



The Temple Artisan

NOVEMBER-DECEMBER, 1929

CONTENTS

Within Your Presence	55
Old Gaelic Rune	56
The Shield of Morya	56
My Little Child	57
The Holy Spirit	58
The Great Day Be With Us	59
Blavatsky Department	62
The Joy of the True Server	65
Items About Concert Tour in Russia	67
Origin of Occult Philosophy	68
The Iroquoise League	68
Hermeticism	71
Editorial Mirror	76
Temple Builders' Lesson No. 213.....	78
Temple Activities and Notices	80

Mysticism, Occultism, Ethics

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THE TEMPLE

COSMICALLY The Temple of the People corresponds to the Temple of Humanity.

THE TEMPLE of Humanity consists of all humans who, having awakened into a knowledge of their own divinity, have undertaken to tread the Path, and of those who devote their lives to the unselfish service of mankind.

SPECIFICALLY The Temple of the People is one of the bodies or vehicles for the manifestation of the Avatar or Christos for the New Dispensation, the dawn of the New Civilization for the races of the earth. It was founded in New York State in the second cycle of the Great Lodge movement in November, 1898, by three masters assisted by others for the laying of the mental, physical, and spiritual foundations of the coming Sixth Race.

THE OBJECTS of the Temple are:

First: To formulate the truths of religion as the fundamental factor in the evolution of the human race. And this does not mean the formulation of a creed.

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

Third: To promote the study of the sciences and the fundamental facts and laws upon which the sciences are based which will permit us to extend our belief and knowledge from what is known to the unknown.

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

Fifth: The promotion of a knowledge of true social science based on immutable law, showing the relationship between man and man, and man and God and nature. When these relationships are understood we will instinctively formulate and follow the law of true brotherhood.

RELIGION, SCIENCE, AND ECONOMICS; these are the foundation stones of The Temple. There can be no true religion without its scientific basis, and there can be no right economic system not based on a science that is religious and a religion that is scientific.

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

The Temple Artisan

Vol. XXX

OCTOBER-NOVEMBER, 1929

Nos. 5-6

Behold I give



unto thee a key

WITHIN YOUR PRESENCE

I am within your Presence. Wherefore should you fear?
Know you not me?

I bring you Peace, Power, Joy. Believe me and be comforted. I come not to try you but to reassure. Is not that enough?

Ask not my Name. Sound it within the Heart. Thus shall you hear your own pronounced within my Soul and Being.



November 6, 1929.



OLD GAELIC RUNE

O, Christ, Thou Son of God,
My own Eternal Self;
Live Thou Thy Life in me;
Do Thou Thy Will in me;
I will have no will but Thine;
I will have no self but Thee.

THE SHIELD OF MORYA

My Shield is a Scroll of Light, not of steel, glittering, polished, heavy and difficult to carry or hold. Light, free, vibrant, convoluted with creations of Life's spiral evolutions of experience is it, Love, power, adherence to duty, endurance, beauty, joy—all these are worked within it, turned by the Saw of Life, the Saw which alone can turn the light into ornamentations, using the blackness between the apertures as background the more fully to bring out the Power of the Light, the more clearly to reveal the meaning of the Scroll. Impenetrable are the apertures. Life-giving are the curving ornaments. Invulnerable is the Shield. Night is essential to the Light, as lightning is the power of its configurations for aid or destruction upon those who approach according as they are able to read and apply.



MY LITTLE CHILD

A child I had, a little child and young in terms of time, a child of my maturity, beloved, sheltered, watched o'er day and night as doth the miser watch o'er cherished gold.

My child bespoke me, saying, "With all my heart I love thee, Father mine. Naught of all earth's myriad gifts could woo me from thy side. In storm or tempest as in shine will I be ever found close, close to thee."

But came a day ere once again the earth had circled our bright sun when foes had compassed me about and heavy clouds of hate fell over me. I asked my child to ward the gate which led up to the Temple heights whereon our home was made. I gave into his hands the key to treasures vast, and took my station at the head of all the hosts foregathered for the fray mine enemies had forced upon me and sped away to battle for mine own—when lo! on my return, all spent and scarred, I found the gate unlocked, my treasures gone, the key low-trampled in the dust; and riding high in honor with the demon host in power, I saw my little child, my little, forsworn child.

Can any trial sent by Gods or men compare with that of trust betrayed, of trampled love and honor sacrificed to lust of place and power? So little doth Love ever ask of its beloved in service true, and yet that little is denied when man forgets his own diviner origin in ministering to self. The dormant demons of man's lower self do always lie in wait for hate to energize them into action swift. Once wakened from their sleep, their efforts first are turned toward soiling the pure garment Love hath worn, that so that garment be no longer one to be desired above all others; and in its soiled and tattered garment Love passes mortal man unrecognized.



The miracle of Beauty in the adornment of our daily lives will exalt mankind.

Uphold thy light.

Illumine the beauties of My Temple.

Teach the Joy of Beauty.

Teach the Happiness of Wisdom.

Teach the Bliss of Love.

Teach the Glory of Unity with God.

—From "Leaves of Morya's Garden."

THE HOLY SPIRIT

Temple Teachings

Open Series No. 236

For many ages the term "The Holy Spirit" or its equivalent, Holy Fire, has been familiar owing to the Biblical references to it. It has become increasingly familiar owing to the Biblical references to its action in a number of instances and in a special relation to the Master Jesus. But its real nature, its offices, its relation to and in the Godhead are as a sealed book to the majority of mankind.

That the Holy Spirit may be somewhat possible of comprehension by the finite mind does not often occur to man, although such references as may be found in the Bible afford some clues to its mystery—for instance, the tongues of flame which settled on the disciples of Jesus after his great initiation, and the representation of the Holy Spirit as "a consuming fire."

That Prana, life force, is a form of electric energy is now very generally suspected. That the human body is a magnet and is capable of generating or attracting electric energy is conceded by eminent physiologists; but that the basis of all forms and degrees of matter on the four lower of the seven planes of matter is electrical is not so well understood. Yet in their first and last analysis there is nothing in manifestation but electricity and ashes, i. e., burnt out or nearly burnt out forms of different combinations of matter as they are reduced to ashes. The escape of the various constituents of a human body in a state of combustion and the final residue as ashes furnish a clue to the mystery of the constitution of organic matter.

