

The Temple Artisan

APRIL, MAY, 1931

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Theosophy, Mysticism, Occultism, Science, Ethics

Published at HALCYON, CALIFORNIA

Price 20 cents

\$2.00 twelve numbers

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**, Halcyon, California.

The Temple Artisan

Vol. XXXI

April, May, 1931

Nos. 11, 12

Behold I give



unto thee a key

THERE IS A LIGHT

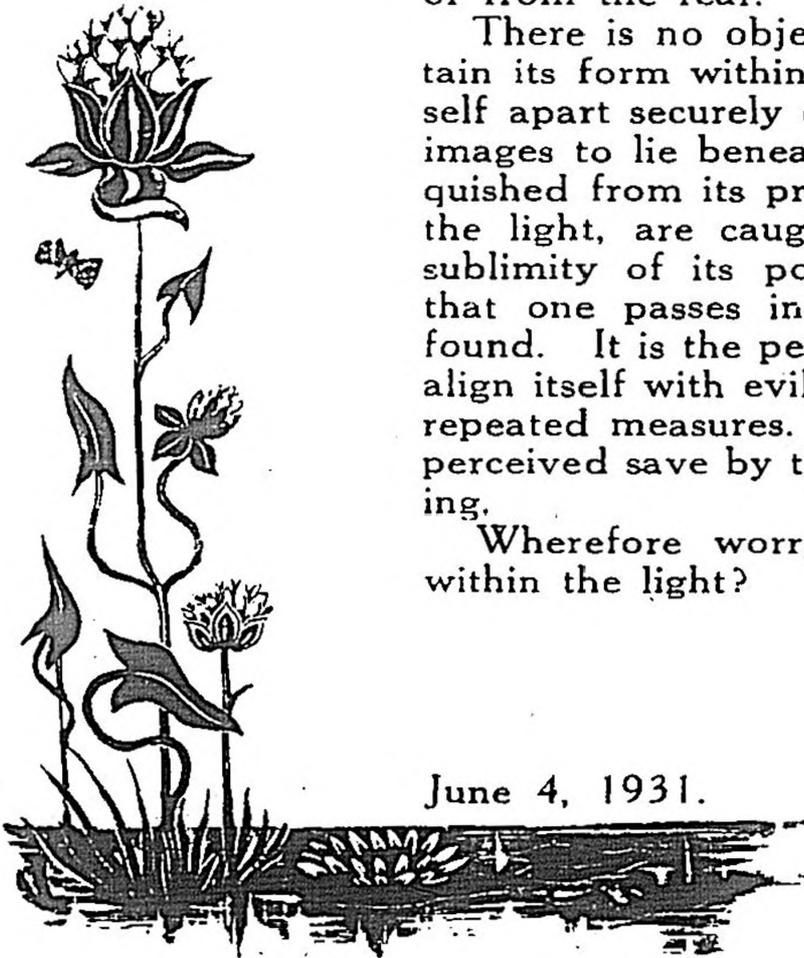
There is a light which outshineth all lesser lights. He who lives within its radiance is not bewildered by passing shadows falling in front or from the rear.

There is no object strong enough to maintain its form within that light, to withhold itself apart securely enough to permit reflected images to lie beneath. All shadows are vanquished from its presence by the brilliance of the light, are caught up and united by the sublimity of its power. All save one, and that one passes into oblivion of night profound. It is the persistent, determined will to align itself with evil, to betray its own in long repeated measures. It cannot perceive or be perceived save by the eye of wilful wrongdoing.

Wherefore worry then? Why not keep within the light?



June 4, 1931.



THE TEMPLE ARTISAN

Published bi-monthly by THE TEMPLE OF THE PEOPLE.

Subscription, \$2.00 for 12 Issues.

Single Copies, 20 Cents

Entered as second-class matter July 1st, 1908, at Post-office, Halcyon, Calif.
Address all communications to THE TEMPLE ARTISAN, Halcyon, Calif.

EDITORIAL MIRROR

The William Quan Judge Library. This library is now an established fact, and there are about 2,000 volumes on the shelves being numbered and catalogued. It is a valuable asset to the work of the Temple.

The librarian at International Headquarters at Halcyon, California, will gladly receive any books suitable for this library. We are desirous of more theosophical books issued by the various societies, as well as all occult and mystical books, also any books of a scientific, philosophical, and historical nature, for the college reference department.

* * *

The Summer Session of the Blavatsky Centenary Program begins with a full choral service in the Memorial Temple, Sunday, July 12th, 1 a. m. At this time the new building will be officially dedicated, as well as the library and Administration Building. All members and all people interested in the work of the Temple are invited to attend the services.

* * *

In commemoration of the Blavatsky Centenary, on the lecture program of this Summer Session will be found lecturers of others of the Theosophical Societies comprising the Theosophical Movement. We are endeavoring to put into practice that phase of brotherhood as taught by H. P. B., interpreting it in the sense of "tolerance."

* * *

Squares and members wishing our General Secretary to stop in their respective cities for interviews or lectures are requested to get into touch with Headquarters immediately, as the lecture program is now being arranged. This lecture tour, according to present plans, will take in nearly all sections of the United States and possibly some foreign countries. If circumstances will allow, this lecture tour will begin the latter part of September next.

* * *

We deem it fitting to mention the courtesy that has been extended to The Temple of the People at the hands of Mr. N. H. Bennett, manager of the Long Beach store of Sears, Roebuck & Company, as well as by Mr. T. S. Halloran. It might be said that were it not

for this special interest and attention the new building at Halcyon would not be possible, owing to the depressing times prevalent everywhere.

* * *

We gladly comply with the request of the officials of the Roerich Museum, 310 Riverside Drive, New York City, in giving space to the following relative to the destruction of Spanish art treasures, in connection with the Banner of Peace inaugurated in 1930 by Nicholas Roerich:

The Roerich Banner of Peace, incorporated in the Roerich Peace Pact, already endorsed by the International Museums' Office of the League of Nations, has for its purpose: "The prevention of the atrocities against museums, cathedrals, libraries, and other lasting memorials which have characterized not only wars but all moments of national and international stress." Briefly it provides that "Educational, artistic and scientific institutions, artistic and scientific missions, the personnel, property and collections of such institutions and missions shall be deemed neutral and as such shall be protected and respected by belligerents." "In order to insure this, a banner was designed which would wave over the monuments of culture—universities, museums, cathedrals, and proclaim their inviolability during war and peace. . . . Through this growing respect for culture, it is believed that a new conscience for the prehistoric heritages must also develop.

"In outlining the project, Professor Nicholas Roerich said, 'The Cornerstone of the future civilization rests on beauty and knowledge. Therefore it is imperative that we take immediate measures to preserve the noble heritage of the past for a glorious posterity. This can only come if all countries pledge themselves to protect the creations of culture, which, after all, belong to no one nation but to the world.'"

