered by Master Hilarion:

Question by B. S.

My Father:—

Could any Order of the Temple be formed at the instigation of any other Master than yourself, and without the knowledge of your appointed agent?

Answer:—No Master of the White Brotherhood will ever contradict the statements of another Master; nor would he use the instructions issued to a body of the disciples of one Master as a means for building up an organization under the particular jurisdiction of another Master.

The separative forces acting between the units of an occult body are always set in action by the Masters of the black brotherhood who invariably use some morally weak unit of the body in an effort to destroy the unity of the body, and in the belief that his or her action is instigated by some Master of the same Degree.

If any other Order of the Temple than the Orders now formed

under my direction were to be formed in the present cycle it would be done under my direction and under the agency I have appointed. It certainly could not be formed by the direction of a Master who had proven his recreancy and disloyalty to the degree of the White Lodge to which he has previously belonged by an act which would threaten the unity and harmony existing in another Order of the same Degree.

Unenlightened students of occultism often imagine the contents of some treatise they have received, which embodies high spiritual and moral teachings, must have come from a Master, if they have been informed such was a fact, forgetful of the fact that it is by such methods that the very elect are deceived by the satanic forces.

The high principles of loyalty, brotherhood, unity and compassion which should guide a disciple in proving the source of such a claim are too often ignored, especially if personal ambition and self-righteousness lead the disciple to an eager acceptance of the claim.

I have said that if ever the displacement of a Lodge Agent became necessary it would be done in no uncertain way, but you may be sure it will never be done to further the ambitions of a disciple who has been disloyal to the Agent in office. I also say that if ever another Order of the Temple is to be formed on the physical plane the Agent in office at the time will be aware of the fact, and will issue directions for its formation.

The Masters of the White Lodge are not ungrateful to those who have served them unselfishly.

H—[]

We are here to build a Temple, not the one recently built with hands, but "in the hearts of a prepared people". This structure was started at the beginning of the work, and has had many hurts and bruises. Sometimes it would seem as if it would be torn apart in spite of the loyal hearts protecting it, but it still persisted through every effort of the dark forces to destroy it. These were dark days for the loyal hearts, but they clung together, and met the blows from the Brothers of the Shadow with patience, knowing they were under the protection of Those Great Beings Who had placed them here to form a nucleus, around which would gather these prepared people, one by one. And as they came, the occult Law tested them, and out of the many but few were chosen. This also is an occult Law. They rebelled, because we were not perfect, and they would not help us build. All these time, the loyal hearts were in training by the Master, each year bringing them new lessons, and some of their rough edges being little less in evidence; there was more wisdom to meet the next crisis. You may not think this is develop

ment, but I assure you it is development, which comes of pain and anguish. For what are we seeking but the elimination of the dross of our lower natures, and to become one with the qualities of the Higher Self. And how are those qualities acquired, except by pain and trial? It hurts to remove a growth from the physical body, and it hurts when the spiritual surgeon is at work with an abnormality of the mind or heart. But it must be removed, or the qualities can never manifest. What are these qualities, we so much desire? It is Faith, Hope, Love, Loyalty, and Wisdom. These are entities who will walk by our side and help us to reach the hearts of all we meet, and our light will shine into the hearts of our comrades, and enable us to see what treasures are there. Are these qualities not better than seeking psychic pictures, you do not know the meaning of, and becoming bewildered by astral entities? To acquire God-like qualities, and be of service to humanity, is not that what the true Templar is seeking?

I wish to again express my gratitude to those of our comrades who have stood by me the past year in maintaining the home in which there are five. We have tried to manage the home on the plan which was suggested to us by the Master, namely, that each person should give according to his, or her, ability, and each receive according to his, or her, need. We know the principle is right, and in time there will be perfect adjustment. We have at present an example of fraternal love in the home.

Housing .

The housing problem has been met, and now there is room for anyone who may come. Five new houses have been erected during the year, and also HIAWATHA LODGE, where all social gatherings may take place. This looks like real progress, does it not? HIAWATHA LODGE meets a long felt need, where social functions may be held, without being crowded, and lectures and plays may be enjoyed. The social side of Halyon is quite necessary, as there is more or less strain from the Temple work.

The Near East Child.

We assumed the sponsorship of a Near East orphan, whose name is Christos Barcarides, and we are sending each month \$8.83 for his care and education. This is not very much for a body of people like the Temple to give to prepare a little lad for the battle of life. In the beginning we were tempted to assume the sponsorship of two orphans, but felt with our very limited means we might not be able to be faithful to the end. Different members have subscribed 50 cents each for the month, one member only giving \$1.00. This sum must be sent the first of every month. But some have been unable to keep up the payments, and we would ask for four persons to

fill up the gap. It is not good occultism to fail to keep any pledge, therefore we hope this need will be promptly met. There is also the monument fund which has increased but slowly, owing to more than a hundred Dollars, being expended in a head-stone for B. S.'s grave. This stone is very nice, and was very much needed. We now have \$125.00 for the monument fund, and we hope this may increase very materially this year.

The Cottage library has been the recipient of a beautiful gift from the print shop, the binding of 15 volumes of the first "Lucifer" magazines which H. P. B. started in 1887. They are valuable, and have been treasured in this house for many years with the hope of having them bound.—All things come to those who wait.

The gift of the baptismal font from Mrs. George Sears is one of the gifts received by the Temple this year, also a pair of lamps from the same. This kind lady gave us a much needed closet for the robing room last year.

The Temple has also been the recipient of a very valuable relic in the shape of a folding-chair which H. P. B. used on her trips over the Orient, and which Countess Canavarro possessed and presented to the Temple. No better resting place could have been found for the chair which had given such good service to that great woman, H. P. B.

Flowers, Music.

I do not wish to close this address without mention of the beautiful flowers which have decorated the Temple by two of our silent workers each Sunday; they are a most pleasing sight, and have been the work of loving hands. I also wish to speak "last but not least" of the very fine music we have had from those who have given us freely of their talent. Few churches can boast of as good music as we have.

In the trials that are to come, and the forces which will be upon us, as the AVATAR comes nearer, nothing but our love for Him and for each other will save us: "Lord, have mercy upon us, and incline our hearts to keep Thy Laws".

In closing, I will read Ella Wheeler Wilcox poem, "The Finish"

"The Finish".

The Thought of that last journey back to Him,
 When there is no more longing nor desire
 For anything but God left in my soul,
 Shines in the distance like a great, white flame.
 I think the day will lead thro' golden clouds

Skirting the shores of seas of amethyst,
 And winding gently upward; past old worlds,
 Where body after body was outlived;
 Past hells and heavens, where I have had my day
 With comrade Spirits from the lesser spheres,
 And paid my penalty for every sin,
 And reaped reward for every worthy act:
 Past Realms Celestial and their singing hosts,
 Where once I chanted with the Cherubim,
 Out into perfect Silence. Suddenly,
 An all-enveloping, vast consciousness
 Of long, long journeys finished! One more turn
 Then glory! glory! Glory Infinite!
 And selfhood lost in being One with God,
 The ray once more absorbed into the Sun,
 The cycle done."

—New York American.

—IDA J. WILKINS.

Borghild Janson and Otto Westfelt then rendered a duet, most pleasing and appropriate, entitled "As Pants the Hart" by Smart, after which Mr. Ernest Harrison, Temple Scribe, presented the following report:

Report of the Temple Scribe.

In making my report it is not my intention to burden you with an array of figures and statistics. These are usually boresome and meaningless. Suffice it to say that during the past year there has been far greater activity in the Temple office than ever before. Thousands of leaflets, etc., have been sent out, there have been many new members enrolled in our Correspondence classes, and a constant stream of letters has been flowing out from the office to all parts of the world.

Enquiries pour in on us from those who are looking for a satisfactory solution to life's problems, and our office staff is kept busily engaged in answering these enquiries and sending out our propaganda and other Temple Literature.

In this, the 29th year of our organization, it is but natural that great changes should be manifest in our work. During the past twelve months many new fields have been entered, and there has been great activity in the spreading of Temple truths broadcast throughout the world. We find that the prejudices which existed against all occult organizations are rapidly breaking down, and the

people quickly coming into a recognition of the fundamental truth and justice of our teachings.

