

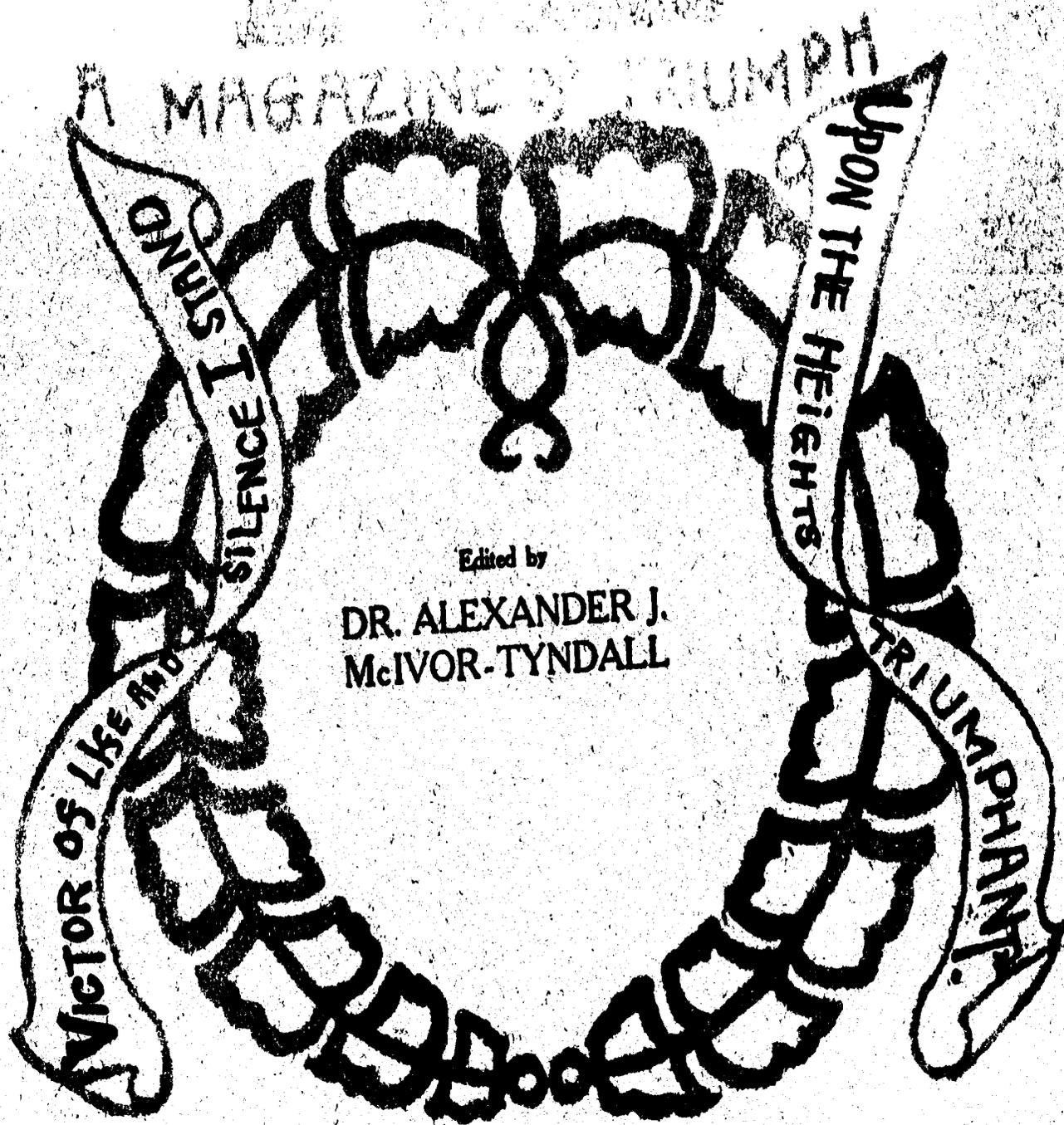
Vol. V.

JUNE, 1908

No. 2

THE

SWASTIKA



Edited by
**DR. ALEXANDER J.
 McIVOR-TYNDALL**

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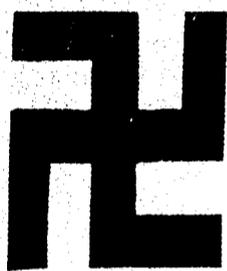
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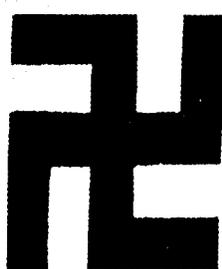
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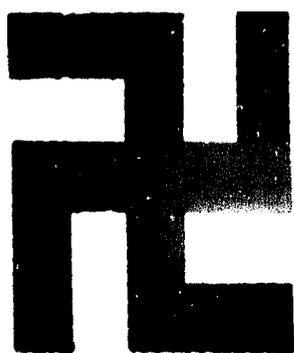
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Published By

THE WAHLGREEN PUBLISHING COMPANY
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Vol. V

JUNE, 1908

No. 2

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Human nature is, fortunately, essentially religious, when we comprehend the true meaning of the word. If it were not for this innate urge toward the search for Truth, there would be little hope of ever freeing the mind from the shackles and hypnotisms imposed by so-called "religious" systems.

To be "religious" in the true interpretation of the word, is to obey the divine urge within us that ultimately must make us free from the limitations, the impositions, and ready-made rules into which every established creed, however broad in intention, inevitably crystallizes.

We are well aware that the task is a stupendous one. When we contemplate the present outlook regarding the New Thought, and note the numerous little "churches" which the Movement has precipitated, we might imagine that the race is "incurably" addicted to leaders, special revelations, church edifices and ritual.

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ligion, as it is practised, understood, and separated in the public mind, from other phases of life, is a business—pure and simple. The general public seem to have an insane idea that publishers of the Bible are philanthropists, and where they will pay exorbitant prices for a copy of the Bible, they will vehemently protest against the "commercialism" of an educational lecturer who charges twenty-five cents admission per capita for two hours' instruction.

The originators of the "religious" trust had long heads, when it comes to business.

Standard Oil magnates are infants in comparison with them. Soap manufacturers are exclusive compared to the comprehensiveness of the business scope of the "Religious" trust.

While almost every family uses oil and soap, still not every individual is a guaranteed, branded, continuous consumer.

But when it comes to the business of "religion," we have an example of financiering that discounts anything in modern times.

They not only have a "cinch" on every family, but they have manacles and chains on each and every individual that comes into the physical life. No one can be born without the sanction of the Church trust on his birth. He must, then, in order to be "saved," be baptized, which nets a goodly sum. From that on, through the graduations of his life, he must pay tribute to this monster "trust" in "free-will" offerings, Sunday school instruction in that-which-isn't-so, hymn-books, Bibles, tracts, church fairs and all sorts of tithes.

Should he marry, he must again appeal to the religious trust, for their sanction, or run the chances of being outside the pale of respectability. When he dies the trust again comes in for fees, and at that, he must abide by their decision as to whether he has gone to Heaven or Hell.

Now, we sincerely hope that our readers will not think that we are criticizing the situation and that we believe that Religion should be something apart from business. We do not. We believe that human life in ALL its phases is a sacred, godly thing; we affirm that business is a good and a holy thing, but let us not deceive ourselves.

Let us look life squarely in the face, and neither condemn nor exalt one phase of business more than another.

The minister, and all the other parts and parcels of the Religious business, has something to sell that people want. This being true, the people should step up to the counter—or the church—as the case may be, and pay for what they get. But for Truth's sake, know that you are taking part in a business transaction, and

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demand the same quality of honesty and the same straightforward methods that you would expect of your grocer or your tailor.

Thus, we may some day be able to stand straight and look each other in the face without fear or self-deception.

* * *

Denver is having a vigorous campaign against what it terms the "saloon element," and earnest, strenuous women are wearing out their shoes, laying themselves open to insult and the charge of meddling, by making a door to door campaign in favor of Prohibition for the city and state. Many states in the Union have "gone" prohibition, as the phrase goes, and statistics, the infallible, tell us that gradually mankind is consuming less intoxicants, less drug medication, and less food of the heavy, so-called "hearty" variety.

H. G. Wells, in his wonderful book, "When the Sleeper Wakes," tells of the time, some years in the future, when food is condensed into "life-sustaining tablets," and the function of eating is relegated to the private affairs of life, instead of being, as now, a "social function," or at least an event in the day's routine.

Personally, we do not advocate prohibition. We fail to see how any consistent New Thought can do so, but we are assured that they do. Nothing is ever gained in the way of individual progress by elimination. The man who is "cured" of the drink habit by establishing in his mind a distaste for liquors, or by a psychological horror of it, is no more "cured" than a disease is "cured" by narcotics.

When a man is "cured" of any habit, he is master of that habit. He can take a drink or he can leave it alone, as he wills. Prohibition does not instil into human consciousness that recognition of Man's power and mastery over material conditions that alone can free us from the tyranny of habit, and all the hypnotisms of mere sense-consciousness.

Even among New Thought advocates we find this same narrow-minded tendency to eliminate, to exclusiveness, to "resisting the devil" in one form or another that characterizes the strictly "orthodox" believer in traditions. To these, while they reiterate (because some one has told them to do so) "all is God," they still imagine that it is only in a church edifice that they can learn of God. They can not perceive inspiration, save as it comes to them on Sundays from the lips of a "Reverend."

Verily, we learn slowly. We have had "reforms," "prohibitions," "moral" uplifts, and every kind of political and social reconstructive idea imaginable. Some one is always trying to make

the world perfect according to a specific movement, generally prohibitive.

These movements have generally been prohibitive, because the human mind has not outgrown the primitive, the empirical concept of sacrifice, and therefore, to do without something has been a general ideal of attainment. And yet, with all the movements looking to the abolition of unhappiness and inharmony, we are still seeking someway out of the wilderness.

It seems to us that the prohibitive method is fruitless. Let us try the, so far untried, method of individual selection, and let "the other fellow" decide for himself what he shall eat and drink, and think.

* * *

Once again it becomes necessary to make an editorial statement setting forth the fact that what the editor of this magazine thinks, and what the various writers and contributors hereto think, are two separate and distinct questions. This magazine is open to any one who has an idea not already moth-eaten with time and disease, and which he may wish to give to the readers of THE SWASTIKA. Editorially, we may or we may not agree with every statement made in the columns of this magazine.

We are not, however, conceited enough to believe that we have a corner on Truth, and the fact that we may not agree with something which we print does not argue that we are either "in advance" or "behind" the other one. We believe, and each day but strengthens our conviction, that the way to learn is to look into all things. We believe that the greatest foe to Progress is that erected by the Christian Science and the Divine Science churches when they deliberately shut out from their members all variety of Truth that does not agree with their own particular statement. As long as the name of McIvor-Tyndall is connected with THE SWASTIKA Magazine, so long will our readers find that we are not tied to one idea, one phase of expression, but that in THE SWASTIKA every one will be allowed the blessed privilege of "painting the thing as he sees it, for the God of Things as they are"—to quote Kipling. In this connection, we would like to remind our readers that when it comes to teaching lessons of morality, we find the stage doing greater work by far than the average church pulpit. Every-day intercourse with our fellow-beings should be a lesson in either what to do or what not to do. A walk down a city street can teach the awakened mind more genuine "morality" than the average "closed-up" mentality could grasp in a year's attendance at Sunday service.

