

sons of maya have taken our might and wisdom by violence," it means practically the same as though a healer by magnetic and electric power would say to an electric engineer, "You are using the sacred power of electricity by means of machinery, thus robbing me to further your own purposes." In plain words it would mean that by their rise in the scale of evolutionary life the units of the race then in manifestation had reached a point where the elementary forces of life were more or less under control and had then broken the divine law which forbids misuse of the finer forces of nature. They drew on these forces for performing black magic and in some instances made them active in mechanical figures. By using the finer creative forces in this manner they were committing the deadliest sin against nature and drawing down on themselves fearful karmic action. As the divine laws of life and of being are irrevocable and unchangeable, by breaking those laws in the worst possible way they were inhibiting the natural action of the creative forces, and even while they were at the height of their power they were preparing the way for their fall. The inhibition would extend to the action of the Fohatic power, the driving power of the universe—"the Will to create."

Whether that Will operates in man or in the universe it is the same Will and to whatever extent the Fohatic power in the race is inhibited by abuse or misuse to that extent the universal power is weakened.

B. S.

SOCIAL SCIENCE.

ECONOMICS AND OCCULTISM.

It is well that from time to time we should turn our attention to an examination or re-examination of the fundamental principles of any field of human interest upon which we may have our thought directed. When the consciousness of any one has been focused for an extended period upon some domain of reflection, there is a tendency for it to become so immersed in detail that often it is led to a confusing of the incidental features of such detail with the essential or fundamental principles. This is the failing that so often marks the valuations of the technical expert that society has found it necessary to place problems of adjudication in the hands of men of general, rather than of special, training. It is well, then, that we who constitute the body of general

society, and are therefore called upon to pass judgments on questions of general values rather than on matters of technical detail, should put before ourselves repeatedly the question: What is the basic meaning of economics when cleared from all the special considerations that grow out of the forms of industrial development peculiar to any age?

For most readers of *THE ARTISAN*, Occultism or the study of the hidden causes that lie behind the world of appearances, occupies a place of central interest in their meditations. Accordingly, it has seemed well to devote a little space to an examination into the primary relationships connecting Occultism with Economics.

When separated from all the complicating intricacies that grow out of our peculiar industrial organization, the real problem of economics is that of determining the proper distribution of social energy, among the manifold activities of mankind, so that such a balance may be brought about among those activities, that humanity may be advanced most rapidly and effectively towards its ultimate goal of interior realization. Thus stated, the problem of economics embraces much more than questions of production and distribution of the material necessities and comforts of the units of society. It includes the latter problems, but only as a partial aspect of the greater problem. The real, grand task of economics is that of the co-ordination of the various activities of the different members of society, and of the individual member in his private life, so that they and he may attain the greatest possible breadth and depth of experience, on the one hand, and, on the other, may be saved, so far as possible, from violating the provisions of the Great Cosmic Law. In a word, the problem of economics is that of the adjustment of outer conditions whereby it may become possible for the ideal or spiritual life to be realized outwardly.

To the profound occultist the task of economics, as we have just formulated it, is the most basic of all. For the deep occultist knows that all learning, that all study of the mysteries of life is empty, unless such study is indissolubly united with action. Among the Eastern Sages a distinction is made between what is known as the "doctrine of the head" and the "doctrine of the heart." By the "doctrine of the head" is understood a purely intellectual comprehension of occult principles. Such a knowledge is external and formal and does not lead to real power. On the other hand, the "doctrine of the heart" means the intimate realization in life of occult Truth. To the occultist who follows the latter Path the

principles of occultism become living realities and not merely things believed to be true. Such a one becomes so identified with these great principles that it may be said of him that he is Truth, he is Honesty, he is Love, etc. There is no war between his spontaneous nature and these. While, in marked contrast, he who holds the "doctrine of the head" subscribes to, but is not one with, the great principles. There is war between them and his spontaneous nature. That which he speaks and writes and that which he lives are not in agreement. As a result, the Path that he follows soon comes to a blank wall over which or around which there is no passing.

It is clear, in the light of the foregoing distinction, that those who hold the "doctrine of the heart" have the most profound interest in the great task of Economics. They know that only when the outer forms of life are in accord with the interiorly perceived Truth is it possible for humanity, collectively and individually, to grow in understanding and realization. They know, too, that he who, with unselfish love for humanity, works for the realization of greater justice in human relationships is a deeper and truer occultist than those others who delve into books of occult lore without thought of general use. For USE is the great Key that opens the door to the true understanding of the Mysteries. And as we are all bound with unbreakable bonds to all portions of our humanity, so is it possible for us individually to enter into realization only as the principle of use is applied to the synthetic whole of mankind. That is why the "doctrine of the heart" Occultist has so deep a concern in questions of economics.

The Temple of the People teaches the "doctrine of the heart" and that is why it has a department of Social Science. That is why the first lesson that it gives to the Neophyte is in the form of a social program. It is the program of Service.

FRANKLIN F. WOLFF.

HIS CREED.

The world is my country, and to do good is my religion. I believe in one God and no more, and I hope for happiness beyond this life. I believe in the equality of man; and I believe that religious duties consist in doing justice, loving mercy, and in trying to make our fellow creatures happy.

THOMAS PAINE.

Age of Reason.