

The Temple Artisan

Oct-Nov-Dec 2018

Behold, I give



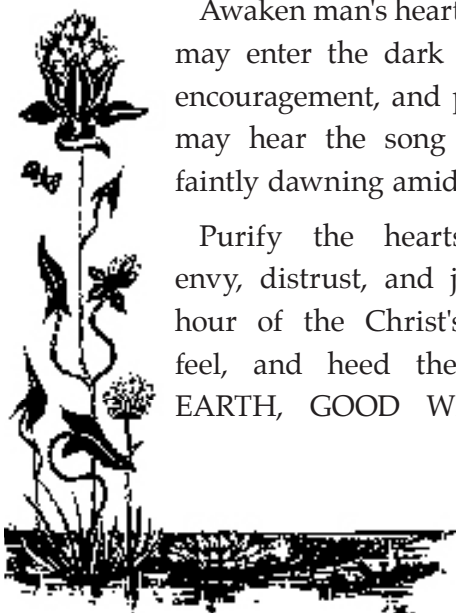
unto thee a key.

CHRISTMAS

Thou, O Son of God, the Christ Child, Who radiatest Light from Thy throne: Thou, O builder of worlds, Who sendest forth that inner energy of love and compassion that man may find his way back to Thee through the maze and entanglement of his lower creations.

Awaken man's heart that Thy Christly forces may enter the dark places and bring hope, encouragement, and peace; that Thy children may hear the song of the New Day now faintly dawning amidst the world's confusion.

Purify the hearts filled with hatred, envy, distrust, and jealousy so that at this hour of the Christ's Day they may hear, feel, and heed the words, "PEACE ON EARTH, GOOD WILL TOWARD MEN!"



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EDITORIAL MIRROR

November 15, 2018, marks the 120th anniversary of the founding of The Temple of the People in Syracuse, New York. The group moved to Halcyon, California, in early 1903, to form a community where they could actively live the ideals in which they so fervently believed. These ideals are timeless. Over the years new people have been drawn to the Halcyon community to live the concepts of Unity and Brother/Sisterhood, and the cycle continues. Truth must be made manifest through each of us hourly, daily throughout our lives. This process will happen no matter where we live on this planet.

To celebrate the anniversary date this year, Karen M. White and I are pleased to announce the release of *Images of America: Halcyon*, published by Arcadia Press. We gathered pictures from the Temple archives that tell the story through the captions of this newly designated National Historic District and the people who lived here. The book can be ordered through the Halcyon Book Concern for \$30, which includes book, tax, and shipping.

December marks the observance of the birth of the Master of Masters, the Christ. May your holidays be filled with the Light of Divine Consciousness that expresses the Love, Light, Joy, and Peace for which we are all working.

— Eleanor L. Shumway
Guardian in Chief



Welcome to the Temple of the People. Photo by Anne R. Dunbar

WHAT IS HALCYON?

For many years the question “Where is Halcyon?” could not be answered by looking at a map, for we were not recorded on any of them. On recent maps, however, our beautiful name stands beside a tiny dot for all to see.

The next question “What is Halcyon?” is more difficult to define. Halcyon is not merely a pleasant place to live. It is a religious center wherein each one of us is deeply committed to the laws that govern the spiritual growth of the individual.

Halcyon and The Temple have become more or less interchangeable terms to those who came here to participate in the life and the purposes for which it was created. It is the line, or path, chosen by those of us who are members of The Temple, often after a great deal of searching and many heartaches. Not lightly or hastily has this decision been made, and not without cost to the willful and undisciplined side of our natures. But once having dedicated ourselves to the path to God, there is no turning back. As soon as we have placed ourselves under the loving guidance of the great Master Teacher for training along this path, our goal is set, our direction is pointed. Although we may and probably often will falter and sometimes fail, we are committed to the task of picking ourselves up and trying again and yet again, for struggle is a law of growth and spiritual growth is the object of our training.

Some of us come here with the stiffness of preconceived notions which we have absorbed through the years. We bring with us little harmless (we think) personality indulgences and small reservations which sooner or later we must deal with if we truly wish to tread the path.

Gradually we realize that the hand that tightly grasps a personal gratification is not free to accept the spiritual gifts so consistently offered. Gradually we learn that we must relinquish all in ourselves that is unworthy or unfitting, all that is rigid and

unbending in our thoughts, all that is willful and undisciplined in our hearts, all that represents the negative side of ourselves. Not only must we relinquish it without resentment, but offer it with love to be transmuted into qualities useful to the Master's work.

