

THE PSYCHOLOGY OF DIVORCE—The Editor

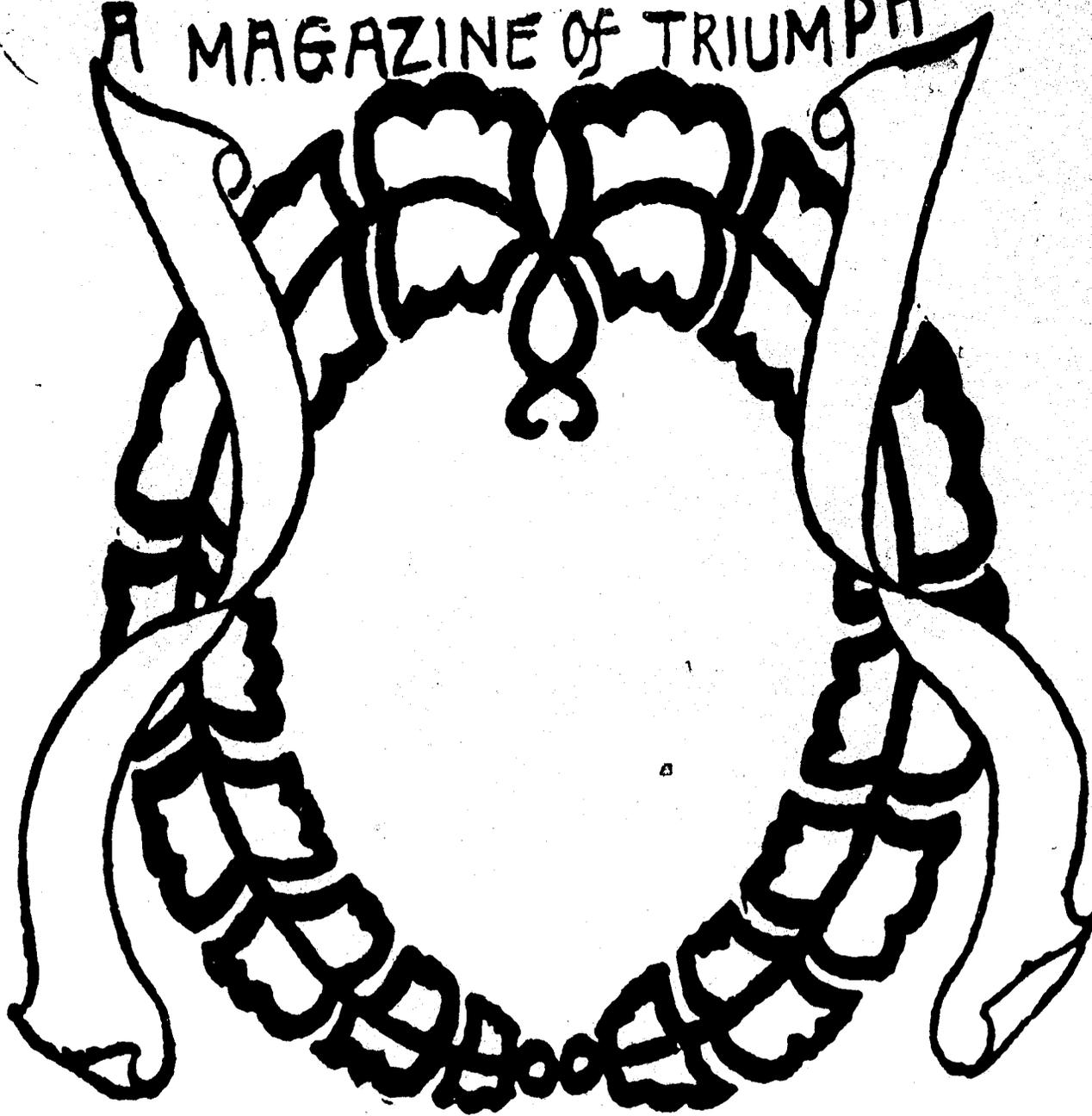
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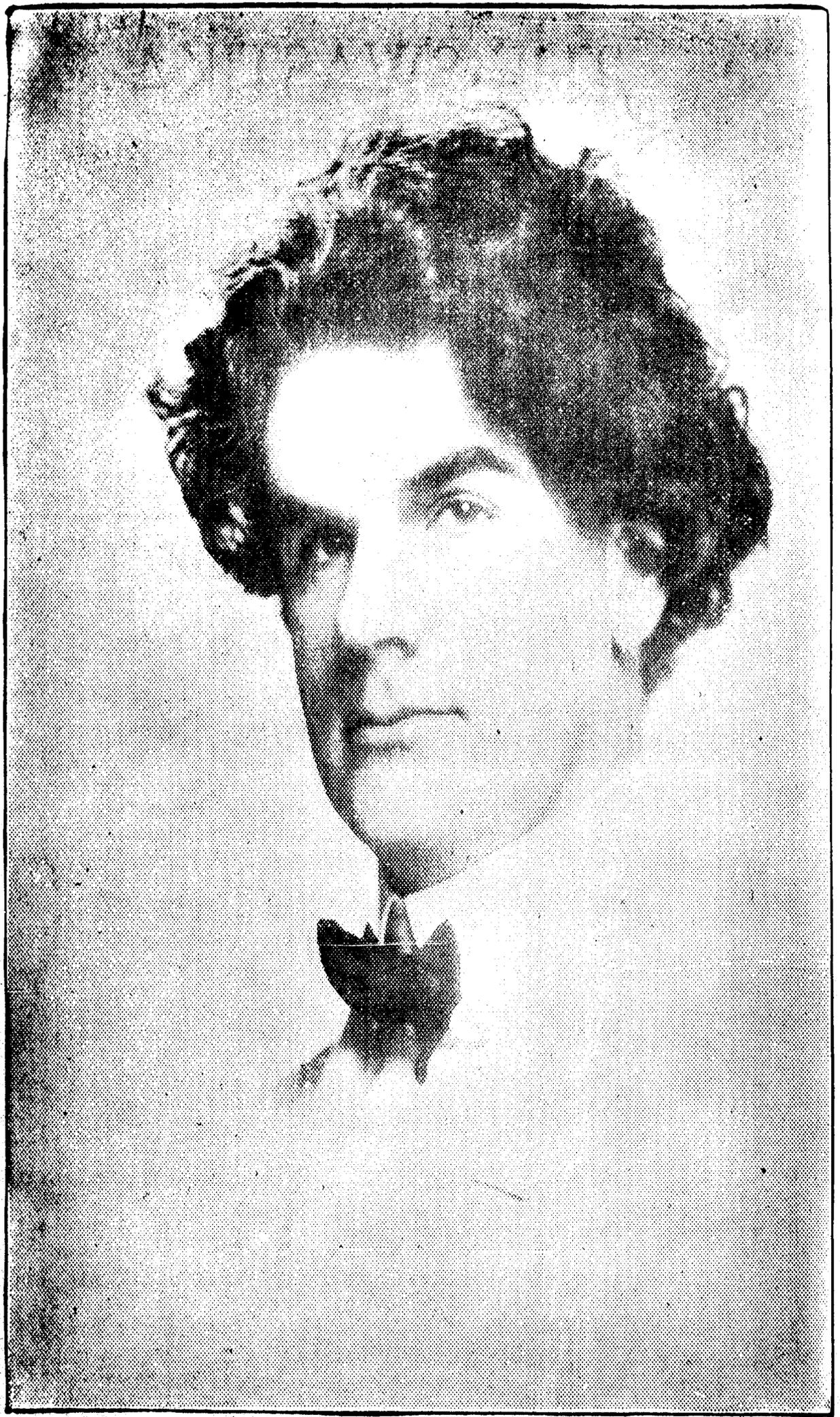
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DR. ALEXANDER J. McIVOR-TYNDALL