No religion can last unless it is based upon justice, truth, and natural law; unless it will measure up to the highest standards on these lines it must inevitably give way to a religion which does fulfill these conditions,—and the Temple has built around the fundamental truths of Karma and Re-incarnation a scientific philosophy of life which satisfies both the reason and the heart and which will fill all the requirements of both the spiritual and the intellectual natures.

Through the Temple organization there is flowing a tremendous energizing force direct from the Great White Lodge of Masters, and as it permeates the various orders and enters the aura of the individual a great change takes place in them: the atoms of their being are thrown into a new vibration, and the keynote of their lives is raised into a higher and a finer octave. Each individual puts into expression on the outer plane in his own way, this energizing force—steps it down, so to speak, as an electric transformer steps down a high voltage current and many are thrown out of balance in this process. During the 28 years of our work, we have found the same process repeated again and again; individuals change, but the law remains the same in its operation—the wheat is separated from the chaff, and the chaff sours and ferments. As the Temple Teachings are based upon fundamental truth there is no point for attack in them—so the disgruntled member who has failed to stand up under the pressure of the Lodge Force is invariably driven into an attack upon the heads of the Work. Usually impelled by a sense of injustice to himself, a fancied slight or injury, mountains are made out of molehills and evil and malicious forces are thrown against the leaders of the work. This has been done so regularly and so often during the past quarter century that it has become monotonous. Instead of wondering “why?”, we now wonder “who’s next?” To our new members I would say “focus your attention on and build your philosophy of life out of the Teachings,—do not try to rise to heaven by clinging to the coat tails of another—the best built coat-tail in the world may give way at any time and leave you up in the air without support. Also: he who waits for an absolutely perfect teacher will wait for a very long time—it is the teachings which are of importance, not the teacher. Your important business is not that of a critic. It is to receive whatever Lodge Force flows into you, (and this will be exactly proportionate to your demand and the purity of your purpose) and to transmit it as best you can to those about you. The Force will flow in as you permit it to flow out, and like the widow’s cruse the supply will never fail.

Just as with a radio set we may tune in to a melodious musical selection and gain a spiritual uplift thereby, or by a slight turn of the dial connect up with a jazzy piece, or a patent medicine advertise-

ment, so it is possible by an effort of will to attune our consciousness to a high or low vibratory note. We may so set our auric dial that we will tune into nothing but criticism and condemnation; or we may set it so that it will vibrate only to forces which build up and sustain. If we attune it to the higher rates the channels through which the Lodge forces flow are opened wider and wider and we become capable of transmitting more and more of them; the tendency of the evolutionary forces is upwards, and we thus become one with the law. If we habitually tune in with the lower vibrations, the passages gradually close and become atrophied and we retrogress and become instruments of the Disintegrator.

Above all, let us remember that our soul is the one with which we are concerned—that the pass of our evolutionary progress lies within ourselves—and that “the duty of another is filled with danger”. “Better thine own work is, though done with fault, than doing others’, excellently”. Perhaps this is the hardest of all lessons for the occultist to learn—it is usually the last.

—ERNEST HARRISON.

A vocal solo “The Holy City” was then rendered by Dr. Geo. B. Little and the choir, after which Mrs. Jane W. Dower, Treasurer, rendered her report as follows:

Report of the Temple Treasurer.

And the Master lifting up his eyes beholding them was filled with compassion, Beholding the multitudes, beholding you, beholding me, was filled with compassion, and spake unto them saying: “Come unto me!” These words from the standpoint of the treasurer, speak more truly, more comprehensively, than any others can possibly do in the regime of the months passed since last we gathered together, and are as pertinent, as applicable today in regard to humanity generally, to spiritual effort in and through organized movement, individual and group effort, as when spoken thousands of years ago to the multitude who in the midst of conflict between the powers of Light and Darkness, sought the Master out in the Desert Place where he had retired to commune within, and find strength and light for further effort.

And when evening came and there was naught to feed the multitude, and the disciples would have sent them away, the Master answered, “They need not depart; give ye them to eat.” And when the loaves and the fishes had been blessed and brake and all were filled, and the fragments gathered up, there remained twelve baskets full.

Truly have the multitudes sought the Temple Master out, truly

has he looked upon them with compassion, truly have they been given bread and meat for spiritual strength, sustenance, and support. When they have seen fit to use that sustenance, to apply that strength, Light and Wisdom have in all instances been left with them. Truly too, do the twelve baskets full remain, the fragments gathered from the increased store of compassion poured out upon all. And within those fragments shall be found all that may be needed to carry on the work in the days that are to come, for they shall continue to multiply more and more as days pass, and none who ask in faith and love shall go unhungred.

“Come unto Me, tired bodies! Come unto Me, brave souls! Come unto Me, weary hearts! Come unto Me, Come unto Me, on the Sun-Lighted Path, and be at peace, be filled with joy.”

Has it not been so? Has not almost every message throughout the year, in one form or another been a Call to Come unto Him? “Seek Within”. “Follow thou Me! “What is that to thee?”

If in seeking within our own soul selves, we can truly say we have safely held the Precious Jewel, the Synthetic Principle, Compassion's Beautiful Self, then indeed have we won. If we have heard and answered the Call of the multitude, no matter how they have accepted our answer, then indeed may we know that not only has the Child been born among us, but that it has entered into youth that shall develop into full grown manhood as it continues to be nourished on the Fragments that Remain; and we may rightfully look forward to consummation of the Higher Law, to entering into and enjoying the Fruits of the Spirit.

The past year has been a year to be remembered, a Year of Carrying On. Carrying On the Light, Carrying On the Harmony, Courage, Truth, Endurance, Loyalty, Faithfulness, All the Sterling Qualities of the Lodge entrusted to our care, and bringing them again to the Foot of the Altar for redistribution, re-enlightenment and illumination for another year of service.

During the past year many communications have been sent out not only to members but broadcasted generally. Hiawatha Lodge has been built and in process of furnishing. An expert stenographer has been employed a goodly part of the time in addition to the regular efficient office staff. All of these things have entailed expense in no light measure. The members have been faithful and generous in support both materially and interiorly and have held their end up splendidly. With good work, however, there can be no ceasing, and much as each and every response or offering has been appreciated, we can only say, in accordance with Law, Let us ever Continue to Carry On better than before. To the few who might incline to forget to fulfill obligations assumed, to all of us, that the importance of the principle be emphasized and thoroughly realized we refer to and quote a paragraph from a communication sent out

during the past year on our Temple duties as follows:

Quoted from a Helping Hand Message.

The message sent to a member, by the Master, some time ago is just as applicable to every other member of the Temple at the present time.

As to your duty, "Your question indicates ignorance of the fact that a duty is not a matter of inclination. It comes as the result of an action of irrevocable law. Where a duty develops, there is a debt to be paid. By your pledges to the Great White Lodge, by the Master's acceptance of you as a personal disciple, by the striking of the key note in the scale of the group-soul of which you are a part, you stand obligated to give all your time, means, and labor to the service of the Lodge and the group to which you belong. You stand obligated to sustain and defend the trust placed in you. These obligations are not merely forms, they put you in line with all the great souls of the Red Ray, and as the latter are laboring for your protection and help on the most vital field of your being, so is it your privilege to do the same for your physical and spiritual kin on lower lines."

We ask you as Comrade to Comrade engaged in the fiercest struggle of this cycle to stand by us and help in our efforts to carry out the Master's directions and to do it in a regular and systematic way

April 25, 1927.

