

## TO ALL TEMPLE MEMBERS

DEAR COMRADES :—

With the beginning of a new Cycle of the Temple work, the Master has directed the inauguration of a certain form to be known as the Balanced Cross of Concentration, for the purpose of drawing the members into a closer association with the Lodge and with the Temple Centre. It is directed that the Headquarters Staff hold a Service of Concentration once a week, and that members in trouble or sickness may send to the Temple Guard at Oceano, their names and a concise statement of the illness or trouble, which will be presented either verbally or silently as requested, at said Service. This direction has been sent with the accompanying Instruction, in order that the latter may aid members in understanding why it is that each answered petition should impel the disciple to return to this Centre or the Work an exact equivalent. If this is not done when it is possible to do it, the disciple will know why help is withdrawn, or rather, why and how the Karmic debt is collected. The time set is Sunday a. m. between the hours of 11 and 12, California time. It is necessary that the disciples requesting help, take some moments of the same time and concentrate on the Lodge and the Temple work, and their unity with both.

As the Temple work goes on unfolding steadily and surely, it is fitting—and necessary as well—that the forces of Unity should bind us all together in the closer ties of a common heart purpose, for the advancement of the great plans of the Masters who are using the Temple as a fulcrum whereby to lift the world and its freight of Humanity to a higher plane of thought and endeavor. To that end it behooves us to remember constantly our pledges made to the God within, to the Higher Self—to do all in our power to advance the Holy Cause to which we have dedicated our lives. The present is an important epoch in the unfoldment of The Temple. Certain aspects of the work are about to be unveiled to the world. Now is the time, therefore, for the ranks to close up, and for all true Warriors of Light to stand heart to heart and shoulder to shoulder with their comrades, in giving a mighty interior and exterior impulse, all together, to the great constructive forces available for help, and presenting a SQUARE and united front to the forces of darkness, either drive these back into the "blackness of the great abyss" or transmute them into good.

The history of the Temple shows that with each distinct advance made by it, great forces of evil have been precipitated against the work and its representatives with a frenzy and malignancy in direct proportion to the importance of the advance made. We have no right to expect anything different at this time.

If members distant from the Centre wonder what they can do for the work—remember, that the right inner attitude of devotion to the work (the test of true apprenticeship) is the first thing called for, in every

disciple of a Master. If you lack this, the outward-going currents from the Master Centre cannot reach you, for you are not in the circuit. If your outer circumstances permit you to do nothing more than to feel and put out this inner heart force of devotion, you are helping more than your brain mind can possibly appreciate, for you are adding the most potent force in the world for good, to the Temple aura;—and how know you how many minds in better outer circumstances may be inspired to helpful deeds thereby? How know you how many hearts, feeling the weight of woe and discouragement may be lightened thereby? How know you how much the workers at the Centre need these helpful currents to offset the hostile ones that would absolutely drive them from, or incapacitate them for, their work. The Master has said, "The forces of evil are powerless when thrown against a pure unselfish heart."

If the Warrior going into battle keeps his eye and hand steady, his mind unruffled, his heart serene with the consciousness that his cause is just and holy, he is bound to come out of the fight with VICTORY inscribed on his banner.

The Master Hilarion said several years ago that he desired Temple members to think of The Temple as their true home. The Temple is now about to begin the outer building of that Home on a most favored section of the earth where the right forces Cross and blend. It is our privilege to do the outer work and so to prepare for ourselves, when cosmic winds shall shake the earth and the nations thereof—an abode of Peace. The spiritual and material forces are at hand for use—BUT EACH ONE MUST DO HIS OR HER PART.

We take this opportunity of announcing to members, that by direction of the Master, the office of Temple Guard has been created and will be held by Francia A. La Due. This office corresponds to that of the vice-presidency of a society. With brotherly greetings, we remain,

Sincerely Yours,

Signed {	WILLIAM H. DOWER,	HARVY A. GIBSON,
	FRANCIA A. LA DUE,	FLORENCE STEWARD,
	FRANCES J. MYERS,	KNUT M. PAULI,
	EMILY K. MUNDY,	IDA J. WILKINS.

