

The Temple Artisan

FEBRUARY, MARCH, 1931

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Mysticism, Occultism, Ethics

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THE TEMPLE OF THE PEOPLE

Name and Objects:

The name of this Society is:

THE TEMPLE OF THE PEOPLE

The Society of THE TEMPLE OF THE PEOPLE is an autonomous and continuous part of the THEOSOPHICAL MOVEMENT organized by Heena 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.)

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

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Behold I give



unto thee a key

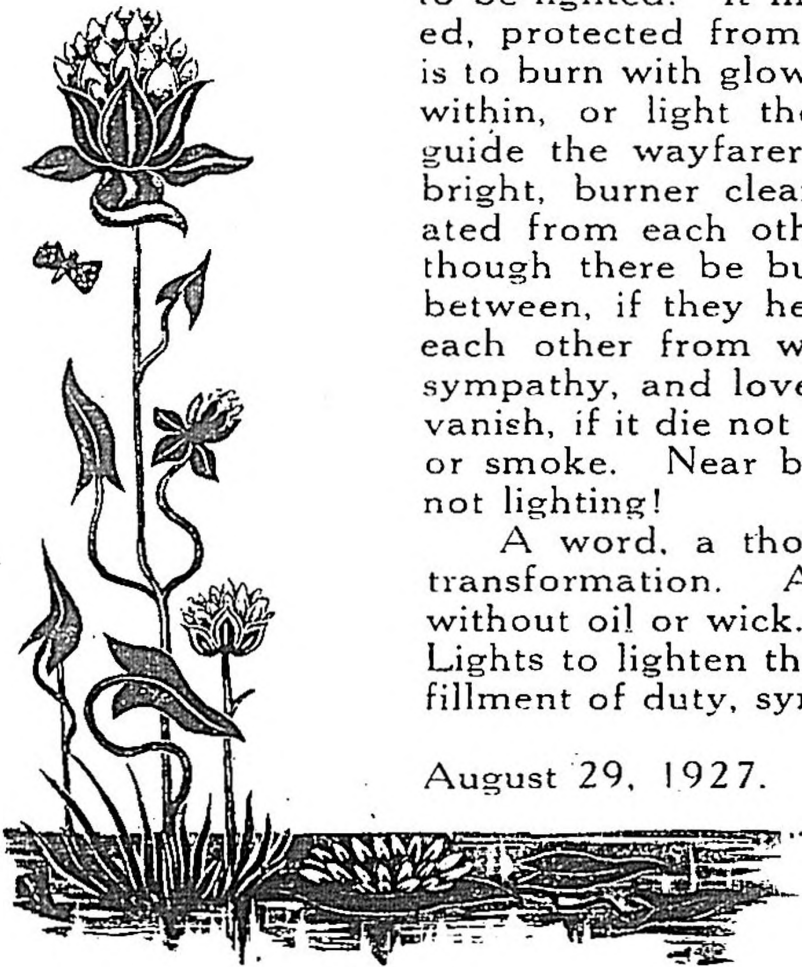
IT IS NOT ENOUGH

It is not enough for the Light on the Altar to be lighted. It must be attended, replenished, protected from the winds that blow if it is to burn with glow that shall cheer and warm within, or light the windows to attract and guide the wayfarer without. Flame may be bright, burner clean, but they can be separated from each other vast as Eternal Spaces, though there be but breath of thinnest ether between, if they heed not call and answer of each other from within in common purpose, sympathy, and love. Gradually the light will vanish, if it die not out by sudden gust of wind or smoke. Near but far apart! Burning but not lighting!

A word, a thought, a glance, a deed, a transformation. Apart but near! Burning without oil or wick. Lighting all afar or near! Lights to lighten the World ye may be by fulfillment of duty, sympathy in associations.

—HILARION.

August 29, 1927.



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EDITORIAL MIRROR

We call our readers' attention to the good things in this issue of "The Temple Artisan." The article on Hilarion is most opportune and will be intensely interesting, tracing the work of that Great Soul with the races of the earth from the time of 7000 B. C. up to the present. This article was delivered as a lecture at a regular Sunday service in the Temple.

* * *

Members and friends will also be interested in the articles pertaining to the new activities. The article in the Blavatsky Department is timely, showing that back of all ceremonial there is a great natural and divine truth. The other matter will all be interesting and full of vitality and fundamental truth.

Scores of letters from members in all parts of the country and the world indicate that they are thinking with interest and delight because of the new activities and the progress made with the Temple work both at the Center and elsewhere.

* * *

As we pointed out in the last issue of the "Artisan," every new effort of the Lodge is met by more or less adverse force, which we have to overcome by faith, stability, and endurance in using spiritual discrimination, which means divine intuition instead of the intellect in considering Lodge work and changes. Crystallization is death. We must go on and on progressively, with minds and hearts open and receptive to the truths that the Great Ones are incessantly pouring out.

* * *

Bear in mind what was said to us years ago by the Master, "You have been called to a great Feast. At the head of the table sits a Little Child. Do not condemn the appointments of the table."

The Little Child, of course, is the representative of the Master Forces; the Feast is the spiritual riches poured out upon us; and the appointments of the table are the necessary forms that we have to employ as a channel or matrix through which the Divine Forces may focus and act.

—W. H. D.

THE BREATH OF GOD

Every unselfish service, every willing sacrifice rendered by a human being to another is the stretching out of the hand of the Christ . . . Every effort made to atone for wrong doing is a step toward self-redemption. . . . Remember that the touch of a loving hand, the low soft word of sympathy, condolence, and compassion spoken by your brother or sister in your need is a touch of the hand of God, the voice of an all-powerful servitor, comforter, and coadjutor; that the love welling up in your hearts unselfishly is, as it were, the Breath of God outbreathed by yourselves.

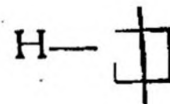
From Lesson "God and Christ,"

"Teachings of the Temple"

DESIGNS OUTLINED BY CELESTIAL FORCES

Has it ever occurred to you that the position of each star in a constellation is an exoteric point in a definite design or plan which has been or is being worked out by elementary forces within its own confines, and subsequently has been or will be reflected in four different states of matter or planes of consciousness? This is more easily done in fluidic states of matter, but it requires more energy and more time for grosser forms of matter to fall into the design.

Man takes all credit to himself when he designs a form or plan of any nature, but if his inner eyes were opened to the mysteries of etheric space he would learn that he had, even though unconsciously, actually copied the design outlined in some constellation in the heavens. If the design calls for color, it is because the original design is in color and his inner eye has caught the color scheme, and his subconscious mind has transferred a facsimile of that color scheme to the brain consciousness, and he all but automatically uses the colors at hand which would most perfectly follow the color scheme of the original design. He cannot do so perfectly in all instances, for the scales of color manifesting in the etheric universes reach higher and lower tones of color than can possibly manifest in gross substance. Therefore he is confined to the colors manifesting in the fourth spectrum, while in fact there are three higher and three lower spectrums in the whole scale of colors.



