

The Temple Artisan

April-May-June 2013

Behold, I give



unto thee a key.

ASK EACH DAY

Thou who knowest that all life is ever ceaseless pulsing motion!

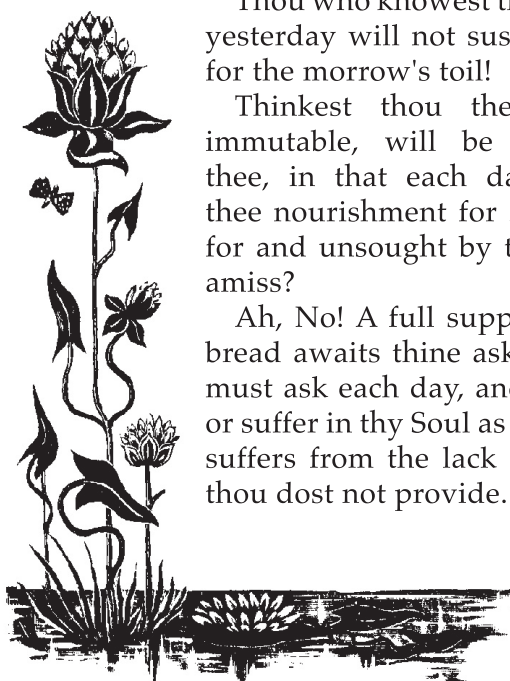
Thou who knowest that the sun must rise and set each day, and that every heartbeat is in perfect time and rhythm!

Thou who knowest that the food of yesterday will not sustain thy body for the morrow's toil!

Thinkest thou the cyclic law, immutable, will be repealed for thee, in that each day will bring thee nourishment for soul, unasked for and unsought by thee, or asked amiss?

Ah, No! A full supply of Christly bread awaits thine asking, but thou must ask each day, and ask in faith, or suffer in thy Soul as now thy body suffers from the lack of food when thou dost not provide.

H☐



EDITORIAL MIRROR

At a May 4th book signing in the Lodge, Templars celebrated the long-awaited release of *Radiance from Halcyon, A Utopian Experiment in Religion and Science*. This beautifully researched and written book was 12 years in the making by our dear Temple friend, Dr. Paul Eli Ivey, PhD., full professor of art history at the University of Arizona. Just published by the University of Minnesota Press in Minneapolis, this overview from the cover describes the start of our community:

In May 1904, the residents of Halcyon, a small utopian community on California's central coast, invited their neighbors to attend the grand opening of the Halcyon Hotel and Sanatorium. As part of the entertainment, guests were encouraged to have their hands X-rayed. For the founders and members of Halcyon, the X-ray was a demonstration of the mysterious spiritual forces made practical to human beings.

Radiance from Halcyon is the story of the community and its uniquely inventive members' contributions to religion and science. Theosophy's new synthesis of religion and science laid the foundation for advances made by the children of the members including microwave technology and atomic spectral analysis. Paul Eli Ivey's narrative starts in the 1890's in Syracuse, New York, with the rising of the Temple of the People, a splinter group of the Theosophical movement. After developing its ideals for an agricultural and artisanal community, the Temple purchased land in California and in 1903 established its cooperative colony there. Ivey's account is both an intriguing tale of how a little-known utopian religious community profoundly influenced modern science, as well as a wide-ranging cultural history encompassing Theosophy, esoteric architecture and socialist utopias.

I found Paul's book lively and satisfying, an understandable matrix that lays out the social and cultural forces surrounding the early days of the Temple. As his final statement says, "Through its members' idealism, tempered by practical necessity, for more than one hundred years The Temple of the People has created a settlement of lasting vigor in the fascinating history of religious communitarian life in the United States." Truly, we *are* alive and well.

—Eleanor L. Shumway
Guardian in Chief

PRE-CONVENTION MUSINGS

Convention has always been an uplifting battle of one sort or another. As the Convention forces converge on this Center, all of us have felt those feelings of intense pressure that we misinterpret as being the result of our neighbor's stereo or dog, or the pressure of life and our own weariness, or someone's remark about a particular act of ours. Caught in the heat of the moment, it is very difficult to step back onto the plane of forces to see how the high gathering energy is impacting our actions. But the most important first step we can take is knowing that such a step is even possible, and that we can then have a different kind of control over our own reactions.