## TO OUR COMRADES.

How few among the countless numbers of human beings in the world ever take into consideration the working of the law of periodicity in personal or national affairs. Yet, even the limited knowledge we already possess, furnishes innumerable clues to enlighten us as to all the future holds for us, either as individuals or races, as well as data for all the great events in our long line of incarnations.

Every day, every moment, opens or closes some important cycle in the lives of all who belong to any one of the seven evolutionary rays. Truly "history repeats itself," and the apparently trivial happenings of to-day, for instance, will give to those whose inner eye is opened, an indication of what has occurred or may occur in the future.

We may divide the more important cycles of our mundane existence into periods of one, three, five and seven years; for, in all of these different periods, there is, so to speak, a summing up of all that has gone before or is to come. The arbitrary law of Karma decrees such action, and the Masters, the agents of Karma, carry out such decrees.

A consideration of this subject is peculiarly applicable at just this time, for all the members of The Temple will be interested in the following quotation from one of the Master's secret instructions, given in the month of September, 1904: "You are entering upon the seventh year of your novitiate in the Temple, and I say to you that the Temple tree will be shaken to its foundation during that year; many leaves will fall to the ground only to furnish nutriment to the soil beneath, but those leaves which remain firmly fixed to the tree, drawing their daily sustenance from the sap of that tree, will be fitted for our use when the seventh year has passed."

As has always been the case in the past, the Master's words are again being fulfilled. When the subject of testing or trial by the Lodge is brought to our notice, we jump to the conclusion that some great trial of strength is coming to us, perhaps accompanied with fire-works and crowds of spectators, and for which we think we have been in training for years, the result of which is to cover us with great glory or else with almost utter failure. We do not realize that our every thought, word and deed has been under constant surveillance, and that it is the sum total of all these thoughts, words and deeds, which determines success or failure for any given period.

One after another of a large number of our comrades, who have been drawn to the central flame of the Temple work, have gone down and out when the Lodge light was turned upon them, because they did not or could not recognize the truth and verity of the statements given above; because they could not realize that it was a test of faithfulness in "little" things that the Lodge was demanding first of all. The greater trials of which we have heard and read, could never, in justice, be put upon us, until we have proven our power of endurance, of faithfulness of brotherly love.

With all my soul in the plea I make, I wish to impress upon my comrades the importance of this closing year of the Seven Year Cycle of the Temple work. "Watch, wait and work." Be careful that no man, no devil, snatch from you any crown of victory you may have won during your novitiate in The Temple.

*January, 1905.*

B. S.

# THE EARTHQUAKE

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There is a possible danger that Temple members may forget a few important truths in the excitement of recent occurrences on the Pacific Coast, chief among which is that nature has built up the whole crust of the earth by the action of internal fires which are the ultimate cause of earthquakes and volcanoes. Water pours in through some crevice, in the vicinity of which is an internal smouldering fire. Steam is generated, gases take fire, an explosion occurs, and the crust of the earth within a certain radius is disturbed, much or little, according to the degree of energy liberated by the explosion. The Western coast is now in process of construction, the Eastern coast in process of disintegration. The fires were originally started by quantities of water eating their way to and pouring over, large beds of metallic sodium and potassium. The same form of energy is requisite for either pole of action, construction or disintegration. The Western coast is fast making land; the ocean deposits large quantities of sand on the shore day by day, the same sand that has broken away from the coasts far away. It is deposited in the ocean, and perhaps centuries afterwards shaken up by the power of explosions underneath the ocean, and sent on its way by great tidal waves and finally deposited on another shore.