"An international Assembly at Bruges, whose object will be the spreading of the idea of the Roerich Pact and the Roerich Peace Banner throughout Europe, is being organized by M. Camille Tulpinck, member of the Royal Academy of Archaeology of Belgium. Representatives of all nations will be invited to attend the Session, which will last three days and will take place at the end of August or the beginning of September."

* * *

We are quite certain that The Society of the Temple of the People and the members and friends thereof in the United States, as well as in foreign countries, will heartily endorse this great ideal put forth by Professor Roerich and will do all in their power to cooperate in bringing this glorious plan to a practical and successful consummation.

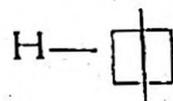
—W. H. D.

FROM THE MASTER

My Children:

If the way be long, the skies o'ercast to you who look back on life's lessons from such a narrow point of consciousness, what think you they seem to us who, from the altitude of centuries of hope deferred, are still compelled to work on with the Law even when no light appears? For know, my children, the light will not dawn for us until it dawns for you, for we are bound to the same wheel of change. I who would comfort you with my own comfort can only bid you love more, hope more, trust more, for though only the first faint glimmer of light gilds the hill tops, the bases of which lie deep in shadow, even that glimmer is a promise of the fuller light that must dawn when cyclic change will permit.

Cast forth the demon of discontent. It can undo in a day years of toil. And my children, do not forget that you yourselves invoked your karmic shadows; so be patient with even the shadows.



April 27, 1901.

 KNOWLEDGE AND POWER DIVINE

Knowledge is not power. Words emasculated from creative fire are dead. Life's long lesson is not learned in duty alone, nor is the end of man a slavery of service.

Law is not a demon, fanged and deadly, springing from a jungle growth to bite the heel of man, nor is it a foul trap to catch the halting feet of man or dangle those same feet above the earth, to walk a plank or tread the cells of a prison.

Man, in fear and ignorance, has clothed the words of God in raiment vile or colorless and set them up for fetiches to scare, to tempt, deceive, and punish those he fain would hold in leash for his own ends. Release those words from bonds, and thou shalt find only eternal Wisdom, Power divine, Love unutterable, and Freedom for the soul. Duty will become privilege, law the path to growth, and service a delight.

The mind of man is bound by words, by definitions springing from the depths of life. He has become the slave of the false rendering he gives to words. He curtails his power, degrades his soul, and gives death and poison to his fellow men by using forces he knows naught about, bound up in words now credited to God.



THE MASTER KEY

The Arm of Nergas has been lifted. The Children of the Seven Kings are once more being destroyed. Those which do not exist are coming into being, that Balance may be restored again. The Dance of Death is in operation. The Almeh are performing their magic as you pass through the initiation of Spiritual Discrimination, Knowledge of Law, Realization of Truth. It is the effort of the Forces of Evil to cast their influence upon the Dance that the Disciples of Light may be deceived by the appearances and activities of the Dance; that Fear, Pity and Panic be caused to reign; and that surrender of Higher Discrimination be made, which surrender to ignorance is **the only real death**. By so doing the Powers of Evil accomplish their ends for the time being, and the Purpose and Plans of the White Brotherhood are temporarily defeated or frustrated, but they can not hold such position long.

It is required that you see through the mask to the Truth beyond, that you solve the Riddle of the Cross, the Geometry of Deity, the basis of occultism, whose point at the intersection of the horizontal-vertical is the Master Key to Knowledge and mysticism. The Tear Drops of the Soul are hanging heavy on the Arms of Justice through perpetration of man's inhumanities to man. They can not be removed until karma be expiated, wrongs transmuted, pain requited with deeds of mercy. They will but hang the heavier by attempted interference with the Law. The soul exacts to the last jot and tittle of itself if it is to rise, be freed, and live anew.

The Tree of Knowledge of Life, Death and Ignorance has been planted in your midst, for you to partake of the fruits of your choice. The Phoenix also is making effort to manifest. Fiery combustion beyond your control may be yours for the choosing, or Union with the Flame of Purified Life. The separation of the evil from the false, the sowing of the subtle germs of testing is in progress. Once in so often do they ascend to heaven and descend to earth again.

The Ineffable Light, the Incommunicable Word, the Magic Arcanum, are yours for the seeking, yours for the listening, yours for the living.

—HILARION.

November 11, 1927.

THE SEVEN BUILDERS

Temple Teachings

Open Series No. 246

You have asked how it would be possible for seven earnest disciples of the White Lodge, if such might be found, to change a human race, as I have declared might be done. I can tell you in part, but it would be necessary for you to become one of that seven to comprehend in full.

With a moderate amount of knowledge of medicine, surgery, as-

trology, geology, and geometry, and an extra large amount of pure love for the human race, individually and collectively, and acceptance of the fact that the majority of the units of that race are sick in mind or body, or both, instead of wicked, and with sufficient energy and personal magnetism to demand and hold the attention of his patients long enough for them to get into the vital currents of life force which are continuously in action, a single individual could change in a marked degree the lives of as many persons as he was able to contact during a life-cycle.

Add to these qualifications a knowledge of the laws of supernature, the realms of the soul, and the ability to harmonize his personal life currents with those of six others who, with himself, not only represented but who, in collaboration with nature, were in effect the builders of the environments in which the human race were born, and then take into consideration the plastic nature of the mind-stuff—the basic matter of all form—and you have a combination that no power of evil could overcome. And the human lives, bodies and souls, under the direction of and in collaboration with seven such individuals would be moulded into the highest idealized forms which those individuals were capable of conceiving, and without the loss of a single attribute or characteristic worth conserving in any given instance.

A realization of the power of mind is rapidly dawning on the people of the world, but owing to the ignorance of the majority of those who are manipulating the energy, so named, in cases of disease, other forms of mental and spiritual disease are induced which sooner or later will react on the body, especially on the brain, heart, and organs of generation, with tremendous effect.

The field for work on true lines is unlimited, but the individuals capable of training for such fields are rare indeed.

Overcome by sex impulse, lacking in the broad humanitarian principles which would enable them to meet and bear the discouragements incidental to training, enfeebled in constitution by hereditary taints or, worst of all, tied hand and foot by the power of suggestion as to the necessity for money which has been rapidly gathering strength during the last century, it is evident there can be but comparatively few in this age, as in past ages, who are even in a position to enter the lists for individual training. But that need not discourage us, for every effort made to overcome present limitations, even if but partially successful, is creating the soil, the mental and physical environment in which some soul can grow to a point where it may take up more specific training.

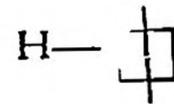
Above all things, put away from you the false idea that such training is to be had by seeking it amidst the mountains of the Himalaya or the temples of ancient Hind or Egypt, the religious monasteries, or the countless self-announced teachers of other lands than your own.

If you believe in the laws of cause and effect you should be able to see that you have been placed in your present environment to work out some much needed change in your own character and surroundings. When that change has been made and it has become necessary for you to seek other racial opportunities, the law will place you there. But if you run away from present duties and necessities, you will gain nothing and only have to return to and remain in the environment you have deserted.

