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The Temple Artisan

JUNE, JULY, AUGUST, 1931

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THE TEMPLE OF THE PEOPLE

Name and Objects:

The name of this Society is:

THE TEMPLE OF THE PEOPLE

The Society of **THE TEMPLE OF THE PEOPLE** is an **autonomous** and continuous part of the **THEOSOPHICAL MOVEMENT** organized by Helena Petrovna Blavatsky, in New York City, 1875 A. D.

The declared objects of the Society of **THE TEMPLE OF THE PEOPLE** are:

First:—To establish a nucleus and a vehicle for the essential **UNITY** of all life.

Second:—To bring about a greater understanding of **UNIVERSAL BROTHERHOOD** and the enlightenment of all people.

Third:—To promote a universal understanding and toleration of **TRUTH** by a diligent study of comparative religion, making science religious and religion scientific. Since **TRUTH** is an integral part of the nature and being of all **WORLD RELIGIONS**, there never can be, except by faulty understanding a conflict between the religions of the world.

The Society owes no allegiance or subordination to the authority of any power, body or office outside its own sphere of administration, vested in the **Guardian-In-Chief**, except that due respect is declared for every requirement of civil law.

The Temple Of The People: situate in the County of San Luis Obispo, State of California, U. S. A., shall be known as International Headquarters of the Society of **THE TEMPLE OF THE PEOPLE**. Here shall be established the permanent residence of the **Guardian-In-Chief** and members of the Temple Synod.

MEMBERSHIP

Members-At-Large:—Shall consist of all whom have signed an application blank for admittance into the Temple Of The People, and pay the annual dues of six dollars. These members are considered in the light of probationers for the Order of the 36.

Templars:—Shall consist of those members who have served the specified time (not less than one year) as members-at-large, and have been admitted into the Order of The 36, or Esoteric Section of the Society, upon the approval of the **Guardian-In-Chief**. These members are known as full participating members. The annual dues are seven dollars.

Temple-Square-Members:—Shall consist of those members who are non-resident at Headquarters, but active full-participating members of the Society through a chartered Temple Square.

Temple Square:—Seven members may make application for a Charter to organize a Temple-Square.

Inner-Orders:—There are various Inner-Orders of the Society. Information regarding these Orders is not given out publicly.

(The above information is from the **By-Laws** of The Temple Of The People, as re-organized in Syracuse, New York, 1898 A. D.)

(The Society of The Temple of the People is not responsible for any statement in this Magazine, unless made officially.)

Address **THE TEMPLE OF THE PEOPLE**, Haleyon, California.



HELENA PETROVNA BLAVATSKY.

Taken by Beardsley of Ithaca N.Y. in 1875, at the
time of the Ithaca visit.

The Temple Artisan

Vol. XXXII.

June, July, August, 1931

Nos. 1, 2, 3

Behold I give



unto thee a key

THE GREAT PEACE

I place my heart upon your own that you may be welded together as one. Let nothing come near to disturb through these days of the Great Peace. You climb from opposite points of life, but it is the same stairway, the final mount of which will always bring you together in every effort or problem. Never halt on any less than the topmost step through doubt or fear. Such alone can separate you and blacken the step on which you halt.

Whenever difficulty of understanding falls upon you, always **climb higher** until you reach the broader landing at the top on which opens the door of the House of Wisdom and Learning, the Temple of your own Souls and Hearts, the Home of the Master and all most dear to Him and you. There alone can you find peace and happiness. The light from that House shines clear and wide to help you in that climb; the fire on that hearth burns bright to warm and cheer you when you enter.



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THE BLAVATSKY CENTENARY

During this summer from July 12th until August 23rd we celebrated the one hundredth anniversary of the birth of that great soul Helena Petrovna Blavatsky with lectures and meetings every day during that time. The lectures were very interesting from both local members and outside lecturers of note. Some of these will appear in a later number of "The Temple Artisan."

A very elaborate program was compiled for this Centenary so that several meetings were held each day. This program also included the sessions of the 32nd Annual Convention of The Temple of the People, beginning August 2nd and lasting until the 9th, inclusive. A report of the proceedings appear in this number, but some of the articles will have to go over to another issue for lack of space.

It is only during the last few years that the work of this great soul, the Messenger of the Lodge, is beginning to be appreciated. The Theosophical Society was founded by H. P. B., William Q. Judge, Col. Olcott, and their associates in 1875 in New York City. The Temple of the People is a direct continuation of the line of the work which she founded with the same Masters back of it, as well as some other Brother Masters who are coming into prominence as world conditions demand. More of this anon.

The Temple has always been true to the fundamental principles and teachings as laid down by the Masters through the lion hearted H. P. Blavatsky, and after thirty-three years of effort it is now entering into an era of expansion that is attracting the attention of people near and in far corners of the earth as a result of the new activities inaugurated.

The Centenary program, including the Temple Convention, was a great success with high, uplifting Lodge Forces in evidence. The attendance at Convention was better than at any previous one.

We are sure that our members and readers will be pleased with the half-tone cut of Madame Blavatsky preceding this brief article.

—W. H. D.

THE THIRTY-SECOND ANNUAL CONVENTION OF TEMPLE MEMBERS

SUNDAY MORNING MEETING

The first meeting of the Convention was held in the Blue Star Memorial Temple August 2nd, beginning at 10:30 a. m. It was a very sacred service of devotion and meditation, with readings by Dr. Dower of short selections from Master messages, chants from the same, and deep silences, followed immediately by the celebration of the Holy Feast of Fulfillment (Communion). The Presence of the Spirit was with us with its baptism of blessing, preparing us for the outpour of the week to come.

NOON HEALING MEETING

One greatly appreciated feature of the Convention this year was the observance every day at noon of the short healing service which has become a regular established part of life at Temple Headquarters. Just at 12 m. each day one of the priests of the Temple, properly robed, performed a brief service at the altar of fire sacrifice, prayer and blessing in behalf of all souls in need, not only among our members but in all the world, and all present joined in the sweet silence of prayer and sending broadcast the healing forces invoked. Sometimes the officiating priest offered a few remarks and usually there was a bit of soft music. All felt it a blessed season.

SUNDAY AFTERNOON MEETING

The first regular meeting of the Convention in the Temple began at 3 p. m. with a fine organ and piano selection by Edgar Cheetam and Cethil Mallory. Chester Cox and Henry Carlberg sang a beautiful duet, "Opening the Gates of the Temple," after which Dr. W. H. Dower, Guardian in Chief, approaching to the altar, formally opened the Convention and invoked the blessings of the Masters of the Great White Lodge upon all our deliberations. Otto Westfelt then sang the Master's Charge to Templars, "Warriors of Light, I Salute You in the Name of the Great White Brotherhood."

The rest of the service was in the nature of the regular devotional meeting held in the Temple on the first Sunday of every month. Dr. Dower as Lodge Agent, and Ida J. Wilkins, Inner Guard, served before the altar, performing the ceremony of fire sacrifice. The assembly chanted the "Great Unifier"; Mrs. Wilkins offered the "Prayer and Aspiration," and all sang heartily the Convocation Hymn, "Gitche Manito the Mighty."

Clarence Weaver rendered a fine violin solo, "Serenade," by Valdez, and Dr. Dower read the Ten Commandments of the Temple. He then gave the following brief address:

"We have opened this 32nd Convention in the name of the Great White Lodge, which Lodge collectively forms the Christos. At various cycles of time these great Masters with the Christos animating them, put forth certain forces into the hearts and minds of the children of men to the end that they may be uplifted and regain the spiritual birthright that they have lost, which means the knowledge of long lost, forgotten, divine truths of their origin and destiny.

"Therefore, in this assembly of forces in this Temple edifice dedicated to the Great White Lodge let us all open our hearts and minds and auras to the Great Ones, the Christos Itself, that we may help build with Them—build, in other words, a true religious and economic structure based on the Golden Rule, based on the unity of all lives on all the lines of being, based on the eternal verities of life, from the tiniest creature to the mightiest Angel in the heavens.

"Let us endeavor to realize these grand and glorious truths and make them living powers in our lives, not accepting them as merely theories but as facts based on eternal truth. If we can do this, beloved comrades, sisters and brothers, we can change the destiny of the world. We can lift it out of its sordid commercial, competitive conditions into lines of glory and altruism, where everyone will realize they all work for the One and the One works for the All. In this spirit of unity, brotherhood, love and fellowship we are in attunement with the Christos, with the Devas and the Holy Angels, with the Masters Who administer the laws of universal life. On this plane we are Their hands and feet and do Their work, but They furnish the force and inspiration.

"What a grand opportunity! How glorious to have such a work put into our hands! If even in a moderate degree we can feel this force and keep this attitude the Divine Forces of Good, Peace, and Understanding can use us as vehicles. The animal self will become the Divine Self; hatred, if there be hatred in us, will become good. The demons of human nature will become gods. In this way we help to build the universe, to bring down Divine Consciousness on to the earth plane and bring the earth plane up to Divine Consciousness.

"A cyclic opportunity lies before us. Let us not be found wanting in this New Order of the Ages when we aspire to climb to the mountain heights of life where we can look down and understand. This is possible to all of us; but we must give up the things of the outer world, personalities, for the things of the spirit, if we wish to win this priceless crown of spiritual glory, power, and wisdom.

"I think that one of the important things is that we must regain the spiritual birthright which we have lost because of the differentiation which took place in the Third Root Race when we gave up our divine wisdom in order to develop reason. We ceased to know the God Within, but that will come back to us. We had to develop

this intelligence, and the divine wisdom had to be suppressed for a time. Let us for a moment or two think of this spiritual birthright which we have lost and which we will regain as we go along on the Path."

Then followed a brief period of silent meditation, after which Miss Olive Smith sang beautifully Mozart's "Hallelujah!" Mrs. Wilkins read a selection from "The Mountain Top," "The Wine of Life," and Chester Cox and Borghild Janson sang a duet, "Watchman, What of the Night?" The assembly recited the "Words of Force" and sang the "Hymn of Thanksgiving" and were dismissed with the blessing.

But just following the meeting Henry Cowell, who had only just arrived from the train, gave an impromptu recital of two of his own famous compositions.

