

# The Temple Artisan

AUGUST-SEPTEMBER, 1941

CONTENTS



PROCEEDINGS OF THE  
FORTY-SECOND  
**ANNUAL CONVENTION**  
of  
THE TEMPLE  
OF THE PEOPLE

Halcyon, California  
August 2nd to 7th  
Nineteen Hundred Forty-One

Published bi-monthly at Halcyon, Calif.

## 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 XLII

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Nos. 3, 4

BEHOLD, I GIVE



UNTO THEE A KEY

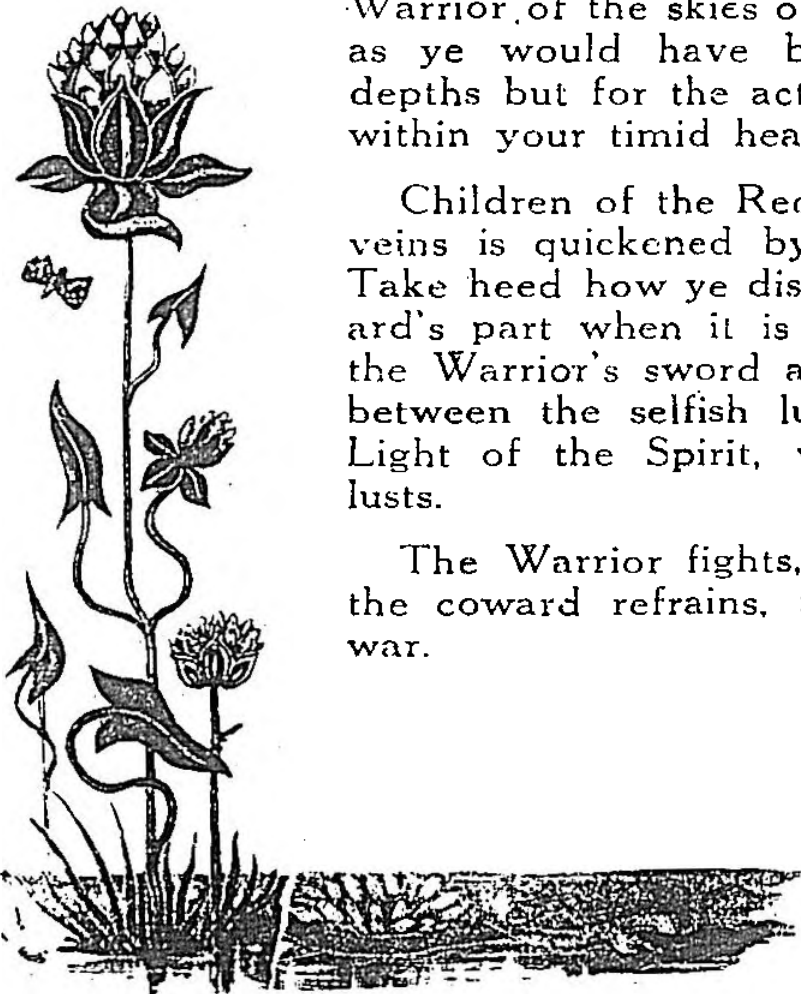
## THE RED STAR

Think ye the Regent of the Red Star is of evil nature because the light of his countenance shines out through a fiery curtain?

Know ye not this little ball of earth your feet now press would long since have been drawn from its path through the heavens into spatial depths but for the many contests won by the Warrior of the skies over his enemies and yours, as ye would have been drawn into Hadean depths but for the action of that Warrior Spirit within your timid hearts?

Children of the Red Ray! The blood in your veins is quickened by the Spirit of your Sire. Take heed how ye dishonor that Sire by a coward's part when it is yours to choose between the Warrior's sword and the coward's narcotic, between the selfish lusts of the flesh and the Light of the Spirit, which wars against those lusts.

The Warrior fights, but he fights for peace; the coward refrains, that he may bring about war.



# THE TEMPLE ARTISAN

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## 42nd CONVENTION OF THE TEMPLE OF THE PEOPLE August 2 to 7, 1941

The Forty-second Annual Convention of The Temple of the People opened on Saturday evening when the group greeted incoming Temple members and friends in the preliminary social gathering that is held in Hiawatha Lodge. Words of welcome were delivered by the Outer Guard, Fred Whitney, who spoke of the significance of the work done by the Master in the western world when he was known as Hiawatha. Mr. Whitney closed his remarks by reading the message titled "The Lodge of the Red Star." An informal program of vocal and piano selections and a reading followed. "Open the Gates of the Temple" was sung by Duncan Ferguson, Gertrude and Jean Tedford, and Joyce Hedin; the latter three then sang "I Planted Me a Garden," written by Duncan Ferguson; and Jean Tedford concluded that group of vocal numbers with "Lullaby," by Kathleen N. Jackson. Cethyl Mallory played the Scherzo from Schumann's "Sonata in G Minor," and "The Eagle" by MacDowell. Mrs. Patricia Pedersen, of Bakersfield, played "Rain" by Debussy, and the Adagio from Beethoven's "Pathetique Sonata." Patricia Mallory then read a poem by Schiller, "Three Things." Dr. Little contributed a song of his own composition, dedicated to Halcyon. Refreshments were served, and the evening closed.

### Sunday

A healing service in Blue Star Temple at high noon was conducted by the Outer Guard, Fred Whitney.

