

In this Issue: THE POWER OF POISE—By McIvor-Tyndall

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# THE SWASTIKA

A MAGAZINE OF TRIUMPH



EDITED BY  
DR. ALEXANDER J.  
McIVOR-TYNDALL

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# THE SWASTIKA

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Edited by Dr. Alexander J. McIvor-Tyndall

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The coming year promises to be the setting for more radical movements, greater enterprises, sterner duties, than even nineteen hundred and ten—a year which left the average mind agape with wonder as to what would be the next step in Humanity's onward march. The prophecy of the more radical press is to the effect that in England there is a possibility of the enforced retirement of the King, and the establishment of a Republic. The abolition of the House of Lords, as an hereditary body, is quite within the bounds of the probable, but the institution of a Republic is hardly so, for many years to come, although its ultimate conclusion is inevitable. A fact which is little understood, is that Socialism in England is as far more of an actuality than it is in America—the supposed cradle of Socialistic principles. Hereditary titles, and inherited lands and honors are getting to be a good deal of a farce even to the possessors of these doubtful advantages, and the English mind, noted for its love of fair play, will come in time to appreciate the heinousness of the injustice evidenced in the possession by one man of honors and wealth which he has had no part in earning, while it denies to his fellow-beings the opportunity of making the most of his character and talents. It is said in derision that “an Englishman dearly loves a Lord,” but when the “Lordship” is a synonym for debauchery and selfishness, the Briton's love of a “square deal” is likely to serve as an effective antidote to his deference to a title.

If the King is wise enough to side with the Liberals in the present crisis, the House of Lords will have the chance of retaining its prestige as a consulting body, even though it must of necessity abdicate its power.

\* \*

Count Leo Tolstoy, one of the most heroic figures of an unheroic, practical, commercial age, has passed into the Great Beyond, and in his passing, as in every act of his wonderful career, he sought to demonstrate his belief in a simple democracy of life; to show his non-sympathy with the arrogance of the wealth and the social position which were his to claim in accordance with the traditions and customs of the country of his birth; and as might be expected, for this he was branded “crazy,” even by the woman who had shared his life, and who should have known

THE PASSING OF  
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his thoughts as no other could have known them—the woman who had been his wife and the mother of his children, lo! these many years.

Tolstoy, with his sensitive, altruistic soul, his keen insight into the hearts of his fellowmen, his marvelous depth of sympathy with the suffering of others, and his hard-fought fight for the right of his convictions, must always present a pathetic, even tragic figure to future generations; but nothing with which this great soul had to contend, could by any possibility have equaled in point of bitterness, the absolute solitude which his life must have encountered in the environment in which he was placed. Even in his last moments he was denied the satisfaction which all his life he had longed for—that of ending his days in the simplicity of a rude hut in the woods, free from the conventionality, the ostentation, and the tyranny of wealth and social station. And above all, freedom from the importunities which a mistaken clergy invariably force upon a person of Tolstoy's fame, in the hope that they may make the world believe that the Church scored in the dying hours of the great personage. It is reported that the widowed countess fainted when told that the Church must deny to the dead martyr the "holy" rites of the burial service. And to think, that with the many burdens which the great Tolstoy was called upon to bear, he should have spent his life with a woman of such calibre. It has been said that solitude is the prerogative of the great, but even this boon was denied Leo Tolstoy, one of the greatest men of this century.

\* \*

George Creel, writing in the *Denver Post*, and commenting upon the awakening of the "Plain People," to their own power and importance, says: "A THE "SLEEPING BEAUTY" Sleeping Beauty waked to new AND THE "PLAIN PEOPLE." life—a great tree singing with the sap of spring—Gulliver breaking the cords of the Lilliputians,—these are only a few of the similes, that could be employed to tell just what is happening to the Plain People at this precise minute."

Mr. Creel cites the marked change of attitude which is everywhere apparent, toward those public officials who really try to make their office what the constitution claims for it. He says:

"It used to be that any official who tried to live up to their oath of office, was made the victim of vicious attack.

He was called a "blatherskite," a "demagogue" and the Possessors of Privilege solemnly assured the people that the agitation was hurting the business of the community. It is now understood that honest business is never hurt by the exposure of dishonest business and the arrest and conviction of thieves never blackens a community."

\* \*

In an authoritative article, reporting conditions in the cotton mills of South Carolina, Dr. Geo. L. Knapp, states that many children employed in the mills, earned the astonishing sum of \$1.32 a week, working sixty hours a week, or an average of almost nine hours per day.

ABUSES OF THE  
CHILD LABOR LAWS.

that many children employed in the mills, earned the astonishing sum of \$1.32 a week, working sixty hours a week, or an average of almost nine hours

He further states that, while South Carolina has fixed an age limit (children under twelve being debarred according to law), the law does not work, for the very simple but effective reason, that parents will not tell the truth about the ages of their children, being imbued with either the necessity for their trifling wages, as contribution to the family income, or else with the conviction that parents own their children, much as they own their horses, and other domestic animals. As a remedy for this state of affairs, at least, in so far as the act of evading the law, is concerned, Dr. Knapp, suggests that the law should be changed to read "No child weighing less than eighty pounds," instead of, as now, "no child under twelve years of age." The suggestion is a good one, but every parent knows that the ages between twelve and eighteen, for either boys or girls, is the most trying time of youth. Surely in this country of immense wealth, no one should be compelled to work before the age of twenty, and then only a matter of four hours a day. And we are optimistic enough to believe that we are fast approaching the consummation of this desirable state of affairs.

\* \*

President Taft states that the next vital issue to be settled in this country, is Socialism.

\* \*

Education is never wasted except when it serves to make a man feel that he is "above" his fellow man.

## The Power of Poise

**I**T HAS been said that "The Lord helps them who help themselves." This applies to the fact that those who have control over themselves (by that we mean control over the body and the mind, the instruments of the self—the ego), will find themselves "helped" by the Lord.

And who is "The Lord?"

Is it some far off, superior, governing, *ruler of our destiny?*

Not a bit of it.

The "I am"—the consciousness of the individual—the eternal and self-acting ego, is Lord, or ruler over the material body—over the mind and the mind's dominions.

Let us examine for a moment what it means to be controlled by the self.

It means that the real self—the higher ego—the inner or soul-consciousness, is the master, and not the slave, of externality. To be controlled is to be in bondage.

