



# The Temple Artisan

2024 Commemorative Issue

## CONTENTS

The Peace of God .....	1
Editorial Mirror .....	2
Message from the Guardian in Chief.....	3
The Temple and the Town of Halcyon.....	7
From <i>Letters That Have Helped Me</i> .....	27
Legend of the Peacemaker.....	28
The Avataric Mantram .....	38
A Short History of the <i>Artisan</i> .....	39
Chant to the Spirit of the Dunes .....	44
Refreshing the Temple Interior .....	45
The 2024 Temple Convention.....	46
In Memoriam.....	49
In Gratitude .....	51
Temple Activities and Notices .....	52

**Theosophy. Mysticism and Social Science**

**THE TEMPLE OF THE PEOPLE  
HALCYON, CALIFORNIA**

# The Temple Artisan

## devoted to

### Theosophy, Mysticism, and Social Science

*Published by the Temple of the People*  
*Also available at [www.templeofthepeople.org](http://www.templeofthepeople.org)*  
*Complimentary copy; donations gratefully accepted*

## THE TEMPLE OF THE PEOPLE

Cosmically, the Temple of the People corresponds to the Temple of Humanity. The Temple of Humanity consists of all humans who, having been awakened into a knowledge of their own divinity, have undertaken to tread the Path, and of those who devote their lives to the unselfish service of mankind. Specifically, the Temple of the People is one of the bodies, or vehicles, for the manifestation of the Avatar, or Christos, for the New Dispensation, the dawn of the new Civilization for the races of the Earth. It was founded in New York State in the second cycle of the Great Lodge movement in November 1898, by three Masters, assisted by others, for the laying of mental, physical, and spiritual foundations of the coming sixth race.

The objects of the Temple are:

**First:** To formulate the truths of religion as the fundamental factors of the evolution of the human race. This does not mean the formulation of a creed.

**Second:** To set forth a philosophy of life that is in accord with natural and divine law.

**Third:** To promote the study of the sciences and the fundamental facts and laws upon which the sciences are based, which will permit us to extend our belief and knowledge from what is known to the unknown.

**Fourth:** To promote the study and practice of art on fundamental lines, showing that art is, in reality, the application of knowledge to human good and welfare, and that the Christos can speak to humanity through art as well as through any other fundamental line of manifestation.

**Fifth:** The promotion of a knowledge of true social science based on immutable law, showing the relationship between one human being and another, and between human beings, God, and nature. When these relationships are understood, we will, instinctively, formulate and follow the Law of true Brother / Sisterhood: the unity of ALL life.

Religion, science, and economics: These are the foundation stones of The Temple. There can be no true religion without its scientific basis, and there can be no right economic system not based on a science that is religious and a religion that is scientific.

# The Temple Artisan

2024 Commemorative Issue

*Behold, I give*

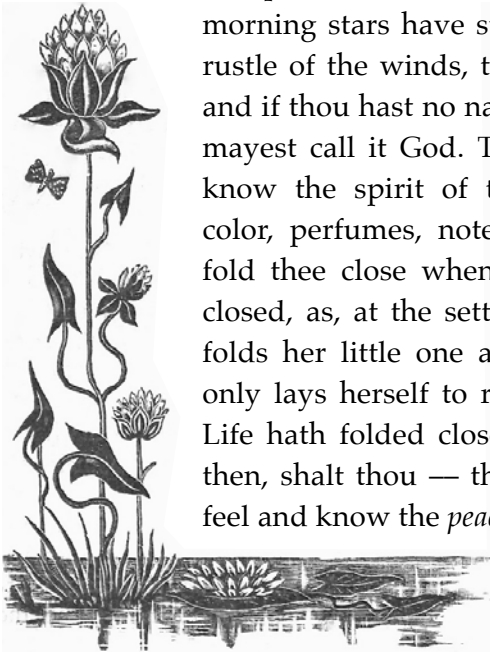


*unto thee a key.*

## THE PEACE OF GOD

Gather up in one bouquet as thou wouldst gather roses rare, the loves of all the creatures of all worlds, of man, of animal, of plant, of whirling planet, sun and nebulae — the loves that rise as perfumes to the skies. Add to these all shades, and combinations of all shades that Light hath flashed to color. Then bind them with the force of every note and tone which ever gushed from throat of man, and bird, and beast, in song

and praise — the chords of that sweet song the morning stars have sung since dawn of life, the rustle of the winds, the moanings of the waves; and if thou hast no name for such a marvel, thou mayest call it God. Then, if thou canst see and know the spirit of those loves, those rays of color, perfumes, notes, and chords, and feel it fold thee close when one short day of time is closed, as, at the setting of the sun, the mother folds her little one and hushes it to sleep and only lays herself to rest when the great Bird of Life hath folded close its wings, then and only then, shalt thou — the offspring of that God — feel and know the *peace* of God.



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## EDITORIAL MIRROR

This 2024 issue of the *Temple Artisan* commemorates the 100th anniversary of the completion of the Blue Star Memorial Temple in 1924. Marking a resumption of publication after a four-year break, the issue inaugurates a new annual schedule. In addition to the traditional printed *Artisan*, this and future issues will also be available online at our website, [templeofthepeople.org](http://templeofthepeople.org).

Those familiar with the *Artisan* will notice that the 2024 issue is somewhat longer than normal, befitting a publication that must cover an entire year. For this commemorative issue, we want to



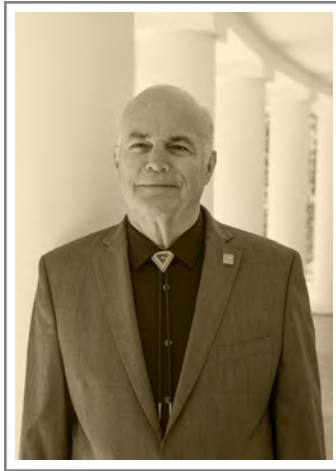
*The Hiawatha Belt (from onondaganation.org)*

invite new readers to discover the Temple of the People, the town of Halcyon, and perhaps Theosophy itself in these pages.

In that light, we offer a greeting from our Guardian in Chief, Richard A. London, followed by a history of the Halcyon group by scholar and Temple friend Paul E. Ivey, author of the definitive *Radiance from Halcyon: A Utopian Experiment in Religion and Science* (University of Minnesota Press, 2013). After this, we have an article from Marti Fast discussing the important Hiawatha series of paintings by fourth Guardian in Chief Harold Forgostein, and a short history of the *Artisan* itself from Patte Nolen.

From its inception, the Temple of the People has expressed a kinship with Native American beliefs. A common theme in this issue's featured articles is the thread that connects the Halcyon group to this tradition, and in particular to the League of Six Nations, also believed to have influenced the U.S. Constitution with its Great Law of Peace that united disparate tribes.

## A MESSAGE FROM THE GUARDIAN IN CHIEF



*Richard A. London,  
Sixth Guardian in Chief of  
the Temple*

The *Temple Artisan* has not been published since the last quarter of 2020. Although an extended period of time, it is by no means the first disruption to knock the *Artisan* off its publishing schedule. The *Artisan* first began as a monthly publication in June 1900, with the lead line being, "Behold, I give unto thee a Key." Ever since, with limited periods of silence, the *Artisan* has been offering seekers of Inner Insights, the Teachings of the Temple. These provide an opportunity for studying, with the discernment of an open mind, the not so obvious reality that all living things

and creatures come from the same source, that all life is as interconnected and interdependent as is every aspect of the human anatomy, no matter how small.

Of course, today many insights revealed by the Teachings of the Temple are for the most part thought of as commonplace. Despite now taking for granted that our spherical Earth orbits the Sun, as opposed to being flat and orbited by all the eye can see, there is still much to learn when it comes to knowing and accepting what is sacred, especially when it comes to realizing that our ever-evolving desires, abilities, and capacities to temper freedom and rights with more consideration and responsibility, need to be taken more seriously.

It has become common knowledge that “when the student is ready the teacher appears.” To that point, some thirty years ago I had never heard of Theosophy, nor had I come to respect the wisdom offered through the Haudenosaunee Confederacy, known to most as the League of Six Nations.

From Theosophy, I have come to believe that “there is no religion higher than truth.” I’ve come to learn about “The Seventh Generation Principle,” an ancient Haudenosaunee philosophy that the decisions we make today need to ensure a sustainable world seven generations into the future. And from the Temple Teachings I’ve come to accept that “Creeds Disappear, Hearts Remain.”

The Temple Teachings have helped me come to terms with the reality of needing to authentically live by the “Golden Rule,” that to “do to others as you would have done to you” isn’t just a slogan. Without the “doing” being based on trustworthiness, respect, responsibility, fairness, caring, and citizenship, harmony has little to no chance of prevailing. I find credibility in the Temple of the People, as the Temple founders treated all members of the human race, from women to Indigenous people, by the same Golden Rule from its inception. Knowing that we are all children of the same

Mother Nature affords us the potential for a life of civility.

The Temple teachings are by no means the only source for a better understanding of the laws of life. For myself and others, over these past 126 years, the Teachings have been a source for reconciling what appears to be polarizing concepts of how we come to terms with the laws of life, no matter what aspects of religion, science, and economics we take refuge and comfort in believing. I have come to believe that it is always a matter of choice, first and foremost by the individual and then by “we the people.”

Shortly after the completion of the Blue Star Memorial Temple in October 1924, Volume 1 of the *Teachings of the Temple* was published, a compilation of the first 25 years of *Temple Artisans*. Today much of what initially came through the *Artisans* can be found in three volumes of teachings, three volumes of *From the Mountain Top*, and other works totaling some 3,300 pages.

Much of this material has been the subject matter for the Temple’s Tuesday and Friday study classes, weekly evening meetings that have taken place for as long as the Temple has been in existence. I am humbled by the years of selfless service and loving devotion from those who endeavor to keep the faith and know the Light. To be taught what is true and to trust what is learned is a gift past telling.