In a way Halcyon is our workshop, our schoolroom, and our training center. Here we endeavor to learn how to slowly unfold our faculties by aspiration, inspiration, and application. First we must earnestly and deeply desire such unfoldment. Next we must seek inspiration and direction through the Teachings given to us, and then we must incorporate whatever we have learned into our daily lives. We must learn that the life we have chosen is based on Law: the law of centralization; the law of love, or brother/sisterhood; the law of sacrifice, or "Thy Will be done." It will demand serious and constant effort to acquire even a small measure of understanding of the great laws of life which are both stern and irrevocable, merciful and compassionate.

The introductory sentence to The Ten Rules of Discipleship reads: "God is love, and Love is the fundamental source of Being. Therefore, if thou sin against Love, that sin is against God." Love — that is the keynote. It is the all-embracing principle from which we have an opportunity to learn much. Love is a term that everyone has grown up with, but it has always been sufficiently vague as to have a sort of dream quality, and more often than not is relegated to the froth and bubble of sentimentality. But for us in The Temple it has been made practical and workable through the Master's direction that we must "treat our co-disciples as though they were of blood kin." There is nothing vague or foggy about that idea, for blood kin relationships are usually far from static and offer daily opportunities for growth. We sometimes refer to our group as our Halcyon Family. In a very real sense we do function as an exceptionally close family unit. This becomes true in direct ratio to our ability to use the principle of impersonal or spiritual love.

A whole pattern for life is given us in our ten rules, or

commandments. No matter where an individual is upon the path, each rule contains all and much more than he or she can absorb for each day's spiritual sustenance and ethical guidance. Very early in these instructions the door is closed on lower-self pampering, of however seemingly small a nature. We find that there are truly no little things and that all infringements of law must be faced and paid for by the reverse action of the forces we ourselves have set in motion. This is karma, and our instruction calls it the Law of Love. It may not seem so when we are in the process of expiation, but the very possibility of setting ourselves right, of re-establishing our spiritual balance, is one that calls for our humble and profound gratitude. True, since mankind is prone to everything from simple error to premeditated wickedness, this is sometimes a colossal job. In no one life span can we gain the ability to recognize our transgressions in their entirety — much less develop the qualities in ourselves necessary to pay our debts to life and to our Higher Selves. But we can, day by day, avoid adding to our total debt by observing the rules laid down for our guidance.

And so we look at the unhappy results of our lower-self activities and promise to do better in the future. This is a promise not idly given nor will it be conditionally accepted. It will be required that we put our best effort into fulfilling to the letter the deep desire that was in our hearts as we made the promise. But we will not be without help, for through the practice of prayer and meditation we learn, ever so gradually, to quiet the buzzing demands of the work-a-day world and lift our thoughts and our hearts to whatever heights we are capable. In this state of surrender of our personal self-preoccupations, we try by high aspiration to raise our inner vibratory rate, even if ever so little, that we may become capable of receiving, recognizing, and responding to the Father's Will to an increasingly greater extent. It is not easy to subdue the flood of thoughts that keep trying to divert us. This task requires a continual lifting back into the Light, but it can be done. Once we have lost ourselves in the consciousness of our

unity with God — however brief that experience — no effort will ever be too great again.

During our periods of meditation, we have a chance to take a look at our problems from another point of view and sometimes discover their solution in a very different direction than we had been looking. Only to the extent that we have been able to contact the Master force can we draw strength to keep our promise, for our task lies ahead of us with the beginning of each new day. Master Hilarion has said, “Spirituality is not selfish asceticism; it is selfless unity.” If we are exalted by the realization that we are actually a fragment of God, it follows that we must respect and aid to the best of our ability all the other fragments of Himself that constitute the family of man. This is no easy assignment, human nature being what it is, but the rules laid down for our guidance are clear, and the Father’s hand is just a reach away.

Our Temple Mantrams begin: “I believe that in me dwelleth every good and perfect Spirit. Believing this, I will show forth this day, by thought, word, and deed, all that perfection that dwelleth in me.” This is at once a majestic and an almost terrifying promise. It compels us to watch ourselves and our reactions, to avert every effort to keep our runaway thoughts, our careless words, our impulsive deeds in check; for these are not born of the perfect Spirit within us. Of these three, perhaps thoughts are the hardest to control. They are like mercury rolling away at the merest touch. They are often willful and resist confinement or direction. But learning to control our thoughts we must, for the power and beneficence of positive thought is without measure. We know that “watched thoughts will never become harmful words.” We also know that thoughts trained by diligent direction and high dedication are as angel wings bearing solace and compassionate love where the need is great.