The opening meeting of the convention was held at 3 p. m. It began with a precessional on organ and piano, played by Ebba Whitney and Cethyl Mallory. After the congregation sang the Convocation Hymn "Gitchie Manitou," the Guardian-in-Chief formally opened the Forty-second Annual Temple Convention by invoking the blessings of the Great White Lodge on all proceedings of the convention. The inspiring hymn "We Praise Thee," by Blue Star, was then rendered by the choir, and Red Star's song "Holy Sephira" was sung by Gertrude Tedford. Then the "Words of Force" were recited and the "Great Unifier" was sung by all in unison, after which the Outer Guard read the sacred Charge given by the Great Master C. at the beginning of the Temple work, "Warriors of Light, Warriors of Truth." And then came the Master's Message given to the convention. It was read by the Guardian-in-Chief.

### MASTER'S MESSAGE TO THE TEMPLE CONVENTION

My Children:

Hearken ye all to the Voice of my Soul, in tones audible, distinct, and clear, that I may greet you today with a message of deep love, hope, and courage. To all who aspire to the higher life, all

who desire to help bring about universal brotherhood, open your inner ears that you may catch the overtones; unseal your eyes that you may see and behold the Light shining far ahead and beyond, strong, bright, and resplendent.

In answer to your prayers, pleas, and disturbed hearts, and in these dark hours of man's suffering and trials, let not the shadows weigh too heavily upon you; it is not all suffering and heartaches, and when the Light, now faintly glowing through the gloom, dawns in full radiance and power you will consciously realize your part in the work for humanity.

Calm your troubled hearts; cast fear, worry, doubt aside for a time and heed the inner call; find the place of peace, the calm center which will reveal your true relationship to me and the Great White Lodge, the eternal bond between us which stands for the true, genuine, and permanent in life.

You are indeed in the midst of a universal crisis, affecting all life on all planes, and you have been told many times, it is the age-old battle between cosmic forces and not personalities. It is a battle to the finish for spiritual supremacy, the establishment of a universal order of brotherhood on earth wherein justice, honor, and truth will prevail. Every effort of the Lodge, small or great, in this fiery cycle is met with an onrush of opposing forces, and as the apex is reached the battle becomes fiercer between the powers of light and darkness. It must be won by conquering the opposing forces, in the very teeth of the beast, in endurance, strength, courage, and unified endeavor. While man is a part of God in essence, he must enter the battleground in the midst of the battle until he finds the place of peace so long sought for in the struggle with the lower self. When the clouds have been swept away and the higher can manifest, then will he realize that the fleeting part of life will vanish and the real endure forever.

The eternal records of the Book of Life hold the key to every act of man and its final adjustment throughout the cosmos. The hour of reckoning between men, races, and nations approaches with speed and unerring accuracy. The inexorable law of cause and effect demands the squaring of accounts. By divine decree the Great Adjustor must fulfill the demands of the greater law, which law is love, harmony, and wisdom.

It must be remembered that life in action is dual and every phase of it is governed by that law of duality, positive and negative. When a force is set in action, there is the inevitable rebound of that force; the reaction of the force precipitated must be met with positive action, with strength and power in proportion to the force liberated, in order to neutralize the negative rebound. In order that the higher law may predominate, preparation for the inevitable counter-attack is necessary for positive results. Those unprepared for the negative action, unless counteracted, are bound to be caught in a maze of entangled forces they have set in motion, all of which brings sorrow, suffering, and final defeat of all constructive efforts, such as world disasters, individual losses, and general calamities that face the world today. The higher orders of life depend and act upon the knowledge of the action of the law of duality, and man must do likewise to attain higher understanding and thus avoid suffering and distress from the broken law. These same universal laws hold good with nations, worlds, and

peoples, but it takes humanity a long time to learn and apply them.

The causes of the world's present condition date far back in the human race and affect all phases of life on all planes. Man has set up these evil causes through selfishness and ambitious desire, which have been increased by similar forces from failure to meet the negative reaction with positive, effectual resistance, and as a result doubt, hatred, revenge have been awakened by the lower pole of life and thus have closed the door to the spiritual realms.

While these subtle disintegrating forces have been gathering throughout the length and breadth of the land, the people have been lulled into a state of lethargy and false security, due to inertia, indifference, ignorance, and other negative aspects; and little have they realized how the embodied evil forces have accumulated, and their power to do harm, for they always endeavor to block the constructive forces of the Lodge and destroy them.

These chaotic world conditions have stirred nature and the elemental forces of the cosmos to a frenzy, making the astral plane vibrate in a continual state of agitation and unrest, which in turn is reflected upon the minds of the people; with the action of will upon these reflections, a return wave is sent to the astral, adding greater disturbance and confusion. As life itself is steeped in these negative forces, it is no wonder the masses of humanity are in such a state of fear, doubt, and hysteria, for such conditions terrify the unprepared until they realize the cause of all this is the result of laws broken by man again and again.

Those to whom much knowledge and power have been given, and who have been delegated to do this world work imbued with the positive energy of the new cycle, have won the right to defend the positive position of the Lodge and its plan, and are able to withstand the powers of darkness. The hope for the children of man to escape the ravages of the selfish and dominating power of evil now permeating and covering the earth, is through this power of spiritual knowledge. All life is one, and the law of righteousness moves on regardless of its seeming defeat. Man's opinion on the scope, plan, purpose, and direction of the Lodge makes no difference with the law. Its decrees go on in sequential process for the eventual good of all. The suffering and distress of any constituent parts of the whole are bound to be felt by all others in some form or other. While the Tempter of evil forces is ever at work to sow seeds of distrust, discontent, and hatred, and while these forces have been increased and added to, endeavoring to stay evolutionary progress, always remember that you are one with the Great Unifier and nothing can separate you from it save you yourselves and your will to do otherwise.

