

The Temple Artisan

AUGUST-SEPTEMBER, 1940

CONTENTS



PROCEEDINGS OF THE
FORTY-FIRST

ANNUAL CONVENTION

of the
TEMPLE OF THE
PEOPLE

Halcyon, California
August 3rd to 8th
Nineteen Hundred Forty

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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.

Address **THE TEMPLE OF THE PEOPLE**, Halcyon, Calif.

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

The Temple Artisan

VOLUME XLI

AUGUST-SEPTEMBER, 1940

Nos. 3, 4

BEHOLD, I GIVE



UNTO THEE A KEY

THE KEY

Let him who holdeth the Key of Understanding now unlock the treasure chest of prophecy if he would find that for which man blindly seeks—the day and hour.

The Finger of Destiny now is graving upon a page of the Golden Precepts. Let him read who can:

On the First Day came the Angel of Revelation, and the Cord was loosed.

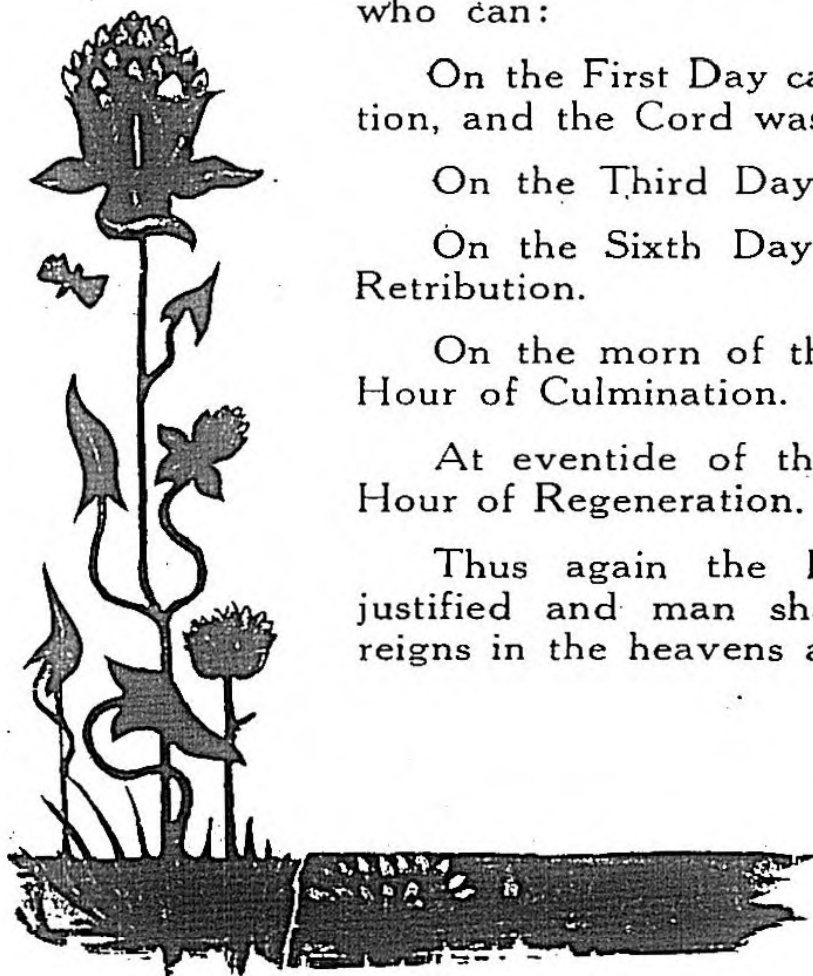
On the Third Day came the call to action.

On the Sixth Day shall fall the Sword of Retribution.

On the morn of the Ninth Day cometh the Hour of Culmination.

At eventide of the Tenth Day falleth the Hour of Regeneration.

Thus again the Perfect Number will be justified and man shall know that God still reigns in the heavens and upon the earth.



THE TEMPLE ARTISAN

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FORTY-FIRST ANNUAL CONVENTION OF THE TEMPLE OF THE PEOPLE, August 3 to 8, 1940

The Forty-first Annual Temple Convention has passed into history. It was a joyous gathering of the Temple Family, blessed with high spiritual forces and with great inner beauty and radiance. Some of the older Temple members who have attended many annual gatherings of the Temple group since its early years, called it "a glorious Convention."