The creation of matter is but half of the round of life. Death and disintegration is the other half of the same round. Fire has accomplished both the organization and the disintegration, leaving a few ashes. But chemistry will satisfy you that even that handful of ashes is not the end, for within those ashes is concealed an immaterial form of fire. So at the beginning of every form of life as well as at its end is to be found a basic fire, and all fire at its base is electrical. What is true of one form in manifestation is equally true of all forms of life on the other three of the four planes or states of consciousness and life in manifestation as matter. The difference between these planes lies in the nature or rather in the differing degrees or volumes of intensity.

It is claimed by many occultists, as well as by modern scientists, that the beginnings of life are to be found in water; but water itself is the product of fire—heat. You will doubtless remember that it is said that after the resurrection of Jesus he bade one of his followers to refrain from touching him. Before his crucifixion he touched and healed many, and even his clothing brought healing to others. If a human body is charged with electricity even the

lightest contact will affect another. It will depend upon whether the current is even or interrupted as to whether the shock is felt by the one so contacting the electrically charged individual.

Specifically the Holy Spirit is the creative fire manifesting in the Trinity of Atma, Buddhi, and Manas—Father, Mother, Son, or spirit, soul, and body, the basis of which is flameless fire, electricity; and it is the use to which that creative fire is put which constitutes its holy or unholy spiritual nature.

H—[]

THE GREAT DAY BE WITH US

Marc Edmund Jones

Address given before Temple Convention, Halcyon, California,
August 6, 1929.

Mr. Jones opened his address by taking for a text the well known passage from Job 19:25: "I know that my Redeemer liveth and that He shall stand at the latter day upon the earth."

The theme of the talk was on "The Great Day be With Us," which is in the Second Sloka of the Sixth Stanza of the "Stanzas of Dzyan," First Volume: "The Swift and the Radiant One produces the seven Laya Centers, against which none will prevail to the Great Day 'Be With Us,' and seats the Universe on these Eternal Foundations, surrounding Sien-Tchan with the Elementary Germs." (See Secret Doctrine.)

Mr. Jones talked about two points, taking the second point first, that is, that upon these Foundations the whole Universe rests.

What are these foundations? These foundations are the development of the laya centers in the individual. He then went into philosophy and the doctrine of perception, that a thing is not existent unless it is perceived, which is why you have to believe in a God to have some center to perceive all things in their potentiality. The individual units of the Lodge of Masters are dependent upon human beings to furnish or rather to be laya centers through which Their forces may pour in order that They may accomplish results on the outer planes. That is why Madam Blavatsky said that when she died Sinnett could kiss the Brothers good-bye, because at that time Madam Blavatsky had the only laya center through which the Lodge could function phenomenally.

The great need of today is for individuals with the power to perceive great things in order to be the foundation for the working out of those things. That is the excuse for the existence of Theosophy. That is the function of The Temple of the People, to be an abstract foundation for laya centers upon which any kind of

a work that the Masters wish can be founded. The crying need in the world today is for people of this inner integrity who can be foundations for things of worth and eternal being.

We will now take up the other point, the development of the individual laya centers against which none can prevail until "The Great Day Be With Us."

What are these seven laya centers? They are that nothing within which is eternal, because, while manifest in the world of things, each laya center is no-thing. Each aspirant, once in a while, should strip from himself, not actually but in thought, all of his possessions and see what is left. He should strip away his clothing and flesh and bodily manifestation and see what is left. Similarly he should throw out all his habits and instinctive doing of things and see what is left. Then he should throw away all feeling, clear out all ambition, strip away all appetite and see what is left. By the same token he should then eliminate from himself all thoughts, opinion and knowledge and see if anything is left. By and by he will find that he continues to be but that he is nothing. This is the basis of the real meekness and humbleness of the true chela. It is getting down to the fundamental laya centers of self. It is that nothing which is the basis of all something, is the individual. The doctrine of nothings is the basis of all eternal understanding, because it is nothing which supports all something, all definite manifestation. All definite manifestation is the result of an evolution of something out of a greater something which, to the point of view of the Creative Something, is nothing. To the eye of the senses Divinity is nothing. Thus, the trained eye of an artist looking upon a scene which he is about to paint will see that which later appears upon the canvas, but to the eye of the untrained observer nothing is seen. Man gains strength as he is increasingly freed from dependence upon tangible things or as, in other words, he is able to build his foundation upon that which, to all outward observation, is nothing. This is a getting down to or building upon the laya centers of self.

Why are there seven centers? Because there is the laya center of the physical self, then that of the habits, the natural or etheric or pranic vehicle, that of the emotional self or astral body, that which is the center of the intellectual or encompassing nature or so called mental or causal or lower manasic body, and the three laya centers of the higher triad of self, namely, the individual soul or Manas, the group or race soul or Buddhi, and the Divine life-stream or Atma, in other words, the point of nothingness or inner real beginning for man in his sevenfold manifestation. As taught in theosophy, the average individual only touches the lower quaternary, but it is exceedingly important that he gain conscious

knowledge of the reality of himself as a functioning fourfold being.

What is this conscious functioning? This is the salvation of the orthodox church, the at-one-ment of the New Thought field, or the initiation or illumination of Theosophy and occultism. It is the realization of this thing which Job expressed when he said, "I know that my Redeemer liveth and that He shall stand at the latter day upon the earth." This is the thought which Jesus expressed when he said to Simon Peter, "This is the rock upon which I will build my assembly." That is, the Greek word **Petro**, **petra** simply means rock, and in Greek the rock is a play upon words of the sort of which the ancient Semites were very fond. Also note that to use the word "church" to translate **ecclesia** (a Greek word not used in any other place in the Gospels) is to give the wrong impression, because Jesus had in mind not that which the modern word "church" means but simply the assembly of like minds and spiritually cooperative souls. The rock upon which any assembly of spiritual aspirants is built is the laya center in the individual. Salvation is not the saving of something, because the laya centers of being exist eternally and no man's soul needs to be saved. Rather the idea is that the surface or outer conscious man, if it is simply functioning through external laya centers, that is, merely being part of the drifting mass of humanity, and so expressing general race influence in shadow-like flesh, the individual as this outer transitory thing ceases to be exactly as the clothes upon his back or the flesh upon his bones cease to be and their usefulness passes. We cease to save souls, but we teach men how to enter into their souls and so have eternal being. In other words, we in Theosophy instruct all men in a conscious realization of that inner or eternal laya center by and through which their personality or actual spiritual identity as individuals persists after death, creating an actual reincarnation rather than a mere blind recurrent dip of the Monad into expression. Jesus understood this when He said, "The kingdom of heaven is within you," that is, the eternal reality lies within your own centers of conscious nothingness.