The Editor of THE SWASTIKA MAGAZINE, from a recent Photograph

THE SWASTIKA

A Magazine of Triumph

Vol. VII

APRIL, 1909

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Editorials

It so happened that the press of the city of Denver, Colorado, recently reported the death by suicide of an old man, who was out of work, in ill-health, and having but fifteen cents after his room rent was paid, wrote a letter, stating in plain words, the cause of suicide and directing how to dispose of his body. The incident was especially remarkable, because of the evident common sense and wholly rational way in which the old man gave his directions. He blamed no one, but said that as he had no relatives, and no money and no prospect of work, he was tired of living this life, and was taking what he believed to be the best means in his power to change it.

The stuff that goes to make up the daily news of Denver, is identical with that of every other city in the world, save and except perhaps, that in sunny Colorado, we have fewer such examples, than in the gloomy cities of the east.

And in the meantime, the country is devoting millions of dollars to foreign missions and Evangelists like the Rev. Sunday are demanding five hundred dollars a week, it is said, to tell people the advantages of "coming to God."

Who can gainsay that we are advanced?

* * *

And if the problem of what to do with our penniless old men, is a serious one, what can be said of the question of how to ameliorate the condition of the army of women of all ages, and of varying degrees of incompetency, with which the world is peopled?

Women who are compelled to earn their own living from early girlhood to old age, fail in health earlier than do men, and the nervous, sensitive organism of the average woman is less capable of enduring the strain of anxiety regarding the "wherewithal shall they be clothed."

The result is, that every city in this country today, is overrun with women wage earners who are not sufficiently gifted, or sufficiently educated to earn more than a mere pittance, and yet the necessity of taking care of themselves is an imperative one.

Some of these women have been married and have to support children, others have never married, but have had in many cases, invalid mothers or relatives to care for, and even where there is no one but herself, the woman who sews, or clerks or does housework, seldom makes more than enough to keep her decently housed and fed and dressed.

Even teachers, who are supposed to be among the better paid class of women wage earners, break down in health at an early age, and the salaries are insufficient, in these days of expensive living, to enable them to save anything for the proverbial "rainy day."

There may be national or world problems pressing more obviously for solution, because women in this class are shrinking, and sensitive, and seek to conceal from the world, the terrible suffering which they undergo, but we doubt if there is a single question that could be presented before the "Congress of Humanity," if there but were such a body, demanding more immediate attention, than this one.

Talk about the condition of women of "heathen" countries!

What could be more barbarous, than the spectacle of a woman of say fifty-five to sixty years of age, living alone in some cold, cheap, vile-smelling back room of a fourth-rate rooming house, and compelled to eke out a miserable existence doing "plain sewing" for example.

The insufficient food, the environment is such, that clear thinking, and good health are impossible, and the result is, that even "plain sewing" is too great a tax upon strength of body and clearness of mind. Those who would employ such a person cannot afford to have their garments ruined by incompetent work, and in a short time, even this precarious means of livelihood, becomes impossible.

What are they to do? Daily, we are horrified by the announcement of suicides, and the wonder is that there are not more.

No less than fifty of just such cases, recur to us this moment as we write, and we frankly admit our wonderment that they can continue to "bear the ills they have" as it seems to us that those they "wot not of" could not, by any stretch of the possible, be anything but more endurable.

Is this sort of "civilization" necessary?

While foul-mouthed evangelists like Sunday, are drawing a princely salary for telling suffering, toiling, mental slaves that they are "on the road to hell," and that they must repent and "come to God!"

Isn't it a shame that any fellow being, and above all any

woman should endure such tortures as this, in a world filled with plenty?

And the millions of them! !

It is not a matter of a few isolated instances, but of an almost universal condition, and one that time seems to increase rather than to diminish.

And O, the money that is expended yearly in the erection and maintainance of churches, jails, and libraries!

The Psychology of the Divorce Problem

DIVORCE is a confession of Inharmony. It is like pain,—not a condition in itself, but a reminder of a condition. And like pain, it is a demand for readjustment; an acknowledgement that we are outside the working of the *Law of Life*, which is *Harmony*.

I am *not* speaking now, of individual instances where such and such a one has resorted to the divorce courts for personal and private reasons. I am merely considering the subject from an abstract point of view. In order to do this, we must get down to the actual truth as to what marriage (the only cause of divorce) really is.

However we may believe in the sentimental and religious side of the question, marriage is a man-made *institution*. It is founded on exactly the same principles that governments, corporations, trusts, and all other organizations, are founded upon, namely—mutual agreement, and mutual gain. This may be considered the practical view, as opposed to the religious view of the question, but I maintain, that if this view were to be universally adopted, there would be fewer occasions for the disruption of the *institution*, than have occurred under the idea that marriage is a commandment of God.