My gratitude knows no bounds for the love, insights, courage, hard work, and persistence emanating from within Halcyon and throughout this precious planet from all who have played a role in the Temple of the People’s continuing presence till this very day. Since the last *Temple Artisan*, our beloved Green Star, Eleanor L. Shumway, became the first Guardian in Chief to retire, after nearly 33 years of service and holding the Central Point.

As I now stand in the wake of her great body of work, I am aware of how blessed I’ve been by her love, advice, direction, and instructions since observing my first Noon Healing Service with her at the Apex Altar. Although all Templars have accepted the precept of unceasing responsible work, as day must follow night,

so must rest follow work. Paradoxically, it can be challenging to rest well after an exceptional lifetime of work and true service; and rightfully so, as our work is never-ending. To paraphrase a sentiment occasionally offered by Eleanor, "It would be better to act as if you were resting, than to be acting as if you were working." Rest well Eleanor, now and in the days to come!

It is our hope that through this and future *Temple Artisans*, the reader may be inspired to develop a deeper understanding of the Temple of the People, and that the reader may discover the ever-evolving aspiration for the study and practice of the Golden Rule. "Behold, I give unto thee a Key."

In all sincerity and with much gratitude,

— *Richard A. London*  
*Sixth Guardian in Chief*



*Photograph by Wilfred von Dauster*

## THE TEMPLE AND THE TOWN OF HALCYON

*This article is adapted from Dr. Paul Eli Ivey's entry on Halcyon, California, published in 2023 on the website of the World Religions and Spirituality Project (wrldrels.org).*

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The Temple of the People is a remarkable turn of the twentieth century California communal and intentional group, whose small village of Halcyon was built to pursue Theosophical principles. These included the importance of our relationship to the natural world, a commitment to the recovery of Native American notions of spirituality, and, early in its history, experiments in socialist economics.



*William H. Dower (1866-1937)*

Before moving to California's Central Coast, both William Henry Dower (1866-1937) and Francia Amanda LaDue (1849-1922), founders of the new Temple group in 1898, were members and officers in the Syracuse branch of the Theosophical Society in America, formed in 1893. This group became known for its support of leader William Quan

Judge during the organizational schism in the Theosophical Society, and, through its commitment, to exploring Native American spirituality as a form of Theosophical inquiry.

Dower was brought up in Syracuse and from a young age was interested in science, electricity, and esotericism. He graduated from the prestigious Syracuse University College of Medicine and maintained a dialogue with the medical establishment even while

he became invested in esoteric and occult conceptions later demonstrated at the Halcyon Hotel and Sanatorium. He met Judge in 1892, who urged him to organize the Syracuse Theosophical branch. He was also admitted to the Esoteric Section of the Theosophical Society.

Francia LaDue, born Frances Beach in Chicago, grew up in Syracuse and was treated by Dr. Dower. She joined the Theosophical Society in 1897, and was also admitted to the Esoteric Section. They started a lifelong relationship, by 1903 resulting in the founding and building of Halcyon.

With support from the Great White Lodge of advanced spiritual masters, whom Theosophists believe are responsible for facilitating all human progress, and being led by the Master Hilarion, Dower and LaDue founded the



*Francia A. LaDue (1844-1922)*

Temple in 1898 in Syracuse, New York, and created both esoteric and exoteric organizations. The Master Hilarion purportedly wrote to the group to tell inquirers that he had taken charge of a new movement for all students of Occultism, which aimed at purifying the political arena.

In May 1899, the Temple group founded the “Temples of Brotherhood” as exoteric public bodies designed to agitate for a model of government based on Hiawatha’s Iroquois League. Earlier, the Syracuse branch, with Dower as leader, sought to bring about a better understanding between so-called savages and civilized races, through regular visits by Dower and other members to the local Indian reservations surrounding Syracuse. This

spawned a deep reflection on social issues, using the language, images, and culture of local tribes. Dower was an active participant in causes supporting Native American rights for the Onondaga tribe, and this advocacy came from his Theosophical beliefs.

The first Temple book, LaDue's *Beacon Fires* (1899), told its readers: "There has come a war-cry from the inner spheres, and it behooves every soldier in the ranks of humanity to gird himself for the coming battle. . . . It means the overthrow of present conditions. . . the downfall of the capitalists, an equal distribution of the necessities of life. . . the equality of man and woman, and an equal chance for every man, woman and child in America" (LaDue 1899:33-34).

While indicating that LaDue (now known to members as Blue Star, representing a mystical union with the Master Hilarion) and Dower were challenging the political status quo, by 1900 one of the group's major goals was to build a new city. It was crucial to the realization of a community of true kinship "to [form] a settlement which must eventually become a city [in the West]. . . . to restore to man a more just division of the fruits of his labor" (Gibson 1900:10). Planning the new city began to take precedence over political agitation. An ideal city was projected by Dower. He indicated that eventually a great geometrical city for 10,000 would be built, with circles within squares joined by roads radiating out over the valley. The geometrical nature of the city would encourage the "unfoldment of inner senses" and raise human vibrations to a more spiritual level.

Consolidating communication at headquarters was paramount to their success. The Temple published a monthly magazine beginning in June 1900 called *The Temple Artisan*, which has remained in continuous publication with only brief interruptions from that time to today. Other short-lived publications followed. Most of these titles and pamphlets were published in the Temple's own print shop. By 1925, the assembled *Teachings of the Temple* volume 1 was published, followed by two more volumes in 1985.

Temple officers, including LaDue, visited California and felt led to purchase the Granville Shinn Farm, just east of Oceano; the site was dedicated to the Temple work on January 1, 1903. For its first

decade, Halcyon was an economic socialist community, based on a hybrid of capitalism and socialism. The newly founded Halcyon Health Company provided early support for the settlement. It merged with The Temple Home Association (THA) soon after the THA was incorporated as a co-operative venture in property and mixed agriculture, and it quickly supplanted the League of Brotherhoods as the official exoteric work of the Temple movement.

The THA bought land that was leased to members, who raised food crops and poultry and tried their hands at producing herbs and flower seeds, with many after 1909 working in the Art Pottery Studio. Each membership in the Association cost one hundred dollars and included a half acre of land and a vote in the Association, run by a three-member Board of Directors. Profits from businesses started through official departments were shared with the members, and members could use their half acre as they chose, including starting their own businesses.

By 1905 there were at least five departments: construction, printing, farming, poultry, and medical, with the medical department, represented by the Halcyon Hotel and Sanitorium (the San), being the most successful. The farming department oversaw the cultivating of over 100 acres of land, with additional land for orchards, out of the 300 acres owned by the group in 1908, which had 140 members at that time. Growth was steady enough that a general store with a post office was opened in 1908 and functioned through 2022, though the Temple Home Association abandoned cooperative economics by the middle teens to become a land holding corporation. The actual building of Halcyon was taken up by the THA, which subdivided a portion of the original homestead and sold or leased home sites. Temple members and friends built small cottages and planted shrubs and trees. Many of these structures stand today, contributing to the landmarked Halcyon Historic District, designated both by California and the federal government in 2017.

The formation of the Industrial School of Arts and Crafts in 1909 was emblematic of the THA's commitment to the useful arts.



*Examples of Halcyon Pottery, 1912*

Alexander W. Robertson, a well-known potter from Roblin Art Pottery in the Bay Area, became the director of the new Pottery. The local clay produced a beautiful redware, which was decorated with molded raised decoration that was exemplary of the rise of California Arts and Crafts pottery. Halcyon redware is prized by collectors to this day.

Halcyon was unique as a community for supporting the first nature-cure hospital in the region, the Halcyon Hotel and Sanatorium. The San opened in May 1904 and was a private institution treating nervous disorders, alcoholism, and chronic diseases. Dr. Dower passed all subjects successfully in his medical examination before the state board of medical examiners in December 1911, and received his license to practice medicine in California. However, he and his colleagues were not willing to accept the scientific limitation of evidence in exclusively material forms. They wanted to maintain a rigorous notion of science, but were curious to seek out new theories that emphasized the mind/body connection over what they saw as the mechanistic viewpoints of “regular” medicine.

Dower’s medical practice consisted of an unusual mix of traditional and alternative therapies that included eating locally grown

produce, herbal remedies, aura therapy, and even use of the “radiant” sand dunes nearby. These were later supplemented with all manner of electrical devices, a solarium, and even suggestive therapeutics, a version of magnetic or hypnotic healing. With Irishman John Varian in residence, the San had an osteopathic massage therapist. Ernest Heckler, a German doctor and naturopath from the Naturopathic School of Germany, began assisting Dower in 1922.



*The Halcyon Hotel and Sanatorium, 1903*

Very different from radiography and its increasing use of the X-ray in medical treatments, “radiant rays” became the focus of Dower’s treatments at the sanatorium by 1922. He began publishing sweeping accounts of his experiences with electronic healing devices, announcing what he called the emergent “Age of Radiance,” where a new “electron theory” would supersede the “cell theory” of disease. In several issues of the *Artisan*, as well as new publications *Halcyon Health Magazine* and *The Electro-Medical News*, he introduced a new system of healing through the power of electricity called the Electronic Reactions of Abrams (ERA), already publicly criticized by the American Medical Association, but whose apparent success brought more and more people to the sanatorium.

At the apex of Halcyon’s growth in the middle 1920s, the Temple community was settled around the San, with Dr. Dower’s two-story house and the houses of a few members nearby. Over the hill, Halcyon was grouped around a post office and Temple

office, and a new Temple edifice for worship was being built. Halcyon was developing into a community of small houses scattered about with flower gardens, with large straight rows forming great squares of high cypress and eucalyptus trees. There were palms and pepper trees and carpets of wildflowers and greenery. By 1920, the United States census counted fifty residents in Halcyon, with families from Australia, England, Ireland, Sweden, Germany, Canada, Portugal, Norway, and Denmark, in addition to several states around the United States. Halcyon had developed into a truly multicultural community.

