

Vol. 1

MARCH, 1907

No. 3

THE SWASTIKA

VICTOR OF LIFE AND
SILENCE I STAND

UPON THE HEIGHTS
TRIUMPHANT

Edited by

Dr. Alexander J.
McIvor-Tyndall

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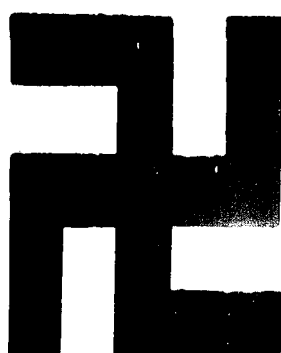
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Yono Simada the only Japanese writer on New Thought and sociology in this country, will have a characteristic article on "The Religions of Japan."

Dr. Albert J. Atkins and Dr. Emma Lewis

Co discoverers of the Life-Principle, will conclude their interesting article on "Life-Processes," begun in March number, and we are assured that as a mark of friendship to the editor of the Swastika, these busy scientists will contribute from time to time to this magazine.

Dr. George W. Carey has an original and fascinating contribution on "The Science of Symbols."

Professor Edgar L. Larkin will write on "Mind in Nature."

Grant Wallace one of the foremost magazine writers of the day, and late war correspondent for the London Illustrated News and the San Francisco Bulletin, during the Japanese Russian war, will contribute a practical, forceful article on "The Problem of the Criminal."

Grace M. Brown one of the very ablest writers on New Thought will be represented.

William Morris Nichols will have his say in his usual humorous, breezy and thoroughly enjoyable style.

Benjamin Horning who has a fund of psychical experiences will tell of them in his own fascinating manner.

There are other contributors promised for the April number, but any one of the above mentioned names should be sufficient guarantee of the merits of this issue of the Swastika.

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THE SWASTIKA

A Magazine of Triumph

Edited by Dr. Alexander J. McIvor-Tyndall

PUBLISHED MONTHLY

Devoted to Psychic Science, New Thought, Metaphysics, and
The Solution of Personal Problems.

Published By

THE WAHLGREEN PUBLISHING CO.,
1742-48 Stout Street, Denver, Colo.

Vol. 1

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THE SWASTIKA

A Magazine of Triumph

Vol. 1

March, 1907

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Editorials

A phrase that has perhaps "degenerated," or it may be evolved, from a religious maxim into something at least closely approximating slang, is the one that "The Lord helps him who helps himself." This essence of Truth is frequently borne in upon our consciousness by the constant appeals for advice, assistance and even of financial help, which every one who essays in any way to teach the science of living, is bound to encounter. The "I" consciousness—the Lord over environment and conditions, and emotions—stands ready at all times to help those who will put themselves in proper relation to the Omnipotent power invested in each one of us.

It is the experience of most of us, I think, that those who are constantly in need of help, fail to profit by this good counsel, which advises them to first "help themselves." They want some magic wand that shall transport them from unsatisfactory surroundings and undesirable conditions into affluence, because affluence in their eyes stands for happiness. Yet it is a fact that these same people, were they to be suddenly transferred from present undesirableness into coveted wealth, would soon find need of help from others, in one way or another.

This is because they are, as the vaudeville song has it, "natural born" leaners. They must lean upon some one or something, and it never occurs to them that the helper is a helper because he has earned the position. Because he took home to himself the esoteric truth of the phrase, "The Lord helps him who helps himself," and profited by it; because he developed the "Punching Bag" disposition which William Morris Nichols speaks of in another page of this issue.

In this connection, it is interesting to study the various ideas as to what New Thought stands for—what it means to the various members of the human family. And the study will result in the conviction that the name New Thought is unsatisfactory, and will in time become limited. The tendency of all thinking people is to become individualized. We are outgrowing classification. We will soon (comparative with relative time) outgrow the segregation habit.

And, despite what all Socialists say about "class distinction," there is daily less and less evidence of this primitiveness. Even the light-headed votary of the purely "fashionable" life, is feeling the effects of this universal brotherhood tendency, and we find it often manifested consistently with his plane of thought, in "fads" for the study of socialism; in "servant girls' clubs" presided over by some "light of society."

While these methods are questionably altruistic, they nevertheless show the "way the wind blows" and point to the indisputable fact that the world is advancing to the broad plane of Universal Brotherhood.

Apropos of this Universal Brotherhood tendency Parker Sercombe's editorial in the February issue of "Tomorrow" is more than interesting. It is significant.

Sercombe speaks of the very general interest in the fate of the entombed miner Hicks, who was rescued after fifteen days of untiring labor.

The editor of "Tomorrow" says: "The one fact that stands out above and beyond all others is—in a group of 'rough miners' who as a rule do not value the life of a human being for more than a thirty-eight caliber cartridge—a fidelity and comradeship, purely voluntary, suddenly leaps to the fore and with a heroism and faith that eclipses the zeal of martyrs, they toil night and day while the whole world takes a hand in their enthusiasm and when the entombed man is finally rescued the whole world receives the news with rejoicing.

"Such is the power of voluntary aid, and mutual brotherhood, when not interfered with by the fetish of compulsion, and authority, and this is the power that stands ever ready to hold mankind together as brothers in solidarity, whenever faith displaces fear in the hearts of men."

Those who have been reading the articles in McClure's magazine on Mrs. Mary Baker Eddy, with an open, unprejudiced

mind, will be inclined to give her great credit for the work she has accomplished, even while realizing the fact that to her followers, at least, she is represented as something more than she really is.

This glamour of superiority, of "Divine" revelation, and the "chosen instrument" of God, is, I truly believe, an afterthought of the organization founded in her name, and not a part of Mrs. Eddy's personal scheme in the beginning of things. It is evident that she sought to have others take up the work so well begun by Dr. Quimby, and which, in her intense enthusiasm she longed to see given to the entire world.

All organizations of a religious nature have been built upon the same foundation—borrowed from mythology—of "special revelation," "Divine selection" and a wholly "new" conception of the Universe.

The organization so marvelously successful in the Twentieth Century has borrowed from this same recipe as far as it dared, in compliance with Twentieth Century skepticism. Let us believe that Mrs. Eddy lent herself to the scheme less from personal ambition than from zeal to spread a Truth which she knew and recognized as of marvelous beneficence to Mankind. One can imagine the grand and noble soul of Dr. Quimby welcoming his ardent pupil on the other side of the veil, and saying, "Well done, thou good and faithful servant. Rejoice with me that you have been the instrument of delivering the message of hope and health and Truth to so many suffering mortals. When they are ready for a higher step, the way you have prepared will lead them on, if they will but hearken and learn."

God bless Mrs. Mary Baker G. Eddy. Perhaps she "builded better than she knew."

This month we have tried to supply sufficient information anent the meaning of the symbol Swastika, to answer the innumerable inquiries and incidentally to forestall any more advise upon how and when and where and why to use the symbol. We also take this opportunity to say that the symbol as it appears on the outside cover of this magazine, is the way we intend to employ it, in accordance with the Oriental custom, rather than the form used commonly by the American Indians.

The article in this issue by Mr. Orrin Smith is extremely instructive, and the elucidation of the symbol by Dr. George W. Carey is especially interesting, original and unique.

In anticipation of many requests for the history and symbol-ogy of the Swastika, we have arranged to have several thousand extra copies of the March number printed, and will be glad to supply copies of this number to all who ask for them, enclosing ten cents.

We do not advertise to send free sample copies of THE SWASTIKA. This is not the usual custom with New Thought magazines, but it is our custom, based upon an unshakable conviction that each number is worth many times what we ask for it.

In our study of Life, let us take into account the business man's faith. Hitherto, there has been a disposition—I think one might say a compulsory disposition—on the part of all the world to divorce business from religion, art or philosophy. Of late years there has been much written and said about the commercialism of the age.

In my own country we were somehow taught to understand that business was something set apart from the elect, and that "tradespeople" were hardly fit associates for "gentlemen."

Being of an inquiring mind, I sought to know the cause of this, and I have come, in the course of my wanderings, to the conclusion that "business" is the very life of a nation, or a person. To be business-like is to be busy. That is, to keep in circulation—in activity—the medium of exchange, money. To keep in circulation helpful ideas, kind thoughts, uplifting words—written or spoken. That is "business." The word also includes a something more. We regard a business man as one who gives and demands "value received."

The person who does not do this is not honest. Either he cheats himself or he seeks to deprive others of their just returns for effort. This is not "business." It is the poorest kind of imitation of the word.

I am growing stronger each day in a belief in man's power to conquer old age and death. I don't believe that any of us know the precise method yet, but we are approaching the thought-place where that knowledge is ready to burst upon us. I have not the faintest idea of dying, and I am growing in vital power right straight along.—Helen Williams.

Life-Processes: The Electrical Basis

(Written for The Swastika.)

By DR. ALBERT J. ATKINS and DR. EMMA A. LEWIS, Co-discoverers of the Life Principle.



In the study of physical and mental activities, we must deal with two great underlying forces of the universe—Electricity and Magnetism.



The universe may be considered as a unit, because of its absolute oneness in principle.

This unity may be divided and sub-divided, yet each integrant part will partake of the character and quality of the original unit. We can not grasp the idea of absolute unity until it divides into duality, for it is under the law of duality that Nature's forces become creative and begin to appeal to the human senses through comparison.

Comparison arises from experience with opposite conditions; we know light, because we have experienced darkness; we appreciate heat, because we have felt the cold; we know the bitter, because we have tasted the sweet; our ears delight in melody, because they have been disturbed by discordant notes. Gradually, by comparison, we have learned the intermediate conditions between opposite extremes. Midway between extremes lies the narrow pathway of truth; this pathway leads to correct conclusions, and we must learn to travel along its way, if we are ever to gain a comprehension of the laws of life.

In its last analysis, all substance is reduced to energy; thus we find ourselves encompassed by living, vibrating energy, from which all things proceed, and unto which all things ultimately return.

Within this vast universe of infinite, vibrating energy we have our conscious existence; within its limitless realms move in majestic procession the mighty solar systems.

The planets of these solar systems are perpetually acted upon by their central electrical suns; these moving worlds receive their sunlight in such a manner, that while one-half is bathed in perpetual light, the opposite half is clothed in perpetual darkness. These two opposite conditions of one eternal energy have imprinted upon the mind of man the idea of time, because of their alternate effects upon the planet. In a universal sense, the planets of a solar system revolve in fields of infinite light.

Darkness and light symbolize to the mind certain activities of two primal conditions of Nature's infinite energy; one is negative, the other is positive; one is passive, the other is active; one is potential, the other is kinetic; yet in the last analysis both conditions are one in principle.

The forces of energy obey fixed laws in every detail of their activities. In all respects these laws appear to be identical with those which govern the action of electricity and magnetism.