THE OTHER
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The Truth About Spiritualism



In this short article I do not hope to give you the whole truth about Spiritualism, because I haven't the space. But you may rest assured that what I do here give you is true, because I know whereof I speak.

I know that, in order to follow precedent, I should begin by deploring the "fraud" that is so mixed up with Spiritualism that it required me to dig up the truth from the deeps and deeps of fraud. Every article upon the subject that I have read for the past few months has started out that way, and I know that it is expected, but I must disappoint. In fact, I am willing to admit that if I had never condescended to look into the matter, Spiritualism, as a philosophy or a religion, or a Truth, would still have lived and thrived and proved true.

But, to read some of the stuff with which newspapers and magazines are deluged these days, because the writers have just discovered that Spiritualism is rapidly becoming fashionable, one would imagine that the writers were moral heroes, born for the sole purpose of rescuing Spiritualism from the hands of thieves and liars and devils.

As a matter of fact, Spiritualism, even as a religion, or philosophy (I believe they call it a philosophy), has been well organized, well conducted and presided over for a number of years. There is an organization known as the National Spiritualists' Association, and although I am not a member, I have always kept in touch with the work being done.

By the way, I am not a member of anything. I "belong" to the Universe, and have never felt called upon to join anything. If I began joining things, I would have to join everything in existence. "Better not I than the very worst, worse not I than the best."

Now, is there not fraud masquerading as Spiritualism?

Most certainly. Is there not dishonesty traveling under the guise of philanthropy? Is there not crime carefully concealed as "high finance"? Is there not hypocrisy calling itself Christianity? Is there not, in other words, always a counterfeit to every good thing? Legerdemain is not Spiritualism any more than orthodox Christianity is Christlike.

Therefore, we won't waste any more time discussing the so-called "fraudulent aspect" of Spiritualism. Instead we will discuss Spiritualism.

To the general public the word "Spiritualism" means nothing more nor less than phenomena—generally physical phenomena, such as table rappings, ouija boards, trumpet speaking, materialization, slate writing, etc. These phenomena are to the philosophy of Spiritualism exactly what Healing is to Christian Science—the bait which lures the seeker after Truth into the deeps of philosophical thought.

We have learned most things by kindergarten methods, whether it be material facts, or transcendental truths.

The religious systems of a race or an age, well illustrate the growth of a race, and every religious system teaches its fundamental truths in and through phenomenal methods.

So the phenomena of Spiritism constitute the "reward of merit" which undeveloped humanity must ever have dangled before their eyes, to coax them onward on the Path.

The kind of Spiritualism, therefore, that the public eye is focussed upon these days is that phase of it that the student of Occultism long since explored, fathomed and pigeon-holed in his experience. Not that phenomena have not a place and a purpose. Such phenomena as Hamlin Garland records in *Everybody's Magazine* will do much to turn people toward an intelligent investigation of Truth.

That there will be many apparent disasters in the wholesale prosecution of this search is a foregone conclusion.

Ignorant dealing with the unseen forces about us is like a novice handling electricity. Some one is liable to get hurt. But, I do not for this reason discountenance the "social seance." Half the world is obsessed now. We are in a transition state between blind materialism and spiritual knowledge, between ignorance and wisdom; and in this sort of condition there will naturally be a certain unavoidable degree of disorder, of disrupted mental processes, that are diagnosed as "insanity."

Generally speaking, people have such illogical, such erroneous, such absurd ideas of the life after Death—where they have any ideas at all—that they are unprepared for the conditions that actually exist, and which they soon discover, if they pursue the investigation of the phenomena of Spiritism with any degree of intelligent interest.

The invisible ether about us is peopled with beings as real, as vital in essence, as we are on this earth plane. But many, very many of them, are unfitted for the phase of life in which they find themselves after death. Their tastes and their instincts

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have not been cultivated beyond the coarser plane of manifestation—the physical—and they seek through contact with those still in the flesh to reinstate themselves in this phase of life.

The result is that they hypnotize, or mentally control, persons inhabiting the physical body, and naturally these persons "act queer." Among those with whom we come into daily and hourly contact—I mean persons still in the flesh—how many do we find who are self-acting, individualized, strong enough to think for themselves, to decide for themselves, to choose and to take the results of their choosing without dependence upon some power, external or otherwise? Almost no one. The percentage is trifling.

We are slaves to custom, to habit, to established methods and modes of conduct, and to the opinions of others.

Therefore, we are not in a position to successfully resist the subtler influence which a disembodied entity may exert over us, if he feels so disposed.

I have always felt that the horrors of the Salem Witchcraft were not due, as is generally explained by modern psychologists, to auto-suggestion, but to the impressions impinged upon the minds of the susceptible by the disembodied and hate-crazed Indians who had been killed and their lands confiscated by the white settlers.

Whether the fact appeals to us as desirable or not, it nevertheless remains as a fact that we are constantly in the presence of, and liable to impressions and suggestions from, those who have gone out of the physical body.

The character of these entities varies exactly as does ours here in the visible. Some there are who are selfish, narrow-visioned, and ignorant. That this type is numerous we may readily guess when we look about us and see how scanty is our store of wisdom. And selfishness, narrow-mindedness and "all uncharitableness" do not constitute a fundamental part of the human make-up. These attributes are grown by the ungodly strife of competitive commercialism.

But, where the absurdity of the general idea in regard to the after-life comes in is in the belief that Death at once changes the habit of mind which has controlled the individual throughout his career on the earth plane.

This mental attitude which our competitive system of economics has produced is not, nor can it be, laid aside immediately at death. The man who has spent his earthly career in pursuit of the illusory, the material and changing, goes into the next phase of life-expression poorly equipped as far as spiritual knowledge is concerned.

Very often indeed earthly riches are obtained at the risk of being a pauper in the after life. This is the secret of why "It is easier for a camel to go through the Needle's Eye than for a rich man to enter the kingdom of Heaven."

Riches in themselves are no barrier to spiritual knowledge, any more than poverty is a guarantee of the same.

But the rich man is in danger of living either in the blind pursuit of wealth, or he may live in the enjoyment of just those material things which his money buys, forgetting that there are other realms of Being to which he may at any moment be called, and to fill which he needs a deeper knowledge than that which is of "the earth, earthy."

Of the millions of souls who go out into the Invisible yearly, hourly, how few comparatively are in a state of consciousness to rise above the materialistic atmosphere—to rise to the finer, more ethereal planes of consciousness—beyond the mental and the psychic?

It is therefore, of necessity, the undeveloped souls with whom we come most often into contact in our efforts at "spirit" communication. In fact, we do not come into "spirit" communication, because few of us, in or out of the body, have sufficient spiritual consciousness to make "spiritual" communication possible. We may exchange thoughts, we may exchange soul-desires, but fully spiritualized beings are "few and far between."

Not that human nature is "bad." That is not at all my meaning. There are no "evil" spirits. All spirits are good, but we are so undeveloped in spiritual consciousness that it is simply the limited, external consciousness that we most readily contact with. Now comes the vital, the important part of this question of inter-communication, and the advisability of investigating the phenomena of Spiritism.

Many Occultists advise against the investigation of Spiritualistic physical phenomena on the ground that it is from these undeveloped "earth-bound" entities that we get this phase of manifestation—when it comes from the Invisible side of life.

And, they argue, when we place ourselves receptive to these influences, they may obtain a certain power over our minds and produce abnormal mental states—either appetites, desires or acts.

They may flatter, cajole and deceive us, thereby feeding upon our vitality or in some way satisfying their own unconquered materialism. That these conditions are common, all who have had any experience in the investigation of phenomena will readily admit.

But the point is this: All world movements move onward

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with a resistless sweep, let who will fall in the process. The establishment of recognized intercommunication between the phases of Life-Expression known as the "dead" and the "living" is an inevitable result. Everything tends to this end. It is a part of the action of the Cosmic Law. This law does not consider the individual. Neither is this lack of consideration "heartless," or evil, or indifference.

Not a single atom is lost. Not an individual abandoned. "Not a sparrow falleth." The seeming disaster, if it come, is but a momentary illusion. Nevertheless, disaster, even though it be temporary, may be avoided.

Those who fall a victim to the obsession of another's will, whether that other be unseen or seen, are reaping the result of their ignorance, and the only remedy for ignorance is enlightenment.

Therefore, let us know. Instead of seeking to avoid the subject of psychical research, we should arm ourselves with unselfishness of purpose and intelligent interest, if we would know the Truth, and there is nothing that can take the place of Truth. No amount of avoidance of an issue of any kind can or will settle that issue. Nothing but the Truth will satisfy human needs.

The human race has waded through fields of blood and strife and carnage in pursuit of the prize. It is not likely that we are going to stop now at the door of the Unseen, because someone has told us that it is dangerous to knock for admittance.

Indeed, we can not turn back if we would. The time is at hand. There is also another side to the question of intercommunication. Of the many who pass out of the body, comparatively few are capable of receiving help or instruction from those who have attained the requisite degree of spirituality, out of the body. Their help must come from those still on this side of the Veil, because "though having eyes they see not," and they are not more aware of the presence of spiritual beings than are blind people in the body aware of the proximity of other individuals. In other words, they have no spiritual sight, and therefore they cannot see spiritual beings.

Their help must come from this side. Every spiritual teacher is teaching hundreds of unseen souls, whenever he or she addresses a student of Truth on the earth plane of manifestation.

It is a matter of self-protection, therefore, that we learn the facts in regard to the conditions of the life immediately after the change called Death, in order that we may intelligently deal with them.

Manifested life is like the ascending notes of the musical

scale. The physical plane is represented by middle C, and the mental and psychic planes are only one note each higher in the scale of vibration. How many intervening notes there may be between us and the Absolute we cannot say with certainty.

It is at once our duty and our privilege to spread the enlightenment and freedom of Truth on these lower planes in order that all may be lifted to a consciousness of the complete Whole.

M. J. J. J.

Would You Know?

If this form should lie dead and cold, Dear,
And I would come to you then, as now,
Would you feel the clasp of my fingers—
My kiss on your eyes and your brow?

Would you know that my love endureth
Through Death and endless space—
Would you know that e'en then my Heaven
I could find but in your dear face?

Would you know that at Eden's portals
I would still turn back, with sighs
For the sound of your voice, with its music—
For one glance from your love-lit eyes?

Would you know that in Life Eternal
My thoughts would be all of thee
'Till Death, with tenderest mercy,
Should send thy loved soul to me?