Great are the opportunities during these times for spiritual growth, and while the dark clouds hover over, around, and about you—rising, not settling—the Guardian of the Threshold is ever in your midst—in nature's recesses, in the desert, in the swamps, in the cooling and refreshing retreats, in the crowds, in the quiet places—ever calls, ever becons and stands ready to help all. In the Center, with firmly implanted outpost, lies its strength—power and poise so strong that nothing of negation may enter in, that all may be transformed into greater and greater light, power, and glory. That Light, the Christos, which is Spiritual Love, sheds its

radiance into the hearts and lives of mankind, breathing love on all creatures—that boundless sea of energy that cements, unites, attracts, and holds together; that builds all lesser lives into a harmonious whole; that works to protect and save the people, and awaken them to a realization of their inherent divinity.

As builders in the Temple plan, as servers in the cause of humanity, as living stones in the Temple structure built by love; sacrifice, unremitting toil and unceasing labor, equipped with spiritual tools, hold fast to your posts; weary not in work well done, fall not by the wayside in discouragement; but, as true warriors in a battle to the finish, continue to build, and build with the constructive forces. Great is the view; great is the sight of the completed edifice. Great is the love surrounding you, ever ready to help you in your efforts. For inner guidance, hold yourselves outwardly calm. Still the outer fluctuations and waverings of the mind, even amid confusion and disturbances. Above all else, let not fear or any of its aspects separate you from each other. A strong bond has been forged between you during the past and present; hold it sacred. Even when hours seem darkest, try to realize the Light is ever present; though temporarily obscured at times, it will dawn in great splendor when least expected. Look through the shadows and behold the Light beyond. Do not look behind, but always endeavor to look ahead.

Work, labor, and build as a united group that no stones be loosened, weakened, or crumbled, but firmly cemented and erected according to plan and design. Final attainment is not reached in a day; so be patient with the seeming long struggle with the lower self.

Out of the evil, out of the darkness, out of the past mistakes, out of the ashes of long buried acts, out of the exhausted destructive forces will arise the regenerated, purified, resurrected self, and then can the Angel of Love enter in full glory and establish a true order of universal brotherhood.

My children, remember the covenant I have made with you, which holds forever. My love encircles you always; stay close within that circle for your protection, help, upliftment, and soul growth. My deepest love and blessings to you all.

Your Father-Brother

July 23, 1941.

HILARION

After the reading of the message, the closing exercises were observed. The Guardian-in-Chief extended blessings upon the convention and the world at large, and with a recessional on organ and piano the meeting closed.

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

### Sunday Evening

At 8 p. m. the initiation service of the Order of the 36 was conducted in the Temple and concluded with the Feast of Fulfillment.

### Monday

At 10:30 a. m. the addresses of the Temple officers were delivered in Blue Star Temple. The meeting opened with a piano selection played by Jean Tedford. The "Words of Force" were recited and the "Great Unifier" was sung. The addresses of the officers followed.

### ADDRESS OF THE GUARDIAN-IN-CHIEF

Dear Temple Comrades and Friends:

It gives me great pleasure to extend personal greetings to you today and be with you in person on this occasion, as well as other Temple gatherings. This 42nd Annual Convention has brought us to another milestone in Temple history.

It has been a busy and very gratifying year for The Temple from the standpoint of many inquiries about The Temple and its literature, as well as appreciation of its vital contents. In this rapidly moving age, with the world so deeply disturbed and shaken by the powers of evil, much has happened to man during the past year, much to be regretted and much to be grateful for. Many are being driven in to the real Self, which seeks the causes back of the world disasters, and thus they grow interiorly under the large scale suffering because underneath the chaotic world conditions the constructive forces are ever at work to uplift humanity.

How many times we have been told the causes back of all this trouble and the Temple's mission to help, by precept and example, a world divided against itself—remembering that all life is one even though both poles are at work, one to tear down and separate, and the other through divine process to build, unify, and harmonize. The building is stronger than the tearing down.

For many years we have met in annual convention for high Lodge purpose and mutual exchange of comradeship with deep interior communion. Throughout these years—as children and then grown-ups, from the occult standpoint—each one attending in the past and present has woven his strand in the Temple pattern, as each has a place in that plan and design. R. S. has said of Temple conventions: "It is not merely to get together and listen to reports and messages of truth; it is not simply to renew and reweld Temple friendships, not just to get to the Temple Center. These may all be worth while, but there is a more interior reason than these—an occult reason not apparent on the surface, as with all occult reasons. Our yearly convening creates a magnetic matrix through which the forces of the Master radiate to all points of the compass to members outside, and through them, if they be attuned, to the world of humanity. Those who are here are charged with this force, and when they go away to their homes they carry the force with them and radiate it in terms of force and light independent of any religious or philosophical truth they may carry otherwise. With the planets of this solar system, there is a time in the orbit of each planet when it is nearest the sun. So these yearly conventions of The Temple bring members nearest to the Temple Sun—to the Master who energizes our work."

As R. S. states, the interior reason for Temple conventions is not visible on the surface; however, these inner potent forces have far-reaching effects as the result of these annual gatherings. During these forty-two conventions The Temple has maintained a continued and true line with the Lodge and Masters, and the strength and power generated are bound to be felt by all who attend, as well as those who are in attunement away from here. How vital for the whole world are the Temple message and its literature, to show the true inner values of life in their daily application.