SUNDAY EVENING SESSION

This evening at 6 o'clock a fine dinner was served to all members and friends at Hiawatha Lodge, followed by an informal social time with a short program of music, reading and recital. This social gathering was intended to take the place of the long accustomed preliminary formal social on Saturday evening before Convention, as that time was given up to a lecture on the Summer Session Program. And we may add that all through the week of Convention three meals a day were served in the Lodge for all comers and was a great convenience and a source of much happy fellowship. This evening immediately after a little social all repaired to the Temple, where Henry Cowell gave a full splendid recital of his far famed music.

MONDAY MORNING SESSION

This was the regular annual meeting for the reports and addresses of the Temple officers. It began at 10:30 in the Temple and opened with a piano selection by Mrs. Ebba Stenquist, "May Night." Mrs. Wilkins read "Seek the Cause" from "The Mountain Top," and all recited the "Words of Force" and sang the Unifying Chant. Mr. Ernest Harrison, Temple Scribe, then gave his annual address as follows:

Report of the Temple Scribe

First, let us get one point firmly and clearly established in our minds, a point which you will all readily accept mentally, but one which it is very difficult to really and truly accept interiorly. This point to which it is so easy to say "Yes" and which is so hard to really accept is the basic fact that The Temple of the People is not a structure the success or failure of which may be measured by the

number of its members. It might count its membership by the millions, and some day I do not doubt that it will, but unless these millions have become imbued with the Spirit which called the Temple into being, it will be but an empty shell and a worthless monstrosity. Call it what you will, a philosophy, a religion, a belief, or what not, to quibble over the label is a waste of time. What does matter, what is worth while is the inner growth, the Temple of the Heart, and to the extent that we have realized and become this are we real Templars.

Progress from the Order of the 49, the Outer Court of the Temple structure, in through the next Order, the 36, to the Inner Orders or degrees does not depend on years of membership or upon any outer recognition whatsoever. Only one qualification is necessary, only one will be recognized by the Masters who stand as Guardians of the portals of the real Inner Orders, and that qualification is the one which is referred to in "The Voice of the Silence" as the key to the First Portal which stands at the entrance to the Path, viz., "Charity—love and tender mercy." Without this quality the Path cannot be entered. With it and its light burning in the heart, each of the Seven Portals can be passed and the Inner Shrine of the Temple reached.

So, just as it is necessary that we discriminate between "joining the Temple" and being Templars in our hearts, so it is necessary that we discriminate between being a member of one of the inner degrees and becoming a Heart Center through which the Cosmic Forces which are symbolized by the various inner orders may play and operate.

To go through any of our very beautiful initiations means little if the inner meaning of that initiation is not grasped. After the initiation is taken and the mind grasps its meaning and what it symbolizes, a new center of action begins to open in the heart and in the head, and a corresponding new center of receptivity gradually develops. Our psychic intake and output become stepped up, so to speak. We are receptive to higher and finer tones than we could respond to before, and we give out correspondingly finer impulses as a result. Each individual is a psychic dynamo. Into his aura is flowing a constant stream of atoms which, as they come into his influence, are impregnated with the essence of his auric output, and passed out again to influence, in turn, the aura of all they contact. In exact proportion to the degree of impersonal altruistic impulse given to these atoms will be our status in the Inner Temple.

The Temple Building in which we are seated is one thing; it is a symbol in material form of the real Temple of Humanity. The Temple organization with its various degrees is another symbol, a little more interior and on a little higher plane. But neither the Memorial Temple building nor the organization of The Temple of the

People has any real value at all except in-so-much as they help to bring into manifestation the real Inner Temple—Brotherhood, Tolerance, Charity, above all Compassion.

The **Real** Temple is Humanity, and to the extent that one is interested in and identified with the welfare of Humanity as a whole, to that extent, and that only, will he be recognized by the Masters as a builder of the Temple and a worker in the Great Work.

If the Temple as an organization is to accomplish anything it must always be as broad as Humanity and as wide as the world is wide, absolutely without creed or dogma, and based on a religious philosophy which will at any time bear the scrutiny of Science and be open at all times to stand unshielded before the searchlight of Truth. It must always be ready to relinquish any teaching which may be proved to be erroneous, and to hold fast only to that which is **true** and therefore capable of bearing the scrutiny of all or any test that may be put upon it.

Let us realize here that each member of the Human Race is a member of the Great Temple, that each must in turn pass through the Temple Gates, undergo all the tests, joys and sorrows of the Neophyte, and in time be initiated into the Inner Degrees as his soul development unfolds.

As the mind is guided to concentrate on inner things, gradually there is a growth of self-conscious union with the Great Eternal Forces back of our sense life, and the Path from the outer gates of the Temple in through the pillars and the outer porch up to the Altar of Sacrifice and thence up the Antaskarana, or channel which connects the outer with the unmanifest side of things, consists really in the gradual awakening of the powers of intuition, obedience to the voice of conscience, and a strict and unremitting reining in and governing of the animal which is in each of us.

At the inception of the work of The Temple of the People three decades ago this process of purification, this necessary identification of the consciousness with the Higher Triad, was placed before the little group which formed the nucleus round which the Temple has gradually coalesced, by the Master in these words:

"Warriors of Light, Warriors of Truth, I salute you in the name of the Great White Brotherhood. Go forth to battle with the Powers of Darkness, armed with the Sword of the Spirit of God, the Breastplate of Righteousness, the Helmet of Eternal Truth. See to it, then, that no stain rest on that armor, no rust on that sword, that you may become one with us on that Great Day 'Be With Us.' "

So that while the general shape of the Memorial Temple Building is triangular you will notice that the walls are not straight but curved outward, to symbolize the process of expansion and spiritualization in the consciousness of the Human Race as it gradually

develops the altruistic and universal and impersonal attributes which are symbolized by the Higher Triangle, the Eternal TRIAD, the Trinity of LOVE, WILL and WISDOM.

We will try to forget societies and persons and things for a moment or two and think only of forces, great impersonal forces which are pouring out from the Heart of Things and building, always building toward an ideal which is hidden from the mind of man, because the mind of man is not great enough to grasp it and understand it. These great forces are sometimes spoken of as the "Great Breaths," the thought being that Deity breathes out a force, and this permeates the whole of creation. is the ensouling force of everything in creation, and starts a vibration throughout creation which is rhythmic and building.

The consciousness of the race has to be reversed. Instead of the question always being, "What will I get out of it?" it must be repolarized, so that it will read, "How will this affect the race?" and we can hardly expect this to be a quick or easy process.

The Temple is based on Truth. Wherever it is found Truth will triumph eventually, and the Templars will always try to get at and bring out the Truth, no matter what the cost.

"Truth, crushed to earth, will rise again,

The eternal years of God are hers;

While Error, wounded, writhes in pain

And dies amid her worshippers."

So, instead of thinking of the Temple as a new church, a body of people bound together with the common object of promulgating certain teachings and establishing certain creeds, let us consider it in its larger aspect and try to get away from all man-made dogmas. In this sense and this only is the Temple worthy of lengthy consideration, for no set of creeds could possibly do the work that has been outlined for us as Templars.

—Ernest Harrison.

This was followed by a fine soprano solo by Miss Morine Bill. "Elizabeth's Prayer" by Wagner. Mrs. Ida J. Wilkins, Inner Guard, then gave her annual address as follows:

Report of the Inner Guard

Greetings to you, comrades, at this 32nd Convention of The Temple of the People! May the blessings of the Master rest upon you that you may long remember the year 1931!

The changes in the Temple work have caused much commotion, also the difficulties with our mistaken ex-comrades the earlier part of the year. But the solidarity of the loyal members prevented a break, which has occurred in many other Theosophical societies. It has been an anxious year on account of illness and the death of

our beloved brother John Varian. At the same time much healing has come through our healing meetings, and great good has been accomplished for the work. Many fine souls have been drawn to this Center during the past year and exchanged ideas with us, souls who were touched by the aura of Halcyon and the dear Masters Who guard and protect its aura. And the true hearts within its borders furnish the atmosphere with strength to resist the disintegrating forces which have come from without with the intention of destroying our work. The real work, of course, could not be destroyed, as it is written in the world of causes and will bear fruit.

Neptune

The advent of Neptune into Virgo has caused quite a stir in the Zodiac. This planet has taken on new conditions, and will act on the mind of humanity for good or ill as humanity wills.

We have been told the higher pole of Neptune is good, the lower pole evil. This gives us an opportunity to choose which we will serve, and it will be a long time that the mind must deal with this uncertain planet.

There will be more subtle treachery than usual, more thieving, more coolness in crime. On the higher pole there will be great discoveries, deep thinking, and the getting out of books to an unusual extent, as the mind of the race will be active to a degree never before known in our lives. The inventor will be fired with ideas new to him, and great will be the benefit to mankind, as well as the dangers, as no good can come to the race without its corresponding evil.

The spiritual faculties of those who are functioning in the higher pole of Neptune will be awakened more fully, and great visions will be seen. Those who have the Vision will have the responsibility of helping those who are taking the downward path.

Temperamental people will find it difficult to keep balanced, and they will be tested mentally, all sorts of mental states sweeping over them. All we need to do is to read the papers to have these statements verified.

The great thing for all of us is to keep the middle path, avoiding all extremes, keeping kind and ever ready to help in all ways. It is a time when men can truly say "Blessed are the peacemakers; blessed are the pure in heart, for they shall see God." There is a call to the peacemakers from far and near to save the nations of the earth, and we should hold our minds on this subject, as we are a distributing center for the Great White Lodge.

The following has been taken from a 1917 "Artisan" and has been quoted before, but applies to the present time:

"The Fever"

"Saturn has bred a fever in the vitals of the dark star. The disease seething in its body for long ages appears on its surface. The Regent of Mars has his fingers on the pulse of the earth. When the

fever has reached the critical stage the fingers will be lifted from that pulse, and the freed hand will scatter the germs of a vast eruption over the face of the whole earth.

"From Venus cometh the elixir that alone can heal the broken and scarred surface of the world and make clean its foul orifices. Man, made mad by the itching of the earth, ignorantly seeks to heal the disease by fire, and the elixir from Venus goes to waste."

In thinking over the afflictions thrown upon us by our mistaken ex-members it seems to me we have been as tolerant as we were able to be with the limitations of our own human natures. But the thing we must do if we would be consistent children of our Father Hilarion is to rise above **all resentment**, remove all feelings of revenge from our hearts. Our feet are stayed at this point until we can do this. The following is from the beloved Father Hilarion:

"Come back to me, my children, who have wandered far away into the bypaths made by faithlessness, by false judgment, by lovelessness, until you can no longer hear my voice, no longer see my outstretched hand. Open your hearts to that divine love which as a mirror reflects our unity.