When you are ready for a change in the right direction, if your heart is fixed on necessary training for such a field as I have suggested, the way will open for it.

You have to form an ideal pattern, and then mould the soul substance by or into that ideal. There are many unnecessary and hurtful protuberances to lop off, many cavities to be filled, organs to be changed, before that ideal form can be completed; but the fact that you have the power to do it should be a strong incentive to effort.

Be sure "your own will come to you." The plastic nature, the elastic, tenuous nature of the substance which constitutes your form body renders it possible for you to overcome even the strongest hereditary handicaps; but it is essential that you understand and accept the fact that you have unconsciously strengthened them in the past.



Prior to 1922.

SERVICE A Paradox

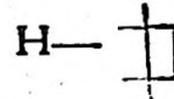
Temple Teachings

Open Series No. 247

A soul entered upon a new incarnation, fresh from a preceding life which had been filled with unrecognized, unrewarded service for others. It brought over a strong realization of the righteousness of reward for merit and rebellion against all unrewarded service. Together these qualities grew until they dominated its existence and made of the new life one vast desire for recognition and for appreciation by others of the qualities it dimly realized were worthy of the same. Its new life battle must be fought out on that line, for until the soul has attained to true indifference no constant peace is attainable. Hunger for earthly recognition changes to hunger for Divine recognition as one life passes into another, and Divine recognition comes not until after the soul has ceased to desire it for itself. The battle between selfish and unselfish desire grows more fierce as time passes.

Jesus said, "He who loveth father or mother more than me is not

worthy of me." In this incident Desire and Will would correspond to the father and mother in the sense that Jesus used the terms; and Desire and Will must be united, thereby producing the third principle, the Higher Manas—the Son, the Christos. Consequently the soul can never gain its goal until the spirit of Christ is born within it. It is then that the soul has become worthy, that is, capable of becoming a Christ, the Prince of Peace. We are not worthy of the Christ until the personal Desire and Will have become fused, as it were, and true indifference toward personal desire attained.



RESPONSIBILITY

The anna, or sou, the centime, or bank note of commerce, whatever the value of coin or note dispensed in obligation or in charity, has a value little understood by the one who grudgingly or generously parts with the same, for be it small or great it represents a reality which does not pass with time as does its material base. Into each piece coined or printed has gone the thought force which originally created its value. Each piece in circulation has entered the currents of thought, for good or ill, of all those who have handled, saved, cherished, or squandered it, making it a center of force, a live thing, pregnant with the influences which have created it. Then is it surprising that each piece of money possessed by man carries with it not only a beneficent but also a degrading power, and that it is the spirit in which the obligation is paid, the charity bestowed, that will determine its beneficence or degradation, and whether the return wave from its passing bring you joy or sorrow, pleasure or pain in the end?

Man seldom thinks seriously of the ultimate nature or the effect upon himself and others of the simple things that enter into his material life, the things he handles, cherishes, dislikes or casts away; while if he could but appreciate the fact that nothing he contacts, holds or uses can be lost from his consciousness, lost from the auric sphere of his being, and that he will contact, handle or use each such object again and again, even though its form change, through the cyclic course of his lives, affecting in greater or less degree his destiny for all time, he would not be so willing to load himself, his home, his environment with needless things which he can never part with while life in form remains for him, however weary of them he becomes.

The tragedy of **things** will one day be revealed to man with startling vividness. The knowledge of the limited number of things he has really required for his well being will appeal to him as some-

thing to be greatly desired, when he realizes the karmic responsibility that will rest upon him for the things he has created or has drawn to him by desire.

—B. S.

BLAVATSKY DEPARTMENT

This department will be confined to the teachings of H. P. Blavatsky. In it will be published, so far as possible, the views expressed by H. P. B. on any given subject.

Our readers are requested to send in any questions on any subject which they wish to have elucidated, and we will endeavor to search through the writings of H. P. B. and publish her teachings on such subjects.

Conducted by Ernest Harrison, D. Theos., Temple Scribe. Address, Blavatsky Department, Temple Artisan, Halesyon, California.

The Lotus as a Universal Symbol

All ancient symbols have a deep and philosophical meaning, their importance and significance increasing with their antiquity, and this is especially the case with the Lotus. It is the flower sacred to Nature and her Gods, and represents the abstract and the concrete universes, standing as the emblem of the productive powers of both physical and spiritual nature. It was held sacred from the remotest antiquity by the Aryan Hindus, the Egyptians and the Buddhists after them; revered in China and Japan; and adopted as a Christian emblem by the Greek and Latin Churches, who replace it with the white lily. In every picture of the Annunciation the Angel Gabriel appears to the Virgin Mary with a spray of white lilies in his hand. This spray, typifying fire and water, or the idea of creation and regeneration, has precisely the same significance as the lotus in the hand of the Bodhisat, who announces to Gautama's mother the birth of the Buddha. With the Hindus the lotus is the emblem of the productive power of nature through the agency of fire and water (spirit and matter). Sir Wm. Jones shows that the seeds of the lotus contain, even before they germinate, the miniature shapes of the perfected leaves. (Its seed-vessel is ripened on the surface of the water, and contains **seven** seed-receptacles. The flower is first female and then male.) The lotus is, therefore, the two-fold type of divine and human hermaphrodite, as combining the two sexes.

The spirit of fire, or heat, which animates, fructifies, and develops into concrete form—from its ideal prototype—everything which is born of WATER, or **primordial** Earth, evolved Brahma, the Creative God of the Hindus. The lotus, represented as growing out of Vishnu's navel, the god resting on the Serpent of Infinity upon the waters of Space, is the most graphic of allegories; the Universe evolving from the central Sun, the Point, the ever-concealed germ.

Lakshmi, the Hindu Venus, the female aspect of Vishnu, is shown as floating at "Creation" on a lotus-flower, springing from the foam of the sea. The underlying idea in this symbol is very beautiful and the same in all religious systems. It signifies the same philosophical idea as lotus or lily, the emanation of the objective from the subjective, divine Ideation passing from the abstract into the concrete or visible form. At this stage of action the Demiurge is not yet the Architect. Born in the twilight of action, he has yet to conceive the plan, to realize the ideal forms which lie buried in the bosom of Eternal Ideation, as the future lotus leaves are concealed within the seed.

In Esoteric philosophy the Demiurge or Logos, regarded as the Creator, is simply an abstract term, like "army." As the latter term comprises a body of active working units, soldiers, so "Demiurge" is the name of a multitude of Creators or Builders. In all the primitive religions the "Son of the Father" is the creative God, i. e., His thought made visible, and before the Christian era the triune godhead of each nation was fully defined and substantiated in its allegories.

Such is the cosmic and ideal significance of this great symbol with the Eastern peoples. But applied to practical and esoteric worship—although that also had its esoteric symbology—the lotus became in time the carrier and container of a terrestrial idea. No dogmatic religion has been altogether free from the sexual element, and to this day that element soils the moral beauty of the root idea.