The San, the THA, and later the building of the Blue Star Memorial Temple of Science, Philosophy, and Religion all insured a context for the gathering of spiritual forces. Templars believed these would aid in the coming of the Avatar or Christos, a redeeming



*Blue Star Memorial Temple, 1925*

cosmic force that would heal and unify humankind, projected to arrive in 1928.

Today, Halcyon features one of the only remaining Theosophical temples in the United States, a unique edifice built solely by the

membership. Temple members widely believed that the Masters used the specific magnetic forces present at Halcyon to transmit “streams of force” to facilitate human physical, mental, and spiritual advancement (*Temple Artisan* 1924:14-15). When the edifice of the Temple was completed in 1924, these new spiritual forces had a concrete mechanism or technology where both the physical orientations of the Temple services and the architecture of the Temple building provided a focusing of spiritual energy. Temple architecture became an apparatus of communication, not only through its attractive and unique style, but also through the Templars’ belief that spiritual energies engage us through harmonies of numbers, the balancing of forces in worship, and geometrical forms designed into the physical structure of the edifice.

Building the Temple gained momentum after Francia LaDue’s death in 1922. Dower became the next Guardian of the Temple, Red Star, and immediately began supervising the building. By 1923 a center stone for the Temple edifice had been laid and plans by Los Angeles member and architect Theodore Eisen had been received, discussed, and altered in preparation for building. Eisen and Dower’s convex equilateral triangle is ripe with number symbolism. The unique structure is surrounded by thirty-six white pillars supporting the roof. The important esoteric number seven was the most basic number in the Temple design and was applied to windows, doors, and inside dimensions. The foundation stone is beneath the Central Altar, with the apex of the roof directly above it.

Other community structures were built. In 1927 a community center called the Hiawatha Lodge was erected. A guest house was built in 1931 in anticipation of being used by the as yet unrealized Halcyon University.

After Dower’s death, his wife Pearl Dower became the Guardian in Chief as Gold Star. She oversaw the conversion of the guest house into the William Quan Judge Library and Temple offices. In the 1940s, much property was sold, including the Halcyon Hotel and Sanatorium in 1949, and other properties and mortgages on present-day Halcyon were retired. In 1948 the

Halcyon General Store and Post Office, founded in 1908, was relocated and consolidated. The store has served many functions through its history, as a post office, grocery store, library, health food store, gas station, and metaphysical gift shop.

Harold Forgostein became the leader in 1968 as Violet Star, continuing the Temple's tradition of alternating between female and male leaders. The Halcyon founders' deep connection to the Native American culture, which treated the earth as sacred, as well as the Temple teachings which stressed the importance of the contribution of Hiawatha and the League of Six Nations to the history of our present-day government, are today graphically portrayed in the Temple's collection of paintings. The importance of the visual arts became especially pronounced through Forgostein, an artist who studied Native American artifacts in museums and libraries while living in New York, and in the 1930s created the most long-lasting contribution to the visual arts at Halcyon: a painting cycle on Native American themes such as the League of Six Nations and the life of Hiawatha. Today these are shown in the University Center, built in 1971 as a meeting place, museum, and art gallery.

Early Halcyon Theosophists emphasized humanity's unity with nature, particularly read through the importance of their understanding of Native American religion. Their theology was based on Theosophy founder Helena Blavatsky's inscriptions of ancient wisdom teachings, coupled with a direct relationship with the Master Hilarion, who spoke through the Guardian in Chief of the Temple and certain others. Templars believed that Master Hilarion's last incarnation was as the great Iroquois League founder Hiawatha, and both Dower and LaDue were honorary members of the Onondaga tribe based near Syracuse. The group believed that Master Hilarion ruled a line of spiritual force, surrounding the planet, which could be effectively manifested through a geometrical city and temple at the site of their new community. Informed by geomantic Native American ideas about the healing power of the spirit of the earth, LaDue investigated

sites in California for their positive intersections of lines of spiritual and magnetic forces to build a community to fulfill the directives of the Masters.

The Temple supported a large Book Concern, and Temple literature, including the monthly *Temple Artisan*, as well as communications and lessons from the Master collected in volumes of *Teachings of the Temple*, were regular. Other occult books were also on sale. The community created a matrix for education, communication, and regular group study classes for both adults and young people, and this atmosphere influenced group goals and dynamics.

From the beginning of settlement, Temple members at Halcyon, in consonance with Dr. Dower's vision, held that both technology and social science were primary to the group's vision, derived from their interest in Theosophy. The think tank the Temple members created attempted to balance spiritual ideas with scientific ones, the intuitional and the rational, and they believed that this balancing would create a new place of discovery by producing and focusing mental and spiritual forces that would interpenetrate the physical world.

Key Temple concepts include the importance of fostering a religious instinct as a fundamental factor in human evolution, the value of science and art as manifestations of spiritual energy, and the realization of "true social science" based on man's relationship to God. Moreover, electricity, magnetism, and light were core interests and pursuits of Dr. Dower and his followers because they believed these forces would help reveal humankind's promising spiritual and material future.

At the 1923 Convention, Dower announced what "the Temple program for the world consists of." It was a concise revisiting of the Theosophical principles the group held, and continues to hold, in common:

*First: To formulate the truths of religions as the fundamental factor in human evolution. This does not*

*mean the formulation of a creed, but rather the recognition of the religious instinct in human beings and that every religion that the world has ever seen has been an attempt to interpret this primary impulse in human nature. In proportion as we are able wisely to interpret this impulse will we be able to understand what true religion is.*

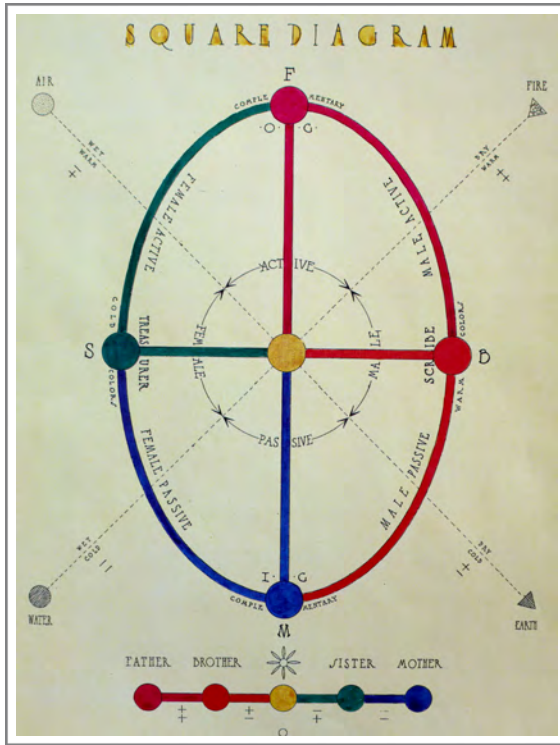
**Second:** *To set forth a philosophy of life that is in accord with natural and divine law.*

**Third:** *To promote the study of the sciences and the fundamental facts and laws upon which the sciences are based, which will permit us to extend our belief and knowledge from what is known to the unknown, or in other words, from the physical to the super-physical, and which, when accomplished, will corroborate those spiritual teachings which have been given to mankind from time to time by the Masters of Light.*

**Fourth:** *To promote the study and practice of art on fundamental lines, showing that art is in reality the application of knowledge to human good and welfare, and that the Christos can speak to humanity through art as well as through any other fundamental line of manifestation.*

**Fifth:** *The promotion of a knowledge of true social science based on immutable law, showing the relationship between man and man, and man and God and nature. When these relationships are understood, we will instinctively formulate and follow the law of true brotherhood, for it is ignorance that perpetuates separateness, and once humanity can see spiritually the relations of things, the law of unity begins to operate instantaneously (Artisan 1923:43).*

These principles, an updated version of which can be found on the inside front cover of the *Artisan*, are summarized in the

*Temple Square Diagram*

“foundation stones” of the Temple: “Religion, Science, and Economics: there can be no true religion without its scientific basis, and there can be no right system of economics not based on a science that is religious and a religion that is scientific.”

Another important influence emerged in the 1920s with the rising interest in occult circles in Agni Yoga, and the teachings of Russians Nicholas and Helena Roerich. These were viewed increasingly as in line with the spiritual teachings of the Temple. Helena Roerich sometimes quoted from Temple teachings, and wrote approvingly of Francia LaDue as Blue Star, agreeing that she was chosen as a spiritual intermediary by the Lodge of Masters. Roerich encouraged her students to acknowledge the

Temple, leading to a rise in Russian-speaking members who began to settle in Halcyon.

Local Squares of the new Temple movement began to be formed soon after its work was initiated on November 15, 1898. Squares were instructed to sit in an oval shape, like the auric egg. Officers held specific positions on the oval, balanced directionally and by gender. By the first Convention in 1900, there were twenty-four organized Squares, with nineteen actively functioning (*Temple Artisan Supplement* 1901:128-29). Using the color spectrum, the four elements, male and female, active and passive, warm and cold, the Temple Square is made up of the oval with officers forming a cross within a wider tetrad. The energies are believed to emerge in the center point as a balancing of elements that provide an ideal avenue for spiritual forces to enter the world and help raise the vibrations of humanity. Square meetings are viewed as centering places where Lodge forces are focused, especially when members are present to give unselfishly of themselves to the Masters through their willingness to balance reason and intuition. This creates a Lodge current, for "healing, recuperating, and blessing."

By early 1901 a distinctive new institution was emerging. Open meetings were implemented, and rituals that ensured unity as well as discussion were standardized in "Order of Exercises for Temple Squares," published in the *Artisan*. These included the recitation of the "Words of Force" by members in unison, reports by officers, and studying emerging Temple Teachings, or writings by Blavatsky or Judge. Meetings ended with the recitation of the daily Mantrams.