In the words of Master Hilarion, "...your relationships one to another must be stripped of all pretense, all self-seeking, all selfishness. The tests you will continue to meet are based on the Law of Brother/Sisterhood and involve the finer courtesies of life, the gentle services for youth and age, the ability to withhold rather than to give ridicule or criticism, to bear with and not to provoke, to entertain the Christ within your hearts in such a way that you become the absolute embodiment of Light and Love."

I recently came across this paper from Francia LaDue written at Convention time in 1916. She was writing as the Guardian in Chief. It was printed in the *Artisan* and was sent out worldwide as a separate pamphlet. As I read it over several times and thought about her questions I felt her words were as fresh and germane to my life, our lives, as if she was standing in the room speaking to me and to you. I want to share it because it behooves us all to take her words into the Silence of our own souls now as Convention approaches. Her words will help us to meet those gathering high forces with consciousness and cooperation.

My Comrades Dear:

In tender love and deep appreciation I thank the great Father that I am enabled to meet and greet you once again.

For eighteen years some among the comrades now gathered here [in 1916], with other dear ones now scattered over the face of the earth, have stood together, most of the time with our backs up against the wall, to use a graphic metaphor, and fought the forces of death and disintegration, fought them more with the weapons of love, faith and endurance than with

material weapons. One by one many of those who were with us in the early years of our work have passed on into other fields of labor, and others have stepped in to fill their vacated places on the physical plane, but their love for the Temple and the comrades who had grown so dear to them was such a vital thing in their lives it could not die, and never were they nearer to us while they were here in body than they have since been on the first Sunday of August in each year as we have come together in Convention.

As we who have borne the brunt of the work grow older, more weary and careworn with the passing years, our inner eyes naturally go out in a search for those who will take our places and carry on the work that will some day drop from our nerveless fingers, and a feeling of responsibility for those others comes over us with tremendous force, and it is well that we should ask ourselves, "Have we done our part in fitting those others for the burdens that they will take up?" Have we shown our appreciation of the kind offices of others? Have we been brave enough to hurt those we love when some dire necessity arose, or in cowardice let them drift on to some rock that we plainly saw? Have we spoken the word to the stranger within or without our gates which might have brought him into



Succulents. Photo by Eleanor L. Shumway

the Temple fold, or allowed indifference, indolence to restrain us?

These and countless other intimate personal questions arise in our minds, as we think perhaps it may be just the one or more to whom we have or have not done these things who would be the karmic agents to stand in the breach when some future great battle was on and who would fail because we have been too indolent—too cowardly or too selfish to do our part when on our courage and devotion the work might be utterly dependent.

The Master has frequently reminded us of our personal responsibility for the success or failure of the Temple work, and yet, I fear, too few of us fully appreciate the importance of his words. It is said that on some one person may depend the fate of a nation, a city, an organization, and yet as a rule the great majority of people both in and outside of the Temple ranks stand ready to shift all responsibility to the shoulders of the next in line if by so doing they can save themselves trouble, anxiety or loss in any form. We do not always realize the cowardice, the faithlessness of such an act, nor do we call to mind the fact that we may be losing the greatest opportunity that has ever come to us by so doing, for such opportunities generally come in some unexpected way; by means of some "little thing." Truly is it said, "There are no little things."

While we are thinking of the wealth of instruction we have been given, and the countless evidences we have had of the protection and help of the Masters through all these past eighteen years, do we as earnestly ask ourselves, "What have we given in return?" Do we sufficiently realize that there is a Divine Law of reciprocity which demands that for all we receive we must render an equivalent, otherwise that Law will set up an account against us which we will have to pay some day with accumulated interest?

These are all serious questions, even personal questions, although not addressed to a personality, and the law of karma will compel us to answer them. They are serious, for we know not what effect their answers may have on the rest of the human race.

We are reminded repeatedly of the critical era we are now in. Our responsibility for every act, word or thought is intensified in such periods as is the present, and it is our plain duty to teach this truth wherever we have opportunity.