B. S.

There is also an extract from an interview with the Master held in 1898 which is of such importance both interiorly and exteriorly that it seems well to incorporate it here, and which reads as follows:

"I wish to speak to you about another matter. It relates to the financial condition of this particular center. There should be an understanding with the members of the Temple, that money sent to this centre should be used as it may be necessary for the good of the work as a whole, and for the maintenance of this Temple Center. I have made that as plain as I could to you. Members sending money here should not as a rule designate the place or purpose for which that money should be used. If it be necessary to use it for other purposes and it has been sent expressly for another, those so sending it should be told that it was or must be used for other purposes, if that be necessary. In times of hardship you should not be hampered by express wishes of those sending money here for a particular purpose. For if any of those who have sent money here knew that it was needed much more for the maintenance of the Agent or

Centre they would be only too glad to have it so used. **This I know.** It may not be necessary to do so. I hope it will not, only I wish it understood. When it is necessary for a financial statement to be put out, as it is in the course of time, you will find there will be no difficulty in making it, and making it in the right way. My main reason for saying what I have is, it is not right that either the Agent or the Centre should be hampered by the directions of those who cannot possibly know of the true inwardness of things existing at the Temple here. I wish you all to remember this for I know what I am talking about. There will be money enough for the movement later on. It is now you are feeling the cramping process. I am not far from you and keep as close to you as you will let me come, for you are a part of myself and as dear as myself. Do not let adverse vibrations move you from the foundations upon which you stand, for it is the Rock of Ages. There is no one thing on earth or in the heavens that can help you so much to come face to face with me as absolute faith and trust. Faith and trust are far more than mere names or words. They are forces inconceivably greater than you are as yet capable of fully comprehending. We will come face to face, have no fear".

In closing let us listen to a recent message, not yet published, and read by permission of the Guardian in Chief. It is entitled "The Imprisoned Christ" and is as follows:

The Imprisoned Christ.

Know ye not I wait. Behind closed windows, fastened, barred, waiting for you to come and release me with love and faith that knows no bounds, no doubts, no fear. Black, blacker than night is the dungeon where they have thrown me, they of the evil Mind, they of the Hardened Heart, they of Suspicion's Self; greed, doubt, hatred, all the qualities, habits, idiosyncrasies and traits of the lower nature. In night, black night I wait for you to come, Lift the Sash that shall let me step out into the sunshine, clear air, broad fields, open roads of the Home Country. The Sash that you alone can lift by Faith held strong, Endurance, Unselfish Service, Persistence great enough to first loose the iron gratings that encase it and then set it free. How long must I wait? When shall you come? Know ye not that until you come you too are held by Ball and Chain from rising to any greater heights than the levels you now walk? Heavy are your feet, heavier still shall be your hearts, if you forget not the weight that pulls upon your steps, and lose yourselves in effort to free your fellow bondsman. Free him first if you would loose yourselves and run. The race is swift. The time is short. The hour will soon arrive when the rod which marks the goal will drop

across the line and your efforts will no longer count. Run fast therefore if you would win, if you would free yourselves and me. The Law waits not. Hasten!

July 12, 1927.



In accordance with the above inspiring message let us make earnest endeavor during the coming year to free the Christly Forces seeking expression through all the channels of our lower nature, to the end that we may know and realize our unity one with the other in the Christos, and so carry on with the help of the Masters of Light the Great Work of bringing to all humanity a realization of the Divine within Itself.

—JANE W. DOWER.

A highly appreciated duet was then rendered by Borghild Janson and Amy Ontiveros, after which Dr. W. H. Dower, the Guardian in Chief, rendered his report as follows:

Report of the Guardian in Chief.

Dear Temple Comrades:

This Twenty-eighth Annual Convention of Temple members and forces marks an important epoch in the Temple work. It closes four seven year cycles, giving us the important number twenty-eight, the numerical value of which is eight and two or ten. From this standpoint, we begin another octave of expression, so to speak. The four sevens have brought the Temple into manifestation on the corresponding planes and the next seven, bringing us into the fifth seven, corresponding to the plane of the higher Manas or mind, will bring us into more intimate touch in outer ways with universal forces and we may expect that during the next seven years, the Temple movement will be world wide as even now its messages and teachings are circulating in all parts of the earth and its work of unifying, scientific, religious and mystical forces has already begun, the results of which are becoming more and more self-evident almost daily.

In other words, I wish to impress upon you that as a result of this being the cycle for manifestation of the Great Master Teacher, Hilarion, Regent of the Red Ray, which is the ray that always prepares the way and organizes conditions for the coming of an Avatar and for the manifestation of orders and forces that belong to great cycles that make for the uplifting of humanity to higher levels of

consciousness, as a result of all this, we wish to remind you that the Temple of the People is leading the world into those higher realms of consciousness, religion and philosophy, and which must ultimate in a new order of things, attending the birth of the new humanity, and the establishment of the universal church of humanity, which must precede the ushering in of the golden age, which means, symbolically speaking, descent of the new Jerusalem on earth—the Holy city, which in turn signifies the birth of the Christly consciousness in the races of the earth generally.

During the past twenty-eight years, we have been warned repeatedly by the three Masters who are back of the Temple work that many spurious movements would arise with the leaders at the head misguided by the lower psychism or mere ambition for place and power; that these movements and leaders from time to time, cross the orbit of the Temple and would tend to have more or less disturbing influence, but that we would have nothing to fear from them as all these contain within themselves the seeds of their own disintegration and the Master said that there was inherent in the Temple aura a peculiar force which would not only protect us but neutralize the undermining and disintegrating effects of these false movements and their leaders and that if we only held our Center strongly, realizing the Great Lodge Forces that were back of us and within us, nothing could really hurt us. Also that, if there were any who constantly doubted the fundamental lodge lines of the Temple, its teachings and messages, it would be far better for them and the Temple if they withdrew. So knowing these facts, we have never been disturbed because we have never been able to discount the effects of all such undermining tactics in advance, and I think I can truly say, that since the inception of the Temple in 1898, it has invariably been long suffering and patient with those who took solemn and sacred obligations and then repudiated them, following the Lodge Law, as laid down by the Master, that if a person has made a mis-step or been treacherous or sought to injure the fundamentals of the Temple work, we must allow a certain length of time to elapse and give them opportunity to undo the evil and get back into line. This is in accordance with the Lodge Law of justice and compassion.

The past year has been a most wonderful year in Temple history; never before in any one year of its history has there been such an outpour of wonderful Lodge Forces into its aura and through its aura into the world. This outpour has been attended by the outer correspondence of marvelous messages, communications and teachings. This manifestation of Lodge Forces began a year ago last May and has continued since that time. At our last Convention, a year ago, a number of these messages and communications were first read and at that time, many of you will remember, that I predicted that the coming year would be marked by a great expansion of Temple forces and lines of influence and that many leaders and teachers

of other groups and organizations as well as individuals would be attracted to Halcyon and that with all such, friendly contact would be made as far as circumstances would permit for the good of humanity generally. If you will review the history of the past year from the Temple standpoint, you will realize how literally true this has been.

Because of this great outpour of Lodge Forces referred to it was inevitable that the disintegrater should also be aroused in opposition because as the Master has warned us, whenever they send out a specially great force, it arouses the Brothers of the Shadow to a frenzy. Hence we can see the reason for the great outpour beginning a year ago and if members will read carefully the Folio of Messages and Communications sent out, they cannot fail to see how the Masters of Light back of us knew all of this and warned us in advance; also giving us at the same time constructive forces to work with and aspiring ideals and date, telling us even in effect that the great battle had been won on inner planes and that the new day and a new light was really with us now. Is it any wonder with all this precious knowledge, corresponding to precious treasures and spiritual jewels, that misguided and ambitious ones should try to break into our ranks and filch from us and attempt to steal, so to speak, the treasures in our strong box given to us by the Masters of Light and Wisdom, or as William Q. Judge says, in Letters That Have Helped Me, "a great light shining in the darkness attracts the things of darkness toward it," but these things of darkness stand outside of the circle of protection but will break through and if possible grab anything worthwhile. This has been the history of all authentic Lodge movements since time immemorial. Those who are not under the Lodge may attempt to tear down real Lodge structures and build themselves up thereby, not being aware of the great law of karma that makes this utterly impossible, for no one can tear down something from the Lodge standpoint and build himself or herself up by so doing. The karmic seeds of disintegration inhere in them and their work and it will not be long before these seeds of disintegration develop into forces that will tear them and their work to pieces. The law of impersonality and compassion, altruism, and unification are the only laws on which any enduring work can be built, and the qualities referred to are really the rock of the Lodge and the Temple has been built on that rock and therefore endures.

As indicated, the lines of Temple influences are spreading far and wide over all parts of the United States and Canada, Germany, England, Australia, and other parts of Europe, and as a result of our literature going forth, our work is attracting more and more attention.

