

The Temple Artisan

January-February-March 2019

Behold, I give



unto thee a key.

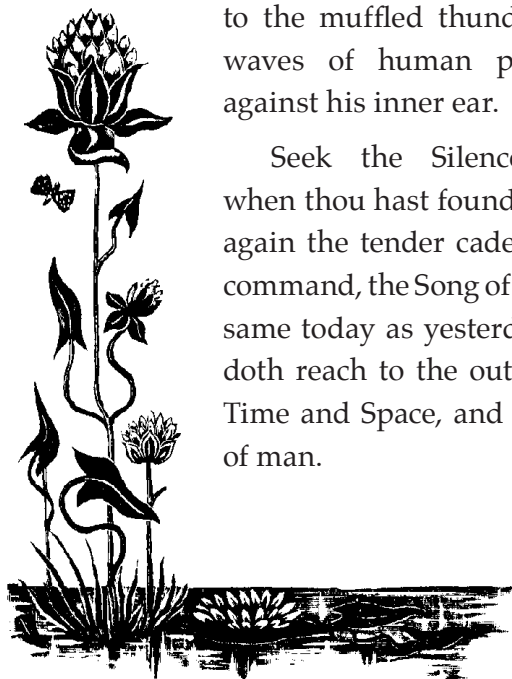
THE VOICE OF GOD

Thou sayest, "God spake to Man in the olden days, man listened and was blessed, but now in the night of Time, God no longer speaks and man is accursed."

Foolish man! God never ceases to speak, but man has destroyed his true sense of hearing by listening too intently to the muffled thunders of the sound waves of human passion pounding against his inner ear.

Seek the Silence, Beloved, and when thou hast found it thou shalt hear again the tender cadences, the word of command, the Song of Life, for God is the same today as yesterday, and His voice doth reach to the outermost bounds of Time and Space, and sings in the heart of man.

H卐



EDITORIAL MIRROR

With gratifying regularity, the seasons follow one upon another, and we now find ourselves with Spring infusing our community with all its glory and promise for the year ahead. This time of renewal brings to mind these lines from the Master:

“Let us remember:

That the Temple is our Real Home.

That the Great Master said, “Love ye one another.”

That all doubts spring from the lower nature.

That we cannot love God, whom we have not seen,
if we hate our Brother, whom we have seen.

That he who thinketh and speaketh good of others
stands in the Shine of the Lodge of Life.

That we should be tolerant in things uncertain,
liberal in things doubtful, and in all things charitable.

That where much light is, the shadows also are stronger.”

Now is the time to renew our pledges to our higher selves as we respond to the upwelling of vernal forces around us.

— *Eleanor L. Shumway*
Guardian in Chief



Photos by Anne R. Dunbar

MORE LIGHT ON THE PATH OF SELF

In today's world of negativity, doom-and-gloom stories, and news flashes, it is amazing how many really uplifting and harmonious things are taking place all around us. People are helping people, one at a time, when they see and feel the need. I am convinced that what is happening is at least 51 percent Good, for otherwise, the world would not hold together. So, how do we gain the knowledge and wisdom to continue on the Path? In the lesson entitled "Light and Wisdom," we read about wisdom and its source:

"Through the senses, we contact the different grades of universal substance, material and spiritual. By the material senses, we contact the material world. By the spiritual senses we contact the spiritual world. Therefore by contact of the polarities, these *pairs of opposites* we sense pleasure and pain, gain and loss, victory and defeat, all of which impart what is called experience. By experience, we arrive at knowledge, by knowledge we win the power to discriminate between good and evil. We enter into the light of Wisdom. To strike another key, in the beginning the evolving pilgrim soul possesses the innocence of ignorance. Then at the end by traveling the Path, which is our self, and by contacting its shine and shadows, we evolve through the gateway of Experience to the innocence of Wisdom. We have consciously identified with the Highest Good, which is another name for God." (*Teachings of the Temple*, Vol. II, p. 267)

With this challenging search for wisdom as a starting place, I want to share with you an interview with Master Hilarion. Although it was given years ago, all of it is fresh and new. I ask that you listen with the mindset that he is here, speaking to us this morning about conditions that are as challenging for us today as they were for our founders in the early days of the Temple in Halcyon.