I would far rather at this time tell you of all the beautiful things, the mystic or sacred things that impinge upon my consciousness at times,

and which might interpret similar experiences of' your own, but I feel that the two words I must leave with you, as forcibly as I am able to do at this time, are Self Responsibility.

*In all tenderness, your comrade and sister,
Francia A. LaDue, the Guardian-in-Chief.*

This is interesting reading just from the historical point of view, but let us view it from the point of "Now." As the present Guardian in Chief I would like us to apply it to our lives. Such timeless truths are always applicable.

Although written in 1916, circumstances have not changed in that we still do stand together interiorly and daily battle the forces of death and disintegration with Love, Faith and Endurance. In the heat of everyday living it may not feel this way. Ever feel the heat and not the Faith or Love? But they are there, nonetheless. Our task is to remember them.

The Temple "work" spoken of so often in our teachings consists of fitting ourselves to be conscious instruments to be used in the uplifting of consciousness throughout humanity of which we are a part. How? By study and prayer, as well as by living and working with each other using the tools of appreciation, kindness, forbearance, devotion and courageous action. The paradox of this kind of "work" is that on the one hand we have been given a wealth of special instructions with the faith that we are able to do it, and on the other hand we have not been kissed on the forehead and set apart as a privileged class. To make such an assumption amounts to delusions of spiritual grandeur.

When we think of Blue Star we are apt to assume she had perfect Faith and Insight. It is comforting to realize that, on her human side, she had doubts and fears which she expressed in these words: *"As we who have borne the brunt of the work grow older, more weary and careworn with the passing years, our inner eyes naturally go out in a search for those who will take our places and carry on the work that will some day drop from our nerveless fingers, and a feeling of responsibility for those others comes over us with tremendous force and it is well that we should ask ourselves, Have we done our part in fitting those others for the burdens that they will take up?"* With our 20/20 hindsight we can assume that she indeed had done her part

in preparing for the future of the Temple, because here we are. And we know, in her point as Blue Star, she had unwavering Faith in the Master and His work.

To have these moments of very human reactions is all right, for after all, we *are* human. Then we need to tune into those inner realms where we have hung the jewels of our spiritual aspirations bring that light back into our daily, hourly lives.

Reading over Francia LaDue's words from our vantage point 97 years later, can we say we have done our part? She mentions appreciation, kindness, forbearance, devotion and courageous action. She also mentions cowardice, indifference, indolence, and selfishness. Only we can judge where we are on the scale between these two poles. We cannot assume these qualities are not applicable to ourselves, both the pluses AND the minuses. But woe be unto any of us if we dare to apply them to someone else. It requires clear-eyed courage to apply them to ourselves, and then to do something about them. It is a curious thing that as we really work on incorporating appreciation, kindness, forbearance, devotion and courageous action into our own lives, and eliminating cowardice, indifference, indolence, and selfishness we can look around and find that our friends, neighbors and enemies might very well be doing the same thing! And really, it doesn't matter if they have. All that truly matters is that we work on ourselves and cheer the other person on. True acceptance of each other, without the urge to change each other (even if we deem it to be "for your own good!") is an effective tool of living and loving.

Francia LaDue clearly and pointedly tells us: "The Master has very frequently reminded us of our personal responsibility for the success or failure of the Temple work." Over the years we have all been guilty of assuming someone else will step up to the task at hand. We feel we must save ourselves trouble, anxiety or loss in any form and in so doing we may lose the greatest opportunity that has ever come to us, and it will come in the form of one of the "little things" of life. Think about that one! Sobering and true, but in our very human effort to stand clear of the charge, it cannot become an opportunity to point the finger of blame at anyone else. How can we do the "work" of learning to living with each other if we avoid the opportunity to be together, cleaning up some trouble spot or

simply visiting each other? Years ago, someone once observed to me that “Halcyon is a group of hermits!”

In her address Francia LaDue was speaking of the richness of the teachings that had come to The Temple in the eighteen years since the founding. Ninety-seven years later the richness has been increased seven-fold. Also increased has been our indebtedness for such richness. How do we “pay off” such a debt? As co-creators with divinity, how do we enrich Life about us? Think of the small gentle ways (the little things) by which we can express appreciation, kindness, forbearance, devotion and courageous action. No blare of trumpets, clouds of angels, widespread media coverage, or heavenly radiance, but simply the warm communication of genuine caring and love.