Margaret M. J. J.

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Akasic Corpuscles

By Edgar Lucien Larkin.



The most recent and accurate science of electricity, and the most ancient Hindu occult wisdom so long taught by the adepts of ancient India, like two railroad tracks converging into one, are about to thus unite. The venerable esoteric teaching of these remarkable men concerning Akasa, now translated ether, and the discoveries in higher realms of electricity are identical. Now this is an astonishing fact. What a mighty race was the ancient Aryan. And what mighty descendents are our great scientific men. Akasa is a word of deep-seated meaning. It breathes the very infinity of primordial entities and conditions. This basic Aryan and Sanscrit word is sublimity itself. Akasa, ether, contains, or rather is composed of, the constituents of all things, all forms, all matter, gaseous, liquid, viscid and solid; visible and invisible. But Akasa is now known not to be continuous; it is made of distinct corpuscles. These are made of pure electricity. Nothing else whatever besides these exists. This is written of the physical world, the entire universe of what we call matter. But capital experiments—I call them capital because they are so astounding and so far different from current physical science, the physics of matter, but probably they are scarcely above the kindergarten stage, made in mental, or as many call them, psychic realms—lead me to the sure and inevitable conclusion that all these abstruse psychic things are likewise made of corpuscles—that is, mind is a flow of corpuscles. For the Arcane teaching in the rock-hewn and forest-hidden temples and psychological laboratories of India, many centuries ago and now, is that the entire mass of Akasa is in rapid vibration. Late electrical researches prove this, and many rates of vibration, as of those of light, heat and chemical, have been measured with accuracy. But physical science has not asserted that any of these rates can be controlled by mind, or by the activities of brain cells and their nerve fibers. The "West," as the adepts say, is not yet ready to publish this idea broadcast. But I see obscure hints and premonitions of the coming event. All elements, i. e., different combinations in atoms of rates of motion of these eternal corpuscles, can be resolved to gas. This gas can be

ionized, broken up into corpuscles. Then the fact stands out that they are all alike. Therefore, there is but one entity in existence. This is very ancient Hindu knowledge, reanimate in very recent times. Hundreds of strange statements in the ancient Vedas and Upanishads are being cleared by late electrical researches. There is "something happening" in the world now. And in mental realms. These are hidden and obscure yet; but surely these mysterious events will burst into the full light of the twentieth century splendor soon. I assert that tremendous forces are at work whose nature is at present unknown in any of the physical and chemical laboratories.

That decade in between 1880 and 1890 was remarkable. Thus science began to suspicion that the "atom" is not really an atom—an utterly indivisible object. Events rapidly converged toward proof; and now proof has been given by J. J. Thomson, Rutherford and others. But in 1880 Oahspe began to be written positively automatically by J. B. Newbrough, in New York City. This majestic book, of 907 large, double-column pages, is in a realm new to human thought. The hand of the writer was driven with such speed that words appeared on the paper with an incredible velocity. Later, a light was seen by Mr. Newbrough shining on the backs of both his hands. Then both hands involuntarily flew to a typewriting machine, and printed sentences, with a rate far in excess of any expert. In this huge book, it seems to me, there are as many words, verses and chapters as there are in the Hebrew Bible. The whole was written by the force impelled hands of Mr. Newbrough, writing half an hour only each day for fifty weeks. The time of actual writing was, therefore, 350 half, or 175 hours. No expert whatever can do this work in so short a time. But illimitable thoughts, scientific, metaphysical and prophetic, burn and blaze in every chapter. It seems that the reader is ushered into the cause world. And into supernal spheres. Polar forces are held up to prominence, electricity and magnetism, and affinity between the basic indestructable units of all nature. The strange book contains eighty-nine most wonderful drawings of human faces, of features—not now on earth. But Mr. Newbrough could not make the most ordinary drawing, to say nothing of portraying exquisite human types. New and unknown alphabets and hundreds of unheard of words appear. These are explained by a glossary, all, of course, automatically written. I am at a loss to account for this book, upon which my left hand is now resting as I write. At first I thought it Hindu philosophy of the deepest kind. But it is not; it is older than any Hindu, Central Asian or Egyptian;

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and more ancient than Meroe. But the profound book fits in with the concept of Akasa and corpuscles. The human mind is placed high upon a majestic throne. As I read day by day, the impression keeps coming with ever increasing force that the mind of man is illimitable—greater by far in power and latent potency than is even imagined now. See this: The control of Akasa, control of rates of oscillation of Akasa, is the one gigantic problem now confronting man—that is, rescue of power from the magnetic potential of the sun. For geologists know that the coal of the world will be consumed in 100 years. This is bound to happen, unless vast new unexpected deposits are soon discovered. Now, man must chain winds and water to the production of electricity, take power from space, or expire. But Oahspe and other strange books say that man will control Akasa mentally. This is beyond comprehension at present. However, other predictions are coming true now. The next 100 years will be exciting enough. All terrestrial things are getting ready for the appearance of great events. I dislike to obtrude personal things, but the letters received on this summit are wonderful. They, too, point to impending happenings. I hope to publish a magazine entitled, "Above the Clouds."

INTERESTING ITEMS

By Lucia Noble.

It may interest our readers to know that the Imperial Canal in China has a total length of twenty-one hundred miles, and exceeds that of any other canal in the world.

An engineer estimates that 50,000 persons can now do with machinery the same amount of work that 16,000,000 people did some years ago.

The most costly tomb in the world is that erected to the memory of Mahomet, the rubies and diamonds alone being valued at £2,000,000.

Laplanders are the shortest people in Europe; the men average four feet eleven, and the women four feet nine inches.

The much talked of old house in Leyden where Rembrandt the great artist was born three hundred years ago, was destroyed by fire recently.

Physicians' coachmen in Berlin wear white hats, so that a doctor's carriage can be recognized at once, and it is a wise plan in case of accidents.

Socialism

*"'Tis folly to scheme for treasures in heaven
While raising hell on earth."*

The earth is truly the inheritance of man—not of this or that man; it belongs to each one as much as the air or sunshine. Deprived of earth, air or sunshine, human beings cannot live; yet are the rich places of the earth fenced in and the great mass of humanity stands outside of the fence, longing and yearning, yet kept outside by an unjust power. This is the old question of how the privileged few have taken possession of the inheritance of the many. It would seem as if this question might today be easily answered. All public questions of history have at bottom been economic; only recently has that fact lost its disguise.

Our social fabric, that has been ravaged through the centuries by the selfishness and greed of the tyrannical few, is soon to be leveled by triumphant Socialism. Looking out over the toiling world, we see that the riddle of labor has but one aspect—that of justice to the toiler. But take industrial disturbances as a world phenomena—surging against the iron tyranny of Russia, distracting distracted Italy, puzzling England's ruling class, agitating the politicians of America—one sees an industrial ocean in a state of intense unrest, in which the toiling masses are ever and ever getting less satisfied with the conditions in which they live. A century ago we had no moneyed snobs in this country—men were men; today we have princes of wealth whose needs are greater, whose standards of living are higher than royalty in the old countries. The burden of their luxury and expensive living comes from the labor of the poor. These industrial brigands own vast tracts of land, control railroads, own municipal franchises, all of whom secured their vast fortunes from governmental privileges. We, the people, have permitted this. Our judgment tells us it has been detrimental to the best interests of the nation. We are about to put a stop to it by the ballot and triumphant Socialism. We Socialists demand that there be no idle parasites living upon the labor of others; the wealth of the world, being produced by the toiler, he (the disinherited) should enjoy it, instead of the idle rich, who do no useful work.

Through special privileges granted to a few, who live in great mansions and are the spawn of injustice, we are creating

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an aristocracy of money that would, if it could, fix caste lines as cruel as those of India.

When we read of Armour (the man of embalmed beef fame) having the stalls of his champion horses lined with white chiffon, the exterior covered with red and yellow plush; and Guinness, the beer man, having the stalls of his horses draped with baby blue silk and the stable floors covered with softest moss, with baskets of hanging flowers adorning the stable walls, we can from this somewhat realize the idiocy, folly and vulgarity of the moneyed snobs of our day. While these horses are living in the grandeur of a pampered lady's boudoir, men and women are walking the streets of our cities hungry and homeless, or are being herded in rat-haunted garrets or cellars.

It is such folly as this of the beef man, and the beer man, that makes one believe that our present day civilization is nearing its death; this, and our economic disturbances, denote the senility and decay of our present social system.

Some of our moneyed snobs study the science of philanthropy, but this does not stop their robbery of the masses; the sop of philanthropy will not be needed when justice is given the toiler. Not in all the world's history has there been anything like the present day aggrandisement of wealth by the pirates of industry. Greed, that American malady, is a god more reprehensible than any that the so-called "heathens" worship.

There has risen in this land of the free an aristocracy of money composed of the most contemptible snobs that ever disgraced the earth. We have had the spectacle of a vast aggregation of money owners deliberately placing themselves behind a beef trust, which has been so successfully carried out that the poor man and his family have had to forego meat eating altogether.

We Socialists do not so much condemn the rich man as the economic system that permits the injustice of useless wealth falling into the hands of any one man, or body of men called trusts. We claim that no one man should have possession of a billion dollars, giving him the power to lay waste the financial world in a night. Nor do we think it just that any one individual or any combine should be in possession of the wild, disturbing influence of inflating stocks as lamb-shearing traps. We Socialists see that private control of the money supply of the world not only gives power to individuals, but subjects the nation's commercial interests to many dangers of arbitrary and selfish interests. These are some of the things we condemn, and mean to abolish.

Every large city of our country furnishes a vivid illustration

of the uselessness of great wealth. The most desirable portions of our large cities are crowded with residences almost royal in their magnificence. Money has been lavished on them with the freest hand; plans grand in scope and elaborate in detail have been carried out with prodigal extravagance. Yet most of these magnificent dwellings, save for servants, are without habitants. The gates are locked and the massive carved doors hidden by casings of planks. Why is this? The owners being used to small houses, can find no happiness in these immense structures, and being intoxicated with Dollarism, they flit from post to pillar, seeking that which they have lost through their own greed and selfishness. Verily, "contentment is better than riches." Our present day land frauds that are now engaging the attention of our federal officers, Harriman's railroad schemes, our postal steals and Indian graft, all cry out in condemnation of our present governmental and social system, which is the source and inspiration of all the political and private corruption that, like a pestilence, blights the land. The spirit of commercialism that is now making its ghastly struggle for continued supremacy is filled with terror as it views the approach of that great tidal wave—the *uprising of the working class*—which is now sweeping over the whole world.