We are told that thought is a form of energy and that words are other forms of the same energy. Combined, they create a third form, and true prayer is of this form. Thought is creative and

manifests according to its kind. If we give prayerful thought to the words we speak, to the deeds that fill our lives, we would not so often be faced with heavy hearts and feelings of diminished integrity at the end of the day. It takes only a flash in time to change the direction of our words in mid-thought, as it were, and to contribute our sacrifice of a negative thought to the constructive forces of life.

Over and over again in our Teachings we are instructed about the awesome power of the Creative Word. In the Bible we read: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was not anything made that was made." And in the Temple Teachings: "The Word — the first born Son of God, the Absolute — is the Christos." And again, "Man's continuous ignoring of the power of silence and the inevitable effects of careless use of words, which have a divine origin and purpose, is responsible for three-fifths of his suffering." And then in our lesson on Sound Vibration, we are warned of the "malignant elemental forces and the condemnatory decisions of the Law which controls and punishes the use and abuse of Divine Energy called into action by the satirical, cruel, unjust, or untrue statements to and against each other."

The Masters have left us in no doubt as to the power of the force that we handle with such careless abandon. Yet there is scarcely a day that we would not recall some of our words if we could, but spoken words are among the most final and irrevocable of all things. All the sorrow and repentance in the world cannot bring them back. To say that we did not mean to say the unthinking word or that we did not wish to hurt the victim of our careless criticism in no way mitigates the damage that has been done. We should and really do know better, but sometimes our tongues seem to have little connection with our brains and rather less with our hearts.

True service is perhaps our greatest fulfillment. To give

ourselves in loving service to fill another's need, to offer the work of our hands, the knowledge in our minds, the love in our hearts for the benefit of others is to fulfill the desire to express a feeling of closeness, a recognition of unity with our fellow man as well as all the kingdoms of Nature. We can communicate in no other way. Unstinting service, joyful service, intelligent service, all mark the ultimate goal of the disciple on his or her return to "the Father's House."

— Gertrude Tedford



CHILD OF ETERNITY

Child of Eternity! Seek well and listen! List till the rhythmic vibrations, the life-beat of God, strikes thine ear.

— *From The Mountain Top*, Vol II, p. 43



Golden Yellow Bounty. Photo by Anne R. Dunbar

TRUE KNOWLEDGE

True knowledge is of the soul. The soul is the Knower who has the power to feel and become a part of the life of things — then translating its feelings into forms of thought to the mind and brain — its outer instruments. Many and wonderful are the powers of that group of finer forces which we call the soul. The fourth dimension of inwardness is no secret for the soul. It has but to fling its force with concentrated effort on any object to identify its consciousness for the time being with that object, gaining thus a knowledge of all its parts and qualities. It is not always able, however, to impress the more or less insensitive brain-mind with the knowledge thus acquired. Mental rubbish accumulated in the mind, false knowledge, false ideals, selfishness, and unnatural views of life may obstruct or distort the reflection of soul knowledge into the mind of mortal man.

The orthodox idea seems to be that each man has a soul which he drags around after him with more or less trouble through life. He has no particular use for it on earth — but must needs give it a lot of attention, as it is liable to get "lost" somewhere if he doesn't watch out. At death, however, this soul comes in handy; you just get into it, and away you go. The soul in reality is a cosmic force and is of a greatness and power beyond the imagination of the personal mind to conceive. It has been building since the world began and is made up of qualities, substances, and powers won from the experiences of a mighty past in contacting different grades of matter and conditions on this and other worlds.

The soul is both practical and ideal. It is the Knower. It is the propelling force of all progress. Its power enables man to wrest from Nature her secrets; it arranges into forms the substance of thought for the inventor, the scientist, and the discoverer. Flashing its light through the organs of sense, it enables the personal mind to judge, weigh, and balance the diverse qualities in men and things. It enables the mind to follow the sweep of stars — to feel the Infinite. It is the Relator of God to man. It is not the man who

has the Soul, but the Soul who has the man.

— *Dr. William H. Dower, Second Guardian in Chief,
Artisan Editorial Mirror, August 1903*



THE TEMPLE AND THE THEOSOPHICAL MOVEMENT

What would we tell someone who asks us what are the aims of The Temple of the People, what are the members expected to fulfill, and what does the Temple mean to them? I looked for answers in the Temple teachings.