"Remember that your brother's sin is your sin, your sister's weaknesses are your weaknesses, and that as the Great Master cannot enter into His rest until He has gathered into one fold the sheep that belong to Him, neither can you enter into your inheritance until you have led into your love the hearts that are a part of your heart.

"Take my hand and with me seek your straying brothers and enroll them in the love that is the apotheosis of all things, the love that can conquer all things, even death itself.

"Ah! my children, nothing else counts in the sum of our existence save love. 'If ye love not your brother whom ye have seen,'—the brother who has cheated you in business as well as the brother who has succored you, the sister that has betrayed your trust as well as the sister who has been your inspiration, your brethren who now walk on the shady side of the path of life, not always by choice but frequently because they have been pushed from the sunny side by you and others like you—if ye cannot love these who need your love above all others, 'how can you love God Whom ye have not seen,' the God in Whom these now despised ones live, move and have their being?"

Human nature is the same everywhere, the only difference being that some have more control over the lower nature than others. We call these people "good" and those who lack control "bad". A child sees something it wishes, puts out his hand and takes it, and does not know it is wrong unless it is told. The same with a thief. He takes what he wishes and cannot be made to see it is wrong. He has no sense of wrong committed. As long as his brother has a surplus or more than he needs why should he not take what he wishes

and supply his needs that way? The educated man who is supposed to have a trained conscience sees an opportunity to take from his brother that which he wishes for himself by fair means or foul and he does so, and if he keeps within the law he escapes punishment, while the thief who has taken only a small amount may be obliged to go to jail.

There is a law higher than any man has made which takes care of us, and we reap what we sow. All debts must be paid, all right acts will be rewarded, and no act of man can prevent this law from operating. Let us strive for justice and make it a part of our daily lives, that we deprive no one of that which rightly belongs to him.

There will be much to try the Temple children in the coming months, but let us keep the middle path and, whatever happens, keep all bitterness from our hearts that we may be worthy of our blessed Father Hilarion.

I will close with the following from O. S. Davis: "Put out of your thought the past, whatever it may be; let go even the future with its golden dream and its bright ideal. For the man who is true to the present is true to his best, and the soul that wins the ground immediately before it makes life a triumph."

—Ida J. Wilkins.

This was followed by a beautiful violin solo by Miss Irene Burge, the Bach-Gounod "Ave Maria," after which Mrs. Jane W. Dower, Temple Treasurer, gave her annual address, speaking in part as follows:

Report of the Temple Treasurer

Time is passing, and there is considerably more to claim our attention, so we will take but a few moments to bring before us the main facts that concern the treasury, and to call to us the Current of Force that is steadily, persistently sweeping through the treasurer's point.

From many if not all angles there is much responsibility and importance attending the treasury at the present during this period of expansion that has been launched by the Lodge through the Temple and which is now well under way. The treasury is evidently expected to be and **must** be strong to meet all necessary demands and cover any and all emergencies that may arise, and there will be many of them.

It has been proved during the past year that we have the power to meet occasions as they present, that we are capable of rising to wholly unthought of, unlooked for needs and expense and meeting them magnificently. We have proved to ourselves, individually and as an organization, that we can do what is required of us, that we can do still more, and there will be more and vastly greater things to be done.

We are learning that we are not poor. The Temple is not poor, is not set in the midst of and in conditions of poverty. The Temple is rich, abundantly rich, has been and always will be rich with the Forces of the Lodge itself, and it is for us to draw into, maintain, and exercise this consciousness that we may rally to take care of any conditions that may confront it, may carry out any directions, make good in any and all demands made upon it.

Who among the entire membership even dreamed a year ago that we would have accomplished, have to show as result of our efforts that which we have today? Who would have believed that it could be done? Who, I say? There was One, yes One Who believed. The Master believed in us, had enough faith in us, placed enough trust in us to give the call to this special work, to busy ourselves and to do the things directed. The evidences are before us. We did it as a body, a united body, not one, two, a half dozen or a group or two working among themselves. We did it by each and every interested member giving and doing what he or she had and could of faith, courage, money, spiritual and physical strength and effort—a postage stamp, a half of his possessions, fifty dollars, maybe his full or partial time and labor, a larger sum of several hundred in places, ingenuity of mind and spirit where money was not available. So that, taken together, we now know we can do when we will.

There is more to be done, more and more and more, so much more, so much greater than what we have accomplished that it shall fall into insignificance by comparison. "Shall it never cease?" comes the cry. No, it shall not cease. We do not want it to cease. But can we stand this constant demand upon us, our strength, our money, our all? Yes, we can stand it, and we will rejoice and grow stronger, more resourceful in it if we keep ourselves in the Current of Force now pouring forth upon us and the world for constructive use and purposes. There is a tremendous Current, a Rhythm sweeping over and through humanity today. It is for us to catch that Rhythm, keep within it and move along with it in accomplishment of the desired ends.

We must sustain that which we have brought into existence. We must sustain the basic part of the work, daily, weekly, yearly, continuously. We must add to it, increase and develop it in various, many dozens of ways. We must not, through over-enthusiasm over new projects, allow ourselves to neglect the obligations of dues, Helping Hand, any of the regular duties which keep the wheels steadily, smoothly turning. We must also not ignore home and personal obligations.

We have a stupendous task before us. Have we not always been told, have we not always known that the Temple work was stupendous? Do we not glory in the fact that we are connected with, associated with such a huge, magnificent plan? Have we not re-

cently been told that it is by superhuman effort we are expected to bring it through to completion and that we have the power to do it, therefore it has been given us to perform.

"But what resources have we to draw upon for all this?" comes the repeated question. "How under the sun can we be expected to do that which is impossible? There is a limit to human strength, power and endurance." All these discouraging elements that would tend to drive us to defeat do we meet with the truth, the overwhelming, unconquerable truth? We are not asked to do these things on human strength and endurance. By them alone the task cannot be accomplished. Such thought, such consciousness is not as the expression indicates, "under the sun," but under the shadows and clouds of finite thought. Under the Son of Unlimited Power, in the Christ, in the Master, in the Lodge, have we been called upon to do these things which are greater than ourselves, greater than have ever been.

Why do we suppose, for what purpose do passing lecturers drop in upon us, upon our meetings, with just enough time to tell us the story of the Japanese toy, the tumble toy man that cannot be overthrown? You all know it. Did you ever think of the truth it conveyed, that it was but a symbol of Him Who cannot be overthrown? Why do artists, dramatists, scientists, students, stop at our door? For our pleasure of entertainment alone? Why do we have the "March of Invincibility" played in our Temple? "Ah! but there was also played the 'Sinister Dissonance' " you say. "What about that?" Truly we shall encounter sinister dissonance on every hand, but we shall resolve it, place it to constructive use until we can come to pause and listen to the sensitive song of "The Aeolian Harp" as it responds to the Rhythm of the Cosmos sweeping through it, and we rest ourselves in the triumphant peace and beauty of true spiritual attainment. Become one with the Rhythm which is sweeping through the Cosmos now, today, and for all days to come, and we shall know the success required of us. No one, we have been told, comes to this Center by chance.

In closing, let us give thought to an Irish myth related to us a few weeks ago by a transient visitor, given him a few months back when touring Ireland. There was a high tower he was viewing when an old man standing near approached and said, "That tower was built over-night. Lie down on your back on the ground, look up and see the light of the sky above." Not wishing to throw doubt upon the old man's faith, the tourist answered, "Is that so?" and did as he was bid. A few days later, however, meeting one of more education, an intelligence, perhaps, he dared to ask, he inquired, "Just how was that tower built?" The reply was this wise: "You see that granite mountain over there? Well, the story goes that a band of angels came to that mountain one night, formed in line from the

mountain to the spot where that tower stands. Over that line, one to another, were passed the rocks of which the tower was built and were laid one upon another. Next morning when the daylight broke the tower stood complete. I know no other explanation to give you."

Friends, comrades, there is a Rock, the Rock of the Lodge, from which we draw our resources. Between It and us stands a line of Angels. Over that line shall be passed all the requisite substance, force, material, needed for Temple building on all planes, if we relate ourselves to it. Over-night shall the Tower be erected. Witness God, man, and our own Higher Selves.

—Jane W. Dower.

Dr. George B. Little sang a fine tenor solo, "Into the Wood My Master Went," after which Dr. Wallace de Ortega-Maxey, General Secretary, gave the following:

Report of General Secretary

Work in General

It is hardly necessary for me to go into any detail regarding the work in general, as it is quite evident. Glance about you here at Headquarters, and if you have been to Halcyon before you can easily discern what has taken place. Some, no doubt, feel a queer-ness in the new aspect of activity. However, I do not think anyone can criticise the work constructively. We are definitely going ahead at a crucial moment, but the Master Hilarion said years ago, "Hold the Centre until your time arrives." There can be no logical reason, now that the world is overrun with turmoil and depression, to hold back that which the Masters have given us to hold in trust.

Now that the "theosophical world" is fed up on intellect, the great "heart doctrine" is being sought by multitudes. The "eye doctrine" is falling short. As proof of my statement all that is necessary to substantiate my declaration is to look at the list of our latest members coming into the Society. Over fifty per cent have been members of "intellectual" theosophical societies previous to their coming into Temple Work.

Immediate Future

As to the immediate program outlined for my particular department of the work I shall endeavor to give you a brief summary.

Ragoczy College

Under this heading comes resident as well as extension work. A complete course in academical work equivalent to the ordinary course in Philosophy will be in printed form by the first of September. As I stated in the last issue of the "Artisan," our method of instruction will be along the same lines as are in use at the University

of Chicago. (This applies to adult students.) After completing this course a person will be recognized as an official and competent lecturer of the Society, as well as eligible to carry on any organization work that is necessary in the Society. Of course this applies primarily to the future.

One department that is definitely being worked out and is to become active, beginning the scholastic term of September, 1932, is the "vocational training department." This particular department will be open to boys only, that is, for the first year or so. In this department will be conducted courses in printing, book binding, agriculture, carpentry and wood work, pottery, commercial office work, and possibly mechanics. This information is all given for your personal benefit.

It remains with each and every member whether this work is successful or not. Each one has his or her part in the scheme of things. In the various parts of this country where you have your abode you must consider yourselves emissaries of the work. Do your part and let's make it successful.