My Children:

I told you when last I came that it might be some time ere I could come again, and it has so proven. It has been for your sake more particularly that I remained away. I believed that it was full time for you to be left for a season without special guidance, for if you were not able to stand alone after these years of contact with us, there would seem but little hope of your becoming so in the near future.

You have had much to meet from one standpoint, but that which seemed much to you was, in fact, little by comparison to that which every student of occultism must endure who passes beyond the first portal; and even now I can say but little that will be of great help to you unless you are able to bring your intuition to bear upon it and find the meat in the shell.

You must learn to seek out the hidden meaning of the messages I send you, either in instruction or by personal direction, for I am seldom able to put into comprehensible statements that which I wish to convey, not that I would infer that you are lacking in intelligence, but you put a veil over your own understanding when you carry out some personal wish or desire that is in opposition to some statement I have made, or some deep truth you have learned from other lips than mine.

Question: A member has questioned the advisability of Dr. Dower entering upon a business that brought him so continuously among the people who were under the influence of drugs or liquor, instead of devoting his whole time to The Temple's work. I would like to have your opinion on this? [William H. Dower, M.D., known also as Red Star, treated alcoholism and drug addiction in his medical practice.]

Answer: This is a very important question and involves much more than I can say in a few moments. It is sufficient for the present to say that when I first came to Blue Star and Red Star, I said to them that Red Star could engage in no business by which he could do the same amount of good to humanity that it was possible for

him to do, in the way he had chosen, and I can only repeat these words tonight. Not even those most closely associated together along the line of prohibition, or physicians and others, who are treating the diseases engendered by indulgence in either narcotics or stimulants, have any true idea of the facts. Even Red Star does not fully appreciate this at present.

You know something of the pineal gland and pituitary bodies of the brain, but they are a mystery to all but the deep occultist today, and they are, and will remain, something of a mystery for some time to come, for the reason that the truth might lead to license in some instances.

The fact is that whatever may cause a higher, more rapid vibration of the molecules of those bodies (pineal and pituitary) will produce the same results, whether it be high aspiration, prayer, and concentration, or whether it be stimulation or narcotizing. This is not fully understood, as I have said. The great difference lies in the fact that in the case of aspiration, prayer, and concentration the effect remains to a great degree, and the more rapid vibration does not tear down the structural form of those bodies, as does unnatural stimulation from any cause, such as stimulation or narcotizing. In the first instance the vibrations grow more rapid continuously during one period of life, until the neophyte raises himself, or rather becomes conscious of the universal consciousness of the Godhead and identifies himself, to some degree, with that Godhead.

In the case of stimulation or narcotizing, the victim of his own desires is very liable to wish to continue the experience gained at first and in his effort to do so, breaks down the structure and finally causes his own degeneration and death if the desire is not finally controlled.

So, when you understand what this process means, you will see that not only the death of the body will ensue in many instances, but also the breaking down of the only vehicle through which intuition and higher light can be transmitted to the body.

Anything which can help or hinder this process is of corresponding benefit to humanity. While it is, in many respects, to be regretted that it is necessary for Red Star to devote himself to exterior work, as said before, he could do nothing that would confer more benefit to physical man.

Question: Have you any advice to give that would help us to right conclusions regarding the Temple Home Association? [The Temple Home Association was legally formed in anticipation of rapid growth in the size of the community. This did not happen, and by the 1980s Harold Forgostein, Guardian in Chief, legally dissolved it and had all properties transferred to the corporation entitled "Guardian in Chief of the Temple of the People, a Corporation Sole."]

Answer: This is a serious matter and my answer to this question must be well weighed before action is taken, in the case that you take such action as I shall indicate. When the Temple Home Association was formed, it was done more by permission than by my urging, and for one reason. If you will look back on the last few years, you will remember that a little before, and for some time after the Association was formed, all people who were particularly interested in social reform were in such a high state of tension on those connecting lines that any effort to bring them down and make them understand the most vital point in occultism, that of centralization, would have only thrown them off the track. They could not believe that such an organization could not be formed and continued indefinitely on socialistic lines. Nothing but experience would teach them this, and it became necessary for some of them to have this lesson and for nearly all of them who were at first interested.