Our primitive desires and passions and wishes are at the mercy of outward suggestions.

We are moved to fierce anger by every wind that blows. We are driven hither and thither by anger, and jealousy, and ambition, and fear, and hate—like a paper kite in the wind.

We are forever seeking in the excitement and the struggle of the external—the happiness that we vainly hope for, but never obtain.

This is what it is to be uncontrolled by the self—the real you.

The awakening to the consciousness that we are *not* a creature produced by these external emotions and environments gives us the message of freedom.

Many imagine that freedom means to be free from the necessity to work—it means to be rich.

And yet, when we know people of vast wealth, people who are free from the grind of poverty, we know that here we find the most abject slavery.

The world is at present being treated to an object lesson in this fact.

There is no control by the self. Instead, there is dependence—abject dependence—upon externals.

Extremes of poverty and wealth are equally undesirable. Freedom means simply, the ascendancy, the power, of the *self*.

That doesn't sound so much, so difficult or so complicated, but it is not easy to acquire.

It involves soul-consciousness, a recognition of the unity and harmony of the real self with the creative force that operates throughout the manifested universe.

In proportion as we realize this consciousness, we become self-controlled, and in proportion as we become self-controlled (that is, controlled from within, and not from without), in just that proportion are we *free*.

I find that this point is difficult for the person of merely mental perception to understand. He invariably thinks that freedom is license—the liberty to let go his will—and to be at the mercy of every external suggestion—every thought hurled into space.

How little we know of freedom.

Liberty is not unbridled license of the physical senses any more than happiness is dissipation.

To be free is to always have for the motive power of our acts—the inner-consciousness—the “promptings of the Spirit,” as some call it.

But, whatever name we select to designate it, we mean the control of the body and the mind, *by the real self*, the *higher consciousness*.

We are all familiar with a phase of so-called advancement, or culture, where a person is made positively sick by crude or inartistic surroundings. It is not culture to shudder at homely surroundings or to shiver at the sight of a workman in overalls.

These people vainly imagine that it is a mark of superiority—an evidence of refinement and culture and spirituality—to be made miserable by what is called “common” things.

They are slaves to environment—they are controlled from without.

We all know people who have to buy things that they see—no matter whether they need them or have any use for them—they can not resist “bargains.”

I read of a man the other day who went without the necessities of life for years in order to gratify a desire to have an expensive monument erected over him.

In medical science we call that a "mania." But it means simply that we allow ourselves to be controlled by an idea, an object or an external thing.

It means to be lacking in that control *by the self* that alone can make us free, free because we are self-acting. Because we consciously exercise the power and the right of the "I"—the ego that is manifesting upon the lower or material planes of consciousness—for *what?*

For this very purpose, in order that we may become free from dependence upon externality, from conditions. Free to know and realize our *oneness* with the *power* that rules or controls, and that is variously called God, the Absolute, Intelligence, Universal Mind, Power, and the "eternal energy from which all things proceed."

*Madam-Judell.*

The successful life is one that is useful, happy and wise. It may or it may not be lived within a very limited circle. It does not matter either way.

\* \*

The root of the trouble lies in the belief that an anthropomorphic God separated humanity into races and nations and classes, "good" and "bad."

\* \*

Thought is the magic substance out of which all material conditions are made. Existing conditions are, therefore, the wish of the majority because they could not be anything else.

\* \*

We cannot extend the soul consciousness of another by prescription. If freedom could be won merely by uttering a word, we might all be free. But this priceless possession must be claimed each for himself.



**DR. THOMAS Z. MAGARRELL**

(EDITOR-IN-CHIEF OF THE SWASTIKA MAGAZINE)

Dr. Magarrell is Secretary and General Manager of the Vitapathic Sanatorium, 24th and Harney Streets, Omaha, Nebraska.

Dr. Magarrell is also a valued member of the American Medical Union, and is President of the National Association of Suggestive Therapeutics.

## Visit to the Vitapathic Sanatorium



R. THOMAS Z. MAGARRELL, the new editor-in-chief of THE SWASTIKA MAGAZINE, is a man who has "done things." In the comparatively short space of four years, he has built up a clientele in the practice of Vitapathy, unequaled in the records of Drugless Healing.

In 1906, Dr. Magarrell founded the Omaha Vitapathic Sanatorium, in Omaha, Nebraska, and during the first year of the existence of the Sanatorium exactly 450 patients received treatment at the institute. During the second year the number of patients increased to 2,000, and larger quarters had to be secured, and the Sanatorium was incorporated under the state laws of Nebraska, and became a stock company, with Dr. Magarrell as its active manager and secretary of the incorporation.