### *Words of Force*

*Out of the darkness shineth the Light of the Glorified  
Triple Star into the hearts of humanity, raising the pulse  
of the Cosmic Heart and driving the shadows into the  
blackness of the Great Abyss.*

***Temple Mantrams***

*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. I am one with God and all Good. Evil hath no power over me. Though clouds and darkness seem to be about me, yet dwell I eternally in the Light.*

On the first Sunday of every month, Temple members celebrated the important Feast, a communion-like ceremony, called the Feast of Expectation (before 1928), and the Feast of Fulfillment (after 1928 and continuing today), where the congregation is accompanied by hymns, readings, and silent meditation. Priests distribute the elements of bread and water to all present.

Since Halcyon's founding, the first week of each August has been a time when Temple members from around the world come to Halcyon. This yearly Convention is a period of renewal of ideals with lectures, services, cultural events, and shared meals. In May of 2009 and 2012, the Temple held International Gatherings in Halcyon, attracting members and friends from around the world to celebrate shared ideals and ways to put these ideals into daily practice. Conventions also became the center of cultural work that made Halcyon well known throughout the region, particularly in the teens and 1920s. During that period Halcyon established a reputation for being an important cultural center in the state. The community was known for its "Mystery Plays," based on Irish mythology and incorporating original music, with some pieces by the young Henry Cowell, who became the internationally recognized founder of Ultra-Modern music.

Since the early 1930s, a daily noon Healing Service has been held, with prayers and meditations directed toward the health and safety of the world. Sunday morning services, open to all, include the monthly communion service, lectures, and a monthly

meditation service. Marriages, naming services, and funerals are some of the other celebrations held in the Temple. "Creeds Disappear, Hearts Remain" is the Temple's motto.

With the founding of the Temple by the original seven members, the group experimented with organizational forms, and early on constituted an Executive Council with Dower as Official Head. LaDue became Blue Star, the medium, "visible agent," or "spiritual telegraph" through which the Master's messages were channeled, and was named the Guardian of the Temple (and later the Guardian in Chief by 1908). In Syracuse, the organization consisted of two main departments. "The Temple" was for spiritual knowledge, with lodges known as "Squares" each with four or more members. "The Brotherhood of Man" was largely educational in scope and emphasized philosophy, ethics, and "right government."

All meetings were carried out in the square formation, a particular configuration thought to balance and materialize spiritual forces. Temple officers consisted of the Guardian in Chief as the Chief Priest and "corporation sole," meaning that powers of administration, both temporal and religious, were vested in the Guardian office. The Guardian appointed seven officers for one-year terms, four of which lived in Halcyon, the other three appointed as Delegates-at-Large, representing the larger membership. The officers, in charge of symbolizing and energizing Square worship, were the Inner Guard, Outer Guard, Scribe, and Treasurer.

Members moved through orders, a concept that echoes Masonic traditions. The Order of the Forty-Nine was all of humanity. Members were first elected to the Order of the Thirty-Six, the order of the Avatar, and made their pledge to the inner work of the Temple. The Order of the Twenty-Eight was the novitiate for the Order of the Fourteen. The Order of the Fourteen was known as the Order of the Holy Grail, and included the ordained exoteric priesthood. It served as the novitiate for the Order of the Seven, which was the esoteric order of priesthood. The Order of the Twenty-One was established for nonmembers interested in the exoteric dimensions of the Temple, particularly artists and scholars.

The organization included the Halcyon Book Concern, in charge of publishing the teachings and inspirational writings of the group. The children of members were known as the Temple Builders.

The Temple often views itself as a microcosm of the nation and even the world. The community has been affected by World Wars, the Great Depression and Recession, natural disasters, and disaffected members. COVID produced the need to adapt to new circumstances, including moving study classes and worship services online. Unlike other Theosophical communal groups, Halcyon's ideals and practices are flexible and the community has survived many cultural upheavals to become one of the most long-lived intentional settlements in the United States.

Becoming an official historic district in 2017 certified the community's uniqueness. With the retirement of the longest serving fifth Guardian in Chief, Eleanor L. Shumway, new leadership under sixth Guardian in Chief Richard A. London has pledged to emphasize the ideals of the founders, including the importance of humanity's relationship with nature, and a renewed respect for foundational Native American ideals of spirituality and kinship. The community is returning in many ways to the Theosophical and agrarian roots that compelled it into being in 1903.

— *Dr. Paul E. Ivey*

## THE TEMPLE AND THE TOWN OF HALCYON: TIMELINE

**1893 (summer):** The Syracuse Branch of the Theosophical Society formed.

**1897 (January 26):** Dower was initiated into the Onondaga Turtle Clan.

**1897:** The Syracuse Branch joined the Theosophical Society Six Nation Territorial Committee for active propaganda work in favor of supporting traditional Native American spirituality.

- 1898 (November 15):** The Temple was founded in Syracuse, New York by Francia A. LaDue and William H. Dower.
- 1899 (May):** The Exoteric "Temples of Brotherhood" that agitated for a model of government based on the Iroquois League was founded in 1900 and called "League of Brotherhoods."
- 1899 (June):** *Beacon Fires* by Francia LaDue (Blue Star) was published.
- 1900:** The Temple published plans for the building of a new circular city.
- 1900 (June 1):** The first issue of the group's periodical, *The Temple Artisan*, devoted to mysticism, social science and ethics, was published in Syracuse.
- 1900 (October):** The first annual convention of members was held in Syracuse. The Temple had twenty-two branches called "Squares."
- 1902:** The Halcyon Health Company was formed.
- 1903 (January 1):** After a scouting trip to California by Francia LaDue, the group acquired the Granville Shinn Farm in the Arroyo Grande valley of California and dedicated the land as the Temple Center.
- 1903:** The Temple moved from Syracuse to the Arroyo Grande valley and named their settlement Halcyon, after the mythic time of peace and tranquility when the magical kingfisher nests in the calm sea.
- 1903:** The Temple Home Association (THA), a cooperative commonwealth, was founded.
- 1903:** The Temple bought the Coffee Rice Mansion (built in 1886) in the Arroyo Grande valley for a new health institute, the Halcyon Hotel and Sanatorium.
- 1904:** Halcyon Health Company and THA merged.

- 1906:** Open Gate Sanatorium for the treatment of tuberculosis was built.
- 1908:** The Temple incorporated under the name The Temple of the People, with the Guardian in Chief as corporation sole.
- 1908:** Halcyon General Store and Second-Class United States Post Office opened, along with a branch of the County Library.
- 1909 (circa):** The Association of the Industrial School of Arts and Crafts was founded.
- 1910:** The Pottery, a manufacturing industry of the THA, was built on the sanatorium grounds.
- 1913:** Cooperative work of the THA was suspended.
- 1922 (July 20):** Francia LaDue, Blue Star, died. William Dower became Guardian in Chief.
- 1923:** Construction of The Blue Star Memorial Temple of Science, Philosophy and Religion, the community's worship center, began and the building was dedicated.
- 1924:** The Blue Star Memorial Temple was completed.
- 1925:** *Teachings of the Temple*, volume 1, was published.
- 1927:** The Hiawatha Lodge, the group's community center, was constructed. The building has served as a community hall, classroom, and theater.
- 1931:** Halcyon University was founded.
- 1931:** The Noon Healing Service in the Blue Star Memorial Temple was initiated. It continues to this day as a daily service dedicated to the healing of all people.
- 1931:** The Guest House was completed. It served as a hospitality center for the Temple and its many visitors. It later became the William Quan Judge Library and Temple offices.
- 1933 (circa):** Halcyon Hotel and Sanatorium closed.

- 1934:** Harold Forgostein's painting cycle on the life of Hiawatha, now known as the "Legend of the Peacemaker," was underway.
- 1937 (October 9):** William Dower, Red Star, died. Pearl Dower, Gold Star, became Guardian in Chief.
- 1968 (April 5):** Pearl Dower, Gold Star, died. Harold Forgostein, Violet Star, became Guardian in Chief.
- 1971:** The Halcyon University Center building was completed.
- 1985:** *Teachings of the Temple*, volumes 2 and 3, were published.
- 1990 (March 1):** Harold Forgostein, Violet Star, died. Eleanor Shumway, Green Star, became Guardian in Chief.
- 1998:** The centennial year celebration of the founding of the Temple of the People took place.
- 2023 (January 1):** Eleanor L. Shumway retired as Guardian in Chief, the first Guardian to retire before dying. Richard A. London, Yellow Star, became Guardian in Chief.
- 2024:** The centennial year celebration of the completion of the Blue Star Memorial Temple.

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*Unless otherwise noted, the material in the foregoing profile is drawn from the scholarly writings of Dr. Paul Eli Ivey.*

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*Photograph by Wilfred von Dauster*

## FROM LETTERS THAT HAVE HELPED ME

Think kindly of me; but oh, my friend, direct your thoughts to the Eternal Truth. I am, like you, struggling on the road. Perhaps a veil might in an instant fall down from your spirit, and you would be long ahead of us all. The reason you have had help is that in other lives you gave it to others. In every effort you made to lighten another mind and open it to truth, you were helped yourself. Those pearls you found for another and gave to him, you really retained for yourself in the act of benevolence. For when one lives thus to help others, he is thereby putting in practice the rule to try and “kill out all sense of separateness,” and thus gets little by little in possession of the true light . . . .

No one can really help you. No one can open your doors. You locked them up, and only you can open them. When you open any door, beyond it you find others standing there who had passed you long ago, but now, unable to proceed, they are there waiting; others are there waiting for you. Then you come, and, opening a door, those waiting disciples perhaps may pass on; thus on and on. What a privilege this, to reflect that we may perhaps be able to help those who seemed greater than ourselves.

