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TEMPLE ARTISAN
DEVOTED TO
Mysticism, Social Science

THE TEMPLE OF HUMANITY
AND BROTHERHOOD

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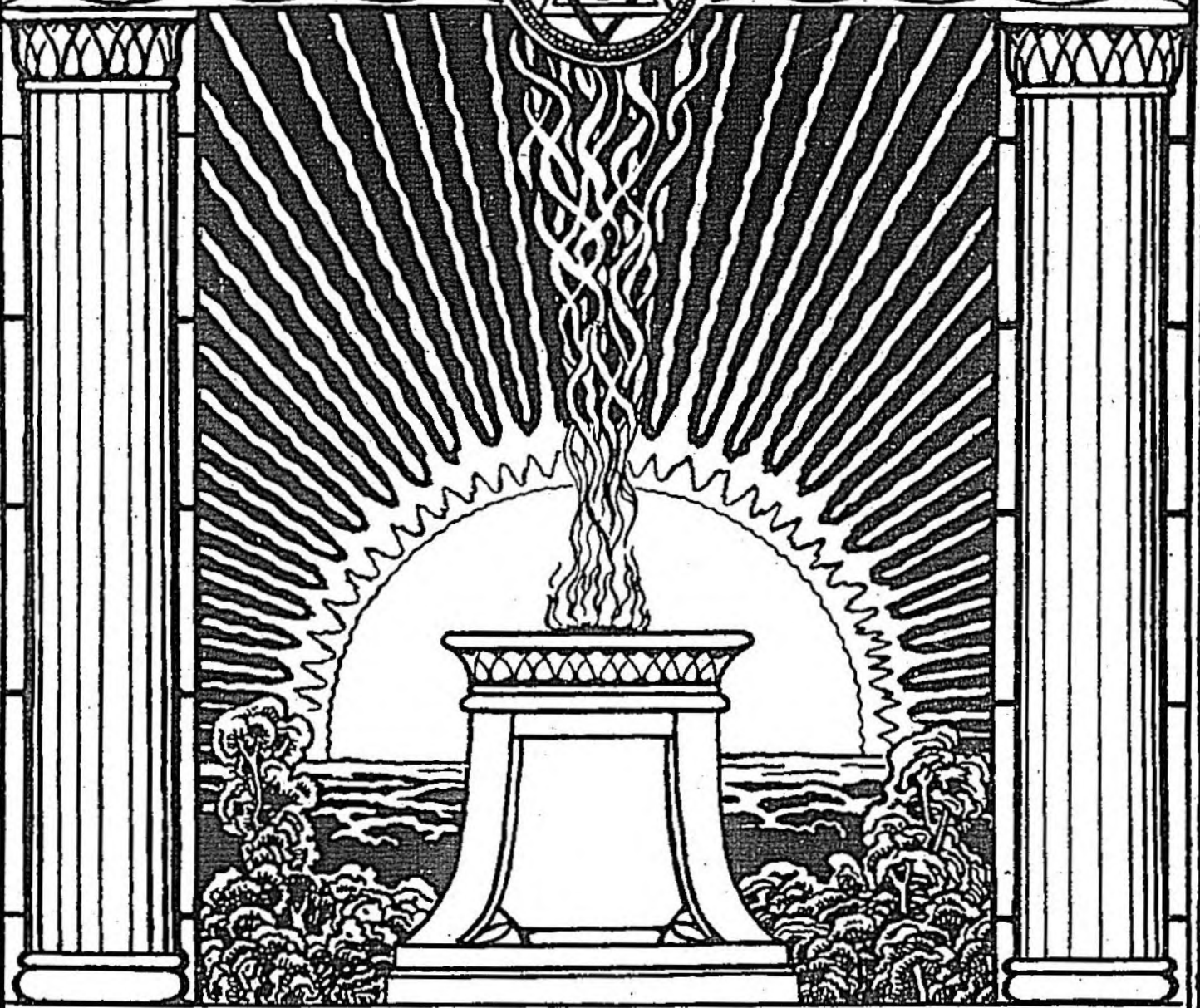
This Magazine is renowned for the high messages of truth it is and has been transmitting to the World from Those Who Know.

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WEINBECK

Devoted to
THE TEMPLE TEACHINGS ANCIENT WISDOM RELIGION
OCCULTISM AND THEOSOPHY BROTHERHOOD
PHYSICAL AND SUPERPHYSICAL SCIENCE

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The Temple Artisan

Vol. XXIV.

SEPTEMBER, 1923

No. 4

Behold, I give



unto thee a key.

THE TEMPLE OF THE HEART

In the Inner Temple of thy Heart, on the Mystic Altar of Compassion wrought therein of essences distilled of holy aspiration, of anguished prayers, of sacrificing Love and Service of countless lives in aeons past, burns a Living Flame of Life fed by the quenchless Love of God, commingled with the fragrances of thy noblest ideals of Beauty, Truth and Service to all thy Other Selves, and uniting thee with the Divine in all creatures throughout the Seven Worlds of Being.

If thou wouldst keep the noxious weeds of self from choking life's pure stream 'twixt thee and God, then each day offer thou thyself on that Altar Flame of Sacrifice in the Inner Temple of thy Heart, whatever be the pain, so that the dross of all thy lower selves be burned away, leaving thee each day an Image true and splendid of the Shining One within—Thine Own True Self Divine.



THE TWENTY-FOURTH ANNUAL CONVENTION OF TEMPLE MEMBERS.

Saturday evening, August 4th, the members assembled in the parlors of the Halcyon Sanatorium. There was the usual program of excellent music, vocal and instrumental, rendered by local and visiting talent. The visiting members whose music was enjoyed were Kurt Grudzinsky of San Francisco, Dr. Little and Clarence and Monica Weaver of Palo Alto, George Bailey of Santa Cruz, and the local talent represented by Amy Ontiveros, Borghild Janson Otto Westfelt and Edgar Cheatham. An enjoyable evening was spent, culminating in refreshments served by the Reception Committee.

THE FIRST MEETING OF THE CONVENTION.

This meeting was held in the unfinished Blue Star Memorial Temple, the walls of which were only partly built and which had no roof as yet. The seven-foot walls were beautifully lined with palm branches.

The meeting opened with a piano solo by Edgar Cheatham. Dr. Dower then formally opened the convention with the following remarks:

"It is written that we are admonished to get out of the shadow into the shine, and this Temple is open today to the sunlight of heaven. It is falling upon us and upon the altar, an altar which is the symbol of another altar which will be erected here and upon the Cube as its foundation. It will be the Blue Star Memorial Altar and the rays of that Blue Star will penetrate the understanding and minds and hearts of all Templars during this session as it is penetrating our hearts and understanding now as we stand in the Lodge shine of which this outer sun is a school, the Giver of all Life, the Giver of all Light.