The present agitation, of what they call the Divorce-Evil, on the part of the orthodox church, is made possible solely by the mistaken attitude of the Church itself, toward the marriage custom. The Church has given marriage a false standard. If it were not so, it would have been a success. The fact that divorce is now a question for humanity to deal with, is positive proof that marriage has been founded on a wrong basis. That which is good, is all that can last.

Even the essence of the teachings of the Church itself, admits this fact. It says that *Immortality* belongs only to those who are what they call Good. In that part of the creed, is the

one kernel of a Universal Truth. *All effort is toward Ultimate Good, or Harmony*—which is a better name for it. *All things that are good (harmonious)* then, are the things that survive the centuries.

From the present indications as exemplified in divorce, we are reminded that the old basis of marriage has not lasted. It is becoming disrupted. Therefore, according to all the rules of logic—it has been a false basis. If it had been true, it would have endured, because it would be harmonious.

There would be no occasion to deal with what so many are pleased to term "the divorce-evil."

Let us consider whether or not divorce be an evil, or, more directly perhaps, in what the evil consists. The sundering of the marriage bonds has always existed, wherever the marriage custom has been in vogue. In biblical times it was called a "putting away" of the husband or the wife, for certain reasons that it is not necessary to consider just now.

The question has been agitated at various times, down through the intervening ages.

To the eyes of those who only see surface conditions, it has reached its most threatening aspect in the present century, where it is known as the "Divorce-Evil." And, it is also in this country that the question has assumed such proportions as to be considered a menace.

It seems to me a significant circumstance, that this century of Progress, and this country of Liberty, should be the time and place, for the intrusion of this problem. The significance is this: It must be one of the phases of Evolution; one of the spokes in the wheel of Progress, else it has no place in the undeniable advancement of the Present. If we are even so much as a step ahead of what the world was ten centuries ago, then the questions that arise for our consideration point to the belief, that they are a part of the Advancement. From this point of view, then, the present question of Divorce, is not an evil, but merely an indication. Like pain, it is a reminder of a condition of Inharmony. When the subject is alluded to as an evil, the writer or preacher really refers to the *increasing number of divorces*.

A few years ago, when there were only a few isolated cases, there was nothing said about the "evil" of it. It was considered in the light of a disgrace, or an "affliction" or a punishment sent from God—or something of that sort. Usually, the penalty was so great that few had the temerity to resort to it. The parties to the divorce, particularly the woman, of course, were looked upon as nothing less than criminals.

The fact that there were even the comparatively few isolated cases, in those days, serves to prove that the present state of affairs, is as inevitable as the invention of the telephone, the cable, and all the other mechanical discoveries of Advanced Civilization.

If the few cases, could have taught us the lesson and directed attention to the fact that something was wrong with our system, then there would have been only the few cases. As long as it could be shown that there was suffering—terrible and prolonged—attached to the privilege of Divorce, we were willing to let the matter go at that. There is no use in denying the fact that human nature loves penalties, and punishment and all that sort of thing—for the other person. But, when it came to a question of social freedom, and renewed ties, and happiness and contentment—should they follow, and the fact that so many were taking advantage of the means of escape,—then it became an evil.

Clearly then, the evil does not lie from the orthodox viewpoint in the divorce itself, nor even in the condition it tells us of, the inharmony it stands for.

It seems to lie in the fact that it is becoming so universal. I suspect that I will run the chance of "shocking" some of my readers, when I declare that it is necessary that the question should have reached its present and its future condition, in order that we should deal with it. It seems to require the personal, and intimate experience of anything, to arouse in us a genuine and unprejudiced interest.

It is a part of human nature that each of us must have an object lesson, before we really understand or "take notice," as the Yankees say.

People will live under the very shadow of a slumbering volcano, and they will know as well as it is possible to know, that they are in danger of being destroyed by it, but it generally takes an object lesson in the study of volcanoes, before they thoroughly comprehend, what the danger is.

We read of famine, and pestilence, and privation in far off lands, and after a pang or two, of sympathetic pity, we go about our business and forget all about it.

The majority, at least, neglect to send assistance. It is something remote. Something that does not immediately concern us.

But, when the time comes that these things are brought home to us through a near friend, or from personal experience, then they assume far different proportions.

We not only sympathize and pity, we lend our influence to help, and we study the causes and reason *why* it occurred. That is the condition of the present time, regarding the subject of Divorce. It is in the very psychology of the thing, that it must become widespread in its effects in order that it shall have an unprejudiced, logical hearing. As long as Divorce was a sort of disease that attacked "the other fellow," it was hardly to be expected that you, or you should give your time to the solution of its causes. From an abstract point of view, no human being has a right to say what shall or shall not justify another's course in any thing. To say, or think, or feel, what you would or would *not* do, in another's place, is the very height of absurdity and ignorance.

There are as many causes, leading to this condition of Divorce, as there are types of mentality. By causes, I mean of course, *surface causes*. The real fundamental Cause, as I have already stated, is a psychological one. It is the inevitable result of disruption of the false standards of good and bad, of right and wrong, of Heaven and Hell, and of the purpose and the real meaning of Religion. *It is one of the effects of the Soul's cry for Individuality.* It is only one of the sign-posts that point the way to actual, *spiritual Freedom and growth.* It is not a thing in itself whether you call it a good or an evil. It is merely an indication, an *effect*, or a *reminder*.

Just as physical symptoms tell of ill-health so Divorce speaks loudly of an unsettled state of the public mind. And you can't settle the public mind, by legislating against it. Prohibition has never stopped the drink habit. The death penalty has not stopped murder. The fear of Hell and the hope of Heaven has not made people good, and never will.

Then what will? Is there any way in which we can avoid discord? Most certainly. But the way is not in suppressing the evidence of discord. To talk about suppressing Divorce, by legislating against it, is as absurd as it would be to enact laws against crying out with pain if you are ill.

If you can so enlighten people as to show them the prevention of illness, it is another matter. Then there will be no pain to deal with.

But you cannot force the world into perfect health and harmony, by telling them that they must not have the pain, because there is a *law* against it.

I fancy that I hear some one say. "Oh then, you think Divorce is all right. That it is a good thing. And that it is right under all circumstances.

