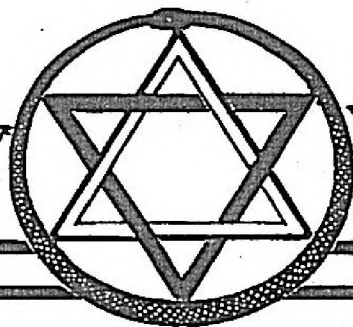




The Temple Artisan

December, 1935-January, 1936

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*Theosophy, Mysticism, Occultism
Science, Ethics*

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THE TEMPLE

COSMICALLY The Temple of the People corresponds to the Temple of Humanity.

THE TEMPLE of Humanity consists of all humans who, having awakened into a knowledge of their own divinity, have undertaken to tread the Path, and of those who devote their lives to the unselfish service of mankind.

SPECIFICALLY The Temple of the People is one of the bodies or vehicles for the manifestation of the Avatar or Christos for the New Dispensation, the dawn of the New Civilization for the races of the earth. It was founded in New York State in the second cycle of the Great Lodge movement in November, 1898, by three Masters assisted by others for the laying of the mental, physical, and spiritual foundations of the coming Sixth Race.

THE OBJECTS of the Temple are:

First: To formulate the truths of religion as the fundamental factor in the evolution of the human race. And this does not mean the formulation of a creed.

Second: To set forth a philosophy of life that is in accord with natural and divine law.

Third: To promote the study of the sciences and the fundamental facts and laws upon which the sciences are based which will permit us to extend our belief and knowledge from what is known to the unknown.

Fourth: To promote the study and practice of Art on fundamental lines, showing that Art is in reality the application of knowledge to human good and welfare, and that the Christos can speak to humanity through Art as well as through any other fundamental line of manifestation.

Fifth: The promotion of a knowledge of true social science based on immutable law, showing the relationship between man and man, and man and God and nature. When these relationships are understood we will instinctively formulate and follow the law of true brotherhood.

RELIGION, SCIENCE, AND ECONOMICS, these are the foundation stones of The Temple. There can be no true religion without its scientific basis, and there can be no right economic system not based on a science that is religious and a religion that is scientific.

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

The Temple Artisan

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BEHOLD, I GIVE



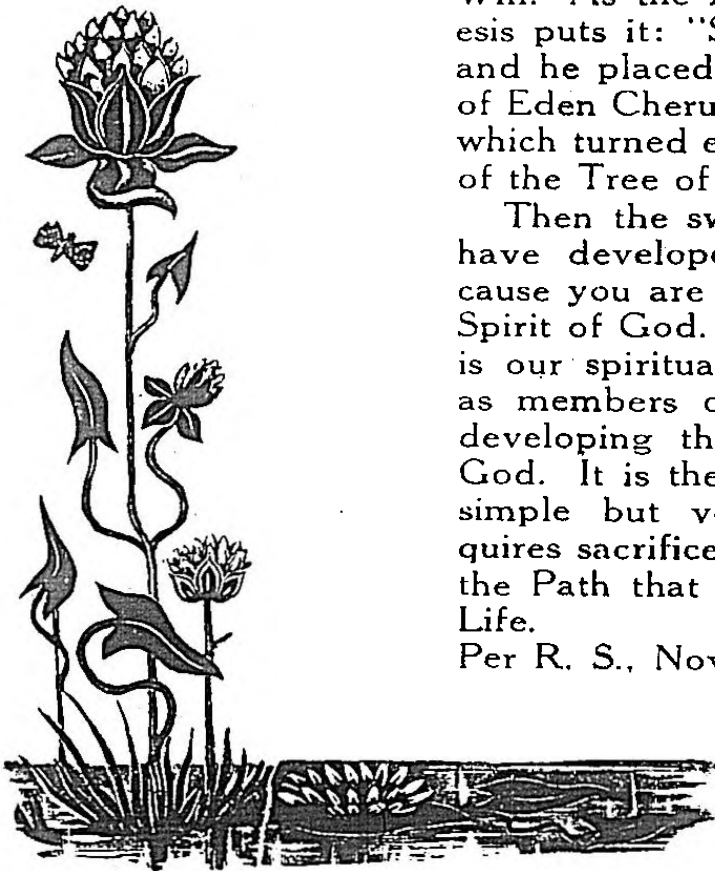
UNTO THEE A KEY

S W O R D S

From time immemorial it has been said that He who takes up the sword shall perish by the sword. This is from the material standpoint, but from the Spiritual standpoint the Sword represents the Spiritual Will and no one can enter Paradise or the Garden of Eden who has not developed the Spiritual Will. As the Bible in the Book of Genesis puts it: "So he drove out the man: and he placed at the east of the Garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the Tree of Life."