Temple Literature

In addition to our periodical, the Temple Artisan, which is high-

ly appreciated evidently, wherever it goes, from the score of letters received from members and non-members alike and which contains in every issue inspiring messages from the Masters, as well as teachings from the same source and most interesting and helpful articles in addition, we also find that our wonderful book, Teachings of the Temple, is evidently one of the best occult sellers and the edition of 2,000 copies which were printed about a year ago, is over half sold out at the present time, and we are already beginning to get estimates on the second edition from various publishers. This second edition will probably be printed in a little larger type and on thinner paper and each page will be electro-plated so that 50,000 copies can be struck off and the expense of reproduction greatly diminished, enabling us no doubt, to reduce the retail price considerably. We also wish to call attention to our other publications, "From the Mountain Top," which is a marvelous book and highly appreciated, and is selling steadily. The little booklet, The Coming Avatar, compiled from instructions given by the Master, is selling steadily and highly appreciated as a booklet giving the most sane, scientific and reasonable explanation of this vitally interesting topic that has appeared, for many years.

Another popular book, published by the Temple, is "Occultism for Beginners", which has been translated into the German language as has also, From the Mountain Top. Also about a third of the book, Teachings of the Temple, is now in process of being published in the German language by a group of our members in Germany. This will soon make its appearance and there will be established a branch of the Temple in Berlin and Sonneberg, Germany, as points for the distribution of our literature in the German language. Another interesting booklet, giving cosmical experiences of Francia A. La Due, B. S., entitled the White City of the Central Sun, is also in demand.

Another booklet by B. S. entitled the Mirror of Destiny, or the Power Slab, being the true story of the experience of a chela of the White Brotherhood, is not only intensely interesting but of profound mystical value.

In addition to these books, we have hundreds of booklets and leaflets and reprints and thousands of these have gone out during the past year to the ends of the earth. In other words, from the standpoint of publication, magazines, booklets, leaflets, etc., the Temple of the People, with headquarters at Halcyon is very much on the map of this old planet earth.

In addition to other literature, a folio of inspiring messages and communications, neatly mimeographed and backed up with a yellow card board backing, has been sent out to our members, and has been so highly appreciated that quite a number of non-members have been sending for copies which have been furnished. There are

a number of other books and booklets being written, or reprinted, and some of these will be forth-coming in the very near future. All of these publications going forth with the impress of the spiritual forces of the Masters back of the Temple of the People, is producing a marked effect, and calling attention to the Temple of the People as a leading, if not the leading section of the Great Work of The Masters for this Dispensation.

Halcyon Book Concern.

The Halcyon Book Concern carries a good line of mystical and philosophical books and serves an important function, making it possible for members, or others to readily obtain the leading books in occult science and philosophy. In addition to this, the Halcyon Book Concern is a very good medium through which purely Temple publications can be distributed.

Propaganda and Correspondence Courses.

The Propaganda Department has been doing very efficient work during the past year, and thousands of booklets and leaflets have been sent out, hundreds of letters written, all of which has helped to spread the knowledge of the Temple work far and wide. Quite a number of members have been added to our membership list during the past year. The Propaganda department is under the supervision of Mrs. Beryd D. Freeman. Through this department have also been sent out the non-organisational literature of the "Cross and Crown."

The Correspondence courses as advertised in the Temple Artisan is under the supervision of Mr. Ernest Harrison, and many of these courses have been sold to members and non-members alike during the past year. These correspondence courses contain in them the germ of a plant which must some time unfold and create a Temple School of Philosophy and Mysticism.

The Temple Builders.

This important department of the Temple work is under the supervision of Mrs. Jane W. Dower, assisted by Mrs. Lillian H. Harrison, and Mrs. Isabell Tarbox. The local Temple Builders at Halcyon are holding regular meetings during the year in the Blue Star Memorial Temple. During the past year, many of the comments and essays of the Temple Builders have been published in the Temple Artisan, all of which is of a most interesting character. During the past 28 years, a vast amount of important literature in the form of leaflets have accumulated in this department; many of these have

been bound together and backed up with an attractive pasteboard cover. Each booklet contains twelve or more lessons, and may be obtained for 25 cents a copy through the Temple Builders department. The Temple Builders Work is for the young people, and should be encouraged in every way. The children of non-resident members may be enrolled, and regular lessons sent to them, if desired by their parents. Communications should be addressed: The Temple Builders, Halcyon, California.

Halcyon Press.

Halcyon Press under the direction of Mr. W. H. Thompson, and Mrs. Lillian H. Harbison, has been doing excellent work during the past year in printing and disseminating reprints of Temple Teachings and other matter, also in printing various booklets for the Temple, in addition to letter heads, envelopes, innumerable leaflets, etc. Even though we cannot do the larger books as yet in the print shop, the kind of work above mentioned is an important factor. At the Halcyon Print Shop also facilities are at hand for binding small books and booklets, magazines, etc.

The Universal Order of the Cross and Crown.

This is only under the auspices of the Temple in its inception, the Temple simply acting as the vehicle, or broadcasting station through which cosmical, spiritual waves may pass to the world, from the Masters of Light Who are guiding the Evolution of the races on this planet. The ideal of Universal Order of the Cross and Crown is to be non-organisational, without dues or fees of any kind, and even without officers. Anyone who vibrates with its spiritual and humanitarian purposes, can make of themselves a center for disseminating the higher Universal Forces of Love, Brotherhood, and Unity, and either send out by letter, or printed matter themselves anything that may be in line with its universal and compassionate aims and purposes, which in brief is to unify all the peoples of the world in One Great Brotherhood without distinctions, thus preparing the way for the Great Light now so near the earth plane, and Which will usher in the Golden Age. The Temple of the People sponsors these high and unifying ideals, and accepts the responsibility of sending out preliminary printed matter concerning it. Yet it must be born in mind, that the Universal Order of the Cross and Crown is not a department of the Temple work. Thousands of mimeographed articles entitled "The Cross and the Crown" have been going out through the Temple, and also several articles entitled "The Universal Christ and the New Humanity" have been prepared, and many of these have also been sent out.

It is gratifying to be able to report that Temple members and many non-members have responded enthusiastically to the ideals set forth as the Universal Order of the Cross and Crown, and scores of members and non-members are distributing this literature which we are sending out from the Temple Center gratis to all who may ask for the same, in order that we may do our part in promoting these glorious ideals of Unity and Brotherhood.

The Lectureship Bureau.

This has been kept up mainly during the past year by the devoted efforts of Brother Fred Whitney who has gone regularly to Atascadero and other places in San Luis Obispo County, as occasion demanded. Also during the past year, Dr. W. H. Dower and Mrs. Dower have made a number of trips to San Francisco, Oakland, and Palo Alto, meeting and lecturing before Temple members, as well as other groups and making important contacts in the cities mentioned with those who are interested along lines of Temple Thought and Philosophy. These contacts will bear good fruit as time unfolds. It seems to be a call now for lecturers to go to Los Angeles and other southern points, and it is possible that during the coming year the lectureship lines and contacts may be extended more widely.

Finances.

All members, if they think for a moment, will realize that there is a constant overhead expense in maintaining a movement like the Temple of the People. This overhead expense is considerable and increases, of course, in proportion as the work expands, and more printed matter is sent out, and as more help is needed at the Temple office, in order to attend to all the multitude of details that naturally goes with the work of this kind. The dues alone would not suffice to pay a small fraction of the expenses. Therefore the funds of the Helping Hand contributions have been most opportune and helpful; in addition, there has been special contributions for special purposes, and during the past two years there have been two bequests willed by those interested in our work: one was from a lady in San Jose, a non-member, but who was greatly interested in the Temple Artisan and all that it represented. The amount of this bequest was \$500.00. The other bequest was from the estate of a brother who passed away during the past year, and who had been a devoted member of the Temple for many years. This member's name was A. R. Northey, of Olala, B. C. The amount of his bequest willed to the Temple was \$200.00.