A FUNDAMENTAL DESIRE

Temple Teachings

Open Series No. 245

The Supreme Creator of the Universe has implanted a spiritual need, a fundamental desire for righteousness like unto His own in

th heart of every human being. In the great majority of people that desire has been overwhelmed by the gratified desires of the sensuous physical body. When the reverse is the case and the desire for righteousness, spiritual attainment, is predominant we find what is commonly called a good man or a good woman, a more unselfish, just, and true man or woman than are the majority of human beings. But even they seldom realize what has been the main factor in enabling them to overcome their natural tendencies in the opposite direction and held them to their original purpose, nor do they appreciate how much they are dependent upon others for the power to attain and also to maintain the state to which they have aspired.

Faith is a mighty engine of power, and whatever degree of success or endurance a man has attained in any spiritual or material field of life, it has largely been due to the Faith some other one or more persons have held in his honesty, faithfulness, and devotion to duty, as well as in his power of efficiency in his chosen field. His faith in himself is essential, but the dynamic power of accomplishment springs from the faith of others in his ability to accomplish his purpose.

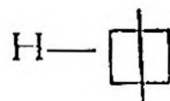
Faith is a spiritual power, and even when exerted by man to accomplish a material purpose its great value lies in its power over the mentality of the personality on whom it is exerted. It enables one to think constructively and efficiently and to counteract inhibiting forces.

The central distributing point of distribution of this power, so far as the physical body is concerned, is in the heart, thence to the brain. The heart is the seat of affection or the principle of desire, and the desire in the hearts of men for success in any field of life is the silect call on Faith for power to fulfill that desire.

I will try to illustrate the action of the divine law respecting Faith from another point of view. We will presume that the fundamental desire of every member of the Great White Lodge is to attain to the state of righteousness previously mentioned, thereby attaining to the spiritual powers of Love and Wisdom. It would naturally follow that this desire would be strongly pictured in the mentality. Because of the interior relationship to myself which exist sbetween true Templars and myself, they are dependent on me for guidance as to how best to take the preparatory steps toward the accomplishment of the purpose instigated by Divine Desire. If such a Templar is faithful to the obligations assumed by him he has opened the path to personal discipleship which calls upon the power of my Faith in him. Whether he is conscious of his call upon me or not is of little consequence, the call has been answered, and the dynamic power of the Faith that is in me has increased his power of action many fold. He will eventually realize that additional strength and power o

efficiency are his to use as seems best to him. His desire for righteousness has been greatly increased, and his power of accomplishing the fulfillment of the purpose set by that desire is correspondingly increased.

Faith answers the call for Faith. But like everything else it is governed by Divine Law, and that Law would compel me to utilize that power in me for the best good of the one who calls for recognition. Yet I must answer the call, even if that best good be long delayed.



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, Temple Scribe. Address, Blavatsky Department, Temple Artisan, Halyon, California.

CEREMONIAL

Among many people at the present time there is a strong feeling against all ceremony. This shows itself in revolt against existing conditions, which are usually based upon custom and tradition. There is revolt against the marriage ceremony and against the respect for and obedience to parental authority, which was such a strong factor in the mid-Victorian life. More especially in religious life may this attitude of revolt be found. From the extreme of blind obedience and credulous acceptance of the authority of the priests, the pendulum has swung in the opposite direction and to the other extreme. Now there is no creed to bind the many, no fear of hell or desire for heaven to hold them. They live untrammelled by fear and unguided by custom and tradition, a law unto themselves. The bonds have been thrown aside and religion is the last thought to enter their minds.

There can be little if any doubt that this bursting of the bonds is a step in the right direction and a necessary development in the evolution of the individual. Human progress seems to consist in the breaking of a chrysalis which circumscribes and prevents further growth, the reveling in the sense of freedom which follows, and the gradual building of another set of beliefs, creeds, and dogmas. And as a result of these we find ourselves in another chrysalis, different

from the preceding one but just as binding and restricting to further growth.

Mankind all through the ages has gone through this process. Just as the caterpillar spins its cocoon around it and turns into a chrysalis and after a time bursts open the chrysalis because it has grown too large to be contained therein, so humanity successively builds its religious chrysalis of creeds, dogmas, ceremony and what not—only to throw them aside when the expansion of the inner self demands more liberty and more room.

This revolt against established forms of religious observance has its root, no doubt, in something very deep and fundamental. It is inspired by the conflict between two distinct forces—the sense of oppression and distaste aroused by the abuse of power which so often accompanies priestly authority, and the intuitive recognition of the immortality of one's own soul and the responsibility of the individual to rule it and guide it. The reincarnating spark of God which is the central cell round which our little cosmos which we call "me" is clustered has battled its way up through the lower kingdoms in just this way and by just this process. It has built chrysalis after chrysalis in the Mineral Kingdom, the Vegetable Kingdom, the Animal Kingdom; and now it is building chrysalis after chrysalis in the Human Kingdom, only to throw them aside and emerge to commence building a new chrysalis a step higher, nobler and more fitting for its habitation than was the preceding one. We have every reason to believe that this process will continue after we have evolved beyond the human into the divine. And so long as form exists the incarnating entity will gather the atoms and molecules and cells around it, just as the magnet draws into form the particles of iron filings, will take up its residence therein, and discard it when the form becomes so chrysalized and rigid as to impede further growth.

No one can combat the statement that great harm has been done by the misuse of authority. There is little doubt that a debased and depraved priesthood ruled all European countries for many years. Even at the present time the same conditions exist in parts of the Orient. In Thibet and Mongolia we are told that the priests exercise great power and authority over the masses and hold that power by playing upon the credulities and superstitions of their dupes. On the other hand, had not most of the good impulses which actuated life in those times their source in the established religion of the day, even though the exponents of that religion were in many instances debased and corrupt? Did not religion contain in it the fundamental truths (revealed only so far as the development of the age would permit)—those truths which are the basis of all religions because they are expositions of Natural Law which always was, is now, and ever shall be?

According to the Occult Teachings the Universe is built systemati-

cally in accord with certain basic laws of sound, color, and number. These laws pertain on all the planes, the same laws applying in the mental and psychic nature as apply in the physical and material worlds. "As above so below. The Macrocosm is an enlarged replica of the microcosm. God made man in his own image." The structure and mechanism of the Deity is mirrored in His creation, man. And man has enshrined within him all the potential powers and qualities which will, as he evolves through chrysalis after chrysalis, gradually expand his consciousness more and more into the likeness of God, until at last the central cell which is the real man becomes one with God. Evolution consists in a gradual growth of consciousness and awareness, and the entire process is one of building a new body or form, outgrowing it and throwing it aside to take up yet another one.

Now it will be readily admitted that the important factor in this process is not the shell, the form, which serves its purpose for a time and is then cast aside, but in the central cell which inhabits that form. And is it not equally true that the important thing in any religious observance is not the form, be it ritual, ceremony or what not, but is the emotion which inspires that ceremony? To kneel down before a crucifix with the mind occupied with daily tasks and with no desire that it should be occupied with anything else never developed a spark of spirituality in anyone. It would be but an empty and profitless gesture and of absolutely no value whatever. But suppose one kneels before a crucifix with a heart and mind filled with aspiration and a prayer for enlightenment on one's lips—what then? Would not the cross keep the mind from vacillating and going back to the material affairs of life? Would not the association of ideas, the recollection of the crucifixion of Jesus and the symbolic representation of the eternal crucifixion of the Christos in matter help to steady the mind in its aspirational impulse? And yet the cross is merely in itself a piece of wood or stone.