Present Expansion Work

The present expansion work is going along quite satisfactorily. From the information that has been given from time to time in "The Temple Artisan" you have some conception as to what is taking place in the foreign countries as well as in our own country. It is most interesting to review the work that is taking place in Germany. A National Chancellor has been appointed by our Guardian-in-Chief, and other officers as well that are necessary to comprise a National Section Staff. In New Zealand also a National Chancellor has been appointed and their Section is very active in the process of forming. I might state here that kindest and heartfelt wishes and greetings have been sent by the various foreign groups to the Temple Members here at the Convention.

Because of the present depression that is felt everywhere, the proposed trip I am to make has been rather abbreviated. As the itinerary now stands I shall lecture in the southern part of this state, then go over to Arizona and Texas. At Galveston, Texas, I shall take one of the North German Lloyd boats for Germany, going via Cuba, Spain and France, landing at Bremen, Germany, the 19th of October, returning via England, Cuba and Mexico. It is contemplated that the trip to New Zealand is to be made, leaving Los Angeles January the eighth; but final arrangements have not as yet been made in this regard. The German Section members are very enthused over the visit and have financed the entire voyage.

It remains to our own national members to take care of any work that shall be done in this country. I am very sorry to have to defer

the trip planned to New York, as some very constructive work could have been accomplished, especially relative to the educational program. It had been planned to get in touch with some very prominent national educators and obtain their moral support for the newly proposed Vocational Training School. Of course this can be done through correspondence, but will not bring as satisfactory results.

One of the very important units that will be next to be put in operation here at Headquarters is our much dilapidated printing press. It will be much more economical to operate our own press and turn out our own work than to pay the exorbitant prices of press jobs. For a small investment our present equipment can be put in running order. This will give our members more free literature to distribute. We have been hampered in the distribution of pamphlets, etc., due to the expense of having them printed. With the press in running order it will serve a two-fold purpose, educational as well as press work.

I am quite sure that you have all received the advance order blank for the copy of the new book that is in the process of editing, i. e., "The Theosophical Forum" by William Quan Judge, our beloved first president in America of the Theosophical Movement as organized by H. P. B. There has been a great demand for this work, as it is a comprehensive review of the early theosophical tenets in question and answer form. This book will not be out as soon as anticipated, however, if the membership does not take advantage of the price on the advance order blank.

There is another very important part of the work cited by the Guardian-in-Chief some time ago, an action that may be performed by every member. If you will look back through your recent correspondence from Headquarters you will find that it has been suggested each member bring in one member before Christmas. It is up to each and every one to disseminate the teachings of the Temple and Theosophy. It is one of the karmic responsibilities that we shoulder upon becoming a member of any society in contact with the Lodge. The Lodge uses us as Its hands and feet. We should not play crippled and necessitate the Lodge cutting us off. There is no intention in this endeavor to proselytize, but think of the countless myriads of souls looking and searching for that which you are basking in the sunlight of. It is quite necessary, if you consider yourself a good or ardent theosophist, to seek to aid humanity. If you have found the light and are satisfied, from this satisfaction should come the inner urge to make known, pour forth that illuminating water of regeneration.

A very good method of disseminating Truth is through the very wonderful healing service that is conducted every day here at Headquarters at high noon. Do not think only of the numerous egos who need physical healing but also the myriads in need of spiritual

healing and enlightenment, the countless souls striving to know the Path. The old adage, "there are more roads than one to Rome," holds quite true. We must also remember that there is a shorter and more pleasant road. Souls aspiring toward that which is the ultimate goal of all humanity may be greatly aided and enlightened by this healing service. Do not hesitate to send the names of friends, relatives, and "all those who have done us good or evil" to Headquarters that they may receive aid and assistance from the Healing Force and Power sent out from the Center daily.

Let each and every one of us truly feel the responsibility that rests upon us according to our place on the Path and the degree of understanding to which we have attained. Let us carry forth the banner of the Temple to the four corners of the world. Without our help, aid, and endeavor the Lodge is powerless. If each and every one does his or her part, now that our time of going forth has arrived, the entire planet may profit by the Teachings of the Master Hilarion and the Lodge as a whole.

—Wallace de Ortega Maxey.

Dr. Dower then gave his annual address as follows:

Report of the Guardian-in-Chief

Dear Comrades of the Temple:

We are assembled together today to celebrate the 32nd Annual Convention or anniversary of the organization of The Temple of the People on the outer plane.

During the past six months we have witnessed a wonderful expansion in our work. Important groups have been formed in various foreign countries, and we are attracting attention far and wide as a result of our literature sent out and the splendid articles in our official magazine, "The Temple Artisan." In other words, great constructive forces are at work, and the Temple is registering in the minds of the people with greater emphasis than ever. Spiritually speaking, we are an important part of the inner and outer map of the world. New helpers have come into our ranks, impelled by Master Forces, and while this has helped the Temple greatly, it has also for the time being put a certain amount of stress and strain on us, both financially and otherwise. But this will pass and the work be all the greater and grander for it as we stand together shoulder to shoulder and heart to heart.

What was formerly known as the Temple Headquarters is now the Administration Building full of offices for the different workers, and the large room in front has been converted into a splendid library known as the William Quan Judge Library, with nearly 2000 volumes already on the shelves. More books have been promised and are on their way, and we trust the time will come when we will have a separate building for our library.

Many new members have come into the work during the past year, and it is going on aggressively as never before.

Temple Literature

Our literature is circulating in all parts of the earth. We have a splendid group of people in Germany, in Canada, New Zealand, and other parts of the world and members in nearly all sections of the United States, also some in South American countries. A number of our books have been translated into the German language, and some of our smaller articles or booklets have been translated into Spanish, which will be put into printed form as soon as possible

Halcyon Book Concern

Through the Halcyon Book Concern we are able to cater to members and friends who want wholesome books on Theosophy, occultism, philosophy and mysticism, including social science. It is our aim not to list any books that are in any way dubious.

"The Temple Artisan"

"The Temple Artisan" is our bi-monthly publication, and in addition to our membership has quite a list of subscribers who are non-members. This list is constantly increasing. We are glad to say that nobody can find in the pages of the "Artisan" any debate or argument concerning personalities, but all the articles hue to the line of philosophy, Theosophy and mysticism.

"The Family Letter" is appreciated by our readers here and elsewhere, as it gives items of news and information that could not well be put into "The Temple Artisan."

The Word Abroad

We have a splendid group of workers in Germany, and they hold a national convention once a year, in October this year. We also have another group of devoted members in New Zealand, and other groups, as said above, in various other foreign countries.

Lectureship Bureau

Many lectures have been given during the past year in various places by different members under the auspices of this Lectureship Bureau, and from present indications it would appear that there will be a great extension in the lectureship work during the next year. Dr. Maxey and Frederick Whitney have been especially active in this work, in addition to members of local Squares. If possible during the next year or so we wish to encircle the whole world and disseminate Temple truths in all climes and to all races, but naturally this must be left to the Lords of Karma.

The Outside Work

We have quite a number of splendid Squares in various parts of this country, all of which are doing good work. It is not in order

to make comparisons as to which are doing the best work, because all are doing the best they can.

The Orders and Degrees of the Temple

During the past year some of the Orders that had been indrawn have been revived, so that the Orders of the Temple are as follows:

(a) The Order of the 49: (Composed of the Members-at-Large.)

(b) The Order of the 36: (This Order is designated as the Order of the Rose Cross. After having served the probationary period prescribed by the Guardian-in-Chief, a member may be admitted as a Templar or full participating member. No applications are made from this Order to higher Orders.)

(c) The Order of the 28: (This Order is the novitiate for the Order of the 14. All members of this Order are enrolled students of Ragoczy College, whether resident or through extension courses.)

(d) The Order of the 14: (This Order is known as the Order of the Holy Grail. It is the Order of the Exoteric Priesthood, also the novitiate for the Order of the Seven.)

(e) The Order of the 7: (Members may only be admitted to this Order after having rendered a worthy work to Humanity at large and the Society in particular. It is the Esoteric Order of the Priesthood.)

(f) The Order of the 3: (Members of this Order are chosen by the direct instruction of the Masters of the Great White Lodge through Their Agent, the Guardian-in-Chief. There are never more than three members active on the physical plane, symbolical of the Three in One.)

Finances

Owing to the great expansion taking place in the Temple work, new buildings and extra expenses, we are under more financial strain than during the past year and before. We feel sure, however, our members will do all that is possible to help us in this condition. Remember that we at the Center have to bear the burden and see to this. Therefore all who can help materially in this way should deem it their good karma and do all they can to help lift this burden. We have the faith that members in this country and elsewhere will do this for the good of the whole.

We also wish to express our appreciation of all that has been done by members during the past year in upholding the work financially and the splendid spirit in which they came forward so loyally in doing the same to help those at the Center bear the burden.

The inauguration of the educational part of our work, the formation of classes, erection of buildings, and opening up of the pottery, have brought quite a heavy tax on our resources, but up to the present time we have been able to meet it with the help of those who understood. Bear in mind that all of these departments are direct-

ly under The Temple of the People and will continue to be so, so that contributions and help should be sent directly to The Temple of the People, the Treasurer, or the Guardian-in-Chief.

We will say a word in regard to the local workers as well as those on the outside and thank them one and all for their devotion, helpfulness, and loyalty. Words are inadequate to express our appreciation of all that they have done in and for the work wherever situated.

Bequests

Last year I called attention to the matter of bequests, as it came to our notice that members who desired to remember the Temple in their last wills and testaments did not know exactly how to proceed. We repeat: The Temple is a legal body organized under the laws of the State of California with the official legal title of the Guardian-in-Chief of The Temple of the People. Therefore, all bequests should be made out in the name of the legal entity entitled the Guardian-in-Chief of The Temple of the People of Halcyon, California. Bequests should not be made out in the name of any person, either member or non-member, as this may greatly complicate the desire in regard to helping The Temple of the People by such bequests. If the above is followed there is not liable to be confusion, delay, and perhaps a blocking of the wishes, through accident or otherwise, of the one making the bequest for the good and welfare of the Temple work. It should also be understood that no bequests should be made to any order or degree of the Temple, as no order or degree of the Temple is a legal entity and as such cannot receive it. The Guardian-in-Chief of The Temple of the People is the sole entity and includes all orders and degrees.

Hiawatha Lodge

Many social functions have been held in Hiawatha Lodge during the past year and it has played an important part at Halcyon. This is under the official and efficient management of Mr. Harry Elliott.