On the evening of August 3, the Temple group gathered in Hiawatha Lodge in the usual preliminary social meeting to welcome visitors, to renew old bonds of fellowship, and to meet new comrades and friends. The Temple colors and Convention programs were given out. Fred Whitney, Outer Guard of the Temple, extended the welcome to the assemblage by reading a message given by the Master Hilarion through Red Star, Dr. Dower, years ago, which he signed as "Hiawatha":

In the Lodge of the Red Star we have met and renewed our allegiance to the Tribes—to the Warrior Forces of the Universal Chief of Life. His War Lance is the Flaming Sun. His Peace Pipe is the silvery moon. His Lance has points as many as the sands of the sea, and no one can escape them. When the Great Chief lights His Pipe at night and passes it to His Brothers, the Star men, great rings and wreaths of Light glow in the sky. This is the voiceless chant of Peace that bears to the Great Spirit the message that all is well with His world children. And the Great Spirit lights another Star with Love; another soul glows with the fires of hope and faith in the Master Chief, whose songs of life and sweetness fill the Cabins of the Tribes.

An informal program then followed. Three songs, "Dark Eyes," "The Wounded Birch," and "The Moon Drops Low," were sung by Constantine Harcoff. Cethyl Mallory contributed two piano selections, "Valse Styrienne" and "Mexican Serenade." Patricia Mallory read a poem "Be Root-Fast." Dr. and Mrs. Clarence Weaver, of Visalia, California, rendered, with violin and piano, some old, well-known folk songs. Refreshments were served, and the evening closed.

Sunday

At noon a special healing service was held in Blue Star Temple, conducted by Outer Guard Fred Whitney.

The opening meeting of the Convention came at 3 p. m. It began with a precessional on organ and piano, Allegretto of the "Seventh Symphony" of Beethoven, played by Ebba Whitney and

Cethyl Mallory. The choir sang "Wake to Life." The "Words of Force" were recited in unison, and the "Great Unifier" was sung by the group. The Outer Guard, in behalf of the Guardian-in-Chief, then formally opened the Convention by invoking the blessings of the Great White Lodge:

IN THE NAME OF THE GREAT WHITE LODGE AND BY THE POWER VESTED IN ME AS GUARDIAN-IN-CHIEF OF THE TEMPLE OF THE PEOPLE, I HEREWITH OPEN THIS FORTY-FIRST ANNUAL CONVENTION BY INVOKING THE GUIDANCE AND BLESSINGS OF THE POWERS THAT RULE THE DESTINIES OF WORLDS AND RACES, THE BROTHERS OF THE FIRE MIST, THE DHYAN CHOHANS AND DHYANI BUDDHAS, THE MASTERS OF LOVE AND WISDOM, ON ALL PROCEEDINGS AND ALL WHO PARTICIPATE IN PERSON OR IN SPIRIT IN THIS CONVENTION FOR THE BENEFIT OF ALL HUMANITY, PROMOTING THE BROTHERHOOD OF MAN.

The Convocation Hymn "Gitche Manitou" followed, sung by all in unison, and after this Otto Westfelt sang the Salutatory "Warriors of Light, Warriors of Truth," which is the sacred charge given to the Temple by the Great Master C. at the beginning of the Temple work. Then came the Master's Message to the Convention. At the request of the Guardian-in-Chief, it was read by the Outer Guard.

MASTER'S MESSAGE TO THE TEMPLE CONVENTION

My Beloved Children:

The Voice of the Lodge speaks. Opened wide are its portals that the influx of Divine Forces may enter your midst and radiate to all the Children of Man to give assurance that all is well, to give courage, faith, and hope in humanity's darkest hour.

At the dawn of an Avataric Era, all life, human and divine, is raised to a higher state of consciousness, or lost in outer darkness, according to its obedience to, or its violation of, the Divine Law. Many times have you been told that the old order must go that the New Day might manifest.

Rapidly moving events are passing in review. The arena of the world-wide conflict is the aura of humanity. It is the battle between the Sons of Light and the Brothers of the Shadow, penetrating every corner of the earth. It is the result of the cyclic return of man's violation of the Divine Law of Unity through his selfishness and inhumanity to man. "Fast moving star dust is passing in wide open cavern, drawing into its suction all who lose hold on the Rock." The star dust originates on the lower astral, the plane where the power of darkness creates fear, hatred, and terror when the gaze has been diverted from the Light and the soul has lost the vision of its divinity. These forces sweep in wide area, taking with them all that is insecure, and sweep they shall till all is gathered unto them that is uncertain and impermanent.

The first step away from the Path of Light is when the shadowy thoughts and acts creep in, dim the vision, and the lower self becomes separated from the Higher. When the power of choice along true lines is denied, the will weakened, the power of right action inhibited, then the forces of evil enter in. Dark days of destruction follow, these forces striving to separate that which is bound in bonds of unity and harmony. The tempter comes in many guises, and only through true discrimination can its subtle designs be recognized.

The true Path, the Path of Light, is based on eternal principles. It is the Path of the Christos and leads man back to its divine source.

When accounts of many centuries have been settled, then will the Christos appear. The last utterance of the old must be expiated before the new keynote can be sounded.