If man would but learn the lesson nature is trying to teach him, there would be no occasion for any great loss of life as the result of nature's efforts to build or destroy any portion of the crust of the earth. Nearly all the great disasters which follow the earth's convulsions are due to fire resulting from the careless, insane construction of buildings. If the plan of the Masters as given for the construction of the White City could be carried out in all large centers, it would make no special difference how many earthquakes there were; but as long as man continues to pile structure upon structure and crowd countless numbers of people in a small area, the world must suffer. It is said this is necessary because of business interests. Perhaps it may be necessary as business is now carried on, but if right methods prevailed there would be no occasion for crowding into cities. With all the power at the command of modern men, it is quite possible to build and conduct a city on right

principles, and one that would be perfectly safe for its inhabitants as far as the elemental forces of fire, flood and earthquake are concerned.

Just as surely as the sun rises daily, there will be still greater upheavals in the East, for nature tears down much faster than it builds, when any special cycle of fulfillment has rolled around, and there is no occasion for anxiety or fear that any mistake has been made in locating the Temple working center at this point. We believe that San Francisco Bay is practically the crater of an extinct volcano, as are some of the beds of our eastern lakes and bays. The fires are yet smouldering thousands of feet below the waters of the bay, and we have reason to believe that said bay section is the center of all earthquake disturbances on the Pacific Coast. Nature, or Nature's God, has sent forth warning after warning preceding every great calamity, but man will not heed, or he is so entrapped and enwrapped by his earthly Gods, he cannot escape.

If Temple members have any one great lesson to learn from this last catastrophe, it is that there surely does exist a great necessity for preparing a center of industry on right lines, and under right protection. Until we acknowledge and act upon this, no center in the world is safer than another. We have been begged and pleaded with and threatened that we might see this.

To one who can observe the Karmic causes of given effects, it is not difficult to see even from an interior standpoint, why the city of San Francisco should have been so visited. Consider the psychic forces generated in that city as a result of the gold fever—the crimes of the hordes of people who have found refuge there after being driven from other countries for evil deeds, crimes committed as a result of the thirst for gold. All such force combining with the force of fiery metallic elementals hungry for action, must inevitably precipitate such catastrophes. If we persist in doing the same things, thinking the same thoughts we always have done and thought, it will not matter where we are, destruction will overtake us. If we would follow the advise of the Masters, go back to the land, live in normal, natural ways, construct our business centers aright; Nature would work with and for us instead of against us. Each Temple member must face up this question for himself or herself. If we are ready to go on as of old, making excuses, saying, "I have a wife or husband who does not believe as I do," "I want to educate my children," "I want to make a little more money," instead of preparing the way for ourselves and others, we will not alone be guilty of our own self-destruction but of the destruction of thousands of others whom we might have saved.

We have been warned over and over of this and other calamities. The great efforts of the Masters have been to establish a center that would not yield to the action of the disintegrating forces, and the

terrific opposition we have had from outside, and even within our own ranks, every step of the way, is a good indication of the importance of our work; for all the disintegrating, disrupting forces of the world are against us, as they always are against advancement. For the time being, fear will dominate the people at large and the rush to the Pacific Coast will be diminished. Our members may not remember the great distance between populous centers in California and think that our section too is involved, and our efforts at building up this center will thus be retarded unless they take pains to inform themselves. Comrades, we need your help more than ever and your responsibility has grown greater day by day. Will you give us that help in all ways and also arouse your friends and neighbors to prepare for the inevitable, or will you go on idly till the storm is upon you also? As far as we know, not a Temple member has been injured in the recent catastrophe though, many were in the very midst of it, but we will be no safer than others in the catastrophies to come, of the same or similar character, unless we are doing all in our power to obey the directions we have received.

#### THE TEMPLE.

By WILLIAM H. DOWER,

Oceano, California, May 1, 1906.

Official Head.

## THE TEMPLE OF THE PEOPLE.

OCEANO, CALIFORNIA, February 15th, 1908.

OUR DEAR COMRADES:

In the preliminary stages of any great work for the benefit of mankind, much latitude must necessarily be allowed the various departmental heads, who must gather all necessary materials, determine the kind and character of the requisite tools, interpret the given plans, make all necessary specifications, and provide for the needs, as well as procure the services of, the artisans who are to supply the requisite physical energy for the materializing of said plans.