We do not assume to teach what life is, in its absolute essence, but after much thought and practical experiment, we have demonstrated—THAT SO LONG AS THERE IS LIFE IN AN ORGANISM, WE FIND ELECTRO-MAGNETIC ACTION; WHEN LIFE CEASES WE FIND NO FURTHER ACTIVITY OF THESE FORMS WITHIN THAT ORGANISM.

The hypothesis from which we reason, is THAT LIFE'S INFINITE ACTIVITIES PROCEED FROM ONE ETERNAL CAUSE—WHICH WE CALL ENERGY; ENERGY VIBRATING AT DIFFERENT RATES OF SPEED PRODUCES ALL THE PHENOMENA OF THE VISIBLE UNIVERSE.

A lifeless organism is a truly wonderful thing to study; but one that is living, pulsating with the vibratory energy of the universe, is a far more wonderful subject for research. To us it appears like a beautiful temple, in which the divinity of Nature is manifest.

The physical body consists of chemicals, fluids, cells, tissues, organs and groups of organs; yet if we try to solve the problem of its phenomena by the study of one part, only, we shall fail to properly understand the interdependence and relationship of this part to the great whole; we must deal with the interplay of dual forces which cause the phenomena.

The action of these dual forces is the subject of our present study. One division of this force is magnetic in character; it arises from the chemical action going on within the body.

The other force is electrical in its nature; it comes from the universal energy in the air we breathe; it reaches the organism through the lungs and nervous system.

From indisputable evidence, gained by actual experiment made upon living animals and human beings, we have demonstrated the existence of electro-magnetic currents of energy, which play through every part of the living organism.

It is unnecessary to enter here upon a detailed description of these various experiments, as they have been published from time to time.

To produce electrical phenomena anywhere, there must be opposite conditions, or polarities. This is a fundamental principle of electrical action.

We find these opposite conditions existing in every part of the living organism, together with a most magnificent system of electrical apparatus, which is revealed to us by careful study of the brain, the nervous system, the blood and all the organs. Here we find, displayed in action, the principle of the telegraph, telephone, moving-picture photography and the wonderful wireless telegraphy shown in human thought.

From whence comes the force which produces and keeps in action the marvelous phenomena of the living organism?

It comes to us first in the air which we breathe in from Nature's great reservoirs of universal energy.

Breath is life; it is not altogether a chemical substance; it carries in its infinite electrical waves the life principle.

That this life principle acts electrically in the living organism is no longer a theory, but a demonstrated truth, proven by actual experiment with mechanical instruments.

Every electrical circuit must be complete before it can display vital activity or produce phenomena.

Starting from the air-chambers of the living lungs, there is a direct pathway of electrical energy along the sensory nerves which connect the lungs and the brain; this sensory pathway is demonstrated by the partial paralysis of these nerves on the inhalation of anaesthetics, such as chloroform or ether.

At every breath these nerves of connection conduct the electrical impulse from the air-chambers of the lungs, directly to the vital centers of gray matter in that part of the brain known as the medulla oblongata and cerebellum.

From these centers this primal current seeks the peripheries, to be returned through the blood as the ground circuit. Every

current or impulse entering the human body produces a sensory effect; every current or impulse passing out of the human body produces a motor effect.

These motor currents, or impulses, arise from the grounding of the primary current from the lungs, in the capillary blood vessels. To give a better understanding of the means by which this action is carried on, it is necessary to describe, briefly, the blood, with its chemical constituents—also some of the organic structures.

The blood circulation is a closed system of tubes, known as arteries, capillaries and veins. The capillaries are situated between the arteries and veins.

They are infinitesimal in size, twisting and turning in every direction, thus making them serve as a complete induction coil. In the capillaries all the important changes of metabolism take place; here, also, arise the induced electrical currents of the living organism.

The blood is constantly supplied with chemical structures which enter it by the route of digestion. The blood is alkaline, while the tissues are acid—thus facilitating electrical action throughout the organism.

Each red blood corpuscle is an infinitesimal magnet, because of its chemical elements, carbon and iron.

The capillary blood vessels are divided into a superficial and a deep set. The superficial set supplies the periphery of the whole organism; the deep set supplies all the internal organs.

The grounding of electric currents in the blood, at any set of capillaries, strikes the carbon and iron of the red blood corpuscles, driving them through the narrow apertures. The rapid passage of these infinitesimal magnetic cells through the tortuous windings of a set of capillaries, starts up a secondary current by induction, in the nerves leading away from this set of capillaries.

This induced current, acting on the principle of an electric motor, transforms energy into mechanical motion. This is the simple explanation of every motion of the human body.

Every cell and tissue of the human body is connected directly or indirectly with the nervous system, which binds all those minute organs into one harmonious whole, acting from one cause. True to Nature's plan of duality in action, the nervous system is divided into two great divisions—the cerebro-spinal and sympathetic systems.

The cerebro-spinal system is composed of the brain, spinal cord and their nerves.. There are important nerve centers of cells, known as gray matter, situated within the substance of the brain and under portions of the spinal cord; these centers are called intercranial centers. The great sympathetic nervous system has its important centers located, for the most part, in the abdominal and thoracic cavities; the most important of these are known as the solar and cardiac plexuses.

These sympathetic centers contain gray matter, and are called extra-cranial centers.

From the great set of superficial capillaries there is a direct system of sympathetic sensory nerves leading to all the extra-cranial centers; from these centers radiate motor nerves to every set of deep capillaries of each internal organ.

All induced currents of electrical energy are alternating in character. The action and reaction of those alternating currents, between the two great divisions of nerve centers, and the superficial and deep sets of capillary blood vessels IS THE DIRECT CAUSE OF THE FOUR PULSATIONS OF THE HEART TO ONE OF RESPIRATION, BECAUSE THERE MUST BE TWO ACTIONS OF THE ALTERNATING CURRENT, BETWEEN THE GREAT ELECTRICAL POLES OF THE BODY TO ONE ACTION OF THE PRIMARY CURRENT BETWEEN THE LUNGS AND THE BRAIN. The arrangement of the nerve centers is such that the force of the alternating current is distributed, alternately, to the right and the left sides of the heart twice during one respiration.

The dynamic action started by the interplay of these forces is the FUNDAMENTAL CAUSE OF ALL PHYSICAL ACTIVITIES DISPLAYED IN THE MOTION AND FUNCTION OF EACH ORGAN OF THE LIVING ECONOMY.

This electrical hypothesis answers with mathematical precision the question upon which the immortal Harvey spent some of the greatest effort of his useful life, viz., the cause of the four pulsations of the heart to one respiration; yet he did not find the reason, nor can ANY BIOLOGIST, who follows the theories now in vogue.

Forget all the doubts and fears, deny all the limitations, refuse all the hinderings. They are shadows all and shadows are nothing, as even you may see when the righteous sunbeams smite them through.—John Milton Scott, in "The Grail."

The Message of Truth

By GEORGE EDWIN BURNELL.

(Written for The Swastika.)

I will venture to recite to you a brief statement, of the exact message of the truth. You are enjoined to approach this message with perception; not with examination and investigation, but with that perceptive keenness, that discerning insight. This is the message of truth:

There is but one, only being. There are no other beings than that one, only being, the truth. You are that being and the totality of that being. There is no other being for you to be. There never was and there never will be any other being than that one, only being. That being is yourself; and the totality of experience illustrates to you the infinitude of that being, by the fact that your mind, which is but an instrument and faculty of your infinite, omniscient, omnipotent, perfect being, your mind created the universe, preserves it and destroys it. The being you have heard of as God exists metaphysically but as an idea of your mind, and really is an attempt on the part of your mind to grasp the nature of your own being; and it is the business and duty of every human entity to assume absolute identity with the idea of God. The idea of God is the best description in the universe, in its purity and its perfection, of what you really are, thrown out, as it were, a thought-picture upon the enterprise of the universe. Life that is not in the knowledge of truth is a dream; there is no reality to it. You are not commanded to deal with it either by renunciation or participation; you are to know the truth. You are not to try to so command your experience as to better it, you are to undertake to perceive the truth as it is delivered to you in the reports of those magnificent members of your experience whom your mind accredits to you as capable of delivering to you the message of truth.

This message, although absolutely true of you, will never, in the entire cosmic process, come to your mind unless some human entity, some being in the full and perfect consciousness of this truth, delivers it to you. The reason is the only guide to the knowledge of the truth. By an exploitation of the reason in your mind, you discover that all experience is mind; that mind is nothing at all; that you, the soul, are the only being there is.

And the prophecy is this, the prophecy of reason, that those who shall devotedly and sincerely adopt the message of truth, rationally interpreted, must inevitably ultimately perceive the truth, realize the truth, whereby immortality, satisfaction, freedom is secured!

Be Natural

(Written for The Swastika.)

By GRACE M. BROWN.



What does it matter to me if the earth and the sea and the sky all pass away. My world is the world of mine own creation and so long as I am true to myself and true to my world, it cannot pass.

And my world shall continually strengthen; I shall make of it an abiding place worthy of the gods, and I shall abide in mine own realm with the grace of a god.

Therefore let me abandon my soul to the law of its own love. Let me DO what the law requires of me; let me BE NATURAL.

It is the easy thing to do what other people demand; it saves such a lot of bother to think the common thoughts, to eat the common food and to dress according to fashion's decree even if our own taste demands something entirely different.

We scarcely realize how it dwarfs our capacity and weakens our activities when we allow ourselves to be led and directed and moulded according to somebody else's idea when our own natures are demanding individuality and our own souls are pleading for natural expression.

And then when we ignore the soul plea, how the little things do worry and harass and how the pin pricks wear out and disintegrate the life forces.

Burgoyne says that corsets and tight shoes have done more to destroy the spirituality of the present generation than all the other causes of ignorance combined; that a cramped waist means a useless solar plexus, and that a useless solar plexus means spiritual incapacity. Of course spiritual incapacity means

bondage to the forces of nature instead of attuned oneness with them, and this is absolute slavery.

But that is only one form of our slavery.. We are so in the habit of doing things to meet the approval of the "they say" people. Suppose we try abandoning ourselves to being true to ourselves, and see how much easier all the conditions of life become.

There is only one way of adjusting your life and your affairs in harmony, and that is by being perfectly natural. If you want to be beautiful in person, simply follow the law of your own natural style and your conception of that style. If you want to be happy, abandon yourself to the dictates of your own soul; that is, follow the voice of conscience. It always points the true way, although it may not be the way of the church or the world.

Whatever you wish to attract from the universal energy, do so by becoming at one with the law of nature that you wish to use. Think it out in your own natural way. Upon this one thing depends the question of developing the soul.

Walk just as the laws of your own being would have you walk, and don't be paralyzed by the eternal frog question of which foot shall go first. If it is your nature to fly with the birds, don't try to crawl just because a lot of worms who know nothing else but crawl are criticising you because you fly.