Each and everyone has a part in the final adjustment of the Cosmic Wheel of Life, and thus will share in the Glory of the New Day—the Christos, the Perfect Son of Infinite Love, whose Holy Presence ever shineth forth. On that Great Day, which is already dawned, when existing conditions will be transmuted into Christ-likeness, the Son of Light will come forth in full power and radiance.

Steadily on flows the river of Life Everlasting from the Throne of God to humanity for its eternal help, usefulness, beauty, and harmony, sending forth Love, the spiritual substance upon which all life moves and has its being, transmuting, uplifting the world out of its gloom and despair.

Hearken ye and feel, with the Heart of the Christ within your heart, that which cometh from Him to His Beloved, if you would scale the heights of life and stand on the Mountain Top, bathe in the Glory of the Light and Power of the Christos, and look down and understand.

During the many years of the Temple work much has been given you, in prophecies, of present-day conditions. Study them in the light of intuition and symbolism; unto you has been given the Key that unlocks these Divine Revelations.

Remember, my children: "A Covenant have I made with my people that it shall stand in That Day which is upon you. That Covenant shall be kept though suns rise not nor set. With mine own right arm shall I hold it and you that no harm shall come near to destroy or disturb you. With the Lodge Life Blood are you welded to me. What matters if storms rage around and about you? Darkest night but brings me the closer, an Ark and a Haven of Refuge to be for you. Fear not, but know I AM WITH YOU. My Love encircleth you always." I and my house stand on the Rock that divides not, eternal throughout the Ages.

My Love and Blessings to you. Keep close together in love and harmony. Great is the responsibility given to the Temple

Group. Hold sacred that Trust; meditate, pray for the hungry souls in the world starving for spiritual food, and carry my message to all humanity.

Your Father and Brother,
HILARION

August 3, 1940

After the reading of the Message, Constantine Harcoff sang the powerful "Sunrise Song" written and composed by J. O. Varian and Edgar Cheetham; and this was followed by Beethoven's "Moonlight Sonata," a piano solo by Cethyl Mallory. The Temple choir, directed and accompanied by Ebba Whitney, then rendered Blue Star's hymn, "We Praise Thee." The meeting closed with the Temple Mantrams and Consecration Hymn, and the blessings of the forces of the Convention were extended by the Outer Guard to all the world.

At 6 p. m. a community supper was served in Hiawatha Lodge.

Sunday Evening

At 8 p. m. in the Temple, a meeting of the Order of the 36 was held. Several members of the Order were initiated. After the initiation the sacred Feast of Fulfillment was celebrated.

Monday

At 11 a. m. the addresses of the officers of the Temple were delivered. The meeting was opened with music. The "Words of Force" were recited, and the "Great Unifier" was sung.

First came the address of the Guardian-in-Chief of the Temple, Pearl F. Dower. It was read by Lottie W. Ferguson.

ADDRESS OF THE GUARDIAN-IN-CHIEF

Dear Temple Comrades and Friends: With a heart full of love and gratitude, I greet you today on the 41st annual Convention of The Temple of the People. While not present in person, I am there in spirit and keeping a watchful eye on all the proceedings of the Convention. I want to express thanks and gratitude to my beloved comrades for your many messages of love and helpful contributions during my enforced rest, and to the devoted brothers and sisters whose tender and watchful care has made it possible for me to be able to convey this greeting. The Spirit of Halcyon has been truly exemplified during the past months and whole year. The Temple Center and its units of devoted and efficient workers have carried on in the Spirit of Halcyon, spreading the Master's Message to a world divided against itself. The Lodge is ever grateful for service rendered in the cause of true brotherhood. It is the Master's work and we are His hands and feet, and for a harmonious whole we must work as One in Unity and Love.

The Temple can report a busy and successful year. Many inquiries have come in from all parts of the country asking about

our work. Having read Temple literature, people find it most enlightening and helpful, and tell us how much benefit they have received from it.

To derive the greatest good from the Center, all desiring help should send their requests to the central point in which all lines converge and which acts as a radiator for those at the circumference, who will thus receive inner help and force without having the current broken and forces scattered generally.

Finance: We wish to express deep appreciation and gratitude for the material and financial aid given during the year for the support of the Temple work. As you all have seen, new roofs have been put on the Temple buildings, which were very necessary to protect the contents therein as well as the buildings themselves. This is an added expense to the other overhead expenses in connection with the Temple office and buildings, such as publishing the Artisan, stationery, postage, light, gas, insurance, and many other items. Owing to the depression and rise in prices of supplies, it has required very close figuring to make both ends meet. Many of our generous contributors have been unable to give as much as formerly, owing to lack of work and the financial depression. Yet we are dependent upon each other to carry on. We realize the hard financial condition, but we have to remind you to do your best and to continue your contributions for the support of the Temple work. Its message is very vital for the whole world today. The Temple help and literature are needed to show humanity the way to the true inner values of life.