**Finances:** We wish to express appreciation and gratitude for the loyal support of the group as well as the financial and material aid given during the year for carrying on the Temple work. We must re-



port a hard year financially, and in order to carry on the work material aid is necessary. We realize it has been hard for many to give, but we ask you to continue to help as much as you can, whether it be with small or large sums, as it all helps and goes to spread the Temple message to a world more in need of it now than at any other time since The Temple was organized. In order to go on in greater measure, the work must be supported by its membership. The work needs the outer support, and the members need the inner help of the Master. Each is dependent upon the other, from the outer as well as the inner standpoint. Service in the true spirit calls for willing and mutual help wherever needed, cheerfully aiding and serving without attachment to results. Throughout its existence The Temple has been built up, nurtured, and strengthened on the qualities of sacrifice, service, and use. Enforced service brings selfish reactions. Pure service in love and willingness to perform whatever duties devolve upon the server brings its own reward, the joy of serving. Let us rededicate ourselves in this spirit of service, mutual aid, and willing helpfulness, wherever called upon in our country, in our Temple, in our state.

**Temple Meetings:** The meetings and classes have been held regularly in the Temple every day of the week. The healing service has been held regularly 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 that the legal title is "Guardian-in-Chief of The Temple of the People," and the headquarters, Halcyon, San Luis Obispo County, California.

Beloved comrades, let us work and labor in the spirit of cheerful, willing, and joyful service, in whatever way called upon, which is the spirit of Halcyon, a center of high magnetic forces; and may that spirit of unselfishness be carried on in greater and greater measure. Let us work as ONE in the great cause entrusted to us.

May the inner peace, poise, harmony, and love abide with you all now and in the coming year.

Pearl F. Dower.

#### ADDRESS OF THE OUTER GUARD

Dear Fellow Templars and Friends:

It is a truism with all students of the occult that no superstructure can be reared and maintained on a set of foundations that differs materially from the forces and conditions which inhere in those foundations; and, again, that actual foundational principles do not always appear in the principles proclaimed. This is said particularly in relation to philosophical, religious, social, or political ideals in pursuit of which man forms his various institutions and rears his civilizations.

The real groundwork in each of these cases is not necessarily or usually found in the formulated ideals that are proclaimed. This is not because the ideals are not intended to be carried out by those stating them, or because their deeper significance is not appreciated and the difficulties in carrying them out not foreseen; neither is it necessarily because they do not meet with popular acclaim. It is, in the main, because man does not know himself. He does not understand the forces that motivate him, thrusting him forward into action; nor does he know

or see the great laws of life that operate to bring him inevitably at bay before his declared ideals or principles, when his daily desires, clashing with those ideals, thrust them aside. This does not indicate that one should overlook the value in the formulation and proclamation of ideals. The very nature of an ideal makes it that which cannot be realized to-day, but which, if it is ever to come into expression, must be at first pictured and stated and then flashed repeatedly on the screen of man's vision into the future. He learns by repetition.

When, let us say, a new stride in civilization is begun and the principles it is intended to embody are put into form, and the social and political order necessary to carry them out is set up, what will be the determining factors in reaching the ideals through these established channels? From the viewpoint of man's still undeveloped nature, and from the moral and spiritual aspects involved, the answer to this question is ready at hand. It is evident that the greed and ambition, the worship of might as right, the intolerance, rebellion, and all like forces of the unregenerate man are the manifold canker that begins immediately to consume the ideal. However, over against these factors stands the array of fine moral and spiritual attributes that issue from the heart and soul of man in deeds of mercy, devotion to principle, loyalty, clarity of vision, and love of truth.

Admitting that the dominance of one of these sets of forces over the other is what determines the fate of all man's efforts at achievement at long last—what he has most desired and felt in his daily life being the determining factor—still these physical desires and feelings of man are teachable. They are capable of being transmuted and transformed into something higher and finer, and this by processes that are spiritually native to man—laws and principles that inhere in his divine Self; and are intended to be consciously present and used in the divine plan of an evolving world.

In the midst of such conditions as these, every significant civilizational movement takes rise from a basic philosophical structure. The concepts and forces which constitute that philosophy are the major factors that determine the fate of the structure as a step in evolution.

So when, not so long ago, this present stride in world civilization developed, and Liberty, Equality, and Fraternity were set up as social standards, what sort of philosophical foundation did these ideals depend upon for their living chance to reach realization? Prior to the French Revolution, for centuries theology had controlled the thought of man, and into this field came material science with its lines of procedure and physical facts, and out of its findings rose the philosophy of materialism. This philosophy threw over theology entirely, and took up viewpoints and values of its own. And what was the nature of this incoming—though not altogether new—philosophy that fathered this civilization? Was it such as might have impelled man into directions that would have taken him onward toward the realization of his proclaimed ideals, taught him, warned him, guided him in rearing this new span in line with the ideals, and then insured, at least for a broadened space of time, the preservation of his civilization? What did it hold?