— William Quan Judge



Illustration by Linda Rollison

## LEGEND OF THE PEACEMAKER

*A visual representation of Temple philosophy is expressed in “The Legend of the Peacemaker,” a series of 23 oversized oil paintings that depict the life and legendry of the great Onondaga chief Hiawatha. Created in the 1930s and 1940s by fourth Guardian in Chief Harold Forgostein, the series encompasses aspects of the life and tests of Hiawatha, Indigenous American cosmology, and the Great Law of Peace. It has been displayed over the years in Halcyon’s University Center Art Gallery, and is once again on view in honor of the 100th anniversary of the Blue Star Memorial Temple.*

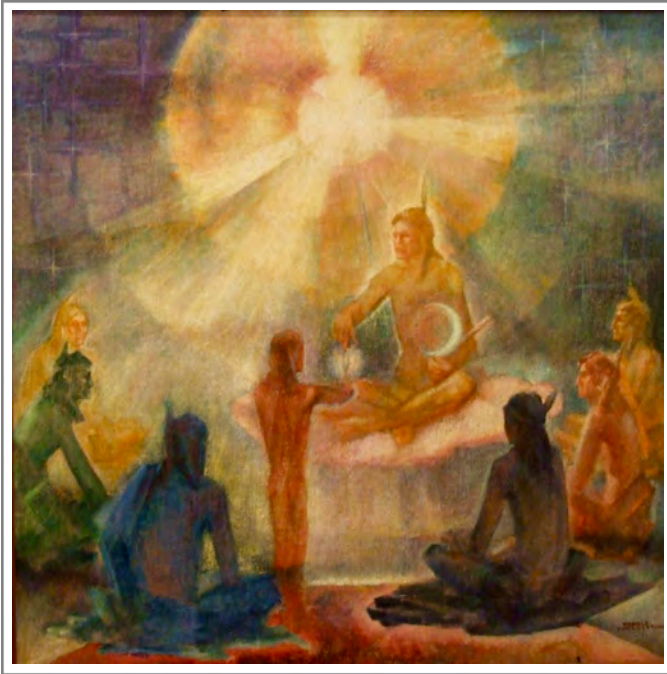
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While living near New York City, 28-year-old artist Harold E. Forgostein (1906-1990) had been introduced to Theosophy and the Temple by a mutual friend. After earning a degree in painting and illustration from Carnegie Tech, he saved enough money to move with his wife to New York City to launch his commercial art career, but their fall arrival was only five weeks before the stock market crash of October 1929. Forgostein maintained correspondence with the Halcyon group and received a letter from the second Guardian in Chief, Dr. William H. Dower, dated July 13, 1934. Dower handwrote this request on the last page:

*Some time could you paint a symbolic picture of the message “In the Lodge of the Red Star” on canvas which we could place inside, just above the entrance door of Hiawatha Lodge. The message itself we have framed — printed in color and hangs near the big fireplace. I will write later and give you the dimensions... Just think of the above until you hear further from me. — W.H.D.*

Forgostein used watercolors as a way to generate ideas, and quickly mailed a packet of sketches to Halcyon, asking for Dower’s approval before starting work on the final painting. Dower wrote back just days before the 1934 Convention, saying the composition for the painting was “...incredibly beautiful. You have faithfully

interpreted the historical and legendary facts concerning that Great Soul — Hiawatha... You have demonstrated by these pictures, in my opinion, that your own interpretation is masterly, and the symphony of the color schemes goes right to the heart and inner being of anyone who so far has seen them."



*In the Lodge of the Red Star*

Dr. Dower's request for one painting set into motion a creative challenge that resulted in a suite of 23 paintings after an ambitious, decades-long labor of love.

Dower's own connections to Hiawatha were lifelong and personal. He was born and raised in Syracuse, New York, the heart of the Onondaga Nation and the first home of the Temple group. From boyhood, young Will Dower's keen interest in the rituals and culture of the Onondagas, Senecas, and Tuscoraras in upstate New

York led him to visit their longhouses to broaden his knowledge of Hiawatha and the hidden laws of life.

As an adult, Dower continued his interest in Native American wisdom, spirituality, and social organization. He was active in causes supporting civil rights for the Onondaga as well as restoration of sovereignty rights that were stolen from them. In particular, his connection to divine wisdom and the kinship in all nature flowed through his writings and actions, informing Temple philosophy and serving as a driving force for this remarkable series of paintings. Dower was initiated into the Onondagas as a member of the Turtle Clan on January 26, 1897; Temple co-founder Francia A. LaDue was initiated as well.

Forgostein knew it would take years to complete the inspiring series of canvases that Dr. Dower had envisioned. Besides referring to Longfellow's classic poem, *The Song of Hiawatha*, the artist frequented museums in New York City to research the culture and cosmology of the Indigenous American peoples, and experimented with artistic approaches to each story in terms of symbolism, color, composition, action, and storytelling. His imagination is evident in the working watercolor sketches on display, and the viewer can sense the electricity of the creative process as history, legend, and the spirit of Hiawatha ultimately came to life.

The images convey major events and initiations in the legends recounting the life of Hiawatha. *The Birth of Hiawatha* is similar to that of Jesus and Buddha in that the mothers of all three avatars were first visited by a Great Spirit from above, and a great star or light shone brightly as a symbol of guidance for humanity.

*Nokomis* depicts Hiawatha's grandmother, who raised him after his father left and his mother died. Nokomis taught Hiawatha the mystic lore of his people's kinship with all of Nature's kingdoms, such as the language of the animals and the intelligence and balance of nature, astronomy, and intuition.

*Hiawatha's Wooing* shows the story of Hiawatha's love for Minnehaha, a lovely Dakotah maiden whose name means Laughing Water. They marry and are happy, and all Nature celebrates — but it does not last. *The Famine* tells of Minnehaha's tragic death in a deep winter of cold and famine. Hiawatha kneels



*The West Wind*

before her grave, having built a fire and tended it for three days and nights. Her spirit appears, comforting him with the knowledge that she is always there.

Hiawatha taught the wisdom and kinship expressed by the great Teachers of all time. *Picture Writing* shares how he helped the Haudenosaunee (ho-den-uh-SHOH-nee) record their spiritual beliefs and history on birch bark, using universal symbols not

unlike those of peoples all over the world. When his mission was completed, Hiawatha sailed his birch canoe over the *Sunset Path* reflected in the waters, back to his home with the Great Spirit.

The cosmology of the Haudenosaunee includes depictions of each of the Four Winds: North, South, East, and West. Through color and visual elements, each has a particular responsibility for



*The Sunset Path*

maintaining balance in the scheme of creation.

Kabiibonokka is the *North Wind*. His white fire is fierce, his realm is the Land of the White Rabbit. He brings strength to all. Shawondasee is the *South Wind*. His red color brings the water of growth to nature. His warmth brings comfort to all growing things and creatures. Wabun rules the *East Wind*. His silver arrows

dispel the darkness and wake the earth to life. His color is yellow. The *West Wind* is Mudjekeewis, who stole the collar of fire from the Great Bear. He is the ruler of mind and the air, and he is Hiawatha's father.

Haudenosaunee legendry features stories akin to the Hero's Journey. The four that Forgostein included portray concepts of



*Hiawatha Battles the Fiery Serpents*

archetypal testing and initiation. In *Hiawatha Battles the Great Fish*, Hiawatha — like Jonah — is swallowed by Nahma the great sturgeon, whom he kills from the inside after a great battle. They are washed ashore and all Nature has a great feast.

*Hiawatha Battles the Fiery Serpents* shows Hiawatha slaying fiery serpents that guard the mystic river he travels. Just as in the

Bible, fiery serpents guard and protect, while tormenting those who dare attempt to cross into new dimensions.

*Hiawatha Battles the West Wind* is similar to the story of David and Goliath. For three days and nights Hiawatha battles the West Wind, until he learns the West Wind is really his father, testing Hiawatha's ability to lead his people.

*The Gift of Corn* tells of Mondamin, a Great Spirit in green and gold who directed Hiawatha in a vision. After a three day battle, Hiawatha was to slay Mondamin and then tend a fire on his grave until a cornstalk emerged.

*The League of Six Nations* is the largest painting in the series, at four feet high by eight feet long. It depicts the Iroquois League, which was originally made up of five member nations from New York State and the southern Great Lakes area — the Mohawks, Oneidas, Onondagas, Cayugas, and Senecas — and later joined by the Tuscoraras. Together, they were known as the Haudenosaunee, or "people who build a house."

The Iroquoians were known for their longhouses, multifamily dwellings whose end walls could be removed so another room with a hearth could be added to accommodate new families. The longhouse symbolized their belief that all the tribes are meant to live in peace under one roof.

Each nation or tribe had a distinct language, territory, and function within the League, playing a defined role in the conduct of government. According to legend, the Great Peacemaker Deganawidah and his messenger, the Onondaga Chief Hiawatha, visited each of the five squabbling Iroquoian nations in an effort to end continuous inter-tribal conflicts that had weakened their societies. Evidence suggests the Iroquois tribes began to consolidate as a culture over a thousand years ago, and the Iroquois League of Five Nations was formed sometime between 1100 and 1451 A.D. near what is now Syracuse, New York, before European contact. Some three centuries later, the Tuscorara migrated away from white settlements in what is now North Carolina, seeking refuge with the

Haudenosaunee. They were invited to join the League around 1722, expanding the confederation to the Six Nations of the Iroquois.

How was something as complex as the Great Law of Peace communicated without a printing press? Because the Iroquois



*The Onondagas*

people had no written language, the Great Law of Peace was transmitted as an oral constitution. Spoken in narrative form, its 117 articles outlined laws, ceremonies, and the governing role taken by each tribe in the League. One of the earliest examples of a formal democratic governance structure, the living example of the Iroquois League's laws and principles inspired the Founding Fathers to use them as a model for structuring the Constitution of the United States. Greatly influenced by Native American symbols, the Founding Fathers also adopted the representation of

a bundle of thirteen arrows to indicate the newly formed unified government.