"And now in the name of the Blessed Ones, the Masters of Light and Wisdom, I formally open this twenty-fourth convention of Temple members and invoke the blessings of those who guide the evolution of worlds and races in our sessions and may they inspire us with those deeper fundamentals of life and permit us to go forth from this convention radiating the Light that we feel will inpour into our hearts. Amen."

A vocal trio, "Warriors of Light," was sung by Dr. George B. Little, Mrs. Borghild Janson, and Mr. Otto Westfelt.

The Convocation hymn, "Gitchie Manitou, the Mighty," was sung by all in unison.

Dr. Dower then spoke as follows:

"In our infancy we have to receive much attention from our parents. We have to be given advice, instruction and warning and be shown the way, so that we may not tumble, bruise and injure ourselves. We have not had the experience of knowing how to walk and how to shape ourselves to the conditions of life and our environment. And that symbol and analogy is exactly the same as our relationship to the Lodge and to the Masters.

"When we first came into rapport and communication with the Masters, with those who guide our evolution, the evolution of races and worlds, they gave us more attention in the beginning than is necessary, or should be necessary later on. And so in the beginning of the Temple work that is now in the twenty-fifth year—in the beginning of the Temple work, as I remember, the Master was constantly giving instructions, teachings and warnings daily, almost hourly, being the nursing, so to speak, of the Master. We were then in our childhood. But now we are twenty-five years old, old enough to walk, old enough to think for ourselves, to be independent, not to need such nursing.

"And, in fact, quite a number of years ago, in a communication from the Master, He said He hoped that after a while it would not be necessary for Him to tell us what to do in detail, that we would know without telling. In other words, we would stand on our spiritual feet, our own moral feet, getting the subjective and interior inspiration, of course, from the inner realms, from the Lodge of Light, but not feeling that it was necessary always to have hold of the Master's—the Father's—hand, or that He should take hold of our hands and lead us. Because if we would win our crown and the power to grow, we must be able to go alone. We must be able to stand on our own feet. And we have found, as we analyzed the history of the Temple, that there has been less and less necessity for the Master to do this, which is a tribute to our growth, a tribute to the fact that we were growing; and He said that very thing, that He hoped we would get His voice and tones in our hearts, not necessarily in words, but in the feel in our hearts, without words, for words often conceal truth more than they reveal.

The Master's aura envelops everything in the Temple, envelops us and all we have to do is to look within, if we would come into closer and closer touch, and feel with the Lodge, and especially with Hilarion, who is our Father Ray.

We must intune our consciousness, look *in*. Then we will begin to see and know without words.

And yet there are times when we will hear directly from the Master, when we will feel His touch, know that He is still with us and that He is guiding us from the inner realms.

A special message from Master Hilarion to this convention, received August 3rd by Dr. Dower, Guardian-in-Chief, was then read as follows:

THE MASTER'S MESSAGE TO THE CONVENTION.

MY CHILDREN:

to you who are part of myself, hear with the inner ears, for I speak within the soul and outer words are meaningless and lost in voids of Silence when the inner senses are unattuned. You come from a strong race whose benedictions have wrought fundamental lines in the life of mankind. The eyes of your soul have seen civilizations rise and fall. You have built those civilizations and after aeons of time helped to destroy them. On continents lost or submerged you have reared cities, wrested from nature her most precious secrets, built temples and established systems of science, philosophy and art which to this day, after the lapse of thousands of years, still influence humanity. Most of you who are attracted to the Temple work belong to the Lodge, as you gave yourself to us by sacred vows in the mighty past. Many of you still bear on your present physical bodies the Lodge mark of protection indelibly impressed as a result of great sacrifices made by you—sacrifices in some instances which gave up all even to life itself to serve the Lodge ends. Many of you have been priests, teachers and servitors of various classes under the Lodge in ages past. At cyclic periods we have gathered large groups together for special work and some of the Masters have taken on partial incarnations in order to more intimately contact and instruct such special groups of workers. This was the case in Egypt when so many of you were associated under me for the establishment of certain fundamental lines of Lodge work connected with the Temples of that period. None of this work of the past is lost, but at cyclic periods a connection is again made with it and it is used as a foundation for new efforts. So with the present time. You have co-ordinated with the old Egyptian Temple line of energy and are using the old Lodge lines established for new efforts and building. This will explain much that is occurring with you at the present time.

As a concrete Temple comes into manifestation you also give form to

forces and qualities that may become of priceless value in the spiritual use for practical ends.

Each cycle of Lodge work has its particular message, its Keynote. Read the history of the rise and fall of races and nations and civilization itself with an understanding and you will learn somewhat of the purpose of evolution: the forces which it is our function to administer. Some cycles simply brought new fundamental moral truths to the race; some gave a form of government, some of art; some of philosophy and science or religion and within these were minor messages of many kinds animated by Lodge Agents at various times in the history of the past. The keynote of effort for this particular cycle is to re-temple the earth with the fires of spiritual knowledge, freedom and service to and for all; to unify the races of the earth in bonds of Universal Brotherhood and to make a practical application to all grades of human life and action of the great spiritual principles and truths imparted to humanity by us now and in past ages, to the end that mankind may again become cognizant of the God within—and live accordingly.

Remember, the Temple is the whole world—yet with a unified nucleus such as now composes the Temple organization, you become a mighty power in your hands for good as you keep attuned to the ideal of unselfish service and your minds open and receptive to truth from every angle.

Beware of intolerance and avoid crystallization and set forms of any kind whatsoever, for while truth is changeless, its manifold expression on the ether planes are subject to incessant changes while matter itself still works toward higher and higher expression of the true and beautiful.

For the next five years the Temple Tree will blossom with the fruits of work and sacrifices of the past years. After that five years have elapsed another and greater cycle of service and opportunity will open. Harken to the undertones while you watch, wait and work.

Your Father and Brother,

HILARION.

A vocal baritone solo was then rendered by Mr. Kurt von Adzinski, with flute accompaniment by Mr. Hans Genk.

The Inner Guard, Mrs. Ida J. Wilkins, then presented her report, as follows:

BY THE INNER GUARD.

I give you greetings, my comrades, on this the twenty-fourth convention of the Temple of the People, and trust that at this time we may be awakened to the full responsibility of the purpose for which we are banded together, namely, the coming of the Avatar at this point, and our responsibility in bringing Him here.

We were chosen by the Master Hilarion for this work, and I am sure you all feel strongly the hope that we may not fail Him when there is so little time left before the great event takes place. Let us pray that we may become purified that when He shall come among us, we may be worthy to help Him in His work for humanity.

Since the convention of 1922 we have had the great blessing of the Lodge Forces almost continuously. We felt at the time of the passing of our dear Blue Star that it would not be possible for so much help to be given to this Center, at least that there would be a period of adjustment which would delay the work, but it has not been so. Blue Star left the interior work in such good order that all we had to do was to follow her directions.