Temple Meetings: The meetings and classes have been held regularly in the Temple every day of the week. The healing service has been held continuously for several years in the Temple every day at noon—12 m. P.S.T.—in order that high impersonal and powerful healing forces may go out to relieve a suffering and distressed world, and to reach souls searching for Truth and Light.

Bequests: Members will kindly bear in mind that The Temple of the People is an incorporated body under the laws of the State of California, and the legal title is "Guardian-in-Chief of The Temple of the People," and the headquarters, Halcyon, San Luis Obispo County, California.

So, in the Spirit back of the Temple work, in the Spirit of Halcyon and of true brotherhood, let us continue to vibrate in this Spirit and go forward as One.

May Peace, Love, and Harmony abide with you all now and in the days to come.

Pearl F. Dower

This was followed by the address of the Temple Scribe, Ernest Harrison.

ADDRESS OF THE TEMPLE SCRIBE

Once again we are drawn together at this Temple Center in our annual gathering. Once more we feel the inner forces which are so active at this particular time, and once again we are all of us stirred more deeply in the center of our being by these mysterious inner impulses which are so dominant now. We feel the unity of mankind and the glow of brotherliness, and we are closer together and more understanding of one another.

A common wish to vibrate in unison with these spiritual elements of our complex being has drawn us together again. The best qualities we have are active and accentuated at this time. By our aspiration and desire for these better qualities we have called them into expression, and in so doing we have invoked this mysterious flow of spiritual forces from the inner planes which always comes when we ask, impersonally and with a high motive, for it. True prayer is always answered. This reservoir of spiritual force is there to be drawn on at any time. It is just as surely there and at our disposal as is a reservoir of water at the disposal of those whose homes are connected with it. The water flows into our houses when we turn on the faucet, and we think nothing of it. It is there and we use it as we need it. It is ours, and we have the right to use it when and as we will.

In order that we may have this privilege, an effort has been made. Someone has dug a well and laid pipe-lines and built storage tanks and made pumps and motors and what not, and the end of it all is that we shall have water at our disposal with little effort on our part. Just as surely the reservoir of spiritual force, from which we draw our spiritual impulses, is the result of effort, and may be drawn on and used at will—but there is this difference. The water is a material thing. It is for our individual benefit and is there that we may use it as we will. The reservoir of spiritual force is a spiritual thing and must be drawn on only for impersonal purposes, or very quickly the gates will close and the supply will be cut off. This is a mysterious process, which occurs automatically and without our knowledge; but if we call down spiritual force and use it for our personal ends, right then the outlet will begin to close. And while for a time it may be possible to filch and prostitute to our personal ends a spiritual force, this will not be for long; a deterioration of character will inevitably occur, and the source of supply will gradually be cut off.

What is spirituality? When are we spiritual? Many years ago we were given a list of basic qualities which are fundamental in soul building. They are twelve in number: Love, Faith, Hope, Justice, Charity, Devotion, Courage, Humility, Endurance, Compassion, Unselfishness, Perseverance. These qualities are the roots in which all spiritual growth has its source. They have been built into the spiritual universe through the ages by a process of transmutation in the hearts of those who have preceded us. By sacri-

fice and its attendant suffering, cowardice has been transmuted into courage, despair into hope, hatred into compassion, intolerance into charity and understanding, and so on. Each negative quality has become a positive one, and the distilled essence has been added to the sum total of the spirituality of the race.

This process is continuous. Each day as we meet the petty incidents of everyday life, and as we try to be kind, or understanding, or tolerant, or just, we individually create our daily contribution to this reservoir of kindness and tolerance and justice. This is a universal process—part of the great evolutionary process which is creating the universe, for the universe is evolving on all its planes, the spiritual and psychic and material, and we, with our bodies and minds and souls, are taking our part in the process.

There is always sacrifice. The lower is given up that the higher may have life. The chemical elements in the mineral kingdom are taken up by the vegetable. The vegetable kingdom is consumed by the animal. The lower is transformed into the higher. It is a universal law, a process which is going on all around us and at all times. The universe is continually becoming, and we are individually, each of us, inextricably, a part in this great, all-pervading process of upward growth.

Just as the water reservoir has pipes to conduct the water through its distributing system, so the reservoir of spiritual force has its distributing channels, and these channels are the twelve basic qualities which we have enumerated. The individual has an impulse to perform an act of kindness. He does not know whence the impulse comes. He rejects it, perhaps, and in doing so the keynote of his whole nature takes on a lower vibration. But perhaps he obeys the impulse, sacrifices his personal desire, and overcomes his natural inaction. In this one act of listening to and acting upon the impersonal impulse rather than the personal desire, he has added to the spiritual, universal reservoir, and to that extent he has helped in "raising the pulse of the Cosmic Heart." Incidentally he has also added to the spiritual content of his own soul. It has cost him some effort, and he has sacrificed his personal desire to the impersonal, and in so doing he has become at one with the great sacrificial process which is going on all around us at all times—the lower giving up its life that the higher may become.