Then the sword cannot hurt you who have developed the Spiritual Will because you are one with the sword of the Spirit of God. Let us not forget that this is our spiritual birthright and we attain as members of the Lodge of Light by developing the Sword of the Spirit of God. It is the straight and narrow way, simple but very complicated, and requires sacrifice every step of the way on the Path that leads to eternal Light and Life.

Per R. S., Nov. 3, 1935.



THE TEMPLE ARTISAN

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EDITORIAL MIRROR

The fundamental object of The Temple is to teach and reveal the essential unity of all life. Once the mind apprehends and feels this basic unity and reality, sequence upon sequence of correlative truths in the form of ideas arise naturally, and take shape spontaneously in the consciousness, suggested into being by all the nature symbols cognizable by the inner or outer senses. These truths germinate and expand in the soil of our consciousness as flower and plant forms of life germinate and are born from the bosom of mother earth. The earth symbolizes and is a basic reality on the physical plane, as all material forms of life arise from and go back to it, or again, as living forms are generated in, and differentiate from the ocean waters—symbol of the great deep—the universal ocean of life and being. The elements composing these forms go back to the ocean element again when their course is run. Any manifestation of form or force is an acceleration or retardation of the one Rhythm or Motion pervading primordial or universal substance. Any modification differentiates it from its greater self or greater motion, creating a minor centre of motion or consciousness different from its total or mass consciousness. This modification of the Universal Rhythmic consciousness may be atomic, molecular or cellular. The atomic is spiritual, the molecular is astral, the cellular is physical. The natural Rhythm of the one universal substance would symbolize Deific consciousness. A modification of rhythm in any part results in a creation of a system of worlds, a world, or any form of life on any world, bearing a relationship to the total or Deific consciousness in proportion to the number of its vibrations or quality of its modified Rhythm. Deity utters the Universe into being.

True Knowledge

When the mind touches this basic stratum of consciousness—the Real—the universe becomes an open book wherein we may read, see, hear, sense and feel the real Word of God uttered by and through all forms of life, animate and inanimate, around and in us.

True knowledge is the sensing and realization of an inner light

back of every fact, which light can only be known by actual identification with it, mentally and spiritually. In other words, to truly know, we must **become** the thing which we wish to know—become identified—unified—with its inner light and spirit. Therefore, real knowledge and wisdom can never be gained by mere study of printed books. Knowing this, the Wisdom back of The Temple points out and suggests to the student of life and its mysteries the great fundamental, moral and spiritual truths on which the Cosmos, the Heavenly as well as the earthly man is built—pointing out that on this divine plan each one is the **builder of his own soul**, and the architect of his own immortality.

Light and Wisdom

Through the senses man contacts the different grades of universal substance, material and spiritual. By the material senses, the material world, by the spiritual senses, the spiritual world. Therefore by contact of the polarities, the "pairs of opposites" he senses pleasure and pain, gain and loss, victory and defeat, all of which imparts what is called experience. By experience he arrives at knowledge; by knowledge he wins the power to discriminate between good and evil—and enters into the light of Wisdom. Or to strike another key—in the beginning the evolving pilgrim soul possesses the innocence of ignorance; at the end by traveling the Path—which is himself—and by contacting its shine and shadows, he evolves through the Gateway of Experience to the innocence of Wisdom—with conscious identification with the Highest Good, which is another name for God.

The Geometry of the Soul

Man is made in the image of God. Therefore, as the drop of water from the ocean contains in itself all the elements, forces and potencies of that ocean, so man includes in his being, actual or latent, all the planes, forces, powers and possibilities of a God. Truly has it been said by the sages of old—"Man know thyself and thou shalt know God." And we know God by traveling the path that leads to Him—which Path, as said, is ourselves. Traveling that Path means to contact consciously every point, line, surface and dimension on all the planes of being from the lowest material to the highest spiritual—with coincident realization of all corresponding qualities and forces in light or shadow—positive or negative.

As we may know the phenomenal world—the physical—by means of a physical body, so may we know the mental, astral and spiritual or noumenal—real—world by means of corresponding bodies or principles. Hence, the wonderful possibility of some time making the complete correlation between all the planes of our being and some time, while in the physical body, of consciously

knowing, sensing and realizing the cosmic planes to the very highest—a divine possibility because the corresponding planes are in us or to put it more truly are us.