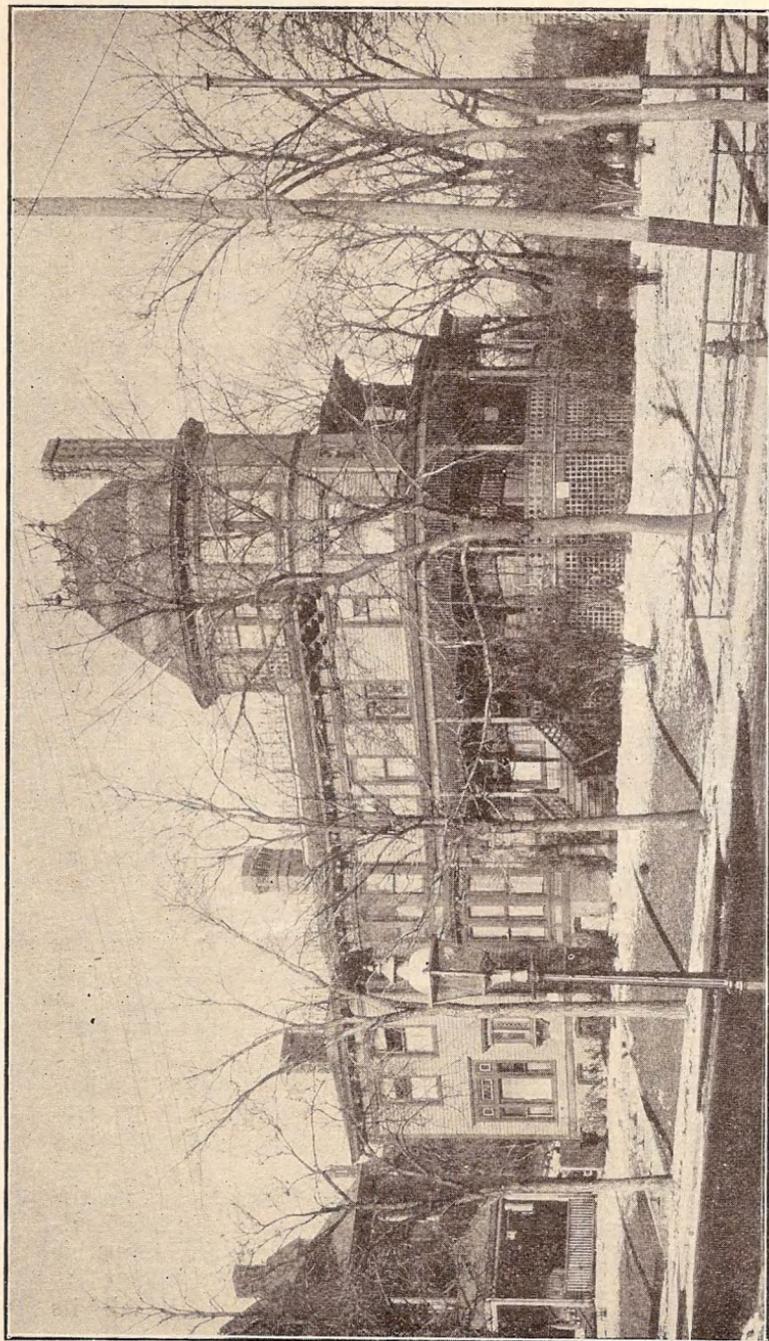
The fame of the Sanatorium rapidly spread, owing to the truly wonderful cures wrought by means of Dr. Magarrell's original methods of treatment, and the third year of the enterprise saw the number of patients increased to over five thousand, and the stockholders of the corporation receiving dividends from their investment, which insured the financial, as well as the ethical success of the Vitapathic Sanatorium.

During the past year 15,000 patients have received treatment at the Vitapathic Sanatorium, which is located at Twenty-fourth and Harney streets, Omaha, Nebraska, from Dr. Magarrell and his corps of qualified assistants.

Dr. Magarrell seems especially endowed by nature for the work of healing. He is an expert diagnostician and makes a practice of complete diagnosis without asking a question. He has made a special study of foods and their relation to temperament, habits of life, and general character of the patient. Dr. Magarrell is the inventor of several scientific devices for the elimination of diseased conditions, and has become famous through his successful use of Light as a therapeutic agent.

"Each and every *natural* method of healing has its virtue," declares Dr. Magarrell, when asked to give a brief outline of the methods of healing most popular in the Vitapathic Sanatorium at Omaha.

"The most important phase of healing—in all its



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OMAHA, NEBR.

THE VITAPATHIC SANATORIUM

The New Home of  
(THE SWASTIKA MAGAZINE)

branches," he continued, "is a correct diagnosis. We employ mental science, or suggestive treatment to build up the general system in all cases, but where some organ or nerve center indicates a particular weakness, or deficient tone, we employ every means known to Natural Therapeutics to bring that organ, or that center, into harmonious relationship with the entire human organism. By Natural Therapeutics we mean light, air, water, food, exercise and Thought.

"In Nature's wonderful laboratory we may find every means necessary, not only to the maintenance of perfect health, but also to the re-establishment of perfect health after it has been apparently lost. The science of successfully treating the sick lies in the practitioner's aptitude, or ability, to select that method of treatment which accords with the patient's peculiar temperament, and no two persons are temperamentally the same.

"Electric light baths, electro-vapor baths, electro-medicated baths and other uses of Light as a therapeutic agent, are especially effective where the patient is suffering from the fatiguing effects of a strenuous social life. One or two well-directed treatments will eventually overcome this condition. In cases of pulmonary tuberculosis, the proper adjustment and direction of Light has been found so valuable as to be almost astonishing.

"Perhaps no form of physical disorder succumbs more readily to Vitapathic treatment than does the various phases of Rheumatism. We have had the experience of a complete cure of inflammatory rheumatism in our Vitapathic Sanatorium in ten treatments, and this in cases which had supposedly become chronic."

As will be seen from Dr. Magarrell's common-sense statements, the Vitapathic method, as taught and practiced at the Omaha Vitapathic Sanatorium is in no way hide-bound or opinionated. The entire faculty and staff of the Sanatorium unite in the work of *curing* the patient, using whatever means experience has taught them will most quickly and effectually accomplish this end, and the phenomenal success which the Sanatorium has to its credit in the number and permanency of cures effected, proves the wisdom of its policy.

Readers of THE SWASTIKA MAGAZINE are invited to write to the Vitapathic Sanatorium, Twenty-fourth and Harnes Sts., Omaha, Nebraska, for a prospectus of the work done, and an outline of the methods of their cure.

## The First Aeronautic Hero.

Rem. A. Johnston

OW that the realms of the air are almost under subjection, and at a time when there is no longer much danger in making an ascent in a balloon that can be steered and raised or lowered almost at will, one recalls with interest the first aeronautic hero who fell victim to his desire to conquer "the world above."

Pilatre de Rosier, a few months after the balloon had been invented, declared his purpose of ascending in one and allowing it to carry him wherever it would. The French King, however, frowned upon the project, but told Pilatre that if he wished the experiment could be made with criminals. Accordingly he sent word that two condemned prisoners should be sent up as a test. But Pilatre indignantly refused.

"What!" cried the hero, "shall vile criminals have the glory of being the first to navigate the fields of air? Never—while Pilatre draws breath!"

So earnestly insistent did de Rozier become that the entire French Court at last interceded for him, and the King unwillingly granted the favor.

In November 1783 the first ascent was made and its result was successful. Benjamin Franklin, who witnessed the spectacle, said that he had seen a child born which might one day be a man.

Two years later another aeronaut crossed the channel from Dover to Calais, and Pilatre, pricked by jealousy, was determined to cross in the opposite direction.

It was then that his friends plead with him to give up the project. They urged that the science was in its infancy, that the machine was not perfected, that he had already achieved a mighty victory. However, Pilatre was not to be dissuaded. Nothing could calm his enthusiasm or change his fixed intention. By nature being absolutely fearless, he overpowered the arguments of all who opposed him, and in June a balloon was made ready.