Socialism has ever been a fighting, struggling philosophy; it has been compelled to win its way inch by inch against the fiercest opposition and the keenest criticism. The great avenues of access to the public mind, through the press, pulpit and professional class, all are closed to Socialism, until it batters down the barriers that have been erected. Yet, against these tremendous odds, it has steadily grown, until in a little more than a generation it has become the foundation of the largest political movement, and the only international organization the world has ever known. During all this time the ablest minds that the schools and churches could produce have tried to overthrow Socialism. Through all this fire of criticism every fundamental principle of the Socialist doctrines has passed unscathed. No philosophy not founded on truth and logic could meet these tests. If the principle upon which Socialism is based be true, then it only remains for a majority of the people to usher in the new era in the race progress.

Elizabeth

The original noise is what counts—most people are merely echoes.—
Hubbard.

The Futility of Negation

CONCLUSION.

The Affirmative Force.



Affirmation is life; negation is death.

Only a positive force has any power for construction; denial is destructive in every tendency.

Given the smallest arc, and by the wise is seen the fulfillment of the circle, but blind indeed is he who sees the arc, and the arc alone. For the material man the deeds of the body are lawful and sufficient, but man is more than moving clay; the soul takes heed

to the actions of the soul; in the equation of the universe the soul may be ignored, but will still appear in the ultimate result to refute the calculation. Then of what avail is the solving of the problem. You have arrived nowhere.

This pathway of negation which we have followed for so long—it is a fair pathway, and easy to the feet—but it leads, whither? Together we have followed it so far as the many go, as yet, to the door of the Church and through the gates of the Courts of Justice, and we have found—what have we found? Improbability and deceit share the throne of the goddess; fear and sycophancy gibber from behind the pillars of the Church; the senses kneel in simulated adoration before the shrines and altars which their own lusts have raised. There is law, but not equity; punishment, but not emendation; creed, but not Christ; prostration, but not reformation. This, mind you, this is on the path; we have not reached the goal, as yet.

Even the son of Joseph was born in Nazareth, "from whence no good could come." Every nation has had its prophets, and no nation has ever listened. It is not so long since Carlyle spoke to England of these very things: "Let us know what to love, and we shall know also what to reject; what to affirm, and we shall know also what to deny; but it is dangerous to begin with denial, and fatal to end with it." And again: "To deny is easy; nothing is sooner learned or more generally practiced. As matters go, we need no man of polish to teach it; but rather, if possible, a hundred men of wisdom to show us its limits and teach us its reverses." His prophecies are already fulfilled. England totters, maundering, on

the "pathway of the abyss" where, in Carlyle's time, she ran; but the dream of her former greatness still seems real to her. She has not realized her sensibility even yet, but her prophets are dead.

No pure religion, no great single soul, was ever negative in thought or action; else, their greatness would not have been. You for your law, and your brother for his, is part and portion with the eternal law. No matter if they seem to conflict; there is a chance that there is a true law for him as well as for yourself, and both are right. You know your law to be good; affirm that law, and all will be well with you and with your brother, since he will be free from interference to affirm his own. "Even the man of knowledge acteth according to his own nature; beings follow nature; what shall restraint avail."* It would seem that every great one that old earth has ever known has put this law into newer words. "Affirm the Truth," they say, and parleying, you ask with Pilate, "What is Truth." "Many a remedy offerest thou? What is the worth of it? The sole deliverance is the presence of the spirit," said Goethe, and years later, Emerson, as though in bitter commentary on the thought, writes: "Truth is too simple for us; we do not like those who unmake our delusions." Remedies we have in plenty, but truth? never, so long as equivocation and delusion can prevail. For truth is simple; so simple as to be most difficult. We follow the line of least resistance, blindly clinging to petty laws of Church and State, vainly hoping that with these cheap evasions of the Higher Law, the Over-soul will sleep. The way of denial is an easy way; follow it, ye who will; follow even to the bitter depths of fear and hate and retrogression; for the way of affirmation must be constructed inch by inch as we travel it, hewed out from the solid rock of facts; only men can journey there—but, it leads at last to Truth.

"Nerve me with constant affirmations," said Emerson. He knew the power of the thought that is; the thought that builds; the thought that lives; and you repeat him, saying, "God helps those who help themselves," but with weak hands still outstretched to a punitive god, crying, "Give, give, O Lord, lest we perish;" and you do perish with the cry still on your lips. Why? You, and you alone, are your only saviour, but the deeper truth within you, you refuse to recognize. None cease growing who know the power that abides within, but the stagnant majority is still large. They construct the hospitals and the prison dens, meanwhile raising up children to occupy these monuments to their constructive genius. We could dispense with mansions in the sky for a few centuries, were there more fit dwelling places for souls here on the fruitful earth.

*Bhagavad Gita; Yoga of Action, P. 33.

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There is an old Arabian manuscript that contains the following sentence: "And he swore by the eternal flame that his soul was not, and it happened that his soul was not with him, but went outward from his nostrils, and he died." Where will you find a more perfect allegory? Truth, knowledge, harmony, justice; deny these and you are the man who denies his own soul; yet that is the sum of most of our acts and institutions, particularly our "sacred" acts and institutions, when the result is reached. The fear of God and your fellows; race hatred and religious bickerings; wars of labor and wars of conquest; Mammon worship and the right of might; these are a few of the lesser proofs. The soul of the nation; ay, the soul of the world, is not less than the soul of the individual; but how long, think you, these souls will be maintained in the body of a corrupt society? Affirmation is life, but we give no thought to living. The death of a nation is a mighty death, but so far, no nation has proved its right to immortality.

Love thy brethren, and affirm the god-hood which is thine; labor and dare to be: this is the sum of the teachings of him, whom you acknowledge as the greatest of all teachers. If you believe on Christ—and it is a good belief—be worthy of the name that you take from him. Christian—Christ-like—means not church-going and long-winded supplications; not even a belief in his divinity or kneeling servitude to him who would be the last to serve through fear or a desire to pay homage; not any of these, but only following the way to the Source of all Life, with the Christ within to guide. Reward? He spoke of no reward. What have you to do with that? He followed the Way, through darkness and pain, with the Cross and Sepulchre awaiting him as haven when his work was done; but think you this was not a welcome rest? And could a mythic heaven reward him after that?

This matter of reward and punishment—but listen again to one of the world's greatest prophets:

*"If your life were but a fever fit—the madness of a night, whose follies were all to be forgotten in the dawn, it might matter little how you fretted away the sickly hours—what toys you snatched at or let fall—what visions you followed wistfully with the deceived eyes of sleepless frenzy. Is the earth only a hospital? Play, if you care to play, on the floor of the hospital dens. Knit its straw into what crowns please you, gather the dust of it for treasure, and die rich in that, clutching at the black motes in the air with your dying

*Ruskin: Crown of Wild Olive; Preface.

hands—and yet it may be well with you. But if this life be no dream, and the world no hospital, and all the peace and power and joy you can ever win must be won now, will you, throughout the puny totality of your life, weary yourselves in the fire for vanity? * * was this grass of earth made green for your shroud only and not for your bed. The heathen * * * thought not so. They knew that life brought its contest, but they expected from it also the crown of all contest. No proud one! No jeweled circlet * * * only some few leaves of wild olive, cool to the tired brow through a few years of peace. It should have been of gold, they thought; but Jupiter was poor. This was the best the god could give them. Seeking a greater than this, they had known it a mockery. * * * But this, such as it is, you may win while yet you live; type of great honor and sweet rest.”

Constantly we have to deal with problems which seem evil in reality but which vanish at a touch of truth, until we would fain believe that they were not. Even the way of affirmation seems easy when accomplished and the barriers that loomed so large in front are but dreams dissolved behind. The reason seems to be that all we know as material is but the reflection of the soul or souls behind, seen as an image in a glass. The longer we contemplate and focus on the evil, denying the misshapeness of that reflection, persuading ourselves of its beauty, the darker and more terrible is the appearance. Step away, and the glass is clear.

The law of the spirit is the only law. Affirm the perfection of that law and the material, the reflection of the spirit, will adjust itself to that conception.

The affirmative thought is the only builder. Negation is stagnation and must retrograde with a movement as inevitable as the forward movement of growth. Caught in the backward sway—the ebb of life and hope—we struggle, blindly, fearfully, hopelessly; killing, binding, crushing our fellows in a mad effort for an escape that cannot come; too busy with death to listen to the call of life.

The struggle is real, but only as you make it real by denial of peace; and peace is real, but only as you affirm peace. Teach the individual, and he, in the aggregate, will compose the perfect nation.

Remedies for present evils? Have done with remedial measures. You are asked to live.

Kenneth MacNichol

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Super-Jurisprudence

PART II.—NOW IS THE POWER.

Those who study law to discover rational obedience are only in a reaction from the medicine of artificiality. It has been found that men live bestially together in society, and the great Frenchman stated in his wondrous book of insight—"society is war." Of this no one need doubt. Of this all may be very glad. This is no accusation against society, which is a medicine. It is the business of medicine to ferment; it is the business of medicine to antagonize something.

Society is a medicine. It was intended to antagonize something. It does. What does it antagonize? It corrodes, eats out, finally devours that which stands between you and the great divining life of the elements, where all that is heroic within you may expand, where all that is more than heroic within you may also expand.

When any human being is enjoined to produce a certain something which he is inevitably constituted to produce, the commandment is good and of weight, and must be obeyed. As if I should say to the sun: "Rise!" and presently, "set!"—that is to be obeyed. If I say to a human being: "Produce me this, namely, freedom;" I shall be obeyed. But supposing the sun forgets its great ability to shine, my commandment comes upon it is a terrible affliction. They say man fled to the dreams of artificiality because there was demanded of him more than he could produce. What? Being a supposed finite, limited, ignorant entity, he could not produce omnipotence, omniscience, freedom. If then, it be said to man, "Thou shalt be free!" you will find him fighting with himself.

He has never fought with anything else; there is not anything else for him to fight with. Therefore, are we glad that society is war?

It was stated: Here is a people: "I have bought them," said Jehovah. Think you that I am going to lose my investment? Ah! But you would kill your investment! How is this? You sent them down into Egypt and placed them in slavery, and you place over them men and women who require that which they cannot produce, namely, bricks without straw, etc.

I am not interested in the candidate who has not, in the presence of demands upon him, summoned within himself enough of power or insight or courage to meet those demands. We shall

find him fighting with himself. He who flees from himself does not get anywhere.

Give him not only two legs to run with, but a hundred, if so be they are dream-legs, how far will he get? Briarius was an ambitious boy, and he said, like Cecil Rhodes, "So much to do, so little done," and then died. Not so Briarius. He said it earlier in life.

Cecil Rhodes waited until it was the proper place to have a conclusion of a philosophy. Not so! In the past, and in the great days of tradition, a man did not wait for his death-bed to become philosophical; they were born so; the cradle found them philosophers, and when they began to walk they gave orders to the elements. They seized God from the sky when they were ten years old; they plucked the sun and the moon from their sockets at eleven.

We are informed that all about us is a power ready to do anything we ask. Now Briarius came along, "I have enough to do for a hundred arms, and my brother here, his name is Argus, has enough to see for a hundred eyes." All right! And they whispered to the artist, and the artist gave them dreams. Why not?