I have watched the work going on and have seen the end from the very beginning. I knew it was impossible for it to be carried on to the wished-for finality as long as it was impossible for it to be founded on the one vital point to which I referred, Centralization. Human nature must change before it will be possible for any small

number of people to work out that problem on those lines. I do not request that you should follow any advice I seem to give in this matter, for it must be your own higher selves that will point out the way in this case, so what I say can only be as suggestion.

It would seem to be a better plan to draw together as closely as possible all those members who are loyal to the higher teachings and learn whether they are willing to take the title to allotments and hold them subject to The Temple influence and, if possible, to make those antagonistic to the work as a whole understand that their own interests lie in meeting the others on a common ground and so avoid this unnecessary trouble and delay that any legal separation would make inevitable.

You must never lose sight of one fact: neither The Temple nor the Temple Home Association were formed exclusively for the benefit of those immediately concerned. The higher purpose, the aim of all those who are true Templars, was and still is, the preparation of a place where it might become possible for the overshadowing Christ to enter and send forth the message which the world has waited for so long. It would be truly impossible for such an overshadowing of the spiritual forces to enter and dwell with a number of disaffected, treacherous, inhuman elements. It could not do the work for which it came, even if it were possible to come. Such a place requires quiet, concentration, aspiration, unified endeavor, and faith in each other, and in the common purpose. These are essentials; all else is nonessential.

Knowing this, you can understand that whatever ties now exist between you and those whom you have found it impossible to draw into the right relationship, you should sever those ties completely from the interior and exterior aspect and build such a inner wall of protection around yourselves in the center that no extraneous force could enter to tear it down. However, remember this very important point: if such a thing were to be done, it must not be done in a spirit of retaliation or unbrotherliness; it must be done from the standpoint I have indicated; namely that such

preparation could not be made in disunion. It would not matter so much were those people at a greater distance from you, but because of their close vicinity it is all the more needful that you put up such an inner wall.

I told you some years back just exactly what might happen to this section of the country, or to any other section where a similar center was established if the will and thought forces of a number of people were bent in its direction with malefic intent. It seems all but impossible to you that such dire results could follow the action of a few men and women of little influence and power; it is difficult to make even advanced students realize the truth in such an instance.

You and others would be inclined to question my word if I were to tell you that the greater part of all the calamities which have occurred in this section of the country in particular, were the result of just such thought forces sent forth by design on the part of those who were inimical to The Temple work, yet such is lamentably the case. The pests, the changes of atmospheric conditions, and many other things which have and are occurring are the final results of just exactly what I have told you would be inevitable if such actions arose.

If you will consider carefully what I have now said, I think you will see a way out of your present difficulties, if you are inclined to take it. Think with your heart, as well as your head.

Question: What is the fundamental cause of the lethargy of The Temple members and the difficulty experienced in increasing membership?

Answer: It is largely due to the causes I have before mentioned. There have been many complications in the past few months and years that would inevitably have produced just such conditions. There has been such a force opposed to The Temple that nothing but the highest aspiration and unified endeavor could have met and conquered it. You have not had sufficient help, for one thing. Blue Star is incapacitated more than half of her time by lack of the right

kind of help. You require a pull, as it were, out of the slough you have permitted yourselves to sink into, *and it is only your higher selves and your realization of your own responsibility that can give you that pull.*

Question: Is there any other organization of people on this planet that has any communication with Masters or entities spiritually higher than the Masters who direct The Temple movement?

Answer: That seems a needless question from some points of view. If you have understood, to any degree, of what the Great White Lodge consists with its varied Orders and Degrees, you could answer that question yourselves. The Temple — and I mean by *The Temple*, the cosmic organization of The Temple — is the highest phase of manifestation on the plane of matter, and a Degree or Order of The Temple may exist without the consciousness of other Orders and Degrees touching it for a definite length of time; just as one man could belong to a lodge, or a Square of The Temple, and not be conscious of other Lodges or Squares in other lands or places, while all would belong to The Temple.