At the last moment it appears that Pilatre was not very confident of the success of his undertaking. An army officer who would have shared the danger with him was persuaded to give up the idea.

"Monsieur," Pilatre is reported to have said, "in our present enterprise we are sure of nothing. I cannot accept you if I would have my conscience at peace."

After a little, in the presence of a vast, silent multitude, the ropes were cast off and the balloon arose majestically, sweeping out toward the sea. Presently, however, it turned and tended to land but finally drifted back in the direction of the water. Then it seemed to the watchers that Pilatre tried to descend, as if he would seek a more favorable current of air. But in opening the valve he unfortunately made a rent in the balloon. Immediately the gas gushed out, and Pilatre was dashed to the ground, a distance of several thousand feet, and was found there frightfully mutilated—stone dead.

Pilatre de Rozier is still one of the heroes of France. To this day an inscription may be read on the spot where he made his fatal attempt. Heroism lies in effort, not in victory.

## Little Meditations: the Departure

Kenneth MacNichol



LAST night I dreamed.

I dreamed that I unclothed myself from this body that men call flesh, and departed from it. I went out into the wilderness where no man lives; I heard the animals talking among themselves. They talked of man.

There was one wolf-cub among the animals, a curious cub that was not satisfied when he had eaten his fill of meat. His brothers and sisters lay in the sun and slept, but he came close to his mother and asked questions. The animals talked among themselves; they talked to man. But being young, and being born in the wilderness where no men come, the wolf-cub could not understand.

"And what is Man?" he asked curiously.

His mother, the bitch-wolf, looked sidewise fearfully; her fangs crept up over white teeth.

"That little hairless animal that all things fear," she answered. And although he did not understand, the wolf-cub snarled. Then afterwards my vision was extended. I watched the wolf-cub as he grew, and saw him move stealthily among the shadows as he sought his prey. Presently I

saw the wolf-cub make his kill; his jowls dripped crimson. Something lay at his feet; it had been—a Man!

But it seemed to me that presently the Man arose and went forth from the wilderness with the soul of the wolf wrapped about him like a cloak. But the body of the Slayer lay quite still amid the shadows.

\* \* \* \* \*

Now, although I have thought of this thing long, I am come to no understanding of the inner meaning of the fantasia, but that the meaning is there I do not doubt. Man and the Wolf—the self and the Self—Tamas against Buddhi, it may be, but wrapped in a symbolism whose meaning is far from me.

Yet, in the meditation, I have arrived at certain thoughts concerning this thing that some will call death, and some will call merely the departure: variously, a journey, a release, a punishment, to be regarded with joy, with indifference, or with dread. But this latter emotion is reserved for those whose way lies between the dripping jowls of the everlasting Wolf.

Truly, the wise man is he who sees that death is altogether an impossibility. The termination and destruction of will, of conscience, of reason, of all the attributes of life, is altogether possible and not uncommon, but the destruction of life itself is a thing which is not. The Absolute is beyond self-destruction.

I do not believe that even bodily, earthly immortality is an impossibility, but only that it is a desire worthy of children and not of men. It is proof enough that men have not cared enough for it to take it unto themselves. When their courage, the divine courage that makes life possible, has oozed away, how eagerly they have snatched at the guerdon of departure. Some do, indeed, dread the journey across the border, yet no man does aught that his soul does not desire, else no thing would be done at all.

The longer I live the more respect I have for the courage of people. There is something sublime about the fortitude with which the great majority face a life that reaches out before them indefinitely year upon year, without knowing what the next day or the next hour will bring forth, and with that Unknown Land beyond the Veil as the goal of their traveling.

Slowly and slowly their destiny is nourished in the dark womb of time; bit by bit they build their houses of hope from

the crass materials amid which they move, knowing not whether the work is good or ill; only knowing that if the work is ill, their houses will presently fall and crush them beneath the weight of their own labor. Yet so fast they cling to life; the life that brings so little and makes them no promises for the future—every man is the leader of a forlorn hope.

Truly men are not lacking in courage; to live requires far more courage than to die; death gives men always the benefit of the doubt. Men are only lacking in knowledge: Nietzsche was right when he said that what most men have to learn is not so much to live better, but to be more prompt about dying. To play the game while it promises a gain, but seeing that the dice of life are loaded, to make an exit speedily with as little blaring of trumpets as is possible, might be but to display a collected wisdom, making clear the way for one of greater worth.

Certainly if a man is responsible to himself for his manner of living, as he must if he is the one to take benefit or harm from his life, he is responsible to himself and none other in his manner of dying. It is drawing too long a bow at god-head to say that a man may receive a punishment for opening his veins, yet pay no penalty to that Unknown Source for risking his precious body in war or upon the streets of the city.

If the Soul is the master of the body, and the body a tool for its uses, has not the Soul the right to lay down that tool when it ceases to be useful, and seek to provide itself with a vehicle better fitted to its uses? This talk of the unwise that teaches a man that he may gain all else but may not snatch at death, that greatest gift of the gods, is speech infinitely humorous in its naive assumption of the ignorance of man. Yet will this not apply to those among the Folk who, searching out desire, enslave the Soul to the uses of a corrupt body.

For the uses of the body are limited to the needs of the senses, and only through reason governing the senses, may the body be governed. And it must be governed, lest the Tenant in the Temple find himself treading the pathway that lies between the slaving jaws of the Wolf.

Not in the use of the body, but in its misuse lies the way that passes furthest from the Supreme.

Death is not a change, but a dissolution; not an advance but a retreat. The wage of sin is not death, but rather sin is death itself, and sin is a departing from the Law; some have

called it the divine right of man to make mistakes that he may thereby profit. But it is better to make as few mistakes as possible and the same one not a second time. Death is not the culmination of life; it is the departure from life, and Life is the Law. Therefore it happens that many die before their bodies have ceased to move and function, while there are also many who know not death at all but only life's continuation.

I know that it is impossible to grow old; I also wonder if it is not impossible to be alone. Oh, often on these still, dark nights, I am surrounded by Presences—and all are living. The Veil between the Kingdoms is very thin; the thoughts of those living ones are my thoughts also. Oh, Shapes, who but a little while gone by were so near to me; how can you be far from me? Looking deep, I can see no change in thee, but only a passing Shadow that glides swiftly over the surface of the Real!