The Goal of Light

But we must make this divine correlation ourselves. No man, no Master, no God can give us this divine status. On the great foundation stones of Love, Wisdom, Strength and Beauty, is the true Temple, Cosmic or Human, being built. In building on those foundations we win our Crown of spiritual power in the Universal Lodge of Life. And the radiant jewels of eternal truth gemmed in the Diadem of the Soul are the perfected qualities evolved by strong search, sacrifice and effort, life after life in the cause of truth and the service of Humanity, which means service to our Higher, Greater and Larger Self—the Christos.

Because of a fundamental moral and spiritual Unity with the All, this identification with the interests of All gives final conscious immortality in the Universal I.

Search for hidden causes in the hearts of people and things. Stand on your own mental and soul feet and realize that no other can grow for you, no other can live for you, no other can eat for you. Try to realize unity with God—the Omnific principle of Life and Love—NOW. No need to wait until this body is dust. If we have spiritual or material wealth and do not know it—of what use? To get acquainted with our real selves—the God within—which we are in reality, is, and should be the divine purpose of life, and to that end all else should be subordinated. And when we do realize it—then we shall know what to do next—how to help the other fragments of our Greater Self to realize it—to point out as far as the Great Law will permit the true Path that “winds uphill all the way”—at the end of which is the Goal of Light and Life Eternal.

Such is the mission of The Temple and all true members thereof.

W. H. D.

The Great Mystery

Temple Teachings, Open Series No. 282

Nobody seems to understand the mystery of life and death. From one standpoint everything is alive. Every cubic inch of space is full of life so that all things alive could be swept aside and the whole plan of life would be repeated.

From another standpoint there is nothing but death. For instance, it is a startling statement to say that all humanity is dead, yet it is true from the higher standpoint. If anyone of this humanity were to be plunged into the consciousness of the Trinity of Masters

and their associates, they would at once become unconscious. For that consciousness to the living mortal is oblivion, and oblivion is death. Therefore life and death are the Great Mysteries, the pairs of opposites. Even the Sun comes into life and pours out its radiant energy into its worlds and goes into oblivion, death; the same with the planets. The only thing that endures and lasts forever is the principles of things but not things themselves. The seven great principles, or if we want to say it, the forty-nine great principles are divisions of the Godhead laid down wherein things may come into existence.

The pairs of opposites are also black and white. Black is the negation of all color. White is the radiant reflection of all color. For example, to particularize according to the spectrum, the color violet corresponds to the lower astral and is the pattern of the physical which moulds its form in which inhere the skandas of previous births. It is very close to the physical plane. The function of the color red is to bring all form into manifestation. There could be no form without this color either in philosophy, religion, science, or spirit and matter. The color orange gives life through these forms to the prana which they inhale. Yellow, one of the points of the Trinity, imparts knowledge without intellect. The color green helps the intellect to develop and in this cycle it is the color of nature. There is a magnetic bridge that connects this color with the next, indigo, which ensouls Manas or the higher mind. Then we have the blue-white of Atma which is the synthesis of all colors. These have their correspondences in the universal scheme of life and death. The correspondence of colors, forces and qualities has been worked out with every organ and tissue of the physical body and the physical universe. When one is born on this plane he takes on a body of life, and dies on another plane. When anyone dies on this plane he takes on a body which is cosmical in its functions and is nearer the Great White Throne.

So to know the real do not think you have a soul, but the soul has you. This goes on until evolution brings you the great release into ineffable and universal consciousness when you will know all truths without the aid of books or teachers. This is the Great Mystery and difficult to understand until one has attained to the Seamless Robe where life and death are as one.

By means of strong search, aspiration and unselfish service the Great Mystery will be revealed to you, and you will be identified with the All and the One Great Reality.

Per R. S., December 7, 1935.

H—

Spiritual Marriage

Temple Teachings, Open Series No. 283

You will make a sad mistake, my children, by lightly considering or ridiculing the most vital of all the vital sacraments which unite spiritual and material lines of life. Unfortunately the list of those who appreciate the far-reaching consequences of such marriages as are now the rule instead of the exception is daily growing larger. Every true spiritual movement finds itself confronting the questions of marriage and divorce; and upon the right solution of these questions depends not only the future existence of the movement, but many of the most important phases of evolution for the world as a whole. All humanity is equally concerned in the questions of sex which are now being brought preeminently forward before all divisions of the human race. The effort to reach to and understand the finer forces of nature inevitably brings the student to the consideration of the great Creative Principle, and it is no far cry from that to the consideration of the functions of sex as generally understood.