How do we accomplish this initiation or illumination in occultism? By means of developing an invisible fellowship between individuals of the sort that will tie men together in and through their laya centers so that nothing will prevail against them until the "Day Be With Us." Here is the reason for that, the justification of the Great White Lodge. Aside from the mere personality or the man who has evolved to such exalted status, a Master of Wisdom may be defined as "a laya center of intelligence." He has gained what every aspirant must gain, at least to some small and minor extent, namely, the capacity to function through the laya centers of selfhood. Chelas, except under extraordinary circumstances, are

never permitted to meet or know Masters of Wisdom in the flesh for the reason that the function of the Master must be through an eternal vortex or laya center, which in turn must be met and known by the student through the correspondingly if lesser developed laya centers of selfhood. It is in this invisible fellowship that the Lodge as a whole functions; and it is through this invisible and mystical union of laya centers of Lodge Agent and Lodge members that exalted teachings are given to the world, as through Madam Blavatsky or the head of a group such as The Temple of the People. Thus when Madam Blavatsky made contact with the Brothers themselves in the flesh, as recounted by her in a few instances, she told us that no teaching was transmitted; and similarly through the whole history of occultism the vital truths are products of the invisible or higher fellowship toward which we all reach.

The actuality of this invisible fellowship, the presence of the Redeemer Who Liveth, who is the invisible or Radiant One or the actuation of the Higher Self as sustained in the laya centers, is the Judgment Day. This is not an event in the future when everyone is lined up for a purely material and allegorical punishment or reward, but it that state of exalted consciousness reached with and through the Elders of the Race when each aspirant feels himself freed forever from any definite bondage to the world of things and knows himself constituted in essence and fact in that **nothingness** which, from a larger point of view that no man at the merely human stage can reach, is **something**, but which at present is an exalted reality that never can be put into words or given any adequate description for those unable as yet to participate in it. This is "The Great Day Be With Us."

(Marc Edmund Jones is the head of the Fellowship League of Los Angeles.)

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, Haleyon, California.

In view of the alarming increase at the present time of psychism and pseudo-occultism and the large number of so-called "occult teachers" who use what little knowledge or psychic powers they may have to delude their followers and to get their money away from them, it is refreshing to turn back forty years or so to the

writings of a **real** occultist and compare these writings in their simplicity and humility with the blatant, bombastic, and bumptious verbosity of the would-be occult teacher who is quite often so intoxicated with the exuberance of his own verbosity as to be himself more deluded even than his most deluded victim.

The following was written by H. P. Blavatsky for "The Path" of December, 1886:

"I was the first in the United States to bring the existence of our Masters into publicity, and exposed the holy names of two Members of a Brotherhood hitherto unknown to Europe and America (save to a few Mystics and Initiates of every age), yet sacred and revered throughout the East, and especially India. Let no one think, withal, that I come out as a champion or a defender of those who must assuredly need no defense."

"Our Masters . . . are simply holy mortals, nevertheless, however, higher than any in this world, morally, intellectually and spiritually. However holy and advanced in the science of the Mysteries, they are still men, members of a Brotherhood who are the first in it to show themselves subservant to its twice-honored laws and rules."

"The Society, founded at their wish, and under their orders."

"I know that I have, all my faults notwithstanding, Master's protection over me, and if I have it, the reason for it is simply this, for 35 years and more, ever since in 1851 I saw any Master **bodily** and personally for the first time, **i have never once denied or even doubted Him**, not even in thought . . . I was told that as soon as one steps on the Path leading to the Ashrama of the blessed Masters—the last and only custodians of primitive Wisdom and Truth—his Karma, instead of having to be distributed throughout his long life, falls upon him in a block—crushes him with its whole weight. . . . I felt sure that Master would not permit that I should perish, that he would always appear at the **eleventh hour—and so He did**. Three times I was saved from death by Him, the last time almost against my will, when I went again into the cold, wicked world, out of love for Him, who has taught me what I know and made me what I am. Therefore, I do His work and bidding. **Unswerving devotion to Him who embodies the duty traced for me and belief in the Wisdom—collectively, of that grand, mysterious, yet actual Brotherhood of holy men—is my only merit.**"

"And now repeating after the **Paraguru**—my Master's **MASTER**—the words He had sent as a message to those who wanted to make of the Society a 'miracle club' instead of a Brotherhood of Peace, Love and mutual assistance: 'Perish, rather the T.S. and its hapless founders'."

"Theosophists refusing to **lead the life** and then criticising and throwing slurs on the grandest and noblest of men, because tied by

Their wise laws—hoary with age and based on an experience of human nature millenniums old—those Masters refuse to interfere with Karma and to play second fiddle to every Theosophist who calls upon them, and whether he deserves it or not. All my love and aspirations belong to my beloved brothers, the Sons of old Aryavarta—the Motherland of my Master."