Whether the early Fathers of the Church knew the esoteric meaning of the Hebrew Old Testament, or whether only a few of them were aware of it is for posterity to decide. One thing is certain, at any rate. **The esotericism** of the New Testament agrees perfectly with that of the Mosaic books, and the New Testament writers have adopted several symbols that typify purely Egyptian conceptions and beliefs—in their outward and inward meaning—which are not to be found in the Jewish Canon. One of such symbols is the lily in the hands of the Angel of the Annunciation, and these symbols are preserved to this day in the iconography of the Greek and Roman Churches. Thus water, fire, the cross, as well as the dove, the lamb, and other sacred animals, yield esoterically an identical meaning, and must have been accepted as an improvement upon Judaism pure and simple.

For the Lotus and Water are among the oldest symbols, and in their origin are purely Aryan, though they become common property at the branching off of the Fifth Race. Let us give an example. The Letters as well as numbers were all mystic, whether taken in combination or separately. The most sacred of all is the letter M. It is both feminine and masculine, or androgyne, and symbolizes Water, the Great Deep, in its origin. It is mystic in all the languages, both Eastern and Western, and stands as a glyph for the

waves, thus; (symbol). So the tenth sign of the Zodaic (Capricorn) in the East is **Makara**, a crocodile, or rather an aquatic monster, always associated with water. The letter MA in Sanskrit is equivalent to and corresponds with number 5—composed of a binary, the symbol of the two sexes separated, and of the ternary, symbol of the third life, their progeny. **Maitreya** is the sacred name of the fifth Buddha, the last **Messiah**, who will come at the culmination of the Great Cycle. M is also the initial letter of the Greek **Metis**, or Divine Wisdom; of **Mary**, the mother of **Christ**, and **Maya**, the mother of Buddha. Even **Moses**, found in the waters of the Nile, has the symbolical initial in his name. A reminder of the three Marys at the Crucifixion, and their connection with **Mar**, the sea, may close this example. This is why in Judaism and Christianity the **Messiah** is always connected with **water**, baptism, the fish (the tenth sign of the Zodaic called **Meenam** in Sanskrit), and even with **Matsya** Avatar, and the lily or lotus.

In the relics of ancient Egypt, the greater the antiquity of the votive symbols and emblems exhumed, the oftener are the lotus and the water found in connection with the Solar gods. The god **Khncm**, the moist power, sits on a throne enshrined in a lotus. (Saitic epoch, **Sarapeum**.) The god **Bes** stands on a lotus; **Thoth**, the god of mystery, sits on a full blown lotus; and finally the goddess **Hiquet**, in the shape of a frog, rests on the lotus. The frog or toad goddess was one of the chief cosmic deities connected with creation, both on account of her amphibious nature and because of her apparent resurrection after being shut up for ages in stones, etc.

She not only took part with **Khncm** in the organization of the world, but was also connected with the Egyptian dogma of resurrection, after 3000 years of purification in "the fields of bliss." The early Egyptian Christian adopted the emblem, and a frog enshrined in a lotus flower, or something without it, was the form chosen for the Church lamps, on which were engraved the words, "I am the resurrection." These frog goddesses are also found on all mummies.

—From "The Secret Doctrine."

WHITE LOTUS DAY CELEBRATION

What has justly been termed an "Epochal Event" in World Theosophy, was the meeting which took place in Hollywood, Calif., at the Women's Clubhouse May 8th, White Lotus Day. Those societies in the Theosophical Movement participating in the event were that with headquarters in Adyar, India, the one with headquarters at Point Loma, Calif., the society or group known as the U. L. T., with headquarters in Los Angeles, and The Society of the Temple of the People with headquarters at Halcyon, Calif.

The intent of those sponsoring the meeting was to pay homage to the great and noble Leader of the Theosophical Movement, Helena

Petrovna Blavatsky. Though no longer with us on this planet in the physical body she once occupied, it may be truly said she was present at this historical event. I do not think that there was a theosophist present at this meeting who did not "feel" the presence of H. P. B., who is really still with the Work started by her and being governed by her zealous and capable assistance and direction.

Those who have been in Theosophical work since its inception as it is identified at present are familiar with the account told of the meeting in the Crystal Palace under the auspices of Bulwer-Lytton and certain of the Masters. At this time the question of launching the Theosophical Society was in debate. Some of these Great Souls felt that the world, or this particular planet, was not yet ready to receive this Message and take the proper advantage of it. It was apparently felt that it would be a matter of casting pearls before swine, symbolically speaking. However, as we know, the Masters Morya and K. H. spoke of and brought to the attention of these Entities that there was incarnated in the flesh a certain Ego with only one step or initiation holding her from admission to the Lodge. Due to karmic ties of former incarnation, the Master Morya was willing to shoulder the entire responsibility of the launching of the Theosophical Movement, on the strength of this advanced Soul and her capabilities and attainments.

Then, looking along through the years of development of this Theosophical Movement, we are inclined to think, if at all skeptical, perhaps the Master Morya assumed too much. I prefer to think that the Movement was really re-born this night of May 8th, 1931. In symbology we know the significance of baptism, occultly speaking. Perhaps we are safe in saying that the Theosophical Movement was really re-generated or baptised this night. It still, however, has many phases of development to enlarge upon. It still must grow, upward and inward. However, when a fertile seed has been planted, all that is required to assure its growth are the proper soil and sufficient nourishment. If the leaders of the various societies bear this in mind at all times, perhaps this seed which they have planted will grow, blossom forth, and bear the "golden apples" of Wisdom.

Mr. A. P. Warrington, Vice-President of the Adyar Society, was ill and not able to attend as were his intentions. A very agreeable and interesting letter was read by Mr. Henry Orme, who acted as Master of Ceremonies. In closing, Mr. Warrington wrote: "If we shall regard Theosophy less as a doctrine and more as a life to be lived, a life of true brotherhood with sincerity, naturalness and simplicity, then shall we begin to embody the ideal of true greatness which our immortal Leader lived with such agony of strife. May your meeting be blessed by this noble spirit, and thus will you do honor in the truest sense to Helena Petrovna Blavatsky."

Mrs. May S. Rogers, who presided in place of Mr. Warrington,

then read from the "Bhagavad-Gita" and "The Light of Asia." Mrs. Rogers introduced Mrs. Marie Hotchener of the Adyar Society and editor of the publication now known as "World Theosophy." In closing, Mrs. Hotchener made a very true and worthy statement: "What a wonderful thing it is to have Theosophy, to be working together, to know that harmony is possible, and to demonstrate it! What a prayer arises on this White Lotus Day here that all these ideals of our Leaders, the ideals of our own higher selves, may be realized! Let us live them, go along the road together, and become one great 'Brotherhood and Sisterhood.'"