In its sublimation we see this in the story of Christ nailed upon the cross. He gave up his life that man might live. The Father in Heaven (the spiritual principle) demanded that his body (the lower self) be sacrificed, and his body was nailed upon the cross of sacrifice with great suffering, and his soul arose and joined the Father in Heaven. This has been accepted as the ultimate of suffering. The principle is a universal one. All around us, everywhere, something is being sacrificed that something else may live, and at a certain point in the evolution of man he must take up the burden of this cross—consciously—and make a definite effort to

be an active builder in this spiritual kingdom which is formed out of Love, Faith, Hope, Unselfishness, Justice, Charity, Devotion, Courage, Humility, Endurance, Perseverance, and, above all, Compassion.

Ernest Harrison

Dr. Little sang one of his own songs, written and set to music during his recovery from a severe accident which he suffered early this year. It is as follows:

THE CALL

I cannot see nor do I know
The way—the path—my feet must go,
But whatsoe'er the path may be
My Father walks thereon with me.

So, step by step and day by day,
Determinedly I go my way,
Since deep within I hear a call
To trust my Father through it all.

Yes, day by day, I hear a call
To trust my Father through it all.

Written February 26, 1940.

The next address was that of Ebba Whitney, the Temple Treasurer.

ADDRESS OF THE TEMPLE TREASURER

To Comrades and Friends, Greetings: From the standpoint of the Temple Treasury, and dealing with spiritual values, the preceding year has been a year of growth and fulfillment. We have had greater responsibilities, heavier strain on strength and nerves, trials and tests of peculiar nature, along with the harrowing realization of a world gone mad with the lust for war. All this has served to open our hearts wider to the Christ Love, and has brought to our consciousness a clearer and better understanding of what is expected of us, as disciples in the Great Work.

The past year has been particularly trying to the Guardian-in-Chief, owing to her prolonged illness; yet it has called forth the loving care and service of many of our Comrades, who have thereby been drawn closer to the Central Cell, with opportunity for better understanding and appreciating her great function in the life of the group. We sincerely hope her recovery will soon be complete.

Continuing our review of the spiritual assets of the group for the past year, we find we are more strongly fortified against the invasion of enemy forces, with greater discriminating ability for perceiving wherein lies right action in dealing with them. There is, in the acceptance and understanding of the group principle of Centralization, a solidarity that is discernible in the swiftness of

action it calls forth in individual members when that great principle is questioned. There is a united front against the separative force, which comes in one guise or another seeking to disrupt, disharmonize, and disorganize.

The importance of these points can hardly be overestimated. We are guarding a home of priceless value. Our foundational wealth is limitless, if our consciousness permits us truly to visualize and evaluate it; and we must use it worthily.

All in all, we are drawing closer to the ideal of working as one, on true lines of harmonic proportions, where we can be relied upon to hold the balance in times of stress and strain. How grateful we are to be building on lines of Right and Light, instead of their opposite pole, Might and Night!

In closing, I shall quote Jane W. Dower in her Helping Hand message of April 1928:

It is the Temple Treasurer who is addressing you, and from the standpoint of that office shall we ask the question of ourselves: "What kind of a Temple would there be, if every Temple member were a member just like me?" You know what it means to support and sustain any work in these days of world stress. Shall we register to ourselves just what we can and will do in the way of support of the Temple?

Whatever it is, let it be OUR BEST—a thought, a postage stamp, an encouraging word, a dollar, our services, our whole-souled faith, devotion, and energy—and let it be A DAILY, HOURLY LIVING THING. If it be a contribution, let it come regularly. If it be faith, let it be constant. If it be a stamp, send it with gladness that it is that much. Whatever it be, let us be sure that we could stand before the Master and hear him say, "If every Temple member were a member just like you, the Temple would perform MY WORK IN THE WORLD."

Ebba Whitney

Next came the address of the Outer Guard, Fred Whitney.

ADDRESS OF THE OUTER GUARD

Dear Fellow Templars and Friends: Ordinarily if one speaks of a "temple," the thought is that a temple is an edifice built for the worship of Deity; and if the average person goes on from this first thought to another, he will probably arrive in conclusion at the great edifices of the older races of the earth as the best examples of what constitutes a temple. If he knows enough about the matter to enter the portals of these edifices, he will picture the altars, rituals, ceremonies, and vestures of the great religions that were—and in some cases, still are—housed in these structures. But unless some of the inner meanings of these have been gained by him, he will, as likely as not, associate them with thoughts of art and architecture, and classify them with some of the other seven wonders of the world. If one should use the phrase "THE Temple," and the listener should have at least a workable acquaintance with the occult teachings of the human race, there would come to mind the great underground temple, the Temple of Man, the true temple of all temples; and he would understand that this temple is not merely an edifice for worship, but is a vast living

center of deific power, the one final temple of all human initiations into the divine state of Being.