It was written in the schools, from which they had been so long truant: "The sage does all things by doing nothing." And here comes Briarius, fresh from the brook-trout, Argus by his side, having stolen away, and says. "Give me a hundred eyes that I may see all this magnificent creation, and a hundred arms that I may set it to rights." All right! But the boys are not even yet philosophers, although they are nine years old.

Pretty late! And some who have wandered into the circle of our mind, have been loyal to the almanac even for thirty, forty, fifty and sixty years, and still they have not even arms or eyes. Man shall be born a thousand years old, like his Lord. What harm, they said in the council, if he wants a hundred arms?

Very well, give him a hundred arms, and his friend, his brother, a hundred eyes. And what of that? Shall he do anything with his hundred arms? Cecil Rhodes had fifty thousand arms and as many eyes, and still his philosophy was: "So much to do; so little done;" although Africa was his footstool, and the English flag his asset. He also was truant from that school which says: "The sage doeth all things by doing nothing; he grasps without hands; he walks without feet; he thinks without mind; he is powerful without volition."

This is the path then: That there shall be opened up, by the great reason within, that through which may be exhaled freedom and its power. Easily it is demonstrated that there could come

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into the blood that which would make us immune against the bite of snakes, against the ravage of disease, against the treacherous inroad of the sense of poverty, against the instinct for dominion, which makes men dogs after other folks' interests, with noses for everything but their own business.

From these things ye shall be immune, because the reason shall touch within you an exhalation from the prototype of your being. What great name is this prototype?

What great word is this reason? And yet I say unto you that in the abstract machinery of those words there can be incarnated in your supposed insignificant self that which shall be an open road, a singing open road, and wherever you shall face it shall be open; whichever way your eye shall turn, you shall see to the end of things, and the nestling seizures of time shall not bury you in mystery, but the great path full of light shall radiate, as it were, in all directions, and you shall stand in the midst omnipotent, but still free, but alive.

There is a generous spirit, a wide, open-handedness, that would say to all beings: "Be free from my thought, be free from my word," a large adventurous heroism that would risk all things for any man or any woman or any entity.

How much shall we assume for you? Nothing! Disassume. The reason hath annihilated assumption, and in the place thereof hath left an open way in which all may walk without feet, may understand without mind, and with a grasp of unutterable reason find all things interpreted and explained.

There is transcendent immediateness of truth,
As if no broad field stood between,
Nor desperate resistances intercepted,
The scorn of the proud,
And the invocation of children
And infants, babes, sucklings,
To deliver announcement concerning
The power and the freedom.

(TO BE CONTINUED.)

Jerry Edwin Burnell

It is in acts of sympathy and love that the soul gains the exercise necessary to development. Many a life is shut up, withered and useless, because the soul is denied opportunity for this kind of exercise.—*Helen Van-Anderson.*

Life is But an Expression of the Infinite Energy

Norton F. W. Hazeldine.



There is no realm which offers a wider field for mental speculation than the one offered in Vital Research.

The ancient Hebrew sages but echoed the sentiments of the Hindos when they shout to the world their message of Creative Philosophy: "From out of the Endless Cause proceeds the Forces of the Elohim who created the heavens and the earth."

It is in this message that the poverty of the human language at that time put, as it were, the knowledge of the creative energy in the Western part of this world back 1500 years.

Now a free translation of this word Elohim may be rendered by "the Strong Spirits," what strong spirits? Why the Universal Positive and Negative Creative Energies which for ever proceed from out of the Endless Cause whose symbol is the Round Spiral—with two serpents streaming from each side.

The Greek language had no way of giving expression to the Elohim of the Hebrews and therefore fell into the fatal error of translating that word by the word God, for the words positive and negative were unknown to their tongue, and the same thing is also true of the Latins whose language was as poor as the Greek when it came to the rendering of the Hebrew. Though this stupendous error has lasted all these years in the Western countries not so was it in the Orient, in India the Nagas taught this philosophy, the Shintoos of Japan and the Dragon Worshipers of China all taught this philosophy and do so even unto this day.

The ancient sages defined life as a *dual manifestation* with a *threefold expression*, which they termed Infinite Life with its positive, negative and resistive attributes, and Finite Life with its positive, negative and resistive attributes, this formula was symbolized by the inter-laced triangles.

We now have before us primary divisions which gives a working field for analysis. Infinite Life is that state of being which is absolutely beyond all quality, quantity, expression, time,

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space, cause and name. "When one hears nothing else, sees nothing else and understands nothing else, this is the Infinite; when one hears something else, sees something else and understands something else, this is Finite. The Finite is mortal, the Infinite immortal." According to constructive philosophy, however, there proceeds from this Universal Absolute the manifesting features of the Universal Positive, Negative and Resistive Forces, whose symbol is the descending triangle. This symbol expresses the fact, that from an economical standpoint these three universal forces are co-equal and co-eternal and without this trinity of universal expression, nothing there is could or would ever be. Still further they taught that what there was above, so was there also below. So while the Spiritual or Infinite descended, the Finite, which was also described as a *dual manifestation with a threefold expression* of positive, negative and resistive attributes ascended. Its symbol was the ascending triangle, and it was from this miraculous creation of all existence that the poets of all ages gave to the world their songs of the Great Sacrifice. This offering of the lower or Finite unto the higher or Infinite nature, and the descending of the Infinite or the higher nature into the lower, caused the evolvment of the laws of involution and evolution, the Elohim of the Hebrews, the Devas and Asuras of the Hindoos and the Royal Parentage of all that is called *Life*. The Occidental world has so long been taught to look upon life from the one standpoint of the "I AM," that they have entirely forgotten the fact that it has taken all the objective or finite qualities to produce as it were a body by which the Infinite can give to the world its expression. Again so fixed is the Western mind upon earthly and spiritual life, that it is blind to the fact that earthly and spiritual life are but two phases of the Universal Absolute, but this must not be taken for the Universal Absolute Life, for life as it is evolved from this source passes through seven evolvments of individualized vital expression.

These individualized expressions have been termed positive, negative, ascenic, protrusic, descenic, returnic and distributic, from which all that is must be evolved and individualized.

Think of these different phases of involution and evolutionary expression, who knows what life may look like when embodied and individualized as love or hate? Who knows what life may look like, when embodied and individualized in either the ascenic or descenic expressions, or as in force, in hate, in weakness, or as in faith, in hope and charity? Yet these are manifested attributes of the Infinite, on a Finite plane, as much as is, so-called life. Again, soul life, what expression would it assume if incor-

porated in any of the above expressions? Who knows but that it may be necessary for the soul of man to evolve or involve into one or more of these expressions to give unto it its final Infinitude? Some earth beings only possess these divine attributes in an elementary way, and surely the Kingdom of Heaven cannot be reached by one, or even none of these features, say love, because we know that heaven is love, and love is the very concrete essence of all expression, both finite as well as infinite.

The ancient idea of evolution was that plants were evolved from the minerals, the animals from the plants, man from the animals, the angels from the man, and yet from the angels must one be evolved, offered up from the angels, one becomes like unto "THAT" which enters not into the imagination of the man.

But Non-Existence, like the note of the organ, appeals unto us who grasp the sense of action, in in-action, and life, within lifelessness, knows that Infinite Life must be something so separate and distinct from this finite expression, wrapped in such coarse body, that even the finest finite atom would be gross in comparison, what then would be the character and likeness of a soul born into the womb of Infinite Love or Charity?

Ah, that Existence, yet Non-Existent state, is the Final Riddle and deathless is he who knows it.

OPINIONS OF THE WISE

Socrates thought that if all our misfortunes were laid in one common heap, whence everyone would take an equal portion, most persons would be contented to take their own and depart.

When Demaratus was asked whether he held his tongue because he was a fool or for want of words, he replied, "A fool cannot hold his tongue."

Marcus Aurelius asserted: "How much time he gains who does not look to see what his neighbor says or does or thinks, but only at what he does himself to make it just and holy."

Aristippus, being asked what were the most necessary things for well born boys to learn, said: "Those things which they will put in practice when they become men."

Simonides said that he never repented that he had held his tongue, but often that he had spoken.

Aristotle was once asked what those who told lies gained by it. Said he: "That when they speak truth they are not believed."

Marcus Aurelius said: "Let not thy mind run on what thou lackest so much as on what thou hast already."

Sophocles said: "Think not that thy word, and thine alone, must be right."

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The Sphinx

By Charles Stacy Dunning.

When Egypt was the centre of civilization, and Mistress of the world, there stood upon the desert sands of the valley of the Nile a monument to some forgotten race, whose history was so lost in antiquity as to have been, even at that time, a synonym for all the questions of the ages. Today, as then, the Sphinx still stands looking across the arid sands, the silent witness of the rise and fall of empires and dynasties, of conquerors and kings innumerable. The very race whose priests once worshipped in her inner shrines, the astronomers who first pierced the veil of heaven and read therein the message of universal Law; all, all have passed from human memory, and the Sphinx, triumphant over the ravages of the centuries, until now has stood as impregnable as Time itself, the questioner of the passing years.

But only within the last two years the scientific world has been startled by the announcement of unmistakable evidences of decay and final dissolution. It is confidently predicted that within one hundred years the Ancient Riddle that has become the earthly symbol of Eternity will be but a memory or a tradition.

As our spiritual faculties of observation teach us that nothing manifests on the material plane without its significance in and relation to the broader life, eternal and universal, so, I believe, that the final disappearance of the Sphinx is fraught with a message of mighty import to our age.

To me it is but a symbol and a promise; a symbol of the solution of age-long problems, aye, and of the purpose and end of Life itself. A promise of the final end of mysteries and hidden meanings.

That man shall cease to look upon himself as the imperfect union of the angel and the animal that, typified in the form of the Sphinx, has been the seed of all the religious conceptions of the past; and that even now he begins to recognize and manifest the perfect, Divine Unity of the whole.

That death itself will not longer be the mystery of the unknowable, but that already the rift has come in the veil, that shall widen through the coming years, until all planes and forms and worlds shall be attuned to the Divine Symphony, and shall see and know and love each other.

That we have found the incarnate Divinity that shall reveal all knowledge, banish all fear, and make us one with all that is.

Good and Evil

By Warren Edwin Brockaw.

It has been observed that one who goes loaded for bear may be surprised by hornets. Words are expressions of concepts. Philologists compare the study of language to the study of geology, with its vast deposits and interesting fossils. Every language is a stratum and every word a specimen. And in this study discussion is as useful as the cracking of a nut to get at its kernel—provided we administer our strokes with the consideration of the geologist rather than the haste of the hornet.

Why does the term "evil" call up "other hypothetical and monstrous concepts, such as 'sin,' 'total depravity,' 'devils,' 'demons,' 'hells,' etc.?" Max Muller says: "Everything that is abstract in language was originally concrete"; and "abstraction will never give us more than that from which we abstract." And he very carefully argued the connection between names and concepts. A name is that by which we know a thing; it is not the thing itself. You may know a mountain, for instance, from one point of view, and I may know it from another, so that we may know the same thing by different names. "Everything is named in exactly as many ways as it is conceived."