She goes on to say, “These are all serious questions, even personal questions, although not addressed to a personality, and the law of karma will compel us to answer them. They are serious, for we know not what effect their answers may have on the rest of the human race.” She isn’t pointing a finger at anyone but she is pointing out that personalities have come and gone and returned again in endless cycles, but the Soul of each of us must stand erect and clear. It is our Soul we must ask, for dispassionate accounting, for clear direction, and for loving encouragement. This takes courage for “we know not what effect their answers may have on the rest of the human race.”

We, as Templars, are an integral part of humanity, and as such we must lead the way forward under the banner of self-responsibility. Not later when it is more convenient, not later when we are with people we like better, not later because we are faced just now with someone whom we deem is wrong, wrong, wrong! There is only now, this moment, and what we choose to do now could mean the survival of the human race. So it is a matter of *self* responsibility—mine, not my neighbor’s, but me, myself and I; yours, not your neighbor’s but you, yourself and you—and the time is right here, right now. So, with clear eyes, clear minds and hearts, let’s get busy.

—Eleanor L. Shumway
Guardian in Chief

OUR DAILY BREAD

Morsels from Temple writings to nourish body, soul, and spirit

APRIL: WILL

- The mind of God is mirrored in the mind of man, and he who would know God must first know man.
- Make no offer to the Law which you are not fully prepared to have accepted.
- It is a law of physics that no two things can occupy the same space at the same time. If man would behold God, he must first destroy the image of self.

MAY: OBEDIENCE

- The Law of all laws—the Law of Balance, Equilibrium—is of all spiritual, as well as of physical laws, the most important.
- Divine Love, Creative Energy in action, when reflected into the Etheric plane, becomes the active principle of Gravitation.
- The universe did not just happen. Every atom, man and star bears a designed relationship to every other atom, man and star.

JUNE: LOYALTY

- There is not a cubit's width of void space in the Universe. The Ocean of Ether, the self-luminous imponderable substance which fills and molds all space is, in a sense, the shield or garment of the Infinite.
- Each thought, word and deed, guided by the Golden Rule, helps man to expand his own consciousness on all planes of existence.
- No effort for good is ever wasted. It disappears from your view, but only to fall into the world of causes into the soil of wisdom, to be watered by love and again brought forth to bloom.

BUILDING

Seven things are necessary for building the Temple of God in Humanity: the material, the foundation, knowledge, devotion, work, experience, and the blessing of the Master.

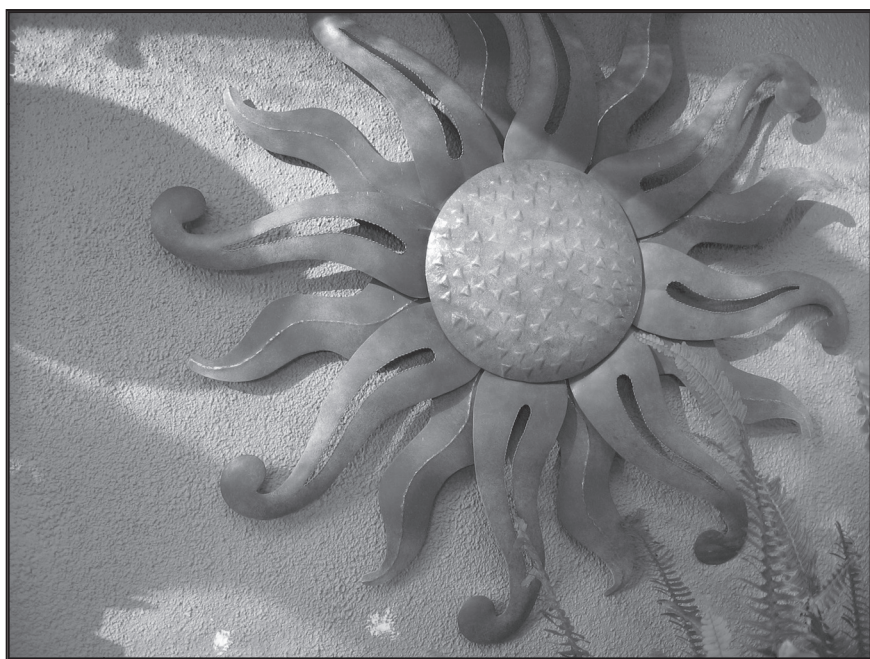
1. The material consists of the forces with which we are endowed by nature, and which we must learn to control and render subordinate to our design. All these forces are substantial; because what we call "force" and "substance" are only two aspects of one and the same principle; even our highest aspirations, if they are real, are not empty creations of fancy, but motions of spiritual life, causing the eternal substance of the soul to grow and expand. The Temple of God is as clear as crystal, and cannot be made of impure heterogeneous material. Therefore our aspirations and motives must be elevated and pure, and the first labor of the artisan is purification. Without this all other labor is worse than useless.