The language in which many of the most important ancient truths are clothed has concealed instead of revealed those truths, and there have been most important reasons for the same. First of these is the necessity for protecting the ignorant and over-anxious disciple from the careless interpretation of revealed truth, and, secondly, from the misuse and abuse of the higher, finer forms of energy for personal advantage, which must bring tremendous reactionary results upon the one who dares to prostitute those forms of energy to unworthy purposes.

There is no more holy, sacred function than that of the sex relation between man and woman, nothing more god-like than the right use of the great Creative Principle, and, mark my words, nothing more fiendish in its final results than the abuse and misuse of the same. It matters not what forms and ceremonies or customs may be used to hedge the guilty, the fact remains that a marriage without true love, confidence and perfect trust, is only one form of prostitution.

It has been said that there are no marriages in Heaven, and it is true, but the causes for this are not generally understood. There could be no marriages made in that devachanic condition, for the simple reason that there has never been a separation between the souls that are "at home" in that state of existence. A perfect marriage relation can be consummated on earth only when the parties to it are, and understand that they are, the separated selves of a single Entity who had some great mission to perform which could be performed only by a temporary separation of the masculine and

feminine principles, involving the two aspects in matter of coarser vibration. But it must not be forgotten that the two separated selves of a single Ego may gain necessary experience by uniting with the separated selves of another Ego. However, the only possibility of what is commonly termed a happy marriage on this plane must come from the uniting of those who are in synchronous vibration, that is, between those who belong to the same group soul. This is true because in this particular age the true marriage between the separated selves of a single Ego cannot be accomplished save in the case of the parents of a great Avatar. The cause of this lies in one of the Great Mysteries hitherto unrevealed to the masses.

There is a wide difference between the commonly accepted idea of twin souls and the teachings of the Temple anent the separated selves of an Ego or a group soul.

The theory of affinities, twin souls, etc., has arisen as a result of a partial understanding of the fact of the synchronous vibration of the various phases of some one state of matter belonging to a common center or head, which may be illustrated by the action of the positive and negative poles to the neutral center of a magnet. That center, as far as man is now concerned, has its being on an interior plane, and the truth is, in order to perfect such a marriage as has been mentioned, the third principle—the neutral center—must be on the same plane of life whereon the positive and negative, the masculine and feminine manifestations in bodies have their natural habitat.

The number two, symbolizing twins, is a number of differentiation instead of unity. The number three is the symbol of aggregation, unity; and, as we have not evolved to the point where the vibrations of the Cosmic Two can respond to the vibrations of the Third manifestation now in operation on the higher astral plane, owing to the impassible gulf between the two states of matter, the perfect marriage is impossible, save in instances sometimes termed "special acts of Providence" when a great spiritual entity is ready to incarnate for the salvation of a race or nation, as has been the case in the conception and birth of Jesus and other Avatars.

As there are exceptions to all rules, so there is an exception to the general law which rules the separation of the planes, as in the case of Jesus. The great mystery of the conception of the Virgin Mary is comparatively a simple thing when understood. The overshadowing of the Holy Ghost referred to in the Gospels was in reality the bridging of the gulf between two planes for a definite purpose, i. e. that the Light of the Spiritual, the great Creative Principle of the universe, might shine on—overshadow—the conception of what would have been under other circumstances merely an ordinary human being. But it was that Light which differenti-

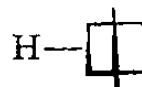
ated Jesus, and other Saviours, from the rest of the race to which they belonged.

The time was, and will be again at the close of this Age, when a bi-sexual race will inhabit the earth, the natural vibrations of which will be synchronous with the vibrations of the life essence of a higher plane; and when the true marriage, the union of the combined masculine and feminine with the higher, the Father or Group Soul, will be the rule instead of the exception. We can hasten or retard that time according to the use we make of present opportunities.

Even if this subject is only partially understood, it may enlighten us as to the great responsibilities now resting upon us, and the absurdity of permitting the general concept of affinities to influence us to repudiate the most sacred obligations, and follow a "will o' the wisp" in the search for an impossible condition. We never can reach to a spiritual reality by repudiating a self-evident material duty.

The perfect marriage is a three-fold union, and the now atrophied organ in man, the Pineal Gland, through which alone the Spiritual Creative energy, the third principle of the union, can act, will again become active in the Sixth Race.

July 10, 1908.



IN COMMEMORATION OF FRANCIA A. LA DUE (Blue Star)

The nineteenth of January is the anniversary of the birth of Francia A. La Due who was the first Guardian in Chief of The Temple. She was officially and spiritually known as B. S., and as such was the carrier of the Blue Ray for The Temple work. The masculine aspect is the Red Ray, the Regent of which hierarchal ray is the Master Hilarion. The Blue Ray is the vehicle of the feminine aspect of humanity, of the mother principle in life and nature, and it is high spiritually. Ancient China, like Greece, Egypt and other lands that lived through their cycle of the occult, gave great place to the color blue, the evidences of which still exist in their arts and customs.