In the Peacemaker legend, the messenger Hiawatha is said to have invented wampum as a way to remember all of the powerful words of the Creator each time he taught the laws of peace. The complete telling of the Great Law took several days, and Hiawatha needed a way to communicate the vision of unity and brotherhood he was sent to share with the tribes. Traditional wampum beads were painstakingly flaked and drilled from freshwater quahog clamshells, in colorations of whites, purples, blacks, and some reds,



*The League of Six Nations*

with varying shapes like cylinders, balls, cones, diamonds, squares, or hourglasses. In the legend, Hiawatha made his beads and, as he threaded them together, spoke into each one the words of a particular concept from the Great Law. Every bead in every string became invested with meaning, to help him fully and consistently share the Creator's message of peace and unity.

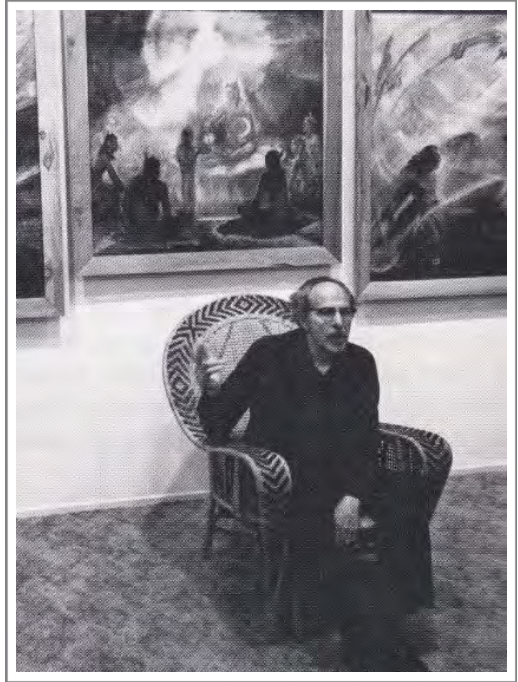
The ability to communicate ideas grew as the most gifted warriors from each tribe of the Haudenosaunee people were trained to interpret the concepts and meaning embedded in wampum designs. In time, anyone acquainted with wampum

language could “read” the message encoded into a string or belt sent between tribes and translate it.

Wampum is still held sacred by the Iroquois and is respected as a living record of the importance and authority of the treaty or message associated with it. The symbol patterns woven into the wampum belts were used as aids to memory in narrations for storytelling, religious ceremonies, or recording treaties and historical events.

As a history tool, new strings of wampum beads could be added to record and relay developments. Over many centuries, original meanings and ideas were conveyed faithfully in narrative form, no matter one’s spoken language or generation.

The sacred wampum belts carried by Hiawatha to the chiefs of the five warring nations allowed him to give voice to the Creator’s powerful words of peace in the Great Law, and unite the separate tribes together as one. The Great Law of Peace, the Temple Teachings, and Dr. Dower’s roots in Syracuse all had a profound impact on Harold Forgostein’s art. The works in this exhibit speak volumes in their own quiet way, and are reflections of the philosophy, the man, and his love for the world around him.



*Harold Forgostein with Hiawatha Paintings,  
by Tom Fischer*

— Marti Fast

## THE AVATARIC MANTRAM

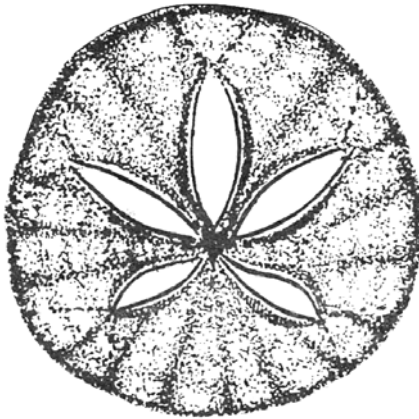
“I will endeavor to realize the Presence of the Avatar as a living Power in my life.”

Without formality, without outer arbitrary organization, let all who feel and believe the truth of the advent of a Redeeming Cosmic Force repeat the above daily and constantly. It will help to build a matrix — heart center — through which the Christ force will externalize in qualities of living power.

The Holy Presence is ever waiting to manifest in and through all who are prepared — in whom selfishness is being transmuted to self-less-ness and in whom the closed bud of a personal idea is unfolding to the blossom of the One Eternal Universal Self.

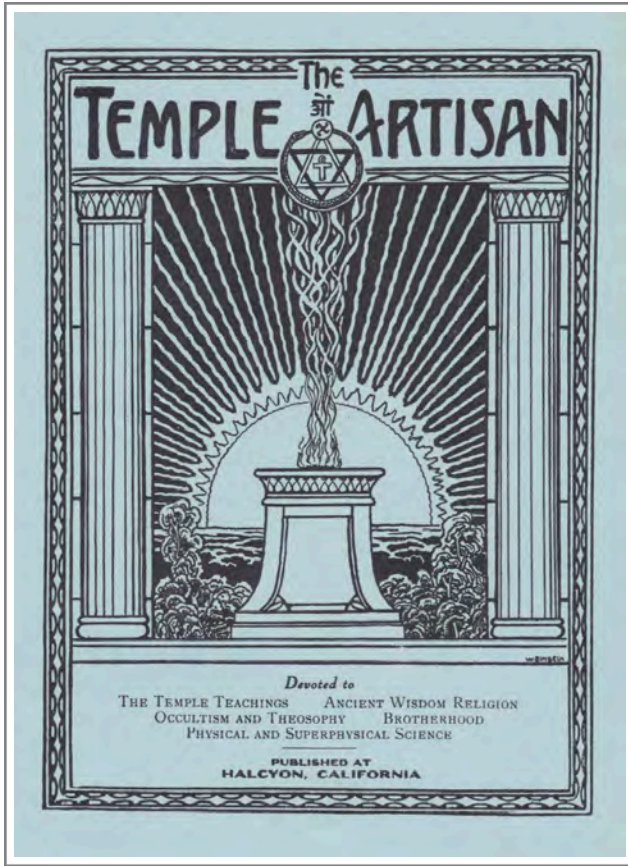
Keep clean your heart and mind, and the earnest endeavor to realize His Presence daily will assuredly help in the recognition of the Christ glimpsed in the bloom of a flower, the soft glow of the stars, the shine of kindly acts in daily life, or the spirit of Love impelling all humanity to ideals of truest Brotherhood.

— *William H. Dower*



*Illustration by Derené Darrah*

## A SHORT HISTORY OF THE ARTISAN



Cover of The Temple Artisan, 1923

*The Temple Artisan* has been in publication for more than 100 years. It first appeared in Syracuse, New York in June 1900, created by the Temple group active at the time. A few dedicated members offered financial support and joined others to obtain the subscription numbers needed to make the publication self-supporting. From the first, the *Artisan* received considerable attention due to its purpose; namely, to spread the teachings of the Masters and to act as a means

of communication between the Temple organization and members living at a distance from the Center, which at that time was in Syracuse.

From its origin the *Artisan* was intended to be a monthly publication. For members, the monthly issue was included in the Temple membership fee; for others, the initial rate was \$1.00 per year. A

<i>Advertisements</i>		212
<b>Halcyon Circulating Library</b>	<b>From the Mountain Top</b> <b>A Masterpiece, and the Book of the Age</b> <i>Inner Light from Inner Spheres Shining Through Messages of Transcendent Truth and Beauty</i>	
<p>Write for lists. We have many new books and all the reliable old ones. Rental, ten cents for two weeks; deposit required of \$1.50 and returned upon request. Send us those new books you have read; many seek the opportunity to read them through the Library, and the Library needs them. Address: General Secretary, Temple of The People, Halcyon, California.</p>	<p>"From the Mountain Top" is a BIBLE OF LIGHT for all who aspire to travel the PATH TO MYSTERY. 278 pages, beautifully bound in blue, gold stamped, clear type. Price \$1.50.</p> <p>SPECIAL OFFER: "From the Mountain Top" and one year's subscription to the TEMPLE ARTISAN for \$2.00.</p> <p>Send orders to  <b>The Halcyon Book Concern</b>          HALCYON, CALIFORNIA, U. S. A.</p>	
<p><b>W. H. DOWER, M. D.</b>  <b>PHYSICIAN AND SURGEON</b>  <b>JOHN O. VARIAN, ASSOCIATE</b>  <b>OSTEOPATHIC MASSAGE</b></p> <p>OFFICES: IN SANATORIUM, HALCYON, CALIFORNIA          Correspondence invited relative to chronic and painful diseases of any nature          Send all communications to Halcyon, Calif.</p>		
<p><b>OCCULTISM FOR BEGINNERS</b>          By W. H. DOWER, M. D.</p> <p>FIFTEEN LESSONS in a booklet of 92 pages and cover, with interesting illustrations of the Physiological Cell showing natural septenary divisions; Radium Rays in a magnetic field; and of the Brain, showing relations of the Pineal Gland and Pituitary Body to other important brain centers.</p> <p>Intended for beginning students of <b>Occult Forces</b> and <b>Philosophy</b>. Starting from known scientific data, the lessons lead the student step by step into the Inner World of Causes acting behind the outer world of effects. In other words, from the Phenomenal World into the <b>Noumenal—the Real</b>. Nearly every lesson reveals the <b>Unity of all Life</b> from different angles of Truth, tending to open up <b>Cosmical Consciousness</b>.</p> <p><b>THE HALCYON BOOK CONCERN, Halcyon, California,</b>          Price per copy, paper 25 cents, cloth 50 cents, postpaid.</p>		

*Advertisements from The Temple  
Artisan, April 1919*

volume collecting a year's worth of issues could be purchased for \$1.50 by members and non-members alike, but after ten years these small volumes were no longer produced.