“The Temple of the People is an integral part of the Theosophical Movement which is based upon a world-old body of spiritual lore called the Wisdom Religion.

“Man has never been without the knowledge of his nature, origin, and destiny. This knowledge is contained in the Wisdom Religion in its fullness and is held intact by the Karmic Lords of the race to be restated to man authoritatively, i. e. in its purity, from time to time as the cycles of evolution permit.” (*Teachings of the Temple*, Vol. II, p. 1)

By the end of the 19th century Madame Blavasky had fulfilled this duty. As an accepted agent of the Lodge, she had connected the chelas of the lower planes of the Great White Lodge to the special group of Masters who guide the development of the people karmically connected to them. She was guided by the Masters M and KH.

“The fundamental object of The Temple is to teach and reveal the essential unity of life. Once the mind apprehends and feels this basic unity and reality, sequence upon sequence of correlative truths in the form of ideas arise naturally and take shape spontaneously in the consciousness. It is suggested into being by all the nature symbols cognizable by the inner or outer senses.

"These truths germinate and expand in the soil of our consciousness as flower and plant forms of life germinate and are born from the bosom of mother earth." (*Teachings of the Temple*, Vol. II, p. 265)

"On the great foundation stones of Love, Wisdom, Strength, and Beauty is the true Temple, Cosmic or Human, being built. In building on those foundations, we win our crown of spiritual power in the Universal Lodge of Life. The radiant jewels of eternal truth, gemmed in the Diadem of the Soul, are the perfect qualities evolved by strong search, sacrifice, and effort, life after life, in the cause of truth and the service to Humanity which means service to our Higher, Greater, and Larger Self, the Christos." (*Teachings of the Temple*, Vol. II, p. 268)

"... Therefore, real knowledge and wisdom can never be gained by mere study of printed books. Knowing this, the Wisdom back of The Temple points out and suggests to the student of life and its mysteries, the great fundamental, moral, and spiritual truths on which the Cosmos, the Heavenly as well as the earthly man, is built. It is pointed out that on this divine plan each one is the builder of his own soul and the architect of his own immortality." (*Teachings of the Temple*, Vol. II, p. 266)

What is it we have to do? "Strive to realize more perfectly that as a body the members of the Temple collectively as well as individually are one in God, and if Occultism — Christianity — is to be established with sufficient power as a result of a combined effort by all who are truly Christians, i. e., believers in the Christos, you will have to do your part to make that body a capable and efficient instrument or you will fail in the test that you are facing.

"So long as a man or a body of men continue to narrow the Divine Ideal of Christianity and refuse to apply the basic truths of that Ideal to their personal as well as their collective problems, the forces of opposition will destroy every form of religion they create; and this will be done, as it has been done in the past, in accordance with Divine law, for the ideal form in the mind of God

is perfect in every detail and God will accept nothing less than perfection as a finality." (*Teachings of the Temple*, Vol. I, p. 515)

This means: "Unless the philosophy of the religion of The Temple of the People, as accepted by the members of that body, is made a living power in the daily lives of those members, it will be impossible to carry out the given directions for the upbuilding of the physical counterpart of the ideal form of the Temple in the mind of God. Every duty neglected, every refusal to carry out the directions of the Masters, who are in a spiritual sense the Chief Priests of the Temple of Humanity, by any of the component parts of that body causes them to rob themselves of the spiritual energy which otherwise would come to them through that particular channel, and thus the whole body must suffer from the effects of their action or inaction. The channel — in this instance The Temple of the People — becomes so much less effective." (*Teachings of the Temple*, Vol. I, p. 555)

The great duty of The Temple is to be this particular open channel for the Christ. The members have a great joint responsibility here. Master Hilarion tells us what we shall avoid and what we shall realize in order to be an effective channel:

"You must never lose sight of one fact. 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 non-essential." (*Temple Messages*, p. 105)

But even now we have strong leadership and inspiration.

“To the valleys of the masses, the cosmic sounds fall gently and persistently. Ever and anon the inner ear or sight or feeling of some one in the valleys of life catch the tinkle of sound, or sense a flash of light or color, or cosmic feeling coming from celestial altitudes; and the world knows a higher truth or larger concept of life in consequence. It may mean an uplifting poem of truth, a more basic understanding of the philosophy of life, a new scientific truth or invention that further unified the races of the earth, or a basic principle for action that will regenerate politics and help to bring the world a step nearer true economic freedom in line with life’s fundamental purpose. It may crystalize on a high religious impulse, striking a new keynote for bettering the world.