When an infant is presented at a baptismal font for christening is anyone so simple minded as to think that the actual sprinkling of water on the child can insure or in any manner aid its spiritual development? Do not we all recognize that the water is but a symbol of the great Mother Love of the Holy Trinity, the Love Force which broods over all things and urges and impels the evolutionary streams on all the planes of manifested and unmanifested life?

In the ceremony of the "Consecration of a Home," fire and water take their parts. The fire symbolizes the masculine side of the Trinity—the Divine Spirit which impregnates the Universe—and the water again symbolizes the Mother Love principle. "Ascending Flame, symbol of that Fire which clothes the Spirit of all Life, bear with thee into the Silence of the White Spirit our prayers and supplications, our thanksgivings and sacrifices," and later "Lead us to

the Waters of Purification and be with us as our feet enter the dark stream, that we may cross in safety to that fair land beyond. May the water we now pour upon our hearthstone be a symbol of the cleansing power of that Love which purifies and ennobles the influences of home, and may this our earthly dwelling place be a fit habitation for the Spirits of the Just, the Children of Light." Does any one think that the material water and the visible fire are the elements referred to? Back through the ages as far as history records, fire and water have been symbols of the Father and Mother Creative Principles in nature—the two aspects of God in manifestation.

Time will not permit a complete explanation of all the ceremonials and rituals. They are all based on the fundamental truths on which the Universe is built. All symbolize something. To the extent that we realize (not know, but realize) their meaning, to that extent we will be benefitted by them and to that extent only. If we consider them only as objects of wood and stone, water and fire, meaningless gestures and fancy robes, we will get no uplift from them. But if we can lay our consciousness on the inner symbolic meaning of them, we arouse in our hearts and beings the divine fires which correspond to them.

The robe of the priest is not a fancy dress donned by him on special occasions to show his superiority to the unadorned, as some may think? It is a symbol of the divine office of the priest as minister, counselor, and helper, and each time he dons that robe a sense of responsibility to his priestly vows and office is automatically assumed with it, for the very putting on of the robe reminds him of his obligations and keys him up and in to the spiritual mood of his priestly functions. The white robe reminds him of purity and sacrifice and his desire to keep his soul unspotted by evil. The purple robe is of the royal color, a mixture of red and blue, the blue dominant, the red symbolizing force, driving power, will, and the blue, which dominates, meaning love. The rope sometimes worn about the waist is a symbol of bondage. Whenever he sees it he is reminded of his pledge of servitude and unity, not servitude to any individual but to the impulses of his own Higher Nature. The collar also is a symbol of unity, of bondage to the endeavor to attain a state of universal usefulness.

In some of the initiation ceremonies of the Temple the hand of the neophyte is passed through a flame and the sign of the cross made with water. This is not a meaningless mummery but symbolizes and impresses on the mind the thought of the purification of the soul by the fires of renunciation, trials and sufferings, and the healing waters of the Mother-Love—regeneration.

And now just a word or two about the chancel and the altar. If we think of them only as pieces of wood and cloth they mean nothing. If we permit the symbolic meaning of them to flow through

our souls as we sit before them, a distinct spiritual uplift will result. The chancel is intended to represent the spiritual area in our consciousness, which contains the Higher Triad, the Holy Trinity. This Trinity is not in a box on the altar, but is in our own hearts and is Love, impersonal Love. The altar itself represents the inner shrine, the Holy of Holies in our own hearts on which we lay our prayers and supplications, our thanksgivings, and our sacrifices. The candles on the altar are symbols of the eternal fires of the Holy Spirit, and if we look at them with that thought in our minds we draw into us the divine afflatus of the Holy Spirit.

Many will say, "Cannot one gain the same results of spiritual growth without all this mummary?" Some may and do, many cannot. The symbols help to concentrate the thought, form a matrix or mold into which the forces flow. To worship the form or symbol is ignorant idoltry. To condemn the form and ignore the ensouling thought is little better. To care greatly whether the form is there or not, so long as the Spirit is there, is to be circumscribed and bound by form just as much as the ignorant fetich-worshipper is enslaved by fear. The middle path, as always, is the way.

THOUGHT; SCIENTIFIC, RELIGIOUS, AND PHILOSOPHICAL

From knowledge gained through life's experiences, one is able to observe and compare similar experiences in one's own or others' lives, and apply the knowledge gained from such experience in what is known as scientific thinking. Scientific thought is always systematized and orderly. Knowledge, being gained through experience primarily and through observation secondarily, will in time become in the mind of the thinker (not the "I") so systematized and organized that as a result of such thinking we have scientific thought. This line of thought is characteristic of the Fifth Ray, that of concrete knowledge, and relates to the lower mind.

No scientist, no matter in what particular line his science has led him, ever became so except in experimenting, observing, and comparing a sufficient number of results until he became convinced of certain facts which never varied. These truths became tabulated in the mind to such an extent that as necessity required he always was able to bring them forth as scientific facts. This mode of thinking is applicable to religions and philosophies as well as matter, although we usually think of scientific thought as relating wholly to material (so-called) things.

Religious thought is more of the higher astral world, which deals with ideals and in which the emotions have more or less play. Religious thinking should lift one out of his physical or material body into as high a spiritual plane as possible. Religion could go further considered as the activity and expression of the Sixth Ray, that of Devotion.

Philosophical thinking is of the mental world and compares different states of mind, until as a result of such training an ability to discover the reason or cause for all effects is obtained. All students of the occult must be philosophical thinkers, for when the cause of any effect is reasoned out the Karmic condition is ascertained. Philosophical activity may also be related to the Seventh Ray, that of Ceremonial Law and Order.

Scientific, religious, and philosophical thought deal with the three worlds, physical, astral (higher), and mental. All three might be considered further as aspects of the Divine Trinity expressing in our lower world.

In speaking of these three worlds we do not mean in the sense of separation, for that cannot be done, nor do we believe that the three modes of thinking just mentioned can be separated. These worlds interpenetrate and overlap each other, just as the modes of thinking do. It is only when the scientific mode of thinking predominates over the other two that it is designated as scientific. A deeply religious mode of thinking would be both scientific and philosophical, but with the religious side predominating, while the philosophical thought, being of the Seventh Ray, has a great amount of all three modes of thinking, with a great preponderance of the "why" of things, which is a "cause and effect."

The "I", the real Thinker, is always in the center, and of itself cannot be a mental state—all outside of the center of Real Thinker, the "I", being a state or "line of thought," be it scientific, religious, or philosophical. So back of any and all lines of thinking lies the Real Man, the "I Am I", which changes not at all but which takes cognizance of all change.

—Helen Folkening.

Indianapolis, Indiana.