The *Artisan* remained a monthly publication until January-February of 1920 when the decision was made that the "Family Letter," sent out in alternate months, could function as a substitute. Produced by mimeograph, the Family Letter would be more cost effective and at the same time keep the membership better informed of the needs and activities of the Center. The bimonthly production of the *Artisan* remained until June 1958, when quarterly publication began.

From its beginning the *Artisan* was well received, acknowledged to be both uplifting and instructive. The early issues were limited in content, consisting of a title page from the Master, a Temple lesson, a section called the Editorial Mirror, and Temple Activities and Notices, in addition to articles provided by members. Additional sections were added or replaced by others; such additions consisted of "The Letter Box" (vol. 1), "The Economic Field" (vol. 2), "Stanzas of Dzyan" (vol. 3), "Children's Department" (vol. 4), and "Helping Hand" (vol. 5).

It was anticipated that the *Artisan* would be enlarged and improved as soon as circumstances permitted and new material became available. Members of the Temple Executive Council provided a series of articles. These are a few of the series that were offered: "Inner Light on the Bible," Myers, 1901; "Field of Economics," Gibson, 1902; "Music of the Universe," Pauli, 1902; and later "Occultism for Beginners," Dower, 1910. It was suggested that a correspondence course be offered presenting the fundamentals of the Temple teachings, and a course became available in 1905. This course gave interested members the opportunity to have personal correspondence with two advanced members. From time to time a biographical section appeared in the *Artisan* called "Faces of Friends," and a biography was given on these and other active members.

The correspondence course proved to be highly successful and was followed by other course offerings. These courses were listed in the advertisement section beginning November 1917. Courses by Master Hilarion appeared on the list, along with a course titled "Beginner's Course" by LaDue and Dower, and another titled

“Occult Mathematics” by Franklin Wolff. This original listing was expanded into a broader series of course offerings that first appeared in March 1919.

As a result of the transfer of Temple headquarters from Syracuse to the West Coast, completed in June 1903, all official work became centralized in Halcyon. One major concern was with the ownership

ii *Advertisements*



**FLOWER SEEDS! FLOWER SEEDS!**  
**THE HALCYON SEED CO.**

California grown **Selected Flower Seeds.** The Superior Vitality of California grown seed is well established.

We can furnish the following selected seeds, *grown at Halcyon* :

Alyssum, Sweet.	Fox Glove—Digitalis.
Amaranthus, Love Lies Bleeding.	Godetia.
Antirrhinum, Snap Dragon.	Helichrysum—Everlasting Flower.
Aster, Blue.	Hollyhock, Mixed.
Aster, Dwarf, Mixed.	Larkspur, Double.
Balsam, Camelia, Mixed.	Mignonette, Sweet.
California Poppy.	Petunia.
Calendula, Marigold, Mixed.	Phlox, Choice Mixed.
Calliopsis.	Pinks, Double Mixed.
Candy Tuft, Mixed.	Poppy, Shirley.
Carnation, Mixed.	Salpiglossis—Velvet Flower.
Carnation Pinks.	Schizanthus, Mixed.
Chrysanthemum, Double Mixed.	Stock, German.
Clarkia, Mixed.	Sweet Peas, Mixed.
Cosmos, Mixed.	Sweet Peas, Spencer.
Delhia, Double.	Verbena, Mixed.
Dianthus, Chinensis.	Xeranthemum.

Any of the above seeds put up in packets, 10c each, three packets for 25c, postpaid. Eucalyptus seed (Blue Gum), 50c per ounce.

THE HALCYON SEED CO. Halcyon, California.



*Advertisement from The Temple Artisan,  
 April 1919*

of property, leading to the creation of the Temple Home Association (THA), which was considered to be the outer work of the Temple.

Although it was the subject of considerable controversy, the THA had a definite scope and purpose, which was to build a community where all the land, and all means of production and distribution, such as tools, machines, and natural resources, would be owned collectively. In 1903 the Temple Home Association Notes became an important feature of the *Artisan*, providing information about the buying, selling, and developing of Temple land.

Another concern became evident with the move to Halcyon. The number of children, referred to as the Builders, greatly increased, along with the amount of lesson material needed. The mimeograph could no longer support this need. The problem was resolved by including lesson material in the section of the *Artisan* designated the "Children's Department."

Due to the need to establish an adequate circulating library in Halcyon for the benefit of members, residents, and visitors, library staff solicited donations in the advertising section of the *Artisan* for books of a religious, theosophical, ethical, and scientific nature.

The artistic simplicity of the publication's cover design elicited many words of praise. The original cover design has been maintained, except for a short period from June-August of 1923 when another cover was tried. That cover proved to be less appealing, and the original cover was returned three months later in January 1924. The inside of the front cover was utilized to define the Temple work, while the back cover listed the books and pamphlets produced or recommended by the Temple organization.

The *Artisan* continued as a quarterly publication until 2020, when new issues were paused due to the COVID pandemic. This commemorative issue inaugurates a new annual schedule for the *Artisan* with a somewhat expanded scope for each issue.

*Chant to the Spirit of the Dunes*

Gentle, enduring Spirit of  
 the curving quiet of the dunes  
 Fashioning the Eternal into  
 hollow-filling, long-sloping, rounded forms,  
 Rippling the surface with exquisite  
 finish, with the wind's tunes  
 Delicate and bold, quick startling changes,  
 designs of many charms  
 To decorate the underneath slowly  
 changing solidity,  
 May we adore Thee!

O Lover of color and the flight of a line  
 that follows  
 The wheeling rise and slant of the  
 graceful gulls,  
 Dawn misted vistas lengthening spaces  
 into the chill,  
 Veiling with unnamable nuances  
 the chattering merry colors  
 Stilling them to the wistful tender  
 breath of Prayer,  
 May we too pray to Thee!

As Thou buildest a great Form  
 of many forms,  
 May we essay to build a dwelling  
 for Thy Purity,  
 That Thy Love may spill of form  
 of daring Symmetry  
 Upon the abrupt slope of our  
 many days ...  
 And at last, to melt through  
 Thy outer Beauty,  
 And Be One with Thee!

— *Elwood Decker, 1931*

(*Reprinted in Dune Poems, edited by Norm Hammond, 1994*)

## REFRESHING THE TEMPLE INTERIOR

In the second half of January, 2024, the Temple interior got a new coat of paint. This timely refresh of the Temple at the start of its centenary year was an occasion for group activity, as many Temple members helped to remove artwork and furniture from the interior prior to painting; cleaned everything carefully; and reinstalled all movable objects after the

paint was dry. In the meantime, services were held in the University Center. The occasion of repainting the Temple interior was a good excuse for some redecoration. Most significantly, a beautiful and



*Suzanne Wells and Jan Scott clean the elaborate framed image by Martin Bilger that is newly reinstalled in the Temple*



*Richard A. London and Marti Fast re-hanging portrait of Madame Blavatsky*

complex framed image, created in 1916 by Martin Bilger, was reinstalled in the Temple on the wall opposite the Apex Altar. This important piece, and the work of Temple member Bilger in general, was the subject in March of a fascinating series of talks by Dr. Paul E. Ivey, who offered original research on Bilger's iconography.

— *Damian Rollison*



*Photograph by Wilfred von Dauster*

## **THE 2024 TEMPLE CONVENTION**

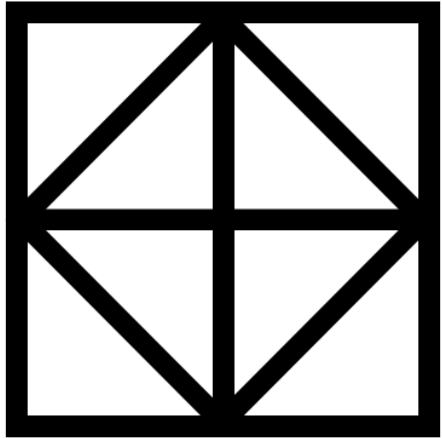
The first Temple Convention took place in October 1900 in Syracuse, New York, and was convened in Hiawatha Hall on West Onondaga Street. Starting in 1904, the annual Convention gathering occurred during the first week of August in Halcyon, California. It is during this time of the year that the Northern Hemisphere is nearing the tail end of receiving the most direct rays from the sun. This is meaningful to Temple members, in addition to believing that Halcyon is located on unique magnetic lines of Force, similar to other locations on earth such as Stonehenge and Sedona.

The August 1923 Convention was the first Convention to take place on the Blue Star Memorial Temple building foundation, after the Cornerstone was sealed on January 19<sup>th</sup> of that same year. In the

following year the Convention took place within the Temple walls, and by October 1924 the Blue Star Memorial Temple was completed.

Convention is an annual time for self-reflection and assessment, renewals of commitments, and acknowledgment of our appreciation and gratitude for ourselves and each other. This year's Convention theme is "Letting in the Light from Above," its inspiration coming from two impulses: the Blue Star Memorial Temple windows and the *Mountain Top* message entitled "Lift Up Your Heads."

We find universal symbolism within every element of the Blue Star Memorial Temple, including its beautiful windows. From the August 1923 *Temple Artisan* we find the following essence: "Above the Temple porch are 26 windows, each having 8 panes. The 26 windows represent the number of the Christ multiplied by 2, and the 8 panes are symbolic of the union of heaven and earth. The square within a square with the cross of balance inside symbolizes the force of the Great Lodge of Masters. Each clerestory window forms 6 squares plus 8 triangles, equaling 14 or  $2 \times 7$ . The windows were placed high to symbolize the Light that comes from Above. They are glazed with a special opalescent glass to diffuse the sunlight into a golden glow." We need to lift up our heads to see them.