“Beating, ever beating, the rain of spiritual forces and influence ever falls on humanity, refreshing, quickening, and awaking the human more and more to his interdependent greatness, spiritually and morally, with all that is.

“Standing on the peaks where one may look down — and understand — the Word thunders its truth to the inner self — inner senses; in the valleys however are but the whisperings of this truth, not easily heard, and most easily misunderstood — yet the basic truth of the Word is as always attainable to those who will listen unselfishly and aspire — and search.” (*Teachings of the Temple*, Vol. II, p. 317-318)

So let us always remember to listen unselfishly, to aspire, and to search.

— Annegret Liebig
German Inner Guard



THE ESSENCE OF CONSCIOUSNESS

The commonly accepted truth that the Universe is divided into three great states of consciousness termed Body, Soul, and Spirit is also accepted by the occultist, and to him is an incontrovertible fact. One great difference in the belief of the occultist and that of the masses of humanity lies in the fact that the belief of the former is based on knowledge while that of the latter is based on tradition. Another difference appears when the occultist refuses to accept the hard and fast lines defined between such states of consciousness and proves to the intelligent thinker that no gaps or gulfs exist between any two apparent divisions of matter, force, and consciousness and that the seeming gaps are in reality filled by still finer grades of matter and life in finer states of consciousness.

The knowledge and power won by the occultist enable him consciously to contact those intermediate states and lives, and to a great degree to classify them, and therefore, instead of confining his researches to the three primary states of consciousness, for convenience in classification, he divides the first three into six, and then, counting the combined states as one more, makes seven in all. Each one of the seven is again divided into seven lesser or still finer degrees, making forty-nine. To complete the sum of its experience and win the crown of adeptship, the Ego must not only be able to contact those planes or states of consciousness but must be able to dwell in each one, until long experience has taught it all that it is possible to acquire. Its experience on each plane bears a strong resemblance to its experience on all.

For instance, on the plane upon which your consciousness now acts, you are conscious of the development of certain degrees of life which you term spiritual, moral, mental, and physical. That is, you are conscious of the development of the attributes which go to make up your moral nature and at the same time conscious of those attributes which may be summed up as mental, spiritual, and physical.

Therefore, the method by which the acquisition of these attributes is accomplished furnishes a perfect correspondence to the methods by which the Ego acquires power and ability to use on any of the interior planes of being. The essence of those attributes is the same on all planes of being, but the laws which govern their manifestation on what are termed the Spiritual Planes — the three higher planes — are very different in operation. For instance, mind on the physical plane is invisible, not easily controlled, formless, and soundless. On the mental plane, it is visible in form, under control, and its action is accompanied by appreciable sound. On the Spiritual Plane, it is formless, soundless, invisible as we count form, sound, and sight. It is a mode of motion, an eternal matrix into which Spirit is being eternally reflected, in and by which Spirit lives, moves, and has its first manifested being. In other words, mind is as one great ocean of force, the waves and ripples of which produce the phenomena which we designate attributes, characteristics, habits, and so forth. The eternally concealed Spirit which governs this ocean's modifications decrees that some of these modifications or ripples may become visible under certain conditions, such as, for instance, those conditions which are operative on the plane of mind or soul and invisible on other planes and under other conditions. But always, endlessly, it remains in essence one of the three indivisible, eternal, great realities.

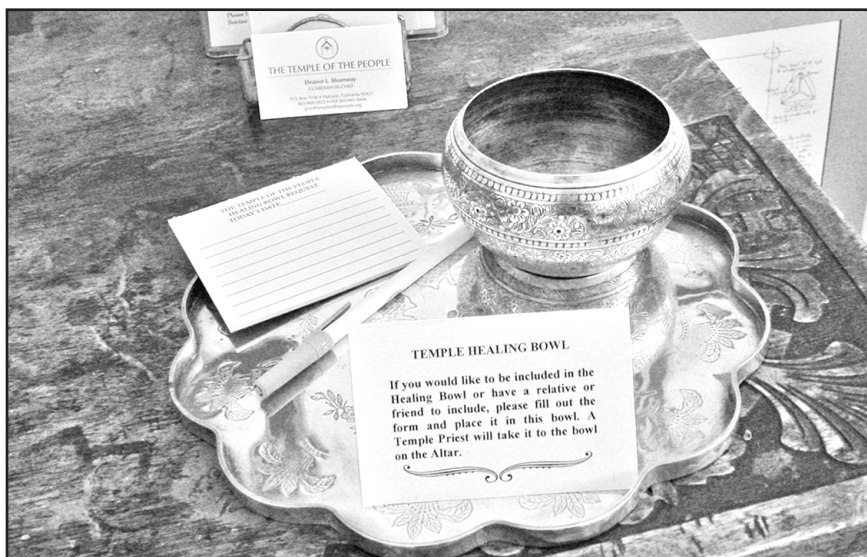
Some poor self-deceived teachers of psychic science are encouraging their disciples to believe in and glibly talk of having attained Nirvana while in their present physical bodies and environment, insisting that the Rest-Angel, Death, has no more power over them individually. This fallacy is made apparent by a careful consideration of corresponding phenomena.