I have never felt greatly troubled that the outer work went so slowly, as I realized that we had with us a great entity through whom these wonderful teachings came, and I knew if we were to have a lasting religion the foundations *must* be strong and enduring. So I welcomed the foundation stones and knew we were building for the future, and that all the beautiful and profound instructions were for millions yet unborn and were to enlighten those of this age who were ready to receive them, and when the Son of Man should come again He would come to His own, and they would receive Him in their hearts, and being obedient to the Master Hilarion, we would have no difficulty in obeying the Master of Masters. Willing obedience to those Great Souls must come before we can make any progress along "The Path" which we are trying to tread.

Before speaking of the year's work at the Temple Center I wish to pay a tribute to the memory of our beloved sister Emily K. Mundy, of Syracuse, New York, who passed on during the last year. She was one of the original Executive Council of the Temple, one of the seven chosen by the Master for the foundation of the Temple edifice on this plane, and she has been a strong holding force in His cause all through the years. Her life has been a rare example of devotion and service. She was a most beautiful character, and to those of us who were privileged to know her personally she was a much loved comrade. We now have one more strong link with inner realms, and she is still working with us.

Much has been accomplished in the Temple work this year. The Oscillo-clast has brought many souls to us, who have shown interest in our meetings, and some have united with the Temple. Also some of the younger people have united with us.

The Lecture Bureau has also done much to reach those outside of this Center, and as some of our brothers and sisters have been released from former duties they have been able to give more time to this work. May this work of the Temple Bureau spread to the many souls who are waiting for the touch which these comrades may give.

Perhaps some of you have noticed that we have considerable sand about here. Last month one of our most recent members, Mr. Salanavé, started the idea that a good walk might be built if the men would all help after hours. He took the initiative, and the result, as you perceive, is a fine walk for all, and especially for those who are not able to walk through heavy sand. We are grateful to all the brothers and sisters and children who have had a part in making this walk.

I have felt justified in trying to improve the condition of the Headquarters and have spent nearly three hundred dollars in so doing, and yet there is much more to be done. The house has been built since 1903 and has only

er painted twice, and some of the rooms had never had anything done to the walls since the rough plaster was put on.

We have had a family of six most of the time, and we are indebted to Sister Volz for her devotion to the work of Headquarters and to Mrs. Veblen and Mrs. Elliott and Mrs. Tarbox for help in times of need.

The passing of our good stenographer has cast a shadow over our home this time but we know it was best for her, and we feel she is receiving the reward of a long and useful life.

The Memorial Temple is the great event of the year, which is the result of a vision our Guardian-in-Chief received, and we feel it is a very sacred place where the spiritual forces may be received and held for the help of humanity. It should be the most sacred place we have, and we should come there to give, not to get; and as the law is to "get by giving," we know that by giving we shall receive what is needful for our sustenance and the sustenance of the work.

We have some silent workers who do not make themselves known, but whose devotion to the work is remarkable and they stand like a rock against all obstacles. I must mention one, our Brother Thompson, who helps to keep the workers in health by camping trips and little outings. He seems to have dedicated his car to this work for those who have no conveyances; and not only with his car, but in many other ways, does he serve the Temple. And one more must I mention, Mrs. Gourley, who has had a hand in renovating Headquarters and the Inner Guard's wardrobe.

There is another matter I wish to speak of. The monument for the cemetery has never been erected. Perhaps some of you do not know that it was Blue Star's wish that there be but one general monument erected in the center of the cemetery in the form of a pyramid, and the names of those buried there are to be on plates placed on this monument. I hope this noble plan of hers, marking, among others, the resting place of her own mortal shape which we all loved, may soon be carried out.

We are indebted to Helen Tarbox and her assistants for work done in the cemetery, and we are more than grateful to the children for their service in this direction. To give loving service to the Temple is to be putting good deeds into the world of causes, where our real record is kept which the Masters may refer to in placing us in our next life in any work they may have for us to do. Indeed, this record shows what we are to do in our next

The new edition of the Temple Teachings has not yet been published, and much criticism has fallen on us on account of the same, as Mrs. Veblen gave us a substantial sum last convention. But the money has not all come in, and the index is not yet completed, but it is well on the way. This is a most important work—the spreading of these books, which contain a mine of knowledge, and it should be our desire to see them published as soon as possible.

The thing we are *most thankful* for is our *unity*, the one thing Master Jesus begged us not to neglect. I think we have striven more than ever to keep the love in our hearts for each other *intact*. Separation is our only

danger, for if we stand firmly when the disruptive forces come, they cannot do their deadly work. Master has said there is but one thing that can separate us, and that is treachery, and but one thing that can take us over any obstacle the dark forces may lay in our path, and that is love for each other. So let us hold ourselves in the light and love of the Christos, that we may be purified and ready for our Father's use. USE is the Temple slogan.

Let me close by quoting from our Father: "And it is here where the true ecstasism of repentance for sin as put forth in the Gospels appears in part. For until one has beheld and trembled at the hideousness of one pole of universal life, he is unable to see the other, for he must learn by comparison, by correspondence; and all possibility of spiritual attainment finally resolves itself into one word, Love. Love of evil or darkness,—dead, buried, restricted, and transfigured,—becomes love of God or Good, love of humanity, selflessness." "Nowhere in literature may the true qualifications for chelaship be found more clearly defined than in the Sermon on the Mount. The poor in spirit, the sorrowing ones, the pure in heart—these are the children of God, the true disciples, the chelas of the Masters. Without these attributes all the knowledge in the universe would not avail. It is what we *are*, our interior character, not what we know or believe, that constitutes the basis for chelaship in the White Brotherhood."

IDA J. WILKIN

Mr. George Bailey then rendered a violin solo, a lullaby by Schubert, which he said was a favorite of B. S.s and which he had often played to her.

This was followed by Dr. Dower's introduction of the report of the Temple Scribe. You have, no doubt, noticed that the Temple has its four primary officers occupying the four chairs, and there is an occult reason for that, because four is the number of manifestation. Three is the number of non-manifestation. It is a spiritual number, the symbol of Deity, the Higher Self. . . . But when "the Three fall into the Four"—spirit becomes manifest in matter.

BY THE TEMPLE SCRIBE.

In my capacity as Scribe I asked the Secretary to give me some account of the work of the General Temple Office, and she has handed in so good a report that I will read it in full, believing that you will find it of interest:

ACTIVITIES OF THE TEMPLE OFFICE.

The general work has been centralized in the building once known as the Open Gate, and is carried on in its various departments by an active office staff in consultation with and under direction of the Guardian-in-Chief.