According to materialism, this earth life is the Be-All and End-All for the humanity within it. Each individual—and the race itself—lives but once; death is the end of all. This bounds the horizon of man with a world of matter, and robs him of a soul. Seeing to what heights pure intellectualism has climbed in this age, and the degree of importance attached to its conclusions as embracing truth in all directions, it would

seem that the philosophical foundations of such an age would be logical and consistent. But are they? The keystone of this philosophy is the theory, or fact, of evolution, and within it are encountered the logical aspects of materialism. It is by the processes of materialism's evolution that the originating, differentiating, changing, and perfecting of life forms take place. Evolution is a law of growth from simple and impotent beginnings to complex and powerful ends. This inescapably involves a purpose running through all life; and, logically, we must see that such a purpose cannot exist without thought and intelligence. A something that knows—and also has the power to accomplish its own ends—must activate the purpose. But purpose is ignored or cast out by materialism in its scheme of things. Changes that move away from old forms into new and higher ones are held to be purely matters of accident—i. e., "accidental variation" and with that letdown from a stated principle, which is held by its proponents to be a law, the body of logic drops over the brink. Materialism, propounding its most vital tenet, prefigures by one line of reasoning a world of causes, arriving at effects that inhere within those causes and unfold therefrom in orderly sequence, and throws that world to the winds with another.

As we can see, evolution necessitates a continuous and consistent procedure on the part of nature, if for no other reason than that something within it must bridge the gaps, carry across the breaks between form and form. If this tenet is a fact, there can be no missing links. Perforce, if nature has acquired all its life forms by evolution, it must have departed from pattern-crossed gaps between form and form—countless times in the production of its billions of forms. However, wherever, or by whatever device nature came by any of its patterns or forms in the first place, they have been diversified through the action of materialism's law of variation, and it took prevision, power, mind, and purpose for an amoeba to become a mollusk, as well as for a mollusk to become a man. Materialism does not tell us where the powers and faculties for the production of these life forms came from, nor how a mustard seed can grow a stalk taller than itself. Nor has materialism changed its position in any way by its modern substitution of a sea of life for its former sea of water for the beginning of living things. A blank wall is its only answer.

Then, socially considered, where does this philosophy lead to? The notion of progress for both nature and man is a pet tenet of materialism, but the manner by which this progress is accomplished is, according to its own phrases, now by "accidental variation," and then by "fortuitous chance." Armed with such determining factors, materialism works out its law of evolution naturally and socially, in spite of the fact that in both cases one concept cancels the other. Webster defines "accident" as an undesigned and sudden event. Here is nature—and man with it—flowing along form by form and aeon by aeon, self-sufficient, consistent, and sustained in the momentum of a changing world; and then comes "accident," unforeseen and sudden, and thrusts its potent "purpose" into all life with such force and "intention" as to change nature's course. That it does not change all nature at once is beside the point; it changes it all eventually, and man with it. "Accident" is the determining factor. Omnipotent "chance" bridges the gaps and produces everything that enables life to evolve. All progress in nature and humanity has to be due to "chance" and "accident," and not to LAW in any sense of the word.

Socially considered, what can such a system of mental vacuity pro-

duce that will carry a civilization into anything but confusion and suicide? It pictures man as only an animal, with a mind that is based on animal desires and passions, and with no limit to his use of these save that of his power to get away with what he wants. It is his if he can seize it. Though life is ruled by cause and effect, there is provided by materialism no retribution for man's wrong-doing, and no necessary rewards for his right-doing. The system is irresponsible, unmoral, and vicious. As we see, it is by "accident" that a human becomes successful or great in life; or, not being visited by this genius of caprice and inherent lawlessness, he is cast adrift as one of the hosts of hopeless and helpless evolutionary derelicts, a victim of "fortuitous chance." And certainly the possibly social notion of the "survival of the fittest" cannot reach and help him. If one should survive by being "fittest" by "chance," and produce great works in science or art or any of the rest of the human achievements rated as parts of man's "progress," of what avail? There is nothing ahead but death. Nowhere does materialism promise the permanence of anything good that has been accomplished. It sees nothing but graveyards behind man, "accident" before him, and all ending in death. Futility is the word.

What, pray, can any of these concepts teach man that is of value to him? Has he learned, and can he learn anything from them? The fact is that everything good he has ever done under the leadership of this philosophy has been in spite of it, and not because of it. The soul and spirit of the few have carried on with new light and purpose across the gaps of materialism and beyond its dead ends. And when we consider that the whole span of our vast modern school system has been, and still is, dominated by this philosophy, from which it rays out into all departments of human activity, what chance did this civilization ever have to make good with such ideals as Liberty, Equality, Fraternity? And what chance did it ever have to build a social order that could endure?

If, indeed, this civilization is to escape annihilation, or even to rise out of the ashes of its present tragic state—wherein the word "confusion" is written across its entire horizon and terror camps at its gates—into something truer and better, a new leadership in fundamental philosophy is imperative. And where is it to come from? When we look over the field of popular religious thought of today, what hope is there of help from it? Orthodoxy can offer no other basic remedy than that science be thrown over and research abandoned for dogmatic assertion; or it must excuse itself for its inability to accomplish true, universal spiritual and mental enlightenment, and to secure social wellbeing organizationally, because it has not that with which to build, or, again, by saying that religion is a private affair. For the good influence of the modern church in human affairs let us be duly thankful, but neither it nor any of the Health-Wealth-and-Prosperity cults can reach the problem or supply the needs. These latter are seekers after spiritual and material self-gain and are as inadequate as the materialists themselves. Neither can the apostles of the escapist school be of any service. To be caught up to God in the skies as a member of a selected few, and carried off to an eternity of bliss somewhere outside of this world while the masses of mankind struggle and fall and are torn and maimed by the forces and powers of life which they do not understand, is a sorry remedy. Neither are the pseudo-occultists of any value. Their fanciful truths, psychic phenomena, astral developments, and wonder mongering are but entertainments that lead nowhere save into a slough of despair and destruction.