All know the Temple is in fair financial condition but never free

from the pressure of some bills owing, either for paper, printing the Temple Artisan, or for maintaining the office work generally. In spite of this pressure, however, I wish to congratulate all our members in responding so splendidly to the financial needs as conditions required. And to many who could not send any large amount, they have sent the widow's mite, so to speak, and when even this cannot be done, many have been sending beautiful letters, expressing appreciation of the Temple and its wonderful work, teachings and messages, and these expressions of appreciation have helped the workers here at the Center very much in the endeavor to do even better work than ever. Then in addition, many devoted Templars at the Center have contributed of their time and labor, to the upbuilding and extension of the work, either locally or otherwise, and this has also been most helpful in sustaining the work at the Temple Center and making conditions that all members benefit from, directly or indirectly. Those who do their best, will surely receive their reward and compensation on the plane mostly needed, as time unfolds.

During the past year, about every two months, the Family Letter has been sent to all members, and in addition to the many interesting items of news, has given a summary of the financial statement of the Temple, showing the character and amount of money received and the character and amount of expenditures incurred. I think I can call attention here to a curious but natural fact, namely, that the more expenses we incur for printing, postage, paper, labor, etc., the more and better returns we get from the financial standpoint. This no doubt exemplifies the great truth of the Great Law of Karma: "as ye give so shall ye receive." And this works both ways, of course, for as you, the members, give so will you also receive.

Hiawatha Lodge.

One of the most important achievements of the past year has been the building of HIAWATHA LODGE, which is not only a Community club house, but a social and recreational center for members, friends, and visitors. In addition to this, it is with its fine stage and attractive little theater for the representation of plays, dramas, sketches, lectures and doings of a social character that we could not well hold in the Temple, or in any private house. This building is 60 feet long, by 32 feet wide, and is splendidly planned for its purposes. HIAWATHA LODGE was planned by our brother Duncan Ferguson, and built under his direct supervision in four weeks. The actual builders were Clarence Dennis, Harry Elliott, A. R. Klem, assisted at times by several other members.

The Temple Home Association loaned the Temple \$1500.00, the estimated cost of this building, independent of the fireplace. Mr.

Klemm and Mr. Elliott contributed their services to building this unique and cozy fireplace. The \$1500.00, however, covered the cost of the building proper, including electric lights, wiring, switches, and some kitchen furnitures. When all the bills for material and labor were paid, it was found that the actual cost of the building were \$1499.99., surely a unique experience having the cost of a building falling below the estimate given. For the chairs and piano that have been purchased, there will be an extra \$500.00 expense, and these have been purchased on the installment plan. When these expenses however, have been met, HIAWATHA LODGE will practically be self supporting. It has already demonstrated what a great unifying asset it is to the Temple Center. And all members at a distance will feel the harmonious reflex of this.

Members, resident and not resident, will be interested in learning that during the period of five months between March 1st and August 1st, the Temple Office was unusually busy. Many of the correspondence courses, outer and inner, had run out; many propagan-da leaflets were also out of stock, and in addition, it was necessary to send out important matter far and wide to members and non-members alike to neutralize pernicious and false reports regarding our work at the center and elsewhere. During the period mentioned, our shelves were restocked with all the matter necessary, and a modest estimate indicates that during these five months about 70,000 single spaced mimeographed sheets of instructions, directions, teachings and communications were run off, much of which was sent out, and the re-stocking of matter necessary will keep us supplied for at least a year or two to come. All of this in addition to the hundreds of letters going forth constantly from Halcyon by the executive workers to all parts of the earth.

Dr. Dower referred to and thanked in behalf of the Temple the work the many helpers, resident at Halcyon, and those at a distance who have so devotedly helped the splendid progress of the work during the past year. Reference was also made to the simple, but dignified monument placed during the past year and marking the final resting place of the mortal remains of B. S.—Francia A. La Due—in the Halcyon Cemetery.

Attention was called to the need of a Temple Library Building for the many books that are being received and for which there is no proper repository at the present time. A splendid library for all kinds of occult and mystical books would be of great value to all the members at the Centre, resident or otherwise. Dr. Dower also referred to the fact that the Temple Centre must also become a real healing centre, using the finer material forces as well as the higher spiritual ones for this purpose.

Attention was also called to the many good things that have come to the Temple during the past year. Among these acquisitions was the beautiful golden dome-light on the apex of the Temple,

a gift from our devoted sister Genevieve Kemble. Dr. Dower also called attention to the activities of the Order of the 21 through the year, mainly functioning through Borghild Janson, in making interesting and valuable contacts with worthwhile people in the surrounding towns, inviting them to play instrumental music, or to render vocal selections at the Temple Services, and thus acquainting the surrounding country with Temple ideals and its fundamental purposes. The Doctor said that many of our beautiful dreams for the work had come true but that undoubtedly many others would come true, and fulfill our ideals as well as outer needs, as time unfolds.

The Future.

You have heard the saying that the sincerest form of flattery is to imitate something that is genuine and worthwhile. Therefore it is not strange that many movements and cults that have arisen during the past 28 years that has taken the Temple as pattern imitated its organizational structure, and borrowed from its teachings in the vain endeavor to erect something that would have the outer appearance of the real thing, but which interiorly it was not. We stand on the threshold of the New Dispensation, and the New Order of the Ages is upon us. The New Jerusalem, the Holy City, is now descending on earth and into the hearts of the prepared people, and this means a new and higher state of consciousness, based on the Laws of Universal Harmony, Unity, and Brotherhood. This is the New Day that the Masters have told us about during the past year, or more, that is "The Day Be With Us", or as it can be translated, "The Day Come To Us".

In conclusion I cannot utter anything more worthwhile than to repeat what I said at the end of my last official report.

Dr. Dower reads "The Future", Page 56, August-September Artisan, 1926.

He then read the two Master Messages entitled "The Call," referring to the Conflict between the Black Dragon and the Golden Dragon, found on the second page of the folio of Messages, adding at the end of the reading the following:

This is the conflict taking place now between the White and the Black Forces, between the forces that make for progress and the forces that block progress. Evidences of this are seen everywhere, in the fields of science, sociology, politics, religion, and with and among all peoples and organizations whose feet or understanding are traveling the Path of the Mysteries so-called, that will lead them back collectively and individually to a conscious realization of their Divine Origin in the Godhead.

—W. H. DOWER, Guardian in Chief.

Dr. Dower then called on a number of visiting members for remarks, and after these had responded the mantrams were recited in unison, the Consecration Hymn sung, and the meeting adjourned.

MONDAY EVENING SESSION

In the evening at 8 p. m. a meeting for members of the Order of the 28 was held. Fourteen members who were qualified were initiated into this important Order at this service.

TUESDAY MORNING SESSION

The presence of Mr. Henry Cowell at the Convention gave an opportunity for one of his splendid recitals in the Memorial Temple at 10:30 a. m. Mr. Cowell is now known as a composer of music on ultra-modern lines and has attained a national and international reputation. He is about to publish a magazine called "New Music" which will consist of music, and not articles on music. The first number will appear about October first next. The price is \$2.00 per year. It will be a quarterly periodical.

Needless to say this recital was highly appreciated by members and visitors alike, and his appearance gave opportunity for a Convention musical session of extra-ordinary interest and value.

TUESDAY AFTERNOON SESSION.

This consisted of the annual meeting of members of the Temple Home Association, and 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, with all of its land clear and free from indebtedness, and with investments paying interest, and a goodly sum of money in the bank as reserve.

There was an election of three directors to take the places of those whose terms had expired, resulting in the re-election of Dr.

W. H. Dower, and Mrs. Ida J. Wilkins, and the election of Mr. Duncan Ferguson. After the regular business had been finished, there was a good and welfare discussion in regard to Halcyon improvements generally, touching on road improvements, a more abundant water supply and a number of other things of general interest to the Halcyon Centre.

WEDNESDAY MORNING SESSION.

At 10:30 a. m. in the Memorial Temple, Mrs. Genevieve Kemble gave an interesting lecture along the lines of the "Trend of the Times", both from the spiritual and scientific standpoint. Her Presentation of facts and fundamentals gave much food for thought. The following is an outline of the main facts presented:

Genevieve Kemble's paper evinced such familiarity with the stream of human events as to suggest that she might have had an appraising finger on the pulse of the changing world before coming on from New York for the Convention.