H. P. B. wrote in 1886 to Doctor Franz Hartmann, author of "Magic Black and White," "The Talking Image of Urur," etc, as follows:

"I was sent to America on purpose, and sent to the Eddys. There I found Olcott in love with spirits, as he became in love with the Masters later on. I was ordered to let him know that spiritual phenomena without the philosophy of occultism were dangerous and misleading. I proved to him all that mediums could do through spirits, others could do at will without any spirits at all; that bells, and thought reading, raps and physical phenomena, could be achieved by any one who had a faculty of acting in his physical body through the organs of his astral body; and I had that faculty ever since I was four years old, as all my family know. I could make furniture move and objects fly apparently, and my astral arms that supported them remained invisible; all this before I knew even of Masters. Well, I told him the whole truth. I said to him that I had known Adepts, the 'Brothers', not only in India and beyond Ladakh, but in Egypt and Syria—for there are 'Brothers' there to this day. The name of the 'Mahatmas' were not even known at the time, since they are called so only in India. That whether They were called Rosicrucians, Kabalists, or Yogis, Adepts were everywhere Adepts, silent, secret, retiring, who would never divulge themselves entirely to any one unless one did as I did—passed seven and ten years probation, and gave proofs of absolute devotion, and that he, or she, would keep silent even before a prospect and a threat of death. I fulfilled the requirements, and am what I am; and this no Hodgson, no Coulomb, no Sellin, can take from me. All I was allowed to say was—the truth. There is beyond the Himalayas a nucleus of Adepts of various nationalities; and the Tschu Lama knows Them, and They act together; and some of Them are with Him and yet remain unknown in Their true character even to the average lamas, who are ignorant fools mostly. My Master and K. H. and several others I know personally are there, coming and going, and They are all in communication with Adepts in Egypt and Syria, and even Europe. I said and proved that They could perform marvellous phenomena; but I also said that it was rarely They would condescend to do so to satisfy enquirers. . . . When we arrived (in India) Master, coming to Bombay bodily, paid a visit to us at Girgaum, and several persons saw Him, Wimbridge for one. . . . The idea that the Masters

were mortal men, limited even in Their great powers, never crossed anyone's mind, though They wrote this Themselves repeatedly. It was 'modesty and secretiveness,' people thought. How is it possible, the fools argued, 'that the Mahatmas should not know all that was in every Theosophist's mind, and hear every word pronounced by each member?' That to do so, and find out what the people thought, and hear what they said the Masters had to use special psychological means, to take great trouble for it at the cost of labor and time, was something out of the range of the perceptions of Their devotees."

Doctor Hartmann was one of the original members of the Temple, recognizing it as the successor of the work inaugurated by H. P. Blavatsky, and remained a loyal supporter and co-worker to the day of his death.

In a letter to Col. Olcott dated December 6th, 1887, H. P. B. speaks of "the Society created by the Masters, **our Mahatmas.**" In this letter she also says: "Master sent me to the United States to see what could be done to stop necromancy and the unconscious black magic exercised by the Spiritualists. I was made to meet you (Olcott) and to change your ideas, which I have. The Society was formed, then gradually made to merge into and evolve hints of the teachings from the Secret Doctrine of **the oldest school of Occult Philosophy in the whole world**—a school to reform which, finally, the Lord Gutama was made to appear. These teachings could not be given abruptly. They had to be instilled gradually."

THE JOY OF THE TRUE SERVER

Harriet B. Coolidge

Address given before Temple Convention, Halcyon, California,
August 7, 1929

It seems remarkable that I should stand before The Temple of the People in this Year of Fulfillment as a speaker before the Convention. For many years I have stood outside, feeling for the work of the Temple the deepest reverence. The students of Santa Barbara are grateful for the work of Mr. Whitney, who has come to us from time to time.

You will pardon me if the word given me for **you** tonight seems personal. I use my own life only as an illustration of the way many a soul is being led in this age.

So the first joy I would note is the joy of being alive on earth at just this time, for today is the day of opportunity. Every soul is being tested by the Powers that Be. "He is testing out the hearts of men before His judgment seat."

In the world of thought the books and magazines of the day

register a great confusion—and a great quest. Man begins to want to know more than this world knowledge can give him. And in the world of personal affairs people stand in the trials which karma brings upon them confused and in need of interpreters and helpers.

So I bear witness to the great Guiding Principle back of every life. Back of experience and circumstance there is a sure Law. Back of disorder there is order. We can trust the Eternal Order and the Eternal Wisdom.

Two streams of consciousness are discernible, one the confused and muddy stream of race thought, the other the purer stream of the spiritual aspirant. So the spiritually minded ones are being led into an ever deepening sense of security. We know we are watched over; we know we are protected; we know we are forgiven; we know we are being **used**. To the one who serves, then, this is a great day and a great hour. With humility, with integrity, with high purpose we draw from the wells of wisdom and give out as opportunity offers.

Our particular group stands upon the rock foundation of the Christ and the Love and Wisdom of the Eternal. We find in the teaching of Jesus the Christed one a technique of life which is scientific and practical. We keep our teaching simple but try to have it basic.

We believe the day of sectarianism is past and that all religions will be fused into one mighty universal religion based on Eternal Truth. We teach people that "the Knower, the Doer, and the Lover are within." By training in meditation the soul learns to draw upon this inner One—the True Self who knows, who has capacity for true action and capacity to be a channel for Divine Love. "My heart beats with the great heart of the Eternal," and in so doing beats with the heart of all Humanity.

Returning to the happiness and joy that fill our hearts today. The one who serves rejoices in the growing light, rejoices in the growing purpose, sees the seeds of the new and better day at hand. In the human sense we have the joy of spiritual comradeship. We meet on these deeper levels; we see life with the longer vista; and we are happy as we work and serve. And the glory is all to the Mighty Power behind all life.

So the greatest joy in our hearts is the sense of standing **true** and dependable in the hour of stress. In the Revelation of St. John the soul rides upon the white horse of its redeemed spiritual nature, and the name of it is "True and Faithful." In the parable of Jesus the word comes at the end, "Enter thou into the Joy of thy Lord."

(Mrs. Coolidge is the head of the Truth Center of Santa Barbara.)

ITEMS ABOUT CONCERT TOUR IN RUSSIA

By Henry Cowell

Related at Temple Convention, Halcyon, California,
August 7, 1929.

Our celebrated modern composer, Brother Henry Cowell, who had just returned from another concert tour in France, Germany, Holland, Italy, Russia and England, gave us on Wednesday, August 7th, 1929, an exceedingly interesting and amusing account of his experiences in Russia, with a recital of his own compositions, assisted by his friend Imre Weisshauss. Mr. Cowell is the originator of what he terms "tone-clusters," that is, the striking of a cluster or bunch of notes simultaneously. By way of reporting his talk to the Convention here we cannot do better than quote an article from the "Los Angeles Examiner," which gives a good account of the things he told us in connection with his splendid recital. It reads:—

"Russia sent to California for a musical emissary, or practically that. . . . The invitation was really delivered in London, where the Californian, Henry Cowell, had played a concert. The Russian Consul was among those present. One of the Russian Consul's responsibilities is to find artistic attractions worthy of the attention of his countrymen and to ship them to the land of the Volga. He heard Cowell's tone-clusters, overtones and undertones, and decided that Moscow and Leningrad must know about them. So to Russia the Californian artist went, with rather astonishing results.