Mr. Orme then made certain announcements and introduced the Leader of the Point Loma Theosophical Society, Dr. de Purucker. It is impossible to give any lengthy account of the talk the Point Loma Leader gave, as it also has been to give a full account of the other speakers due to lack of space. We shall here also give the closing phrase of this Leader: "It is now time for me to cease speaking, but before I close may I repeat what I often say in my public lectures, embodying a very recondite, mysterious, but very beautiful doctrine of the archaic Wisdom-Religion? It is this: Each one of you, my Brothers, is an embodied divinity; there are lying within each of you unrecognized and unspeakably sublime faculties and powers; and all initiation, high or low (and no matter in what part of the world it may take place)—all initiation is simply the teaching of the initiate, of the neophyte, to free the imprisoned splendor of the inner god, the god within. Ye are gods. Recognize this truth!"

The meeting was closed by Mrs. Hotchener reciting a mantram, which was very beautiful. After the meeting the various theosophical leaders present in a very democratic fashion mingled with the great crowd of people attending the event, expressing good-will and clasping of hands. The Temple of the People was represented by the General Secretary.

—WDOM.

COLLEGE OF THEOSOPHY

The third object of The Temple of the People is "To promote a universal understanding and toleration of TRUTH by a diligent study of comparative religions, making science religious and religion scientific. . . ." In order to accomplish this and make it possible for the great majority of humanity it is necessary to be practical. People must be prepared, trained and fortified before sending them forth to the world as teachers of Theosophy. One of the great drawbacks of the Theosophical Movement has been just this thing—too many aspiring to be teachers without wishing to obtain the comprehensive training necessary. Theosophy, as the literal translation is given, is "Divine Wisdom," hence the essential truth underlying all systems of religion, philosophy, and science.

Society as now emerging demands of its leaders force of character, broad sympathy and understanding. Leaders, regardless of what field they may enter into, must grasp and fully comprehend the underlying principles and possess an unselfish motive in applying them. All professions may be made more worthy of the ultimate cause of all life by the touch of Theosophy. The method used, or that should be used, in all theosophical institutions of education should recognize all current and advance concepts, religious, scientific, and professional.

The Ragoczy College will conduct its methods of study along the line that is being innovated by the University of Chicago this coming year. The following is an excerpt from the New York Times: "The entering freshman will appear next fall a week before the University opens for what is known as freshman week. In this period he will be assigned to an adviser, who will follow him and his work throughout his entire college career. Although the University for many years has had an effective organization of student advisers, the plan requires expansion in the number of faculty members charged with the duty of assisting the students in their educational problems.

"The student will be assisted by his adviser in formulating the program best adapted to his needs. Printed outlines of all courses offered in the College will be shown him. Sample examinations showing the kind of thing that will be expected of him on completing his college work will be given him to study. In the light of his **own particular background** and his **own particular interests**, he and his advisers will determine the best way for him to prepare himself for the examination. Since attendance at classes will not be required, he will be able to prepare himself in the way that is best for him, in and out of the classroom, on and off the campus. The University is now erecting two new dormitories for 800 students. The first of these to accommodate 400 men, will be ready for occupancy next fall. Faculty members resident in these dormitories will be equipped and expected to give educational guidance to students under their charge. The theory that under the scheme now to be introduced students will wander homeless and alone trying to figure out what is expected of them, is therefore quite unfounded. The student may present himself for the college examinations at the end of any quarter when in his opinion he is ready to pass them. The student's adviser will give him the benefit of his opinion as to whether he should attempt the examination or not. Since the examinations are of a new sort, every possible device will be resorted to that might assist the student in knowing how to face them. In all his work papers and quizzes will be given him, at least a quarter of which will indicate to him what progress he is making, although they will not affect his chances of graduation."

It is very difficult to imagine that an attempt so unique in edu-

national annals, so gigantic in purpose, so theosophic in significance, can spring full-blown into being. Certain educators are very much opposed to this method of education being installed. It is a departure from the orthodox and commercialized educational systems now so prevalent.

The Ragozy College has adopted this same general plan for its proposed curricula, with the addition of the same being applied to its methods of extension courses. As the Halcyon University is primarily interested in Science, Philosophy and Religion, we shall adopt the present extension courses of a recognized university and add our own theosophical work. This will give the courses the credit value necessary, and make them truly a course of Comparative Religion, and "Divine Wisdom."

TEMPLE BUILDERS' LESSON NO. 128

From a Far-Away Island

Far away in the southern seas is an island where the mountains in the center thereof tower seven thousand feet above sea-level, where the trade winds blow, and where on the weather side the mountains prevent the gathering clouds from passing on, causing it to rain every day in the year. There in old Tahiti when it still was young, on every native face there shone a deep and happy smile when on early Sunday mornings the population of Tapeete gathered in the market place to do its shopping. In this thronged market we would see the natives in their best, white starched and ironed trousers, jackets, bamboo hats and shirts, the women also in starched and well ironed dresses mingling in many colors. It was a gay and interesting sight.

It was on such a Sunday morning that the Sun rose in all its beauty, glory and majesty as it can do only in a tropical country. Not a cloud could be seen anywhere. The leaves on the tall bread-fruit trees were glistening in the sunshine as though they had just received a fresh coat of varnish for this special occasion. The great and beautiful mango trees were loaded with golden hued mangoes, and the fallen fruit covered the roads and byways everywhere. Then there were the cocoanut palms with their loads of cocoanuts. The bananas too looked beautiful. The water in the beautiful bay, without the tiniest sign of a ripple on it, looked like a gigantic looking-glass, reflecting the Sun's rays in a manner as though coming directly from the Sun. The mountains looked down into the smooth and silent water, no doubt admiring their own exceeding beauty. Away down deep in the clear and beautiful blue water were fish of all colors and all shapes and different sizes, leisurely swimming about.

It is on this Sunday morning that our interest centers. About seven or eight o'clock the bell rang, announcing the closing of the mar-

ket, and shortly after a soft murmur was heard. What could that be? Hearken! there it was again, barely audible. What did it mean? This continued for about an hour, then became louder and closer. It was now distinctly noticed that it came from away to the north; and now it sounded like some wild, ferocious animals, like lions fighting over their prey. What was this? Some hours later it was much closer and sounded like armies in battle, like squadrons of battleships in deadly combat. Surely it could not be that, as no war was known to be on, for the nations were all at peace; and how could it thunder when not a cloud could be seen anywhere? Surely it could not be thunder, out of a clear sky. What then was it?

There was no let-up to this phenomenon. Closer and yet closer, louder and yet louder it came, until about two o'clock in the afternoon there appeared on the northern horizon an intensely black cloud. The storm was coming. Larger, darker and darker grew the clouds; fiercer and fiercer did the lightning flash through the clouds; louder and louder thundered the thunder. The whole heavens were now black, but constantly lit up by the lightning that ceased not for a moment, and the thunder roared frightfully. Great heavens! Was this to be the end of the earth? What a contrast from what it had been in the morning!—the roaring, deafening thunder, the blinding lightning, the rain falling as from an awful cloudburst. When was this awful thing to cease?