As night and rest follow day and work throughout a Great Age, so death follows life, invariably and inevitably, until the closing scene of the great Manvantara. There must always occur an interval between meals in which to assimilate the food taken into the stomach; and equally important to the Ego is the interval

called death, and the interval or rest between notes, to the science of music. The periods which we term death, rest, and assimilation are only applicable to the state of life, interval or note, left behind.

The consciousness of man takes no intervals in reality; it is just as active on the plane it enters after death as before, and its activity is employed in assimilating its late experiences, making up the essence of those experiences into substance for use in another incarnation. The only difference there is in this respect between the Initiates of a high order and the men and women of the present day lies in the fact that the outer lives of the former as well as the intervals between become longer than those of the latter. There is a vast difference in the length of time it takes different stars and planets to travel around their orbits, but they are, nevertheless, eternally traveling.

— *Teachings of the Temple*, Vol. I, p. 59 - 61



Healing Bowl Contributions. Photo by Anne R. Dunbar

LETTER FROM A TEMPLE SISTER IN 1903

My Dear Brothers and Sisters of The Temple:

I am sure that you who read the title page in each *Temple Artisan* must be conscious of the great Love and Truth conveyed to us in every number. Each is a volume in itself, which studied "word by word, line by line" affords us untold opportunity for receiving spiritual and temporal help. In this great life struggle, how easy it is for us to get discouraged and feel that life is not worth living. Temporal needs and necessities prevent the possibility of our freeing ourselves, and we become so rooted to this plane of existence that we succumb to discouragement and all it brings.

But why can we not realize that the struggle is good for us? That it is necessary for our development, enabling the forces of Love and Law and Life to flow unobstructed through our lives, in order that we may be able to build the foundations for perfected characters. Why cannot we see that the good Law is working for our best good, and so, instead of being discouraged, look up, and seizing hold of Faith re-assure ourselves that all is right?

I know how hard it is for a sensitive nature to believe that out of suffering good will come; hard to believe that out of suffering new impulses will come forth helpful and beneficent. Discouragement often penetrates our inner life where resides the Soul, and Emerson says: "Every reasonable man would give any price of house and lands and future provision, for the power to recall at will high mental energy." But the Kingdom of Heaven cannot be bought or sold; it is within each one; and the King sits enthroned in our hearts unless we so choke up the avenues for spiritual advancement that no progress can be made while we commiserate ourselves that we cannot attain. It seems to me that one great hindrance in the way of our attaining our desires lies in fear: fear for ourselves, fear for those for whom we feel responsible; but could we eliminate fear and go forth strong in the knowledge that the Law is Justice, is Truth, that it cannot err; if

we could only trust where now we paralyze the efforts of the Soul by our timidity and distrust, I am sure we should find knowledge and wisdom increasing, and we should also find our strength for future conflict renewed; we might "mount up on wings as eagles, run and not be weary, walk and not faint."

I think another cause for our discouragement lies in the haste we make; the unnatural hurried efforts we put forth for the accomplishment of our desires. If we take Nature as our guide, we find her moving according to the law which guides every manifested thing. Silently, patiently, she uses the powers and forces at her command to accomplish her ends, finally rejoicing in the full fruition of her labors. "First the blade, then the ear, then the full corn in the ear," all in sequence and final perfection, having reached the Light. We of the Temple can do the same. We have entered its portals in order to grow into the stature of perfected Sons and Daughters. Do we realize the importance of the work before us? We are pioneers, privileged to help in restoring the Temple of past ages to earth once more. We are the forerunners who are to kindle again its Altar fires on this plane of being. Do we remember that the Temple must rise out of our labor and love? We cannot hurry its progress, for it must have a natural growth, but we can faithfully and persistently perform each duty, however small, right in the places where we are, sending out continually the forces of love and helpfulness to the Centre, which may be used to cement all the stones into a unity which cannot be broken; for every deed of our lives, every thought, has its influence for good or evil on the whole body.