Because of the immense and far-reaching importance of the Temple plan as outlined by the Masters, it has taken several years of arduous, self-sacrificing labor on the part of many faithful, unselfish disciples, to bring the many different features to a point of development where their relationship one to the other, as well as to the plan as a whole, could be intelligently presented to other comrades whose circumstances would not permit of a closer personal acquaintance with those "on the firing line," until requisite conditions could be made.

First of all it has been necessary to make every possible effort to convey some adequate idea of the immense importance of all interior Orders of the Temple and their position in, and relationship to, the various planes and states of human progress, as well as the sacredness of the mission undertaken by every entering novice of every such Order. This is no easy task, for so much depends upon personal association as long as man is dependent upon his outer senses. It is difficult to impart an adequate realization of the necessity for rigid adherence to obligations that include ceremonials which because of their symbolic value to the Occultist, are most important, yet this must be done. Each step we take by entering an interior Order of the Temple carries us just that much farther toward the heart of all that we mean when we voice the words, "The Great White Lodge"; in other words, the Heart of the Christ, which throbs in every living thing and creature. Because we have not yet been able to separate that one throb of the Christ-Heart from the myriad throbs which desire of sensuous things has set up in our individual hearts, long enough to fully recognize its source and character, its mission and power, we only too often fail to perceive the fact that we have taken that step, and in that failure also fail to realize what demand is made upon our love and service by the very presence of that Christ throb.

The earth and the heavens are now full of verifications of the prophetic utterances of the Masters, and blind indeed is he who fails to perceive the same. The truly wise man will find no difficulty in appreciating the significance, and interpreting the recent appearance of, a wonderful star which has upset the theories of one class of scientists as to the way stars should conduct themselves, fully as much as the discovery of radium upset the accepted theories of another school of scientists. The sudden appearance, remarkable brilliancy, apparent breaking up into millions of cloudy mystic symbols, and then the reforming and gradual indrawing of this wonderful star, Nova Persei, at the beginning of the twentieth century, was a herald of a still more important event (as far as this solar system is concerned)—the eclipse of the sun of January third.

We will not now enlarge upon either of these events, or others of lesser importance which have been observable in the heavens or are being precipitated daily upon this planet, for it would only be to repeat what has been told us over and over again by the Masters in reference to coming events; we only call attention to them as being partly explanatory of a new move in Temple affairs, a move to more closely combine the disciples of the White Lodge.

So far as has been made possible, the Official Staff of The Temple have followed the directions given them for organizing the Temple work. We have now reached a position where another important direction must be followed—namely, the binding of the members into a legally responsible body, in order that any lands or possessions accruing to The Temple by gift or earnings may be legally held by The Temple (which cannot be done save by incorporation), as well as that The Temple may have the protection and assistance of the laws of the State in any event which may occur when such demand may be made.

The incorporating of this body under the name of THE TEMPLE OF THE PEOPLE has been done under the particular State law which guards and protects many religious bodies in California.

The Master gave the name, The Temple of the People, and directed its use for the Temple movement in 1899, but requested that only the first two words be used until such time as he should indicate a change. That time is now here, and we hereby announce the fulfilment of the above mentioned direction.

The incorporation places the work on a more dignified and accountable plane, while at the same time it adds to the responsibility of officers and members, but it in no wise interferes with the conduct or rules of the inner or outer Orders.