The world is calling for spiritual leadership, and that in the shape of a broad, scientific, and dependable vision of the meaning of man and the world in which he lives. It is ready for such leadership now, for the philosophy of materialism is crashing on the rocks of its own destruction throughout the world. And would the man of today but have eyes to see and ears to hear, that leadership is amply present at this moment, and has been here since the advent of the Ancient Wisdom in book form a half century ago.

It is a fact that everywhere in life and nature the new form, the new order to come, is forecast and its keynote struck in the waning days of the old form. Materialism was this sounding note to the dominant theology of the church in its own day. And Theosophy—which is to say, the Temple of the Immortal Wisdom come to earth again—has struck the keynote for today. Starting from a genesis wholly different from either of these old forms, the Ancient Wisdom opens up to man boundless reaches of enlightenment spiritually, mentally, socially, and materially. Indeed, true evolution takes a single step at a time, and never loses a gain to humanity but secures it in an upward trend, if man will only listen and take right advantage. The discovery of the law of evolution in the natural world was such a step for the popular mind. Evolution is a fact, but the cause of it is neither omnipotent "accident" nor "fortuitous chance"; it is Divine Intelligence. It is the soul of man that evolves, and out of that evolution all physical changes take place. If the scientific-minded will accept this, he will substitute intelligence for inanity and will help to lay the foundations for the next step in the evolution of the mass consciousness of man.

These foundations will be vast and strong, for the body of the Ancient Wisdom covers the entire field of human action, and it does this through use of the avenues of individual effort, investigation, and proof. The Ancient Wisdom correlates the soul and mind of man with the universe, and at the same time takes the smallest deed, the commonest labor, and the tiniest life that lives and gives them eternal value. Under it man will find himself as he truly and divinely is. It will not appeal to his animal passions and desires, or violate his intellect, or destroy his finer instincts, but it will place him squarely upon those foundations that are imperishable in all life and nature, and restore to him the chance to find his soul, find it aright, and live it.

Fred Whitney.

#### ADDRESS OF THE TEMPLE SCRIBE

Forty-odd years is a long time—measured in terms of a human life. In forty years the average man or woman has lived through the important events of his life. His experiences have been many, interesting and uninteresting, and his character has been changed and built up by the interaction between what he was before each experience and what he was after he had gone through it. Even the man who lives the most uneventful life is not quite the same at the end of ten years, or of a year, or even a month or a week, as he was at the beginning. The events which have occurred in the meantime, in his own small personal sphere and in the nation and in the world at large, have had their effect upon him.

It is almost forty-three years since the little group which formed the nucleus of The Temple first gathered together, a handful of ordinary people. They have now all passed on. Their lives were very varied. They came from many different spheres. Some were very poor, and some were

comfortably situated as regards this world's goods. Some led seemingly uneventful lives, and some passed through very exceptional experiences and suffered and enjoyed in one life far more than the average man. But whatever their lives may have been, and whatever their experiences and their influence upon those they contacted, they are gone now; and just as the waves of a pool subside after a stone is dropped into it, so the pool of existence of which their lives were a part has resumed its balance—the disturbance caused by their living and by their passing is forgotten—and life flows on.

The personality is not a very important item in the great scheme of things. Sixty, or seventy, or even eighty years may seem long as we live through them, but in the evolution of a world or a nation or a race, or of a human soul, they hardly compare to a single drop in the vast ocean of life of which they are a part. Look back over the years, and what have the days consisted of? Working and eating and sleeping—a little pleasure and a little pain; a desire satisfied, a plan accomplished, or a failure; a victory or a defeat. All seemed important as we faced them, and all faded into insignificance as time marched on. The personality was involved more or less deeply in all these minor events, and was affected by its involvement in them; but the circumstances and details have all faded into the past, and all that is left is the impression which these varied experiences, major or minor, have made upon the soul.

In our teachings a very clear distinction is drawn between the personality and the individuality. The personality is transitory—of one incarnation only, and might be compared to the clothes we wear. Each day we don whatever clothes may be suitable for the work we purpose to do, and each incarnation we assume the personality which we have built up through the years of our previous lives and which has been waiting for our soul to incarnate, just as our suit is waiting for us to put it on and go to work in each morning. It is this transient personality which we wear that registers the impact of everyday events; it records them on our astral body. It is the seat of our emotions, our desires, our likes and dislikes; and it is like the receiving end of a radio set or a recording device, in that it is sensitive to impulses from without and inscribes on the astral body a record of them.

When The Temple was formed we were told again and again, and the same teaching has been reiterated very many times through the years, that the personality is of little importance as such, that if in our consideration of others we allow ourselves to become involved in the little details of their character we are likely to lose sight of important things. We have been told that the path does not consist in traveling straight along without failure or mistake, but rather in holding fast to an ideal and stumbling along through failure after failure toward final victory—but always with the vision firmly concentrated on the ideal. It is the desire and the will to keep travelling toward the goal which count and which constitute the path, and not the success or failure of each individual effort.