Life is Eternal, Progressive, boundless in Manifestation; all things inchoate and created have a life of their own no less real than that life which is not mine and thine, but rather thee and me. The Eternal may not be dissolved: resolved if you will into forms innumerable, but Being is a stranger to death in death's ultimate meaning, and knows him not.

Even in its first meaning of departure death is not different from life but a part of life. In its second meaning, thou who are so tentative of that identity of thine, treasure the gift of the spirit carefully: that identity of thine has perhaps been dying slowly since thy birth. Across the Border are strange countries where desire may be pursued without let or hindrance, even down into darkness and chaos amid the first unformed, dormant, struggling germs of things, where they that have little have that little taken from them. The unwise will call this death also, since now indeed the journey has ceased, but it is only a resolution.

Slay thou the wolf, or be slain thyself; that is the command of the Law. Slaying not, the soul of the wolf will wrap himself about thee like a cloak—and a wolf-soul is not a pleasant companion with whom to take long journeys. Thou wilt indeed depart, but departure is not a cessation but a continuance.

Make of thine own Soul a companion, that all may be well with thee. Pitiful is the man, who, wrapped up in delusion, fares forth alone. For thy journey all things are provided—even to the sum of thy past mistakes. It is easier

to have a companion who will bear a portion of the burden. Meanwhile it is well to make of thy body a palace rather than a casket, that thou may depart from it the more willingly.

It is impossible to die, now, but to live requires somewhat of courage. Prepare within thee a benediction for thy Soul: presently, "Have done, my brother; lay down thy body carefully and depart—in peace."

## Notes from the Cross and Star

### CHAPTER VIII. GENERAL OUTLINE.



FROM the ego standpoint of relativity, "The trestle-board" defines infinitude to be essentially living consciousness. Life is the father principle and consciousness is the mother principle of Cosmic Being.

Life is the Will of The Infinite, considered as the Father and consciousness is the Desire of The Infinite, considered as the Mother; but The Will and Desire of The Infinite are One and inseparable,—The Omnific Purpose.

There can be no life without consciousness, and no consciousness without life. (The student is cautioned again not to give prepared meanings to the psychological terms used in this work.) Will is the directivity and desire is the receptivity of consciousness; but consciousness is life.

Our soul is the summation of our real possessions, all there is of us, the sum total of living consciousness expressed in our spirit, form, mind and body. Illustrating the soul as a globe, the Ego is the axis, realizing the whole as self.

Individuality is the masculine and Personality is the feminine entitiveness of Self, on the same principle that The Supreme I Am is the masculine and Nature the feminine of The One Self. Our individuality may be said to be the "Identitorium" of our self, and our personality may be said to be the "Presentorium" of our self. Our will may be said to be the "Directorium" and our desire the "Receptorium" of our self.

Our life is the cosmo-directivity and our consciousness is the cosmo-receptivity of our soul. In soul, living consciousness manifests as Spirit and Form. Relative to self, spirit is subjective and form is objective, and living consciousness

manifests in spirit as vitality and feeling, and in form as energy and substance. Vitality and feeling are organized as mind, and energy and substance are organized as body, or in other words, the spirit of form is mind and the form of spirit is body.

Most of the word-pairs used in this work represent masculine and feminine corespondents in meaning: they are masculine or feminine only when related to their counterpart upon the particular plane of polarity belonging to both; otherwise, each one of the pair is both masculine and feminine. Every individual, from the lowest entity to a god embodied in the highest rate of planetary material, is individually masculine and personally feminine, except when considered relative to their particular sex corespondence. In the state of psycho-cosmic affinity, a male is individually feminine and personally masculine, and a female is individually masculine and personally feminine. We hope the reader may be able to get our meaning, despite the contradiction in terms. Each phase of meaning must be studied relative to the others, much as a psycho-cosmologist, in demeaning character, considers the data of each planet relative to the others.

The physical world is only one of an infinitude of vibratory series in The Great "Harmon A U M," and when the student learns to use the one simple, yet profound key to all knowledge, he sees through the physical as through "a glass darkly," realizing "face to face." He stands in the shadow, but looks out to the light.

KNIGHT OF THE STAR AND CROSS.

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A brave man thinks no one his superior who does him an injury; for he has it in his power to make himself superior to the other by forgiving it.—Alexander Pope.

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Many thoughts are so dependent upon the language in which they are clothed that they would lose half their beauty if otherwise expressed.—Ruskin.

\* \*

The firmest and noblest ground on which people can live is truth; the real with the real; a ground on which nothing is assumed.—Emerson.

## Personal Problem Department

Conducted by MARGARET McIVOR-TYNDALL.

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 Column Department. For purposes of identification, the writer may suggest initials. Those desiring a personal and private letter of advice must enclose \$1.00 for same.

**When Is one "Led By the Spirit?"** Mrs. D.: "When can we be sure that we are led by the spirit? I realize that energy and interest are necessary to success, and yet to do our best we must be active, while to be dominated by the Oversoul or Spirit seems to call for passivity. I know these must agree in some way. Please explain.

Answer: There is a Biblical phrase which has in it a world of meaning. It is this: "Choose you this day whom you shall serve." When a person has once made that choice, he doesn't have to be eternally holding his ear to the Silence to know which way to turn. He need only to go straight ahead. If he makes mistakes, what matter? He will simply get his lesson and he will see afterward the why and wherefore of the lesson and know that it was in line with his choice. If a person once makes the conscious choice of *wanting to know and to serve the powers that make for "rightness,"* he simply cannot go wrong—for him. What someone else may think of his conduct is a different matter. For him, his very "sins"—if so there be—are necessary. Therefore, be assured.

There is a difference between being "led by the Spirit" and defining one's intuitions, and I think you have founded the two.

**The Limited Scope of Our Knowledge.** I. S. P.: "There are well authenticated cases where metaphysical healing has restored the lungs after they have been completely wasted away. Now why can't the same power restore a hand or arm that has been cut off?"