Cowell appeared first for a committee of conservatives in Moscow. They declared that his art was too red for Russia. As soon as word to this effect went forth, there was a stirring of popular interest. Authorities of the Conservatory which has charge of all Muscovite musical instruction asked him for a recital. It was scheduled to last for one hour and actually extended to four. Cowell had to play some of his works as many as five times to the excited student group.

Thereafter he was heard by the Musicological Society, which investigates the scientific aspects of music. This body discovered that Cowell had revealed new effects of overtone, and made records of some of his numbers for the purpose of laboratory study.

Next came the government publishing house, which handles all the music that reaches print in Russia. It was explained that it could not use any of Cowell's works because he was a foreigner. But it wanted to hear them. Having heard them it decided to waive precedent and bring them out anyway. Thus an American composer became the first to achieve Russian publication under the post-war regime.

Cowell also gave concerts in Berlin, Paris, Leipzig, Dresden, Amsterdam, and Milan.

Meanwhile, Los Angeles, in his own state, never has heard him in a public recital. Certain enthusiasts, such as Winifred Hooke, have arranged private hearings for him. But to concert patrons in general his music has never penetrated. Now that Russia has discovered him for us, we shall turn attention to him here at home.

Russian composition, Cowell finds, trends away from modernism. Modernism implies originality, and individuality wars with the principle of communism. Therefore it is discouraged. Russia has good musical workmen but no radicals. The rest of Europe is caught in the neo-classic movement. America, in Cowell's opinion, has more composers of force and significance than any other country. Among them he lists Charles Ruggles, Chavez and Rudhyar."

ORIGIN OF OCCULT PHILOSOPHY

Question.—I will be grateful if you will tell me how I am to meet the many questions which come to me from different quarters as to the origin of the different phases of occult philosophy now being taught by different leaders of societies who claim personal access to the astral records for such philosophical teachings as they give out.

Answer.—The sin of ingratitude will one day press heavily on those souls who deny the source of the basic truths they have seized and emasculated or used to bolster up some personal claim to leadership. You have only to consider the trend of philosophical thought in the century which preceded the advent of our Messenger H. P. B. and the rapidity with which the basic truths of the Wisdom Religion were seized thereafter by ambitious students, who ministered or used them wrongly, to satisfy yourself as to the truth or falsity of the personal claims to independent access to the planes whence came the philosophy taught by our Messenger. The earnest seeker may find in "Isis Unveiled" and "The Secret Doctrine" every phase of occult philosophy now being presented by self-appointed teachers or leaders of what are erroneously termed "New Thought" bodies.

—From an old note-book of B. S.'s.

THE IROQUOIS LEAGUE

An Account of the League of Six Nations Formed by Hiawatha,
Taken from "History of Our Country" by Edward S. Ellis,
M. A. Read at Temple Convention, Halcyon, California,
August 11, 1929.

"No other tribal league similar to theirs ever existed; and it has been claimed that had the discovery of America been postponed for a hundred years the 'Romans of the New World' would have become masters of the country between the two great oceans and

north of Mexico. Originally five nations or tribes, they added the Tuscaroras of the South to their league early in the century and continued to expand and grow for a century after the first settlement by white men. They steadily gained control of the immense territories between the hills and valleys of New England and the Mississippi River and from the Carolinas to a point beyond the northern shores of Lakes Erie and Ontario.

One of the most striking facts connected with the increase of power on the part of the Iroquoise was the smallness of their number compared with the immense extent of territory which they overran and conquered. In 1660, when a careful computation was approximately made of them by European observers, the Iroquois numbered about 11,000 souls. . . .

When the white man arrived on our shores, the Iroquois Confederation consisted of the Mohawk, Oneida, Onondaga, Cayuga, and Seneca nations, to which, as already stated, the Tuscaroras were afterward added. . . .

The secret of this mighty power lay in their organization, which was wonderful in its wisdom and completeness. In the heart of the New York wilderness they founded a barbarian republic, whose methods and bonds of union might well serve as a model in many respects for civilized nations.

The wampum records have given us the tradition of the formation of the Iroquois League. The members were called Kanonsionni, the builders of the 'Long House,' whose eastern door was kept by the Mohawks and the western by the Senecas, while the great council fire was kindled and the capitol placed among the Onondagas.

Hiawatha, the Wise Man, who founded the League used these words to the assembled warriors on the hill-slope north of Onondaga Lake: 'We have met, members of many nations, many of you having come a great distance from your homes, to provide for our common safety. To oppose by tribes, or single-handed, our foes from the north would result in our destruction. We must unite as a common band of brothers, and then we will be safe. You, Mohawks, sitting under the shadow of great trees, whose roots sink deep into the earth, and whose branches spread over the vast country, shall be the first nation, because you are warlike and mighty. You, Oneidas, a people who lean your bodies against the everlasting stone that cannot be moved, shall be the second nation, because you give good counsel. You, Onondagas, who have your habitation by the side of the great mountain and are overshadowed by its crags, shall be the third nation, because you are greatly gifted in speech and powerful in war. You, Cayugas, whose dwelling-place is the dark forest and whose home is every where, shall be the fourth nation, because of your superior cunning in hunting. And

you, Senacas, a people who live in the open country and possess much wisdom, shall be the fifth nation, because you understand the art of making cabins and of raising corn and beans. You five great and mighty nations must combine and have one common interest, and then no foe shall be able to subdue us. If we unite the Great Spirit will smile upon us. Brothers, these are the words of Hiawatha. Let them sink into your hearts.

In domestic affairs the nations were distinct and independent, but bound closely together by ties of honor in all matters affecting the public good. Each nation had its chief sachems, or civil magistrates, with about two hundred subordinate officers, besides fifty possessing hereditary rights. War chiefs were chosen in special instances, and if the case were urgent these war chiefs took the place of the sachems in the control of affairs. While military service was voluntary, it would have taken more courage for an able-bodied man to refuse to go upon the war-path than to face any danger, for at least shirking on the part of a warrior brought upon him everlasting disgrace.