Granting this clearer understanding, still in all of these cases, a temple—and likewise religion—is looked upon as something aside from the practical interests of mankind, and the vital and necessary streams of human thought and endeavor. Yet, if one is able to stand at the vantage point of a deeper spiritual training, he readily sees that every true temple on the earth is not only a center set aside for worship, study, service, and soul growth, but is also a specialized center for the reception and transmission of sustaining and constructive racial forces from inner planes, where dwell the Heart and Spirit of God, into an outer world of differentiation and separation that must perish without them. All such temples are true extensions of the great temple of the inner earth, whose form is within reach of incarnate man.

Still anterior to this temple, and consequently of far more remote position and unbounded scope, is a prototypal temple. We are told that the geometrical lines and figures on the floor of the great underground temple are not merely lineal forms, they are living entities whose bodies are Fire. Taking this in mind, we can perhaps better understand the nature of this transcendent temple that is built of Spirit. Says the book "From the Mountain Top":

No man, no host of men laid hand upon or wrought God's Temple Plan, nor can a man or host of men destroy or mar that Plan. High in the heavens unfurled it hangs for eyes unclouded, clarified of self, to see.

At first thought it would seem that one is not justified in calling the Temple Plan a temple. But because of a true temple's spiritual, and therefore universal and all-inclusive, nature its beginnings must be somewhere there in an archetypal, formless form on the plane of cosmic ideation, wherein Spirit and cosmic substance "are one," as the Secret Doctrine says. Evidently, unless we assume with the materialists that the source of this planet is pure accident, its continuous existence a matter of fortuitous chance, and its end extinction, it must be true, as the Ancient Wisdom teaches, that the planet is fashioned, shaped, and controlled by a definite and divine Plan, which is at once a figure of fire, so to speak, and a living Spirit in which all that IS rests and has its Being, and from which emanates all that manifests in all fields of life and action. The Plan is suspended high in the heavens, and so far as man is concerned it is that which his hands have never touched, however great those hands may be, and which he can see only at that time when his eyes have become "unclouded, clarified of self."

In this phrase "clarified of self" is placed the key to the Plan, which is at once a plan and a temple, for the phrase carries within it millions of years of the life of the earth, accomplishing the entire

evolution of the soul from monad to master. Not until a soul can rise out of the long, long night of earth incarnations, by standing in the central flame of the initiation chamber of the inner formulated temple until all the dross of the lower self is burned away, can the eyes of that one look upon the Plan which is within and is THE Temple of all temples. The form in which the soul stands in the midst of God's consuming fire is the living form of the immortalized human self. It is Fire and Spirit and Divine Consciousness; and only when it becomes thus is its vision finally unclouded and can it behold and comprehend the Plan.

If the entire earth life of one soul is thus encompassed, then in the same manner the entire earth life of the human race is encompassed from the far dawn of its planetary experiences to the close of them. Such is the true temple that hangs unfurled in the skies.

Now, when we bring this temple down to the everyday life of the human earth, it becomes evident that this temple contains in essence all of humanity's qualities, faculties, powers, lines of action, and destiny, and all the laws that govern mankind in the working out of that destiny. Man's every faculty, his every line of labor is carried in it. It carries the essentials of all things and creatures, and functions them. It is sacred because it is Spirit, but it is equally sacred because it is body; it is sacred because it is divine, but it is equally sacred because it is nature itself. It is the edifice, which is to say, the state of consciousness that is called religion, and it carries and functions—or should one say, causes to function—all the true religion that ever was. However, it is equally the state of consciousness that is art, science, mechanics, mathematics, and the commonest things that man does day by day. Nothing is outside of IT; all is inside of IT.

As we see, this line of thought leads outward into the practical workings of human life, and if what is said above is so, it becomes evident first that religion and the true temples that house it cannot be set to one side in human life; and also that life in all its aspects, whether in man or nature, cannot be set aside from religion. All the world is Templed. And because of this Temple Plan that stands at the spiritual dawn of, and goes along all the way with, the planetary "cycle of necessity," all human deeds, activities, and lines of labor in all directions whatsoever, down to minutest details, are impulsed, controlled, and guided by the Plan, and in turn are referred back to it for adjustments, corrections, and final disposition. Hence, this definition of the word "temple," together with the relationship it necessitates between man and life, calls for a new definition of religion. Or, rather, it calls for a conscious return to the divinely old, and eternally new, definition that is carried in the teachings of the Ancient Wisdom, which is also called the Wisdom Religion.