So when we celebrate January nineteenth with a simple remembrance, we do not merely celebrate the advent of B. S. nor laud the greatness of the teachings she transmitted from the mind of the Masters—but we do celebrate the coming of another torch bearer to mankind to relight the inner Blue Flame. And while we must regret that this present time marks only the pioneering dawn

of occult knowledge, that day of mystical learning will come to this land and people as it has to others in the ancient past. Then shall we know the Mother Blue as the robe and vesture of the spiritual man and understand her Golden Son of knowledge, wisdom and truth.

A Member.

As we celebrate the anniversary of the birth of Blue Star, the first Guardian in Chief of The Temple of the People, our hearts go out in gratitude and loving aspiration to her. Her great understanding, compassion, and above all her great humility made it possible for the Master HILARION, who is the Ruler of this cycle in the evolution of humanity and the Annunciator of the Coming AVATAR, to use her, together with Red Star, the present Guardian in Chief of The Temple, to bring The Temple into manifestation on the outer plane.

Thanks to Blue Star's faithfulness unto death for the Great Cause, her never-failing obedience to the Masters, her loyalty, endurance and tolerance to all—all who belong to the Group Soul of The Master Hilarion are blessed in receiving their great opportunity by being drawn into the Temple ranks. This means the opportunity to be guided, directed and instructed by the Masters in conscious development and unselfish service along true evolutionary lines. Without her loving sacrifice, and the same understanding, sacrifice, loyalty and devotion of her co-worker, Red Star, we might not have received this great blessing.

Beloved Blue Star, we know you are still working with us in The Temple, now from inner planes, together with the loved comrades who have gone before, and in that Great Company of Elder Brothers who guide the destiny of the human race. We are trying to follow in your footsteps, in giving our lives to carry the Message of Love to all who are willing to receive it. May we do our part, whatever comes, as fully as you have done yours, and may we, too, never be found wanting in joyous service, faith, devotion and loyalty.

Another Member.



The host of souls whom you speak of and think of as forces are now combining to assist in the great work of the elevation of mankind, and they must succeed, but man can hinder and does hinder in spite of all, for he is a free moral agent and cannot be saved against his will.—H.

A CAPTURED THOUGHT

By Francia A. La Due (B. S.)

A tender thought from the inner shrine
Where reign the "Mind-born Sons",
Was wafted along from ray to ray
Through cycles, ages, and aeons.
It gathered a little force from each,
And gifts exceeding rare
Were lavished upon this thought of love
Till it grew most wondrous fair.

It entered the aura of the earth,
On the ocean of life it tossed.
It clothed itself with an airy form
And circled the starry host.
It touched the earth with its winged feet,
And lo! it was anchored there;
And Maya's sirens a mantle cast
About it to ensnare.

Darker and darker the once pure thought
Grew through the weary years.
In sore abandonment of woe,
In bitter strife and tears
It wildly strove to unloose the mesh,
To sever its earth-bound feet;
But its strength had fled, and its bleeding wings
On the rocks now vainly beat.

"The Crucified of space and time",
The soul of a cycle past,
Touched with the fire of sacrifice,
About it overcast
Its own great strength of purpose
And power of unselfishness;
And it sought no more to unloose itself,
But only the earth to bless.

Blavatsky Department

This department will be confined to the teachings of H. P. Blavatsky. In it will be published, so far as possible, the views expressed by H. P. B. on any given subject. Our readers are requested to send in any questions on any subject which they wish to have elucidated, and we will endeavor to search through the writings of H. P. B. and publish her teachings on such subjects.

Conducted by Ernest Harrison, Temple Scribe. Address Blavatsky Department, Temple Artisan, Halcyon, California

We are sometimes asked by those who are attracted to Theosophy, "How am I to know that the soul is immortal? Can you prove it to me?"

Answer: A very difficult question, this one, to answer in a manner satisfactory to everyone.

One might advance evidence which would be quite convincing to one type of mind but of no value whatever to another type. To the fundamentalist mind the fact that immortality is taught in the Bible is sufficient. They require no further evidence. They accept it as truth and refuse to examine or entertain for a moment any argument to the contrary. Any apparent contradiction in the findings of science to the teachings of the Bible is met by keeping religion in one compartment of the mind and scientific knowledge in another compartment, and a constant vigilance is maintained to prevent the contents of each compartment from seeping through the partition between the two. They are quite satisfied and happy in their assurance.