Bertha Beggs was placed in charge on October 4th, 1922, and with her Mrs. Beryl Dare Freeman and Mrs. Edna Mapelsden Gourley. A little later the Book Department under Miss Earle was also moved here. The Guardian-in-Chief has a room where the stenographer has her desk, and where the

ple letters are typed. The Temple Builders' work, under Mrs. Dower, aided by Mrs. Tarbox, has a room set aside for them, in which are kept records, lessons, books and other materials. Still another room contains Mrs. Beggs' and Mrs. Freeman's desks, and Mrs. Gourley has her desk beside this room. The large general room has tables with occult literature, magazines, etc., a bookcase, easy chairs, and is a place where all members and friends are welcome to come, rest, read, or study any day. The office force is glad if the reading room privilege is taken advantage of, especially during convention.

The rooms have been tinted, painted, and rugs, desks, draperies and pictures have all been donated by devoted members, and the office made an active, cheerful place. The loving sympathy and devoted attitude of the workers toward each other have made the work easy and enabled each one to accomplish more in each department than otherwise would have been possible.

Mrs. Edna Mapelsden Gourley has charge of Department C, the correspondence courses, of which we have ten different kinds. We have sold two courses since October 4th. Mrs. Gourley also has charge of the Pressograph and prepares *The Artisan* and *Family Letter* for mailing. She answers questions regarding all courses, attends to names, keeps the lists in order, and many helpful letters go out from her desk. The sunny manner in which she meets her daily trials, her constant devotion and untiring energy have been a source of help and inspiration to us all.

Mrs. Beryl Dare Freeman, in charge of Department B, sends out and takes account of the Open Court correspondence lessons, of which forty-seven have been sent. Some of the older members have taken this course, and have also all the newer members. Ninety-one sample copies of *The Artisan* and sixteen hundred pieces of literature, Temple leaflets, etc., for propaganda use have been mailed, together with twenty-five written letters. Mrs. Freeman also has charge of getting out the *Family Letter*. Her staunch loyalty and her enthusiasm, together with her sense of humor, add a charm that the Temple office could not afford to lose.

Department A, under Bertha A. Beggs, has charge of the 36 office work, answers letters, questions, etc. She has written hundreds of letters, sent out monthly 36 lessons to new members, and given older members the 36 lessons they did not have, and kept an account and acknowledged all stamps and moneys received for booklets, calendars, etc., since October 4th.

The Book Department is under Miss Earle, and we welcome her devotion and loyalty as an added force in the office. When she is not here Mrs. Freeman attends to the book work for her, and Mrs. Gourley attends to the books in the library.

For ten months Miss Ross was with us as a stenographer, and many of us miss her brave smiling face. She made friends of us all and tried in every way to help the work, while her many years as teacher and later secretary of a large organization enabled her to give us many valuable suggestions. As she has so recently passed from our midst into higher realms, we wish to acknowledge her kindly thought for others and her willing spirit of service.

The great law of supply and demand has brought our old-time comrade, Emma Oviatt, to work in the office, and we find her quick mind and nimble fingers doing much efficient work, relieving us of anxiety as to who is to fill the gap made by Miss Ross' passing. We welcome her among us once again and will endeavor to keep her busy.

During the past few weeks a sidewalk has been built from the Cottage to the Temple office, both the labor and material for which were donated.

Last, but not least, we have during the year inaugurated and gotten into fine working order a Lectureship Bureau in charge of Mr. Fred Whitney. This bureau has held regular meetings in surrounding towns and met with a marked degree of success in arousing the interest of those attending. It is financed by a special fund, which is derived from the contributions of those attending the meetings, the speakers, of course, donating their services. At the present time we have in this fund the sum of \$20.68, being the difference between the collections taken up and the actual cost of mileage.

Careful account has been kept of all moneys received and expended at the Temple Office, and a statement of same is herewith given:

RECEIPTS AND DISBURSEMENTS

From October 4, 1922, to August 1, 1923.

RECEIVED		PAID OUT	
Correspondence Courses		Postage and office supplies.....	\$ 17.90
sold, 42	\$ 50.75	Furnishings and renovating....	16.70
Calendars, 208 at 50c.....	104.00	Depositor, book returned.....	1.50
Temple Pins	21.00	Printing Calendars	91.25
Booklets and Commandments..	8.35	Mailing and binding Calendars	11.97
Special Contribution for		Booklet	.40
Leaflets	16.50	Turned over to Guardian-in-	
Donations for painting and		Chief	115.30
renovating	56.00	Balance on hand.....	4.45
	\$256.60		\$256.60

Each year I have been called upon to give to the convention some message which shall be an expression, as it were, of the point I hold in the Temple Square, of the force which flows through my point as Scribe. I always wait until the very last thing before writing it so that the convention forces may speak to and through me. This morning the following came to me, and I leave you to decide whether or not I have been helped and given anything for you.

As we gather together once more at this, the most vital moment of each Temple year, let us try to go inward for a moment and realize in our mind that which we already know in our hearts to be the real meaning of our work.

The building in which we sit is, of course, something we are gratified to have, but it is, after all, the physical body only, and what of the soul which is to occupy it? To the occultist the physical body is nothing, a mere shell to be cast away when the need for it is past, but the soul which inhabits it is

something which is of vastly greater worth and which has taken ages in the building.

So in our Temple we must have body, soul and spirit. The body we see building around us; the spirit, we have been assured, will be poured down into the soul when it shall become worthy of receiving it. This soul we must fashion out of the blood of our hearts and the travail of our souls. Just as the individual soul of each of us has been built up gradually, atom by atom, with new organ and function the result of infinite effort and pain, so also shall each stone in the real Temple be laid. Every stone must pass through the fires of sacrifice and renunciation, must cause the pains of child-birth and bitter tears, and be cemented into the structure with the blood of the heart.

Down through the ages Man has built him a Temple of Separation; up through the ages he must build a Temple of Unification. The polarity of the soul of the world must be reversed, so that "growing together" shall be the keynote of the mentality of the races of men.

Some one has said that "Life is a series of opportunities for the making of decisions," that only thus can the soul grow. Conditions at Hakeyon are always such that one is continually presented with the opportunity to decide between two courses of action, one of which will build up ourselves, the other of which will build up this greater Self of Unification. We are continually by circumstances being brought face to face with the Higher Self. The Masters are giving us here an opportunity to condense in a few years the experiences and opportunities which ordinarily would come in one or many a life-time; and it is for each individual to face every problem, hold it in the light of the inner vision, and take one course or the other as the resulting impulse may direct.

The Lodge force cannot flow through and guide one who is led by the intellect alone, nor can it flow into and guide one who follows another blindly. The door to the Inner Temple is up the steps of aspiration and devotion, of sacrifice and renunciation, and the key is this: to lay each problem on the altar of sacrifice, to throw upon it the light of intuition, and then to *act*, regardless of all results to ourselves, either of criticism or of condemnation, guided only by the impulse we have gotten from the Inner Shrine.

Through this door we must pass if we would become one with the Master. The door is there to be opened at any time, if approached in the right spirit and with the desire for Truth; and as we open it through it will flow into our hearts the accumulated Spiritual Forces of the ages, the "Breath of the Gods," which will enable us to build up in the material world a real Holy City fit to ensoul it.