Every year since the Masters organized the Temple work and



issued the directions for its guidance during the cyclic upheavals which they prophesied were surely coming, there has been an increase in the number of psychics who have been scattering broadcast their own interpretations of the Masters' utterances to their chosen disciples, and, sad to say, some few of the Temple members as well as others have forgotten that they had already been told at first hand all that could be told in reference to coming events, until certain necessary preliminaries were observed, and instead of using such information as was intended by the giver, they have run after every "strange god" that appeared on the scene, and have given time, strength and means for the promised attainment of impossible conditions and powers—that is, impossible until other conditions are fulfilled—while the days have been swiftly passing in which preparation should have been made for meeting the events which cyclic law invariably brings to pass at the closing of certain Maha Yugas. Of what use to them or theirs would have been the partial attainment of a promised psychic development at the time of the earthquakes and fires which wrought such terrible devastation in San Francisco, Valparaiso and other places? What service can one render suffering humanity in its greatest need, when some devotee of mental or other "science" assures us that "matter has no real existence," while some long extinct volcano pours forth great streams of fire and lava over our own land? Surely, as much dependence can be placed on the prophetic utterances of inspired or perfected men as on some alleged revelation made by another human being like unto ourselves in all respects, especially when profane science is daily being forced nearer and nearer the ultimatum of occult science, on all important phases of life.

These are not questions of personalities or theoretical concepts; they are questions of life and death. Can we afford to take any chances?

Man wonders over and queries about the justice of his seemingly slow rate of development, while his own faithlessness to most sacred and holy obligations is glaringly thrown on the screen of his soul, affording a most potent evidence of the *causes* of his failure, if he will but look.

We as Temple artisans have reached a point in our artisanship where we will be no longer excusable on the plea of ignorance, even by our own comrades. We have to do one of two things. If so be we have been remiss in our duties, we have either to make a strong effort to realize the importance and truth of the instructions and predictions that have been showered upon us in the last eight years, and the possibilities to us of obedience to directions given for our welfare, and then set about acting upon the same to the best of *our* ability, or accept

the results of our disobedience by taking our places in the ranks of the "foolish virgins" who are too busy enjoying themselves or satisfying curiosity in regard to obscure philosophical questions to trouble about filling their lamps with oil, and so miss their opportunity for "meeting the Bridegroom."

We know beyond question that many a private message, many a heart touch passes between the Masters and the faithful disciples who have won the right to the recognition they have received, and to such we send a special greeting of love and fellowship, and a plea that they will give us their assistance, and we earnestly beg our comrades all, to do us the justice to believe that we have no thought or desire to sit in judgment on any co-disciple. We can only form an occasional opinion from the results, or the absence of results, which come under our notice:—the apparent use or misuse of the offered opportunities of the Master to those who are pledged to His Service. Each soul must be its own final judge. But, from the depths of our hearts we plead with every co-disciple to make sure that their lamps *are* filled and burning, as we also hope to have, that we all together may answer "Here," when we are called to account for our stewardship over the treasures given into our keeping.

If any of our number have been lax or indifferent in respect to any obligations to the Lodge; if we have failed to reach out for the souls now drifting on the rocks from which we have been rescued, or failed to take advantage of any of the opportunities offered us to come closer to the heart of the Temple by fulfilling the responsibilities of the Esoteric Orders, and keeping intact the Guardian Wall, upon which so much depends, let us face up our past failures, gird ourselves anew, and start off for another try; for we are all going to need the help which only a solid, harmonious, devoted body can furnish.

If we are in doubt about the truth and verity of The Temple teachings and the ability of the Masters to guide us aright; if we can be influenced by the faithless or weak deserters (scores of which invariably turn and run when cowardice or egotistic selfishness seize upon them); if we are unable to perceive that we have first to build a foundation strong enough to support the edifice of psychic and Spiritual Occultism before we can expect that edifice to materialize; if we are not yet free enough to understand that personalities amount to very little when some great principle is involved; we are not going to gain our heart's desire in The Temple of the People in the near future.

If we are able to *wait*, to *serve*, to *aspire*, to *obey*—and to keep silence, we will surely have our place; the place we have won, in the rehabilitation of things and peoples—gain our heart's desire, as well as know our status in the Lodge of Light.

In all faithfulness and devotion,

Your comrades and co-disciples,

FRANCIA A. LADUE.

WILLIAM H. DOWER.