A member of any organization of acknowledged occult power could not fail to recognize as a comrade or brother any other member of the same Order or Degree. He would do so by interior rather than exoteric means. There are, you know, the various Degrees of the Great White Lodge. The Temple, that is the Cosmic Temple, is one Degree of the Great White Lodge, and any Master of any higher Degree of the Lodge might contact any individual or any group of members associated together, if they had reached a point of development which would render it possible to do so. There would be no question of higher or lower; it would depend entirely on the development of the individual himself.

Question: Father, you have reminded us very forcibly of our self-responsibility. Can you tell us in what directions lie the greatest responsibility?

Answer: I could hardly point out any single line, for the work as a whole is included. There is no department of the Temple

work, at the present time, that is not crippled for lack of sufficient help in one direction or another and I understand, largely, what has been the cause of this, in one respect; but this much I say to you all, that you, individually and collectively, are responsible for the success or failure of The Temple work. The action of no one individual, no group of individuals, should occasion, by any means, a member of The Temple to desert, or to sink into a spirit of lethargy regarding the work as a whole. The plan is too big, the responsibility too great, for any one person to take it all in at any one time. So, it is only in the minutiae (the seeming little things) that any one member can work until he or she comes to the point where personal guidance is obtained.

Question: What can be done to bring in members?

Answer: Even that duty must be exercised in the right spirit. It is of great importance that people now outside our lines should be brought to a point, or place, where they can have access to the instructions and directions given by us, for they have, undeveloped to this time, a degree of force and power which could be utilized to a great degree. As far as recognition of the same is concerned, neither you nor I, nor any other person, can tell what qualities are in a man or woman until they have been given the opportunity to develop them.

Question: Should we ignore any condition here that seems unwise or wrong, and strive to help in every way?

Answer: Any condition which may seem to you unwise, or to be even wrong, in your estimation, has nothing whatever to do with your duty to the Great White Lodge and the obligations you have taken. That Lodge is perfectly capable of guiding any individual brought under its guidance in the best way possible for them. You would object to having the smallpox if it were forced upon you. You would not like it; you might feel that it was unjust and unwise and altogether wrong, and yet, your having that case of smallpox might be the means of protecting the whole section of the country from the same disease, if you did your duty in the meantime. As I have repeatedly told you all,

you have no concept of the real Temple work. Every individual in it might fail and pass out and before twenty-four hours would elapse, we would have another center of operation formed.

Remember, it is you individually (I say this to each one of you) who are on trial; it is not your neighbor, whoever that neighbor may be. You, the real you, have applied to the Great White Lodge for opportunity to advance, whether or not it is comfortable or convenient for your personality. The Lodge has given you the opportunity; it is for you to take advantage of that opportunity if you would win what you started out for. I have told you repeatedly that I would protect you and the work, that I would not permit Blue Star to make a mistake in anything that concerned the real interests of The Temple, for I have the power over her which would make it possible for me to exercise that right.

Knowing this, can't you, for your own sake, as well as ours, keep the obligations you took to me, to the Great White Lodge, and never mind what your neighbors do? You may depend upon it: if it is wrong, the way will be blocked for them; if it is right, nothing you nor I, nor any other human being, can do will block their way. It is, as I have repeatedly stated, self-responsibility, first of all.

Question: The Pledge to the Order of the 36 speaks of blood kin. Can that strong protecting center exist if we do not have the feeling of blood kin, referred to in the instructions?

Answer: No, it cannot; no center can be formed and maintained, from the occult point of view, where that condition does not obtain. It would be utterly and entirely against all the laws of occultism which make for centralization. Your Temple Home Association [as well as] the Orders or Degrees of The Temple for future existence and growth, rests entirely on a condition of harmony and mutual helpfulness.

Question: I bring this out because it seems to me that conditions of inharmony which exist are due to the members saying things they ought not to say, which has caused irritation. It is the little things which cause the most trouble, and it seems to me they

forget their 36 obligations?

Answer: The trouble is that both sides forget; one side may entirely ignore and forget another promise equally important:

Go to the person giving offense, in a brotherly/sisterly spirit, and ask for forgiveness. If any wrong has been done, make some endeavor to find the cause of friction, whatever it may be, and remove it. One person cannot quarrel; it takes two to do so every time. More trouble is caused in The Temple, and other organizations, through miserable misunderstandings, which make members forget the purpose of the work, than any or all things else combined. There are, today, conditions existing between some members of The Temple that are entirely due to misunderstandings of the motives and real purpose back of the thing which appears on the surface. The trouble is you do not get close enough together.