2. The foundation. The Temple of God in Man is not a castle in the air, but must be built upon a firm foundation. This foundation is the truth, and not the idle creations of the brain. Truth is that which is real and unchanging, and the recognition of truth is the cornerstone of the building. Everything in nature grows from a center within, and thus the real recognition of truth is not a merely intellectual perception of the brain, but a realization by the soul itself. It is the heart which feels and realizes the truth; the brain-mind only acts as a spectator and investigator. When the truth realized by the heart is confirmed by the brain, there arises that firmness of conviction, which cannot be shaken by doubts and opinions, and in this consists the solidity of the foundation.

3. Knowledge may therefore be divided in two parts: theoretical knowledge and practical knowledge. Theoretical knowledge is necessary because we cannot accomplish a work without having some conception of how it ought to be done; but unfortunately, there are millions who mistake the knowledge of theories or mere "science" for a realization of truth, and therefore never outgrow the plane of opinions, and perform no real work. What would we think of an architect who would spend all of his life in studying how the bricks of a house might be put together if a house were

to be built, but who would make no effort to carry out the plan? There are many persons acting as teachers in the spiritual field having no knowledge of their own. They are like guideposts on the road, showing the inscription that has been written upon them by another, be it true or false; but the guidepost itself has no experience of its own, and never makes any progress.

Now, it will be asked by many, "How can a knowledge of absolute, eternal truth ever be attained by mortal man?" Who can lift the veil of the unknowable mystery? Some base their belief upon the assertions of some supposed authority; others doubt or reject everything which they cannot grasp with their brain; but a blind belief and a blind unbelief are both enemies of true knowledge. Blind belief is afraid of seeing the truth and does not desire it, but hides its head in the dogmas which it has chosen and from which it does not dare to emerge; while blind unbelief seeks to dissect, analyze and destroy everything; and for the doubter, the truth, being one and inseparable, does not exist.



Sun and Shadows. Photo by Eleanor L. Shumway

Between the two monsters of superstition and doubt, walks man, and he is captured sometimes by the one, sometimes by the other. Real knowledge of truth is only attainable when the truth itself becomes manifest in the heart. The truth is God, and the word of God speaks continually in the center of our own being; it is the Christ crucified between the two thieves called credulity and doubt; it is that reality which in our innermost beings says, "I am the truth." It is our own real self, and there is no real knowledge attainable, except through the internal recognition of the voice of God in His Temple within ourselves.

4. Devotion. How could we find God or the Truth in ourselves, if we were not devoted to it? The seeking of one's own soul is the most difficult of all labors. We all live too much outside of ourselves and not in our inner Temple, our hearts. Men and women seek for refuge in outward things, in the things of this earth, or they let their fantasy fly towards heaven and imagine themselves to be with God; but they refuse to enter within the sanctuary of their own heart, although experience teaches that nowhere can we find true rest, peace, spiritual knowledge and happiness except at that center, where upon the altar of devotion burns the flame of Divine Love and shines the Light of Truth. How can we find that which we do not love? Love attracts; fear repels. Love not only binds creatures together, but unites man with his God. True love and true knowledge are one and the same thing. Labor performed without love is without true knowledge, and is therefore imperfect. Without love the Temple of God in humanity cannot be made.