Answer: It is practically impossible for us to know whether or not the entire structure of the lungs is destroyed. The presence of tubercles does not insure positive decay of the cell structure. Therefore, I claim that we cannot have absolutely authentic records of the cures you mention, and consequently cannot argue from that premise. Reproduction of form, through all the stages of gestation, seems to be the

logical, legitimate and only plan of form-production. As long as the form structure is there, we may build it up, or tear it down, but we do not know of a way to reproduce the form, except through nature's laws. It is possible that the time will come when we may know of a way, but that will surely be when human nature has grown more in the realization of its divinity—else we would be using our knowledge disastrously. Until we are ready to use all power for good, our knowledge will be limited.

**Cheerful Thought a Help in Consumption.** An Invalid: "Do you believe in climatic conditions as a help in consumption, or do you think that metaphysical healing alone is sufficient? I was sent here from the East for my health, but don't see that it is helping me much. What do you advise?"

Answer: The object in coming to Colorado, or going to California, or Arizona, or any other place for consumption, must be primarily, because here one may find dry, pure air and sunshine, but unless you breathe these in, and make them a part of you, they cannot help you. Just to sit down and look at the light out of doors, and speculate upon your illness will not help. It is the taking into your very organism the life energy in the atmosphere, that you need. Don't call yourself an "invalid" even if you think you are. It will attract to you that kind of thought from others. As long as you recognize a specific line of thought, you are magnetizing your mind to continue in the same line of thought. Occupy your mind with something vital and cheerful and forget as far as possible, the state of your health.

**What Will Be the Millenium?** J. R.: "What will be the millennium? Is it the long-promised "brotherhood of man," which has been predicted by Bellamy as taking place in the twentieth century, or do you consider it a spiritual awakening rather than a political one?"

Answer: Political brotherhood will come as a result of the awakening to the spiritual consciousness of brotherhood. No other conception of brotherhood could be lasting or practicable. One cannot legislate kindness, tolerance and understanding into one's consciousness. It must be born of the spirit.

**What Is the Value of Prayer?** F. T.: "Do you believe that another's prayers can help a person? In prayer meetings you will find people getting up and asking for prayers. Also in the Catholic church we find people paying the priests to say prayers for them. Do you believe that this does one any good, and what is your belief in regard to prayer?"

Answer: Belief in the good prayers is equivalent to the

belief in the efficacy of "good thoughts" or "absent treatment," and we know that we may be helped by the kindly thoughts of those who think well of us. The efficacy of the prayers lies, primarily, in the faith of the person asking for the prayers, but we unquestionably may help others by our good thoughts, desires and aspirations for them, and this is the rationale of prayer, which, by the way, may be of varying degrees of efficacy.

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## Socialism

Katherine Wallace

"Hurry and rustle and toil, for the glimmer of yellow gold.  
Aye, gold is King, and a sceptre he wields, more sternly than  
monarchs of old."

The American Republic, that was, ideally, to shower blessings upon the whole people, has become a mint, for the coining of dollars for the few. People have simply gone money-mad. Gold, that was intended as a commodity, for man's use and benefit, has become Master.

Our civic life, has become corrupted with ill-gotten wealth. Enormous fortunes are accumulated in the name of individuals, which should belong to the government, for use by and for the people as a whole.

Yet, the system that makes this possible, is protected by united human society.

Under this system the poor man is defended only if he can secure the spoils of victory. Otherwise he has no claim to even enough bread. Millions of toilers struggle through life to a bleak old age, only to find rest in the Potter's Field at the last, their toil having enriched others but left them paupers.

Socialism desires to see the golden rule substituted for the rule of gold and graft.

The power given to gold, has so entered into public and private interests that Government politics are largely, a huge gambling system. The mob knows that our judicial system is so complicated, that, with the best proof possible against a law breaker, a clever lawyer can find some loop-hole for his escape, and thus originated "lynch-law."

The important question before these United States is: "Shall the Nation own the trusts, or shall a few men, under the guise of an impersonal corporation, suck the life blood

from a supposedly free people? And this question must be answered soon.

The questions which Socialism has raised are the problems of our time imperiously demanding solution. The central point of the whole social question is, "Why should the many, live in want and work, while the few live in idleness and extravagance?"

We have seen Justice sold in the market place and the rights of Humanity trampled in the dust, and we want to have the disgrace cease.

The Socialist doctrine means nothing more revolutionary than the re-establishment of Justice.

An adequate return in joy and well-being and time for self-improvement, for the masses who labor, is all that we ask, or need.

Censorship by the mob has followed every great and generous soul whose hands have been outstretched to help the world to better conditions, but need this always be so? Must we always be so blind as to see the martyr to a good cause, through a mist of years? Can we not grasp the good, welcome the progressive, now?

I am reminded of the boy (Garrison) who stood for a time utterly alone in his proclamation against slavery.

In the scale against him, was the intellectual life of the country, and the business world sought to crush him.

The church thundered anathemas at him in words which only half expressed its hatred.

We now, marvel at the courage of this boy, but his voice was the Voice of God, proclaiming man's right to freedom, even as Socialism is today demanding that all men shall be free and equal before the law.

It would be a fatal mistake at this time, to underestimate the forces vitalizing the Socialist Movement.

Social evolution is making of the idle rich, a decadent and unnecessary drag upon the Social body. We are learning to do without the slave-holder, and as we learned ages ago, to do without the feudal lord, both of whom were thought to be necessary to Society, in their day.

Collective ownership will eliminate useless labor and useless Capitalism. As an instance of needless expenditure of labor and money, the following will serve:

In Cripple Creek, Colorado, there is one small hill, some three thousand feet in diameter, with two hundred and fifty

claims staked out and two hundred and fifty shaft houses and pumping equipments.

And, not the least of this foolishness, is the boast of the people of this fact, as one of the attractions of the district. The wise little ants dig ONE HOLE in the ground, but foolish man must have two hundred and fifty, to get the same result.

Competition is the complement of Capitalism, and is, one may say, its pet scheme.

In all Capitalist press, we find the virtues and the advantages of competition exploited. Competition is warfare no less than is bloody battle.

That the system is self-destructive is shown by panics, bankruptcies, strikes and all the evils that follow.

The ultimate result MUST be the organization of Society into one colossal Corporation.

Poverty, murder and all the other "crimes," come as a complement to the Competitive Social system.

After all the centuries of church doctrine, and charity organizations and all the concomitants to an active religious propaganda, we find, in this century, a condition of wretchedness which is only less degrading than that which flourished in the Dark Ages.