The theme of her talk was mainly the about-face of Science with regard to things of spiritual or religious significance. She told how the best minds in science and philosophy, as well as the thinkers among the laity, were disposed to abandon the age-old heresy that the Universe was made up of "nothing but atoms and space". She quoted from papers and interviews with leading men of the day to show that they were disposed to acknowledge a "something" above and beyond the material manifestations of Cosmos which partook of the nature of an "intelligence", an "energy", an "entity", a "principle", or even an all-pervading, radiant "substance", which evolves a Universe of law and order through which "one increasing purpose runs" and which accents the "essential unity of all life", a Temple fundamental during the thirty years of its existence on this plane.

Professor W. A. Parks was quoted from his Cultural Aspects of Geology as holding that, as a result of the study of Geology, "to humbleness and caution I would add a conviction of theism I must be allowed the opinion that materialism offers no adequate explanation of the wonders of geology. Man can best fit into the scheme of things by facilitating the operation of a principle which has endured for all time and which is to be regarded in the light of revelation. Professor Parks maintains that recent studies with radioactive minerals had induced the school of physicists to raise the age of the Earth to 1,710,000,000 years—"a volte face that empha-

ized the danger incurred by 'the dictatorial hierarchy of exact scientists'.

Professor Robert A. Millikan's startling lecture at Yale University in which he called Science to the aid of Religion was extensively quoted by the speaker to sustain her point of the introduction of spiritual equations, of definite concepts of Creative Intelligence, Purpose and Direction in the orderly processes of Cosmic Evolution. "No conception of God which has ever come into human thinking has been ever half so productive of effort on the part of man to change bad conditions as has this new, modern conception, a conception of progress has entered the world, a progress in which we play an important part. . . . This conception inevitably introduced into human thinking by the stupendous strides made in the last century, that there are perhaps limitless possibilities ahead through the use of the scientific method for the enrichment of life, for the development of the race. . . . "In this sense, the idea that nature is at bottom benevolent has now become well nigh universal. It is a contribution of Science to Religion and a powerful extension or modification of the idea that Jesus had seen so clearly and preached so persistently. He had felt that benevolence and preached it as a duty among men. Modern science has brought forward evidence for its belief. . . . The practical preaching of Modern Science, and it is the most insistent and effective preacher in the world today, is extraordinarily like the preaching of Jesus. Its keynote is Service, the subordination of the individual to the good of the whole. Jesus preached it as a duty for the sake of world salvation, Science preaches it as a duty for the sake of world progress. Jesus also preached the joy and satisfaction of service. He that saves his life shall lose it and he that loseth his life shall save it."

Edison's theory of "life units" was brought out, and Henry Ford's belief in Reincarnation and his profound faith in "things unseen"—a faith that enables him to envision "a universe governed by Law in which are human beings in each of whom is something that cannot die."

Then Mrs. Kemble touched upon the signs of a world hunger for mystical knowledge, for a new philosophy that would plunge the core of human living and thinking and being into fastnesses of spiritual truth, into sounder foundations of religious revelation, into loftier ideals of Divine worship and soul aspiration. This is a fulcrum to pry us loose from age-old fallacies, superstitions and sophistries, to make way for the new day of the Kingdom of Man, so long our promised heritage, when "The Day, Be With Us," shall bloom upon the earth as a heavenly reflection of the Christ Kingdom established within the citadel of our hearts.

WEDNESDAY EVENING SESSION

This was given up to the operetta in Hiawatha Lodge. This was in the nature of a musical comedy, written by a Temple Brother, Charles O. Roos, and his wife, Juanita Roos, and set to music by Chas. W. Cadman. Hiawatha Lodge was filled to capacity by a large and appreciative audience from surrounding regions and towns. The musical comedy was of rollicking character with many humorous situations and catchy music. Most of the talent in the cast was from Halcyon, but some of the leading characters were from neighboring towns.

The local press gave a highly commendatory account of the performance.

THURSDAY

This day, as usual, was given to an all-day picnic at the beach, with a sort of a community lunch for all at the noon hour, and the balance of the day spent in relaxation, rest and good fellowship. Those who desired tramped over the wonderful sand dunes, some indulging in surf bathing, others in clamming or doing whatever they felt inclined to do, in the spirit of the occasion. This annual picnic is always greatly enjoyed by resident and visiting members, and is a restful interlude between the many meetings.

FRIDAY AFTERNOON SESSION.

This consisted of a highly interesting scientific lecture by Dr. Geo. R. Harrison of Stanford University, on "The Evolution of Atoms and Stars". Dr. Harrison has promised to write out an outline of this for Artisan readers, and if too late to get in this issue, it will appear as a separate article in the next.

FRIDAY EVENING SESSION

This was held at 8 p. m. in the Memorial Temple and was in the nature of an Open Square meeting. The meeting was opened by

the singing by Dr. Geo. B. Little of a song written by himself, appropriate for the occasion, and entitled "How Other Could It Be". Mrs. Florence Harrison, Palo Alto, read interesting extracts from letters that she received from Francia A La Due, B. S., when she—Florence—was a little girl. These were greatly enjoyed by all present, as it seemed to bring an inner touch from B. S. herself. Dr. Dower then read a highly inspiring article on Love, Peace, Power and Unity, that was given by B. S. at a Temple meeting Sunday, September 24, 1911. Every line was full of compassionate Love and unifying power, and the article will be quoted in full in October number of the Temple Artisan.

SATURDAY AFTERNOON SESSION

This was given up to a consideration of Social Science. Mr. Frederick Whitney was chairman of this meeting, and had arranged that several visiting members would speak on the subject of the meeting. Mr. Whitney himself in a clear and concise definition pointed out the natural relationship between the truths of Social Science and the higher spiritual philosophy. The other speakers were: Mrs. Alice Hyde of San Anselmo who spoke interestingly on the work for children, and Mrs. Emma Gaston of Los Angeles who presented some fundamental and vital truths on the subject of "Woman," and her influence under the new order of things now obtaining in the world.

This Social Science meeting was important as its force made for harmonizing social progress with spiritual Laws.

SATURDAY EVENING SESSION

Saturday evening at 8 p. m. an interesting musical program was arranged under the auspices of the Order of 21 and given in Hiawatha Lodge. Dr. Dower referred to Borghild Janson, as the head of this Order, and to the splendid work she had done in connecting up musical and artistic people with Temple meetings, and services, plays, etc. The Doctor also pointed out that the main function of the Order of the 21 was to league together Art, Science, and Philosophy, on a common foundation, and through which the higher

Messages and Truths of the essential Unity of all Beings could be demonstrated. The outer title for the Order of the 21 is the League of Art, Science, Philosophy, and Religion.

An interesting program was rendered of an informal character. Margarete Konarsky interpreted in attractive costume a scene from the Opera "Mignon" which in conjunction with her splendid singing required by the scene was very artistic and highly appreciated. Mrs. Florence Currier's readings were of usual high excellence, and one of them "Saint Peter at the Gate" was very humorous. Mr. Ernest Harrison directed from the stage a very amusing and entertaining feature which might be called "the human mechanical organ," seven or eight of the members representing in a mechanical and woody way various notes of the instrument. There were many other interesting numbers which space prevents us from going into detail.

SUNDAY MORNING SESSION

This was held at Memorial Temple at 10:30 a. m., and was the regular annual meeting of the Temple Builders. Many members and visitors spoke of this as the most touching meeting of all the Convention Sessions, and yet everything seemed very simple and ordinary. There was music and singing by the Builders, and then each local member of the Temple Builders' group gave a very short, clear, and concise presentation of some fundamental of Temple philosophy. The speakers were Helen and Virginia Tarbox, Joe Tarbox, John Harbison, Jack Berrenberg, Flamore Dower, the youngest of the group, who read a short sentence from the platform, and then sang a pretty little song. The meeting closed with the usual Temple Builders' song of "Father, Mother, Brother, Sister".

SUNDAY AFTERNOON SESSION

This consisted of Temple talks by various visiting members, interspersed with splendid music, instrumental and vocal. The meeting was opened by an organ solo by Edgar Cheetham. During the meeting a splendid vocal selection was rendered by a Trio, Borghild Janson, Lottie Ferguson and Miss Lea Shary, also two inspiring and

brilliant vocal selections were rendered by Miss Ruth Patterson and Mrs. Miller-Patterson of Los Angeles.