The New Dispensation

This really means the Avataric Dispensation, and this divine incarnation which has been called the Avataric Vibration is raising not only human nature but all nature to a higher octave or degree of expression. This is taking place in every realm of human endeavor and eventually will bring about a true brotherhood of man on earth, a universal brotherhood of all humanity, including a universal religion made up of the fundamental truths of all faiths.

In this New Dispensation the Temple message will go forth to all parts of the earth in both written and spoken form. We also expect that the religious part of our work known as The Temple of the People and the educational part will attract people from all countries and climes as time unfolds. It is our great opportunity,

and the Master has said in the past, "We will furnish the force in this new Lodge Cycle," but it is our glorious opportunity to do the work, even though that entails sacrifice. Nothing can be done without making sacrifice.

The speaker of this short address prays that all who hear him, all who will read this address, will endeavor to understand from the heart side so that the Great Unifier, which is a universal entity or force, may enter in and inspire us and uplift by love and compassion the divine fragments of our larger selves in the world around us.

—William H. Dower.

The meeting closed with all reciting the Temple Mantrams and singing the "Consecration Hymn."

MONDAY AFTERNOON SESSION

This afternoon from 3:30 to 4:30 Mrs. Wilkins, Inner Guard, and Mrs. Dower, Treasurer, gave a simple and informal reception at the William Quan Judge Library in the Administration Building, which proved a pleasant little social gathering of members and friends.

MONDAY EVENING SESSION

At 8 p. m. at the Temple was held the annual meeting of the Order of the 36. It was a private meeting with only a few friends invited. Before the formal program of the evening began Mrs. Edna True gave an inspiring recitation of the whole of "The Young King" by Oscar Wilde, to which Dr. True gave a running accompaniment of soft music. Henry Carlberg beautifully sang Wagner's "Pilgrim's Song." Then followed the most impressive service of initiation of several candidates into the Order of the 36, after which Otto Westfelt sang his much loved "Come Unto Me and I Will Give You Rest." The meeting closed with all singing "The Thanksgiving Hymn."

TUESDAY AFTERNOON SESSION

At 2 p. m. in the Library at the Administration Building was held the annual meeting of members of The Temple Home Association. Beyond the annual report of the secretary and treasurer and the reelection of Mr. Ernest Harrison and Mrs. Agnes Varian as members of the Board of the Association, there was very little discussion of business. The affairs of the Association were reported in good condition, with no debts and some steady income.

TUESDAY EVENING SESSION

The meeting opened at 8 o'clock in the Temple with an organ selection by Edgar Cheetham. Mrs. Wilkins, the Inner Guard, read "To the Neophyte" from "The Mountain Top," and all recited the "Words of Force" and sang "The Great Unifier." Mrs. Ida J. Wilkins was the speaker of the evening, and gave a most interesting address on the subject, "My Experiences in Theosophy from 1888 to 1898." As she was a very active member of the Theosophical Society under Mr. Judge and during the trying period after his death and up to the organization of the Temple, of which she immediately became a member, her story is part of the history of the Lodge work in America, and we hope later to be able to publish it in full.

Dr. Little sang one of his own sweet songs, "May the Giver of Gifts Give Unto You", and Dr. Dower read a number of letters and telegrams of greeting to the convention from distant members both in this country and Germany. The meeting closed with the singing of the "Thanksgiving Hymn."

WEDNESDAY MORNING SESSION

At 11 a. m. the Temple Builders gave their convention entertainment in Hiawatha Lodge. It began with a very pretty march or dance of the Builders, all in their little uniforms of beautiful blue capes reminding one of blue-birds. Fine letters of greeting were read from Temple Builders in Germany to Dr. Dower and from comrades there to the Halcyon Builders. Young Ross Tyler gave a pleasing recitation, and Dr. Little sang "I'm a Golden Tone." The Pottery workers gave a delightful puppet show which afforded much amusement. The pretty cape drill was repeated by special request, and the entertainment closed with all singing the Builders' song, "Father, Mother." It was a happy hour. Immediately following the noon healing service the Builders served a nice luncheon in the Lodge.

WEDNESDAY AFTERNOON SESSION

At 3 p. m. the annual meeting of the Order of the 28 was held in the Temple. It opened with all reciting the "Words of Force" and singing the Unifying Chant, followed by the fire sacrifice. Then was held the most sacred service of the initiation of a few candidates into the Order of the 28. Following this Mrs. Jane W. Dower read for Dr. Dower the wonderful Master's Message to the Convention, and The Presence was strong and sweet upon us. The meeting closed with the recitation by all of the Temple Mantrams, the singing of the "Thanksgiving Hymn," and the blessing.

THE MASTER'S MESSAGE TO THE CONVENTION

Children of The Lodge, Students of Life:

In coming to you today it is as a teacher might come to a class awaiting review.

On such occasion there is oftentimes on the part of many an element of dread or fear lest they fail to answer given questions correctly. Or there may be on the part of a few, one or two perhaps, an ambitious, feverish haste to be called upon that they may outshine their fellow students by the brilliant responses that may pass their lips. There is also generally another group within a normal class body who, having studied steadily and carefully, entertain a calm eagerness, a quiet confidence in the thought and expectation of facing their examiner, of learning the true result of their study, and finding their real status that they may proceed in deeper and further knowledge.

The latter group is the one which a teacher of any interior worth naturally greets with genuine interest and certain delight of understanding sympathy. Such a group may not always arrive at the expected or hoped for mark, but if determined application and sincerity of purpose have been maintained, the actual wisdom and experience gained will be increased rather than lessened by the acknowledged outer lack of facts. The power of integrity acquired through reliability of conscientious persistency will be used for continuance of study and greater accomplishment later, gained through mastery over any defeat they may have suffered.

I have addressed or referred to you as a class body such as you may find in the schools or universities of the land. I have, however, used the term more as illustration and correspondence and have far deeper thought and purpose in mind. It is a review of living truths and principles I would have you consider with me at this time.

You are now, nevertheless, an organized university body from an exterior standpoint, and it is fitting that you should be given recognition through this vastly important department which you have established, even though at this juncture it is in its most initial stage.

It is appropriate that you be greeted from this angle because it is in deed and truth an outgrowth, a flower-bud of your long years of endurance, fidelity, faithfulness, loyalty and adherence to purpose as well as a result of the intensified activities bestowed upon the cause during the past six months or more. That intensive effort has made it possible for the tight wrapped bud to burst through the calyx of prejudices, limitations, ignorance, and inhumanities that would have held it from unfolding into the light, form, and color of its own natural sphere of beauty and intelligence.

We have given of ourselves more than you can realize in bestow-

ing forces of life and power to intensify the inner properties that they might expand fully enough to find the light of day. We have definitely assisted those functioning in this special aspect. Without concentrated points through which to pour out or transmit these forces we could not reach you, and the work could not be brought through to material success.

Those giving themselves up to the functioning of these forces in service must necessarily go through an ordeal, for it requires the manipulation and control of fiery elementals in their sharpest form. It is analogous to one feeding a fiery foundry furnace where molten iron is flowing for important casting. Stripped to the waist he must stand, his body exposed in order to withstand the extreme heat, for the temperature must be held to a certain degree, no matter what the discomfort, if the iron is to be kept smooth flowing and the cast be perfect.

This simile should explain to you many situations and conditions you have found difficult to solve. It should give you understanding helpfulness toward any fiery manifestations in those assisting in such situations and crises mentioned. Which of you has fully won or earned his fire body? Place yourselves in similar positions to those who, to you, seem to have belittled or degraded themselves in office. Would you not expect certain bitter reactions from yourselves in similar positions? Why then be so startled when they occur in others? Shail you not help to transmute or dissipate them by offering gratitude for service rendered?

Gratitude is one of the surest means of spiritual growth and wins the Seal and Stamp of the Lodge in otherwise undeterminable decisions. Assimilate well, each and every one of you from your own individual standpoint, this kernel of truth. Each of you, director, builder, laborer, typist, official, assistant, resident or distant member alike, has more to be grateful for as outcome of the past year's guidance than you can count during the remainder of this life-time. Upon your ability to sense this shall your future development depend. Gratitude for having been led to this Holy Center, for having been accepted and honored in service that shall lose itself in the All at every stage, while it is in process, and when it becomes a finished product — gratitude to one another, to your own Higher, Better Selves, to Us and The Lodge. This is your keynote for continued safety and progress. You may take this lightly or think it superficial. It matters not, I have said.

To review once more, do you call to mind instruction given a year ago in regard to the fiery cycle you were in, the apex of which you were fast approaching? Have these words been borne out in to these fiery forces? Are you any nearer able to approach or be approached by these forces and hold yourselves calm enough to neutralize their destructive powers by the cooling waters of your

Line omitted:

any way by events? Have you regarded the advice given relative

own soul influences? Have you retired to the cooling retreats without when under fiery pressure, as was suggested? Or have you vented the smoke and heat of your uncontrollable passionate outbreaks upon those about you, tearing them, yourselves, and the work which you avow with amazing superlatives to treasure beyond words or even life itself? I pause a moment to give you time to recall.

Ah, children mine, you need not speak aloud. Neither need you fear or dread. Questions such as these are put before you to bring you in touch with your own Higher Selves, in closer union with us. We look first, last and most of all to the character of your efforts, to determine if you have sincerely endeavored to overcome the trials placed in your path. We consider the results of tests with you, success or failure, only to help and strengthen you for the next step.

Know that no true parent, guide, or Master ever holds blame or desire for punishment, refusal of faith, or lack of encouragement for renewed effort. Of my bone and tissue are you, of my soul and spirit also. Therefore never could you be rejected. Come what may, you may ever turn to me for understanding, help or forgiveness.

In review let us again consider if it was not disclosed to you that the fiery cycle emphasized would create and bring to you endless opportunities for new activities, wide-spread growth, multitudinous undertakings? Have you found these statements corroborated in different ways? Was not the warning also sounded to hold well in hand the negative pole lest the balance be overthrown? Do not allow yourselves to try to build in a day that which is regulated by law to cover months and years. You can jump into the furnace if you are determined to precipitate the future into the present, but you will only annihilate yourselves by so doing and bring suffering upon those connected with you. It will pay you to be cautious in every step you take.

In no way does this mean that you should thwart or hinder normal growth or reject natural opportunities as they present. You should take advantage of them all. It is indeed your karmic right to witness and enjoy speedier growth and development on outer planes than you have known before. But you must be mindful to use wisdom and sound discrimination that the fruits of your efforts be not carried away from you by floods of over-enthusiasm without your being aware. Throughout every branch of the work let the calm currents of Spiritual Indifference have full sweep. Then shall you be secure and your work shall stand.