THE HALCYON UNIVERSITY

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

The Masters of the Great White Lodge with Whom we are in contact here at the Sacred Center of Halcyon have commanded us to expand, grow, give out to the world that which we have been holding in trust. Our very Venerable Guardian-in-Chief has not hesitated. When the command came he did not stop to give excuses, to ask time to lay plans or raise funds. The Masters have said to do thus and so, that is sufficient for any Agent. Even Agents of the Lodge at times do not fully cognize the plan of instructions. However, they are not because of this fact, permitted to hesitate. The old saying of "he who hesitates is lost" certainly applies to the Work of the Lodge. If a Master gives a command or puts within the reach of an Agent the opportunity to give a part of the Knowledge of the Logos to this planet and he does not act immediately it would sig-

nify his "Doubting Thomas" attitude. Every group in contact with the Lodge throughout the ages has had its Peter, its Thomas, its Judas, and these have always been offset by its John. In spite of all the physical disadvantages the Lodge Work has progressed, has gone upward and inward.

Many inquiries have come into Headquarters as to the Halcyon University, now in the process of organization. Some of the questions are amusing, even though sincere. "Are you going to have real courses, teach theosophy, science, art, music, co-education, etc?" And then again often is the question asked by those inclined to be skeptical, "Who is going to finance this work?" I shall start in the Oriental fashion of answering the last question first, and this incidentally answers all the questions.

The surest and most rapid method for an individual or group to attract the attention of the Elder Brothers is by constructive action. If a person or group prefers to remain in the Rip Van Winkle state of consciousness, the Masters do not concern Themselves about their doings. The Great Masters have given many organizations that have been under Their influence the opportunities of establishing what is Their ultimate goal, a truly Theosophical University that will impart the Ancient Wisdom to the world, that will bring this planet several octaves higher in the scheme of things. In general I might say that Halcyon has attracted the attention of the Masters in this particular division of Their work by the constant patience and effort of the members resident here to hold to fundamentals of the Lodge. Other organizations have had the opportunity and have either prostituted it or failed. Perhaps I might ask here from each and every member, "What will you do to make yourself a worthy participant in this Great Work outlined for us by the Masters of Wisdom?"

We here at Halcyon as well as all the members throughout the World are holding the Legacy of the Lodge. The Temple of the People has been duly commissioned the Administrator. We cannot play with fire. It is our duty to train the young people of this age and duly equip them to carry forth the Messages of the Masters. I would like to think of the Halcyon University in the light of the future, as a great and beautiful Lotus blossom, spreading forth its petals and fragrance to the utmost corners of the world. Let us make it an institution to be proud of. A University so closely in contact with the Work of the Lodge is really "heaven" on earth. All those who attend Halcyon University and are given our degrees are duly justified in considering these degrees as from the Lodge itself.

The work will be co-educational as to resident students. At the present, due to lack of sufficient capacity, the resident quarters in the Ragozy College will be open to members, adult and juvenile. We feel that our own members are to be given the first opportunity

of availing themselves of this close contact with the Lodge Work. Rates will be very reasonable and within the means of all. There also will be methods arranged whereby students may work in the General Offices of the College and Society to help defray their expenses. The University is in no way to be considered as a profit-sharing institution. It is for the furthering of the Work of the Masters. As to who will finance this work, suffice it to say that, placing our trust in the Great Administrators of Wisdom and doing our utmost to carry out Their commands, we feel confident that in a very short time we shall have an International Pilgrimage Halcyonward by the Truth seekers of the world.

THE SUMMER POTTERY WORK

Mrs. Gertrude Rupel Wall, well known California ceramist, has been secured to take charge of Pottery Making and Plastic Art in our School this summer. She comes to us well prepared and recommended for her work for, being a woman of broad experience and sympathetic understanding, she combines the artistic with the practical in an unusual way. Her training and experience as an educator and her success in founding and developing, with her husband James A. Wall, the Walrich Pottery in Berkeley, California, give her an unusual background for her work in the ceramic field. Added to this are the artist's temperament and fine feeling as exhibited in Mrs. Wall's Pottery and we feel that she will be equal to any demands.

Mrs. Wall studied at Denison University and Oberlin College in Ohio, doing work later at the Chicago Academy of Fine Arts. She has worked under the influence of such men as William Chase, Henry Turner Bailey, Frank Alvah Parsons, and Charles Binns.

Some ten years ago Mrs. Wall with her husband, James A. Wall, founded the Walrich Pottery. Quietly and unassumingly they have worked with little attempt to advertise, except as sincere efforts and hard work brought their own reward in recognition and the satisfaction which the creator always feels as he views his own work, and finds that he has not failed utterly but has some incentive to work still harder. Today the Walrich Pottery is well known along the West Coast and in eastern cities. It combines good form, beautiful color, and durability in a truly artistic way. The Walls have developed their own bodies and a line of harmonious colored glazes. Walrich Pottery is considered equal to any Pottery made in America. Its beauty of contour, its exquisite color, and its unusual durability make it welcome anywhere.

Mrs. Wall has an ambition to try something a little different here. We hope that this will be but the beginning of the development of a wider interest in things made of clay, and that we may have in the center of our community a pottery making useful and beautiful

articles for your enjoyment. Having full equipment here at Halcyon, we feel this is a true step toward the expansion program.

Here at Halcyon we look forward to the day when Halcyon Pottery shall become famous. This is one method by which we shall be able to give employment to the members of the Society as the work develops and grows under the able instruction and guidance of Mrs. Wall.

THE MASTER HILARION

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

Perhaps by way of prefacing this article it would be in accordance to state that the Master Hilarion's mission has always been the bridging of the gap between the East and the West. In His present work in regard to The Society of the Temple of the People this phase of development is very evident--the bringing together of the East and West; the preparation for the Coming Avatar; the ushering in of the New Race, a composite of the peoples of the entire world. Looking back into ancient times, it is very easy to trace the intimate goal of the Master Hilarion's mission. Also we can clearly see how He has had His Apprentice working diligently with Him, ready to take up the work and "carry on" when the Master Hilarion shall be admitted to the Central Light.

7,000 B. C.

There are quite a number of statements made regarding the Master Hilarion in connection with Orpheus. Some have stated that Orpheus was the first incarnation of Hilarion. This, however, is rather abstruse. The principle involved in the mythology of Orpheus is very good. We find here great difficulty in establishing the proper polarization. We might call it the foundation of the Hilarion Epoch. Orpheus was fighting for the liberation of the Feminine aspect. In fact it overcame him. We find here also a very beautiful karmic thought. The following quotation is from Bulfinch's Mythology: Orpheus is making this request after forcing his way into the presence of Pluto and Proserpine, overcoming the evil elemental that guarded the gates of entrance. "O, deities of the under-world, to whom all we who live must come, hear my words for they are true. I come not to spy out the secrets of Tartarus, nor to try my strength against the three-headed dog with snaky hair who guards the entrance. I come to seek my wife, whose opening years the poisonous viper's fang has brought to an untimely end. Love has led me here. Love a god all powerful with us who dwell on the earth, and, if old traditions say true, not less so here. I implore you by these abodes full of terror, these realms of silence and uncreated things, unite again the thread of Eurydice's life. We all are destined to you, and sooner or later must pass to your domain. She, too, when she shall

have filled her term of life, will rightly be yours. But till then grant her to me, I beseech you. If you deny me I cannot return alone; you shall triumph in the death of us both."