Halcyon, Cal., May 1st, 1913.

## PRIVATE COMMUNICATION

Dear Fellow Disciple:

In response to inquiries as to the origin of the Temple movement and its connection with the Masters of the Great White Brotherhood we have decided to give such a summary of events connected therewith as we are permitted to give in an exoteric communication. These events were well known to all the first entering members.

In the year 1898 the two disciples who were subsequently to found the Temple were members of long standing in the first Theosophical Society formed in this country by H. P. Blavatsky and Col. Olcott. After the death of H. P. B. and of W. Q. Judge, who succeeded her as head of the American Section of the T. S., many devoted students found themselves facing situations impossible of conscientious adjustment by them and almost constant pleas were being sent forth by these students for help in their dilemma, to the Masters who had previously guided their society. All this is Theosophical history.

Finally one of the last indicated students, a natural psychic and an earnest student of life, was vouchsafed a vision of a remarkable character. This vision was afterwards interpreted by the Master and related in early Temple literature.

Only a bare outline of this vision is possible at this time: A fathomless gulf was seen, on either side of which stretched out an apparently interminable area of country bare of any form of life. Spanning this gulf was an immense white bird, the tip of the wings resting on either side of the gulf. On one wing, near the head of the bird, was standing a being in human form clothed in a dazzling white garment and holding in his hand a staff with a small coiled serpent for its head. From the center of the breast of the figure an indescribable radiant light was flashing forth which brightly illuminated the whole figure. All space surrounding the figure for a long distance seemed filled with a beautiful warm glow. The wonderful eyes of the strong grave face were looking intently and inquiringly into the eyes of the seer as if seeking an answer to some deep question. The vision left a never to be forgotten impression on the mind of the seer.

A short time after seeing this vision, upon answering a ring at the door of her home, the same seer saw standing before her the majestic figure of her vision, with the same face and eyes, but now

apparently a mortal man in common garb. Too overcome by the influence which emanated from him to speak, the woman stood motionless while her visitor passed the threshold, entered a living room, seated himself and beckoned her to a seat opposite him, which she involuntarily took.

We cannot enter fully upon the details of this interview or the conversation which ensued between these two; sufficient to say, the visitor made it known that he was the Master Hilarion, one of the group of seven Great Masters, two of which are the Masters who guided H. P. B. and the first T. S. up to the time of the death of W. Q. Judge. Among other things, the Master said the T. S. had failed of its mission to the common people, the failure being due to disobedience to directions, and that another effort must be made to carry out the original plan. He bade his listener call together six of her fellow disciples, designated by name, for an interview with him at a set time. The first one mentioned was Dr. W. H. Dower, the then president of the Syracuse Branch of the T. S. During the interview which took place at the time set by the Master the plan of the White Lodge for the development of the human race and its interests was clearly outlined to those present, and many detailed instructions were given as to the first steps to be taken in regard to furthering that plan, the essence of which was that a movement be inaugurated which might transmit and reflect the highest religious truths humanity was capable of cognizing, as they were presented by the Masters, then correlating such truths with basic scientific truths, thus helping to promote the corresponding economic conditions which must inevitably in time, bring about a realization of the true Brotherhood of man. The Master said, "The city of Syracuse is chosen for the inauguration of this work because it is situated on the spot where the plan upon which the United States Government was founded was given by Hiawatha to the Six Nations of Indians." As Hiawatha was one of the incarnations of the Master Hilarion it was fitting a corresponding plan should be given by him and at the same place.

Mrs. F. A. LaDue, the before mentioned psychic and disciple, and Dr. W. H. Dower were requested to take the leadership of the Esoteric and Exoteric work as outlined. Mrs. LaDue, Dr. Dower, Mrs. F. J. Myers and E. K. Mundy formed the first Square or official division of the Temple. For certain specific reasons indicative of positions held in former incarnations Mrs. LaDue and Dr. Dower were given names interpretable only as Blue Star and Red Star. These names were subsequently used as noms de plume and signed to first communications to members. One of the tenets of

Occultism is to avoid calling undue attention to any personality, if it can be avoided and for some years it was only known to a very few esoteric disciples who were the persons so designated.