Question: We try to. What can we do to accomplish this that is most important?

Answer: It is the same old story, my child, of mutual effort. As said before, one cannot quarrel alone, neither can one make up a quarrel alone. It has to be a mutual attempt. This matter of feeling is one that should be put aside. If it were possible, by any means in my power, to make you understand the necessity for mutual forbearance, forgiveness, and for mutual helpfulness, regardless of apparent causes that we may have for the opposite, I should have done more for you than if I were able to give you a planet for a plaything.

Your whole development for the future depends upon what I say. If you are not able, if you have not developed to this point where you can understand and accept as truth the statement that I have made, there is no possible chance of taking a single interior step from that on which you now stand, for it is a fundamental truth of occultism. It is not a matter of convenience, or anything else in this world or another; it is a fundamental law of occultism, without recognition of which it is impossible to take a step forward.

Until man has learned to love and trust his fellow man, to give him the benefit of a doubt, if there is one, to try to understand his motives and desires, even if he cannot agree with them, he is at a great disadvantage. He must put all else aside and remember the right of each one as a human being.

Question: Whenever there is a disagreement on both sides how are we to know which side to take?

Answer: I would say one word in relation to a subject that has been brought to my knowledge. There has been, for many years, a karmic action between some of our people here which has been difficult to overcome. It has been the cause of more misunderstandings; it has drawn apart those whose every object in life should be to get closer together, if they only understood or knew, their relationship to each other. Can you imagine how the devils of the eighth sphere laugh when they are able to put a stone in the way where two people might meet in mutual understanding and love; for that is exactly what occurs when discord comes between any two of this Temple family who have been in close relationship to each other for century upon century. This relationship is not fiction; it is a real thing. No two people now at this center are strangers to each other by any manner of means. You have been together over and over and over again, as I have told you, and that very close relationship is, in one sense, the cause of present friction, for you are so close together that every exterior thing that can be brought to bear to cause anything in the form of separation between close kindred makes the devils laugh, for they know what depends upon your success and harmonious evolution.

If you ever attain to the White Robe of Pure Innocence, it will be because you have walked barefoot through the very worst phases of life and scratched your feet so severely that the remembrance will cling to you forever afterwards. It is only by washing the dirty garment that it becomes clean. You are now endeavoring to wash your dirty garments; be very careful that you do not get more

mud on all of you, My Children, than you can wash off.

I hope that you will take with you, and seriously consider, what I have said to you tonight on all subjects, for your future, not only interiorly but exteriorly, depends entirely upon your believing and acting upon the words I have spoken.

I leave with you tonight MYSELF. I ask you, what are you going to do with me?

With my tender love and blessing, Hilarion

Although this interview with the Master took place with early Templars, it applies equally today as he charges us individually and as a group, to align our actions with the Higher Good. He leaves us with much to think about.

— *Eleanor L. Shumway*
Guardian in Chief



DIVINE LAW

The Teachings of the Temple are a guide to understanding the Divine Law. We all try hard to understand what that law expects of us in order to obey, as far it lies in our power.

“As far back in the annals of time as sacred and profane history can take you, and eons before any of the records now recognized as authentic history were even thought out and tabulated; at a time when only the records of the astral light were available for research, the thinking animal, man, destroyed his opportunity for rapid advance in the life scale by persistent disobedience to one Divine Law, the Law of Unity; and the same sad tale with all its ghastly details will sometime be recorded of the present generation. No matter how great the issue, how terrible the results both to themselves and the unborn races which follow them, personal ambition, lust for power or place, hatred with its brood of devils, will turn away the sheep-like masses of human beings into separate channels, and nothing can hold those so actuated to the one great underlying principle of progress.” (*Teachings of the Temple*, Vol. I, p. 246)

Whatever we do each day, we need to consider the Divine Law in order to be successful in our work.