Among the speakers were Mrs. Emma Gaston of Los Angeles, Mrs. Alice Hyde of San Anselmo, Mrs. Marie de Abad of San Francisco, Mr. Hans Genck of Oakland, Mr. Calvin Price of Long Beach, Mrs. Florence Currier of Fall River, Mass., Mrs. Florence Harrison of Palo Alto, Dr. Geo. B. Little of Palo Alto, Mr. Frank Cyr of Astascadero, Mrs. Bertha Beggs and Mr. George Bailey, both of Halcyon. All of these gave very short and intensely interesting talks all of which added materially to the splendid forces of the Convention. John O. Varian sang the inspiring "Sunrise Song", words by himself, music by Edgar Cheetham.

The meeting was closed by the reciting of the Mantrams and the singing of the Consecration Hymn, followed by the Words of Blessing by Dr. Dower: "MAY THE PEACE OF GOD, AND THE LOVE OF CHRIST BE WITH US NOW AND IN THE DAYS TO COME. AMEN."

Thus closed the official sessions of the 28th annual Convention of Temple members.

SUNDAY EVENING

This was put down on the program as a Convention Aftermath, and held at Hiawatha Lodge. There was a short informal program of music and other features, intermingling with social visiting one with the other or in groups in the interesting Lodge room, or sitting around the rustic fireplace, with its cheerful homelike Temple warmth of Welcome. Among the interesting features rendered was a college medley on the violin by Mr. Baily with piano part by Florence Harrison. Mr. Bailey also did a very amusing old man stunt on the stage. Mrs. Lottie Ferguson and Mr. Ernest Harrison also sang "Sister Ruth" on the stage, with real dramatic sparkle in both acting and singing. Helen and Virginia and Joe Tarbox and Jack Berenberg sang a popular song from the stage.

This social mingling and the unifying atmosphere of Hiawatha Lodge was the end of the meetings as arranged in the program of the Convention. The friendly and spiritually uplifting atmosphere of this 28th Convention will undoubtedly remain with all who participated as an inspiring and uplifting force of true Harmony and Brotherly Love throughout the coming year, as well as be a reservoir of spiritual Light and Love that Temple members everywhere may be able to draw upon and use for higher service in the upliftment of humanity generally.

CONCERNING THE 28th TEMPLE CONVENTION

At the meeting designated on the program Temple Talks and held in the Memorial Temple at 3 p. m. August 15th, Dr. Dower read many interesting letters from members in various parts of this country, and some from Canada, Puerto Rico, Germany, Finland, Italy. All of these letters sent kindly greetings to the Convention and wishes for harmonious and uplifting sessions. Lack of space prevents us from quoting from the personal letters of this nature, although we may refer to them in the next issue of the Temple Artisan. It is fitting however, and in order, to quote the entire letter to the Temple Convention sent by Hermann Rudolph, President of the International Theosophical Brotherhood, with Headquarters at Leipzig, Germany, which organization is very active and having a large membership in German speaking countries. This letter of greeting was written in German, of which the following is a translation:

To the Temple of the People, Leipzig, Koenigstr. 12, July 22, 1927.
Dr. W. H. Dower, Halcyon, California.

Dear Friends and Co-workers in the Great Work:

The President of the International Theosophical Brotherhood in the name of all its members sends fraternal greetings to the Temple of the People for its 28th Convention.

The I. T. V. (International Theosophical Brotherhood) working towards the same high goal, and in sympathy with the manner of working of the Temple of the People sincerely wishes that the 28th annual Convention may be of great importance and blessing for the spiritual uplift of Humanity and for promoting universally practical ideals of a Brotherhood of all Humanity.

The I. T. V. feels interiorly connected with the Temple organization and heartily thanks it for the manifold spiritual suggestions and inspirations received during the past from the Temple of the People.

Sincerely and fraternally,

THE PRESIDENT of the INTERNATIONAL THEOSOPHICAL
BROTHERHOOD

(Signed) Hermann Rudolph.

Convention Music.

The Temple Conventions have always been noted for their high class inspiring musical numbers, vocal and instrumental. This 28th

Convention was no exception, as all of the music rendered was of superior excellence. One of the visiting members, Mrs. Alice Hyde, voiced the general feeling on the Temple music in her Sunday talk, saying in effect, that she had travelled all over the world, had heard all kinds of music in churches and elsewhere, but had never heard music of such grand order, or had ever been so stirred by it as with the Convention music rendered during the various sessions.

Mrs. Florence Currier made many interesting snap shots of the outside of the Temple, and one inside picture showing the altar, and also pictures of Hiawatha Lodge from the outside, another showing the interesting fire place, and another of the stage. These are naturally of interest to Temple members and can be had for 10c each.

Mrs. Genevieve Kemble, who is now a resident of Halcyon, and who came here just prior to the Convention from New York City, and who was also present at the 1926 Convention, was asked to write her impressions of the two Conventions, and she has done so in letter form, writing from her cottage bungalow as follows:

HERMES HOUSE

Halcyon, September 13, 1927.

Dear Doctor Dower:

Now that the Convention of 1927 has rolled down the shores of Old Eternity, I feel impelled, in retrospect, to voice my gratitude for the beneficent karma that permitted me to be a participator in its manifold blessings.

While the Convention of 1926 impressed me with its odor of sanctity, devotion and spiritual power, this year's gathering gripped me in the mighty clutch of a definitive FORCE. By comparison, the undercurrent seemed to be dynamic rather than static.

I believe that the covenant of unity, solidarity, earnestness and high purpose must have registered on the Akashic Records with such tremendous potency as to challenge, for all time, the powers of darkness and negation. "That Covenant shall be kept though suns rise not nor set," saith the Master.

I detected a positiveness, a decisiveness, an inflexible determination to adhere to the spirit of Temple Teachings and Principles, with such firm faith in its ordained mission and function in the Great White Lodge, as to rout into ignominious defeat all instruments of disintegration and devastation. Calmly and invincibly the Consecration seemed to be established as a working factor on all planes of being.

Temple philosophy has implications of the Hermetic axioms: To know, to dare, to do and to be silent, and this appeared to me to have been tacitly adopted as the official platform by those organic

administrators, seen and unseen, striving for unity and harmony as a benign culmination of brotherly understanding and compassion.

This year the quality of the exoteric and the concrete seemed to dominate in Convention gatherings as against a note of the mellow, the mystical and spiritual atmosphere of last year. The keynote, if I may say it, was more human and brotherly, stressing a cherished hope of objectifying loyalty, integrity, stability and service rather than a reaching forth for vague abstractions and transcendental ideals. There seemed to be reflected a happy spirit, a conviction, of having ARRIVED, in spite of EVERYTHING. And material progress imprinted itself everywhere, as did the radiance of good health.

Perhaps this above noted reaction to the physical interests of the movement was born of the realization of the great riches poured in upon us during the past year in such abundance of wisdom and spiritual strength, reflecting in a subjective desire to assimilate and incorporate into our hearts, minds and souls this plethora of treasures given to us in Messages and Teachings. "Woe to him who teaches man faster than he can learn".

Possibly, too, the annealing and binding force of Hiawatha Lodge, with its call to social and friendly contact in close-up intermingling, helped to give accent to the human note.

Personally, I think that as a psychological factor in promotion of a timely spirit of friendliness and good fellowship, unfolding the element of personal recognition, mutual service and heart interest, as well as the ever needful leaven of play and homelike fun, Hiawatha Lodge is one of the most vital, significant and far-reaching moves ever inaugurated by the Temple. It emphasizes our slogan "Hearts remain" and fosters the Community ideal and habit.

Fundamentally the fireside is the focus of the family, and surely whatever encourages social hospitality, with its equation of human happiness, contributes to group cohesion and well-being with its corollaries of spiritual grace. As a Group Soul we should be closer knit because of these homely contacts.

Besides this, our offering to share this happy family spot, in a neighborly spirit of comradeship, with adjacent communities is excellent propaganda. It may carry a message where preaching could not reach.

Mr. John O. Varian of Halcyon expresses his impression of the Convention in striking poetic language as follows:

The Convention, 1927.

Peace is in our hearts, deep peace;
Nothing is speaking there but the voice of Love;

Spirit doors are opening inwardly,
Spirit Powers coming in and coming out.