But the storm was passing; its fury was spent; the rain abated; the lightning grew less; the thunder sounded farther away; and as the storm came, so likewise did it disappear. The clouds were scattering—a break in the clouds. The blue sky appeared, and the Sun again shone through the scattering, fleeing clouds as though he would say, "What, did that little thing frighten you?" He was setting over the mountains of the neighboring Island of Moorea, and his wonderful rays were shooting out from behind the mountains, piercing far up into the beautiful blue sky. The retreating black clouds, now far away on the southern horizon, stood out against the clear blue sky. Then it grew darker and yet brighter, the colors changing, mingling, multiplying, not unlike a quivering Northern Light. Such is the sunset we see in tropical climes, beautiful beyond description.

Thus setting, the Sun bid farewell to a peaceful earth and a calm night.

—Beneficent.

Dear Temple Builders:

There is a splendid lesson in the narrative "From a Far-Away Island." You will find it for yourselves, I am sure; but it means so much to all of us to learn that lesson in life that I want to emphasize it for you by saying it over with you, all of us saying it together in strength and power.



WALLACE DE ORTEGA-MAXEY, D. D., SC. D.
GENERAL SECRETARY

"What, did that little thing frighten you?"

Truly there is nothing in life, be it storm or earthquake, flood or drought, sickness or pestilence, poverty or terror of any kind that need frighten us; for back of and within everything that can possibly happen or come to us there is the great, glad sunshine of truth and love and peace, which come straight from the Heart of God the Eternal Life and Light within and around us all.

So, even if we should ever find ourselves caught in the whirling forces that manifest at times, let us remember with brave, calm hearts to be not afraid, for the strong, bright, shining Sun is ever watching over, protecting, guiding us to clear, happy conditions, to the inner peace of the Great Sun, the Christ, with its beautiful colors of love and service, its wonderful power and light.

Arrangements have been made by the Temple Builders for instruction in interpretative, ballet, and dramatic dancing under competent instructors during the months of July and August. Classes of all ages will be formed as demand arises.

With kindly greetings to you, each and all, I am as always,

Your Builder friend,

Jane W. Dower.

THE FOUNDING OF THE AMERICAN REPUBLIC AND LODGE WORK.

By Wallace de Ortega-Maxey, D. D., Sc. D.

How few Theosophists realize the immensity and importance of the Movement with which they have affiliated themselves. Many times I have stated that no Theosophist can take the matter lightly. It is the primary reason I never could conscientiously advise a person to join any of the Theosophical Societies. When the inner-self assumes the responsibility of the karmic duties shouldered by a member of the Theosophical Movement (providing he is a member of an authentic Theosophical Society) he must do it intelligently and willingly. Once the pledge has been taken, as given forth by the Lodge of Supervisors, nothing can absolve the inner-ego from fulfilling it. It is something that will be met with time and time again through a chain of incarnations. The saying of "once a Mason, always a Mason" applies a hundredfold more to Theosophists.

There can be no doubt as to the true significance of the vision of Francis Bacon's "New Atlantis." He saw most clearly rising up in the vast expanse of the wilds of the New Continent the culmination of the Work of the Lodge of the Secret Brotherhood of which he was a member. For centuries this Brotherhood had been endeavoring to bring into manifestation a country, nation or call it what you will, that would be truly representative of Universal Brotherhood, unhampered by creed, race or color. As long as the tyranny of any orthodox religion held rule over a country it was valueless to this

Great Brotherhood. It was necessary to have a seething, boiling, melting-pot where the races and creeds of the world could be brought together, that in this country they might compare notes, desires, wishes and ambitions. Coming closer together in this way, they might see that the entire world is composed of egos only separated from each other by the karmic ties that have yet to be worked off.

The Great Lodge of Governors have created or brought into existence numerous nations and countries, each one evolving out of the previous one and a little higher on the scale of karmic evolution. Many nations have reached the apex of a certain civilization and then fallen into oblivion. However, one has never perished or made its exit before an "apprentice" nation was ready to carry on the work where it was left off and profit by the civilization of the declining nation. Nothing in the entire scheme of things has been lost. With the knowledge and wisdom of the various nations, compiled from the Ancient Wisdom of the Sages we have the ideal, as far as the human life of this planet is capable of understanding at the present time. By no means have we reached the pinnacle nor is the end in sight. It is even possible that America may topple; but the Work of the Elder Guardians will go on. It will plow through the very mire, if necessary. Just as the beautiful lotus blossoms forth from the slime and mud of the cattle pens in India, so will the Work of the Lodge progress and expand.

As I have previously stated, this Secret Order of Initiates, governed by the Elder Brothers, had been carrying on Their work in varied guises throughout the ages, culminating in a particular aspect with the founding of the American colonies and their later declaration of independence. It is most inspiring to look over the list of personages that had to do with the governing of the destinies of this event. When we look through the antiquities of Masonry and the Rosicrucian activities at this period we find a struggle going on as to which organization was authentic. French Masonry has always had to battle to carry on, primarily because it has been more closely associated with occult work rather than the material advantages that might be derived from the aspect of wholesale propaganda.

Of the time of the choosing of a symbol that would depict all these things and be a Flag for the newly founded Thirteen Colonies as an independent republic, we have a very interesting account given in "Our Flag" by Robert Allen Campbell. He refers to the mysterious gentleman who was on very intimate terms with George Washington and Benjamin Franklin. Many have supposed it was the Master R. again in manifestation or incarnation. As I have referred to this particular phase of the work of the Master Hilarion in connection with General Washington; it is not necessary to go into this matter again. (Article in Artisan, Master H., February-

March.) Mr. Campbell says: "Little seems to have been known concerning this old gentleman; and in the materials from which this account is compiled his name is not even once mentioned, for he is uniformly spoken of or referred to as the "Professor." He was evidently far beyond his three score and ten years, and he often referred to historical events of more than a century previous just as though he had been a living witness of their occurrence. Still he was erect, vigorous and active, hale, hearty and clear minded—as strong and energetic in every way as in the prime of his life. He was tall, of fine figure, perfectly easy, and very dignified in his manners, being at once courteous, gracious, and commanding. He was, for these times and considering the customs of the colonists, very peculiar in his methods of living, for he ate not flesh, fowl or fish; he never used for food any 'green thing', any roots or anything unripe; he drank no liquor, wine or ale; but confined his diet to cereals and their products, fruits that were ripened on the stem in the sun, nuts, mild tea, and the sweets of honey, sugar, or molasses. He was well educated, highly cultivated, of extensive as well as varied information and very studious. He spent considerable of his time in the patient and persistent conning of a number of very rare old books and ancient manuscripts, which he seemed to be deciphering, translating, or rewriting. . . . He was, in short, one whom few would feel well acquainted with, and whom no one would presume to question concerning himself as to whence he came, why he tarried, or whither he journeyed."

From further accounts and episodes that are given by others and the close connections which Kosciuszko and La Fayette had with others of the Masters it can hardly be supposed for a moment that the "Professor" was the Master "R." He was, however, an Initiate and was responsible for the initiations of Franklin and Washington. The "Professor" was really the Lodge Agent of the Master Hilarion at that time, and supervising a great deal of the secret and inner work of the Lodge in America.