If people really believed in any of the religions that have been taught and preached throughout the entire world, during centuries past, they must perforce, give themselves to the work of Social Reconstruction.

The Church of Rome, which now opposes Socialism, once opposed Geology, Astronomy, Chemistry, and all the other sciences.

The enlightened Socialist marvels at the stupidity of objectors to Socialism.

They say that it will destroy the home, when in reality it is the only thing that will rescue the home from economic destruction.

Socialism is seeking, first of all, to supplant the present cruel and disorderly economic system, by an orderly co-operative one.

It is based upon the Inviolable Law of the Universe, which teaches us that no man, or class of men, can advance his own best interests by trampling others underfeet.

The happiness and well-being of all human souls are found in unity. An injury to one class, must react upon all, as unescapably as the rising and setting of the sun.

# The Undiscovered God in Unawakened Man

By John M. Shaller, M. D.



NO matter how great man becomes, that which makes him great must first proceed from within. There was a period in his life when he was not aware of his talent. This discovery evolved into realization by contemplation, by promotion, by cultivation until utilization was possible.

Nor does this principle of development apply to his human traits only, but to his use of all latent powers in nature. Man discovers and utilizes lightning, air, sunshine, coal and light in this same manner.

Furthermore it applies particularly to the greatest Power, discovered by few, realized by fewer, cultivated and fully utilized, perhaps, by none. And yet it is a Power that can be known by all. It will respond abundantly to cultivation.

This Power is latent in each individual as potential energy. It is the undiscovered God in the unawakened man. No man is without God, no matter what his condition or station in life.

There is no high nor lowly born. The breath of life is God, and it is man's birthright. Call it, if you will, the soul, the mind, the spirit, it still remains to you the one God.

Man is great in proportion as the God principle is developed. The *world* calls man great as he excels others in accumulating wealth, fame or knowledge.

It must be conceded that in each instance the mind is the active agent, the governing power.

But knowledge alone cannot achieve, for it is the timely and proper application of knowledge that makes for success.

The recognition, the perfection of the God power is this proper application, and it determines each man's station. But it is not enough merely to become conscious of the God principle within us. It is, however, the first necessary stop. This consciousness reveals the Divine just where it always has been.

Religions, however, have sought God in the heavens

and not having found this dwelling place, know not where to direct prayer. The idea is growing that God is among men. The evolution towards perfection is advancing just as much now as during what we call the infancy of the universe. There is no separating the Creative Power from that which is created. Therefore, this Power resides in man. Man needs always to realize the Divine Presence because it is Life of his life. Without this realization he attains not to his higher growth.

The greatest pleasure, the highest accomplishment of man, is to evolve the latent forces in Nature. Infinitely the highest of these is the evolution of the potential God within! To discern God within, one must seek Him there, and in seeking, the stronger the desire, the greater the evidence, the better are the chances of further finding.

God must be realized as matter of fact, slight at first, maybe. But that little lived, grows.

After consciousness of His presence is once awakened, the realization is positive, and the knowledge then grows absolute.

A feeling ineffable, of upliftedness, of strength—mental physical and moral—pervades the organism. The brain itself manifests subjective sensations of irresistible vigor.

There is a condition of increased tonicity, of indomitable power that is new and prominent, in strong contrast with what existed before.

Accompanying this is a calmness, the majesty of which dominates and proves its source.

These changes manifest slowly, and at first are not continuous. As advancement is made they become more pronounced and more lasting; they can be more easily revived. Until these changes are evidenced, man is unawakened and God remains undiscovered.

*How then can the God within be known?* Let all else be dismissed from the mind for the time being except the desire to know. This transcends mere words. Think of the soul as existing, as personal presence, having power and knowledge. Turn sight and thought inward. They become insight. The soul is mine or me. The union of soul and body is the individual as long as the body lasts. Each helps the other. The body grows and the soul evolves. Cultivation of each leads to higher developments.

The innermost soul is trained by its recognition of Source and Power. Then it may be consulted. Then it can assist and instruct. Thoughts will come into consciousness and bring with them the credentials of their Source.

Sometimes the thoughts are insistent, sometimes as fleeting as the commoner usual thoughts, and must be grasped quickly or lost. That they are not the usual fleeting thoughts is evidenced, because they only respond to this deeper yearning. Mere asking will not bring response, there must be this deeper striving.

Progress in soul cultivation of any kind depends entirely upon the ability to withdraw the mind from all things else and concentrate it within, or in more homely phrase, assume an absent minded state to all things save the desire to know. This desire should be a strong, continued yearning. Words even are not necessary, sincere longing alone is prayer. Realize the immanence of God. This gives confidence and assurance to cultivate the greater Power. Close relationship discards all thoughts of fear and establishes confidence and trust.

After this innateness or identity is realized, temptations are easier to resist. Desire to do what is felt to be right is stronger. To thus be conscious of God elevates and uplifts and creates greater inclination for advancement, not through fear, but for very love of law and righteousness.

Thoughts of such relationship may at first seem strange, because of the prevailing idea that God resides in some far off heaven to which all prayers must be sent. And also because of the belief in a revengeful, jealous, wrathful Creator.

But the clear truth of today that God is not only omnipresent but immanent should be sufficient proof of approachableness.

Knowing consciously is the result of perseverance and meditation. Inspirations come only after long preparation or fitness.

Meditation then leads to consciousness and full realization. Thereafter no urging or planning is necessary. What is pleasant, what inspires, what elevates is eagerly sought, not alone for strength and upliftedness, but for direct help in all affairs of life. Not to save souls after in life, but here, removing temptation and evil, and making sorrow less.

## Book Reviews

By Kenneth D. Lyle

**Suggestion: Its Law and Application.** By Charles F. Winbigler, Ph. M. Published by Spencer A. Lewis Co., Washington, D. C. 469pp., cloth, \$2.00.

The author has succeeded in giving to the public, one of the best books on the subject yet published. Mr. Winbigler has covered the entire field, and withal, has made the principles of his theory so plain and understandable as to make the book valuable to the student, as well as the investigator. The chapter devoted to "Dreams" is especially good, as is also "Hallucinations," and on "Clairvoyance."

**Spiritual Law in the Natural World.** By Eleve. Has just been issued in its twelfth edition, by the Purdy Co., 40 Randolph St., Chicago. Price, paper, 50c.