If my answer is not already clear, I will illustrate further.

I believe that there can be no reasonable doubt, but that surgery is a wonderful science. Through it, we are able to remove diseased organs and prolong life, and prevent a deal of prolonged suffering.

And yet, no one in his senses, will call a surgical operation, a pleasant or a profitable experience, in itself. Its value is merely relative.

It is not that it is a good thing to have, under any circumstances, but it is better than losing your life altogether, or at best, living a life of constant suffering, with a diseased organ.

Now, let us see what causes all the supposed trouble which is presented to us under the "Divorce Problem." Good ministers of the various churches, who have been at loggerheads and eternal variance about whether the candidate for church membership shall be dipped into a pond of water, or merely sprinkled have so far forgotten their differences of "gospel" as to unite on this question of divorce, and to decide that a divorced person shall not have the benefit of a church marriage, which is rather a pity for the clergyman as it merely depletes his source of income, and does not materially affect the divorced persons.

But it cannot be gainsaid that there is much misery entailed by this institution of divorce, and the statistical evidence that an alarming percentage of marriages come sooner or later to the divorce courts, is certainly convincing proof that there is something wrong somewhere.

Upon this, there can hardly be a difference of opinion. The difference of opinion comes in, when we try to suggest a remedy for the situation. To legislate against divorce is exactly on a par with legislating against the tendency to cry out with pain, when one is being murdered. Divorce is a public cry against the bondage of marriage.

And the only reason that marriage is a bondage is because the teaching of the Church in regard to it, has been untrue and false in its claims. That which is untrue, that which is not in accordance with fundamental Truth,—truth that may be applied to all conditions and all races and all centuries, namely, that which makes the individuals free from fear and bondage of all kinds—all that which will not stand this test must go.

The present system of marriage is going, just as surely as the tallow candle has been superceded by the electric light, and the fact that it is going should be ample guarantee to us, that something better will take its place.

John D. ...

Aries: "The Lamb of God"

MARCH 21 TO APRIL 19.

ASTROLOGERS have for many years waited for the coming discovery, of a planet to rule the head or brain of man, symbolized in the "Grand Man" of the heavens by the celestial sign of the zodiac, regnant from March 21st until April 19th. This sign is known as Aries—the Ram or Lamb.

Prof. L. E. Johndro of Rochester, N. Y. has for several years declared that a ruling planet for Aries would be discovered. Prof. Johndro has delved more deeply into the chemistry of astrology than any astrologer of the present day.

A noted astronomer has recently announced the discovery of a new planet; and at a most peculiar juncture in the religious and scientific world. Angles of planets cause effects or influences; the Priesthood of the middle ages, wishing to control the ignorant masses personified the influence of planetary aspects, positions or angles, and transposed the letters so they spelled *Angel*; upon this one "slipped cog" the stupendous frauds of Ecclesiasticism were built.

With the false teachings of the Church ingrained into the fibre of the brain of man, is it strange that for years before the advent of a new planet with its added *angle* (influence) that the brain cells of Earth's inhabitants should be disturbed, as the effects of the coming storm disturbs the fluids and mechanism of the weather forecasters laboratory?

The coming of Christ and end of the world has been preached from every street corner for several years, and thousands, yea, millions, are pledging themselves to try to live as Christ lived or according to their concept of His life.

No great movement of the people ever occurs without a scientific cause.

In ancient lore Aries was known as the "Lamb of Gad," or God, which represents the head or brain. The brain controls and directs the body and mind of man. The brain itself, however, is a receiver operated upon by celestial influences or *angels* (angles) and must operate according to the directing force or intelligence of its source of power.

Man has been deficient in understanding because his brain receiver did not vibrate to certain subtle influences; the dynamic cells in gray matter of nerves were not finely attuned and did not respond—hence sin, or falling short of understanding.

The looked for Christ has "appeared in the heavens" the "Lamb of God" (the ruler of Aries) that will give *Judgment* and understanding to the race and thus bear away their sins, in ignorance.

Contemporaneous with the startling events in the heavens and the religious systems of Earth comes the great healing movement, with Bio-chemistry as the central figure.

From the teachings of the Chemistry of Life we find that the basis of brain or nerve fluid is a certain mineral salt known as potassium phosphate, or Kali Phos.

A deficiency in this brain constitute means "sin" or a falling short of judgment or proper comprehension. With the advent of the Aries Lord, God, or planet, the mineral salts of the blood, and especially the head or Aries, cell-salt, are rapidly coming to the fore as the basis of all healing. Kali phosphate is the greatest healing agent known to man, because it is the chemical base of material expression and understanding.

The cell-salts of the human organism are now being prepared for use while poisonous drugs are being discarded everywhere. Kali phosphate is the especial birth salt for those born between March 21 and April 19.

These people are brain workers, earnest, executive and determined—thus do they rapidly use up the brain vitalizers.

The Aries gems are amethyst and diamond.

The astral colors are white and rose pink.

In Bible alchemy Aries represents Gad, the seventh son of Jacob, and means "armed and prepared"—thus it is said when in trouble or danger "keep your head."

In the symbolism of the New Testament, Aries corresponds with the disciple Thomas. Aries people are natural doubters until they figure a thing out for themselves; as Thomas must needs examine the body of Jesus before he would believe in materialization.

George W. Carey

If you have ever dreamed that you were straining every nerve to make yourself heard and yet that your voice emitted no sound, you will gain some idea of what it is to be without your physical body and attempt to attract the attention of a person in the body.—McIvor-Tyndall in "Proofs of Immortality."

Repent does not mean to weep and wail and mourn in useless regret; it means to practically realize our negative condition by balancing ourselves normally with life.—Grace M. Brown in "The Word Made Flesh."

Experiences in Psychic Research

THE SUBJECT OF TRANCE.

OF ALL the many phases of psychic phenomena, perhaps the most interesting to the investigator, is the phenomenon called "trance." Physical phenomena, such as slate writing, moving of articles of furniture, table tipping and rapping, materialization of hands and faces and even of forms; trumpet speaking; levitation; and all those phenomena that may be classed as physical, may be, and are, so cleverly counterfeited, as to deceive, even expert investigators. But the phenomena of trance, however empirical or unsatisfactory may be the results, are, as a rule, produced genuinely, that is, without resort to deception or any of the mechanical devices which form the stock in trade of the dealer in psychical phenomena.