Those who understand the power of suggestion may readily see that our thoughts are largely shaped by our language. "We think in names, never in things; that is the end of all true philosophy." And when we realize that "nothing new has ever been added to the substance of language" within historical time—not a single root—we will begin to see the benefit of searching out the original meaning of words, and the importance of the discovery of their origin.

But a name, originally, was not only that by which we know a thing; it expressed the act of knowing—embodied the concept. Definite signs for definite concepts are essential to true knowledge. Inexact language is not suited to the sphere of exact knowledge. "Not till we understand the true nature of language shall we understand the true nature of the human mind," seems like a truism to me; and that the real history of the development of the human mind is to be gathered from the study of language appears certain. Since the problem of the origin of language has been reduced to the problem of the origin of roots—embodiments of humanity's earliest concepts—is it any wonder that Muller put it in this form?—"We want to know what forced man to form

concepts, whether he liked it or not." For the process by which words were originally produced is not the process by which we simply accept words already in use.

When Prof. Vail made known his discovery of the formation of the earth by rings—just such as are seen today around the planet Saturn—which became canopies—just like the one now surrounding the planet Jupiter—he gave to the world the key to the solution of this and many other age-long and world-wide problems. For in that process were produced the physical conditions in which primitive human beings grew from germs to mature rational adults. In the light of this discovery we can see that ancient literature and tradition are the recorded descriptions of that environment. For all point to what the Amerinds call "Those Above" as the source of all their knowledge; and all are seen, by comparative mythology and comparative philology, to record the same events.

In the ever-changing phenomena of a vapor canopy, in its progress from the equatorial to the arctic sky, and its final fall as polar snow, primitive humanity obtained its kindergarten lessons.

Religion has been defined as "the belief in and communion with superhuman powers ruling and pervading the universe." And wherever there are ancient books they represent the oldest language of that country. The very words which are expressed in English as "The Most High," or the "Almighty," or the "One True God"—such as Zeus, Dyaus, Jovis, Tiu, Allah and Tien—mean simply "the blue sky." Again, the Sanskrit root from which the term "infinite" comes means simply "boundless."

When consciousness first dawned on primitive humanity, persons found themselves imitating—reproducing, depicting—the phenomenon of a constantly changing and most spectacular vapor heaven, made up of belts and bands of metallic vapors moving rapidly around the earth in their slow spiral path to the spot of clear sky at the polar opening of the canopy—where gravity limited the further polarward progress of the vapors. That path was *Rita*. Deflection from that path was *anrita*. Those ever-moving characters were originally "superhuman," hence "Divine." For were they not all moving toward the place of divination; the place where the hidden, or "occult"—the boundless, or infinite—first made its appearance?

The heavens—that is, the sky—of those days consisted of deities, all traveling toward "the place of congregation," seeking the "well of wisdom," the Nirvana, where all that reached it were absorbed into "The Absolute." And when those ephem-

eral deities finally passed away—that is, when the last remnant of vapors disappeared—the eternal, unchangeable, blue sky (in which could be seen no “shadow of turning,” such as the earth formerly cast on the inside of the canopy) reigned supreme. Those features which fell into the earth’s atmosphere before reaching that “Great Opening in the Zenith of the Sky” became darker as they descended—they were cast out into utter darkness. And so sin and darkness are synonymous even to this day. Hence to sin was to fall out of the orderly trend—out of the right path—and miss that final goal of the bright vapors, the place of harmony and unity, the end of Desire.

So, now, every deviation from the strictest conformity to Nature’s orderly trend creates confusion and disorder, and leads away from that harmony of human association which constitutes real happiness.

We see, then, that human customs and institutions were evolved through imitation of the celestial—“Divine”—or vapor and solar-light phenomena of primitive times; through action, not faith. Hence the conditions I deplore were never a necessary result of human desires; but are the consequence of erroneous conceptions which led to an inequality of human freedom.

So, whatever may be “our” “right” and “privilege” and “business” to do, the fact remains that the children to whom I referred in the January *Swastika* have neither the knowledge nor the power to “let down” any “buckets” into anything from which they can “draw all things needful” to even the simplest healthful existence.

Very few indeed are there of the myriads of children that are today suffering the injustices of civilization who are conscious of any “thought of poverty.” They feel the pressure of the thing, poverty, but it is doubtful if many of them consciously think of that thing as poverty. And whether this suffering is called “good” or “evil,” there are not words in the English language sufficiently forcible to adequately condemn the institutions which inflict it. And our letting down of buckets into the ocean of “Opulence,” while we raise not a finger to stop the injustice, reminds me of Nero’s fiddling while Rome burned.

I see nothing funny in this question. That seems to me a ghastly sort of happiness which can be got out of the misery of our fellows. Human misery resulting from human institutions never had any necessary place in the evolution of humanity. If we really had descended from apes we could not have inherited the tendency to cruelty to our fellows from them. There is no struggle for existence between apes. They do not murder and

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oppress each other. There is no such war of extermination going on between different members of any other breed of living beings as that which now goes on between human beings. In this respect we are lower than all other living beings.

Yet the universal desire of humanity is for harmony and happiness. But we have fallen from the normal trend, and lost our way. We have, however, what the darkened vapors had not—the power to get back into the right path, through a rational knowledge of normal forces.

Strife and struggle are but the ephemeral manifestations resulting from the abnormal human relations produced by an unbalanced land tenure—an error in laying the foundations of human association. Through correcting the error—restoring the balance—humanity will again manifest normally, in harmonious, happy association.

Human beings have always held each other responsible for actions in proportion as they considered each other sane. They have held each other as excusable—pardonable—in just that degree they considered each other lacking in sanity—defective in reasoning power. This has been habitual among all peoples in all times so far as we have any record. And when a man tells me, as one did over fifteen years ago, that he doesn't want any of my literature because he is afraid it will convince him, and he doesn't want to be convinced, I say he is wilfully ignorant, and that his ignorance is unpardonable; for it helps to perpetuate the slavery and consequent suffering of his fellows.

But annular evolution forever settles the question of human descent, since it completely explains the evolution of the earth (and its contents) from a molten mass to the present day; and while thoroughly establishing sequence, leaves not a shadow of room for consequence, or parental descent of one breed from another. It is therefore possible to release humanity from all evil by merely creating a public sentiment in favor of strict conformity to nature's laws, based on knowledge of the law of human association.

He who fixes the mind on the spiritual element of nature so as to realize the distinction between them, gets knowledge of and supremacy over all things.—*Old Hindu Sayings.*

"Therefore, come what may, hold fast to love. Though men should rend your heart, let them not embitter or harden it. We win by tenderness; we conquer by forgiveness."

The Psychology of Self-Confidence

By *A. A. Lindsay, M. D.*

Self confidence is below the normal when it is so deficient that the individual is, because of the lack of it, unable to accomplish that for which he would otherwise be qualified. I have no respect for that standard of self-confidence that is sometimes indicated, unthoughtedly, by such remarks as "I would never have the confidence in myself to undertake and do what I see another doing," when the speaker has really not in any way been prepared for such execution. For one to say that he could not be the great banker that he sees another is, when he has no financial education, because he would not have the confidence, shows incorrect reasoning. From the standard of the New Psychology, any individual not executing in the fullest degree up to his qualifications, due to his lack of self confidence, needs the education of this article.

Before giving the formulas for acquiring that grounding in belief, it is well to consider some of the obstacles that have usually existed in the way of such belief.

First of all, is a man's consciousness of his failure and seeming inability to control his own body and mind; next he feels how far short he falls of his desired position in the esteem of his own family, in which he fails to carry the respect and influence he desires. He also feels that those nearest to him socially do not regard him very highly, and since in all of these sources in which he should be exerting great influences he feels as, though deficient, he cannot very courageously enter upon his business or professional pursuits.

In the above we commenced at the man's own body and mind, for they were the nearest to him, and we think that his failure to control there is the key to his being of no weight elsewhere. If a man cannot be master of what is nearest to him, the widening of his circle does not increase his forces. A man's failure to be that power over his body and in his household, his social circle and the business world is not from lack of desire and aspiration to exercise his normal mastership, but is due to one of two things—either to dependence upon objective will power, or intellect, or looking to some outside agency to supply him with a controlling force. The student of Soul Culture is thoroughly cognizant of a power that is entirely within the individual, which presides over all that his body is, but that is not

in the intellect or objective department of will. The psychic or subconscious realm is that center of control and the literal formula that one should practice in order to be the master that he can be, within himself and without, is to recognize that subjective power and order his intellectual attitude toward it. What he is conscious of lacking or desiring, he should formulate the suggestion of in his conscious mind, which is an active process, and then he must leave it trustfully to the subconscious to make the change. The exact situation is like two sets of men, where one is an architect and the other a builder, and the architect, an active force, responding to an effort of the will, and the builder, or subjective department, as a passive force, letting its power flow forth.

With the object in view to acquire the normal self confidence, I commend this practice that you may call self treatment, out of which will come the mastery over the objective, for this will solve the rest of the problems, in mastering which he has made every provision for being a power in all the rest of human associations. Through the practice advised, with the results that are sure, one has found the real self which is worthy of all of the confidence of his mind. Therefore, you have found therein that self which is worthy of all confidence. No one could have a very large confidence in the objective self when he has in that department the senses that are susceptible to hallucination and objective reasoning that is so often defective, and therefore miscalculates altogether. With a few failures, one becomes absolutely discouraged, and knowing of nothing else to trust in but his defective objective department, cannot enter upon undertakings with very much hope.

Then every man needs to know that the basis of self confidence is to be aware of the true self that has the power to execute the desires of his mind. So it is the soul that I would have every man to believe in absolutely, and that it is able, by every cultivation, to bring him fullest measures of success in all the directions that the individual is qualified for.

This brings self confidence to the normal and no failures will be charged to that lack, and success will be measured by the other qualifications of the individual along whatever lines he is operating.

The New Psychology is the science of the soul that teaches one the relationships that should exist between the intellect or conscious mind, and the subconscious department. The subconscious, by every natural appointment, is the power over the body and possesses all the intuitive knowledge and telepathically is

aware of the real attitude of all other individuals. It knows the ending of any matter from its beginning, and since it is the subjective self and has such powers upon the body and mind, and has the relationship indicated to all other individuals by those very qualifications, it is entitled to that confidence that should be absolutely perfect.

I am sure I have herein revealed to every man the inner self that should have all confidence.