The mentality which is usually classified as logical or scientific is quite different. It is trained to weigh any and all evidence as presented and stands ready at all times to make an entire change in its conclusions should new evidence warrant such change. Great care is used in the investigation of evidence and every effort made to exclude anything which cannot be actually proved again and again by actual experiment. But how is one to prove by experiment the existence of the Soul? The scientist is accustomed to building up from the known into the unknown. He has definite processes by which he has built up a mass of invaluable information, and continually he is pushing his way farther and farther into the unknown—using the facts which have been proven in the past as stepping-stones for his progress into the unknown. He will accept nothing as proven unless it will stand all the tests. That is, he will do this with the scientific and logical department of his mind. But we have the strange anomaly of prominent and famous scientific men who are also fundamentalists. They use one compartment for scientific purposes and the other for religious and emotional experiences, only. At first glance this appears to be a very illogical position, but perhaps it is not entirely so.

The Theosophical Teaching is that man, being a composite of body, soul and spirit, may center his consciousness or mind in any of these three general classifications. At times he may be centered in the **body**, and then he is an animal and—for the time being—nothing more. At another time his **mind** may be the most active center—he may be absorbed in mental processes utterly above and beyond the ken of the animal kingdom—and at such times he is functioning as a human being in an animal body. He experiences all the sensations which come to him through the centers which link him with the outer world. He hears, tastes, sees and feels, just as the animal does, but he also **thinks**. Another principle has incarnated into the body, and the fact that the man is capable of mental processes which the animal has not developed raises him out of the animal plane into the human. This gives him contacts with a far greater variety of experience than those which come into the sphere of the simple animal. But what is immortal in him? The body lives the few years of its appointed time. Like a man-made machine it does its work. It functions well or badly for its seventy years or so, and then, as in any other machine, its parts are worn out and it dies.

Where is the proof of Immortality?

We cannot see the soul, either in life or after death. Some, who are clairvoyant, say that they can, but how are they to prove this to others? It cannot be seen or heard or touched. Its existence cannot be demonstrated to any of the physical senses, so how are we to know of its existence? To the scientist who uses physical tests alone this is impossible. But we have other sources of knowledge besides the physical ones. We know many things which cannot be proven by their physical reactions. We know that we love our dear ones, that we feel happy or miserable, we hope or despair, we like and dislike—but can we scientifically prove these things?

Science is gradually penetrating further and deeper into the mysteries of the unknown, and no doubt the time **will** come when the soul **will** be as surely demonstrable as the existence of the body—but not yet. Science at the present time cannot demonstrate either the existence or the non-existence of the soul. It has not yet penetrated so deep into the mysteries of life and death. It says, "we do not know."

From what source comes this belief in immortality which so many people have? Why does the vast majority of the human race accept it? Many accept the teaching of the churches on this subject blindly. They believe in immortality because they are taught that they are immortal. Others scoff at the thought. To them the body is the man, and when it dies he is gone, like the extinguished flame of a candle. But some believe in immortality because they **know** they are immortal—deep in their hearts they know it. They can-

not lay their soul upon the dissecting table to be cut up and analyzed, nor can they subject their emotions to the same process—but they know. To them the body is just a suit of clothes to be thrown away when worn out and of no further use.

It seems that each of us is a composite of many things. We have many differing qualities and attributes. Some of them are called good and some bad. Some are personal and petty. Some are altruistic and fine. We are all of us part animal and part human—some are part divine.

The animal may possess many fine qualities. It may have courage and endurance and fidelity. But there are qualities which the animal does not develop which man may possess. He may have compassion, truth, honor, tolerance and altruism, and these are the immortal elements in him.

Perhaps as these qualities develop they carry with them a conviction of immortality. Are we not building our SELVES day by day, and are not these eternal qualities of compassion, truth, tolerance, wisdom and altruism the stones out of which we are fashioning our Immortality?

Inspiring and urging onward this process is the SPIRIT; and where can we find in literature a finer exposition of REINCARNATION than in the beautiful lines of Sir Edwin Arnold:

"Never the Spirit was born; the Spirit shall cease to be never.
Never was time it was not; end and beginning are dreams!
Birthless and deathless and changeless remaineth the Spirit forever;
Death hath not touched it at all, dead though the house of it seems!

Nay, but as when one layeth his worn-out robes away,
And, taking new ones, sayeth, "These will I wear to-day!"
So putteth by the Spirit lightly its garb of flesh,
And passeth to inherit a residence afresh."