The process by which trance is produced, has never been satisfactorily accounted for.

In experiments in hypnotism, we have grown accustomed to use the phrase "O, it is due to suggestion," in an offhand manner, as though that explained the thing, but it doesn't.

What is suggestion and why should that magical word suggestion, apparently change the entire personality, tastes, desires, qualities and ideals of the person hypnotized?

These are things which verily no man can answer with authority.

The condition of the medium in trance is parallel with that of the hypnotic subject under the influence of the hypnotist.

There are of course, various stages of trance, and we seldom in this western world find the phenomenon of complete trance.

In the Oriental countries, the trance medium is trained from early childhood and never is allowed to enter the trance state without certain preparations, and under certain important conditions, the first of these conditions being the environment. The most secluded room of the secluded inner temples is considered the only proper place for the experiment, and the medium is not allowed to mix with the every day life of the world about her. (Except in the case of the priests, the trance medium is always a young woman).

It is to be expected that trance phenomena produced under such conditions are far superior to those which fall under the observation of the seeker in this western world, where the medium

comes in from a tussle with her obstreperous children and "gives a sitting" to the client, in much the same spirit that she would hand him out a dollar's worth of groceries.

However, those who have had the faith and the discrimination and the courage to investigate the phenomena of trance mediumship even under these unfavorable conditions has discovered that there is an alien personality seeking to make him or her self known, through the partially controlled organism of the medium.

That the information received under these conditions is so frequently misinformation, has really nothing to do with the subject of trance. The point is, that we may readily discover that some influence other than the conscious or subconscious mind of the medium is evident in the conditions produced.

I have seen the face of an entranced (or partially entranced) woman, assume the appearance of a strong man, and have seen the reproduction of scenes and acts, that it would take more histrionic ability than a Duse and a Bernhardt combined, to enact, were it not, as it purported to be, the actual personality of the one who had in life undergone such experiences.

The following instance of trance, which came under my notice very recently, will illustrate this fact in phenomenal experience. The medium is a young girl of seventeen. She is unusually strong mentally and physically and is the actual picture of robust health and vitality. There is no possible suggestion of neurosis in her physical appearance. Moreover, she is not, nor has she any desire to become a "professional medium."

She is independently clairvoyant, but frequently allows herself to become entranced, for the purpose of investigation, and always under the strict surveillance of her parents and within her parents' home. One evening, pursuant to our solicitations, the lady fell into a deep trance, when her uncle took occasion to give some advice and counsel to the family upon strictly family matters. One remarkable point of the experience was that the voice of the young girl took on the deep tones and the marked German accent of her deceased uncle, while the facial expression seemed to change and to suggest certain characteristics which the uncle exhibited while in life.

Suddenly, while the uncle was talking, and apparently without either his consent, or his knowledge, the body of the girl began to writhe, her face became almost purple, and she exhibited all the symptoms of a person dying from strangulation. Before she could be aroused, however, the struggle ceased, and a woman's voice spoke in accents and with a manner wholly unlike that of the young girl herself. "My name is——, and

I want you to tell my father what became of me. I was drowned in the ——— river. My father worries very much. Tell him I am quite well."

We asked who her father was and where he lived, and she gave a name and a town in Pennsylvania.

The extraordinary part of the experience is that, a few days later, the mother met a friend on the street, and related the circumstances, telling the name and the name of the town which the controlling spirit had given. The friend had, when a boy, lived in that town and had gone to school with a girl by that name, and he remembered that during subsequent visits home, he had heard considerable talk about the disappearance of the young woman and the various conjectures as to the cause of the disappearance, some believing that she had grown tired of the village life, and had gone away and others saying that they believed that she had fallen into the nearby river, although at the time of the disappearance, the river had been dragged without finding the body.

From the remarks and the instructions given by the young woman, we were led to believe that she had been drowned very recently, while the true facts brought out by the friend who had known her, proved that she had been out of the body for about seven years. At a subsequent experiment with this same young lady, she was apparently seized with the mind of a woman who was being shot. She cried out "O, don't shoot Jack; don't shoot. Take the gun away."

The evident agony of mind which the girl seemed to be undergoing was too much for the spectators, and she was aroused from the trance. When she resumed her own mental condition, however, she knew nothing of the circumstances, and seemed not to have incurred any ill effects from the seemingly terrible ordeal.

The matter was explained later by clairaudience, when an Indian guide came to "protect" her, as he said, and to prevent further undesirable demonstrations. He said that the woman had been out of the body some time, how long he could not give in terms comprehensible to earth ideas of time, but that she had been shot by her husband and that she could not, or had not, up to this, been able to throw off the mental condition in which she passed out of the body. Again, we are confronted with the unescapable evidence that we must help, by our thoughts and teaching, those who are out of the physical body but who are yet subject to the conditions that prevail on this plane of consciousness.

THE EDITOR.

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 \$1.00 for same.

THE POWER OF THE SUB-CONSCIOUS MIND: Miss E. D., Brouns-ville, Pa: "A writer says that the subconscious mind can reduce flesh, or take it on at will, and that every function of the body responds to the power of the subconscious mind. Now if this be so, why could not we by force of will, make our teeth fall out without the torture of having them drawn? This interests me just now, because I have to face the trial of having all my teeth extracted and new ones put in their place and if there is any way in which I can avoid the pain of it, I would be glad to know."

Answer: Your question is certainly a poser for the sub-conscious mind to deal with. I know that the pain may be overcome by withdrawing the attention, or the consciousness from the part of the body which is out of order, because I myself have had the experience, and am frequently having it repeated. I have also mentally controlled others, and have taken from their mind any consciousness of pain.

ABOUT RE-INCARNATION. (A lady whose name and address are mislaid), sent the following question: Do all New Thought people believe in re-incarnation, and if they do, why do they and if not, why not? Is there any way of knowing beyond peradventure, whether it is true?

Answer: Not all New Thinkers agree upon this, nor indeed upon many points of research. Some New Thought people believe in spirit communication and others do not. Some seem to believe in a God, or Father outside creation, Individualized as it were, while others do not, etc.

Regarding re-incarnation, there is perhaps, more difference of opinion than upon almost any other one postulate.