Shoulder to shoulder we travel the Path, sometimes happy and laughing along the way, sometimes sunk in the depths of despair and almost overcome by the friction between our two natures; always alone inside. But if we all go to the door of the Temple with our problems and lay them on the altar, where the light of spiritual discrimination may play upon them, one more step will be lighted for us, one more stone will be built in the Temple Wall.

ERNEST HARRISON.

Mrs. Dower then gave her own address to the convention as representing her point in the Temple Square as Treasurer. She spoke as follows:

BY THE TREASURER.

As far as formal report is concerned, I am void. "I have tried and tried the last week to make a report, to write one,—but it would not write. Suddenly, at the last moment, it occurred to me why:—because that was just the message that was trying to get through. That we become as void that the Lodge forces may flow through us. And immediately I was satisfied. Before, I was troubled, anxious. The time was drawing near. Something must be done. Everything was clouded, dark. "We must become as void if we would be of service to the Lodge." The light broke. Darkness vanished. There was no longer any uncertainty as to what was desiring expression through the line of the Treasurer.

Peculiar message to come through that line. Is it? Stop a moment. Take second thought even deeper if need be, and see if it does not become clear of the importance of its coming through that very line rather than another.

In a gathering such as this it requires scarcely a glance to see the inner, spiritual forces set in action. Very souls themselves stand revealed by the influences of such a beautiful meeting. We see them because we have come together in a spirit of unity which is void of personality, which places itself where it belongs, which gives way to whatsoever is desired by the Lodge for upbuilding, constructing, extending, strengthening the work on all planes.

Yet even here, in this beautiful surrounding, we can see how different forces present; how varied are the influences and impressions made upon individuals; how that which is intended to be conveyed is lost to some, misconstrued by others, accepted here through the power of the spirit embodied in it; rejected there with intellectual persistency because some word, term or idea does not fit into preconceived plan, scheme, or system that may seem best or true to us.

Gathered together as we are here it is comparatively easy to transmit whatever may appear to us as out of alignment. Later at our routine tasks in the monotony of daily duties, it becomes another matter altogether, a far more difficult test.

Always under such circumstances, when wrestling with varying forces it becomes our privilege to become as void. It does not matter at all whether just what we want to convey is conveyed; whether just what we believe to be right is accepted or not. It does matter beyond all words that the spirit and force of the Lodge be transmitted, over and above all which we consider most important. And in order for that to be done there is but one way,—that we become as void.

There are a few points that I would bring out, which may seem personal but which are not. They are simply calling attention to the different

ents of the work. It has been mentioned today that the four points of work are held in order that the different forces may flow through and a main balance be kept, and it is in that way that I am calling attention to these points.

First of all, I want to give thanks, real gratitude to the membership for the way they have borne with the Treasurer during the past years, and I want also to give thanks for the fact that I am still with you and hope to do better work the coming year.

I want to call attention also to one fact that I pointed out two or three days ago, that *you are the treasure*; that every individual point of the work is the treasurer, and every one looking into his own heart and soul knows just what particular part he has played in the work during the past year, whether or not his task is being perfected, whether or not he has kept himself from stain, unspotted from the world at all times he may not feel satisfied with himself, never mind—what does the present moment find him doing? Are we doing what has been given us in the spirit of individual trust, a charge in our keeping?

I call attention, I *dare* to call attention, because of just where I stand and because through that I know how great a treasure you have in the Guardian-in-Chief. I wish to say that it is almost incredible the burden he has borne during the last year. It is remarkable to those who have been associated closely with him what force of good cheer, general helpfulness, forgiveness and strength he has manifested throughout the entire time since he has assumed the numerous added cares of office.

I call attention to the rare gem we have in our Inner Guard and what a responsibility we have in keeping it from rough usage. What a trust we have in our keeping, and how important it is that we do not forget to care for it as we should, and as is fitting.

I feel so with those who are in the lead in any work that those who stand as followers have great responsibility in throwing problems and tests upon them and thus preparing the soil, as it were, for their failure when in reality we but see ourselves reflected in them. Let us be sure that we be not blind and guilty of such error.

I rejoice that we have as comrade, a warrior, such a warrior as we have our Scribe, staunch, faithful, reliable, enduring enough to have come through all he has and who has given us and the work what he has during the past year. We could not do without him and I think I make no mistake in saying he could not do without us and the Temple.

When I rose to speak to you I said I had no formal report, but that I had a message for you, that I was void. That is my message for you I have a message for you. I have tried to give it to you. I hope you have been able to use it, to accept it, and receive it.

JANE W. DOWER

A violin and piano solo, Schubert's "Litany, Hymn to All the Souls," was rendered by Mr. and Mrs. Clarence Weaver.

This was followed by Dr. Dower's own report as Guardian-in-Chief. He spoke as follows:

BY THE GUARDIAN-IN-CHIEF.

DEAR TEMPLE COMRADES:

We are standing at the close of the first quarter century of the Temple work and endeavor in giving forth to the world the truths entrusted to us. This twenty-fourth annual convention stands unique in our history. A new day, a cycle of great opportunities seems to be opening to the Temple work. Great forces of love and unity are animating the Temple Center at Halcyon and the Temple ranks generally. After twenty-three or twenty-four years of sacrifice and stress and strain and inadequate means and power in promoting the Temple work and influence, we now seem to have our hands filled with the power and opportunity to externalize in practical ways and for the benefit of others the spiritual treasures which have been accumulating in the Temple aura for so many years. These spiritual treasures are, in reality, the forces and truths and the life, light, and wisdom of the Masters who have, so to speak, brooded over us and our work with such infinite patience, protecting and nursing the seed which they had sown in this Temple soil with the hope that some day it would germinate in strength and power and bring forth the fruit of light and wisdom in such abundance that it could be universally disseminated for the good of all mankind. This is where we stand today, in a cycle of golden opportunity, individually and collectively.

About a year ago after the passing of the first Guardian-in-Chief, our beloved Blue Star, for the moment we seemed confronted with a blank wall of negation and impossibilities. But a wondrous miracle occurred and instead of feeling unfaith and weakness for the future or the lack of spiritual support, we were filled with strength and faith and power in such overwhelming measure, combined with the inner forces of love and unity so marked, that every heart sang with the joy of it. What could be the cause of this miracle other than that the Great Soul who had passed to inner realms had opened more widely the doors for us between the planes and an intermediary was with us functioning from the higher planes who was able to transmit in ever increasing volume the Lodge forces of light and life ever flowing from the Infinite Godhead.

And so today we stand here in this Memorial Temple and measure what a short year has brought forth in practical accomplishment as well as spiritual benefit. While this Memorial Temple is as yet incomplete, yet is complete enough so that we can hold this meeting in it, it will not be long before it is an accomplished fact, and it will stand as a monument in every way befitting the dignity of the Temple work as a movement under the Great Lodge of Masters.