A line of instruction was promised, and the promise has been kept.

(All articles in THE ARTISAN signed H., followed by a symbol, as well as the first page Messages, have come directly from the Masters).

In the year 1902 the founders of the work were requested by the Master to go to a designated spot on the Pacific Coast (since named Halcyon), to commence to externalize one of the principal features of the great Universal Plan, namely, to prepare for the coming of THE NEXT AVATAR, who must appear in the West the next time.

An exterior organization was formed and incorporated under the name of The Temple Home Association in the hope that it might bring into outer expression the spiritual principles of the Temple, thus correlating two planes of action and so make provision for the material needs of those engaged in the work. The weaknesses of human nature in some instances, selfish desire for power in others, repudiation of obligations and persecution of fellow disciples by those who had failed, have verified the Master's words to the effect that we would meet with trial and tribulation every step of the way, as had every other body who had attempted to correlate spiritual and material interests, but that a beginning must be made if the great plan was to be externalized.

The spiritual aspect of the plan—The Temple—was finally incorporated under the laws of the State of California in the name of The Temple of the People and has the same legal status possessed by all denominational churches. Its Priests are ordained and have the same power possessed by priests and ministers of all churches. The more interior aspects of the Temple are set forth in private papers issued to members.

It is evident that the esoteric aspect of the work, which is by far the most important from an occult point of view, can be but barely suggested in such an exoteric communication as is this one.

As one of the purposes of esoteric instruction is the development of the inner senses and as it is a well known fact that such development is always accompanied by a disturbance of the whole lower nature which must become adjusted to new vibrations, it is not difficult to understand why there is an occasional failure, nor why those so failing should resort to any possible means to tear

down these who may have succeeded to any extent. Jealousy with all its brood of devils is a common occurrence. It sears the conscience and blackens the whole life of its victims on the outer planes and its power and effect are intensified on the student of occultism who has taken the solemn obligations of the Great White Lodge and failed to keep them.

Strange as it may seem if there were no strife in an organization, if it was plain sailing every bit of the way for the disciple, there could be no reward, no spiritual gain. So even in the midst of the strife of others, and the wrecking of an occasional life boat, there are great opportunities for those who are strong enough to look on undisturbed and keep their eyes fixed on the one great goal.

The Masters who revived the ancient Wisdom religion in this country who started the Theosophical Society and The Temple have never withdrawn from the latter a single moment. They are watching each incoming member with never failing surveillance, always hoping, always seeking still one more loyal disciple, one more stone to cement into the "The Guardian Wall," which will be able to stand the strain and win the great prize of individual Christship.

Recreant disciples have occasionally gone out from the society and started independent movements, using Temple teachings as a base of instruction. They have deceived many, but the Temple as originally formed still stands secure. The same great spiritual faces strongly in evidence at the time of its foundation are still guiding the work, and evident to those who can see.

Standing in a new cycle of Temple opportunity, in a new era of the Temple work, and on a basis of unified effort—with the past behind and the future before us, we call upon all Templars to close up the ranks and help us externalize the great plan of the Lodge with the sublime charge of the Great Master given us at the inception of the work ringing in our ears: "GO FORTH TO BATTLE WITH THE POWERS OF DARKNESS, ARMED WITH SWORD OF THE SPIRIT OF LIGHT, THE BREASTPLATE OF RIGHTEOUSNESS, THE HELMET OF ETERNAL TRUTH. SEE TO IT THAT NO STAIN REST ON THAT ARMOR, NO RUST ON THAT SWORD, THAT YE MAY ALL BE ONE WITH US ON THAT GREAT DAY, 'BE WITH US.'"

(Signed)

FRANCIA A. LADUE,  
Guardian in Chief.

WILLIAM H. DOWER,  
Official Head.