The Oriental religions and philosophies put forward the theory of re-incarnation as a fact beyond question, and it must be admitted that the Orientals have sounded the deeps of philosophical and religious thought beyond anything which we of the western world have fathomed. This does not mean to claim that all Orientals are beyond the Occident in knowledge. Not by any means. The same condition applies to them as to all the world, namely that during the centuries just passed, they have forgotten the spirit of their teachings in the letter, and have been affected by the wave of materialism, so that few indeed, realize the esoteric truths contained in their sacred books.

But, those who have retained the power of discovering the truth, agree that re-incarnation is a fact, and when we consider that the majority of those who pass out of this earth life, do so wholly unfitted for any other phase of life, we may readily see that the tendency would be to again take on a physical body, in order to manifest those tendencies or to live out those desires, which held the spirit to the earth circle.

SELFISHNESS VS. CONCENTRATION. A. S. C., Davenport, Iowa, writes: It seems to me that it develops selfishness to teach that we must concentrate upon our own business and our own aims, for success. For example, I am what my friends call "easy." Any one who comes to me can borrow my money, although I need it myself for my own debts, and they can in every way take my time and my strength and efforts, and they do not, it seems to me, even so much as thank me for them. They are concentrating upon their desires and they don't care who suffers so long as they get what they are after. Isn't New Thought making us selfish?

Answer: If a person has a certain object to attain, it is his business to exhaust every means in his power to bring about the results. We will not discuss whether the object sought is a worthy one or not. The same law of concentration of effort applies to an unworthy cause, as to a worthy one. He, therefore is right and is perfectly justified, from the standpoint of his ideal, in "using" you and your efforts, if you allow yourself to be used.

Your right and business it is to refuse to be so used. This you should do without any criticism whatsoever of the other person. Much that passes for kindness of heart and for charity and for goodness in general, is simply weakness. It takes strength and courage and wisdom and love to say "No" sometimes, when it would appear to the observer, as though it were kindness to say "Yes." You will be a target for all such treatment as you complain of, just so long as you will allow it. The personality of those who teach you the lesson should not be considered by you. When you complain that So-and-So took my money when I needed it for coal, or for candy (whatever it might be so long as you feel you needed it, you do need it), then you are breaking all the occult laws that have ever been discovered. Do not yield and complain, but smile and refuse.

If there be leaden days and the raindrops fall, still the sun, the soul, is shining within; and after the baptism of refreshing shower, or even of days of rain, our light may burst forth in renewed splendor, bringing forth greater fruits, and stronger growth with our never ceasing warmth and love.—Evalyn Davis in "Revelations of the Life Beautiful."

Dawn

By Bertha A. Weeks

SOFTLY, over the mountain,
Steals the glimmer of dawn;
Purple and crimson shadings
Tell us the day is born.

SPREADETH the glory wider,
Till shadows take their flight;
And bursts of golden sunlight,
Banish the dusky night.

SO, DAWNS the roseate gleaming,
Over the sleeping soul;
And floods of wondrous splendor,
Over the Being, roll.

THE night, so dark and dreary,
Is banished by the light,
The Light of Truth, that clearly
Guides, ever, to the Right.

THE shadows that have fallen
O'er life's tempestuous sea,
Shall vanish, with the dawning;
Know, mortals, ye are free.

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Practical Prosperity Talks

BRUCE MACLELLAND.



THESE are a few points learned in the school of practical experience about how to get along in matters financial.

Points to think about and things to do which will lift the burden and make life joyous and easy.

So many think that New Thought—which is as old as history—just carries one along in its current to everything desirable, without effort. Don't believe it. New Thought teaches how to do things. If those things be not done, success will elude you as before.

One of the things to do first, is to get into harmony with the source of thought; with your environment; with yourself.

Why? Because if you are antagonistic, ugly and revengeful, there is so much energy wasted, carrying around the load that only a part of this working power is left to strive for results.

Then, too, every time one sends out an ugly thought, it is felt by others who instinctively send back similar thoughts to increase the load.

The face becomes lined and seamed with passion; people avoid you; opportunities which they might lay in your way are passed on to some one else because they like him better.

Suppose a man of such a nature is working in a great corporation. He has skill, energy plus, good judgment, and is attentive, but everytime the superintendent comes around he acts his surly nature. He is impertinent and derisive as far as he dares be. Nor is it necessary for him to act it. If he feels those sentiments, the result is identical.

This man is out of harmony with his employers. When the superintendent wants an assistant, this man is overlooked and another and perhaps less skillful man, is chosen for the promotion.

It is a well understood principle in business life that there must be concord or failure will result.

So is it a well understood principle in New Thought, that one must be in harmony with the Great Thought Force to receive those radiations of success that are around us.

"It is hard to kick against the pricks"—get into line, eradicate ill will, petty jealousies and anger.

Clean the Armature, and then the electricity of success will have less difficulty in getting you into working shape.

The next question always is: "How?"

In the first place determine to be courteous, kindly, quiet and efficient. Make suggestions—in season and out of season—to that effect.

Study yourself, your feelings and desires. Do you want to be at the head of an Institution?

If so, ask yourself whether you are willing and able to carry the responsibility? Are you ready to assume the risks and the labor?

Will you examine every detail of the business; learn the methods of competitors, and compare them with your own, and work, work, work, before hours and after hours? Will you earn the management long before you get it, and still feel no envy or malice?

Have you the courage to sustain you, and the fixity of purpose which wavers not?

If you have the courage, and determination, and ambition, and fixed purpose; if you will work hard and like the Spartan boy, smile while the fox gnaws at your vitals, you are already a long way toward the goal of success.

If you have not got these qualities, then be satisfied with what you now have, and determine to succeed. Study the chosen business from every view-point—others are successful, why not you?

Learn their methods—improve upon them. Do things, and success will come.

Suppose that you are not even this far along. Suppose that you worry and fuss and fail in everything, then the trouble is in your instability—which is another name for cowardice. Hard word isn't it?

But it is the thing that produces hate, envy, malice, inertia, lassitude, low ideals, and fitful efforts. The name is not half as hard as the thing itself.

Another puts forth his best efforts and succeeds—you are afraid to venture and do nothing. Oh, how you envy and despise him. That's the way it works all down the line.

Now get courage. Then it sustains you, adds strength to you; gives the face a confident, resolute, calm, optimistic look. People want you; they seek your services. Everything breaks differently.