5. Work. Love without action is a power which is not used, and is therefore unproductive. Love, to be useful, must give birth to works of love. True love is pure and simple; that is to say, it has only one object and is not mixed with secondary considerations. It is undivided and therefore unselfish. If we love God for the sake of our own personal progress, we in reality love our personality and seek to make God subservient to our selfish purposes. But the illusion of self—the delusion that we are in reality that bundle of personal desires and conceptions, which we have created by our own spiritual ignorance—is the greatest hindrance for the

manifestation of the light of truth in us, and the more we seek to make our false Ego great and prominent, the greater will be the obstacle which prevents the realization of the true Self in our soul. Therefore all our work should not be "our" work, but the work of love, performed by the power of love and wisdom in us and through us as intelligent instruments, in such a way as it is taught in the *Bhagavad Gita* and by all the sages and saints.

6. Experience. All the above is easily said, but it is difficult to be realized as long as we have not attained that higher consciousness which enables us to discriminate between the true, immortal, and the illusive, mortal self. Ever and ever have we to pass through the circle of birth and death and go through the school of life, until we have learned by repeated experience that the illusions of our senses are really nothing else but illusions, and that there is no salvation from ignorance, except in the realization of truth. Our external and our internal selves are one; nevertheless they differ from each other as the flower differs from the soil upon which it grows. Our external self with its material and intellectual acquisitions is like the soil; the consciousness of our real self is the germ planted therein, from which may grow the tree of Divine Wisdom, the real knowledge of self.

7. The blessing of the Master is the Grace of God. It is the spiritual light, which is above all necessary for the growth of the soul as the light of the sun is necessary for the evolution of plants. We cannot make ourselves wise without the light of truth; we can only strive to remove the hindrances which prevent the grace of God becoming active in us. If we succeed in purifying our hearts and in removing these obstacles, the light of truth will manifest itself within our own temple, and without any aid or support that we might possibly attempt to give to it; while without the presence of that divine power all our efforts would be vain. Therefore the great teacher Gautama says: "To purify the heart and to avoid doing evil, this is the religion of all the Buddhas." If we do this we need do nothing more, for the Spirit of God will perform its works of love through us, and we shall be the witnesses of its wisdom.

—Franz Hartmann, M.D.
Early Temple Member

THE ONE GREAT PRIZE

My Child,

"Take heed lest you despise one of these little ones." These words do not apply solely to little children, but equally to new ideas or ideals—little, because they are new to the people of a new race; new, because they are not fully grown. A new race is being conceived and born; a new age is opening; change is the order of the day.

Prejudice and pride can work as much injury to the soul as deliberate crime. The one great prize for the humanity of this age to strive for is the gaining of an open mind. Of course it is hard to gain.

Whatever you have gained of good, retain and use, but do not deny the good that some other person has gained. When there is a struggle in your mind between the two, be wise to allow experience to guide your course of action.

When an individual permits a personal bias in some one direction to cloud his power of righteous judgment, he jeopardizes his power of correct vision in other directions—and correct vision is dependent upon adherence to the divine fundamental laws of growth. It is not easy for man to understand that two diametrically opposed methods of action may both be right.

—*Teachings of the Temple, Volume II*

A Prayer

*Father=Mother=Son,
From our inmost hearts we plead
For power to love unselfishly;
For wisdom to perceive aright;
For perception of righteous course;
For determination of purpose;
For power of action according to Thy Will.*

H❧

THROUGH THE EYES OF BUILDERS

The Temple established an active children's program in 1907, fittingly called The Temple Builders. Jane Dower, under the direction of Blue Star, was the first Builders teacher. Activities over the ensuing century have included Maypole dances, gardening, campfires, and storytelling; dance performances and plays; delivering May Day flower baskets to the seniors of the day, harvesting walnuts to sell at the bazaars, putting on dinners in the Lodge; trips to the beach, museums, and Magic Mountain; and discovering the delights of Halcyon, even including the Temple basement.

Builders adds a dimension to the lives of children growing up in Halcyon. It sometimes comes as a surprise to these children when they reach adulthood that they are not automatically Temple members, and that they themselves must join. Adding that particular spiritual dimension is something we all must choose for ourselves, even if we grew up immersed in such a nurturing atmosphere.