The League had a president with six advisers and could summon representatives from the tribes when concerted action was believed to be necessary. It may be said that the principle of what in modern days became known as civil service reform prevailed among the Iroquois, for merit alone secured office. Oho-to-da-ha, a venerable Onondagan, was the first president of the League; and the mat whereon he sat and the buckskin threads upon which are strung the beads that commemorate his election are still reverently preserved.

Women suffrage existed among the Iroquois, as it does today among some of the tribes. The matrons sat in council and voted on the question of peace or war. This is not strange when it is remembered that the Iroquois trace descent through the female. All the sisters of a warrior's mother are equally his mothers, and the children of his mother's sisters are his brothers and sisters.

More elaborate means were devised for welding in one strongly knit confederacy the Six Nations than that of a simple federal bond. Among the Iroquois the name **tribe** did not mean nation. They had eight tribes or clans, known as the Wolf, the Bear, the Turtle, the Snipe, the Beaver, the Deer, the Horse, the Heron. The totem or mark of each was signed to all treaties. Each tribe was divided into five clans, and one of these was located in every nation. Thus the Iroquois were interwoven with each other in what seemed to be an indivisible bond. A tribe was considered one family, and marriage between its members was not allowed. The wisdom of this system of union was shown in the fact that the League never fell into disorder or became disintegrated by anarchy. The bonds that bound all nations together in one great family were complete."

HERMETICISM

Under this heading there will be published with each issue of the magazine an article clarifying and explaining the teachings, messages and communications received from the Masters back of the Temple and sent out to members and to the world generally. This clarification or simplification will be appreciated, we are sure, as the truths in many of these messages are very profound and fundamental and not always easily understood. The term "Hermeticism" is a good one as it stands for anything that may be written under the head of occult science, philosophy, theosophy, alchemy and mysticism generally. The articles will be written by different members and students qualified to write on their particular subjects from time to time and not necessarily by any one individual.

Questions in regard to any matter in this department are invited from readers and should be addressed to The Temple Artisan, Haleyon, California.

THE SCIENTIST AND THE MYSTIC IN MODERN KNOWLEDGE

Address given in Blue Star Memorial Temple, Haleyon, Calif.

Comment is frequently made that modern scientists, especially those who have risen to the top of their fields, show a tendency toward mysticism of one sort or another. The implication is that in some way the rigors of scientific thinking, if taken too seriously, are apt to cause a weakening of the thought fibres in the brain, thus causing a mixing up of switches when synapses are to be crossed and a resulting looseness of thought. It is not difficult to give a long list of names of thinkers open to this accusation. In fact, most of the great names could be thrown into two lists; one, the above and the other, those whose scientific beliefs give them a leaning in the opposite direction, with atheism and belief in a universe run purely by chance as the result. It is the thesis of this paper that those in the former class are not only saner than the latter, but are better scientists and much happier men.

I do not intend to attack the question by drawing up two imposing lists of eminent men and comparing and contrasting the individuals in each, but rather to consider the basis of scientific thought and of mystical thought, if there be such a thing, and to see why one apparently leads to the other and what each can learn from the other. I shall endeavor to show that a man with something of the mystic in his makeup tends to be a better scientist than one without, while the mystic with some of the scientist in his make up tends to be a better mystic. The latter part of the statement is probably agreed to by everyone except the most pronounced mystic, and is summed up in the statement that when a man has his head in the clouds his legs should be long enough so that his feet will touch the ground. It often seems, however, that it is quite as bad

to have both head and feet on the ground as to have both in the clouds.

No definition is needed for the term "scientist," but the word "mystic" has so many connotations that even the Encyclopedia Britannica makes no claim to a definition. A long list of famous mystics is given, and their beliefs, customs, and attributes show every conceivable characteristic. They have this in common, however: they were endeavoring, by some internal process of intuition or feeling, to grasp the ultimate reality of things, and definitely to obtain what may be called Cosmic Consciousness as opposed to the limited personal consciousness involved in the simple thinking process. Most mysticism has, of course, been concerned with religion. It has, however, a definite philosophical side, and it is that with which we are concerned here. It should be emphasized at the outset that we have nothing whatever to do with the religious question in this paper; it is concerned solely with the pursuit of the truth about the workings of Nature. The feeling is growing in the present day that creeds are being outworn as the mantle of religion. This leaves many scientific thinkers in the often unpleasant situation of having no religion. Others consider that there is no religion higher than truth, and in the search for truth find that same religious feeling which seems so necessary a part of the human makeup. We may therefore limit our present consideration to the pursuit of truth about Nature, knowing that this involves neither accepting nor rejecting some form of religious belief.

When I refer to a scientist who has become a mystic I do not refer to a man like Sir Oliver Lodge, who has certain definite spiritualistic beliefs. An example of the confusion of terms which might arise here is given by the case of Houdini, who spent the latter part of his life violently combating spiritualistic belief, but who was at the same time an ardent mystic. Eddington, a British astrophysicist who combines all the best qualities of the able scientist, has been accused of mystical leanings, largely because he had the presumption to write a book in which he endeavored to show that a definite transition could be made from scientific belief to religious belief, and because he likes to speculate a little further into the unknown realms of Nature than modern orthodox scientific knowledge might justify. Being somewhat more scientific than religious, I am not in a position to know whether or not a scientist who dabbles in the religious field is as apt to make as much of a fool of himself as a Bishop who issues statements to the effect that science should take a vacation, or that relativity contains atheism inherent in its vitals. It is noteworthy, however, that the criticism of the scientist with mystical leanings comes not from the mystics but from his brother scientists.

In order to get a concept of the mental attitude of the mys-

tic. I will read a few extracts from an article on mysticism by a professor of Logic and Metaphysics in the University of Edinburgh: "In Persian mysticism, we find that the literature is full of an ardent natural pantheism, in which a mystic apprehension of the unity and divinity of all things heightens the delight in natural and in human beauty." "Knowledge is nothing to these men (the Greek and Roman mystics) if it does not show them the infinite reality which is able to fill the aching void within."