It is agreed upon by many occult students, judging from their writings, that when Orpheus returned with Eurydice a priesthood was founded to protect the Woman principle of life, never to permit the evil forces to again put womanhood to foul use.

In the code of the priesthood of Cyprus, founded or brought to Cyprus by Thamyras from Asia Minor, we find the first instance of divination, also the Son principle. We find here also the hereditary development of the priesthood, out of which logically the Son principle would emanate. It is a well known fact that Thamyras was an ardent student of the Orpheus School of divination. From the Sacred School established in Cyprus at this time emissaries were sent out to the various parts of the world. Many also came from great distances to receive the knowledge that was forthcoming from the sacred center.

Certain students assert rather vaguely that it is possible the Master Hilarion was active in His mission quite some time before this period in Egypt. The date given for the flourishing period of the School of Cyprus under Thamyras is about 2,500 B. C. Southey must have caught the essence of the great mission of Orpheus and the priesthood founded by him in his "Thalaba."

"Then on his ear what sounds
Of Harmony arose!
Far music and the distance-mellowed song
From bowers of merriment;
The waterfall remote;
The murmuring of the leafy groves;
The single nightingale;
Perched in the rosier by, so richly toned,
That never from that most melodious bird
Singing a love song to his brooding mate,
Did Thracian shepherd by the grave
Of Orpheus hear a sweeter melody,
Though there the spirit of the sepulchre
All his own power infuse, to swell
The incense that he loved."

In the ancient mythology the holy Devas gathered up the fragments of his physical body and enshrined them at Libethra, where the nightingale is said to sing over the shrine more sweetly than in any other part of Greece. His lyre was placed by Jupiter among the stars in the Heavens. There is an old saying among the Greeks that when the star of Pluto shines in the heavens the impossible will have been accomplished.

2,000 B. C.

While the School of Ancient Wisdom at Cyprus was very active in the promulgation of the priesthood and teachings of Orpheus another epoch of the mission of the Master Hilarion was forming. In 1996 B. C. at Ur Abraham was born. Abraham being born in the country of the Chaldeans just in the cycle of the Avatar Christ is of great significance. There can be no doubt as to the information received by Abraham while sojourning in Egypt during the famine. This is readily recognized in his later life upon his meeting Melchizadek. It is well known that Melchizadek, King of Salem, had been a roving sort. He also had been a student at the Sacred School of Wisdom at Cyprus. As the School of the Ancient Wisdom had sent out many priests to various parts of the world we here have the link with Egypt. Abraham while in Egypt had studied and knew the symbols and signs of the School or Lodge.

No doubt Abraham had served his term of probation and was now considered worthy of the power of the priesthood. He had been measured and not found wanting. According to scriptures, Genes's xiv:18, "And Melchizadek King of Salem brought forth bread and wine; and he was the priest of the most high God. And he blessed him, and said, 'Blessed be Abram of the most high God, possessor of heaven and earth.'"

It was shortly after this incident that Abraham was taken in vision and prepared for his mission. Genesis xv:1, etc.: "After these things the word of the Lord came unto Abram in a vision, saying, 'Fear not, Abram; I am thy shield and thy exceeding great reward.'" and Again: "I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it."

The most striking thing in the life of Abraham is that until he had been made a priest by Melchizadek his visions and knowledge were utterly nil. Immediately upon receiving the priesthood or what we might call initiation into the Order of Melchizadek, Abraham was in constant communion with the celestial world. Almost daily he received instructions as to the welfare of his children. They were to be prepared for a great mission, for a coming event. They were to be considered in the light of being apart from the multitudes. With the knowledge that had been imparted to Abraham of the Ancient Wisdom, the seed had been planted which was to blossom forth in one of his very own sons that would pave the way for a greater epoch of the mission of the Master Hilarion. It is quite certain Abraham was a physical incarnation of the Master Hilarion.

1,500 B. C.

The next trace of the Master Hilarion comes in the incarnation of Rameses II of Egypt. In the race development and karmic laws of the Israelites their sojourn into Egypt was vital. A certain founda-

tion in the great consciousness of their mission was to be prepared during this cycle. To be the channel of the Coming Avatar it was necessary to work into their development this phase of western civilization. Here they obtained the polarization of the dual aspect, which is necessary for every Avartic Cycle or period. It was painful, but well directed by One who knew that which was necessary.

We find in history Rameses II was a great patron of the arts and sciences. Even though he ruled with an iron hand, the finer qualities of the feminine aspect were quite discernible. In this incarnation of the Master Hilarion he chose His Chela, whom we now know as a Master. This Chela's first mission was quite trying, but he upheld his end. At this period several of the well known Masters were serving their probationary periods. The Hungarian Master, or Master R., whom the Master Hilarion chose for His Apprentice, was known as Aaron. This was the first appearance of the Master R. Because of the intricacies of the mythological symbols of the Egyptians it is very difficult to discern the true nature of this particular incarnation of the Master Hilarion. No doubt Mabel Collins refers to the Master Hilarion in her reference to Sensa's experiences in Egypt recorded in "The Idyll of the White Lotus." She says: "The Egyptian Master who wrote it dwells now in the etherial spaces of the land of His many births, watching over the sacred teachings. One of His tasks is to see that it reaches those who need it and who claim it. He put it into English with that object." "The Vahan," Jan. 1, 1912, page 106.

1,000 B. C.

There can be no doubt that Solomon was a Lodge Agent under the direct instruction and in communication with the Master Hilarion, not, as has been supposed, however, an incarnation of the Master Hilarion. From the time the Master Hilarion was incarnated as Rameses II until the present day He has drawn close enough to the Buddhi state to eliminate the necessity of incarnating again in a physical body.

Certain Adepts were in touch with the Master Hilarion in psychic experiences after Solomon. The foremost prophet under the direct instructions of the Master Hilarion was Jeremiah. To those who are familiar with the teachings and instructions of the Master Hilarion there can no doubt arise as to the source of Chapter v. of the Book of Jeremiah. It is very evident from the phraseology of Jeremiah that he was a priest according to the Order of Melchizadek. A covenant had been given to the posterity of Abraham in Egypt. In desecrating the holy pact many of the most important details had been lost sight of. Jeremiah at one time was commanded to go to the Euphrates, the land from which Abraham had sprung. He went there to find the girdle that had been hid there by himself. It had been left in charge of others also, who had desecrated it and were

no doubt working in illusion. The school established to be a reserve force for later work also had become material, disbanding its spiritual mission. "And, behold, the girdle was marred, and it was profitable for nothing." It is quite evident that the object was interiorly to prevent this pseudo-mission from working further evil. The great knowledge which was imparted by Jeremiah to the rulers at this time deals primarily with the Chaldeans and Egyptians. His constant references to the Babylonians and Chaldeans of the East and the covenant of the West, made in Egypt, repeatedly imply the significance of the Coming Avatar.

At the time of the appearance of the Christos Jerusalem was to be the melting pot of the then known world. Such conditions are always visible in the appearance of World Avatars, or Messiahs. In the Lamentations of Jeremiah we again see clearly the symbolism of the Master Hilarion, particularly the third chapter. It is really a wonderful exposition of karmic reactions.