**Within the Holy of Holies,** is a beautifully printed and bound little book, published by the Fowler Co. of London, and the Progress Publishing Co. of Chicago. Its author's name is given as Rellimeo. It is written from the lofty viewpoint of the Cosmic, and will be found a most attractive and acceptable holiday gift-book. Its price is 75c, and it may be had of the publishers, or through The Swastika Bookshop, 526 Fourteenth St., Denver, Colo., U. S. A.

**From Passion to Peace,** is the title of the latest book from the pen of James Allen. It is published by the Crowell people, New York, and is for sale at all news stands. It is beautifully printed and bound, and is priced at 50c.

**The Land of Living Men,** is a book recently issued by the Crowell people, New York, and written by Ralph Waldo Trine, the author of the widely read "Life Books." As is inevitable with every progressive thinker, Mr. Trine has come to see that the "problem of bread and butter is the problem of ninety-nine out of every hundred during this, our common journey." Moreover, Mr. Trine says "it is time that every one became conversant with and took an active interest in and part in public affairs, in order to make our country a real land of living men." The book contains 302 pages, and is \$1.25. For sale by all news dealers.

**Spiritual Housekeeping,** is a wonderful little book by Annie Rix Miltz, having for its central theme, the importance of the little things of life. The occult meaning and derivation of each day in the week is given, and altogether "Spiritual Housekeeping" is a book you will like. It is published by the Absolute Press, New York, and is priced at 50c.

**How to Converse With the Spirits of the Dead,** is a well-written exposition of the question of how to tell the so-called "evil spirits" from those who seek to help us. It is from the pen of the able seer and philosopher, Dr. J. M. Peebles. Published by the Parsifal Press, Granada Park, Los Angeles; is one of a

- series of essays by these well-known writers, which are issued under the title Individual Life Series, and is priced at 15c. Order of authors.
- Socialism and Progress**, by Bruce Calvert, is a review of the National Socialist Congress, held in Chicago, the beginning of the year, with some observations thereon, written in Bruce Calvert's own terse, original way. Price, 10c. Bruce Calvert is the editor of "The Open Road."
- Humanitarian Philosophy**, is a treatise by Emil Edward Kusel; is a plea for vegetarianism.
- Brotherhood**, is a publication by the Alpha Union, Herts, England; is a report of the Garden City Summer School. The September issue contains an address by our own Alice B. Stockham, who has been visiting in England.

## Swastika News Items

Dr. McIvor-Tyndall, who has just closed a successful engagement of eight months in New York City, will be in Chicago during the month of January and will deliver a series of lectures in Masonic Temple hall, under the auspices of the Chicago New Thought Fellowship. During his stay in Chicago, Dr. McIvor-Tyndall will be associated with Henry Victor Morgan, whose offices are suite 850 McClurg Building. Readers of The Swastika Magazine are invited to call at Mr. Morgan's office, and also to attend the Sunday meetings in Masonic Temple.

The Omaha New Thought Fellowship, under the able leadership of Mr. Alfred Tomson, is doing splendid work in the spread of New Thought philosophy. Mrs. Elizabeth Severn has just completed an interesting course of lectures under the Fellowship auspices, in the Lyric Theater.

John Slater, the noted Spiritual medium, has been conducting a series of Sunday evening meetings in the Woman's Club, Glenarm street, Denver. The meetings have been well attended.

Dr. Thomas Z. Magarrell, the new editor-in-chief of The Swastika Magazine, intends to spare neither expense nor effort to make future issues of The Swastika the best monthly publication it is possible to get out. Dr. Magarrell will take active charge of the publishing, beginning with the March issue, leaving Dr. McIvor-Tyndall, who will continue as Associate Editor, free to fill the many requests he receives for lectures and instruction throughout the country.

# YEE FOO LUN, C. H. D.

## The Noted Chinese Herbalist

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Office, 329 Sixteenth Street, Denver, Colo.



Yee Foo Lun, C. H. D.

an operation; if she refused, they said, she might not live. Naturally, Miss Sullivan had great fear of the knife, and, in despair, her mother having heard of the wonderful work of the Yee Foo Lun Chinese Herbs in curing disease, besought the doctor to undertake the case, although she admitted that she had but little hope of his power to effect a cure. But she was CURED. This was some months ago, and the result is no pain in the side. She says: "I am well now; all traces of appendicitis gone; no headaches such as I had long suffered from; my appetite is good and I have grown strong. I certainly am thankful, for YEE FOO LUN'S CHINESE HERBS certainly CURED me."

Mrs. M. F. Davidson, who lives at 2115 W. 29th Ave., Denver, after having had four operations for bowel and stomach trouble, says: "I had undergone four operations for stomach and bowel trouble, and was told I'd have to have another. I had given up all hope of ever being cured, but Yee Foo Lun's Chinese Herbs have done wonders for me. I have gained fifteen pounds in a little over three weeks, eat well and retain my food. I cannot say too much to express the thankfulness I feel, for the wonderful help that Yee Foo Lun's Herbs have been to me."

There is not another remedy known to medical science today that possesses the curative powers of Yee Foo Lun's Chinese Herbs. They are the one great medicine of China and the Orient. For more than 5,000 years the people of the Far East have looked upon these Herbs as the savior of their health, as millions have been cured by their use. Yee Foo Lun brought them to Denver last fall, and since then they have cured many people here and in this part of the country. So successful have these Yee Foo Lun Herbs been, that many imitations are springing up in different places. These imitations should be avoided by the sick, as it will not pay to experiment with them.

THE YEE FOO LUN HERBS are the GENUINE CHINESE HERBS and NATURE'S OWN REMEDIES.

Yee Foo Lun, C. H. D., is a post-graduate of the Imperial School of Medicine of Peking, China, and his ancestors for many generations past have been skilled in the practice of Herb Treatment. The main object of Yee Foo Lun, C. H. D., in coming to this country is to prove to the Occidental world the curative merit of the herbal products of the Celestial kingdom.

Miss Theresa Sullivan, of 2839 West 23rd Ave., Denver, Colo., was told by doctors that she would have to be operated on; YEE FOO LUN'S HERBS made her well and the CURE was permanent. She had chronic appendicitis for several years, and the doctors seemed unable to give her any relief. Finally she was told by doctors that she would have to undergo

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