Dare to be yourself. Dare to follow the dictates of your own soul-nature, and abandon yourself to the truth as it reveals itself to you, even if it leads you into heights and depths utterly beyond the conception of man.

Because in your world may be heights and depths which are unknown to me. But please heaven I may manifest in my world all of the wonders which have ever been thought of and even more.

For is not today full of greater possibilities than yesterday?
And may I not use my day as I will?

I hurl the consciousness of freedom into the cosmic spaces;
Free! Free! All is freedom. All are free with the freedom of God. Free in the might of truth I decree with one mighty affirmation that every shackle of appearance, that every bondage of erring thought, that every fettering condition, that each bruising experience shall fall away from all.—John Milton Scott in "The Grail."

The Need of True Science

(Written for The Swastika.)

By GEN. JOHN CHARLES THOMPSON.



The philosophy and science of mind or psychic healing has been so ably and voluminously written up that there can be no excuse for anyone not knowing the truth—the law of, all practical, psychic phenomena.

The truth of the sovereignty and virtual omnipotence of mind or spirit, over so-called matter, has not only converted the sceptic—the open-minded agnostic—but has literally brought both physical science and theology, as converts, to its judgment seat.

This sweeping statement of current history, of course, is not intended to include certain grades of either the medicos or ecclesiastics.

It is perfectly natural for certain professional experts (?) whose bread and butter is supposed to depend upon preserving, intact, the infallibility and legally protected monopoly they enjoy to anaethematize every new truth, which jeopardizes it.

These, mere perfunctory, practitioners, of both professions, finally and fatally, surrendered all freedom of thought, and “ex-officio” investigations of truth, when they matriculated at their alma maters.

To rail at truth—to burn incense at the altar of an exploded fallacy—or a decaying superstition, however feebly, can be made spectacular, and will serve as cheap advertising—owing to the great demand, by the secular press, for “dope” flanked by “photos,” to print.

These “wiseacres” of the present time are “reaping the whirlwind,” by pecking at and plucking feathers from the folded wings of the aged, but greatest and noblest evangel of religious truth of modern times—Mary Baker G. Eddy, whom, judged by the standard of successful achievement, is, facile principis, the greatest woman of the age.

That both the ecclesiastical and medical professions have persecuted and crucified the pioneers of new truth is the foulest blot on the pages of universal history.

But "a change is coming over the spirit of their dream." The great "lights" of both professions are making haste to make friends with "the mammon of unrighteousness."

The medical conventions are moved to claim priority, for their profession, of the discovery of mental therapeutics—with the hint that an injunction would not be out of place, to forbid all but M. Ds. to practice it.

Here and there, for several years, ministers of various orthodox churches have endorsed the philosophy, and advocated the practice of healing the sick by themselves—only to be choked off by their superiors.

At last—"Ex Cathedra" from Bishop Johnson of the Los Angeles diocese of the Episcopal church, in an encyclical letter, dealing with Christian Science—comes a strong and illuminated endorsement of the healing power of thought. We make the following excerpts:

"Now, my dear people, this is the pith of Christ's message—the best place to find God is in our own souls; that as 'the word' He Himself dwells in human hearts and that rest comes to those who go to Him there for the benediction of peace.

"I think if we keep this thought in mind, we shall see that in Scripture the Christian life is always regarded as the expression of the deep conviction that God is within each soul to aid it in its earthly career and that this conviction will account for the fact that the early Christians were actuated by a fearless spirit.

"Virtually they claimed that nothing could harm them if they but held fast to the great fundamental truth that God, resident in their hearts, was to be the ever-present help in time of trouble.

"The Christian church has never specialized upon the immunities which this confidence should give to a disciple of Christ. She, however, might have done so, and perhaps in view of the question (Christian Science) which this paper is treating, it may be well for us to do so at this time."

The good and great bishop proceeds to put this whole philosophy of so-called New Thought healing in such plain, powerful and vivid language, that we cannot refrain from quoting him in extenso. He says:

"It seems to me, for instance, that we have every reason to believe that the Christian man may in his own case, and often in the case of other men, by an act of his God-led will, so pre-

dispose the mind toward health that by concentration health will be insured. Mental processes appear, in some subtle way, to leave their mark upon the body, affecting the carriage, the walk, the physical contour and the expression upon the face.

"Some mighty master concealed within the brain seems to control the functions of the vital organs by his beck and call, and cases are authenticated where even death has followed mental illusion occasioned by some mechanical contrivance.

"It must be evident, then, that the most serious menace to health is to be found within the mind, and we see, therefore, how essential it is that correct ideals should be fixed there.

"Christ said that the first condition of spiritual growth is conversion, and conversion is 'meta noia,' change of mind.

"And he closes his letter to the Philippians with these words: 'Whatsoever things are true, and honest, and just, and lovely, and of good report, think—perhaps we might use the term concentrate—on these things.' It is evident, therefore, that in the protection and the training of the spiritual life, both Christ and His great Apostle appreciated the importance of a correct mental attitude.

"It is my conviction that in the providence of God such thoughts of faith and hope, and, indeed, all of the thoughts toward which St. Paul turned the mind of the Philippians, are in themselves remedial.

"Undoubtedly thoughts of anger exhaust the physical energies, and I am inclined to believe that thoughts of pride, and lust, and covetousness, and envy, tear down tissues and superinduce the baneful thing we call disease. And so I believe, on the other hand, that thoughts of an opposite nature not only arrest physical decay, but predispose to health."

When the orthodox Christian churches get Bishop Johnson's view of truth and courage of opinions, then, indeed, will the whole world be brought to the feet of Jesus.

But to revert to the idea we started out to emphasize. The world is not suffering from a dearth of literature as to illumed mind or Christ healing, nor yet of practical demonstration of its power.

The great desideratum, at present is for all truth as to healing to be brought into scientific generalization. In other words, for all the known factors to be worked through the healing equation.

When disease has supervened, common sense tells us that

the human body, by correct hygiene, good habits, reformation from destructive vices, moderation in all things, can be prepared, just as the soil for the seed, for the revitalizing power of the healing thought and word.

Admit that in its last analysis matter—the body—everything, is spirit or mind, in some form of manifestation and it becomes the most powerful argument for the right or health adjustment of all the spirit involved in the body.

Harmony is God's first law—and it is therefore vital to conserve it. It was natural for the pioneers in returning idealism—reviving the gospel healing method of Jesus—to become enthused and specialize on mind or thought being all—which it is—but that concept of truth does not exclude the propriety and necessity of readjusting into harmony all the deranged or disordered manifestations of mind—involved in the healing problem—and which enter into that composite organism termed the human body.

When this synthesis of healing truth is recognized, and made the working principle, then and then only can there be made a rational and bona fide claim to a science of healing.

A science must be comprehensive of all correlated and interdependent truth; and scientists should be consistent. If ignorant or evil thought is the primary cause of disease—which is a false condition—a violation of the law of the organism—then it should be uprooted, so as to give correct thought a perfect right of way.

You desire "salvation" not because any power above you or below you, or beyond you will or can punish you for your "sins," or reward you for your virtues. Salvation means immunity—here and now—from disease and failure and unhappiness and sin (mistakes or experiences)—McIvor-Tyndall.

Death lies waiting for him who works against the established order—who makes crosses and carries them. Life lies within and without for him who resisting nothing, grows out of the established order, as a branch from the tree.—Elizabeth Towne.

The end of all philosophy, 'tis said, is this: Thy Neighbor is Thyself.—From The Golden Elk Eleven O'clock Toasts.

Rubber Balls and Punching Bags

(Written for The Swastika.)

By WILLIAM MORRIS NICHOLS.



Everybody knows the resilient qualities of the rubber ball, and those who have had fistic encounters with the punching bag are, of course, acquainted with the habit it has of getting back hard and fast at the hitter.

To those who expect to make some slight pedalistic impressions "on the sands of time" I would say, tie up to the above-mentioned sporting articles for a period long enough to become inoculated with their admirable staying qualities.

Throw a rubber ball to the ground! What happens?

Does the smooth sphere lie there for any length of time?

I should say not—that is, not if the gummy product is good for anything at all. It bobs up serenely every time.

And the fist-resister, when it is punched into kindgdom come does it stay there long enough to become naturalized?

Not much. It loses no time in coming right back for another blow, and once in awhile it knocks the knocker a good one.

When we, the lords and ladies of creation, are flatly floored, "thrown down hard," as it were, are we up at once into the clear air? Perhaps, but I shouldn't wonder if the vast majority of us hadn't cultivated the habit of staying down and rolling around in the dirt awhile before attempting to rise.

How is it when we get a good stiff knock that makes our very faith in the goodness of things to tremble?

Do we swing swiftly back into position, our faith undaunted?

We may not cultivate the rebounding power to perfection with one or two, or three attempts, but by persistently, though slowly, rising to the occasion, time after time, again and again, and yet again, as need demands, we shall find our faithful efforts slowly but surely lifting us towards our polar star.

Read the history of men of great achievement, and see how prominently stand out in their lives these characteristics of the rubber ball and punching bag.

What was it that rewarded the unwearying Cyrus Field, who stuck to his purpose through ten years of defeat and prophecies of failure; who crossed the turbulent Atlantic nearly fifty times, and who lowered his great electric wire thirty times before he successfully connected the two continents?

It was through this ability to rebound from every discouraging blow that Richard Arkwright kept at his labor day and night, working on and on after his painfully made models had been destroyed by his wife in a fit of anger, and finally achieved his final triumph, the perfected spinning machine.

There are hundreds of illustrious examples: Carlyle, for instance, rewriting with pain and anguish, his "History of the French Revolution," which had cost him years of thought and research.

Audubon, the ornithologist, after the destruction by rats of his precious drawings, representing years of toil, setting immediately at work again.

But these are, I think, sufficient to show that lasting success is only to be won by punching-bag persistency—coming back—everlastingly coming back to the task.

Be, therefore, like the rubber ball, when you are thrown down the hardest, rise the highest.

The punching bag swings back with greater force and speed after the strong blow—go, thou, and do likewise!

The Significance of the Swastika

(Written for The Swastika.)

By ORKIN W. SMITH.

In baptizing the "Magazine of Triumph" with its very appropriate name, "THE SWASTIKA," the editor must have understood its full significance, yet I am inclined to think that an article on that particular theme will be opportune, and may interest SWASTIKA readers at this time.

The form of the Swastika as it appears on the cover of this magazine is undoubtedly the most ancient sacred emblem in existence, being the oldest Aryan symbol of Deity. It was the ancient emblem of Zeus, Baal, the Sun God of Agni, the Fire God of Indra, and is found in the most ancient Chinese manuscripts

pictured in the center of the Sun as the Life-Giver of the human race.