“One of the mistakes many modern students of occultism fall into is that of making distinction between the laws which control all life in manifestation, dividing them into divine and human classes. All laws governing the constitution, conservation, and dissociation of all substance-matter, whatever be the plane of manifestation, are divine laws.

“By his powers of invention and mechanical skill man is able to take advantage of the divine laws to carry out his purposes. Yet those very powers are powers of the divinity in man, and his success in any field of life depends upon implicit obedience to the divine laws which govern that field. Those laws are divine laws because they were made by a self-created spiritual hierarchy of

beings far, far beyond the present power of the humanity of the present age to recognize or understand — a hierarchy of beings who, in combination, represent the Godhead..." (*Teachings of the Temple*, Vol. I, p. 559-60)

"Any position worth having, on either material or interior lines, seeks the man or woman because he or she has earned it; and it so seeks through the action of the cyclic law. It is 'the least of these' who gain such recognition by reason of the child heart that obeys unquestioningly those who have the karmic right to such obedience, and so acts in conjunction with divine law... ." (*Teachings of the Temple*, Vol. I, p. 221)

The Divine Law is not punishing, but is educating, compensating and helping us to attain its objective.

"It is a mistake to believe that the one who commits murder on the physical plane in one life must be killed in another life by his victim in order to satisfy the Karmic law. Such another act of disobedience to Divine Law could not satisfy Divine Justice. Divine Law always acts for the ultimate benefit of humanity, even when its decrees bring sorrow and loss upon the units of a race or a nation. Evil can never be overcome by evil on any plane of existence. The Higher Self has other ways of utilizing the return wave — the stream of energy turned back by the Karmic Lords, in such an instance as I have mentioned. In the eyes of the average man the punishment meted out to the murderer by the Higher Self might not seem commensurate to the crime, but if he were able to see far enough into the future to behold the final result of the decrees of Karmic law upon the incarnating Ego of the murderer, he would be satisfied with the administration of Divine Justice." (*Teachings of the Temple*, Vol. I, p. 529)

We are aware that there still is a lot of work waiting for us, but we all wish to honor the Divine Law, hopefully in the near future.

"We will presume that the fundamental desire of every member of the Great White Lodge is to attain to the state of

righteousness ... thereby attaining to the spiritual powers of Love and Wisdom. It would naturally follow that this desire would be strongly pictured in the mentality. Because of the interior relationship to myself which exists between true Templars and myself, they are dependent upon Me for guidance as to how best to take the preparatory steps toward the accomplishment of the purpose instigated by that Divine Desire. If such a Templar is faithful to the obligations assumed by him, he has opened the path to personal discipleship which calls upon the power of my Faith in him. Whether he is conscious of the effect of his call upon me at the moment or not, is of little consequence. The call has been answered and the dynamic power of the Faith that is in me has increased his power of action many fold" (*Teachings of the Temple*, Vol. II, p. 67)

We understand that "Man cannot remain changeless. He must either advance or retrogress. All change of whatever form is achieved only through the destruction of the old form, hopefully to be replaced by a more sensitive awareness in a new form. This response to immutable law is unrecognized in the pain and suffering that accompanies the change. Mankind in its loneliness cries out, forsaken. When man's consciousness of change has become aware of its newly won form of greater bonds with his fellow man and God, he sings with all Nature of the glory of God's Messengers." (*Teachings of the Temple*, Vol. II, p. 260)

So let us agree there will be difficulties which will occur during the procedure of change that will help us achieve a finer and more useful form to come nearer to each other and to God.

— Annegret Liebig
Inner Guard, Germany

CREEDS DISAPPEAR, HEARTS REMAIN

LOOKING BACK

Many children have grown up in Halcyon, gone on to college, careers, families, and some have returned to visit or even to live. Here are the writings of children from 1958 Convention that delighted all of us with their insight.

UNSELFISHNESS

We must not have the world all for ourselves. We must learn to share things and not be greedy, for that is how wars start. One country wants the world to itself and starts a war.

If everybody was unselfish, we would not have wars. We must all learn to be unselfish and not be mean to others. We must all learn to be kind to animals. Each time you are about to hit an animal, stop and think: Did it mean to hurt you?

When you do not have something you want, and you want something bigger, you should be grateful that you have something; some people do not have anything. We must learn to help others and not to think of ourselves.