Temple Builders Department—No. 144

BUILDERS DAY—CONVENTION WEEK

Wednesday, August Seventh, 1935

Springtime in Halcyon was beautiful! The air was soft and caressing; gentle rains came in abundance. The many tiny seeds hidden in the fertile soil burst open, peeped their heads out into the light, grew, bloomed and sent out many colors and perfumes.

The wind elementals caught the perfumes and wafted them away from the west to the east, the south and north. They touched the cheeks of little children, and as if touched by a magic wand,

each little child had an inner desire to follow the perfumed wind to its starting point.

So over the path of color and light sent out by the flowers, the thought-forms of God, nieces, nephews, cousins, brothers and sisters started on the happy track and arrived in Halcyon; these flowers of humankind gathered to renew their friendship and cheer the long, warm days of summer, and all were rewarded with spiritual gold.

At the western point, Louise, 18 years, Flamore, 16, Joy, 6, and Joan, 6, little John and David Mallory, and Lorna Varian, were waiting to receive.

From out the East came Virginia, 11, so sincere and true, and her sisters the twins, just 6 years old, Eleanor and Elfrida,—timid and shy as any wild flowers. How happy they made Uncle Herman!

From the South came David, 17, Freya, 14, and John, 8.

Joy, Joan and John found out that their names all began with "J O" and Joan and John even had three letters that were the same, "J O N." These three became happy pals and could be found drawing, painting, conversing and dining at luncheon most any day.

From the South also came Dawn, 14, just in time to take part in the Sunday Builders Meeting. Her violet eyes are as sweet as the violet she represented.

How happy these girls were to meet and join in summering parties at the beach and Arroyo Creek, to exchange thoughts and find a confiding friend as they strolled over the clean sand dunes!

Many times David (when he was not at serious work printing programs and letters) took them all on wonderful rides over the hills and mesa, in the little 'T' Ford they named "Fredericka" because Fred Whitney so kindly allowed them to use his bee car.

Sonny, Juanita and Dolores, the city cousins of Patricia and Bob Altamirano, came from the North. Sonny and Juanita were gifted singers and dancers. There came also Paul, Bruce and Richard, 7, 5, and 3 years. Then Tinka, 13, happened along, was caught in the spell and stayed on and on!

Jean with her winsome ways came on the second call of the West to the East. After a week of becoming acquainted, these Builders started to work. They met every morning at ten o'clock in Hiawatha Lodge. They planned the program, danced, sang, made scenery and enjoyed life.

On the morning of August 7th, the stage and Lodge were decorated with eucalyptus limbs. Hollyhocks and daisies and other dainty flowers were arranged by Bertha Harris. Properties which added color and festivity to the stage had been collected from all

over Halcyon. After a delicious luncheon, where the Builders sat at one large table and were royally served, they opened the program with, "The Woman in the Shoe had a Family." They came, Roselma, babe in arms, tiny ones, small, medium and large, tripping out of the door of the gayly painted shoe, at the back of stage, and presented a happy song and dance.

A bit of beauty was the Scarf Dance by Joan Tallman, with her natural rhythm and grace she charmed her audience.

In the operetta, "Bell of Atri," David won the applause of all for his splendid characterization of the miser. He was so stingy he would not feed his faithful horse, but the horse rang the bell and the Judge ordered "Justice be done."

Other outstanding features were the "Horse," played by Sonny and Paul, the Neopolitan duet by Freya and Louise whose voices blended so well, and the "Tarantella," danced by all.

The Builders wish to thank Louise, Ebba, who did the accompanying, Monica who wrote the music, Bernard the King, Herman the Judge, Ella and Pearl for their assistance, Lottie who planned the Luncheon, and all who helped to make the 1935 Builders program a success.

But this is not complete without telling about "Skippy," the dog, and "Ally-oop," Joy's pet kitten, who was raised by Alice. Skippy always came to rehearsal with Louise and was busy listening to the songs and going up and down the steps of the stage when the dance started. Ally-oop sat by himself on a comfortable chair. When he became bored, he just disappeared and went home. Perhaps you wonder who Alice is? Well, she is Ebba's Persian cat and delighted all the children with her six fluffy little kittens, born during Convention week.

Monica.

Temple Activities and Notices

The Christmas and New Year Season brought its usual festivities in the Temple and Hiawatha Lodge.

On Christmas Day, at 11 A. M., in the Temple the Prayer and Choral Service was held, followed by the Feast of Fulfillment and the Healing Meditation. The most sacred, radiant Christmas spirit filled the Temple and uplifted all.