It is a form of the cross, having four arms, to which is attached the meaning of the four points of the compass, also Light, Life, Health and Wealth, and was also emblematical of the rolling motion of the Sun and the Earth.

In very old Buddhist manuscripts the four arms, or pendants of the Swastika were numbered, beginning with the vertical pendant at the right, first, meaning protoplasmic life; second, the horizontal arm at the bottom meaning plant, and animal life; third, upright arm at the left, meaning human life; fourth, horizontal arm at the right, meaning spirit, or celestial life. It has for thousands of years been recognized by the people of the Orient as an emblem of benediction of good wishes, good fortune, health, and long life, the knowledge of which has passed from person to person, from tribe to tribe, from people to people, and from nation to nation until it has finally encircled the globe.

Littre's French dictionary gives the meaning as "A mystic figure found on the rock inscriptions in the most ancient Buddhist caverns in India, and on the pottery and vases of ancient Cyprus and Etruria. It is a Sanscrit word, meaning "Good, Being, or All is Well."

The Century dictionary gives the meaning "Of good fortune; the sign of good augury, success in all undertakings." Prof. Thos. Wilson of the U. S. National Museum, states that the Sanscrit word "Swastika" occurs frequently in the sacred Vedas of India, both as a noun meaning "happiness," and as an adverb of benediction meaning "well" or "hail." It is from Prof. Wilson's very scholarly and exhaustive article given in the Smithsonian Reports of the U. S. National Museum of some twelve years ago on the "Swastika" that I am enabled to draw the greater portion of the data contained in this article.

He tells us that both ancient Buddhist and Brahministic manuscripts used the Swastika emblem to represent Deity, Brahma, the Creator; Vishnu, the Preserver, and Siva, the Destroyer.

Other anthropological authorities give the original Sanscrit meaning from the standpoint of the ancient priesthood as in substance: "Oneness with all Life, and all Power; therefore Divinely Protected from all harm."

The ancient Chaldeans and Assyrians recognized the Swastika as an emblem of the Wheel of Life, from which proceeds

the Holy Fire for the sacred altars that burn perpetually. Many hundred years prior to the Christian era there existed in India a secret order named "The Followers of the Mystic Cross," whose members adopted the form of the Swastika as their mystic badge. By them the two parts as united in the center represented the male and female principle from which all physical life proceeds in nature.

When the death of one of the members of this mystic order occurred, the Swastika sign was placed on the breast of the body as an emblem of their belief that there was a Divine principle in man that survives death.

For many thousands of years the Swastika emblem was woven into the silks worn by the Royalty of China, and Japan, and used as a decoration of the royal wares of porcelain, and worked into the royal palaces. In Thibet the Swastika sign is also placed upon the breasts of the dead as indicating life after death. The Thibetan women ornament their attire, and that of their children, with this figure as a protection from evil influences.

Swami V. R. Ghandi, a Jain disciple from Bombay, delegate to the World's Congress of Religions in Chicago, in 1893, stated that the Jains of India recognized the Swastika as a sacred emblem. The center cross to them represents the union of spirit and matter, also the union of male and female principles for spiritual growth.

The Jains make the sign of the Swastika on their breasts when they enter their temples of worship, and also when their priests pronounce a benediction or blessing on their followers.

The sign of the Swastika is found woven into the coverings of the oldest Egyptian mummies, and the tapestry and pottery of the ancient Greeks are covered with this design.

Max Muller writes that this emblem is often found placed at the beginning of the oldest Buddhist manuscripts, and was cut into their oldest coins, and also those of the ancient Greeks.

Dr. Schlieman, in making excavations of ancient Troy, reports finding thousands of pieces of pottery at a great depth below the surface with this sign marked on them, also upon statuary, and the foreheads of their idols. It was also frequently found on the wall paintings of the ruins of Pompeii, sometimes a hundred in one house.

During the winter of 1891 and '92 excavations were made

near Chillicothe, Ross county, Ohio, by Prof. W. K. Moorhead on the Hopewell Mound, 530 feet long, by 250 feet wide.

Prof. Moorhead reported that about 32 feet below the surface of the mound were found copper plates three by four feet square, five of which were in the form of Swastika crosses, and that about five feet directly below were found two human skeletons covered with copper plates seven feet long by five feet wide, on which were cut the Swastika emblem in numerous large and small designs.

These were all prehistoric, and bore not the slightest evidence of contact with modern civilization. Just how, or through what means this curious sign should find its way to the bottom of one of these mounds of antiquity in the Scioto valley of the state of Ohio is an interesting question that is very difficult to answer.

In another mound in Poinsett county, Arkansas, was found in 1883 an earthen water jug by P. W. Norris which has the Swastika emblem on its side.

In the city of Zapatero, in Nicaragua, Central America, is a large stone monument on a public square, on which is cut a very large Swastika by some prehistoric people. This design is also found plentifully among the ancient ruins of Yucatan, and Costa Rica. The Royal Museum of Berlin has a large bottle from the Langua Indians of Paraguay, South America, with the Swastika design on its surface. The U. S. National Museum in Washington, D. C., has a number of terra cotta shields formerly worn by the aboriginal women of Brazil on which the Swastika is plainly seen.

The Sacs, Pottawattomie, Iowa and Kickapoo Indians all wear bead work at the present time on which the Swastika is very prominent. They worship the Sun, and say that this sign represents to them the life-giving power of the Sun, and always brings good luck, and long life to the wearer.

The Navajo and Pima tribes of Indians of Arizona and New Mexico beat this design out of solid silver, and regard it as a sacred symbol, and a charm of blessing and good luck. The aborigines of Mexico, Central and South America made stamps of soft clay which they burned, having this design, and they coated these with colors, and stamped the Swastika emblem on their naked bodies on feast occasions.

The Museums of Germany, Austria, Hungary, Switzerland, Belgium, Italy, also those of Norway, Sweden, Denmark, and

even Iceland have many ancient relics with the Swastika design on them, and by all these peoples it is regarded as having the one meaning—that of a magical sign insuring long life, and good fortune as a Divine benediction.

In the main office of the U. S. National Museum at Washington, D. C., is a large Persian rug on which are woven 27 Swastika figures in the design, showing it to be well known in Persia.

Having all this mass of concentrated, unified, ancient and modern significance, what better, or more appropriate name could be given a "Magazine of Triumph" than THE SWASTIKA. May it have Eternal Life.

Charity vs. Self-Protection

The Problem of the Homeless Child.

(Written for The Swastika.)

By MARGARET McIVOR-TYNDALL.

I confess to a deep distaste for the word "charity" and all that it implies. I know that as a temporary makeshift in lessening some of the hardships of the unfortunate, charity is the best excuse we have so far found generally expedient.

But there is no denying the obviousness of the truth that the bestowal of charity is not good for any of us—neither for the object of its bestowal, nor for the person who bestows it.

"It is more blessed to give than to receive," indeed, but this does not apply to the kind of giving that is known as "charity," "alms," "philanthropy," or any other name by which we may designate the bestowal of goods, moneys, or provisions upon our fellow beings.

If there is any way in which the necessity for this charity business may be wiped out, let us hasten to "speed the day" of its coming.

And I believe that one way may be found in the care of children. The earlier the age at which these children may be taken care of, the greater the chance for them to become useful and happy citizens.

If just half the money that is expended each year, buying exchange-gifts among the very rich—who couldn't by any possi-

bility be given anything they really want—could be turned into the treasury of the National Children's Home Finder, it would go far toward making happy for life some neglected, unloved, and discarded little child.

This is not charity. It is self-protection, economy, common sense. It is, or it ought to be, incumbent upon us, not as a duty, but as an expression of the highest wisdom. I want to call the attention of readers of *The Swastika* to the Denver branch of the Children's Home Finder, and to suggest that every penny expended in so worthy a cause will redouble itself in actual, practical help to humanity at large.

I have no desire to appeal to the sense of self-congratulation which is so often inseparable from any "charity" giving. This, as I have said, is not charity. This is an investment. Self-protection alone should enlist our aid in the work.

The enterprise is not in the establishment of any more "asylums"—the very word of which is objectionable. It is the finding of homes, individual homes, and parents for homeless and parentless children.

These children are adopted into the family and if taken young enough, never feel the loss of parents—a loss which nothing that may come to one in after-life can replace.

One who has read the articles on child-labor by Edwin Markham in the *Cosmopolitan* will be glad to give freely to any organization that devotes its energies to finding pleasant homes for homeless children.

This may be done by subscribing for the monthly publication of the society, "The National Children's Home-Finder," one dollar a year, or by donations. Address: The Denver Home, 3545 Raleigh street, Denver, Colo.

You will have to give "value received," for remember commerce is the artery, and even though your work may seem to you far removed from your idea of commercial life, yet it is all important in its own place.—Helen Van Anderson, in "The Mystic Scroll."

In pure love there is no shadow, there is no discord, there is no limitation, there is nothing but overwhelming tides of light, of love, of faith, of truth and of things universal.—J. A. Edgerton.

THE LARGER



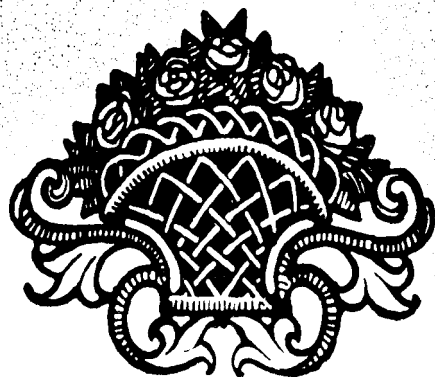
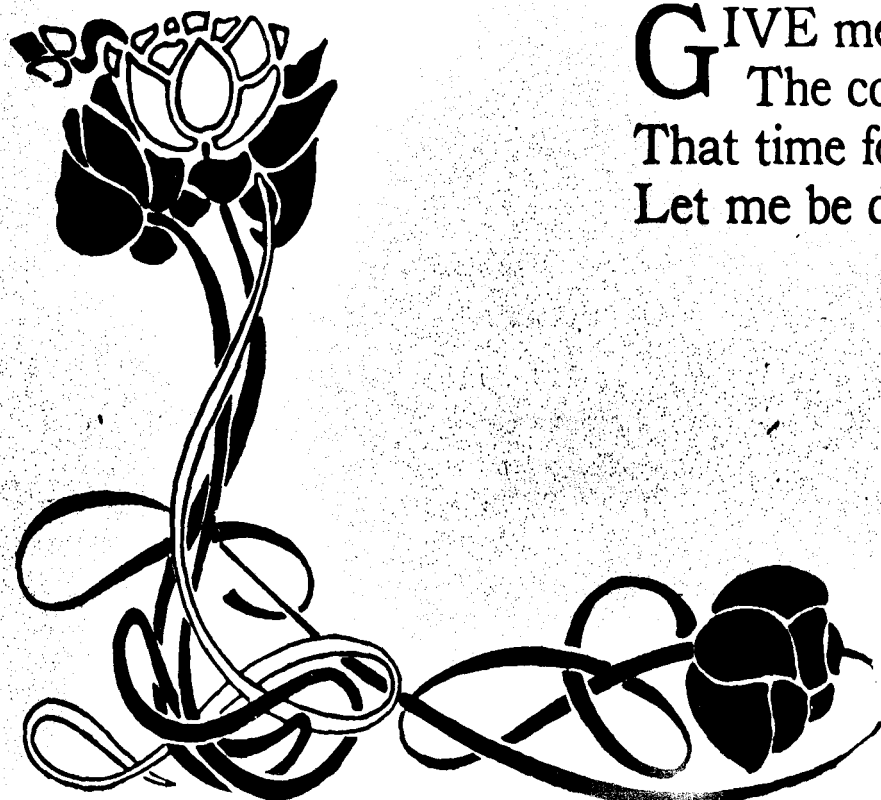
WRITTEN FOR THE SWASTIKA
MARVIN L. HILL

GIVE me more life, more of the spirit life,
All-Father; give to me from out thy deep
And boundless self. What time I've lain in sleep,
And what time wasted in vain dreams and strife.