It was by no mere chance that the "Professor" was living with the family at Cambridge, Mass., whose guest Washington was while they were working on the design of the new flag. It was the Professor who submitted the plan for the flag of the Federation and Washington accepted it without demur or criticism. As is well known, Franklin was a very deep and ardent student of Masonry. It is not amiss to go much further than this and say he had been admitted into the Secrets of the Inner School. Reading "Poor Richard's Almanac" is most inspiring when taken in this light.

Franklin, La Fayette, and Kosciuszko form the three important links in the chain connecting the old with the new and the establishing of the new order of things in America.

Thaddeus Kosciuszka (1746-1817), a Polish noble born in Lithuania, under the direct guidance and in psychic communion with

the Master R., was the quiet, plotting, calculating entity needed in the liberation of the colonies.

La Fayette, Marie Jean Paul Roch Yves Gilbert Motier, Marquis de (1757-1834), was the young valiant fighting youth. Here we have the impetus of youth carrying forth to battle. It is quite well known by many theosophical authorities that La Fayette was under the "tutelage" of the Master K. H.

Benjamin Franklin, as has already been intimated, was under the instruction and guidance of the "Professor" or, as I prefer to call him, the Agent of the Master Hilarion.

We now come to Washington and just what his connection with the Lodge was. It is quite easily understood by occultists that the Lodge must have a noble and courageous Outer Head in all Their work, as well as an Inner Order for direction. Not by any means does this belittle the work of the Outer Head. One is interdependent on the other. Both are equally vital to the Lodge. When the Lodge work is to become manifested and given to the world there must be a channel through which this force can be made known to the world. We have this same instance in the organization of the Theosophical Movement at the time of H. P. B. Helena P. Blavatsky was the inner or Esoteric Leader and Col. Steele Olcott the Outer Head, William Q. Judge forming the trinity as the Sun (Son) or illuminating entity, the line being much closer between the Mother-Son combine than the Father-Mother principles.

In the instance of Washington and the establishing of the United States of America, we find the student Franklin as the Inner Director closely associated with and advising the Outer Leader, Washington. When an individual is in harmony with the Lodge and working with the favor of the Elder Brothers, They do not neglect him. As in this instance the time was at hand when a new Nation should be born into the scheme of the Work of the Lodge, various other neophytes of the Lodge in other parts of the world were told to "turn to," as it were. Immediately they came forth without quibbling. La Fayette brought with him \$150,000 of his own account, a rather large sum of money in those days. Through the inner contact Franklin was enabled to borrow from the French Court, Kosciuszko supplying the engineering brains to fortify and build the fortifications and training camp now known as West Point. This work is considered by military authorities as the outstanding fortification in America, in fact one of the foremost posts of defence in the world.

Then again we see these same individuals who did not belong to America going further at the conclusion of our period of strife, and performing "miracles" in their own respective countries, escaping death after death when the average military person would have died several times. The inner hold that these two individuals had on

the world and the scheme of things cannot be disputed by anyone who has even a small knowledge of the occult.

I wonder how many Americans are familiar with the beautiful and occult vision which took place at Philadelphia when that great task of severing the bonds of the old from the new order of things took place. Many P. Hall in his large book gives a very illuminating account of this event, and I would fain try to describe it in other words: In the old State House in Philadelphia a group of men gathered for the momentous task of severing the last tie between the old country and the new. (July 4th, 1776.) It was a grave moment and not a few of those present feared that their lives would be the forfeit for their audacity. In the midst of the debate a fierce voice rang out. The debaters stopped and turned to look upon the stranger. Who was this man who had suddenly appeared in their midst and transfixed them with his oratory? They had never seen him before, none knew when he had entered, but his tall form and pale face filled them with awe. His voice ringing with a holy zeal, the stranger stirred them to their very souls. His closing words rang through the building, "God has given America to be Free!"

As the stranger sank into a chair exhausted, a wild enthusiasm burst forth. Name after name was placed upon the parchment; the Declaration of Independence was signed. But where was the man who had precipitated the accomplishment of this immortal task—who had lifted for a moment the veil from the eyes of the assemblage and revealed to them a part at least of the great purpose for which the new nation was conceived? He had disappeared, nor was he ever seen again, or his identity established.

Marvel upon marvel happened while this nation of the Masters' own design was being brought into manifestation. This last event referred to was most significant. One hundred years later our glorious H. P. Blavatsky planted the seed for a new independence, not material but spiritual. The Lodge was not going to permit this product of Their own efforts to stagnate into another orthodox sect or state religion. A new consciousness was to be given. The seed was to be planted which would blossom forth eventually as the Wisdom Religion—the Religion of the World, not a sect of any one country or creed. This could only be accomplished by conceiving and bringing forth a nation that truly would be the melting-pot of the world. Now we are celebrating the Centenary of H. P. B. When the next period, or 1975, arrives who can tell what the Lodge has in store for us?

THE TEMPLE CONVENTION

The Thirty-Second Annual Convention of The Society of the Temple of the People, which will be of international character, will begin on Sunday, August 2nd next, and will continue to the 9th in-

clusive. Some preliminary features, including healing service and a Temple lecture on "Heredity" by a noted Theosophist, have been arranged for Saturday, August 1st.

All signs point to a splendid convention with many new members and friends participating. All who have been here before will see the substantial signs of constructive growth and progress. There will undoubtedly be a great outpouring of spiritual force at this Thirty-Second Annual Convention, and all loyal members and friends whose circumstances permit will endeavor to be present and participate in person. If that is not possible, they should be present in spirit and help to swell the sum total of the high forces that will be assembled at this important convention.

If possible, those intending to come should write to The Temple of the People so that plans for accommodations can be made in advance.

BOOK REVIEWS

(All these books may be obtained through the Halcyon Book Concern.)

"The Buddha's Golden Path," by Dr. Dwight Goddard, Luzac & Co., London. \$1.00.

This marvelous little book on the teachings of Buddha and in a very theosophic light is most commendatory to all occult and theosophic students. It is difficult to conceive of a student being without it. Dr. Goddard has been a resident of the monasteries in Kyoto, Japan, and has his information first handed. It is not a book of hear-say, but the contents were obtained by personal contact. It is heartily recommended to all students.

"Psychic Self Defence," by Dion Fortune, Paternoster House, London. \$3.00.

Dion Fortune, well known in occult and theosophic circles, states in the preface of her late book, "It is with a sense of the seriousness of the issues involved that I set myself to the task of writing a book on psychic attack and the best methods of defence against it. The undertaking is beset with pitfalls. . . . My chief aim in speaking so frankly is to open the eyes of men and women to the nature of the forces that are at work below the surface of everyday life. . . . If I can give in these pages the knowledge which protects, I shall have fulfilled my purpose."

"Theosophy," "A Modern Revival of Ancient Wisdom," by Alvin Boyd Kuhn, Henry Holt & Co. \$3.00.