— Richard Lentz, age 9

HALCYON

I

Oh sweet, sad remembrance of younger days that were sunshine —

You were the tender days when barefeet got calloused
on hot sand, and big toes were thrust into soft tar
boiling in our sunshine, and feet scraped along graveled
roads, and tingled, and brought gleeful smiles to soiled
faces wrapped in the wild, uncombed hair of youth.
Oh, I remember you — you the blue, blue sky, and soft
clean breeze that stroked the long hair of the eucalyptus
trees and made them sway — oh so gently — and showed us
the magnificent, then believable differences between
your colors, and how they all fit together, so perfect:
the blues over our heads, and greens dangerously high, at the

top of the earth, and browns and greys reaching from them
to hold tightly to the dearly loved ground beneath.
We knew the secret of life ... You and Me and all of us, then.

II

World of my youth, how you held me dear and loved me!
Your tender hands withstood my many beatings as I flailed
you, romped about in your grasses and fallen leaves,
and tromped my merry belligerent little way through
your beds of lupine, disturbing the hundred cities
of happy insects beneath my bare toes.
The battle-scarred bark of your trees withstood my many
clamberings time and again with the patience of a
loving parent. You smiled upon my abuse with all the
sunshine of your earth-laden heart and wisdom, now mine,
though I am still that drunken happy child and fearful of
so great a gift.

— *Mona Lee Schussman, age 22*

THE MIRROR

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 hill top 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 and 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 entitled "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*



IN MEMORIAM

William George Quale, known to most of us as Bill, was born in Litchfield, Minnesota, to Clayton and Hazel Quale in 1934. After a divorce, Hazel took Bill and moved west to Ventura, where she married Ross Lee in 1938. The family moved to Arroyo Grande where Bill attended school. Later, majoring in the Social Sciences he attended Cal Poly. While there, he enlisted in ROTC, and after graduating in 1956, he took up his army duties.

During his time at Cal Poly, Bill became a part of the Shumway family. He and Gloria married in 1957 and moved to Kentucky for his training with the Army's Armored Division. While Bill served in Korea, Gloria lived with her mom Roberta, as all eagerly awaited the birth of their first daughter Heather in 1958.

After Bill's discharge from the army, they took up residence in the Open Gate in Halcyon, where Bill tackled a major remodel, moving the kitchen from the back porch to the more central location it occupies now. By the time he finished replacing the entire wrap-around porch, it was time to welcome their second child Lisa to the family in 1960.

When Bill found employment at the San Luis Obispo County DA's office, he discovered that his real desire was to become a lawyer. The family moved to the city of Torrance in 1968, where he took a position with the DA's office by day and studied law at night, finally earning his degree from Southwestern University. Bill enjoyed a successful career as a lawyer in the Torrance DA's office until his retirement in 1997. Then Bill and Gloria moved to Denver, Colorado, to be close to their growing clan of grandchildren and great-grandchildren.

Wherever they lived, Bill put his skills to work remodeling, repairing, refurbishing, and maintaining houses, furniture, and cars, as well as toys for the children. At least nine homes and buildings here in Halcyon are all the richer for his skilled handiwork. Bill passed on Christmas Eve of 2019, and was remembered in a beautiful celebration of life in the Temple.

FAMILY LETTER

Dear Temple family and friends,

A few weeks ago we heard from a woman who, in the process of doing online genealogical research, discovered that her grandfather was buried in the Halcyon cemetery. I told her I had grown up here, and asked the name of her grandfather. Earl Barger. All we could do was smile.

Earl lived in Halcyon for 25 years. A gifted craftsman and a wizard with wood, he worked for the Temple on many a Halcyon home as well as on all of our public buildings. He carried a battered copy of the Bhagavad Gita in his pocket and wore a shy grin on his face. He died January 9, 1986, at the age of 61, taking with him most of the details of his life.

In subsequent phone calls, we learned that Earl had been married and had three daughters, but divorced when the youngest was seven. Two of them, Susan and Linda, live in Kansas and Iowa, and along with Linda's husband Dave, drove cross-country to see the place Earl called home. For three days in Halcyon, they visited his grave, saw his house, and met people who knew their dad. On Sunday, March 24, we gathered for a potluck luncheon in Hiawatha Lodge and told Earl stories that were recorded for the family. It was a celebration of a man many of us still remember and love very much.