It is more than a mere structure of wood, cement blocks, reinforced concrete, and pillars. These are only the *outer* symbols clothing a great spiritual principle, which is the real Temple structure and which has been building

our hearts and souls during the many years past. This inner building is wrought of the qualities of love, devotion, and sacrifice, and because these qualities have been accumulated in such measure in our collective aura it is possible to externalize in so short a time a beautiful edifice on the material plane. And these inner Temple qualities, which we might say have become an entity, will be a focusing center through which the Temple of the People will radiate its influences to the remotest corners of the earth as time unfolds. For, my brothers and sisters, the Temple work does not mean that we should simply gather here at Haeleyon to enjoy spiritual banquets, but that we must send forth our message to the spiritually starved ones of the earth, that the world may be lifted with a lever of love and wisdom resting on the fulcrum of fundamental light and knowledge. In other words, we have a world-work to do, to conquer the world, so to speak, by the forces of love, wisdom, and unselfish service.

In order to do anything well we must have a plan, a program. Therefore it is well, perhaps, to outline what the Temple program for the world consists of. This can be reduced to five definite objects:

First. To formulate the truths of religion as the fundamental factor in human evolution. This does not mean the formulation of a creed, but rather the recognition of the religious instinct in human beings and that every religion that the world has ever seen has been an attempt to interpret this primary impulse in human nature. In proportion as we are able wisely to interpret this impulse will we be able to understand what true religion is.

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

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

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

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

The Blue Star Memorial Temple now building will be finished we expect about another two months or more, except, perhaps, the furnishings. It is a unique building as to form and structure, and the work was not let by contract. Under the efficient supervision of Mr. Perry More there is rising a structure straight and true in accordance with the design. As with many

buildings, even when minute specifications are given, it has been hard to estimate what the exact cost would be. When the building was started, however, we had on hand about \$3,500. We felt that justified starting. The building, however, will cost about \$6,000. About \$4,000 altogether has been in hand for building purposes, which means about \$2,000 more is needed. As we put out in the *Family Letter* and THE ARTISAN, we are not making any "drives" to raise this money, but are building on the ideal of no poverty; in other words, giving, so to speak, out of our abundance, whether it be a good thought for it, a penny, or a hundred or more dollars, and we wish to continue following this ideal.

However, I know that you all wish to know how we are building this and where the money comes from, and therefore set forth these facts: The 36 Squares have been sending in their Feast of Expectation offerings regularly for years. Many members of the 36 send in their individual offerings, and we are getting many contributions from members in the various parts of the country, varying from ten cents in amount to one hundred dollars. These amounts have all been deposited in the bank to the Temple Building Fund and have helped replace the heavy withdrawals for material and labor. At the present time, according to our books, we find we have expended for labor and material about \$3,200, leaving us at this moment a cash balance on hand of \$800; and as you will see, sitting within this enclosure, the building is as yet incomplete. As said, while we are making no drives and we do not wish to have anybody feel uncomfortable by being deprived of the opportunity of giving, I know you would think it poor management if we made a condition so that some of you who wanted to contribute a large amount of money to complete this building went away in doubt as to just to whom you should give it. To avoid such a calamity, I will appoint Mrs. Edna Gourley for the convention week, to whom you may contribute whatever sum you may choose for the building fund of the Blue Star Memorial Temple.

We will complete the building as rapidly as possible, and by next convention time we will undoubtedly have the grounds also in beautiful shape; and when you return for the twenty-fifth convention I am sure your eyes will glisten with pleasure and gratification in beholding the Blue Star Memorial Temple complete, a gem of dazzling white beauty on the fields of Haleyon.

The past year has been a year of organization of lines and picking up or reorganizing the old lines, putting fresh blood into them and going ahead. In other words, we have been endeavoring to get things basically right from the standpoint of principle and then going ahead. We feel we have the lines well arranged now and that next year will see Temple forces humming, vibrating at top speed.

One of the splendid things accomplished has been the organization of the general Temple office, formerly known as the Open Gate. All departments of the work are centered there now. The convention program shows that you are to visit that office at a certain time, and you can see for yourselves the splendid staff of workers who are enrolled, and all this will be explained to you in detail when you visit the Temple office on the day and time indicated on the convention program. From the Scribe's report you will see

Each work has been done during the past ten months, since the reorganization of this office began. I am sure you will all feel gratified with the manner in which the organization has been accomplished, the spirit of staff, and the general atmosphere which pervades the office. So far as activities are concerned, the general Temple office is the dynamic center of work.

LECTURESHIP EXTENSION

This is another activity of great importance and splendid possibilities. Work has been done during the past six or eight months. A committee consisting of Fred Whitney, Ernest Harrison, John Varian and William Harrison was appointed to promote the lecture idea in neighboring towns. This has been done, and the results of the work of this committee and their efforts have been most gratifying. The idea is to extend the work of the lecture committee so that it will ultimately ramify all over the state and the adjoining states.

BUDGET SYSTEM

We have now definitely inaugurated the budget system of finances. This is in accord with the Master's general direction that all things be centralized for greater efficiency. This is really a fundamental of the Temple work and in accord with the Lodge principles. Each year we will outline to the membership just what amount of money must be had for the various departments and give you the sum total, and it is up to the membership to raise this amount of money. As said, the budget system makes for greater efficiency, obviates confusion in the minds of the members, and makes it possible for those in charge to bring about better and quicker results in the conduct of the work and the various departments thereof. We have just inaugurated this system, and the monthly *Family Letter* will keep you thoroughly informed of the plan and its workings.

TEMPLE ARTISAN

Coming with the number now out in a few days, there will be a new ARTISAN, with new cover design and new departments, and we will issue THE ARTISAN regularly every month. But this will take money, so if the members want a good ARTISAN each month regularly they must put their shoulders to the wheel, do all they can to get subscribers in other words, and do not neglect the Helping Hand contributions nor payment of dues. All of these go into the general budget and help us to get out THE ARTISAN, as well as other necessary printing. The price of THE ARTISAN hereafter will be two dollars per year, instead of one dollar. Let your slogan be "More Power to THE ARTISAN." It is our voice to the multitude, as we are able to get it out to the world we get out our message. It is, so to speak, our arm extended into the world and working in and with the world, a ray of Lodge Light from the Center permeating the world's aura and lighting up the dark places. So the more power you give THE ARTISAN the more rapidly will the work grow.

THE TEMPLE TEACHINGS

Last year a fund was raised for printing the Temple Teachings. Circumstances have delayed us in getting this book printed. It required a great deal of work to go over the matter; make corrections, index the work, etc. But this is now practically accomplished, and we have figures on publication. Last year \$600 was raised in cash and about \$500 in pledges, making a total of \$1,100. We are short of the necessary amount, but we propose to sell the book in advance, that is, collect in advance from those who wish to buy this book of Temple Teachings. The book will cost two dollars per copy. We feel quite sure that it will not be more than that. If it is less we will rebate to those who have paid the two dollars. Those wishing copies may leave their orders now while at convention. As Mr. Thompson is in charge of this fund, payment of orders can be made to him.