A. D. Period

Before going into the next phase of the work of the Master Hilarion it will be necessary to give a brief review of the conditions existent at this period. We are all aware of the conglomerate, seething mass of humanity resident in Jerusalem at the birth of the Christ—all faiths, creeds, colors and races. With the profanation of the Ancient Wisdom taking place, an order had gathered together known as the Essenes. One of their centers was located at the foot of Mt. Carmel, and the other and greater was located in the desert near the Dead Sea. Pliny has stated that the School of Wisdom at this spot was "The Marvel of the World."

There was one other school of the Essenes located in the vicinity of Alexandria, on the Lake Mareotis. They had branched off from the school of the Dead Sea area, or as I shall refer to it, the Central School. This Central School had been founded by Melchizedek, the Holy Supper being the great sacrament. The Mt. Carmel School had been founded by one of the prophets, most probably Elijah. It was at this school that Pythagoras remained in retreat for several years. It was quite necessary to have these two active schools, representative again of the two polarities of the mission of the Master Hilarion, the East and the West. The studies and curricula of the school at Mt. Carmel were patterned along the lines of the Egyptian Wisdom, the knowledge of the Great Pyramid. The Central School was of another line both of thought and ritual. The Central School was to give the New Era message.

Flavius Josephus, who had been Praetor in Galilee and is perhaps the most noted historian of this period, gives us a good deal of information in regard to the Essenes. Also from Philo, an Alexandrian Jew, we learn that the School of Essenes located at Lake Mareotis was a combination of the school at Mt. Carmel and the Central

School. When we glance through the teachings of the Essenes we easily see the work of the Master Hilarion.

It is most evident that John the Baptist had attended the Central School during his time of preparation in the desert. The Essenes were the only group at this time preaching baptism, and his Messianic teachings were the basis of the Essenic tenets. John the Baptist was prepared for his mission by direct communication with the Master Hilarion at the Central School in the desert, which he had attended. It is most likely that we here again have the Apprentice of the Master Hilarion active. St. Mark verifies this in the manner in which he opens his Gospel. When we also have in mind the incident of St. Mark establishing the early Christian Church at Alexandria, we are further verified in this by Eusebius identifying the ascetic group which formed the first Church of Alexandria, leaving no doubt as to their being the early School of Essenes. It was on this basis of the first Church of Alexandria being wholly ascetics that the mediaeval Pope grounded his mission of cloister life.

37 A. D.

We are now brought up to a period when the Master Hilarion again becomes personally active, not through a Lodge Agent but actually taking possession of a physical body, not by total incarnation however. It is quite astounding to realize that Thamyras and Saul of Tarsus were of the same country of Asia Minor, known as Cilicia. Tarsus at this time was considered a very advanced center of art and science as well as culture. Of course it was under the direct influence of the Early School of the Ancient Wisdom established at Cyprus. The Master Hilarion chose to use Saul of Tarsus. It is quite apparent that when Saul had his vision which overwhelmed him the Master Hilarion took possession of his body. Under the name of Paul He carried on the work that was most vital to His mission.

There are many excerpts from the writings of Paul that are very interesting when taken in the light of coming from or being issued by Hilarion. Outstanding is the fact that His first mission or journey was directed to Cyprus. Among other things of primary interest we find Paul making more reference than any other disciple or apostle to the sacredness of the priesthood. He mentions that Aaron did not take this duty upon himself but was selected for this mission. This incident of using Aaron as authority is quite significant. Paul brings the fragments of the priesthood together. "Thou art a priest forever after the order of Melchizedek." Through the teachings of Paul we learn that there are priests in different degrees of authority. "Called of God an high priest, after the order of Melchizedek." Throughout the entire works of Paul we find a very firm hand ruling, giving out direct commands, not consulting others, but explaining and enforcing the teachings of the Christ. The in-

sistent and repeated references to the Order of Melchizedek cannot be taken lightly. It was undoubtedly His particular mission to impart this force of priesthood. It was to be used as a channel toward attainment or entrance to the Higher Realms, to put us in direct contact with the Great White Lodge.

It was the duty of Paul to give an understanding to the people of the New Covenant made through the Christ with the world, even to the extent of changing the order of the ritual of the priesthood but not the root or source from whence it came. The mission of Paul through the power of the Christ may be summed up in Hebrews xii; 27-29: "And this word, yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be removed, let us have grace, whereby we may serve God acceptably with reverence and godly fear! For our God is a consuming fire." There can be no room for doubt that Paul was overshadowed or consumed in the Power of the Christ. That the Christos was carrying on His work very definitely through the Master Hilarion, who was using the physical body of Saul of Tarsus known to the Christian Church as Paul, is beyond question.

350 A. D.

We are able to recognize as a Lodge Agent working under the governing Ray of the Master Hilarion Aurelius Augustinus. St. Augustine, as he is commonly known in the church world, was born in Numidia, North Africa. He was an ardent student of the Ancient Mysteries before he came in contact with Ambrose, who converted him to Christianity. Augustine had studied first in Manichaeism and then shifted into Neo-Platonism. He was a teacher of rhetoric in Tagasta, Carthage. Finally he came to Milan and Rome to teach as well as to study. It was here that he was converted to the Christian faith. Upon embracing Christianity Augustine went into monastic retirement for quite some time. This particular period was of great import to the work of the Lodge. Controversies were the current issue. While the writings of Augustine were of most importance, it was the mission of another to give a further exposition of the teachings received through the Master Hilarion. When the period of the Reformation came Protestants and Catholics alike appealed to his writings as an authority. The seed planted by Augustine was to hasten the work of the westward movement, in which the Master Hilarion is primarily interested, or which work lies directly under His Ray.

1,250 A. D.

About this time in the developments outlined by the Masters one of the very important foundation stones was about to be cast off.

In reviewing the line of incarnations of the Master Hilarion we find the sacrament of the Holy Supper taking great importance. In the Ancient Sacred Writings translated by Rev. S. C. Malan in regard to the Eastern Church we find this statement: "Adam and Eve made an oblation of bread on the Altar. God Said: 'This oblation ye have offered me I shall make it my flesh,' and the Holy Ghost came down on that oblation." In the same translations we find that "Shem, son of Noah, prepared Bread and Wine, and said, 'Keep This Mystery Secret.'" Abraham coming out of the family of Shem, it is not surprising that he entered into the sacrifice of Melchizedek. We also have in the book of the initiations used in the Egyptian Temples, called "Book of the Dead," the following: "My bread is white, my drink is red; I eat them under the trees I know, the branches beautiful."

In India, Greece, Egypt, and America incidents of this sacrament of the Holy Supper are traceable. It is no wonder, with this in mind, that the Master Hilarion found it necessary to reveal or make known the truth to Thomas Aquinas, known among his fellow students as "the dumb ox." It was Thomas Aquinas that expounded the doctrine and teachings of Augustine. Although a very backward youth in his studies, Aquinas blossomed forth suddenly with a great knowledge. Born in Aquino, Italy, he studied and later taught in Paris, Cologne, Rome, Bologna, and Pisa. His "Summa Theologias" is the most authoritative theological work. His phase of the mission of the Master Hilarion hastened the Reformation, which led to the westward migration of the European nations. Thomas Aquinas, beyond question, was an Agent under the direction of Hilarion. There are several others at this period who were carrying on this same phase of the work in the eastern countries. Rosseau in his "Confessions" makes some comment in this respect.