We cannot afford to "throw back into the faces of the Gods" this golden opportunity while we allow ourselves to live on in discouragement and doubt. Rather let us unite, one and all, in using our best heart endeavors to restore on earth the Temple of old, making it a fit place for the Gods and Masters whom we love and serve.

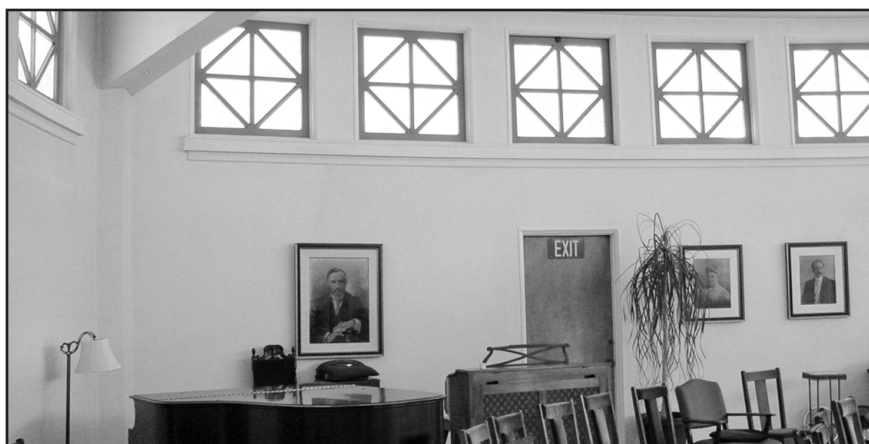
— *Emily K. Mundy*
Syracuse, New York

THE INNER CHRISTMAS LIGHT

Christmas! Ah, what is Christmas? The mad dash of life for display, glitter, show? The wild dance for pleasure, excitement, change; the fever of ambition for exchange of outer gifts, each to exceed the other in value; or is it feasting, merry making, gaming? You who have looked long and insistently for Christmas, for this Christmas, 1928, hold a moment will you, can you? and ask yourselves, "Is this Christmas? What is Christmas? Am I celebrating Christmas, the event in reality and truth?" An event is both natural and spiritual, sacred unto that inner Christly Light essential to the permeability of life in form, inherently holy. A feast, a joyous festival it is, commemorative of the Heavenly Secret handed down to man for all time by angel messengers in silence of night, yea, midnight silences. Have you, any of you, held watch long enough to hear the divine chorus? Have you caught and joined in the refrain? Can you chant the strain alone within yourselves? Christ grant there may be one or two, a few of you who may sound its echo with such purity of tone that the world may stop to listen, feel, and hear.

December 14, 1928

— Hilarion
Temple Messages, p. 97



Musical Corner. Photo by Anne R. Dunbar

THE TEMPLE SEAL

***The Temple Seal
symbolizes the golden age
toward which humanity is evolving***

***The Circle
represents this New Age of evolution
and the Wisdom it embodies***

***The Star
has seven points reflecting
the Sacred Number of the Universe***

***The Arch
symbolizes the Trinity
as well as a covenant or mutual promise
between the masculine and feminine principles
in every aspect of life***