THE BOOK DEPARTMENT

is now also settled at the general office. We are gradually enlarging the number and quality of books in stock, keeping only the standard books in demand, having a larger stock of the same. The centralization of the Book Department has also made for greater efficiency.

CHILDREN'S DEPARTMENT.

The Children's Department has been functioning regularly during the past year, with Mrs. Isabella Tarbox and others holding the fort. The children have been handicapped by lack of proper meeting place for the regular Sunday devotions and study. With the completion of the Blue Star Memorial Temple, however, this will be obviated, and we shall expect to see the children's work expand, locally and otherwise, under the new impetus that will be given.

In conclusion, as I wish to make my report as brief as possible, I will read the charge given us by the Master in a message from the Mountain Top:

"Ho! Soldiers of the Grand Army of the Great White Lodge!

"Know ye not the War of the Ages is on? The warriors are lining up for battle. Where do ye belong? Are ye warriors of Light or of Darkness?

"Are ye banner men of true and loyal heart, or are ye cowards, traitors? Can ye grasp and hold the colors the words of truth brought to you under fire, bind them on the hilts of your swords, emblazon them on the banners ye bear, and stand forth to battle for them with the natural foe of your common humanity?

"Go, with the Rallying Cry of the Red Ray on your lips, the light of high purpose flashing from your eyes, ready to do or to die, as seemeth best, upon that field above which soars with the gage of battle—the Soul of Man!

"Or will ye steal from the ranks while the war cry is sounding, kill the bearer of the Orders, seize and hide the message in your own selfish hearts until ye find a safe retreat wherein, secure from other eyes, ye may gloat over it as misers o'er their gold, under the delusion that ye are saving your souls alive?

Will ye join in the din and strife of the battle, raise your voices to stifle the moans of your comrades, recklessly trample the wounded 'neath your feet, pile up the bodies of the slain to cover your retreat to the enemy's ranks, all unknowing the fate that is closely following your steps?

The grains of corn now in process of grinding by Nemesis flow fine as dust into the bins the avenger has built, and the blood of the slain in battle will yield power for the milling.

"To which of the three divisions dost thou belong? I ask thee—Thee—each in turn, enlisted soldiers of the Army of the Great White Lodge, thou must answer the question. Thine own soul makes demand and will not be denied."

Mr. John Varian sang a tenor solo entitled "Destiny," which was followed by a solo, "I Made of My Heart a Temple," by Dr. George B. Little.

A period of silence was then held, with the subject for meditation announced as "The unity of all life, universal brotherhood, in other words, the brotherhood of all life."

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

The Convention meetings following those of Sunday, Esoteric and Exoteric, were mentioned in detail in the last issue of the *Family Letter* sent to members and it will not be necessary to repeat here. Also as full financial reports are given in each issue monthly of *Family Letter* we will not go into figures in *THE ARTISAN*. The Convention began on August 5 and ended on August 12. The highest quality of forces attended all the gatherings and Poise and Harmony seemed to be the keynote of this Convention. The October *ARTISAN* will contain some additional matters of interest. The final meeting August 12 consisted of Temple Talks by the visiting members. Mrs. Varian read a poem by Mr. Varian, "Convention 1923," given below, and which seemed to reflect the undercurrents of this Twenty-fourth Convention of Temple members.

CONVENTION 1923.

Another convention past, and what a splendid one!
 Every comrade stronger and broader by the year of growth.
 About us the gray walls of the house we love,
 Beneath us the foundation built by Templar hands,
 Above us the sky, our roof, and the sun in his glory.

Surely this Temple convention is a splendid symbol
 And never to be forgotten in the years coming.
 Upon strong concrete and steel foundation our weight resting
 Above us the blue sky, the true mantle of Blue Star,
 In the day the sun and in the night the stars our roof-tree,
 In our minds the vision of the Gods and Masters,
 In our souls those fundamental presences.

Comrades, through the long years
 Hard trials have we all had, deep sorrows and temptations:
 Yet every trial has been an opening perception,
 Every sorrow a widening illumination.
 As we look back every Temple convention has had its own
 Beautiful flowing force and its own mystery of expression
 This has been the calmest and the deepest.
 The waters of the life river have been deep and quiet.
 They would be still and changeless,
 Excepting for the strong current.

Through us, through our hearts and our minds and our souls,
 The current flows, purifying, strengthening, joyful.
 Do not be shutting hearts as we leave the convention doors
 Do not let our souls dry or our minds shrivel.
 Let us be coming again next year
 Still radiant with this year's joyfulness.
 Let us be having its illumination still in our minds,
 Its harmony and love in our hearts:
 Its broad tolerance, may that be active
 In the days and hours of the year coming,
 Its deepness of comradeship to be guiding our hands
 And our hearts and our lives
 Until the home coming again.

The long hands of Love are about us,
 The deep heart of Love is within us,
 The blessing of Love is upon us,
 The roadways of Love are before us,
 Let us be walking there together,
 Lovers and comrades.

—J. O. Varian

BLAVATSKY DEPARTMENT.

This is a special department devoted to the teachings of H. P. Blavatsky. In order that each student may feel a personal interest herein, they are invited to ask questions pertinent to the teachings of H. P. B. and the writer will, through these pages, reply to such inquiries by quoting from the works of H. P. B. These replies will be in no sense commentaries of the writer, for the purpose of this department is not concerned with personal opinions. Many true students of Theosophy do not have access to the Secret Doctrine, and hence research will be made for them on subjects they themselves designate. Obviously, neither argument or discussions will be considered, for space is limited. You are, therefore, requested to make your questions brief, so that the space may be devoted to answers as found in the S. D. Conducted by Miriam Milner French, former editor *FOHAT*. Address *Blavatsky Dept., TEMPLE ARTISAN, Halcyon, Calif.*

Science is hourly making (new?) discoveries that have long been known to the occultist. For instance, we are hearing much about Ether and the Electron, that most infinitesimal thing known today, though the learned professors tell us there *may be* something smaller yet undiscovered! Radio and its rapid development has astounded us, yet H. P. Blavatsky wrote some time around 1885 that it was well to bear in mind that Egyptian priests constantly communicated from one temple to another news sent all over Egypt, and added that those who have given scant attention to the subject are surprised to know how much was known in former days of that all-pervading subtle principle called "The Universal Ether."

In a recent International Congress in London, a sensational scientific controversy was caused by an eminent American scientist, Dr. G. W. Crile, declaring the origin of all life forms was the combination of a positive and negative electron. He gave an illustrated lecture showing man's beginning, created by a spark, and said man is a countless collection of millions of chemical flames, working out still further evolution in connection with surrounding electric forces. That man and animals are electro-chemical mechanisms, etc., etc.