The fact that in several of His incarnations the Master Hilarion has come from Asia Minor has given the incorrect impression of His being a Greek. He has erroneously for this reason been called the Greek Master. There is every reason to think that the Master Hilarion with another Master influenced Girolamo Savonarola, who was hung at the command of the Pope in 1498 A. D.

1,480 A. D.

We are now brought to the first work of the Master Hilarion in the New World, from which the New Race is to take body. The preparation of the New Race is the ultimate goal of the Master Hilarion's mission. In the personage of Montezuma, warrior and priest of Mexico, we have a direct Lodge Agent, carrying out all his work under the Ray of Hilarion. Hieroglyphics on the temples and pyramids of the Aztecs, of whom Montezuma was the ruler, show they were familiar with the arts of reading and writing. Education was under the supervision of the priests. They invented complex as-

tronomical instruments and prepared lunar calendars. They cultivated agave and maize and carried on extensive agriculture despite the fact that domestic animals were not used. In the ritual of the Aztecs we find again the sacrament of the Holy Supper. They were preparing for a coming Messiah or Avatar. Montezuma tried to appease the Aztecs upon the conquering of the people by Cortez, but sacrificed his life by total abstinence from food in atonement.

The connecting link of the East and the West in its greater sense was started in this period of the mission of the Master Hilarion. This is the state where He became engaged in the universal karma rather than being tied to any national karma.

1,550 A. D.

About this time in the northern part of America we find the Master Hilarion again doing active organization work. This aspect of development seems to have been one of His special duties, as it still is. We have the Master carrying out His plan through the Indian Chief of the Iroquois Confederacy, Hiawatha. By the Iroquois Indians Hiawatha was considered a wise law giver and the greatest chief that ever lived. Longfellow's poem, however, is based upon the legendary character, who was known among the different tribes by different names, as Chiado and Manabozho, and among the Ojibways as Hiawatha.

1,776 A. D.

While the Master Hilarion brought about many of the conditions which resulted in the Reformation, he personally did not participate. We find Him again influencing as a Lodge Agent George Washington, the Father of the American Independence. Hilarion did not take possession of the physical body of Washington, but sponsored his initiation. Washington was a Lodge Agent under the Ray of Hilarion. We here also have Hilarion bringing His Apprentice into action again. Also many of the Egos that were incarnated at the time of His Egyptian incarnation were active during the American Revolution. We have the Master Koot Hoomi using La Fayette as His direct Agent. Kosciuszko, the founder and originator of West Point, was in psychic communion with the Master R., the Apprentice of Hilarion. Certain other men active at this time were also in contact with the Lodge.

H. P. B. and the Master Hilarion

The great majority of students of Theosophy admit that "The Voice of the Silence" was given to Mme. Blavatsky through the Master Hilarion. A. P. Sinnett received a message from the Master M. in 1882 which states: "Even in the T. S. there is a division managed by a Greek Brother about which not a person in the Society has a suspicion excepting the Old Woman (H. P. B.) and Olcott;

and even he only knows it is preparing and occasionally executes an order in connection with it." Colonel Olcott records in his diary a visit of the Master Hilarion previous to his above incident. "Hilarion is here en route for Tibet and has been looking over, in, and through the situation. . . . Views on India, Bombay, and the T. S. in Bombay, Ceylon, England, and Europe, Christianity and other subjects highly interesting."—Quotation from C. Nelson Stewart in "Theosophist," October, 1930.

1,898 A. D.

After the passing of William Quan Judge the Theosophical Society in a few years was in a chaotic condition, due to the lack of spiritual leadership under the Lodge. So all over the world sincere Theosophists were looking for the signs of the Lodge Work or a Master coming to bring order out of chaos.

In accordance with the law of cyclic manifestation Masters appear and then disappear or go in, so to speak, and so it has been the case with the Master Hilarion and other great Masters of the Lodge. They are under the law of periodicity, as are all things.

The chaotic condition referred to in the Theosophical ranks after the passing of W. Q. Judge continued until 1898, when unexpectedly and suddenly the Master Hilarion made definite outer correlations and directed a group to be formed to continue the work of the Theosophical movement inaugurated under Their Agent H. P. Blavatsky and definitely organized in New York City in 1875.

Dr. W. H. Dower had been duly commissioned by the Lodge Agent of the Theosophical Society of America, W. Q. Judge to carry on a particular phase of the work in New York in 1891. Dr. Dower returned to Syracuse, N. Y., his home, in 1892, and there formed one of the most active Theosophical centers in the United States. It was here that the very esteemed Francia A. La Due was brought in contact with the Theosophical Movement. In November, 1898, she was chosen by the Master Hilarion to be the co-founder with the then active Agent, Dr. Dower, of The Temple of the People. A very interesting article about the work done by this group in the early starting of the Theosophical Movement may be found in the "Theosophical News," of Boston, August 9th, 1897.

In accordance with the directions referred to The Temple of the People was founded, and the first group was told to work primarily with the members of the Theosophical Societies that were disintegrating, as they were the best prepared to receive what was coming from the Lodge. This was done, and so The Temple of the People came into existence on the outer plane, directly continuing the work of the Lodge under H. P. Blavatsky, with some additional features as, for instance, directions to include a true social science as part of the work. It was through these Lodge Agents in the year 1898 that the information concerning the Coming Avatar was given to the

world, and within a very few years other organized bodies and individuals began to build on that information, which had reached them through these Agents of the Master Hilarion.

The two were instructed where to go and just what to do. They took with them a group, which has been added to since that time. Recently the group has been instructed to "carry on" in public, to give their work to the world at large. While it has been shown that this great Master Hilarion has been active in world affairs for thousands of years, it was only at times when His cycle included a world work. Also, of course, in connection with His efforts are an Apprentice, Initiates, and Chelas or Agents.

It is well to mention here that the Master R., who is termed the Apprentice of the Master Hilarion, will see the dawn of the great epoch of His work now in preparation in the last quarter of the Twentieth Century. In all the accounts of the Master R. written by the Countess d'Adhemar and Mrs. Cooper-Oakley, we find traces of the periodicity of the Master.

Master Hilarion is the Regent of the Red Hierarchal Ray, that Ray which has always been in strong evidence whenever any great world movement was inaugurated on the earth, and His work is always accompanied by prophecy and revelation, either concerning the coming Avatar or along the lines of philosophy and art and invention which would benefit the whole earth. This is because the Red Hierarchal Ray is essentially the Day of organization. Without it there could be no form to the universe nor to art, science, philosophy, or government based on lines of truth. The Red Hierarchal Ray is essentially masculine. The Red, Blue, and Yellow form the channel through which the Light of the Great White Lodge may be made manifest on the physical plane. The Masculine Red and Feminine Blue form the Royal Purple, over which Ray the Master R. presides.