At 5 P. M. the Tempie family and guests gathered in Hiawatha Lodge. The hall was decorated with branches of Monterey pines and red Tollon berries from the California hills which take the place of the eastern holly. A large lighted Christmas tree stood on the stage, and a smaller one in the center of the Lodge, on a table set for the Unseen Guest. From this center, the beautifully decorated tables were arranged in the form of St. Andrew's Cross. A bountiful and simple dinner was enjoyed, followed by Christmas songs and speeches. Then Santa Claus arrived at the Lodge and distributed Christmas gifts with appropriate humorous verses to all the little and big children, and all had a jolly time.

On New Year's Eve a midnight watch service was held around the center altar in the Temple. The Fire Sacrifice was celebrated to bid farewell to the old and to receive the incoming New Year. In meditation forces of love and light were sent out into the world. May the Year 1936 find us all ever more fit for loving service, and may it help humanity to find the way to mutual understanding and PEACE!

We take this opportunity to extend our appreciation to all the members and friends who have sent their Christmas and New Year's greetings and wishes to the Guardian in Chief, Inner Guard and the Temple. We return them in fullest measure.

In the afternoon of New Year's Day the usual reception, established by B. S. and held ever since, took place this year in the home of the Inner Guard, Mrs. Wilkins.

On January 19, B. S.'s birthday anniversary was celebrated in the Temple by a simple, dignified service. A Symposium was held in her memory. The Guardian in Chief, Dr. Dower, and the Treasurer, Pearl Wilshire, read two letters written to R. S. (Dr. Dower) in the beginning of the work, one by the Master H., and the other by B. S., revealing the interior relationship of both, B. S. and R. S., to each other and to the Master. Mrs. Wilkins, the Inner Guard, Mr. Harrison, the Scribe, Mrs. Awerdick and Mr. Dennis, paid tribute to the greatness of her soul and her true humility. Ella Vogtherr read two papers which are published on other pages of this issue. Blue Star's song, "God is in His Holy Temple," was sung by Duncan Ferguson, accompanied on the organ by Ebba Whitney, and the entire group joined in the chorus. The meeting was held with the usual Temple ritual and closed with words of gratitude to B. S. and the blessing spoken by the Guardian in Chief.

We call attention of our readers to the Temple publications advertised inside the cover of the Artisan, and to the following Correspondence Courses and books, namely:

TEMPLE CORRESPONDENCE COURSES. By Master H.: No. 1, **The Coming Avatar**; No. 2, **Chelaship**; No. 3, **Sex or The Law of Duality**; No. 4, **Metaphysics**; No. 5, **Sound**; No. 6, **Thought**. Also special courses of instruction: No. 1A, **Beginner's Course**. By F. A. La Due and Dr. W. H. Dower; No. 3A, **Mysticism and Music**, by Jane W. Dower; No. 4A, **Basic Principles of Science**, by George Harrison. Six lessons in each course. Price \$1.60 per course. "The Torch," official magazine of the Canadian Astrological Association, edited by Mrs. Ada Muir, 657 E. Hastings St., Vancouver, B. C., Canada. Also Mrs. Muir's books on **Astrology and Health**, namely: No. 1, **Health and the Sun Sign**; No. 2, **Cancer**; No. 3, **Healing Herbs of the Zodiac**, at 50c each; No. 4, **The Book of the Nodes and the Part of Fortune**, 75c; No. 5, **Pluto: The Redeemer**, \$1.00; No. 6, **The Books of the Sun**, 10c each, or set of 12 for \$1.00; No. 7, **The Sons of Jacob**, a study in esoteric astrology, 50c; No. 8, **The Degrees of the Zodiac Analyzed**, \$1.00; **Food in Relation to Health**, mimeographed lecture, 50c, all post paid.

Temple Books and Pamphlets

Basic Principles of Brotherhood, Evolutionary Waves, W. H. Dower	\$.11
Beacon Fires [paper 40c] cloth	.70
Brother of the Third Degree. W. L. Garver [\$3 to foreign countries]	2.60
Coming Avatar, The	.25
Confession of Faith. I. J. H.	.25
From the Mountain Top [cloth] [\$3 to foreign countries] ...	2.50
Law of Cycles, The. B. S. and W. Q. J.	.25
Mirror of Destiny. B. S.	.25
Occultism for Beginners. W. H. Dower, M. D. [paper 60c] cloth	1.00
Path Victorious, The. B. S.	.30
Red Folio of Master Messages (mimeographed)	1.00
Seven Principles of Man, The. Karma. E. Harrison	.11
Teachings of The Temple, German Edition, Vols. I-II [cloth] each	2.00
Temple Builders Booklets, Nos. I to X, each	.25
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