The Gods are using us to transmit Growth;
They are moulding us in Their Mighty Hands;
They are modeling us for Their Own Purposes.

Deep within there is the presence of a White Majesty.
High its glory,
Quiet it is yet guarding,
There is a spear, a mighty spear upright in its hand.

Peace is in our hearts, deep Peace;
Nothing is speaking there but the voice of Love;
Spirit doors are opening inwardly,
Spirit Powers are coming in, and coming out.

The Gods are using us to transmit Growth;
They are moulding us in Their Mighty Hands;
They are modeling us for Their Own Purposes.

—J. O. VARIAN (Ossian), Halcyon, Calif.

FIND THOU IN THE TEMPLE OF LIFE THE FOUR PIL-
LARS, LOVE, WISDOM, STRENGTH, AND BEAUTY—AND
WORSHIP AND SERVE THEREIN.

Halcyon this year speaks to me of a broader spirit of co-operation, a firmer faith, a deep-rooted conviction of the structural soundness and permanence, a profounder realization of spiritual fastnesses and integrity, of the Temple movement. Men and women do not build homes for themselves and their families unless they feel firm ground under their feet, nor unless they find proper environmental conditions for growth, culture and happiness.

By and large I would write down the 28th Annual Convention (1927) as heralding an era of amalgamating, solidifying, constructive and progressive achievement without parallel in the history of the Temple. Let us embrace this foretokened opportunity in confidence and security that the Lords of Karma will open to us all those doorways which we, individually and collectively shall choose to enter. As above so below.

Fraternally and in sincerity, Your Comrade,

—GENEVIEVE KEMBLE.

Mrs. Kemble is a well known newspaper and magazine writer, and has been a Temple member for many years; in fact about twen-

ty years ago she was the leader of a Temple Square in New York City, known as "Hermes Square", and has always planned some time to come to Halcyon to live. She is now at Halcyon with us, and the Temple will undoubtedly benefit greatly from her knowledge of mysticism and her literary ability.

THE HOLLOW GLOBE

II.

(Continued from June-July Artisan.)

As the igneous theory does not explain the existence of volcanoes, so it does not account for the phenomena of earthquakes. If earthquakes are caused by the quaking of an interior globe of molten lava, why do they not extend simultaneously all over the earth's surface? How can they be limited in extent? Space forbids us to go into a detailed account of the supposed causes of earthquakes, given by various authors, and which, on account of their absurdity, are more amusing than instructive. Some say that vast cavities exist between the rolling fiery mass and the superincumbent crust, and, from some impending cause, large rocks weighing millions of tons, become detached and fall into the boiling flood below, where they sink to the center because the specific gravity of solid granite rock is greater than that of a homogeneous molten mass of the same material. But if so, how could the solid granite crust ever have been formed, and would not in such a case the interior of the globe be solid, and the outside liquid fire? But without entering into the details of such absurdities, we find in the exterior shell sufficient inherent powers to explain all the superficial tremblings and vibrations that ever occurred, and when the electro-magnetic currents of our earth are better studied the causes of earthquakes will also be understood, just as the causes of thunder and lightning in the atmosphere are no longer unknown.

The author then proceeds to speak about the positive and negative, male and female, material and spiritual elements and forces. He shows that they pervade the mineral, vegetable and animal kingdoms of our world. He says that there exists another force, more powerful than electricity, which he calls Aura, and which we suppose to be identical with the Akasa of the Occultists. If it were not for a continuation of these forces, the revolutions of our world would cease, and motion be changed to inactivity. We must keep in view that these counter elements diffuse themselves throughout all things, and have done so from all eternity. The forces which pre-existed and gave form to the accretions of materialized particles, being invisible to us, may be properly termed the spiritual essences (elementals) that exist in all forms of matter, through which they

tracts matter, and a sympathetic cord exists between the orbs of space; but the powers which have been ascribed wrongly to gravitation belong to Electro-magnetic influences, and gravitation cannot exist until there is a mutual relationship established between two material bodies, one apparently exerting power over the other in consequence of superior size and density. The larger body attracts the smaller one, and there can be no particular geometric centre of attraction with gravitation any more than with cohesion, but that force lies in the general direction of the largest accumulation of particles, as is proven by pendulum experiments in the vicinity of mountains. All ponderable substances will be held upon the surface of our globe, whether it may be a solid globe and have but one exterior surface, or a spherical shell with both convex and concave surfaces. If you are on the inner surface of the spherical shell of our globe, you are, so far as gravity is concerned, as much upon the upper side as you would be upon the exterior of a solid globe. There can be found nothing attached to the geometrical centre of our globe, that should make it a central moving point, from which gravity should proceed any more than there is to any other point in space. Neither can the supposed gravity of the Moon be the cause of the tides, as the author explains.

The author next inquires into the nature of the sun, and demonstrates that the sun cannot be a fiery mass of molten matter. He inquires into the sources of light and proves that the emanation theory is wrong, and that the theory of undulations can only hold good within the limits of our atmosphere. All these theories present innumerable difficulties, but when we fall back upon the development theory, we find a harmonious explanation. All globes must have commenced their career in a feeble infantile condition, as regards light and heat, very gradually developing out of that condition to a more advanced state, and hence it is that all globes or planets in all their several situations, are receiving just the amount they need, and no more than will correspond with their several circumstances.

The development of their inherent powers are such as to modify the solar influences, and these solar influences are simply caused by the Electro-magnetic relations existing between these globes and the sun. In the sun we behold an unfolding of those inherent powers that we possess and have always possessed in a latent condition, that will ultimately render us less dependent upon the great orb of day because we are developing the same powers that exist in the sun in all their magnificence and glory. And if it is conceded that we have unfolded in any sense of the word, that we have travelled a portion of the journey from the electric condition of the new formed moon, to the resplendent magnetic glory of the full-grown sun, what shall hinder us from accomplishing the entire distance and becoming, like the sun, entirely dependent upon our own resources for light and heat? There can be no doubt but the wisdom and power that contrived the machinery of the solar system can ultimately fur-

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the earth is our parent, both male and female, father and mother, and there can exist nothing in our physical organization that does not exist upon earth. We may therefore properly consider the earth in some sense of the word an animal organization of vast dimensions. She has functions analogous to the animal race, the same inherent powers of locomotion around her axis and another around the sun. We have a circulation of blood, and so has the earth a circulation of waters by rivers and tides, and the winds are active agents to assist in the continual change. There are currents in the ocean as well as in the interior of the earth. In the animal organization there are constant currents passing to and from the interior, through apertures prepared for that purpose, and the great parent must have an analogous organization, and be supplied with it in the interior, and the same elements and forces which exist here, must exist there. We generate the power by which we perform our movements within ourselves, and so does the earth; and she did not require the arm of an omnipotent being to start the machine by applying some peculiar kind of a force, that is not recognized within the realms of the natural universe, for the genius and wisdom, that could contrive and keep in operation a perpetual motion for so many long ages by natural causes, must have been abundantly competent to have brought to bear forces that would have started the machine within the range of natural causes also.

The interior surface of the earth, being in a more highly developed condition than the exterior, has become capable of generating its own light upon the same principle as the more developed planets, and the display of aural light that are so frequently beheld emanating from the arctic circle, have thus far baffled all attempts of scientific minds to unfold their mysteries; while an aperture at the pole through which this light radiates to our exterior surface fully explains this phenomenon.

The author's views about the sun spots, of the invisible planets existing beyond the orbit of Uranus and of the world's builders have recently been to some extent corroborated in some of the "Fragments of Occult Truth" and other teachings given in the Theosophist, and they bear internal evidence of having been derived from the same source. Whether this view is correct or not, they show certainly a high grade of intelligence, and their conclusions are perfectly logical; but, like other works of a similar character, this book has appeared, before the world was ripe enough to understand it, and is therefore known and appreciated by only comparatively few. The author is now an old man, but he still confidently expects (so we are told) to be one of the first ones to enter the interior of the earth through what is known as Cpt. Syme's hole, and we hope he will do so, if not in his present incarnation, then in the next, as a member of the sixth race, forerunners of which have already made their appearance upon this, the exterior surface of our hollow globe.

(Concluded)

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