The new edition revised and corrected has been issued and it is with the utmost interest that we recommend this book to all Theosophists, regardless of what society they may be affiliated with.

It is a marvelous exposition of Theosophy and the life of H. P. B. from an independent viewpoint. All that is essential in Theosophy as to the principles and basic tenets of the Ancient Wisdom will be found in this volume.

"World Theosophy," published by Henry Hotchener, Hollywood, Calif. Editor, Marie Hotchener. \$3.50 per year.

"World Theosophy" is an unsectarian publication dedicated to the ideals of Universal Brotherhood, to the dissemination of the truths of the Ancient Wisdom, and to the destruction of materialism. The June number of "World Theosophy" truly depicts how universal a magazine purporting to be theosophic in the greater sense can make itself, by adhering to the principles of the movement as organized by H. P. B. It really is a magazine most recommendable to all students of Theosophy. The article on "The New Race Type" should be read by all.

TEMPLE CORRESPONDENCE

Wellington, New Zealand: The Guardian-in-Chief has recently appointed Mrs. H. C. Henderson National Chancellor of The Temple of the People for New Zealand. Other officers will be elected for the newly established National Section at their first convention. Mrs. Henderson has really done a great and worthy work for the Society on her own initiative. Many new members have come into the Temple through her efforts.

Berlin, Germany: Herr Fritz Ammon has recently been appointed National Chancellor for Germany. Other officers have been appointed temporarily until the Society or National Section shall elect their officers. In a recent letter we are informed that National Headquarters have been established in quite desirable quarters in Berlin. The German Section is the largest and most active of the countries outside of the United States. Contributions from the German Section for the building fund of the Ragoczy College are rather staggering compared to the size of their Section. We here at International Headquarters are enthused with their work.

Long Beach, California: A very pleasant letter has been received from the Corresponding Secretary as well as the Secretary of the Long Beach Theosophical Lodge (Adyar Society) thanking the General Secretary for the picture of the Master Hilarion presented to this group while in the South for the White Lotus Day celebration. The Long Beach Lodge is most interested in the phase of unity by co-operation and toleration among the various Theosophical Societies. This particular group of students are doing very constructive work along the inner planes of development. We heartily recommend any of our members resident in the city or near-by to attend their open meetings and co-operate in disseminating TRUTH.

Ojai, California: From the Krotona Institute of Theosophy and the Vice-President of the Adyar Theosophical Society a most interesting letter has been received relative to the unity phase now being discussed so much in the Theosophical World. The Guardian-in-Chief and officers heartily recommend the following statement made by Mr. A. P. Warrington, Vice-President. It might be said it also it our platform here at International Headquarters. "My own thought has been for a long time that human nature exists in such variable form that when it comes to activities, these would best always take place in groups where the temperamental harmonies and gravitational instincts have been thoroughly tested; thus there become multiplied a variety of strong, varying centres and when these centres are united not by joint activities so much as a common attitude of friendliness, trust and understanding, the spiritual thing happens which otherwise lies dormant. This opinion of mine would seem to be quite capable of wide acceptance, and I trust in time it will grow in popularity. Then no group will renounce aught, but all will be possessed of a common spiritual bond."

Point Loma, California: From Lomaland I have had a most interesting letter by the well known leader there, who has rather been in the "lime-light" of the Theosophical Movement since the numerous and varied correspondences that have been published by his Society and on the part of Wm. Kingsland. Regardless of what the stand may be in our Society regarding this matter, I shall quote a few words relative to a point I have many times cited in lectures. "There are so many quasi-Theosophical Societies today and so many other movements of a quasi-occultistic and mystical type that the genuine student and proponent of Theosophy, in order to avoid dissipation of his strength, is obliged, if he wishes to be successful in his great work, to concentrate upon the genuine Theosophical line of teaching and work. Doubtless you, as a literate, thoughtful, and observant man, will agree with me." We have this very thing happening close by International Headquarters.

Elizabeth, N. J.: Upon reviewing the book recently published by Henry Holt & Co., titled "Theosophy," note was taken in regard to the erroneous manner in which The Society of the Temple of the People was presented to the public. The author made a terrible *faux pas* in taking for granted the information regarding the Society above mentioned as contained in "Theosophical Movement" put out by the U.L.T. in 1925. It seems very peculiar how a person would make a public statement concerning an organization without first attempting to get in touch with it. The following is an excerpt from a letter written by the author of the aforesaid book, in reply to our endeavor to supply the necessary information. "I am trusting that you will see the situation as I have tried to elucidate it and, for the sake of the good which the book gives promise of doing for gen-

eral enlightenment about the Theosophical Movement, overlook the meagre notice which I was constrained to give to The Temple of the People. . . . I thank you for the information as to the size and importance of The Temple of the People, and if in later writing there is occasion to speak of it, it shall receive the space and characterization worthy of it."

* * *

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.

RAGOCZY COLLEGE

RESIDENT AND EXTENSION COURSES

PREPARATORY COURSES

SPECIAL COURSE:—Training for Social Service, Leadership, Teachers and Advanced Students.

Students will be expected to complete this Course before doing any organization work in the Society.

The Social Service Course must be combined with other of the Extension Courses when working for any of the Degrees.

1—MYSTICISM AND MUSIC

Jane W. Dower, M. A.

This Course endeavors to show the correlation between Music in its abstract sense, and the outer harmonics, forms and tones which it represents, as well as explaining, Kaballistically, its tonal relation to Biblical statements.

2—BASIC PRINCIPLES OF SCIENCE

George Harrison, Ph. D.

A course of instruction absolutely essential to the Occult student without scientific training. Subjects treated are matter, light, heat, sound, and radiant energy. Method of treatment is simple and direct.

3—CHELASHIP

All students of the Occult aspire to Chelaship. Herein is clearly defined the Way of Attainment. The narrow door leading to the Path of Illumination is so apparently simple that it is utterly overlooked, even when revealed.

4—POST-GRADUATE COURSE FOR THE DEGREE OF DOCTOR OF THEOSOPHY.

REQUIREMENTS: A pre-requisite for enrollment in this course is a five-year good standing membership in an authentic Theosophical Society, with at least two years' work termed by the various Societies as Esoteric.

There is a separate catalogue outline of this Course.

The Ragozy College uses the same method of instruction as is being innovated in the University of Chicago. This method applies to the Extension Courses.

**Address: Chancellor's Office, Ragozy College,
Halcyon, California.**

ADVERTISING SECTION

WANTED AT HEADQUARTERS

Names and addresses of men and women wishing to receive training in Occult and Theosophic work preparing them to take part in the work away from Headquarters after having spent the required period of time in training. These courses will start beginning with the Scholastic Year in September. Individuals may defray the expense of the tuition fee by giving a certain part of their time to office and other work at Headquarters. Those versed in Foreign Language and who have been affiliated with Theosophical and Occult work in their own countries will be given special consideration. Address all inquiries to the General Secretary, The Society of The Temple of the People, Halcyon, California, U. S. A. All information requested will be held as confidential.

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