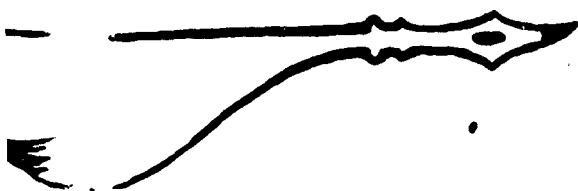
WITH my own soul, let it go by—go by.
I have awakened now to my full need,
And see the nothingness of creed and greed,
And want my own—the individual "I".

THE consciousness that thou and I are one;
The loosening of all the cords that bind
My soul to baubles. Let me throw behind
The things that erstwhile were my bright guerdon.

GIVE me more life, oh Spirit, fuller
The consciousness that Thou art
That time for me has only just begun
Let me be done with questionings and



DEEPER LIFE



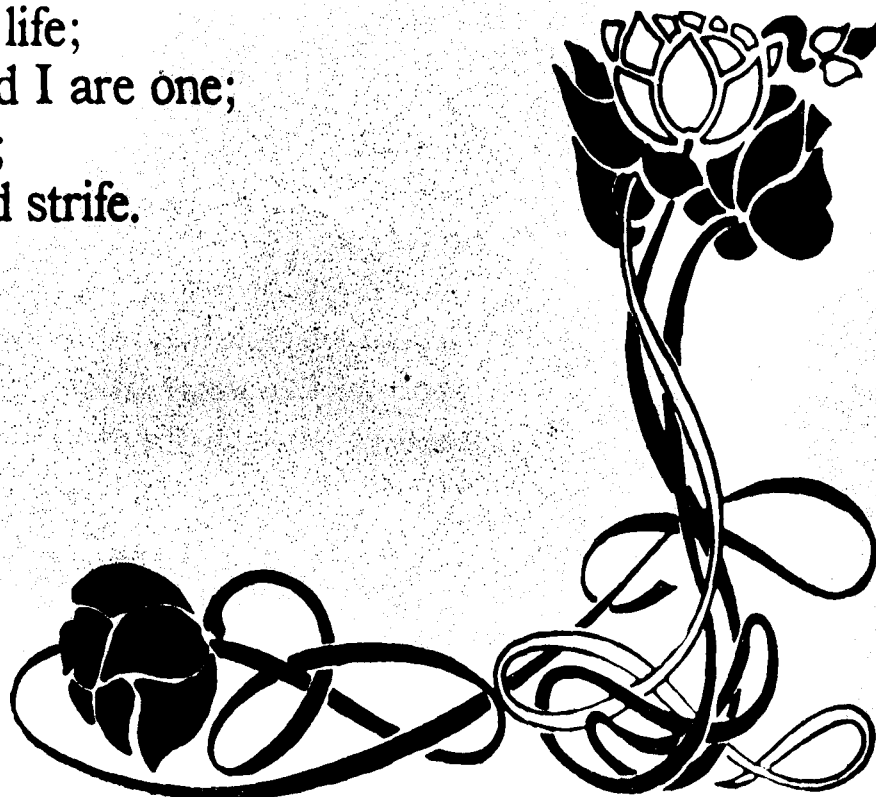
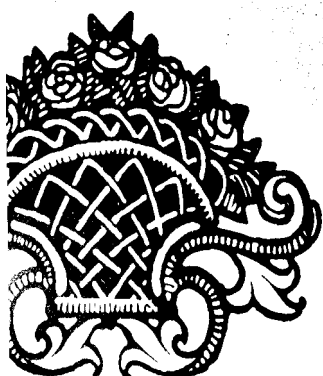
FOR THE SWASTIKA BY
VIN L. HILL

CAST off the shackles, let me spring full-grown
Out of the shell heredity has cast;
From the environment that held me fast,
Ere to my cringing soul the truth was known.

FOR thou art all there is, so thou art I
And I am Thee;—oh consciousness too great
For understanding. Let me satiate
My famished soul, that, always starved and dry

HAS fed on husks. It matters not again
The childish playthings that my hands have
grasped—
Fame, gold; poor tawdry things that cannot last;
And prayers and pleadings that were all in vain.

Life, oh Spirit, fuller life;
Felt that Thou and I are one;
As only just begun;
With questionings and strife.



Is Japan on the Eve of a Revolution?

(Written for The Swastika.)

By YONO SIMADA.



There is an American truism—at least it is Anglo-Saxon—which says: "Comparisons are odious."

Nevertheless, for the purposes of this article, I must beg to be allowed to draw comparisons. Comparisons, which I trust, will not be distasteful to either the Republic of the United States, nor yet to my own country.

Already the world is measuring the future of Nippon, by the present of this country, and speculating much regarding the probable desire of our people to establish a Republic, formed after the pattern of Columbia, to take the place of the monarchical form of government which prevails under the Mikado.

It has been predicted, on the one hand, that the Japanese people, inspired by their "newly discovered power," will not cease their work until they have become self-governing.

It does not require a prophet to foretell that the accomplishment of such an ideal would be no easy task.

On the other hand, there are far-sighted ones who believe that the traditions of the Oriental races are so deep-rooted, so ineradicable, as to preclude the possibility of revolt.

The training of the Japanese people—scholastic, religious and economic—has been calculated to crystallize into an axiom of Truth, the suggestive thought of unswerving loyalty to the Mikado.

Included in this suggestive training which insures complete forgetfulness of self, and indifference to the preservation of life, is the superstitious reverence and devotion to the Past.

As may readily be perceived, ancestor-worship is at once the strength and the weakness of the Japanese people.

Does this seem paradoxical?

I will elucidate.

This ardent devotion to the Past is their weakness, because through it, the nation may be controlled almost as one man, by an appeal to this traditional reverence.

But, I believe that in this same loyalty to an ideal; this unselfish devotion to something outside and beyond (and they reverently believe higher) than mere personal safety, there is the evidence of that which distinguishes the Japanese people from all others.

Does the observer imagine that these same devoted subjects of the Mikado are insensible to the urge of the century's dream of Freedom?

I might, perhaps, venture to say of Socialism?

Does he doubt, perhaps, that the Japanese people are conscious of the joy of being free; of being self-governing; of being emancipated from the tyranny of class distinction and hereditary ethics?

If so, let him know that there are no people—not excepting the patriotic people of this honorable United States of America—to whom the innate, soul-distinguishing desire for individualism, so strongly appeals, as to the Japanese.

Let him know that in thousands of homes throughout Japan, the memory of Washington is revered almost beyond that of our own heroes.

The 22nd of February is observed with us almost as universally as with the people of these United States.

On this auspicious day—the 22nd of February—throughout the length and breadth of the Flowery Kingdom, may be found prints of the Washington bust draped in the red, white and blue, and decorated with cherry blossoms.

Why?

Is it, perhaps, because this great man represents the "Father of America," the adopted home of many of Japan's people?

Is it because the name of Washington stands to us as an example of loyalty to duty, for prowess, or for the reward that comes of devotion to one's country?

Or, is it, you may ask, because of political and diplomatic reasons—that America may be flattered by the homage of the people of Japan?

Believe me, it is for none of these reasons.

It is because the name of George Washington is almost a synonym for Freedom—the best-loved word in any tongue.

Ah, then the vague hints at a possible revolution in Japan are founded upon something more plausible than mere speculation perhaps?

To answer this question, I must be allowed to draw comparisons between this America and Japan.

In America there is a party called the "Socialistic" party.

Its growth during the past six years has been phenomenal.

From being the party of a few unsatisfied, restless laborers, it has come to be the party of many men of learning; writers, philosophers and students of political economy.

The object of this party, I assume to be in the main, the establishment of the dignity of labor; the equality of humanity; and the abolition of the competitive system in business.

To this end, presumably, your Socialism advocates government ownership and cooperative industries.

There is today in Japan an unorganized party numbering millions to whom the principles of Socialism appeal.

Now and then there is an attempt to organize this party into a political movement, but the rigid laws and the close scrutiny established by the government, makes these attempts simply abortive.

But, with each unsuccessful attempt to form this party into a political organization, the spirit of Socialism, in so far as it stands for freedom of action, increases in attractiveness.

As an example of this, the Socialistic book, "Two Years and a Half," by Nakae, reached in two years the extraordinary sale of seventeen editions of fifty thousand copies each.

Nakae was called a "revolutionist" by the Japanese government, but his teachings met a popular demand.

"Two Years and a Half" merely represented the space of time in which Nakae had given to the investigation and study of socialistic conditions throughout the kingdom, and his personal ideas regarding those conditions.

Nakae was not in any sense an anarchist, considered from the viewpoint of American definition.

One thing, however, in Nakae's philosophy prohibits the general acceptance of his views in toto.

Nakaeism is materialistic. The Oriental nature demands a philosophy of life that shall be essentially spiritual.

Naturally the universal sweep of materialism in Thought which has been an evident fact during the past fifty years, has had its effect upon the susceptibility of the Japanese mind.

Much of the religion of the country, as of all countries, is mere form and superstition.

The different systems of Buddhism with a sprinkling of Shintoism—which is the religion of the government—prevails more as a duty than as a vital influence in the morality of the people.

Christianity has made practically little headway in the Orient for the very obvious reason that it offers no advantages over Buddhism.

Nevertheless, the Japanese people are ready and eager for some new philosophy of life, some spiritual ideal that shall combine the rare qualities of intellectual possibility and religious sentiment.