"The speculative mystics drew no distinction between the knowledge which is reached by reason and that which is reached by authority; the scholastics, who followed them, did draw such a distinction." "Mysticism is marked on its speculative side by even an overweening confidence in human reason. Nor need this be wondered at if we consider that the unity of the human mind with the Divine is its underlying presupposition. Hence where reason is discarded by the mystic it is merely reason overleaping itself; it occurs at the end and not at the beginning of his speculations." "Swedenborg, although selected by Emerson as the typical mystic, belongs rather to the history of spiritualism than to that of mysticism as understood in this article. He possesses the cool temperament of the man of science rather than the fervid Godward aspiration of the mystic proper, and the speculative impulse which lies at the root of this form of thought is almost entirely absent from his writings. Accordingly his supernatural revelations resemble a course of lessons in celestial geography more than a description of the beatific vision." "However absolute a philosopher's idealism may be, he is erroneously styled a mystic if he moves towards his conclusions only by the patient labor of the reason."

We thus are led to distinguish between mysticism and rationalism as two types of thinking. In the latter certain accepted steps of logical procedure which have been found to give results in accord with experience are used: in the former feeling is the guide rather than logic. But what is technically called the scientific method involves, in addition to others, two most important steps; one is the setting up of a hypothesis, and the other, the testing of conclusions by experiment. The latter is the earmark of the modern scientist. When we say a thing is scientific we generally mean that it has been found to rest on a foundation of truth in Nature which has been verified. But the former is quite as much a part of the development of science as the latter, and it is only by a proper combination of the two that real advance in science can be made.

The setting up of a hypothesis involves, in addition to experience (i. e. familiarity with the working of nature in other cases), imagination. Imagination is the strong point of the mystic. To be sure, the great criticism of the mystical method of arriving at truth is that this faculty is used to the exclusion of experiment. One who

has the imagination strongly developed in such a way that it can be used to suggest fruitful hypotheses is said to possess scientific intuition, and it is this scientific intuition which is the thing which generally marks the great scientist from the lesser one.

Science progresses by a process analogous to mining in Nature. Nuggets are occasionally stumbled on, but the best miners plan the directions their drifts and tunnels shall take in order to be sure to overlook no gold. Setting up a hypothesis involves building a structure, to change the metaphor, which is anchored at one end only, and juts out into unknown territory like a plank from the end of a pier. The purely rational faculty might arrive at the same results if given a long enough time, but the building up of a scientific system purely on a rational basis without the exercise of imagination would be very cumbersome, and a practically impossible thing. This was the way in which Francis Bacon's inductive system was faulty.

Historically, numerous scientific blunders have been made because people with strong imaginations neglected to put their hypotheses to the test of experiment. The reaction to this has been to deprecate the value of the imagination in scientific inquiry. The man who shows a tendency to speculate as to what would happen in such and such a case if so and so were true is apt to be called a mystic. Actually he is not only doing something which is perfectly legitimate, but he is doing something which is a valuable scientific exercise, provided he never becomes wedded to any of his hypotheses until they are established by experiment. It is, of course, very difficult to exercise the proper balance in all things, but my point is merely that those scientists who exercise their mystical faculty in this way are of far more value to science than those who definitely state that everything is untrue and impossible when it has not yet been brought into the corral of scientific orthodoxy, i. e. "explained."

As rational beings, we say a thing is explained to us when it is brought into the circle of ideas which we can see as a unified whole, no mutually contradictory statements being involved in it. You have a broader outlook on things if your circle is larger than mine and perhaps includes mine within it. But I show a greater acceleration of the size of my circle if I admit that there are some things outside of it which may nevertheless be true but which I do not understand, than do you if you say everything outside of your circle is false. For it is the rate at which the circle is changing in size that marks growth and hence appreciation of life.

Take as example two things which are about on a par as to what is known about them, electrons and fairies. Why are electrons perfectly orthodox scientific entities while fairies are not? More people claim to have seen fairies than claim to have seen electrons.

Over half the population of Ireland, at least a few years ago, swore up and down to the existence of fairies, yet one would have had considerable trouble in convincing an ancient Irish crone of the existence of electrons. More people have lived who believed in fairies than who believed in electrons, so the weight of numbers is not the determining factor. You say the electron-believers are experts, while the fairy believers were not. I say that if all knowledge comes through the senses, the Irish peasants knew more about fairies than the scientists know about electrons, and hence are better fairy experts than the latter are electron experts.

The point, of course, lies in the fact that the scientist can, on demand, produce evidence which is best explained by assuming the existence of electrons, while the fairy believer can not, or at least has not. To be sure, pictures claimed to be actual photographs of fairies are extant, but they were not taken under controlled conditions, while the evidence in the electron case was so taken. We are justified, from this, to say that the existence of electrons has been proved, while the existence of fairies has not. But we are most certainly not justified in saying that the existence of fairies has been disproved, which is a common misapprehension.

If a scientist should claim today that he had seen fairies, he would be accused either of trying to imitate Sir James Barrie or of a slight soft spot in his brain. I have never seen a fairy, and in spite of this long discussion of their existence have very little interest in them, but I would be willing to give the believer in fairies the benefit of the doubt, and to admit the possibility of his having seen them, and that perhaps their existence could be explained scientifically once sufficient knowledge had been obtained about the workings of the universe. If you are willing to do this or show any interest in scientifically unorthodox things of this sort, you are open to the accusation of being called a mystic.

In other words, we moderns, in common with all other humans, have the tendency to carry along with any fact a large mass of connotations, some of which involve facts and some of which involve prejudices. The modern tendency to a prejudice against the mystic arises perfectly legitimately from his past errors in neglecting a fundamental basis of experience in his speculations. It is, however, a prejudice. Some reaction in the opposite direction is now setting in, because of the tendency of the man of science to limit Nature to his own horizon.

—Benevolutus.

(To be continued)

"That which calls me keeps me and is my strength and is the power of my attainment."

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EDITORIAL MIRROR

Christmas, 1929, the Year of Fulfillment and of fiery trial for all the races of the earth and for all men and women who aspire and endeavor to bring about a true Brotherhood of Man on earth.