Shumway Family and Friends of Halcyon Reunion: The Lodge was bustling with energy as longtime family and friends who grew up in Halcyon from the 1940s on, gathered together to reminisce over the weekend of February 16. Some traveled from as far as Colorado, Idaho and Oregon to enjoy a birthday luncheon for Eleanor's sister Barbara, see slides and photos, and share stories. It was capped off with a celebration of life for our dear brother and friend, Bill Quale, who died in January. His service was held in the Temple, attended by wife Gloria, daughters Heather and Lisa, and his growing family of great-grandchildren. The cycle of life goes on.

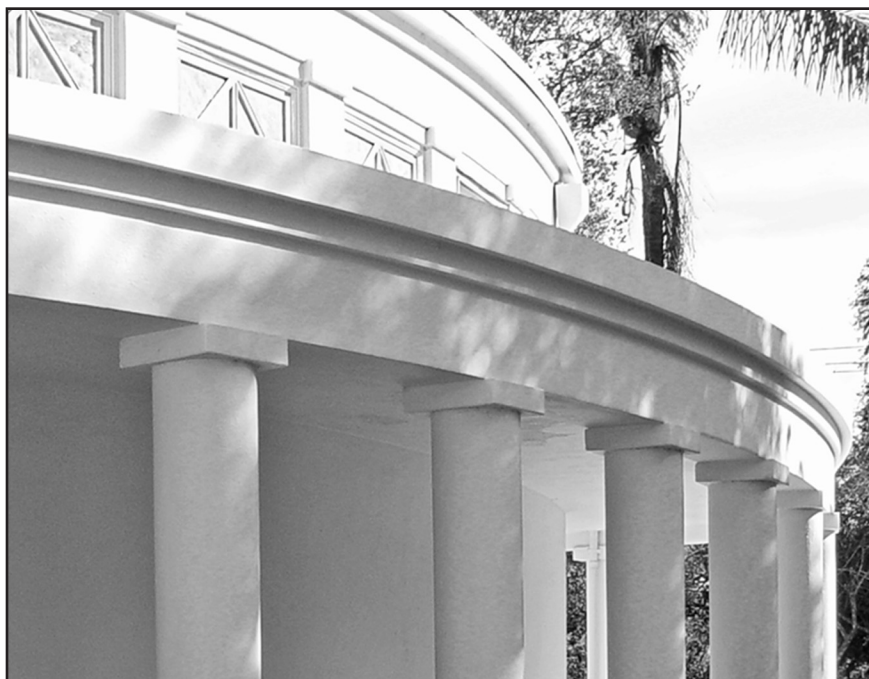
NOTES ABOUT TOWN

The rains have been well-spaced this year, with periods of warmth and sunshine that brought out an abundance of wildflowers. Having been in drought for the past seven years, it is heartwarming to see the beautiful blues and lavenders of the lunaria and lupine, the gold of the California poppies, and yellow of bush lupine dotting our open spaces.

Marti will soon finish renovations on her new home, and along with Leo and Sam, all three will be moving into their new abodes. We wish them joyful settling in. Sounds like an excuse for some fun housewarming parties, doesn't it!

May your Spring be filled with Love, Light, Joy, and Peace.

— *Eleanor L. Shumway*
Guardian in Chief



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 9:30-11:30am on Tuesdays. Other hours are by appointment through the Temple office.

The University Center Gallery is now showing the inspiring *Hiawatha paintings of Harold Forgostein*. Call the Temple office at 805.489.2822 for information.

The Temple Healing Service is held at 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 service, 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 Temple on Tuesdays and Fridays. Everyone is welcome to attend.

Speakers in the Sunday Services were:

January 13, Eleanor L. Shumway: *2019: A New Year*; January 20, Chris Thyrring: *A Statement*; February 10, Eleanor L. Shumway: *On A Personal Note*; March 10, Eleanor L. Shumway: *More Light on the Path of Self*; March 17, Margaret Thyrring: *The Way to Live the First Principle*.

The Temple of the People

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