Therefore it is, that I say: If American Socialism were presented as a remedy less obviously political and more ethical, I doubt if even an appeal to traditional reverence for the Past would suffice to retard its adoption in the Orient.

Fortunately, Japan is not sufficiently "modernized"—some go so far as to say "civilized"—as to contemplate the possibility of internal warfare.

I think it has been shown very conclusively that our people can fight if need be.

Therefore it will not be attempted to regard this inborn distaste for what the Anglo-Saxon calls a "civil war," as the result of inability or pusillanimity.

Thus the probability of a revolution in Japan, which is being seriously conversed of in many quarters, is a very remote contingency indeed.

But that there is soon to be the evidence of a revolution of Thought, a reversion of the old codes of human classification; a general repudiation of the ostensibly accepted belief in the "Divine" right of the Mikado, is a certainty no less distinct than is the dissolution of Russia.

It has been said that the Japanese soldiers fight like automata, and that it is because of their blind obedience to their ruler that they bear with unflinching courage the fortunes of war.

But it should be understood that this "blind obedience" is not that of the fanatical devotee to the God of their idolatry.

It is not because the word of the Mikado has gone forth for their admonition to "do and dare," that they forget the lesser self.

They know well what they are doing, and they do it not as "slaves," but as "masters," realizing that the one little life of the physical is not to be weighed for an instant against the life of the nation.

But—and what significance that little word bears—but let it be understood that the exact relation of the ruler to the ruled is as well understood by the lowliest peasant of Japan as it is here in America.

With us of the Orient, as with you of the Occident, traditions, inherited thought-concepts, and that which sometimes stands for ideals, are respected in theory, but unobserved in fact.

The time will come when the desire of the nation shall be for self-government, and the demand for individual recognition, without regard to ancestral or governmental claim.

This demand is the inevitable outcome of the larger perspective which recent events have made possible to the average Japanese.

I cannot, however, find it consistent with my knowledge of the deep nature of the Oriental, that he should force this demand at the price of a revolution of bloodshed.

Rather will he take the more peaceful means at hand, that of inculcating into the Thought of the nation the principles of equality and freedom of intellect which shall be a wedge that shall lift to a higher plane the aspirations of her people.

Is there a philosophical or religious movement that can mayhap accomplish that which is politically inexpedient, if not wholly impossible?

It seems to me that there is.

I have watched carefully the spread of that great wave of Thought embodied in the Metaphysical Movement of this century.

As might be expected, it appears most strongly in America, with England rapidly meeting the conditions advanced here.

Under its various guises of Christian Science, and Mental Science, and New Thought, and Psychic Science, and "Metaphysics," and "Spiritualism," this great wave of Thought has within it all the essential, vital qualities of political Socialism without the political bias.

It is a Movement that can be accepted with dignity by the Oriental, because it expresses much of the higher aspect of the Oriental religions and philosophies, besides which it also ap-

peals to the recently-bred tendency to intellectual analysis of erstwhile dogmatism.

Shaped and fitted to the needs of the Orient, what more potent factor could be devised to lift the war-discouraged Japanese masses up to the realm of individual attainment?

The Cabal of the Swastika

(Written for The Swastika.)

By DR. GEO. W. CAREY.



According to the Jewish Cabala every letter has a numerical value, an astrological relation, color and occult meaning. In other words, letters are symbols of Principles and Principles are mathematical facts.

"S" is known in ancient Symbolism as the upright serpent, or wisdom in action.

The ignorance of the dark ages corrupted the letter, Hebrew Shin, from which we get S, to Sin and used the serpent as a symbol of evil instead of wisdom.

S has a very high vibration, ie., HISS. On the material plane S represents sin, sarcasm and sorrow, while on the spiritual plane it makes saints, saviors and salvation.

Numerical value of S is three, which Symbolizes Substance, or Father, Force or Son and Law, and Spirit—all summed up in the Cabala in the word Fecundity.

W (really two u's) means strength and protection. U means to gather or hold like an Urn. "W" then is two urns.

"W" is the letter of power and united effort, vide Washington, Wellington, Wall, World, Wealth, Warrior. Value 6, see six days of creation in Genesis.

A is from Hebrew Aleph, an Ox. Signifies strength and creative power.

A is white, the "scatterer of light" and mother of music, sound and color. Value, 1—the absolute.

"S" repeated intensifies its qualities. There is great healing vibration in names with two s's—Jesus

So we see that the wearing of Swastika badges and the phe-

nomenal success of the Swastika Magazine is based upon something more than a mere ephemeral fad.

"T" is derived from Tav, Hebrew for Cross.

T is the cross upon which soul crucifies or transmutes matter. Value 4, the "stone cube," or Realization.

T being in center of name shows Realization as the central thought of Swastika.

"I" from Hebrew Iod, or Yod, means the same as our God.

"I" is the symbol of divine love and magnetic force. Color, red (blood of Christ).. Value, 1.

"K" is from Hebrew Kalph, palm of hand.

"K" is Kindness, Kinship and Knowledge.

"K" stands for friendship, brotherhood and peace. Shake hands.

A repeated shows great power to scatter light—to teach.

The numerical value of all the letters added according to Cabalistic method equals 3. Commencing at last letter count to first, 2; then 8 times 3 are 24, as follows:

S—3 multiplied by 8 (eight letters in names) equals 24.

W—6 multiplied by 7 equals 42.

A—1 multiplied by 6 equals 6.

S—3 multiplied by 5 equals 15.

T—4 multiplied by 4 equals 16.

I—1 multiplied by 1 equals 1.

K—2 multiplied by 2 equals 4.

A—1 multiplied by 1 equals 1.

Total 111.

Reduced thus: $1 \times 1 \times 1$ equals 3. Which means Fecundity, or Substance, Force and Law. The Swastika magazine beginning its career in 1907, the cabalistic meaning of which is "The Rising Sun," or "Illumination," is a combination that is startling in its possibilities for success.

Thus, according to all the occult sciences known to man, the fate of The Swastika magazine is to become one of the beacon lights of the twentieth century.

It is only when the mind is very calm and collected that the whole of its energy is spent in doing good work.—Swami Vivekananda.

The most exalted thing in all the world, is to love what you find to do.—Elizabeth Towne.

The Universal Interrogation

(Written for The Swastika.)

By GRANT WALLACE.



Who am I? Whence came I? Why am I here? Whither next? What is this "I" that thinks and feels and wills and reaches up out of the dull body and seems at times to almost touch the hem of the garment of the Infinite?

These questions are asked for you and of you.

They are questions which, throughout the long reach of the ages, have echoed through every tribe and nation.

Has anyone answered them for all mankind? You and I have perhaps heard fitful whisperings coming out of the great Silence and perhaps we have felt within us an echoing of some of these replies and we have known them to be true.

Yet always the echo is half drowned in the mighty thunders of the universal interrogation.

Who shall rise so high above the earth's horizon as to probe the far gloom and present the answers that shall satisfy the aspiration and the reason and the souls of all mankind?

Who is there so alive to Omniscience as to be able to send out the mighty word in reply—the satisfying message—the thought that, louder than the Niagara thunderings of these questions, shall go booming through the world and find an echo in every human heart?

Is it Mahomet or Buddha or Athmos, or Zarathushtra, or Jesus?

We have only to look down the long corridors of history, where each with his small and quarelsome following threads his devious way—to learn that not one nor all of these great teachers have writ the message large enough to satisfy the minds and the souls of half the human race.

Where, then, shall man look for the answers to these, the greatest questions that have ever confronted the minds of men?

Man has been for ages running hither and thither, seeking in externals the answers.

He has looked to leaders and teachers and books, and mysteries and alleged mediators. He has prayed to an absentee deity, or implored the impassive heart of the wooden idol, and the stone-god, to yield up its secrets; but never, to ALL humanity has the Sphinx yet spoken the ineffable word.

Never, for us all, has the mystic veil of Isis been lifted.

Is there, then, no answer great enough or small enough, world-embracing enough or personal enough to satisfy the giant minds and the pigmy minds, alike, of the whole of mankind?

I believe there is.

I believe that each individual must seek the answer to these questions not in "sacred" books and self-constituted "authorities," and leaders, but deep down **WITHIN HIMSELF**.

The world of Thought is tending that way. The day of the Greater Individual is dawning. For thinking people, the sun of the impudent "leader" has gone down.

It is a momentous time in the history of Man, when we discover that we may send our thoughts like couriers across a room or a country, where they will enter an empty mind, make themselves at home and rule that mind and govern the body which it occupies.

Is it not an index of what Man is, that he can consciously shut out sensation from his nerves, so that a needle can be run through his hand while he looks on, feeling no sensation of pain?

Does it not point toward a possible answer to some of these world-old interrogations, when a man may, by practice and exercise of his will, throw the obedient body into a state of lethargy, and himself—the real man, the soul or astral form—step out of that body and take a journey across the city, meet and converse with friends who are neither crazy nor asleep.

This sounds strange, of course, to the person unaccustomed to experimenting with his inner consciousness, and yet I am hinting only at facts of which I have personally received abundant proof.

In the individual testing of these facts lies the individual answer to the universal query "What am I?" for it is only within himself that the Individual can by any possibility find the answer.

Do not such phenomena point to the indisputable fact that Man is no more a mere physical body than that electricity is the material wire which directs its operations?

Are not such experiments proof that the mind transcends

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and dominates and reaches out above and beyond the physical shell which contains it?

Ought they not to be of such compelling interest to thinking, progressive people as to lead them to explore farther into their own unused powers? Science is just now concerned with the fact long known to occultism, that all Life is from one and the same source; that it is indestructible, and eternal; that it is only form and combination that changes.

The One Eternal Source, or Life-energy, remains unchanged and unchangeable.

When it comes to the momentous questions as to where the ego goes when the physical body moulders into dust, I know of no persons more likely to possess correct information on that subject than those who have died—misnamed "spirits."

If the inner man is not annihilated at death then he must exist somewhere in some form in some condition.

If he exist consciously, then he must retain his conscious power. Granting this, if the investigator have a psychic development sufficiently aware, he may exchange thoughts with the ex-carnate man, as readily as when that man inhabited a physical body.

And here again, the services of a "go-between" are apt to prove unsatisfactory and unconvincing. No experience save our own personal experience carries with it that evidence of Truth which must satisfy.

Individual consciousness of the reality of the ego is the only pathway across this practically unexplored world—the world across the Borderland.

And let us be thankful that the time is passed when the suggestion of such investigation calls forth the pitying compassion of the so-called "scientific" world.

Materialistic science has of late become very humble in the presence of mental and psychical phenomena.

Only the very ignorant (and consequently the very dogmatic) nowadays insist upon plumbing the depths of consciousness with brickbats, or investigating psychic phenomena with a pickaxe.