***The Square
represents the soul in manifestation***

***The Single Eye
is a symbol of Knowledge and Mastery***

***The Horizontal Bar of the Cross
represents the material universe***

***The Vertical Bar
represents spirit***

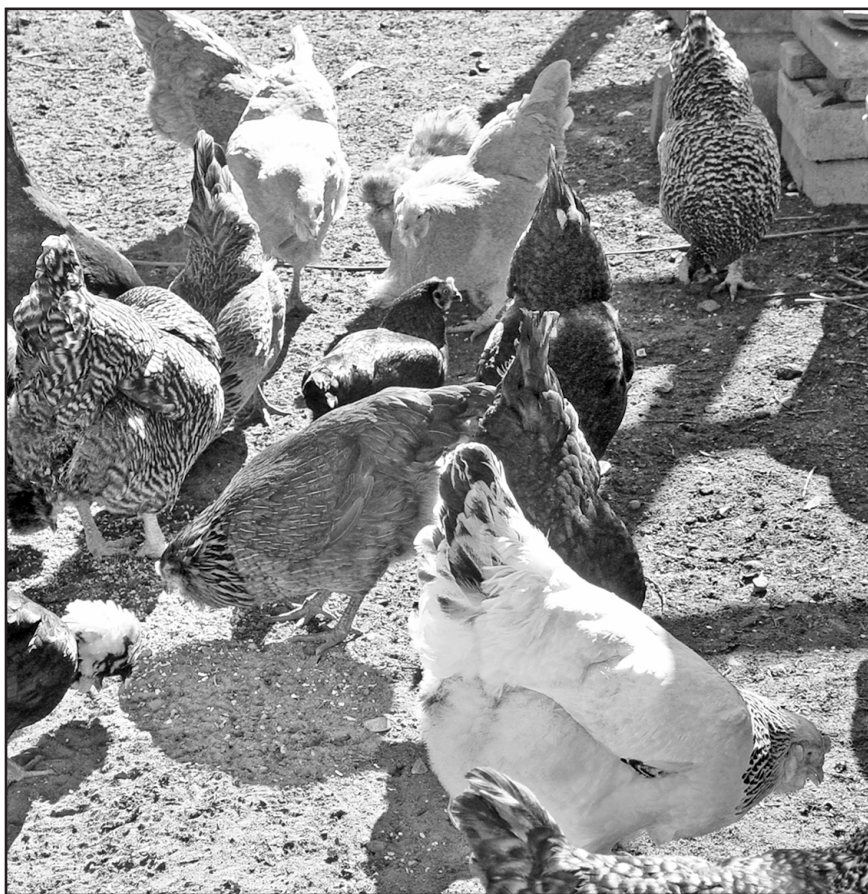
***The Key
symbolizes understanding
gained through experience that unlocks
the door to the Mystery of Life***



I WILL ENDEAVOR
TO REALIZE
THE PRESENCE OF THE AVATAR
AS A LIVING POWER
IN MY LIFE

NOTES ABOUT TOWN

As the seasons unfold we are grateful for the rhythms of nature. Here in this hemisphere the leaves are turning gold and red, the days are shortening, the natural sun time returns to our clocks. All over California our trees and shrubs are thirsty from extended drought, and we add our fervent prayers for a rainy winter as well as safety for all who have been impacted by major fires in our state.



Halcyon Chickens. Photo by Annie R. Dunbar

A long-term project has been fulfilled with the release of a new book by Eleanor Shumway and Karen White. “Images of America: Halcyon” was published by Arcadia Press after three years of dedicated work gathering photos and historical information on many of the characters who lived and worked in our community. The project was an outgrowth of research for both successful state and national historic district applications, with hearty support from our friend and art historian, Professor Paul Ivey.

Paul visited for a month as part of his sabbatical, residing in the guest quarters in October while he conducted research for a new book and assisted the GinC in reorganizing the Temple archives.

Hiawatha Lodge has seen major repairs over the last six months, with committed volunteers working to restore parts of the foundation and electrical system. Re-consecrated during Convention, the Lodge stands ready to once again be a center for social gatherings, particularly for the Temple’s 120th birthday and upcoming holidays. A special thank you goes to the workers and volunteers who made this transformation possible, including Donald, Chris, Stephen, Aureliano, George, Sam, Ron, Istvan, Shamus, Will, Karen, David, Andrew, Frank, and Leo.

Downed eucalyptus trees still clutter the area around the Halcyon Cemetery after they fell during winter storms two years ago. These massive old sentinels are slated for the next round of chipping and clearing. They are the final group of 60 trees that fell on Temple property. The work has been carried out in two prior phases, at a significant cost to the Temple. Any financial support is welcome. Check out the new Temple website for our donation button, offering a simple method for contribution.

We look forward to gatherings with our Temple family and friends during Thanksgiving and Christmas, and wish all of you the joy of fellowship this season and into the new year.

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: August 19: Margaret Thyrring reading Otto Westfelt's memories of Blue Star; September 9: Eleanor L. Shumway *Life With God, Is There Any Other?*; September 16: George Colendich reading *About and By Pearl Dower*; September 23: Marti Fast reading papers by Ebba Whitney and Emma Oviatt *Challenges of Being a Temple Member*; October 14: Eleanor L. Shumway reading *What is Halcyon?* written by Gertrude Tedford; October 21: Debra Rowlands reading *Why Theosophy?* written by Linda Rollison; November 11: Eleanor L. Shumway *The Challenge of Paradox*.

The Temple of the People

PO Box 7100 • Halcyon, California 93421-7100

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