AWAKE BELOVED

Sing, sing the praises of the living God,
 Whose conscious presence is eternal bliss.
 Sing, sing of freedom and immortal life.
 Awake, Oh! man, and know your true estate,
 Then sing with me the great deliverance.
 Let sleep's hypnotic spell of birth and death,
 The dreams of sin and sorrow, pain and loss,
 Be quite forgotten in your present joy.
 You are not mortal, bound by leaden chains;
 You are not prisoned in a house of death,
 But living spirit, pure as morning light,
 And quite as hard to bind, unless you sleep.
 The living God is not a God of death;
 The omnipresent God is not away,
 But present, ever present, with us all.
 In this infinitude of perfect love
 We live, we move, we dwell in ecstasy.
 Awake! beloved, and rejoice with me;
 Awake! beloved, fear the dreams no more.
 Come, let us sing the song of victory—
 The song of life and love; sing, sing, oh! sing.

—Adelle E. Burch.

The Japanese will assist in the reception of the Atlantic fleet at Seattle by the explosion of 300 bombs, which they declare will produce novel and striking effects. If anybody has any doubt about the effect produced by those Japanese shells, he should ask any Russian he happens to meet.—
Seattle Argus.

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Thought Makes the Man

By Adrienne Roucelle

If those who scorn and deride New Thought, would pause for a second and reflect from whence comes the actions which color their daily life, they would then cease to laugh and would change their views of life. Before the thief steals his first dime, how often has he done so in thought, how deep has been his envy, his desire for what did not belong to him. It is not the hand which takes but rather the brain which conceives which is at fault. It is the same with the murderer. Before he slays his victim, how many times has he done the deed in thought and when he finally does strike the blow is not the action the direct result of his thinking?

Take as example the celebrated Thaw case. Would the Pittsburg millionaire be where he is today, in the shadow of the mad house, a stain of blood upon his soul, if for months and months he had not allowed his thoughts to run in the same morbid channel until they finally armed his hand to do the deed? What is true of Thaw is also true of his victim. Were not this man's unholy thoughts the making of the man he was when his opportunities should have made him a leading light of the world.

What made Napoleon what he was—his thoughts. Did he not often repeat: "The bullet which is to kill me has not yet been melted." This naturally made him first the fearless soldier and prepared him to become the unequalled general he afterwards became. And when did he fail, this man who had conquered nations? Only when his thoughts became charged with the fear of failure, when his vision, once so clear, became clouded with doubt and misgivings. There are many who will say that it was not his thinking, but rather the allied forces against him which worked his downfall—Error. It was not the allied forces but his fear of them which paralyzed his brain and left him without the power to find a way to overcome their power. It is said that after Napoleon had lost the battle, he saw just how he could have saved the day, but it was then too late, fear of failure had brought failure.

Have you ever seen a successful man who has not a good opinion of his powers or a blind trust in his lucky star? Have you ever seen a failure who ever thought any good of himself or of the world?

Make a close study of your own actions and note their relations to your thoughts and you will begin to see the message this article wishes to give. In what do you succeed best, that in which you think you excel or that about which you have doubts? What enterprise is the most successful, that in which you enter with unbroken faith or that which you attempt with perhaps unavowed fears of failure? Look on the tablets of your heart and read there the answer and see if thought does not make the man.

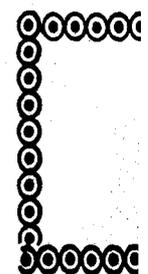
Have you noticed the subtle process by which a quarrel is generated. Some one has done something which you think has injured you. At first, perhaps, you are more hurt than angry, then as you recall all you have done for this person, his ingratitude angers you. Little by little as the thinking continues, this anger is fanned into a flame of passion and when you finally meet the culprit, angry words and reproaches fall from your lips, brought there not by any will of your own, but by your unchecked thoughts.

That is not all. Your biting words, said with the intention to wound, start at once a chain of discordant thoughts in the brain of the one to whom they are addressed. He replies with words of equal bitterness and a quarrel follows. Still the trouble does not end there. Both of you, poisoned by your inharmonious thinking, go out into the world, seeing slights everywhere, viewing every one as an enemy, and little incidents, which in another mood would have been passed by unnoticed, add fuel to the flames, until a conflagration is started which will spread out to other souls, until the sunshine of the day is marred for perhaps a score of innocent people, and all this because of one uncontrolled thought of anger and hate? This does not take into account the injury to the health which anger never fails to carry in its train.

What is true of inharmony is equally true of right thinking with the exception perhaps that good, in thoughts as in everything else, has a greater force than evil. Take the man in love. How delightful to meet him, how he sheds happiness about him. Why? Simply because of the rosy tints of his thoughts. Too happy himself to wish another harm, he sheds about him the warm, magnetic atmosphere of his own perfect harmony.

We all have met the person who almost without a spoken word brings peace, content and happiness to our overwrought souls. We enjoy his company, we seek him when in trouble or in illness, all the time wondering from whence comes the power we feel, but cannot understand. Ah, could we but have an X-ray plate of his brain, we would find the explanation as we saw each

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tiny cell filled with the lustrous light and warmth of good-will, love and repose.

So if the thoughts make the man, how we should learn to control and direct these thoughts, how through the sovereign power of the will, we should force it into pure and holy channels and by its power, make our environments, perfect our characters, at the same time as we help the whole world in its evolution toward perfection.

BOOKS RECEIVED

Conducted by

Kenneth D. Lyle

THE SWASTIKA Magazine acknowledges the receipt of a song exploiting the charms of the state flower of Colorado, entitled, "Will You Be Mine, Sweet Columbine?" written by F. M. Dewey of Leadville and set to music by the Metropolitan Music Company. The words are dainty and the music appropriate. The song will doubtless have a large sale.

Two very excellent musical compositions recently received are "Happy Little Jappy" and "No Dreams Ever Come to Me," both composed by W. A. S. Parker, musical publisher of Leadville, Colo. The words of "Happy Little Jappy" are from the pen of Mary Farrah, and are decidedly captivating, telling the story of a Japanese doll who lost his heart to a "fair English maid."

THE TRUE BASIS OF CHRISTIAN FAITH. By Justin Lewis. Published by L. J. Lincoln, 84 Worcester Street, Boston, Mass. The author seeks in this little book to see how religion and reason harmonize in truth. Price, paper, 25 cents. Order of publisher.

GUIDE-POSTS. By M. Woodbury Sawyer. Published by The Progressive Literature Company, P. O. Box 228, Madison Square, New York City. Price, cloth, \$1; paper, 50c. The book is most attractively printed and bound, and in substance contains the fundamentals of the New Thought movement stated from the religious or theological viewpoint. In fact, the book abounds in Bible quotations, to which the author has sought to give a new spiritual significance.

THE MISREAD RECORD, OF THE DELUGE AND ITS CAUSE. By Prof. Isaac Newton Vail. For sale by the author, 411 Kensington Place, Pasadena, Cal. Price not given. Prof. Vail has perused a line of study which seems to us entirely original and most fascinating. "The Misread Record" is a scientific treatise on the subject of the formation of the earth according to Prof. Vail's Annular Theory, which theory, it seems to us, offers a most plausible and convincing explanation of many of the problems that have puzzled the student of theology as well as of science. We heartily commend Prof. Vail's books to the seekers after scientific facts.

EASE OF BODY. By P. W. E. Hart. The Aste Press, 231 Bowery, New York City. Price 50c. "Ease of Body" is a health book, designed

to instruct in "the cure of all disease and the securing of perfect health." Two hundred pages; cloth bound. The author declares that "it is scientific and Christian, but not Christian Science. It is not New Thought, but old thought put in a new way." He further declares that "the book is the concise narration of an experienced writer, who descended, much against his will, to the lowest depths of chronic illness and invalidism, and almost at the last gasp found the Pearl of Truth—the *secret of everything*." Think of that. Now, what more can one ask for?

PATHS TO THE HEIGHTS. By Dr. Sheldon Leavitt. Published by Thos. Y. Crowell Company, New York. Price, cloth, \$1; 264 pages. Dr. Leavitt has written some splendid things of late, and this book is one of his best. The heights of Health and Happiness and Peace and Power and Contentment are the ideals which the traveler of life's journey is ever seeking, and to attain which he joyously climbs his path. In this beautiful book Dr. Leavitt has told how to reach those heights, and the lessons are both practical and spiritually uplifting. The author says: "I have great faith in the kindness of the human heart, believing that thoughtlessness is responsible for most of the pain brought upon ourselves and others. Even those natures accounted the most unfeeling rarely inflict deliberate suffering. It is the tongue that is responsible for a large part of human suffering." Some chapters are: In the Lowlands; The Phenomena of Life; Following the Uplands; Health and Happiness; Aids to Health; The Problem of Disease; The Problem of Cure, etc. The book is one of the best among the recent output of the New Thought publications. Order of the publisher.

MAGAZINE COMMENT

THE STELLAR RAY for February contains a department devoted to "Stellar Science," which is extremely instructive and interesting.

SPIRITUAL POWER is a publication issued monthly by the Society of the Students of New Life. It is published in England, but just where does not appear on the paper. Edited by S. George and Dudley Wright.

THE ASTROLITE, published at Portland, Oregon, and edited by Prof. L. H. Weston, is a monthly publication that contains some excellent practical instruction on Astrology. The subscription price is \$2.50 per year.

THE HITTITE is a recent publication, being, we understand, a combination of something with the *Parish Journal*. It is published in Dallas, Texas, and is exceedingly well done, both from the printer's and the editor's standpoint.

THE THINKER is a new publication coming to us from Houston, Texas, and edited by Mrs. Edward Lytton Wells. Volume 1, Number 1, is a standard-size magazine of 46 pages, all of which are given over to New Thought.

THE LITTLE SOCIALIST MAGAZINE is a monthly publication for children, teaching the principles of Socialism. The subscription price is 25 cents a year. It is published at Lawrence, Mass., by The Little Socialist Publishing Company.

THE OFFICE TATTLER is a recent publication new to Denver, the second number being just out. *The Tattler* is very ably edited by R. H. Mosnat, who had excellent training as a newspaper man and a magazine editor previous to his association with the new publication. Among the many excellent articles in the May issue is one by the editor, on "How Denver Secured the Democratic National Convention," illustrated by half-tone re-

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productions of Denver's new auditorium building. A poem entitled "Swastika" attracted our attention, but we confess to great wonderment as to how the author of "Swastika" could possibly have imagined the name applied, or could be applied, to a "shy maid of the mountains," or any other kind of a maid.

THE MOUNTAIN PINE comes out in a new April dress, and certainly is "a winner." It is called "Colorado's Magazine," and in addition to articles on New Thought, Theosophy, Spiritualism, etc., it contains some excellent short stories and features of local interest.

THE ROOSEVELTERIAN BLUESTOCKING, edited by Samuel Rud Cook, a "practical, pointed, penetrating, philosophic paper." Price, 25c a year; 5c a copy, and published at Rockport, Ind., has just struck us. It is certainly the most original thing of the kind we have seen.

THE COLUMBUS MEDICAL JOURNAL for May has on its cover these significant words: "Smallpox? That's bad. Vaccination? That's worse." The inside covers are filled with excellent suggestions and discussions along the lines of bodily health and the relation of the mind thereto.