And while a comparatively few people have already answered these great questions "Whence, Why, Whither?" for themselves, the world in general will never know the answers until every individual digs this loftier wisdom out of his own soul—each for himself.

Shadows Cast Before

(Written for The Swastika.)

By BENJAMIN HORNING.



What is the mystery of this "other self" of ours?

Who can open the gates of the invisible to our feeble comprehension and bring to our startled senses some knowledge of that vague, unseen, but ever fellow traveler, that is either angel, devil, or nemesis?

Among all ages, among all peoples, even among savage tribes, from the birth of a longing for higher things, Man has had a soul-rooted belief in an invisible companion-

self—"dopplegaenger," as the Germans say.

Perhaps, in the Somewhere of another existence, we will know this invisible companion to be after all, the real self—that part of us that, like Eternity, knows not Time; like Space, knows not distance; that projects itself into the past (is Corelli's dream of Ardath all a dream?), and into the future, foretelling and fore-doing that, the thought of which is yet unborn and which the living, earthly self follows and enacts as unerringly as the tides follow the moon.

The story which is herewith chronicled, is a truthful record of an experience as strange as it is sad.

In one of the important cities of the West, a building, once a pretentious mansion, is now relegated to the uses of board and lodgers.

In an upper room with outlook to the east and south, two young ladies were staying temporarily, strangers in the city.

Both were pretty, petite, vivacious. One, a little the elder, with her violet-blue, wondering eyes and her halo of shimmering iridescent soft-gold hair, at times resembled the beautiful Madonnas which the old Italian masters have given us.

This young girl was happily married. Her husband idolized her, and the enforced separation, due to business, was a hardship to both of them.

The room which these young ladies occupied was on the corner of the house, at least twenty feet from the ground.

There were two ordinary windows, one on either side of the center corner, to reach which there was neither tree, vine, ladder nor porch, only an unbroken line of brick wall from sill to foundation.

As the rooms were very airy and the nights cool, the windows were, as a rule, kept closed and the sashes locked to prevent rattling of the casement.

There was a closet built into the wall, with the door opening into the room; one door into the hallway was the only entrance.

Two beds and the ordinary furnishings completed the interior arrangements.

The door to the hall was always locked with the key and slide bolt when the occupants, after carefully inspecting the closet, and under the bed, retired for the night.

One night, soon after taking up their residence there, one, waking from a disturbed sleep, called to her companion: "Lucy, what is the matter? Why are you walking the floor?"

The other replied: "That is what I was about to ask you—I thought I saw you walking near your bed."

Turning on the electric light they made an examination of the door and closet, ate a caramel or two and decided that they were a couple of "sillies," and again sought slumber.

The second night the same thing occurred. The younger leaped across the slight space to her sister's bed and clung to her in fear, while they both stared in startled terror upon a Something there in the dark, that was like nothing so much as a human shape, of deep violet greenish light.

It resembled the elder sister in height, and as it passed out of the darker shadows across the window—the mysterious light fading to an almost purple black, except about the head—it left the outline of the profile beautifully chiseled in silhouette against the dim moonlight. With tense nerves and straining eyes they saw it melt and fade into nothing.

Fearing ridicule, they did not mention the occurrence to any of the occupants of the house.

Being prairie-born, mountain-bred, nature-loving girls, neither of them felt fear so much as they did a desire to unravel or explain the phenomenon.

During the third night, both occupying the same bed, the younger wakened out of a light sleep to find her companion restlessly moving and making an inarticulate, gurgling sound, as if choking and trying to speak.

Waking suddenly, she clung to the younger as if for protection, staring aghast at the Something that moved from the bedside—the same human-like mass of dull unearthly light, with the outlines of a form and face save where the eyes should be, two spots blazed with hate. It was gone, almost on the instant.

Reaching the electric button, the elder of the two girls flooded the room with light.

Clinging to her companion, her voice frightened to a whisper, she said: "Oh, I have had such an awful dream."

"I though I was myself here on the bed, and yet I was also that awful Thing, out there. I was IT.

"I was myself in two bodies, as it were.

"IT came and whispered to me here, that I was to leave—to desert—Jack (her husband). Not that I would really wish to, but that I MUST; that I, THERE, was the devil part of me.

"I fought with all my will against IT. IT caught me by the throat, and Oh, it hurt me so."

The sister looked at the beautiful white throat and there, on the soft flesh, were ugly dull-red marks.

"Oh, I shrieked—didn't you hear me?—I shrieked that I would not. That I love Jack better than my life. He is so good and noble and kind.

"Then IT caught my hand from where I was trying to protect my throat and pulled as if tearing my fingers off."

She glanced at her hands and exclaimed: "Why, where are my rings?" Only the marks were there where the rings had been, the solitaire engagement ring, the narrow gold wedding ring, and the guard—they had not been off in months and now they were gone.

As day was breaking they roused themselves enough to make sure they were awake.

The door and the window fastenings were secure. They could not doubt what both had seen.

The face of the wife was deathly white, her voice quivered with a strange far-away tone.

Careful search of the bed revealed no trace of the missing rings and after some minutes' careful scrutiny of the floor they were found at the farther end of the room as though flung there by an angry hand.

They hastily packed their trunks and gave up the room.

The experience weighed so heavily upon the mind of the wife that she made all possible haste to join her husband, to whom she told her story.

The strange part of the story follows:

Within a year after these events, the man who had almost made a God of this girl—the husband who so idolized her—was alone.

She had obeyed a seemingly irresistible impulse, and had left him. During a brief absence of his, she had disappeared as if swept from the face of the earth.

After a year of weary search, he found her and yet found her not.

The wife of the old days had vanished and in her place was a creature without shame or feeling.

Prayers and entreaties were alike futile.

Admitting that nothing could condone, or mitigate her conduct, that nothing caused it save the promptings of that Other Self, she stripped from her fingers the emblems of truth and love and eternity—flung them angrily at his feet, and passed out of his sight.

What could he do? He did not own her. She had been a companion on Life's highway—he could not force her to be an unwilling slave.

The "Moving Finger" had written and passed on, leaving him a lonely soul pondering the problem of the ages—the weaver and the shuttle—the Potter and the Clay.

And secondly, brethren, while its surely a fine thing to WANT to do good things, it's 99 per cent. better to DO them. There was a combination that Southern California Elksdom had in Chairman Harrington, before which Fate herself had to bow. God help the man who WANTS to Do Good. The man who can DO it, will help himself—and others.—From "The Golden Elk."

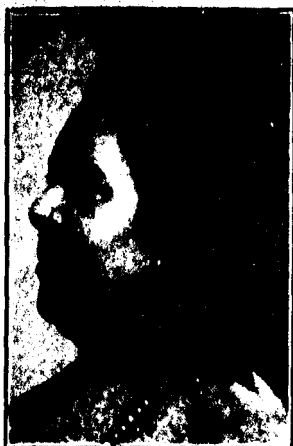
The passage of laws to correct evils will avail nothing because our state of bad character is bound to manifest itself even as a cold water pressure is sure to find the lead in a boiler.—Parker Sercombe in "Tomorrow" magazine.

I believe that evil is ignorance. I believe that "to know all is to forgive all." I believe that there is good in every man; let us help him to manifest it.—William Walker Atkinson.

Longevity: Individual and National

(Written for The Swastika.)

By BABA BHARATI.



In this age of rank materialism the subject of longevity appeals to every mind the world over.

Everybody wishes to live a long life and everybody is enquiring, especially in the West, as to the means by which life may be prolonged, with the possible exception of people who, stricken by chronic diseases or poverty, are tired of life.

In the Western world these sick and poor people often find relief from the tyranny of their disease by suicide. Except these, all are trying to find out the elixir of long life and youth, and when people are well circumstanced in material conditions, this search is naturally intensified.

Money is the first thought of man in this commercial age, and long life and health the second. But long life depends upon good health. Hence they want good health to enjoy life.

And life means to them eating, drinking, sleeping, talking, walking, singing, dancing and generally humoring the mind by satisfying the cravings of the senses.

That's life—that's what life means to the average votary of modern civilization born of conceptions of material science.

The prayer of these health and longevity seekers is that they may be blessed with the capacity, physical and mental, for indulging in material pleasures even to the extreme, if they wish it, without let or hindrance, as long as they like or unto eternity, if that be possible.

Poor, poor mortals!

All of them are disappointed, of course, and they deserve to be disappointed. If they knew what life is, what health is, they would not pray as they do.

If they knew that life is law and the rhythm of action of that law is health, they would rather follow that law and its rhythmic

action to secure by practical demonstration what they now foolishly pray for, as a boon conferred by a Supreme Arbiter of destiny.

Yes, life is law, from its subtlest force to its grossest expression, and that law is operating from the subtlest through all the planes of life.

The harmony of action of that law through all the planes is health, and unbroken continuation of that harmony conduces to longevity. That which disturbs this harmony of action of that law, obstructs its smooth working, is disease which cuts life short and leads to early death.

The individual who lives his mental life in consonance with the spirit and law of the soul by absorbing its essence by constantly aspiring to it, is entitled to live long physical life in unbroken health.

Those who are found to be long-lived in spite of living an utterly material life, had acquired soul-essence in this way in past incarnations, though their mind is misdirected in this life.

But in the next life, having exhausted the soul energy, they will be the shortest-lived people if they continue in materialistic living.

Living merely to draw breath and for the sake of enjoying physical sensations is more death than life. It is only through a store of soul-energy that life can be lived in fulness and abundance.

National longevity can be acquired by a race of people only by following the same law by which the individual acquires it.

The nation which has produced high spiritual thoughts and ideals upon which its members feed their minds constantly, thoughts and ideals born of soul-consciousness, thoughts and ideals which form the general motto of a nation's daily practical life, will live as long as its members keep up the consciousness of the soul life—aye, will live as long as the Hindoos have lived and will live.

Otherwise, it will share the fate of the nations of which history tells us, the nations which sprang up like mushrooms, even dazzled the world by their material achievements, only to vanish as quickly.

I do not believe that the priests originally started out to enslave men, but that men leaned upon them too much. We demanded masters and we got them.—From "The Golden Elk."

Health Hints

Conducted by
DR. H. T. McCLAIN, Osteopathic Physician

THE NECESSITY OF OSTEOPATHIC EXAMINATION—

The day will come when children will be taken to the Osteopath to be examined for misplaced bones, lesions and muscular contractions, as they are now taken to the dentist to be examined for possible need of their services.

THE COLD WATER BATH—Nothing will raise the resistive power of the body like a cold sponge bath every morning, especially if a handful of sea-salt be thrown into the water. This is especially applicable to resisting "colds."