* * *

The Christmas cycle is a fitting time to turn our attention to the meaning of life and its purposes from an inner standpoint. It stands for the birth of the Spirit of Love and Compassion, the Christos in the hearts of the Children of Men.

* * *

Remember, according to the biblical story the Christos was born in a manger, signifying that that Great Principle came into conscious existence in the realms of lowly conditions. Therefore, if you would find the Christ you must look among the lowly ones.. You must be humble yourself, for the Christ is not perceived by the eye of the spirit of arrogance or egotism. It is the invisible Principle from the standpoint of the intellect, but visible and tangible and realized by the inner or spiritual preceptions.

* * *

Let us remember what the sages have said in that remarkable statement in the "Bhagavad Gita": "I produce myself among creatures, O son of Bharata, whenever there is a decline of virtue and an insurrection of vice and injustice in the world; and thus I incarnate from age to age for the preservation of the just, the destruction of the wicked, and the establishment of righteousness." During the year 1929 such a condition has preeminently obtained and is still obtaining. Note the terrible weather conditions and extremes of heat and cold, the earthquakes and tidal waves, making even the sky-scrapers of New York city sway. These climatic and other disturbing conditions are an indication, a result, of the decline of virtue and an insurrection of vice among the people of the earth. Undoubtedly beneath all these disturbances, however, the Christly forces of reconstruction and regeneration are at work, the glorious fruits of which will appear in due season after the elemental storm is over and the riraff and scum, so to speak, have been gotten rid of and skimmed from the surface of the pool of spirit.

That this is an Avataric or Messianic Cycle has been proclaimed by the prophets for many years past. It is also indicated by the stars themselves. A New Age is dawning. A New Dispensation is being ushered in, when the old order of things will pass away, and the New Jerusalem will descend upon the earth, which means a new and holy consciousness will enter into the hearts and understanding of humanity.

* * *

"Seek and ye shall find, knock and it shall be opened unto you," but look not aloft but down at your feet; and he in whom the Christly attributes have been coming to birth will recognize the signs and know the hour of the Great Event.

* * *

As has also been foretold, "In that day many shall say, lo here, lo there," because it is a day of the Anti-Christ. Many will come in His name, but only those who have in themselves true humility and who realize that they are as nothing in the eyes of the Lord will be able to see and understand, because such are "the salt of the earth." They do not desire possessions nor place nor power. Therefore all things are given unto them because they have proved their worth and quality by having transmuted ambition and personal forces.

* * *

Brethren, be not deceived by sophistries, by false claim, nor by the demoniacal forces that manifest in persuasive guises. Stand on your own feet. In all problems try to realize that you are one with the Christos and that you want, only the truth, which is its own authority. Standing on these principles and devoid of attachment to the fruits of your plans and actions, you cannot go astray and will come under the wing of the Great Bird of Wisdom, and nothing can harm you.

* * *

In closing it seems fitting to quote the following message written by our beloved first Guardian in Chief to one of our members some years ago. It is appropriate for all and brings the love force of the writer close to all of us at this particular time:

"May the love of the Father follow you in all your ways through the coming year and bring you the blessing of peace and contentment is the prayer of one who loves you.—Your sister, B.S."

W. H. D.

TEMPLE BUILDERS' LESSON NO. 213
Lily Lake

From "Songs of Childhood."

Lily Lake,
 Where the water-snake
 Lies coiled on a mossy log,
 King of the pool
 Where waters cool
 Teem with turtle and fish and frog.

On the worn rail fence,
 Through the rushes dense,
 Creeps the little, little child;
 On the topmost rail
 At the pace of a snail,
 Eagerly watching the while
 As she peeps below.
 Through the murky flow
 Fish dart away like a flash,
 And a snake drops down
 Its coils so brown
 With grace and a slithering splash.

Redwings rise
 With startled eyes,
 As she nears their clustered nests,
 Woven of weeds
 In the swaying reeds,
 Safe over the water's crest,
 Four—five white eggs
 Lilac o'erlaid,
 Pencilled and dotted with black,
 Or gaping bills
 Soon to be filled
 When the parent bird comes back.

The rails grow small,
 And she must not fall,
 As the worn fence sways neath the weight
 Of the little child
 On her quest so wild,
 Seeking some heart-felt mate.

* * *

Now the waters clear—

And far and near
And clustered beneath her feet
Float the lilies fair—
Oh, everywhere—
Their fragrance pure and sweet!

And the little child closed her eyes to better let the fragrance of the lilies enter her nostrils. But the fragrance did not stop there. It filled the little child with itself; and presently she too was a beautiful lily floating on the bosom of the placid lake. Her root was deep in the black, rich mud, but she did not recoil from it—she loved it, for she could feel flowing up through it the loving touch of the Earth Mother. A snake glided by and wound itself about her slender stem, but she did not fear him. He caught an insect that was biting at her tender flesh. The Sun shone down on her golden heart, and she opened wide her petals and welcomed him. And the warmth and glory of the Sun seemed to mingle with the Mother-love in the black, rich Earth which was creeping up through her stem; and the essence of it was distilled into fragrance, which spread itself out and over all the pool and to all the beautiful places of Ohio Grove. Then the Wind Fairies caught it and carried it over all the Earth and even up to the stars.

And gave a bit to the "Man in the Moon,"
Floating over the tree tops high,
Holding his lantern there aloft
To lighten the evening sky.
And he surely needed the fragrant sweet
More than all of the rest.
"Why," you ask, "did he need it most?"
Ah, that is for you to guess!

M. C. E.

'Tis nothing for a man to hold up his head in a calm; but to maintain his post when all others have quitted their ground and there to stand upright when other men are beaten down, this is divine and praiseworthy.—Seneca.

Happy day when, all appetities controlled, all passions subdued, all matter subjugated, mind, all-conquering mind, shall live, and move the monarch of the world.—Abraham Lincoln.

TEMPLE ACTIVITIES AND NOTICES

Members and friends will be interested in knowing that the book "**Brother of the Third Degree**" is now in process of binding, and by the time this reaches you copies will be ready for sale. The price per copy will be \$2.60 postpaid. This is the 35th Anniversary Edition of this popular occult novel, and it is being bound at the Halcyon Bindery in an attractive dark blue binding gold stamped. Order now.

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