Builders children have traditionally written short papers to read on Builders Sunday during Convention. Susie Clark and Barbara Reed, former Builders who are now grandparents of Temple Builders, shared their thoughts as teenagers growing up in Halcyon in the late 1950s. Through their eyes, we see a love of nature and the development of spiritual values sparked by their early lives here in Halcyon.

WHERE IS GOD?

"Where shall I find God? If I search the heavens and the earth and the waters under the earth, shall I find Him?

"No! But if thou wilt search the depths of thine own heart, all that thou findest of Love, of Beauty, of Unselfishness—all that thou knowest of Peace and Joy will open the path to God, and show thee the hidden places wherein thou wilt find all thou canst know and understand."

—*From the Mountain Top*

To me this means that if you have hate, meanness and cruelty in your heart you will not find Him, but if your heart is full of Love and Beauty you will find Him.

When you look at a new little baby, or a beautiful sunset, or anything beautiful, you will feel God, for God is Love and Beauty. So it is very easy to find God, because all you have to do is love.

—Susan Lentz, age 13

THE MIRROR

Whether you are combing your hair, putting lipstick on, or straightening your tie, you are using a mirror, and when you are using that mirror, do you ever stop and look at yourself and wonder, “What was I put on earth for, and what am I like inside? Do I have the same feelings and thoughts as the person next door or across the street?” I imagine we all get these feelings some time or other.

Each person has his own feelings and thoughts. You can make of yourself what you want. Sometimes we reach a point in our lives when we can go neither forward nor backward, and when we reach that point we should stop and question ourselves: “Have I done in my life what I was meant to do? Have I tried to make each minute of my day worthwhile? Or have I been gliding along not really



Matillija Poppy. Photo by Eleanor L. Shumway

doing anything?"

Each and every one of us has been put upon earth for a reason. It is our duty to find that reason and to find our place among mankind. When we reach the point where we cannot go further, we must forget we cannot and we must keep on trying until we do, until we can say to ourselves, "This is where I belong."

Think about these things the next time you find yourself in front of a mirror.

I would like to close with a quotation from the philosopher Plotinus:

"Withdraw into yourself and look about. If you do not find yourself beautiful yet, act as does the artist who is creating a beautiful statue. He cuts away, he straightens, he makes this outline less heavy, that one he purifies, until a lovely image shines forth. So should you do. Put away what is gross, straighten out what is crooked, lighten the over-heavy, labor to bring forth one glow of loveliness. Never cease working until there shines out from the center within you the Divine Splendor."

—Susan Lentz, age 16

HALCYON'S BEAUTY

Living in Halcyon is a great privilege. One of the greatest privileges is being able to be like one large family. Another privilege, which is of great importance to me, is all of nature's beauty, undestroyed. In this beauty I recognize God in everything I see, and here is a picture of the things I see about me.

I gazed down from a hilltop on a glorious morning. Everything was so serene and quiet that it seemed as though I were in a small and wondrous world of my own. I looked down upon the slumbering village that was not yet aware of the glorious things that were happening outside of its own small dream land.

The trees cast cold, dark shadows over the open fields, and as time passed, the sun banished those shadows to give sunlight to the dewy plants. As the beautiful sun rose over the crest of the mountain, the birds began to awaken from a quiet and restful sleep. The animals came out of their hiding places. The trees began to move restlessly as a soft breeze came over the hill, ruffled their leaves, and caressed the blooming flowers. And while the sun's rays were warming the

tall trees, the birds sang their lovely sweet songs.

As this was taking place, I had to climb down from my small world, and begin to live in the world of others. The beauty of the awakening world is always there for everyone to see, and in Halcyon this beauty of nature is unlike that of many other places. It is something very special, and it would not be the same if it were not for The Temple. The Temple unites all of the different types of beauty in Halcyon so that it is a part of our everyday lives.

