



VIEW EBOOK

Get this book in print ▾



0 Reviews

[Write review](#)**Encyclopedia of New Religious Movements**

edited by Peter Clarke

st. germain (theosophy) er

Go

[About this book](#)

My library

My History

Books on Google Play

Pages displayed by permission of

[Routledge](#). Copyright.

The Saint Germain Foundation is one of the independent movements which derive their core doctrines from the Theosophical Society (see **Theosophy**), whilst adding its own new revelations and insights. In 1930, Master Saint Germain manifested himself to Guy Ballard (1878–1939) on Mount Shasta, California, appointing him and his wife Edna (1886–1971) as the ‘authorized messengers’ of the Masters. The idea that hidden Masters, mostly human in origin, reside in inaccessible locations from which they direct human affairs, was originally put forward by Madame Helena Blavatsky (see **Blavatsky, Helena**), co-founder of the Theosophical Society. The Count of Saint Germain (1710–84) was a legendary figure in eighteenth-century esotericism who, according to Blavatsky, later became the hidden master Rakoczy. Ballard, however, operated independently of Blavatsky’s Society, and in the 1930s received no less than eleven volumes of revelations from Saint Germain, mostly centering on the ‘I AM Presence’, the energy supporting all the manifested world, on a ‘violet flame’ of energy surrounding all humans, and on ‘decrees’, or specially effective prayers which redirect this energy. Ballard proceeded to publish them under the pen name of Godfrey Ray King, and to organize the Saint Germain Foundation, which recruited students mostly through correspondence courses, using a method popularized in the American occult milieu by **AMORC**. In 1939, when Guy Ballard died, the number of students enrolling in correspondence courses reached close to one million.

Ballard’s death was unexpected, and caused considerable succession turmoil. Disgruntled students took advantage of the situation to sue Edna Ballard and the Foundation’s leadership for mail fraud, claiming that Saint Germain was just a figment of the Ballards’ imagination. Edna and other defendants were found guilty of mail fraud in 1941, although in 1944 the US Supreme Court reversed the verdict in the landmark *Ballard* decision, thus establishing once and for all that neither the US Mail nor the courts are competent to decide whether or not supernatural beings, including Saint Germain, really exist. Notwithstanding the final victory against a decision which would have ruled a movement operating primarily through the mail out of existence, the court case, and other problems connected to Guy’s succession, swallowed the best part of the Foundation’s energies in the 1940s. Many students discontinued the courses, and recovery after the Supreme Court decision was slow.

Chapters were, however, opened in several foreign countries, and in 1978 the headquarters were moved from Mount Shasta to Schaumburg, Illinois, a suburb of Chicago. Mount Shasta remains the seat of a popular yearly pageant on the life of Jesus Christ. The Foundation has not been able to prevent the appearance of Saint Germain as an entity being channelled outside its boundaries. Independent movements which combine the Foundation’s doctrines with other elements, and other organizations in which new messages of Saint Germain have appeared, such as the **Church Universal and Triumphant**, now have a larger following than the Foundation itself.

Copyrighted material

Encyclopedia of new religious movements 550

Further reading

King, G.R. (pseud.) (1987) *The Saint Germain Series*, 12 vol., Schaumburg, 111: Saint Germain Press.

MASSIMO INTROVIGNE