While the Master Hilarion is pre-eminently in charge of the movement known as The Society of the Temple of the People, three other Masters of high degree are working with Him. But there are seven in all, and Their Hierarchal Lines take in all the races of the earth.

The cycle for Hilarion's world work began in 1898, and since that time He has been in constant touch and communication on various planes with The Temple of the People, and His teachings have been sent broadcast to all parts of the world.

REVIEWS

Periodicals—The *Occult Review*, published by Rider & Co., of London, gives in a concise manner as much occult information as is possible to crowd into a magazine of its size. As a whole the matter contained is very catholic and non-partisan. Rider & Co. are

also the publishers of the very interesting book by A. E. Thierens, Ph. D. titled "**Elements of Esoteric Astrology.**"

The Glass Hive—W. L. Comfort, So. Pasadena, Calif. This publication is really put out very artistically. In the next issue of the "Artisan" we hope to review the "Apache" by Will Levington Comfort.

The Beacon—Foster Bailey, Editor, New York. Many of our members have sent into headquarters questions as to the nature of the Lucis Trust. In the March issue of **The Beacon** is a full account which we advise all wishing further information to read.

Books—**New Light on the Problem of Disease**, G. Hodson, Theosophical Publishing House, London, Eng. Through Halcyon Book Concern, \$1.25. This book is unsurpassed in the information contained in its brief pages. Beginning with the Genesis of Disease, and going through The Mechanism of Disease, Karma, and closing with Motherhood and Health, great assistance to the student is given. This, as all other books by Mr. Hodson, is very much to the point, direct and informative.

An Outline of Buddhism, K. Shinkaku, published by the Buddhist Temple, Honolulu. Through Halcyon Book Concern, 75c. We have taken the "Outline of Buddhism" and the "Vade Mecum," on the Liturgy of the Buddhist Temples, both in the English language, and have bound them in one volume in the Temple bindery, and are offering them at the above price of seventy-five cents. These booklets are very rare and difficult to obtain. The Liturgy contains a great number of hymns used in the Temples, translated into English, as well as the Order of Service. It would be well to obtain them early as there is a limited supply.

The Kingdom of God in the New Testament, MacMillan & Co., by Ernest F. Scott. Through the Halcyon Book Concern, \$1.75. This has been chosen as the Religious Book of the Month by the aforesaid Book Club. "The chief aim of this book is to determine how Jesus conceived of the Kingdom of God. A sincere effort has been made by the author to indicate the main directions in which the teaching was developed by His followers."

Theosophy. Alvin Boyd Kuhn, Henry Holt & Co. \$3.00. Through the Halcyon Book Concern. Beginning with the next issue of the Artisan this book will be reviewed. It is highly recommended for all members of the Theosophical Movement to read. We resent very much the paragraph concerning The Temple of the People, as it was written without one letter being sent as to inquiries. Also we wish hereby to inform Mr. Kuhn that there is not a "remnant" of this group from Syracuse, New York, still in existence. The Temple of the People is an International Society and not just a mere colony struggling along at Halcyon, Calif. Also that Dr. W. H. Dower

was duly commissioned by Wm. Quan Judge, and if there are any doubts as to this matter, glance through the file records of the "Theosophical News" published in Boston. If he will take the issue of August 9th, 1897. and read it he will be greatly enlightened as to the early work done by the co-founders of The Temple of the People. However, as to the stand in regard to Blavatsky Theosophy the book is highly commendable.

TEMPLE CORRESPONDENCE

Wellington, New Zealand:—The substance of a very interesting letter from one of the very active members of the Society in regard to the work in that country may be summed up in the following sentence: "We are desirous of being very active. I wish to wholeheartedly devote myself to the work of the Masters through the channel which They have chosen to work, i. e., The Temple of the People." In the very near future we here at Headquarters hope to be able to announce the establishing of a National Headquarters in New Zealand. Mrs. H. C. Henderson is the present leader and is to be highly commended on her work.

Europe, Germany. The German Group of Templars, including members in Switzerland and Italy, is steadily growing. Part of the book of Temple Teachings is published in the German language. Another part will appear this coming fall, 1931. Translations of articles from "The Temple Artisan," Master Messages and Communications, are sent out to members and friends monthly. The Third Annual Temple Convention for Germany will be held in Berlin in September, 1931. Study classes for members and friends are held in Berlin and Danzig-Zoppot. For information address Fraeulein Bertha Martini, Berlin-Steglitz, Poscningerstr 3., or Herr Friedrich Greiner, Sonneberg, Thuringen, Schoenbergstr, 52.

Gold Coast, Africa. Recent reports from this part of the country are quite favorable. The "Teachings of the Temple" and volumes of literature are being sent to a very active person quite desirous of coming closer to the Work of "Those Who Know."

Wheaton, Ill. "I am indeed pleased to know that you take as sound a position in the matter of harmonious relationships between the various Theosophical organizations." This is a phrase of a very pleasant letter from the President of the American Theosophical Society, the Adyar Branch of the Theosophical Movement, Mr. L. W. Rogers. We have written Mr. Rogers of the intent of the Temple to work in perfect harmony with all Theosophical Societies. Mr. Rogers being one of the veteran Theosophists in America, we consider this recognition quite complimentary but also as it should be. One of the important objects of the Theosophical Movement as

started by H. P. B. was Universal Brotherhood. This should also exist among Theosophists.

Chicago, Ill. From the Chancellor General of the Universal Episcopal Communion we have the following: "There is no objection that I can see, however, to the work of the Temple being affiliated with the Universal Episcopal Communion——." The Chancellor General of the Universal Episcopal Communion incidentally happens to be a very ardent Theosophist, even though he is a Bishop in Old Catholic Orders, and is at the present time quite active. We look forward to a truly World Work to come out of this particular movement, knowing the sincerity of the workers.

Columbia University, New York. Recognition from the Philosophical Department of Columbia is quite inspiring. The "Teachings of the Temple" has been placed among the other Theosophical volumes written by H. P. B. and others for reference work of the Philosophical Department. This also at the time of our development along educational lines is most commendatory and uplifting. To those who are seeking truth the volume of the Temple Teachings is more than welcome.

Palo Alto, Calif. A very ardent and zealous period of reconstruction is on in the Temple Square of Palo Alto. The General Secretary gave a lecture at the Women's Club which was surprisingly well attended. Palo Alto, being the home of Stanford University and an intellectual center, is of vital importance. Quite a number of members of the Adyar Society were present. The topic covered was "The Theosophical Movement." Among those who might be termed prominent in the Theosophical Movement present at the lecture was Mr. John W. Lovell, former New York publisher, the first person to pay an initiation fee in the Charter Lodge of the Theosophical Movement when organized by H. P. B., Olcott and Judge, November 17th, 1875. Mr. Lovell is the sole living member of this charter group.

San Francisco, Calif. At the studio of Miss Carol Weston, S. F., a group meets weekly. Miss Weston has been interested in Theosophical work for many years and recently affiliated with the Temple. We have great hopes for this intellectual group.

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.

—Secretary General WDOM.

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