This alone, of all philosophies, presents a life that is whole and entire, expounding it as a unity in diversity, every diverse part of which is an essential and indispensable unit of the whole, down to

the tiniest atomic spark of the inner realms. In contemplation of this ideal, we see that it makes religion of vastly greater import in the world than is ever conceded by the average soul, and clothes the commonplace, the homey and seemingly negligible tasks of the day, with eternal values. All human life, fabricated as it is out of the multitudinous facts and factors of earth experience, comes to pure religion in the end. The goal of all incarnate souls is, as we see, the triumphant passage through the central flame of the great temple of initiation, as a result of which each one will behold and understand God's Temple Plan.

Replicas of the great Temple, in both plan and form, have been extended into the outer planes of life by the Great Ones, from race to race down the ages, for the right instruction and the redemption of man. The Temple of the People is an embodiment of the Plan with all its forces, powers, and purposes for this day and race, and it states in the words of the Master:

The keynote of effort for this particular cycle is to re-temple the earth with the fires of spiritual knowledge, wisdom, and service to and for all; to unify the races of the earth in bonds of Universal Brotherhood; and to make a practical application to all grades of human life and action, of the great spiritual principles and truths imparted to humanity by Us now and in past ages, to the end that mankind may again become cognizant of the God within, and live accordingly.

Fred Whitney

The last address was that of the General Secretary, Ella Vogtherr.

ADDRESS OF THE GENERAL SECRETARY

Greetings of love to you, dear Comrades and Friends! Our prayers of light and peace to the world, and our deep gratitude and devotion to the Masters for the great privilege that we are gathered together again in this forty-first annual Temple Convention, under the guidance and protection of the Lodge, in the folds of love and brotherhood.

Let us open wide our hearts to the influx of the high spiritual forces which are now with us, to strengthen our courage and endurance, to give us greater understanding, vision, and power of love for our future work, to fulfill the mission of the Temple.

Humanity is now going through its saddest hours. Humanity is our greater self. Regardless of all differences between races, nations, and individuals on the physical plane, we are all One on a higher plane; the one divine life of the Creator pulsates in all of us, we are all the children of Our One Great Father, however hidden this divine Self may be at the present under the predominance of the selfish, separative lower self of man. The very existence of the human race is now at stake. Many times have we been foretold in the Temple of the terrific conditions which Cyclic Law would bring upon the human race in return for man's violations of the Law of Love and Unity through ages past. The forces of Light and the forces of the Shadow are fighting for the Soul of Man in

this devastating war, in which men, races, and nations are their own executioners or redeemers. The last debt of man's sins must be paid, the last shadow of selfishness wiped out, before the Avatar, the Great Spiritual Leader of the New Time, can usher in the coming of the Golden Age. The Great Light of an Avatar—the redeeming Christ-force—always brings the Sword first, to separate the sheep from the goats, the forces of Light from the darkness of ignorance, before the olive branch of peace can be brought to the world.

The Temple is the Avataric Group. In His service are we pledged to stand as Warriors of Light, to hold the balance for the Soul of Man. As Warriors of Light, we cannot fight with man-made weapons; we can use only the forces of our Great Commander-in-Chief, the Christ, the armor which He entrusted to us by His sacred Charge given to the Temple at the inception of the Temple work: "the Sword of the Spirit of God, the Breastplate of Righteousness, the Helmet of Eternal Truth." We have to be the hands and the feet, the head and the heart of the Avatar, that His redeeming forces of Love and Light may flow through us for the help, enlightenment, and regeneration of the human race. Let us be conscious of our great responsibility, daily and hourly; let our whole lives be devoted to and built upon it. The more we give of ourselves to Him in His service, the more will He use us and the more shall we live in Him and He in us, until we become One with Him in very truth. In His Holy Presence, all fear and insecurity vanish. Faith, indomitable will, determination and power for good, joy and radiance in service, all the knowledge and wisdom we ask for, shall we find within. Our unity with all in God becomes living reality, we see the Christ in everything, our lives belong no longer to ourselves but to all life.

Beloved Comrades, are we aware of our great blessings and our tremendous responsibilities? Let us—each one individually—ask ourselves: Are we fulfilling the sacred Charge given to us? Are we upholding the Light in humanity? Are we working incessantly within that we might become better instruments for service? Do we do all we can to support, sustain, and uphold the Temple group as the vehicle of Lodge force, and as the nucleus of the Brotherhood of Man, that it may unfold and stand in the New Day to come for the unification of the races of the earth? Are we doing all we can to broadcast the Truth given into our care, to bring help and comfort to the countless souls who, through sorrow and suffering, are now awakening and longing for the Light, for the spiritual food which sustains life? They may be waiting in their loneliness and despair for us to give them faith, assurance, the touch of the Master—to lead them back to God.