*Geometry of Temple Windows*

Each clerestory window forms 6 squares plus 8 triangles, equaling 14 or  $2 \times 7$ . The windows were placed high to symbolize the Light that comes from Above. They are glazed with a special opalescent glass to diffuse the sunlight into a golden glow." We need to lift up our heads to see them.

In the *Mountain Top* message entitled "Lift Up Your Heads," we find yet another source of encouragement for keeping the Faith: "Can ye see the faint flush of the daybreak, ye Children of Light? It hangeth low in the cosmic darkness as yet, but eyes not

holden may catch a gleam of its brightness, ears not dulled hear the clarion note in the distance. The Day Star is rising, rising, rising, and, though sky and earth seem drenched with blood-red reflections — the first emanations of darkness — the golden light cometh to redeem, to sanctify, to bless the hard-pressed children of Maya. Lift up your heads, strengthen your weakened knees, bind closer the burdens ye bear, turn your eyes to the East, and watch, wait and work.”

Choosing to love rather than hate, choosing to be considerate rather than self-centered, choosing to be forgiving and open-minded rather than judgmental and unreasonably subjective, and choosing to respect Mother Nature rather than exploiting and defiling Her very existence, requires listening to the Still Small Voice coming from our Divine Higher Selves, rather than being overpowered by the urgings from our lower animal instincts. We must call our attention to the Above, if we are to be able to intentionally connect from Within.

Of course, colors have always been deeply meaningful and significant to the Temple and to the transformation of Love, Light, and Life. This was reported in the September 1905 *Artisan*: “Some of the old members in attendance, who had attended previous conventions, said that this Sixth Convention was the most forceful and the strongest one ever held by the Temple. The Temple colors, red and blue, were in evidence at this Convention. All who attended the Convention were presented with a neatly tied blue and red ribbon emblem provided for the occasion. From the flagstaff in front of the Hotel waved the Stars and Stripes, and the long Temple streamer of Red and Blue presented by our sister, Mrs. Mundy. Above these floated the pure white streamer of the Temple Builders.”

Since the earliest days of the Temple Conventions, colored ribbons have come to symbolize the color associated with every Guardian in Chief. In commemoration of the centennial of the Blue Star Memorial Temple, we will be wearing a pin with six transparent colored jewel-like beads, instead of the traditional

sequence of colored ribbons. This shift is to symbolize that the Light that shines through us and between us only becomes possible when we let in the Light from Above.

Convention is a time for focusing our attention on our intentions, a time for remembering to lift up our heads to the Light of the Perpetuating Spiritual Forces bringing balance throughout all life. May we not take this for granted.

Let us not wait to begin “Letting in the Light from Above,” for it will never cease inviting us to “Lift up our Heads.”

Here’s to an uplifting 125<sup>th</sup> Convention!

— *Richard A. London*  
*Sixth Guardian in Chief*

## IN MEMORIAM

**István Balogh** was born in Hungary on April 4, 1946. He moved to Germany in 1966 as a refugee. In 1972, he and his friends Nicodemus and Kristof discovered the Temple of the People’s annual Convention, which was being held in Berlin. All three joined the Temple at that time.

István was deeply affected by the Hungarian Revolution when he was ten years old. After moving from Hungary to Germany, he eventually found his way onto the airwaves as a radio personality for Radio Free Europe (RFE). Sharing the music he loved along with his principled commentary, István worked for RFE for nearly 20 years, fulfilling the dreams of that ten-year-old.

István spent time as a Congressional aide prior to 1995, when he and his wife Irm settled down in Halcyon. István passed on September 28, 2022. He leaves behind Irm, his son John, and his former wife Verona. He was predeceased by his son Immanuel.

István was Temple Scribe for many years and a Temple Priest until the end of his life. His scholarship in Theosophy and the Temple Teachings was deeply valued at Temple study classes, and

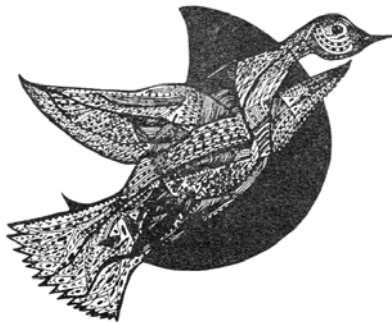
he always advocated for the love of Theosophy.

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Just before Temple service on Sunday, June 23, our Temple sister **Nashoma Carlson** (7/24/1932 - 6/23/2024) stepped from this plane into the next in her quiet, classy, mindful way with her loving husband and family by her side. She was 92.

Born in Flagstaff, Arizona, much of Nashoma's adult life was spent in Laguna Beach, where she raised five exceptional children and earned an M.A. in counseling. An atheist until mid-life, Nashoma made a U-turn and joined Builders of the Adytum (BOTA), a philosophical group in Los Angeles, where she found Ron Carlson. They married in 1983, and after moving to Halcyon in 1992, both became Temple priests who served together in many capacities. Majestic in carriage as well as in being, Nashoma was a powerhouse on piano and organ in Temple services.

Never one to go light when she could dive deep, she was curious about every aspect of life, an avid reader whose conversations embraced archaeology, the Kabbalah, or intriguing Scientific American articles. Her bright inner light, acceptance of all, and listening heart made her a cherished mentor to many. We miss you, dear Nashoma — but as she said shortly before she died, "We're all always together, anyway."



*Illustration by Roselma Quinn*

## IN GRATITUDE

*The businesses featured on this page are independently managed in the town of Halcyon. We'd like to call attention to and acknowledge the contribution of these meaningful components of the Temple community.*

**RON'S Gift and Plant Nursery** is nestled under the walnut trees on the site of the historic Halcyon Post Office, established in 1908. Specializing in unique gift items along with succulents and native plants, RONS has been a part of the local area in Grover Beach, and now in Halcyon, for 58 years. Open 6 days a week from 9am-3pm, closed Wednesdays.



At **Halcyon Farms** we grow vegetables, fruits, and fresh cut flowers for our community using organic farming practices and no pesticides. We cultivate over 60 varieties of vegetables and flowers along with a full range of culinary herbs, strawberries, asparagus, artichokes, potatoes, carrots, blackberries, raspberries, and tomatoes. Our farm stand is open Tuesdays and Fridays from 12-5pm and Saturdays from 10am-3pm. Come and visit!

Since 1940, **Phelan and Taylor Produce Company** has been a proud steward of the farm ground in Halcyon. In 2000, the growing operations transitioned to 100% organic farming and we continue to sustainably farm the land today. We at Phelan and Taylor are proud of our partnership with the Temple of the People and look forward to continuing the relationship for years to come.



## TEMPLE ACTIVITIES AND NOTICES

*Hours listed for Temple services and study classes are in Pacific time. You can request to join us remotely by using the contact link on the Temple website at [www.templeofthepeople.org](http://www.templeofthepeople.org).*

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**The Temple Healing Service** is held daily at noon in the Temple. This 15-minute service offers prayers and meditations for the health and safety of the world, every day of the year. The words to the service can be found on the Temple website.

**Sunday Services are held in person and online at 10:30 a.m.**

**First Sunday of the month:** The Feast of Fulfillment is the Temple Communion service. All are welcome.

**Last Sunday of the month:** Enter the Silence features inspirational readings and meditation, followed by the Temple Healing Service.

**Other Sundays:** These services feature talks by the Guardian in Chief or others on Temple-related topics. Featured talks can be found on the Temple website.

**Temple Builders:** The Temple Builders, our children's program, meets monthly at 3:00 p.m. in the Temple on the last Sunday of each month.

**Tuesday and Friday Study Classes are held online at 5:30 p.m.**

Group study and discussion of the Teachings and selected Temple materials are held weekly for approximately one hour. Please use the contact form on the Temple website to indicate your interest in joining.



# Temple Publications

## Teachings of the Temple

Teachings of the Temple offers the keys to the art of right living in accord with the divine and natural plan of evolution. Hardbound. Volumes I, II, and III also available in French.

Volume I: 661 pages .....\$20      Volume II: 374 pages .....\$20  
Volume III: 372 pages.....\$20      3-volume set .....\$50

## From the Mountain Top

The inspirational messages in these three volumes express the wisdom and compassion of Those who have guided and directed humanity throughout the ages. Hardbound. Volumes I-III combined also available in French.

Volume I: 279 pages .....\$20      Volume II: 279 pages .....\$20  
Volume III: 144 pages.....\$20      3-volume set .....\$50

## Theogenesis

Originally published between 1906–1918, this powerful work illuminates the evolutionary path of humanity. *Currently available as an online PDF file; please contact Temple offices.*

## Temple Messages

These communications, of priceless value to students of spiritual truth, cover an important period of time from 1927–1929. Many of the communications are prophetic. The content is of universal interest. Also in French. Hardbound. 183 pages.....\$20

## Radiance From Halcyon: A Utopian Experiment in Religion and Science

Author Paul Eli Ivey brings alive the history of the little-known utopian religious colony of Halcyon and its uniquely inventive members' contributions to religion, science, music, and esoteric architecture. Softbound. 313 pages.....\$25

## Images of America: Halcyon

Authors Eleanor L. Shumway and Karen M. White share growing-up memories in a spirited visual history of this unique village, where life is based on the Golden Rule. The community was recognized as both a National and California State Historic District in 2017. Softbound.

183 pages.....\$25

## ORDERING INFORMATION

*Direct inquiries to the Halcyon Book Concern*

**The Temple of the People • 906 S. Halcyon Road • Halcyon, CA 93420**

**Tel (805) 489-2822**

**ginc@templeofthepeople.org • www.templeofthepeople.org**

*Include titles, number of copies, shipping address, and contact information.*

*You may pay from the invoice included with your order. Allow 3 weeks for delivery.*



*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.*

*Hilarion* ☩

*The Temple of The People at Halcyon, California*