On the shore of the ocean of life, by the sea of human emotions, high and base, altruistic, impersonal, inhuman, ignoble and other-
 is clear, stands One, far back on the sands silent, alone. The strand
 is clear, far, clean even from the regular debris of high water's washing.
 In the meditation stands the Lone Figure, erect save the slightly bowed

head as He looks at the sands at His feet as though studying them. Unaged yet eternal the countenance, power, peace and dignity pervading His being.

The tide is at ebb, beyond the usual water line. A moment He stands, a moment He writes in the sands at His feet with the long staff He holds in His hands. Then gazing outward over the waters, now ready to turn for full flow on the shore again, He lifts His head slowly to the heavens, and speaking to them, as it were, or to Himself in them, within all He perceives, out of His contemplation He speaks, saying: "Why write further? Why give more commands, parables, instructions? Of what further use are they? Are they not already written, all of them, where those who truly seek may find? Shall they not be washed away as before by the swirling waves should they be written again? Better it is that I should but stand thus, and of my Presence give to those who need and find me through the light of their own intuition. Upon the tablets of their hearts must my commands be found. I can but wait and hold and suffer them until they come unto me of their own recognition. So it is written."

Most definitely does the Lone One stand at this momentous period on the Temple Shores, giving of His Presence to the Temple Group now gathered here and to those looking from afar to this Center for succor, illumination, and instruction. Not for me is it to say more fully save this: Fain would He come closer, come into nearer view, to betake Himself to your company a spell and ease His own heart's loneliness, but He would have pity upon you and do naught to bring more trial upon you than you might have power to withstand. For to look upon His face or to sit with Him at table is to master self indeed.

The hour of review passes. The moment for scanning the schedule slated for the new session has arrived. With the eye of wisdom and experience let it be studied. Overlook not the fact that you have entered into more than scholastic life as generally understood. You are being given privilege of schooling and testing yourselves by peculiar and unique methods as to your worthiness and ability for important service to the Lodge.

You have been permitted to establish under the Lodge an organized institution, the distinct quality and purpose of which has not been instituted upon this planet for centuries. It is a direct product of the Lodge Itself and therefore must follow the lines and precincts of the Great Body that is back of it. It is nothing in itself alone. Bear this well in mind. Otherwise it must soon become a laughing stock and point for derision by those who can conduct a mer, or be institution of learning far better than yourselves. Or it could come a point for bitter attack from the group of occult bodar watching you most intently at present, some with deep interest,

others with hope and glee to find anything that may spell False Move on your part.

On the other hand you shall receive the respect of the true educators, those who are genuinely seeking fundamental principles of knowledge, if you adhere to the lines laid down for you. If this be not done, if you do not adhere to and listen to the Council Within it were better that it be swept from you at once. For it would be of no use or avail to us and would be but another means to obstruct and withhold the true Light from the children of men, a hindrance and discouragement toward future progress and effort. You can press on, if you will, to an extent you scarcely dare permit yourselves to realize, for we will stand back of you and supply you with the required force and personnel to carry things through. You can block our advance impulses by deed and word of many kinds, but if you do so you must not expect us to throw away our forces later on to revive that which **will not revive** because the vital moment has passed by. We have told you in no obscure words that you have been given a superhuman task to perform, that an unlimited opportunity is yours. We have in no way retracted that statement.

You may have moments when you will feel overwhelmed by the immensity of the task before you, but you must not allow yourselves to be modified by the thought that you will be given more than you can handle. Indraw your thoughts at such times and the bewilderment will pass. You are not doing this work on your own strength, but must draw your power from us. Continued effort can not cease if you are to succeed any more than the initial effort once made can be withdrawn. It is from the people the world over that you must sustain the work begun. To receive this you must make yourselves known by larger sweeps and in greater areas than you have before. By this is not meant an advocacy of mad haste. The fool only dashes into unknown realms. It does mean you can not lapse or retard effort, and that all must be accomplished on the lines and plans of the Temple Architecture, in strict adherence to Centralized Principle as set down from the beginning and which can not be deviated from in any measure.

Before leaving I would again call to your attention the fact that you are not entirely free from the force of antagonism and attack thrown upon you, the work, and myself by those who would destroy the efforts of the Lodge if possible. You have done much to dissipate and vanquish the foe, but the intensity of their ire has not fully subsided, and you must keep watch, on constant guard, lest you be caught unawares. Sleeping serpents sometimes rise suddenly, so nothing to arouse them and see to it that you are not in the ~~is~~ ^{clef} their attack. Rather let them hit the air and fall back ex-
hausted by the futile output of the poison intended to sting you unto death, but which can not reach you if you keep far enough away

from and beyond their plane and center of consciousness.

There is a definite Circle of Protection placed around you, around this Center and the entire Cause. It has been formed directly by us from the Warrior Forces of the Lodge Itself. It is a Stronghold which can not be broken from without. All you have to do is to remain within it where you can abide with strength, courage, activity, and will. In that circle may be found many of those grand souls who have worked with you on earth, who are reinforcing you and the movement now as they were not able to do when in the physical. Among them are those who are intimately acquainted with all you are dealing with, who have increased knowledge of occult power and force. They have sacrificed and won the power to help hold this Magic Line of Pass Not for you, and the holy preservative, creative forces of the Inner Realms now being passed out to you for use and application on planes of your own activities in crises and situations that may confront you at any time in any form. They have not to do with personality in any way, but belong entirely to the impersonal and the high spiritual realms where personality vanishes for the good of the whole.

See to it, therefore, that you do not misappropriate these rare forces, and remember also that it is by steady attunement to them in daily life and thought and deed, not by intermittent, spasmodic effort, that results are obtained and realization given to you. It is in reality the Wine of the Life of the Lodge that is being transmitted to you for service. The Wine of the Lodge is Clear as Crystal in its natural, purest state and only becomes colored by the purple or red of your own hearts' blood when it permits itself to take within itself for purification and transmutation, the suffering and woes, the sincere though imperfect aspirations, of your own struggles and endeavors. As you are able to appreciate and understand the truth given you in these words will you be able to unite in consciousness with the Great Ones surrounding you and help yourselves in clarifying the vital flow of life within your own beings. See what you can do to keep these currents pure and effective.

There are so many subjects of importance to be touched upon it is impossible to take them all up. You can but follow your own highest intuition. I have said the Lone Figure stands on the shores of your ocean of life to give you admonition and enlightenment in all ways necessary, on all questions concerning you. You can come into His Presence if you will, you can encounter Him in many ways, and receive the illumination you desire.

One more important point I would put before you before leaving is the one upon which I laid most stress last year. It is that of your conduct, your daily voice and tone of living toward one another. It may seem overemphasized to you. You may think your acts and words should be understood by one another after long years of com-

radeship together and permit of certain gruffness, familiarity and crudity. It should not be so. If you can not apply the spiritual qualities, if you can not give the loving voice, the understanding helpfulness to one another with whom you have worked and associated in season and out, under fire and torment, as well as in hours of gladness and ecstasy, how can you expect to feel the soothing hand of the Christ upon your own brows or hear the joyous voice of spiritual happiness within your hearts and souls? We administer justice, the seed of which must be planted in your own breasts and lives.

With this admonition I leave you, knowing that within your hearts lies fundamentally the earnest desire to mount to the Throne of Life by love, simplicity, and purity of living. We say farewell for a season necessary for assimilation of what has been given you for your benefit and encouragement and guidance. Harken well that you may hear the song the stars are singing, and which will fall clearly upon your inner ears if you can but still the waves of outer emotion, the turbulent waters of the lower spheres.

My blessings and love to you, my experience and wisdom. Peace be to you, joy and power as well, to win in all that is before you.

In tender regard,

Your Father-Brother,

July 12, 1931.

Hilarion.

WEDNESDAY EVENING SESSION

The meeting opened at 8 o'clock in the Temple with an organ selection by Edgar Cheetham. The Inner Guard read "The Soul Redeemed" from "The Mountain Top." The "Words of Force" were recited and the Unifying Chant sung. The speaker of the evening was Dr. Maxey, the General Secretary. He gave a fine address on "The World Mother," a worthy tribute to Blavatsky and a fitting part of our Blavatsky Centenary Program. This lecture is given on page 32 of this issue. Dr. Little sang "The Secret of the Stars," and Dr. Dower read a number of letters of cordial greetings to the comrades at Convention from members in Germany and other distant places. The meeting closed with the reciting of the Temple Mantrams and singing of the "Consecration Hymn."

THURSDAY SESSION

This day was given up to an all day picnic at the beach. For many years we have had this one day of relaxation for everybody in the midst of Convention, and it always proves a time of fellowship, rest and refreshing as well as of enjoyment of the bathing and the wonderful sand dunes. It is always held at the same place at the

foot of the dunes on our own ground, where there is shrubbery and grass but which has now receded some distance from the water's edge. The very level and shallow beach makes a great playground. In the evening the young folks gathered in Hiawatha Lodge for a little impromptu dance to close the happy day.

FRIDAY AFTERNOON SESSION

The annual meeting of the Order of the 14 was held at 3 p. m. in the Temple. It opened with an organ selection by Mr. Cheetham, the reciting of the "Words of Force," singing of the "Great Unifier," and the Fire Sacrifice. Then followed the solemn service of initiation of a few candidates into the Order of the 14. It was an hour of sacred hush and blessing of the Spirit. The meeting closed with the singing of the "Thanksgiving Hymn."

FRIDAY EVENING SESSION

The meeting at 8 p. m. in the Temple opened with organ music by Mr. Cheetham. The Inner Guard read "The Temple Plan" from "The Mountain Top." The "Words of Force" were recited and the Unifying Chant sung. Dr. George B. Little was the speaker of the evening and gave a rousing and excellent address on the subject "The Challenge." We hope to give a resume of this talk later. Otto Westfelt sang "Flee as a Bird to Your Mountain," and the meeting closed with the Temple Mantrams and the "Consecration Hymn."