The ideal toward which we are aiming may be likened to the force which attracts the compass toward the north. No matter where a ship may be, the compass is the infallible guide—and no matter what the environment or circumstance into which we may be thrown by life's vagaries, we cannot go far astray if we keep our vision concentrated on the ideal, which is the compass that guides us along the path. We will make many mistakes, and our personalities will be churned up and

crucified by the incidents of life, and the greater our ability to concentrate on the ideal, the greater will be the friction in our personality—but, also, the greater will be our progress along the path.

The little group who formed the nucleus of the Temple group have all passed on. Their bodies have returned to the dust. Their personalities, peculiarities, idiosyncrasies—have gone. But the ideals toward which they aimed are still living beacons in the hearts of men, and the efforts which they made to reach these ideals have been built into the Over-Soul of the world and have had a tremendous influence on its evolution.

Ernest Harrison.

### ADDRESS OF THE TEMPLE TREASURER

Greetings to Comrades and Friends:

To Templars assembled here in yearly convention there comes the inevitable turning inward of the consciousness to a survey of the past year's experiences with its efforts at achievement or possible failures. The power of self-examination at regular intervals, with the honest desire to look oneself squarely in the eye for true measurement, does not always come easily or naturally. The line of least resistance is so often filled with so-called necessary duties that the mind quite naturally feels that, in service itself, there is no need to "Stop, look, and listen." But the experienced student of life knows that, if "Eternal vigilance" is the watchword, that watchword carries within itself the warning of discrimination.

There is no standing still. The great Law moves steadily onward in true rhythmic and harmonic proportion, and upon our ability to tune in on the Life Line of this Law, in fulfillment of the highest and best within us, depend our growth and advancement in terms of true service to the race. And when we are told that it is upon the planes of effort that we are measured, and that "our creations are anxiously watched," it is evident that in growth lies the answer to the responsibility of transmission.

So, as we pause at this Harvest Time of the year, with the earnest desire to find out wherein we may have failed in our measure of attainment throughout the past year, we ask ourselves old and new questions as to our fitness to survive the exacting laws of discipleship. Understanding the principle of Centralization and all it implies, how can we put that understanding to its best practical application for the welfare of the whole? We know pretty thoroughly by this time that the Central Cell stands for the Father-Mother Source of Being, and that through this Source comes the Child, the Christ-Child of all spiritual effort. There is no disputing this unalterable law; it is in constant evidence throughout all manifestation. To truly understand this relationship is to truly understand its basic needs, for expression and growth, and to constantly strive to fulfill those needs.

As we give our support in terms of trust, faith, devotion, and service, let us also remember that, when transmitting the ideal of Centralization on true Hierarchal lines, we are instilling into the human race a great principle and ideal, based on the eternal Law of Righteousness. Through this Life Line come our power of discrimination, our ability to know the true from the false, our instinctual evaluation of and alignment with the true leaders of humanity, regardless of specious reasoning or argument. In this way do we hold a dependable nucleus for the Lodge to work through, when an impulse is given the race for its betterment, and thus do we truly answer the question put by the Master:

"Will you stand together and prove your ability for concerted action when the opportunity is given for spiritual, moral, and physical regeneration?"

And to quote the Master again: "It is not great numbers that are needed for the transmission of requisite energy so much as it is unselfish devotion, united action, and obedience to direction. One ideal, one purpose, and unswerving loyalty to that purpose should dominate the members of such a Central Group as I refer to."

"Templars, individually as well as collectively, will answer for their failure to help provide for the Center of the Temple, which is an instrument for the transmission of the energy upon which the welfare of the people is hanging, and to do this as a sacred duty which they have solemnly sworn to perform."

In our acceptance of this responsibility, let us not forget to provide materially for the Center. The past year has been a year of considerable anxiety to meet expenses and have sufficient means to adequately support the Temple work in its several departments. At times the shortage has been serious. Let us remedy this condition with a positive swing into line in payment of dues and Helping Hand contributions as far as lies in our power. Dues are an obligation assumed by everyone upon affiliation with a fraternal organization, for its maintenance and continuance. How deeply grateful we are for our great privilege in helping to provide, "as a sacred duty," such a Center as this!

Quoting from our former Treasurer: "Beautiful is gratitude. What shall we give in return for that which has been bestowed upon us? If we could but give regular tithes of all we possess, realizing that we are under an unpayable indebtedness for all our possessions, that what we have received is greater than anything we can give, that we are under obligation to the Lodge and to the race, with life not long enough for any man to clear such indebtedness and yet with an ever-growing Presence coming into our midst, we would indeed bow the heart in humble gratitude."

Ebba Whitney.

#### ADDRESS OF THE GENERAL SECRETARY

Beloved Comrades and Friends:

From a heart filled with love and gratitude past telling to the Masters and to you all, greetings at this blessed hour of re-union granted to us while our greater Self, humanity, is going through its deepest depths of suffering. Let our prayers for light and peace go out to the world unceasingly! Let our love for humanity, our courage, our faith and trust never be lessened by any outer conditions. The more terrible they are, the more humanity needs our love.