All interesting, but what has it to do with the H. P. B. department? Much. It has a great deal to do with the teachings of H. P. Blavatsky.

Now our scientists admit—are forced to do so—that they do not know the binding force of the electron, and yet they blindly refuse to turn to occult science to find out. They, even the greatest among the learned ones, may be forced to do so yet! We have observed

that the omnipresent, omniscient electron is the smallest conceivable thing known today. All atoms, molecule, and electron are in constant motion. There is no rest, which is said to be but unperceived motion. We are told that through the motions, revolutions or vibrations of these ever present electrons existing everywhere,—more times than mortal mind can imagine—an electro-magnetic field of energy is created. But nothing is known about this energy or how the electrons hold together. If, say these men of science, we could harness the atom, we would be able to harness the universe! They are furthermore compelled to acknowledge that they know nothing of what electricity is, nor what a current may be. All they are sure of is that electricity must be made up of electrons, even as our thoughts.

Let us turn to occult science and see what we find. First we discover that the ancients knew of this energy aeons ago! In the *Stanzas of Dzyan* translated by H. P. B. and commented upon by her in the S. D., we learn that the "Builder of Builders" is FOHAT; that *Fohat* is the Elementary Germ that fills the universe and is the atom of science. She tells us that *Fohat* is in every atom of matter and is the guiding spirit of evolution. It is the elemental force that brings together the elemental atoms, makes them aggregate and combine.

Fohat electrifies into life and separates matter into atoms, themselves the source of all life and consciousness. *Fohat* says the S. D. is solar energy—electric vital fluid—cosmic electricity. *Fohat* is the constructive force, is the personified electric vital power, the transcendental BINDING* unity of all cosmic energy, on both the unseen and manifested plane.

H. P. B. also says that on the earthly plane, the influence of *Fohat* is felt in the magnetic and active force. On the cosmic, it is present in constructive power, in the formation of things from the planetary system to the glow-worm and daisy. He acts on manifested substance by differentiating it into various centers of energy, sets in motion the law of cosmic evolution.

And she tells further; *Fohat* hardens the atoms by infusing energy into them—he scatters the atoms: to be exact, "He scatters himself while scattering matter into atoms." . . . "Bear in mind that *Fohat*, the constructive Force of Cosmic Electricity, is said to have polarized himself into positive and negative electricity."

"He has *Seven Sons* who are his brothers. *Fohat* is forced to

*Caps mine.—M. M. F.

born time after time, whenever any two of his 'Son-Brothers' indulge in a *too close contact*—whether an embrace or a fight. To avoid this, he unites and binds together those of unlike natures and separates those of similar temperaments. This, as any one can see, relates of course to electricity generated by friction and to the law of attraction between two objects of unlike and repulsion between those of like polarity. The seven Son-Brothers, however, represent and personify the seven forms of cosmic magnetism, called in practical occultism, the "Seven Radicals," whose co-operative and active progeny are, among other energies, electricity, magnetism, sound, light, heat, cohesion, etc."

Hence, *Fohat*, according to the S. D., becomes on Earth the great power, "Life Electricity." Science, says H. P. B., speaks of evolution through brute matter, blind force and senseless motion, the occultist points to "*Intelligent Life, Sentient Life*" and adds that *Fohat* is the guiding spirit in all this.

Question: Many claim direct guidance of Masters, using names freely. Did not H. P. B. say somewhere the loose use of sacred names was regrettable?—K. B., Brooklyn, N. Y.

Answer: Masters do not guide the Society, not even the Founders: they watch over and protect. (This would seem also to apply to individuals.—M. M. F.) Regarding inspiration through Masters: The tree is known by its fruits. . . . Great are the desecrations to which the names of two of the Masters have been subjected. There is hardly a medium who has not claimed to have seen them . . . claims to be guided and directed by Masters. . . . I say again, every earnest Theosophist regrets today, from the bottom of his heart, that these sacred names and things have ever been mentioned before the people, and fervently wishes that they had been kept secret within a small circle of trusted and devoted friends. Taken from *Key to Theosophy*, H. P. Blavatsky.

Question: What is an Avatara, and do they come periodically?—Young student.

Answer: Avatara. Divine Incarnation. The descent of a god or some exalted Being who has progressed beyond the necessity of Rebirths into the body of a simple mortal.—*Theosophical Glossary*, H. P. B. . . . during the last quarter of every hundred years an attempt is made by those "Masters" of whom I have spoken, to help on the spiritual progress of Humanity in a marked and definite way. Toward the close of every century you will invariably find that an outpouring or upheaval of spiritual—or call it mysticism if you prefer—has taken place. Some one or more persons have appeared in the world as their agents, and a greater or less amount of occult knowledge and teaching has been given out. If you care to do so, you can trace these movements back century by century, as far as our detailed historical records extend.—*Key to Theosophy*, H. P. B.

REVIEWS.

The Theosophical Quarterly. A magazine published by students devoted to the teachings of H. P. Blavatsky and Wm. Q. Judge. Scientific, dignified, instructive and constructive and always worth while reading. Published at New York City.

The Beacon. A monthly little paper of some ten pages. Contains studies in the *Gita*, excerpts from the Secret Doctrine and other Theosophical matter. Published at New York City.

The Occult Review. An old established occult magazine that is of value and interest because of the merit of many articles from time to time. Some articles on psychic phenomena as experienced by various people are of less interest than other matter. The editorials are usually open minded and good reading. The magazine adheres to the open platform and claims to be non-sectarian. Published at London, England.

New Thought. A bi-monthly small magazine also published in England. The editor in a letter once said to the writer that he himself was a student of H. P. Blavatsky. We mention this to show that the New Thought friends are partaking of less milk and digesting stronger spiritual food.

The Critic. A bi-weekly 8-page leaflet devoted principally to Prison Reform work. Its editor, however, is a devoted student of H. P. Blavatsky and of the Secret Doctrine, hence never fails to loudly sound the word for pure unadulterated Theosophy. Published at Washington, D. C.

The Occult Press Review. A bi-monthly magazine given to reviewing other occult magazines and books, as suggested by its name. It is naturally non-sectarian, but it seems difficult for any magazine, book or writer to be entirely without prejudice. Published at Los Angeles, Calif.

The Maha-Bodhi and the United Buddhist World. A journal of the Maha-Bodhi Society. Devoted to the doctrine of Buddhism. "... wander forth for the gain of many, for the welfare of the many in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness perfect and pure." *Mahazagga, Vinaya Pitaka.* Published at Calcutta, India.

The American Co-Mason. Official Bulletin of The American Federation of Human Rights and a magazine devoted to the interest of Universal Co-Masonry. Published at Larkspur, Colorado.

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