SATURDAY AFTERNOON SESSION

The regular annual Social Science meeting was held in the Temple at 3 p. m., opening with a piano selection by George Ficke, "Chorale" by Franck. Mrs. Wilkins read "To Mine Own" from "The Mountain Top." The "Words of Force" were recited and the Unifying Chant sung, and Dr. Dower gave the following short address on "The Temple Expansion Program":

"Members and friends everywhere will be pleased with the expansion of the Temple work. Scores of letters from all parts of this country and foreign countries indicate this sufficiently. Old Orders have been revived, and others will come into existence. The Temple edifice itself has been beautified with splendid appointments. Our General Secretary, Dr. Maxey, has put his shoulder to the wheel and rendered tremendous service in this expansion program in writing, planning, conferring on important points with officers of the Temple, and has rolled up his sleeves, so to speak, and demonstrated that he is a doer and not just a director pertaining to this expansion

program.

"Several years ago the present speaker pointed out that the various classes would be held and correspondence courses sent out and would ultimate in the educational department of our work, even used the term 'university' once or twice but did not stress that, as it seemed so far fetched. This is all coming to pass now, however, and the educational part of our work, which will include classes of various theosophical branches, science, symbolism, music, art, and pottery, is now really under way and will continue.

"When you think that all of this has been externalized in practically six or seven months you will see it indicates what vital forces have come into the aura of the Temple and that the Temple had laid the foundations for these things to occur—that we had built, in other words, the astral and spiritual matrix on inner planes, and when the hour struck they simply materialized rapidly, for it is a truism in occult philosophy that whatever occurs on the outer plane must first be built, blocked out, on the inner planes. Hence we have the gratification, not only for ourselves but for those at distant points, as well as those who will come after us, of knowing that this important educational work has been inaugurated, which will correlate perfectly with our spiritual philosophy. In short, it is all under the auspices of The Temple of the People, which means Hilarion and His Associates back of the Temple work."

Following this, Frederick Whitney gave a masterly and inspiring address on Social Service from the spiritual and theosophic standpoint. We hope later to be able to give a full report of this.

Dr. Dower read letters of greeting and good wishes to the Convention from several members in Germany, Canada and Connecticut. The meeting closed with the Mantrams and the Thanksgiving Hymn.

SATURDAY EVENING SESSION

This evening at 8 o'clock at Hiawatha Lodge, following a good supper, we had a much enjoyed community sing of old favorite songs, led by Dr. Little, and participated in heartily by all.

SUNDAY MORNING SESSION

This morning, beginning at 10:30, was a rarely beautiful choral service with ritual celebrated at the Altar by fully robed priests, led by the Lodge Agent, with fire sacrifice, litany of prayers, responses, etc., interspersed with splendid music by a full choir, beginning with "Holy, Holy, Holy," and beautiful solos. Constantine Harcoff sang "Se Pel Rigor" from "La Juiva." Mrs. Ebba Stenquist and Edgar Cheetham rendered a piano and organ duet, "Melody from Orpheus." The Inner Guard read "The Soul Redeemed" from

"The Mountain Top"; William Matchin sang "Hear Me, O Lord"; and Borghild Janson rendered "OM", the song of our beloved John Varian. The meeting closed with the last prayers, the blessing, and the "Recessional."

SUNDAY AFTERNOON SESSION

The service opened in the Temple at 3 p. m. with a fine piano selection by Mrs. Adelina Appleton, and the Inner Guard read "The Face of Christ" from "The Mountain Top." According to custom this last meeting of the Convention was given over to "Temple Talks" from a number of members and visitors, mostly from a distance. Those called upon were Miss Mary Dutton from St. Petersburg, Florida, Mr. Harold Moss of Palo Alto, Calif., Mrs. Emilie Byrne of Oakland, Mr. C. E. Strong and Mr. Calvin Price of Halcyon, Mrs. Martha Pigort of Snohomish, Washington, Miss Flora Gifford of Pasadena, Calif., Miss Nora K. Jackson of Hollywood, Mrs. N. E. Harris of Atascadero, and Mr. Charles Edgar of Santa Monica. All had very interesting and helpful things to say and, as always, brought inspiration and courage to all of us to "carry on" with our best. Interspersed with the talks were beautiful solos sung by Henry Carlberg, "The Wanderer" by Schubert; Dr. Little, "Hear My Cry, O God" and "Come Ye Blessed"; and Borghild Janson and Otto Westfelt sang a Swedish duet. Dr. Dower again reported many letters of greetings from distant members. The meeting closed with the Mantrams and Thanksgiving Hymn, the formal dismissal of the Convention by the Guardian-in-Chief, and the blessing,

"May the peace of God and the love of the Christ
be with us now and in the days to come.—Amen."

SUNDAY EVENING SESSION

In the evening at Hiawatha Lodge a very fine concert was given by a stringed quartet from Santa Barbara, consisting of classical selections and folk songs or ballads suited to the violins and 'cello. It made a fitting close to a splendid convention.



THE WORLD-MOTHER

It is with the utmost confidence in the work of the Masters of the Great White Lodge for Humanity and in Their exculpation that this codex is written. Numerous books are flooding the markets today bringing out the great and beautiful message given to the world through Helena Petrovna Blavatsky, the foremost World Teacher of the New Era.

In the majority of instances most of the authors of these numerous volumes extant have failed in the primary principle and in the basic truth. They have quoted Mme. Blavatsky to corroborate their own filtered conceptions of the teachings of the Masters and the Ancient Wisdom, using her as a buffer. It is quite discernable that many of these illustrious theosophic teachers have been intellectual giants, but have sadly lacked the intuitive abilities and puissant personal contacts with the Lodge of Masters.

Many of these leaders have considered themselves commissioned with a world message, but have immediately crystallized it into a religion of dogmatic limitations, setting their own egoic attributes on a pedestal. That innate desire of becoming what in the occult world has been termed "little popes," referring to their desire of infallibility, is quite evident. All these self-styled leaders have the inner craving for Lodge contact; many have gone to the extent of making such claims. However, this encroachment of titles brings forth its own condemnation. Temples built on the foundations of sand and whose superstructures are made fast with "pitch" cannot withstand the storms of time. Any system of religion or philosophy that takes the world by storm, becoming an overnight affair, usually makes its exit in the same manner. The period which might be termed the dawn of the verity of the great message brought to this plane by the great Blavatsky is just now launching into the phase of understanding.

As regards the cyclic period beginning with 1975 which is to usher in the Avatar of the New Age, it may be summed up in the following phrase: The planet on which we live will have attained to that state of karmic consciousness when the intuitive sense of humanity will have become developed to the point of recognition of the true intent of the wonderful mission of the Mother-Aspect of the Lodge Force, the incomparable Blavatsky. Then we shall have started on the next two thousand year cycle.

With the rise of the newer generations and with theosophic truths being so indelibly registered on the akashic records by constructive thinking and meditation, the Mother-Aspect of the Deity is coming forward. It is taking its place, truly forming the Father-Mother-Son Trinity lost sight of in the contamination of esotericism of the Ancient-Wisdom. Among various theosophic, occult and new-

thought organizations, daily meditations are being conducted to bring about the manifestation of these principles. Groups and individuals are constantly sending out into the etheric realms very powerful and effective thought forces. Thousands of egos are planning constructively in their daily mental exercises that all this to which I have been referring will take place. However, they lack the strength of faith in their own Herculean mental abilities. When this scheme becomes a fact, unless aware of the possibility beforehand it will mean only another sect or church established. The quintessence of the World-Mother's message will be lost in pompous ritual and deification.

Groups, societies and occult associations are daily coming into existence and dying out over night. Thousands of "would-be-adepts" are springing up here and there, prostituting some one ideal of the Gnosis as given forth by the illustrious Blavatsky. There can be no doubt as to the fact of H. P. B. being a World Teacher. She gave so much to this planet that even today there is only a mere handful who understand the Wisdom she resuscitated. Of all these presumable "adepts," I feel safe in saying, a very small, insignificant number of them have made any attempt to intelligently realize the great depth of the Ancient Wisdom. In the majority of instances these famous leaders of world note are so occupied in establishing the teachings and doctrines of their own manufactured gospels that they have no time for the message given to the world by this Envoy of the Lodge, except so far as it suits their own ends. Now that many of them are running short on intellect, and the products of their own mental-factories are proving ridiculous and treacherous, the true mission of H. P. B. is on. This "Back to Blavatsky" movement is most accusing. Many people interested and active in the Theosophical Movement look askance at even the suggestion that the person who gave this Gnosis to the world we live in should be termed a Master, much less the World-Mother. However, this is a just accusation of them; they know very little or nothing of the work of this Mme. Blavatsky, as they prefer to call her.

In the esoteric work of Theosophy we are quite familiar with the incident where the full karmic responsibility for the launching of the covenant to be carried out by the Theosophical Movement was assumed by the Masters Morya and Koot Hoomi. It was due to the close bond between the Master Morya and Mme. Blavatsky and the knowledge that in former incarnations she had been through all the stages of initiation necessary to admit her to the Brotherhood, that these Masters were emboldened to commandeer this onerous "coup d'etat". The only reason that H. P. B. was kept from full admittance to the Lodge was the fulfillment of this great mission as World-Mother.

Are we as intelligent theosophical students to suppose, then, by the teachings of all these varied "agents" that H. P. B. failed in her mission? Far from that. Many of the pseudo-Blavatskys are failing, but the world at large is recognizing the great TRUTH and importance of her message. H. P. B. herself said, "It will be hundreds of years before the world will understand what I am giving you."

"The Mysteries never were, never can be, put within the reach of the general public, not, at least, until that longed for day when our religious philosophy becomes universal. At no time have more than a scarcely appreciable minority of men possessed Nature's secret, though multitudes have witnessed the practical evidences of the possibility of their possession."—From a letter written by the Master K. H.

"Until that longed-for day when our religious philosophy becomes universal." This is the most important and most misinterpreted phrase ever connected with the mission of the World-Mother. It is on the basis of this statement that complete new religious systems have been devised and attempts made to put them in circulation as well as practice. Hundreds of thousands of dollars have been spent in the propagandizing of these systems. One by one they have turned traitor to their very organizers and inventors. The real student of Theosophy can recognize the true Lodge Work. It does not take a super-mind to discern that which has "feet of clay."

Glancing back through history to the time when the Christos incarnated as Jesus of Nazareth, we do not find Him going about uprooting complete systems of religion. Neither did He manufacture a new church system over night. He talked in parables, preached to multitudes, and pointed out the TRUTH existent in that form of religion which was being corrupted by charlatans of the priesthood. He taught the people how they and their religion might be purified, regenerated, baptised, and applied to every-day life. He made known how the sacrifice could be made symbolical rather than a blood-shedding massacre. He directed the people to "give to Caesar that which was Caesar's and to God that which was God's." He preached love and brotherhood, that the entire world and all its people were under direction of the Father. At the time of the transfiguration He made visible the goal of attainment, explained to the three apostles what their true conception of the Christos should be, and it overpowered them.