THE PHALANX is an excellent publication recently come to our table. It is published at Los Angeles, Cal., and is called a "journal of philosophy and friendship," which surely sounds good. It is edited by Delmar De Forest Bryant, and the initial number gives promise of deserved success. Price, \$1 per year, 10c per copy.

ARIEL for May is a thought-producer. An epic by W. E. P. French, captain in the United States army, called "The Anarchist," is the initial contribution, and it is certainly worthy of the setting. We wish that every reader of THE SWASTIKA would send 60 cents to *The Ariel*, Westwood, Mass., and secure a year's subscription to that magazine. There is nothing better printed—of course, excepting THE SWASTIKA.

THE GOLDEN ELK, which has been published at Los Angeles, Cal., by James Griffes, with the assistance of himself, under the pseudonym "Luke North," has recently graduated from the noise and rush of the city and has taken up its residence in what friend Griffes calls "a bit of Paradise," out in La Canyada, Cal. At the same time, the name of the publication has been changed to "Everyman," which is a more appropriate name, since *The Golden Elk* was not, as might be inferred, an organ of the Order of Elks, but a magazine that every man and every woman and every child, too, may well read with pleasure and profit. We trust that the character of the quotations from the pen of "Luke North," which have appeared from time to time, in THE SWASTIKA, will have inspired every reader to send \$1 to "Everyman," La Canyada, Cal., and get a year's subscription to something that is unequalled for originality, beauty and inspiration.

WHAT TO EAT, for April, says: "The foods which increase life, energy, strength, health, joy and cheerfulness are those which are, of their very nature, tasteful, oleaginous, substantial and agreeable; and they are liked by men of a spiritual tendency. The foods which are bitter, sour, saltish, excessively hot, pungent, dry and burning, are liked by men of a passionate tendency. These foods cause pain, misery and disease. The foods that have passed their season, or that have become insipid, putrid or stale, are eaten by men of an animal tendency."

Live in the light of peaceful, happy thoughts, for such make the real glow within most beautiful. These words are as lamps you may carry always with you.—Lillian Whiting.

Personal Problem Department

Readers of THE SWASTIKA MAGAZINE who desire their questions answered free of charge in these columns may send in their questions to the EDITOR PERSONAL PROBLEM DEPARTMENT, if they will send their name and address with their letters of inquiry. Otherwise, they will not be answered. For purposes of identification, the writer may suggest initials. Those desiring a personal and private letter of advice from Dr. McIvor-Tyndall must enclose \$5.00 for same.

WHAT PRAYER IS.—"Red Rose," Meridan, Conn.: New Thought claims that whatever we strongly desire we must sooner or later materialize in our lives. Yet for years I have longed and prayed for the love of friends. So strong is this desire that I would gladly give my life, if need be, to obtain the love of two or three whom I have wanted for my friends. How can this be? Will you tell me what, in your opinion, constitutes prayer? Do you think that every prayer is answered, if made in faith? If God is able to give us anything we ask for, why is he not able to prevent disaster from coming to us? One New Thought writer said that to be always praying for things is like a "cry baby."

Answer: Love does not necessarily come because we radiate love. Often, indeed, we defeat our strongest desires by that very tendency to radiate all our force instead of conserving it. Love yourself, if you would be loved. Make yourself a magnet to attract love—instead of constantly depleting yourself by sending out all your force. You must have noticed that the most selfish people often attract the most devotion. This is not because of selfishness, but because they love themselves. You can love yourself, and still not be selfish. As "the image and likeness of God," you should as a matter of truth love yourself. Your trouble lies in despising yourself, and loving others. The "Oh, to be nothing, nothing" attitude of mind is fatal to the attraction of the love microbe. As to prayer, I agree with the writer you mention. To be constantly praying, with the lips or the heart either, for THINGS, is so childish and primitive an act that we as a race grown to manhood should have discarded. Prayer is the attitude of soul—aspiration toward the larger, higher and broader life. It is voiceless, undefined and unformed. It is like the air, as impersonal as the air we breathe. To have to be constantly "sitting in the Silence," or concentrating for material things, is as great a slavery as I know of. Anchor your soul in the waters of "That Which My Soul Needs" and take what this ideal brings to you in the way of experience.

HEALING ON THE PSYCHIC PLANE.—"Curiosity," Denver, writes: In Everybody's Magazine for May, Hamlin Garland has a lengthy account of a seance with the "spirits," and one of them purported to say that her grandfather is busy "on the other side," healing her grandfather. I am not a believer in "spirits," but I am not prepared to say that the experiences Garland chronicles is not true. However, it strikes me as most absurd that the spirits should require "healing" on the psychic side of life. Would like to see the matter discussed in your "Personal Problem Department."

Answer: Healing is just as necessary upon the mental and psychic planes of existence as upon the physical. In fact, there is no real healing, except that which takes place in the soul, and is manifested outwardly in the mind and body. Therefore, Death does not change the condition of the soul, or the mind (different phases of the One Spirit), and this healing,

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which consists of a realization of spiritual consciousness, must be accomplished for the soul after it has left the body, if it has not been accomplished before. If Death were a magic bath that made angels of Light and Wisdom out of ignorant, imperfect mortals, the only logical "cure" for disease, or crime, or any inharmony, would be to put the sufferer out of the body, would it not? No, indeed. Death does not do anything at all for us. We must do everything for ourselves. If we learn in this life, we have the greater advantage after the change. If we do not learn in this life, we must in the next.

HOW TO DEVELOP PSYCHIC POWER.—Englewood asks: How often should one go into the silence in order to develop psychic power?

Answer: No special rule can be given, because some persons develop the power to function on the psychic plane more readily than others. The best results will be obtained by having the same hour each day or night, and to sit quietly for results. Once a day will be sufficient, and quiet persistence will win. Always have in the mind the thought to keep well balanced. Do not confuse thought with psychic impressions, and keep reason guard between the physical plane of consciousness and the psychic. That which is sane and normal on the psychic plane may be insane or abnormal to the physical.

HOW TO GO TO SLEEP.—"Sufferer" writes: I have tried every method given in the New Thought for inducing sleep, but I do not seem to accomplish it. I have the habit of lying awake hours after I retire. Can you suggest any thought that will help me?

Answer: You say that you have tried "everything" but I don't know what your everything may be. If you have not tried the following, do so: Take a brisk walk in the open air just before retiring time. Bathe your feet in rather warm water, and rub olive oil into the soles, letting them absorb all that they will.

WHEN TO EAT.—"Dietics," St. Louis, writes: Can you give me any suggestions as to whether to eat but one meal a day or three meals. I find more difference of opinion among New Thought writers upon this subject than any other, and how can one tell which course to adopt when there are so many?

Answer: Adopt that which suits you best. I believe that it is better to eat several light meals a day than to eat but one, as a person is quite apt to overload the stomach if he vigorously confines himself to one meal. If you eat an early breakfast, eat a light one and a light lunch, and your heartiest meal at night, unless you are employed at manual labor, in which case you may want a hearty breakfast also. Try the various plans and you will find some one that will suit you, if you take care to masticate your food properly. As a "last resort," why not write to Eugene Christian, the food expert, and let him "feed you," as he suggests.

The God whom we worship as an unknown God, the same I preach unto thee.—*Upanishad.*

Retire, the world shut out,
Then in the dead of night
In the depth of the heart thus inquire,
"What am I and whence?"

—*Old English Poem.*

SWASTIKA NEWS ITEMS

Grace M. Brown, the president of the Essene Society, is home in Denver, after a most successful trip through the South and East.

Mrs. Margaretta Grey Bothwell of New York City has been lecturing in Denver, having filled meetings in Convention Hall during the absence of Dr. McIvor-Tyndall. Mrs. Bothwell is a pleasing speaker and a thoroughly competent student of Truth. During her stay she has also taught several classes.

New York City has been having a New Thought Conference, at the Carnegie Lyceum. The Conference was held May 10th and 11th, and among the speakers were: Eugene Del Mar, Dr. Julia Seton Sears, Dr. C. O. Sahler, Mrs. Caroline Foote Marsh, Mr. Floyd B. Wilson, Mr. J. A. Edgerton, Anna B. Davis and other well known New Thought speakers.

Mr. R. Tanaka, the celebrated Japanese artist, has been engaged as special illustrator for THE SWASTIKA Magazine, and in our next number will give us a reproduction of a famous painting known as "The Last Moments of Buddha." Each month we will give our readers an idea of Japanese life and customs as depicted by the pen of this celebrated artist.

The Venice Health School has recently been established at Venice, Cal., with Norton F. W. Hazeldine as principal. Dr. Hazeldine will speak at the California State Chautauqua on "Ethics and Science of Health." There is no more able and efficient teacher in the New Thought field than Dr. Hazeldine, and his newly established school will add to the advantages of the beautiful western Venice.

A convention has been called by Prof. Knox, president and founder of the Mental Science College in Bryn Mawr, Washington, for June 28th, 29th and 30. Prof. Knox has invited all who desire to do so to attend and to bring their tents and camp there during the summer season of the college, if they desire. The college is situated in a most beautiful spot, and the convention should be well attended, as it doubtless will be.

The Crotona School of Music and Philosophy has been established at Croton-on-Hudson, in New York, and announcements for the summer season have been received. The Crotona school is devoting its attention particularly to Music-Therapy, or Music in its Application to Health, and it will be interesting to note the success of the new departure. The school is in charge of Miss Eva Augusta Vescelius, and instructors and lecturers along various lines of Advance Thought will be heard at the school during the season, from July 1 to September 10.

Kill out ambition.

Kill out desire of life.

Kill out desire of comfort.

Work as those work who are ambitious.

Respect life as those who desire it.

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A clever theft was praiseworthy among the Spartans; and it is equally so amongst Christians, provided it be on a sufficiently large scale.—*Spencer.*

I have often concluded that the honest part of mankind would be much too hard for the knavish, if they could bring themselves to incur the guilt, or thought it worth their while to take the trouble.—*Fielding.*

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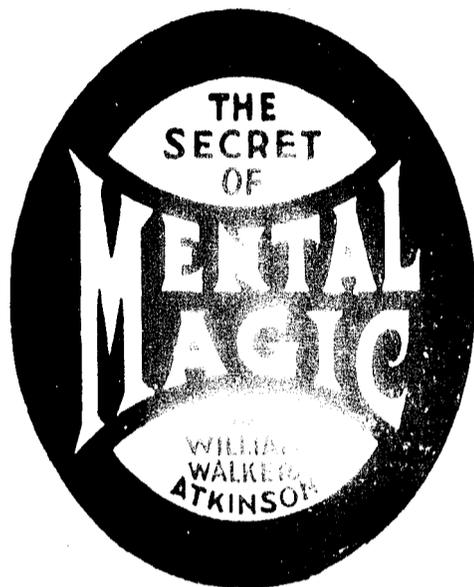
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