In closing I would like to read one of my own poems:

Nature's Show

*When the sun came sifting through the trees,
And the birds began to sing their songs,
There came a soft and gentle breeze
To help the drifting leaves along.*

*As the sun grew higher in the sky
To seek a wonderment far below,
I thought that I could not deny,
'Twas a beautiful setting for Nature's show.*

*The hills were low and dark and green,
The grass was waving to and fro.
And trees were standing so serene,
This is surely Nature's show.*

—Barbara Shumway, age 14

The Avataric Mantram

*I will endeavor to realize the presence of the Avatar
as a Living Power in my life.*

FAMILY LETTER

The forces of renewal that flow to us each Spring have been noticeable here at the Center, even in this year of low rainfall. The carpet of green grasses and wildflowers is cut each May for fire safety reasons, and the golden brown of mown fields is our annual sign of summer. The progression of the seasons is a pledge of the natural world that the earth is "on track" and we can relax and take a deep breath. All is well if we will only listen.

Comings and goings this quarter include visits from Buck and Evy from Boise; Mike and Janet from Oregon; Bob and Ingrid from Seattle; Paul from Tucson; Lee and Chris from Topanga; Karene from Spokane; Andrew, David, Anastasia, Simon and Olga from San Francisco; Alexander, Stacey and Pierre from Los Angeles; Iryna from Canada; Mitch and Amber from Carmel; Carl and Glenda from Rocklin; Gloria, Bill and Lisa from Denver. Going to other places were Will to Buffalo; Nancy to Shasta; Lloyd and Joann to Texas; and Diamond, Anne and Will to local weekend camp gatherings. The rest of us kept the home fires burning.

Karen broke her leg, and after time for repair, rest, and recuperation, her spirits are indomitable and she is nearly healed. Anna graduated from high school and plans to go to college on the east coast, while Krystal, who is doing just that in Maine, recommends it highly. In an effort to grow up, 18-month-old Sasha is walking and talking with determination. May brought an extended celebration of Eleanor's 80th birthday, culminating in a joyful gathering in the Lodge combined with a family reunion in the place where many of us grew up.

Settling into their "new" homes here in Halcyon are Dee, Jennie and John, Janice and Chuck, and Barbara and Don. One dwelling is 100, one is nearly 90, one is 75, and one is 40. We welcome you all as you add your spirits to your homes and our community.

The water system, renewed by cleaning out the water lines, is delivering better pressure all around town. Likewise, Convention is fast approaching, building pressure on inner lines that will nourish our spirits as the water nourishes our bodies. Wherever we are in the world, may we make the most of that nourishment as we walk together in Love, Light, Joy, and Peace.

TEMPLE ACTIVITIES AND NOTICES

Temple Groups: There are Temple groups in New York City; London, England; and in Moscow and St. Petersburg, Russia; as well as several locations in Germany. Anyone wishing more information about these groups can call the Temple office in Halcyon.

The William Quan Judge Library serves Temple members, residents of Halcyon, and friends with an interest in Theosophy or who are doing research involving some of our special collections. Our library is staffed by volunteers. Hours are Tuesdays, 9:30-11:30am. Other hours are by appointment through the Temple office.

The University Center Gallery is changing exhibits. Call the Temple office at 805.489.2822 for information.

The Temple Healing Service is held at 12:00 noon each day in the Temple. All are welcome to attend.

Sunday Services are held at 10:30am in the Temple. The *Feast of Fulfillment*, the Communion Service of the Temple, is celebrated on the first Sunday of each month. *Enter the Silence*, a prayer and meditation meeting, is held the last Sunday of the month. Speakers present programs on other Sundays. The public is cordially invited to all services.

Study Classes under the auspices of Temple Officers and various Temple Orders are held regularly at 5:30pm in the University Center on Tuesdays and Fridays. Everyone is welcome to attend.

Speakers in the Sunday Services were:

March 10, Harold E. Forgostein: *The Presence of Light*, read by Eleanor L. Shumway; May 17, Willy Gommel: *Noon Service Yet Again*, read by Barbara Ricardo; April 14, Eleanor L. Shumway, *An Ongoing Challenge*; April 21, Ivan Ulz: *Radiol!*; May 12, Eleanor L. Shumway: *What Shall We Do?*; May 19, Eleanor L. Shumway: *Other Voices—Theosophical Perspectives*.

Information about The Temple, past issues of the *Artisan*, recent talks, and other resources can be found at the Temple website:

www.templeofthepeople.org

The Temple of the People

P O Box 7100 • Halcyon, California 93421-7100

Tel: 805.489.2822 • Fax: 805.481.9446 • ginc@templeofthepeople.org