Now after close to two thousand years humanity under limiting conditions has been striving to realize the Presence of the Christos. Regardless of what particular conception the multitudes may have of the Christos or how orthodox their realization may be, the Force of the Christos is ingrained in their consciousness. Call it Krishna, Buddha, Christ, it will not take a great time to bring about the realization of the Oneness of these Super-Entities.

The Sonship Principle of the Deity is well established and registered on the akashic records. To bring This into a greater manifestation and really show the truth of It, that which is lacking must be brought to light. The Mother-Aspect of the Deity is of vital importance for the further development of humanity. This Mother-Aspect is nothing new. In the latest consciousness of man It is easily recognized as existing. But the knowledge of the power of this Aspect must be put forth. How few expectant mothers realize the importance and immensity of the act about to take place in the natal chamber. The true Aspect of the Mother-Principle must be reinstated in Its position of karmic importance.

The Master Hilarion, who gave the "Voice of the Silence" to Blavatsky stated after the demise of the World-Mother, "Now that I am conjoined with H. P. B. on the inner plane, I am truly the Father-Mother Force." In the old edition of the "Voice of the Silence" we find that it is dedicated to the few. How few have really studied this stupendous little book! Going into the "Stanzas of the Book of Dzyan," we find they verily overflow with the great importance of the Mother-Aspect. If H. P. B. were not a very part of the "Divine Bosom" she never could have been entrusted with these great truths of the Mother-Aspect of the Logos.

If students of the Ancient Wisdom would only devote a little more time to the study of the Dzyan! Take for instance the third stanza, ". . . The last Vibration of the Seventh Eternity thrills through Infinitude. The Mother swells, expanding from within without, like the Bud of the Lotus," etc. In Sanskrit we are familiar with the term *Matris*, signifying the "Seven Mother" Aspects of the Seven "Rulers." Students of Theosophy have rather neglected or overlooked the fact that it might be possible for this Mother-Aspect to be separated, if for the good of the Lodge Work, for a time. It is of vital consequence to remember that the polarities must be maintained. The separation of the dual aspect in the early Christian Mysteries was its death knell. Until the Feminine-Aspect is brought back to the celebration of the mysteries and administration of the sacraments, their effects and benefits are only half as forceful as they might be.

Among the various theosophical societies forming what is now termed the Theosophical Movement, The Temple of the People has held fast to this vital principle. In all its outer as well as inner orders these polarities have been adhered to. In the esoteric work those officiating must be well balanced. Particularly the offices known as Outer and Inner Guards must be filled by a man and a woman duly commissioned. "The Path is one, Disciple, yet in the end, two-fold." Quoting again from the "Voice of the Silence" in reference to this phase of the Mother-Aspect, we have: "Let not the 'Heaven-Born', merged in the sea of Maya, break from the Uni-

versal Parent (Soul), but let the fiery power retire into the inmost chamber, the chamber of the Heart, and the abode of the World's-Mother."

We are told that if we are not capable of understanding and containing the Doctrine of the Heart, let it suffice us to remain with the Eye Doctrine. This is what many, in fact the majority, of theosophical students have done. Let us hope that with the dawn of the New Age they may awaken to the Heart Doctrine, which Blavatsky held and dedicated to the few. As a good and noble Mother she knew what was best for her children. She did not give them more than they could absorb, but gave it in such a manner that they could always return and find more awaiting them.

Let us for just a moment consider in the celebration of this event, which has been termed the Blavatsky Centenary, how it may be made to benefit humanity as a whole, not from the standpoint of any one particular group or society as expressing their particular views, but from the basic principles of the original platform of the Theosophical Movement. If we disregard the essence of the "Secret Doctrine," the great importance of the Feminine-Aspect that H. P. B. has put in its important place, we are straying from the "Path." The great significance of the polarities being maintained in all work termed White Magic must be the first principle adhered to in order that the benefits or end desired may result.

The lack of the proper polarities is often the cause of that which should be white shading into a gray. After a certain time, unless resurrected or enlivened by the knowledge of the true Wisdom, personal ambition is likely to influence any form of White Magic. Human frailties are still rather important and should not be lost sight of when entrusting power to any person. All humanity is limited in its true knowledge. The World-Mother certainly was cognizant of all this when giving her message to this planet. She really organized a movement, not trusting any individual with the key or "lost word," but clothed the TRUTH in such raiment that it would be necessary for any who aspired to the Heights to study diligently. If any individual will truly and faithfully study he will be empowered to attain and follow on the Path. No one person can be a Saviour of any particular group or society. He may point out, direct, aid, and assist, but it is up to the individual to dig deep into the mysteries of the secret doctrine and profit thereby.

In a very beautiful lesson given by the Master Hilarion is a moral which may be applied also to the mission of our beloved H. P. B.: "As the light of the sun rules the day and the light of the moon and stars rules the night, yet the light is one, so the light of the White Lodge rules its first appointed representatives during the appointed season, and the same light rules its lesser representatives during their seasons. . . . Shall the moon or the satellites of the sun say to the

sun, 'We will have none of thee, we will shine by our own light.' Verily I say no true light shall be theirs."

By what right does one society purporting to be under Lodge direction condemn or belittle another? They are all striving to apply the teachings of the "Secret Doctrine," the Ancient Wisdom. Students should spend a little more of their wasted time in developing those latent qualities which will enable them to discern without direction—awaken the Christos Within and fully realize Its Presence. If one small portion of or a slight approach to realization comes over one he never again will say life is not worth living. H. P. B. wished to leave with humanity the knowledge to develop those latent powers usually termed the sixth and seventh senses. She could not force the issue, she could only direct and leave the knowledge.

Another quotation from the Master Hilarion is quite appropriate at this time: "During the latter part of every age the efforts of the forces of opposiion are always directed toward the destruction of form and the disintegration of mass. Unfortunately it is not only forms of gross matter that have been or are being destroyed so ruthlessly at the present time, but the far more important ideal forms which make for higher evolution. There can be no expression of life without form. Destroy a form and you drive out the elemental souls of which the form is an expression. Religious forms and ceremonies, if wrongly used, may become traps for unwary feet, but it is not the form itself that is the trap, it is the betrayal of the elemental souls therein, thereby breaking the Hierarchal Lines, the units of which have created those lines which must eventually bind all living creatures and people into one harmonious whole."

In this Centenary Celebration may the lines of the Hierarchal Ray of the Mother-Aspect of the Deity prove to be holding fast. No chain is stronger than its weakest link. Neither is it condemnation of the chain that it possesses a weak link, but it is utter supidity not to repair the link when its weakness is quite visible.

May the great Force of the World-Mother enter into the heart and being of all humanity, and should this planet again be visited by this great Power, we will not turn our faces from the light.

—Dr. Wallace de Ortega-Maxey.



PRIMITIVE POTTING IN OUR OWN DAY

While visiting a Pueblo Indian village in New Mexico, one sees pottery made in the most primitive manner. Potting is as essential with them as dishwashing with us, so hard is the usage of the dishes. Almost every woman is a potter. She works in her own home and fires her wares in her own back yard. After preparing her own clay she takes a handful and works it quickly into a pat for the base of her bowl. Taking another handful, she rolls it between her hands into a coil an inch or less in diameter according to the size of the bowl desired. This she lays on the edge of the base and welds thereto. Repeating the operation many times, she forms the bowl with her hands and finishes it with kajepes (wooden tools) and sets it aside to paint, to polish, or to leave unadorned.

When, after two or three weeks, she has ten or twenty bowls ready to fire, she chooses a completely dry spot in her back yard and builds an oven about three feet square of old iron and brick, raised a few inches from the ground. On this she places the inverted pots and surrounds them with slabs of dried dung, so supported by stones and tin cans as not to touch the pots. She then kindles the fire beneath the platform and leaves it half an hour for plain ware, an hour for black, and longer for polychrome. Usually she fires several times in a morning.

Contrast this with what you know of modern methods of moulding, glazing and firing pottery. Between New Mexico and Trenton, New Jersey, lie ten thousand years of development. In the same country, in a few days, one may trace the oldest handicraft from its beginnings to its latest stages. In a good classroom, too, one may develop methods and learn, under skilled guidance, just how the Indians do it and how the modern potters. Usually one carries away some of one's own handiwork as a souvenir of the oldest and most fascinating of the crafts.

During the summer of 1931 several persons have had this experience at Halcyon. In the historic pottery, under the able supervision of Gertrude Wall of Berkeley, they have imitated the Indians, the Greeks, and the moderns. They have worked out their own problems in modelling, glazing and firing, as the Halcyon pottery is equipped for all these processes. While Mrs. Wall's work in the University calls her away for the winter, it is hoped to open a Saturday class for children under an assistant and to repeat the full course next summer. Those interested in firing or instruction may apply to Mrs. Jane Dower, Halcyon, California.

TEMPLE CORRESPONDENCE

New England States: Many letters have come into Headquarters since the conclusion of the 32nd Convention, and I shall answer all of the various inquiries relative to the General Secretary's visit to the New England States in the following phrase: According to recent reports from the Squares I shall return from Europe via New York, arriving in New York City November 15th, aboard the North-German Lloyd S. S. "Berlin." After spending a few days in New York at the Roerich Museum, I shall proceed to the various Squares. Arrangements are being made by the Rev. C. H. Emmons.

Adyar, Madras, India: From Dr. Ernest Wood, Recording Secretary of the Adyar Theosophical Society at its International Headquarters, has been received a very interesting letter in regard to a proposed Conference to be held in the near future. The various Theosophical Societies have been invited to participate. The Adyar Society is pleased with our suggestion that the Conference be held at the Hague.

Germany: Numerous letters are being received and great enthusiasm is being aroused over the General Secretary's trip to Germany. The second volume of "Teachings of the Temple" has been translated into the German language and Series I of the Teachings for members, as well as the by-laws, application blanks, and questionnaires; and their monthly magazine of translations from the "Artisan" is very fine.

Wellington, New Zealand: The group in New Zealand is hard at it. Their work is bringing great results, and we hope to be able to announce the list of officers appointed there in the near future.

All Temple Squares and groups working in co-operation with The Society of the Temple of the People are invited to send in brief accounts of their activities.

—General Secretary.



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