Let us never forget that we are one with the human race, that its sins are our sins, that we all have contributed to the causes of the terrors which are now upon the world, by violating the Law of Love and Brotherhood in this and past incarnations. We have to bear our part of the world Karma now upon us, and only through our love can we help to redeem humanity, to transmute and conquer the forces of darkness created by the human race--those forces which, through the nearness of the great Light of the Avatar, have to vanish, and are now fighting desperately for their existence all over the world, in men, races, and nations, trying to tear with them into oblivion those who have created them. That which cannot stand in the light will go down. But nothing that partakes of the light will ever perish; it is protected by the inherent light. Many souls have incarnated to lay down their lives in



sacrifice for the past that the Soul of Man may live. Great achievements of past civilizations may be destroyed, but, though their beautiful outer forms may be shattered, their real values are being saved for humanity, and will be given back to humanity at the right time. And the souls which now sacrifice their precious lives will return in more perfect bodies in that great Day, into which no darkness can enter. Only when man has lost all that stands between him and his God, will he recognize the utility of all things material and seek and ask for light and truth; and turning inward he will find his rightful Path, the heart-consciousness in him, and in it his oneness with the Christ, with God, and with all that lives.

Therefore are all things created in heaven and on earth,  
That Christ be born in the soul of man,

says Angelus Silesius, the enlightened mystic of the Middle Ages, and

Through Christ a thousand times in Bethlehem be born,  
And not in thee, thou wouldst yet be forlorn.  
The Cross of Golgotha thou lookest to in vain,  
Unless within thy soul it be set up again.

This cross is now upon the world. Only the unfoldment of the true consciousness, the Christly consciousness, in man can save him. It is his true development; it is true life. It is the true evolution of man, so much doubted, misinterpreted, and fought over by intellectual minds, since the intellect, the mortal mind, can comprehend it only when that lower mind is enlightened by the immortal mind, the Higher Self in man. Through the Higher Self will man find his eternal nature, recognize his divinity, the great creative powers which are his divine heritage, and his true place in the universe.

Beloved friends, since its foundation The Temple has never ceased to work for the enlightenment of the human race. We have now entered the 43rd year, and with it the seventh 7-year cycle, of the work. Each year, and each 7-year cycle, has had its special keynote for the work. The seventh 7-year cycle is of greatest importance, for it must bring the synthetic fulfillment and application of all that has been given and achieved in the years of preparation. And because The Temple has been founded as the Lodge vehicle for this greatest transitional cycle in human evolution, in which humanity as a whole must gain spiritual supremacy over material conditions, it is only natural and by law that this, our most important cycle occurs during these greatest upheavals in the world of man.

Now is the time when the Masters have to rely on our help, when we all have to work in perfect unity, in whole-hearted devotion, when we have to give our all for the salvation of humanity; when we have to stand in very truth as Warriors of Light, Warriors of the Christ, to be the hands and feet, the head and heart, of the Avatar, that His enlightening, redeeming, comforting, upbuilding forces may flow through us to all who seek the light and truth, to all who are awakening.

During the last six months we have had many signs of this awakening; many enquiries have been received from people who are longing to live a truer, a spiritual life.

We ask you all, beloved comrades everywhere, to give all the help you can give, that The Temple, as one united body, may fulfill its sacred obligations. We need you and you need us. We need your watchful eyes,

your open, loving hearts, your personal and individual efforts to find those who are in need of our help. We need your spiritual, moral, and, last but not least, your financial support that we may be able to supply what is needed in fulfilling our mission, in carrying on efficiently this most important, noble work of the Lodge. We shall give you all the spiritual support, literature, and material which this line of the great work can give. Let us, as never before, work together, as the Master says in one of his convention messages, "in combined, untiring, unified, selfless effort for the upliftment and enlightenment of humanity. Do this wherever you find yourself stationed, at this Center, at some isolated point, or in relation to any group throughout the organization. It is One Movement, One Fundamental Current, in which you serve, and you are placed according to the demands of your own Higher Selves, the Karma of your own acts. . . . Your influence should spread far and wide, with a permeating force which cannot be resisted. The name Halcyon should stand for a cheer, a happiness in these days, a very substance from which the world may draw life essence for its spiritual subsistence. In these days when nations are going through upheavals of life or death, when our own country is in turmoil such as it has never before known, when the whole world is undergoing reconstruction, is being made over, so to speak, for the final chance of its civilization, you can give, if you will, to the world that something which cannot be secured through any other avenues of service, however great they may be in other ways. It is for this purpose that this Center exists."

May we never be found wanting in the Master's service, never fail to pass on the Master's touch, the help, support, and loving comfort that have been given us through the long past years of preparation. Let us hold the human race in the light of our meditations. Let us spread the knowledge and truth of the eternal principles on which life must be built—the truth about man's divine, eternal nature, his oneness with God and all Life; the Law of Karma, that great adjusting Law of Love which moves all things to righteousness, and the Law of Reincarnation—that man may learn he is in truth the builder of his own destiny, that no effort for good is ever lost. This is indeed the great Judgment Day of the Old Dispensation, the passing Age, in which man's karmic debts are collected with terrible interest; but divine Love is never ending, and when all the shadows of the past are gone, then will the Avatar who is waiting for us lead us into that great New Day that is before us.

So, whatever may come to us, beloved comrades, let us never be discouraged. We are always in the light, and the Hosts of Light are with us and protecting us in our work for humanity.

In closing, we extend to all our beloved comrades at a distance who cannot be with us in person, and especially to our newly affiliated members who are with us for the first time in convention, our heartfelt greetings! May you all partake of the great spiritual uplifting forces and the sweetness of the Christ-Love with us now. Let us fill our hearts with their radiance, to be strengthened and enlightened for our future work. "Let us go, with the Rallying Cry of the Red Ray on our lips, the light of high purpose flashing from our eyes, ready to do or to die, as seemeth best, upon that field above which soars the gage of the battle, the Soul of Man."

Ella Vogtherr.

(Convention Report to be concluded in next ARTISAN)

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