But getting courage is not the easiest thing in the world to acquire. It takes time to tear down a man and rebuild him again. That is what you are doing—but remember that every mite of courage added attracts more. "To him that hath shall

be given," is a verity. One thing more to assist you while this new man is being built.

Remember that the owner of a business, the manager and superintendent are carrying a great load, not the least part of which, is the pettiness and pusillanimity of the average employee. Then helpers, I regret to say sometimes seem bent upon frustrating the efforts of those who direct, when their whole energy should be spent in pushing the business along.

They forget or neglect, or willfully disregard instructions not knowing that their part is a spoke in the wheel of progress, and if not properly performed, will weaken the carrying power.

When the manager takes them to task—no doubt sometimes roughly—instead of bravely acknowledging their fault, and the justice of the reprimand, they talk spitefully about him; throw the blame on some one else; get discouraged and fail; are discharged and out of employment. If they were wiser, they would say nothing excepting what was absolutely necessary at the time of the reprimand, and nothing thereafter, then study the position taken by the manager, determine its justness; ascertain whether it was their fault, and resolve to get into line.

They would realize that his ill nature was the result of remissness or impudence; of carelessness or disinterestedness, somewhere. If not of their individual making, then of some other persons, and knowing that he was just a man and not a god, they would try to lighten his burden and not add to it.

I never realized this until the management of a small army of coal diggers fell upon my shoulders. One day the superintendent telephoned that the drivers had gone on a strike—I was struck also—thunderstruck. We were signers to the scale and paying scale wages.

Their grievance was: Not enough wages. I afterward found out that it was not necessary to have a "grievance" to produce a strike—an excuse was sufficient.

We met their demand, kept the mine running, and as fast as possible discharged every one of them. Why?

Not because we were "mad at them." But because no business can be run successfully, when the employees embrace every opportunity to embarrass the management.

If you want to succeed, never strike, carp, or sneer—*work*.

For within you is the light of the world, the only light that can be shed upon the Path. If you are unable to perceive it within you, it is useless to look for it elsewhere. From "Light on the Path."

A Prophetic Forecast

The following terse statements of the principles of Socialism, are so much to the point, that I want to quote them verbatim for this month's Swastika readers. The first is from the New York Tribune, a most "conservative" newspaper, and was reproduced in the February Ariel:

"Every sensible student of contemporary history, every thoughtful and broadminded man, be he capitalist or manufacturer, territorial magnate or merchant, professional politician or patriotic statesman, has by this time become convinced that Socialism, which came into existence seventy years ago, is here to stay, that it is a public issue which is bound, in the natural course of events to become more and more important and absorbing as the years go by, that it cannot be evaded, that it is as idle to dream of crushing it, as was the endeavor of Don Quixote to stop the sails of the wind mills.

"It is a movement that is by no means confined to the Old World, and the late Senator Hanna is often quoted as having predicted that the great issue that the United States would be called upon to meet would be Socialism.

"The only thing to do, is to endeavor to direct its rising and irrepressible tide in such a fashion as to promote public weal rather than public woe."

So much from the editorial columns of the New York Tribune. The following, is from the pen of that indefatigable worker for the Socialist cause, Robert Hunter. It may be well to note, in passing, that Mr. Hunter cannot be accused, as opponents of Socialism are fond of accusing its adherents, of being a "disgruntled pauper." Mr. Hunter is a member of one of the oldest and richest families in New York city. Listen to what he says of Socialism:

I am not a superstitious person. I do not believe in ghosts or witches or goblins. But something happens now and then which I can't explain. It frightenes me sometimes.

Whether witches or ghosts or goblins do it, I don't know. I think it is goblins, because James Whitcomb Riley once wrote a poem about them.

It was the story of "Little Orphan Annie," and when people did wrong she told them to beware, "fer the gobble-uns 'll git you ef you don't watch out."

The fact is that anybody who attacks Socialism is sure to come to a frightful end. The goblins get after him and give him no peace or quiet.

A clergyman some time ago attacked Socialism as immoral. The goblins got after him, and almost the next day there was a scandal in his church, and his wife divorced him.

A few years ago Frank Bigelow, president of the National Bankers' association, delivered himself of a venomous attack on Socialism.

And the goblins got after him in the twinkling of an eye. Before he could say "Scat!" he was convicted of embezzlement and is now lying in the government prison at Leavenworth.

Governor Peabody of Colorado tried to murder three Socialists. He hired the state militia to the mine owners and sent it wandering over the state bayoneting and shooting innocent workmen.

The goblins got after him, and now, three years later, he is a penniless beggar, fit for the bread line.

John R. Walsh of Chicago was a great banker. He was also a politician. He got rich by robbing his city and country. To help his banking and his policies he bought the Chicago Chronicle.

And then he made a terrible mistake.

The goblins let him off until he attacked Socialism. It was a vicious attack. He filled his paper with filthy lies about Socialism, and when he did that, the goblins went after him.

He was indicted and sentenced to prison. He has appealed the case, and his lawyers hope now to prevent a final decision until the old man dies, which they hope will be soon.

About a year ago Broughton Brandenburg, an unfortunate magazine writer, ventured to attack Socialism.

The most terrible thing about Socialism, he thought, was its advocacy of free love.

He sold his lies to the Broadway Magazine at so much per lie. He was chuckling over his bargain and rubbing his hands when the goblins got after him.

He went from the Broadway Magazine to his home in West Washington street and was seized and arrested. His wife was forced to sue him for support, as he was living with another woman.

I am not superstitious, but certainly all this proves that there are goblins.

I know people now who don't believe there are goblins. But watch out!

And don't attack Socialism, especially if you're a clergyman, a banker or a magazine writer, "fer," as Orphan Annie says, "the goble-uns 'll git you ef you don't watch out."—Robert Hunter.

Socialism has indeed "come to stay," because it has come at a time in the world's history when every new movement "makes for righteousness," and it is the political expression of that Christian ideal of Brotherhood which we have so long preached to an expectant world.

Elizabeth

FREEDOM.

*The rain that falls in the heart of man,
Flows out through the eyes in tears;
And God's decrees, in the Soul of man,
Are wrought in the cycle of years.*

*The mortal thought in the heart of man,
Is the flotsam on life's sea;
And the Divine Urge in the soul of man,
Is the Word that sets him free.*

—Dr. Geo. W. Carey.