Let us be vigilant in the Temple work. The Temple Center is here to give you all the help and support you need. You need us, and we need you in the work that is expected of us. Let us find those others in need; let us pass on the knowledge of the Temple,

the Temple books, instructions, correspondence courses, etc., to those whom we find ready and open to receive the truth. "To no group of people in the world," as Blue Star so truly said, "have deeper truths, more simply put, been given in greater abundance than to us Templars. The happiness of others rests upon our willingness and ability to put out broadcast these truths. Let us press on, remembering the uncountable years of loving service, the sacrifices, the hard labor the Masters have freely given that we might have the opportunities that are now ours."

Join us interiorly, if you can, each day during the healing meditation held in the Temple at 12 noon, P.S.T. Let us stand, each and all, wherever we are, in the deep consciousness of our unity—let no other force come in—that the connecting lines of Light between us may span and encircle the earth and help to dispel the darkness. And let us also remember that whatever of darkness may be in our auras, is drawn upon by the Brothers of the Shadow to be used for the destruction of the human race in this terrific warfare.

There is one very important point, necessary in expanding the Temple work, which we put before you, before all Comrades and Temple Friends, for your sincere and earnest consideration: As you all know, the book of "Teachings of the Temple" is out of print. We have been trying for some time to collect the means for a reprint. This book is the most important means we have for spreading the truths given by the Master Hilarion. Will you do all you possibly can to help us get out a second edition of the "Teachings of the Temple"? The help you give should, however, not influence any other support to the Temple, as dues, Helping Hand offerings, etc. All contributions to the reprint fund will be gratefully received and should be sent direct to the Guardian-in-Chief of The Temple of the People.

Our heartfelt love and comradeship go to all Templars and Friends at a distance. In the deep consciousness of our unity with all, let us stand together and do our work under the White Cross of the Lodge; as Light-bearers for humanity, let us hold high in our midst the White Banner of Peace of the Avatar.

Ella Vogtherr

In closing, the General Secretary read one of Master Hilarion's earlier letters, in which he extends his tender, fatherly touch to each one of His Temple Children.

To you, My Child:

To you who are my child, by whatever name or title you are known to others, when once you have crossed the threshold of the Temple, to you individually I say: I need you, the world needs you, millions yet unborn need you, need your devotion, compassion, and your service, and you have promised faithfully and sacredly to give what is required of you. What are you doing to redeem that promise?

Are you reaching into every field open to you to draw into the Temple ranks those who need the message I bring? Or do you merely take what you can assimilate from that message at the moment of its receipt, and then stand idly by while millions of your fellow beings go down to mental

and spiritual death, lulled by the promised security of those soul-destroying demons in human shape who now prey upon the unenlightened?

Do you catch the personal note in each message I send, the note which is sounded for you individually? Or are your ears holden by your indifference, or your failure to redeem your own given word?

Are you upholding by word, thought, and act the Center established by the Great Ones that you might have all it is possible for those higher than I to send to you, as well as all I may be able to give you of myself? Or are you crippling it by your unwillingness to respond to any call made upon you?

Will you share with me the reward of duty well done; share in the joy the faithful will know when the results of their self-sacrifice and willing service shall be made known? Or will you stand back in the shadow when the Beloved One shall come to ask what you have done with the treasures entrusted to your keeping?

My child—what is your answer to these questions?

HILARION

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

The noonday Healing Meditation was conducted by Duncan Ferguson.

Monday Evening

At 8 p. m. a meeting of the Inner Orders of the Temple was held around the central altar. The meeting opened with a duet on piano and organ of the Andante from Mozart's "Magic Flute," played by Monica Weaver and Cethyl Mallory. Then followed the "Words of Force" and the "Great Unifier." Several valuable papers dealing with the work of Inner Orders of the Temple, their aims and correlations with the Great White Lodge, were read. The first paper was by B. S.; it referred to the Inner Orders generally, and was read by the Outer Guard. This was followed by the Prayer of the Order of the 28, read in unison by all present. Then came two papers, one on the Order of the 36 and one on the Order of the 28, read by the General Secretary and the Treasurer respectively. Monica Weaver sang "Peace," words by J. O. Varian and set to music by herself, and played a piano solo, one of her own compositions, "The Sorrow of Change." A paper on the Order of the 14 was next read by the Scribe, and one on the Order of the 7 was read by the Outer Guard. The meeting closed with the Prayer of the Order of the 14, recited by the members of that Order, and the singing of the "Hymn of Thanksgiving" by all Inner Order members.

(Convention Report to be concluded in next Artisan issue.)

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