TALKS WITH SWASTIKA READERS

We are in receipt of many letters from our subscribers, which we cannot find time to answer privately. We therefore take this opportunity to thank you all, for your very kind and encouraging remarks about The Swastika Magazine, and we would urge upon you the necessity of doing your little, whatever that may be, in forwarding the interests of the Magazine, and securing subscribers. We aim to reach a little more intellectual class of readers than many publications and must depend largely upon the good words of our readers, for an increasing subscription list. Do all you can in that line, and you will have done your share in the Progressive Movement, just as effectually as though you had blazoned your name upon the halls of fame. We want also, to remind our readers that we do not have time to answer personal questions, except where the writer has the forethought to enclose some remuneration for same. All personal problems have to be submitted to our Personal Problem department, except where a fee is attached for private answer.

About the mining stock that is advertised in our pages, we want to say that we have no time to answer inquiries in regard to it. Mr. Lamos, the Secretary of the Company is located at 121 N. Fourth street, Victor, Colorado, and it is his pleasure and his duty to give all interested inquirers any further information than is contained in the announcement published in The Swastika Magazine. Personally we have all the stock in the Company that we can afford, and if we could afford more, we would carry it, as we believe it to be one of the best mining claims in Arizona, and we have every confidence in the managers of the enterprise. Further than this, we cannot take the time nor the responsibility to advise upon.

BOOKS RECEIVED

THE LATENT LIGHT CULTURE, people of Tinnevelly Bridge, South India, publish a course of instruction in the development of the inner or occult powers. The course is one of the best that has ever come to our attention, and is worth many times the price asked, namely \$3.00 for the entire system. The instruction includes development in such subconscious powers as: Personal Magnetism, Hypnotism, Mesmerism, Suggestive Therapeutics, Psycho-Therapeutics, Mind-Reading, Telepathy, Magnetic Healing, Development of the Will, Clairvoyance, etc., and their practical application to specific cases.

You will make no mistake by sending \$3.00, postal money order to: "The Latent Light Culture," Tinnevelly Bridge, South India, and ask for their correspondence course.

THE MARRIAGE GUIDE. By Michael Ryan, M. D. This is an exhaustive treatise and complete description of, the human system, both male and female, by one who has evidently given years of thought and research to the study and physiology of regeneration.

The book contains 276 pages, and several illustrations calculated to make clear the points of instruction. The book is priced at \$1.00, and may be had of The Stevens Publishing Co., Philadelphia, Pa.

HEALTH AND WEALTH FROM WITHIN. By William E. Towne, Associate Editor of *Nautilus*. This book is a practical, concise, plainly written elucidation of the principles and practices of mental healing which is at present attracting such wide attention. Mr. Towne is particularly well quali-

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fied to write on this subject as he has been a close student of this work for the past fifteen years.

"Health and Wealth from Within," is not always dignified, nor even scientific. It is rather plain and homely in tone and "was written," Mr. Towne says, "with the fixed intention of stating the principles of new thought so clearly that anyone can apply them and receive the great benefits which I have received from this new way of life."

Mr. Towne's style is facile and his thought logical, and there is throughout the book a certain dry humor that is infectious. The chapter on "The Woman and the Man," is especially good, dealing with marriage as a means of developing character. Price of the book is \$1.00. Published by Elizabeth Towne, Holyoke, Mass.

THE TRAGEDY OF MAN, Imre Madach, author, The Arcadia Press, publishers. A wonderful drama comparable only to Milton's Paradise Lost. Price, cloth \$1.50.

MATERNITY TREATMENT, Published by Unity Tract Society, K. C. Price, paper pamphlet, 10c.

LITTLE SERMONS, By Edna L. Carter, Unity Tract Society, publishers. Price, paper covered, 20c.

WEE WISDOM'S WAY, By Myrtle Fillmore, Unity Tract Society. A beautiful and helpful book of 60 pages. Paper covered, 20c.

RADIANT ENERGY, By Professor Edgar L. Larkin, Mt. Lowe Observatory, Echo Mt. P. O., Cal. Deals with new discoveries in Astronomy, Spectography, Celestial Photography, etc. Price, cloth, 335 pages, 65c.

THE GIRL OF SIXTY, Madam de Savon, Coyle & Co., Printers, Houston, Texas. Beauty secrets and the art of growing young. Price, paper, 50c.

LONGEVITY, OR WHY METHUSELAH LIVED 969 YEARS, Rev. P. J. Green, Portland, Ore. Price, paper, 10c.

THE PLUTOCRAT, OR THE CONTINGENT SOCIAL ECONOMIC AND INDUSTRIAL CRISIS, By Prof. George L. Ayers, 1614 Grand Ave., K. C., Mo. Paper covered; price, 50c.

A LITTLE SISTER OF THE POOR, By Josephine Conger Kaneko, Editor Socialist Woman. Read it. Price, 25c. Order of author, Girard, Kansas.

SCIENCE OF THE SOUL, By W. Britton Harvey. Deals with startling Psychic Phenomena, the "Miracles" in Melbourne, and Photographs of Thoughts; Has Immortality Been Proved? Price, paper, 79 pages, 27c, prepaid. Order of Prof. Larkin, Mt. Lowe Observatory, Cal., or of The Harbinger of Light, Melbourne, Australia.

MAGAZINES OF THE MONTH.

LIGHT, 110 St. Martin's Lane, London, England, has some extraordinarily good reading matter in its issue of January 30.

THE PSYCHIC, Edited by Walter Winston Kenilworth, 739 Broadway, Atlantic City, N. J., is a monthly publication new in the field. It is a beautiful and artistic specimen and contains some inspiring truths.

THE OCCIDENTAL MYSTIC AND OCCULT, Edited by Frank D. Hines, Denver, contains in its February issue an excellent editorial on "Prophecy—Why It Fails."

WORDS OF FAITH, A monthly Journal, G. W. McCalla, 18th and Ridge Ave., Philadelphia, Pa., is a publication devoted to the unfolding of spiritual light and life.

WEE WISDOM, The magazine for Little Folk, published by the Unity Tract Society, Kansas City, is something every child ought to have. It is only fifty cents a year.

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