HOW TO WASH THE FACE—Many "beauty doctors" pin their faith to the idea that the face should never be washed in water, but cleansed with a pure face cream. Let who will follow this advice, which may be good, but for the lover of clean pure water, the face bath is imperative, and for these, a few suggestions upon how to wash the face, may be acceptable. There are two kinds of soap that I personally know are good. There are doubtless many more, but I speak only of that which I have proven by personal experience. I use Williams' shaving soap, which, because advertised as a man's shaving soap, we may know is the best, since men are more particular about their appearance than women. The other is the famous French soap used in the French hospitals, and especially recommended by physicians, for its purity. It is more expensive than the Williams, and perhaps no better. It is the "Savon Hygienique." When proceeding to wash the face, do so thoroughly or not at all. Have ready plenty of very warm water, and one of these soaps, or one equally good. Make a good lather, and wash the face thoroughly with it, rinsing off all the soap with water of the same temperature. Partially dry the face, and rub into the skin as much cold cream (of the best make you can buy or prepare), as it will absorb. Then carefully wipe off with a linen face towel all the cream that will come off, and dash ice cold water (slightly salted) on the face. Dry gently and dust the face lightly with some fine powder. Next, look at yourself in the mirror and you will be pleased.

Books Received

Conducted by
Kenneth D. Lyle

EVERY MAN A KING, by Orison Swett Marden, and published by the Thos. Y. Crowell & Co., New York, is one of the best New Thought books of the year. It is printed in clear type, beautifully bound in red cloth and gold, and covers 240 pages of practical, sound instruction in the facts of Thought, and its effects upon the human body, environment, conditions and destiny. Some of the chapters are devoted to: "How Mind Rules the Body," "Thought Causes Health and Disease," "Our Worst Enemy Is Fear," "Mastering Our Moods," "Thoughts Radiate as Influence," "Strengthening Deficient Faculties," "The Power of Imagination," "How to Control Thought." There are other chapters along the same line, but these will serve to show the practical nature of the book. For sale by publishers, or of The New Thought Center, Albany hotel, Denver, Colo. Price, \$1.

In **"THE STORY OF TEDDY,"** by Helen Van Anderson, published by the C. E. Ellis Co., New York, one may find the beginning, as it were, of a New Thought literature for children, for which there is such a constant and increasing demand. "The Story of Teddy" and his friends will prove interesting to grown-ups as well as to children. Cloth bound, 75c.

We also beg to acknowledge a copy of the "Cheer Up" calendar, and we wish that everyone had one. They are beautifully gotten up, each day being appropriately presented with a "cheer up" verse, or quotation that should prove inspiring to the reader. The "Cheer Up" calendars are only 25c., and we would suggest that everyone will do well to order one or more.

NEW THOUGHT PASTELS, by Ella Wheeler Wilcox, published by Elizabeth Towne, will delight every lover of poetry, and who is not a lover of poetry and an admirer of the charming little lady who has done so much to make the optimistic philosophy popular, and brotherly love contagious? New Thought Pastels sells for 50 cents, although one poem alone would be invaluable in its beauty and its message.

THOUGHT THE CAUSE AND CURE OF DISEASE, by Sheldon Leavett, M. D., editor of the magazine **THOUGHT**, gives some practical suggestions as to the cure of many of the diseases that afflict human kind. Dr. Leavett takes the mental science ground that as the cause of disease may be found in the realm of Thought, so, too, its cure must be met intelligently and sanely with scientifically directed Thought. The price of this practical little work is 25c., and it may be ordered of the Magnum Bonum, 4665, Chicago.

THE MYSTERY OF THE PANAMA CANAL, by U. S. C. J. von Rexalles, Chicago Newspaper Union, Chicago, Ill., publishers. This is a 34-page brochure containing much condensed information regarding the "Panama Canal" proposition, particularly as the proposed construction may affect the cause of labor unionism in this country. Mr. Rexalles believes and states the cause of his belief that the promoters of the canal proposition are attempting a blow against organized labor.

LIFE-LESSONS, by Grace M. Brown, and published by the Weltmers, Nevada, Mo., is written in Mrs. Brown's well-known literary style, and contains some of the gems of rhetoric, and thought for which this facile writer is noted. Some of the good things include a study of Concentration; Freedom; Study of Desire; Study of an Idea; of Faith; of the Law; of Vibration; of Opportunity; of Success. In all there are 208 pages of helpful and instructive reading which are aptly designated in the name "Life-Lessons." Price, cloth bound, \$1.00. For sale at the New Thought Center, Albany hotel, Denver.

Every new-born babe possesses attributes convenient for life on earth, yet it cannot walk or speak. So it may be that the man who becomes wholly de-sensitized by the material shall at the crossing find himself a puny soul little prepared for spiritual continuity.

What matters it to me whether the world be cruel or kind. It only matters if my own heart be clean that I may riot in the joy of loving. If so it be that one may reach to that bliss of loving that he sacrifices himself for others, he has reached to the extreme of the beauty of love. He needs no pity, no regret, because the gain is his.—Yono Simada.

Personal Problem Department

Subscribers to THE SWASTIKA who desire their questions answered free of charge in these columns may send in their questions to Editor Personal Problem Department. Those desiring a personal and private letter of advice from Dr. Melvor-Tyndall must enclose \$1 for same.

"A DISCOURAGED MAN" sends in the following letter:
May "The Swastika" live up to its name. I read Dr. Melvor-Tyndall's editorials every Sunday in the Post, and now "The Swastika" breathes so much of his kindly, helpful spirit, that I feel called to send in a query. I have received help from the Post page, but somehow I miss the point of realization. In last Sunday's issue Dr. Melvor-Tyndall said: "Take into your consciousness the fact that all life is equally important, and that all work is equally honorable, if done with equal power and love." Now, what I want to ask you is this: How can we do just mechanical labor with the same enjoyment and interest that may be put into mental work? I was a lawyer until I had severe reverses, and I came West hoping to get a start. I couldn't do this and have drifted into mechanical labor, from which I have never been able to rise, owing to daily expenses, which have had to be met. Try as I will, I cannot feel that I am in my proper station in life and I cannot get a foothold in any other line. I suffer from terrible fits of depression and discouragement. Can you give me any suggestion that will help me to rise above this?

Answer: You have doubtless contracted a habit of mind that will require a struggle on your part to vanquish. Each spell of depression weakens your vitality, and this makes the habit of mind stronger each time you give way to it. Can you not realize the fact that this physical life is such a moment of time compared to eternity and that eternity is yours? It is like a drama on the stage that we watch for a short hour and then it is gone. Nothing matters but our own consciousness—our growth in Omniscience. Life is such a panorama of so-called "ups and downs"—mere pictures. Nine years ago the editor of this magazine loaned money to a certain man with which to procure much-needed food and lodgings. Yesterday's press dispatches from England stated that this man was a guest of King Edwards, in Buckingham palace. Take into your consciousness the fact that "all these THINGS shall pass away." They are as airy

nothings, and that whether you are sawing wood for your daily bread or controlling the investment of millions, or ruling over a nation, doesn't matter one whit in REALITY. The only possible thing that can matter is your own consciousness of BEING.

"POLITICIAN" writes: Does New Thought recognize socialism as a factor in world reformation? Do you think that the principles of socialism, if adopted, would bring about the long-talked of millenium?

Answer: In replying to your first question, I can only speak for myself. There may be advocates of New Thought who do not accept socialism, but I believe that all who think deeply enough will see the justice and common sense in the principles of socialism. As to the adoption of socialism bringing about the millenium, we cannot legislate altruism, unselfishness and tolerance into being. The laws—the social and economic conditions of a nation—represent what the people desire. Therefore to make more just and equitable laws, one must have better people, with higher ideals of life. This desirable condition comes from a broader outlook and an expansion of the individual consciousness, and is therefore not dependent upon political supremacy.

The Relation of God to Evil

(Written for The Swastika.)

By EDITH STOW.

The various branches of knowledge are founded on axioms. They are the primitive Atlases which bear upon their shoulders the world of thought.

Start an idea and track it ruthlessly, but at the end of the trail you come face to face with an axiom. There faith begins.

I take it that these are two—I hesitate to say the two—axioms of religion. The presence of God is everywhere, always. God is unvarying.

We leave the term God undefined, as perforce, we must do. We can only feel that mighty presence moving in the shadow of His works.

Out of that dim perception, all minds allow the axioms. A corner absolutely without His control is unthinkable, a rioting chaos of blankness.

A God that varies, however slightly, would reduce the universe to a whim.

God is an unchanging God.

Hence, if evil be of Him, if it be part of His consciousness—put it to however beneficent use He may as a “means of grace”—it existed in His ego before we were. It will exist in Him after we have become part of the Beyond.

He will carry it with Him through all eternity. Such a consciousness of evil and misery in the God would color and taint the whole.

I think that there is no one so presumptuous as to say that evil is a human resultant which we have taught God from our experience—a new idea, as it were, that we have given Him. He has learned nothing from our little experiences.

Having granted His unchangingness, we hold Him complete from the beginning.

Must we not grant then that evil has no place in the consciousness of God? A God with the thought of misery from the beginning!—a God carrying the thought of it with Him through eternity!—impossible!

But here it is, an indisputable fact, on every side. How about that?

Absolute darkness is a thing that does not exist. There is light, less light, and the still less light that we call dark. Absolute cold has no existence. There is warmth and the radiating of less and less warmth. Even absolute death is not. There is the breath of life that wafts into eternity. Nothing exists with its opposite. There is only the one phase given us in varying quantities. It is a matter of degree.

When He looks down upon beings tortured and clamorous, in what terms must He put their condition?

Before answering, take this as the basis of the reply. The impulse of God is to radiate. We know this from the axiom, He is everywhere, always.

And not after the conception of old, as a prying inquisitor, but as the giver. This impulse caused and perpetuates the universe.

Once more then, when with His impulse to shed His beneficence, He looks upon souls evil and tortured, in what terms must He think it? THERE IS LESS OF ME THERE, as darkness in His truth-seeing eyes is less of light.

The evil of the world less of God; and He everywhere, always, ready to give: O the pity of it!

The flower that we hold up between us and the sunlight becomes ugly, black, in its own shadow. The experiences we hold up at the wrong angle between us and God become evil, agony.

If we could but learn to throw open our souls to the vital radiance of Him. Human logic and human faith tell us that there lies the remedy for the world.

This is a place of shadows because of what we intercept between us and our sun, and God looking down pityingly says, "Less of my light can reach there."

To Make You Laugh

"Aunt Sarah" was of the old school. She had been born and "reared" on a farm in Northern Michigan, and the "new-fangled" ways of the world, although they appealed to her natural acumen, were yet too "advanced" for her mild grasp upon mental problems. Aunt Sarah went to the city to visit her niece, who was a Christian Scientist. While there, the old lady became quite ill, and the niece urged her to have a "healer." Aunt Sarah, not wishing to offend, and yet evidently dreading the presence of the healer, feebly said: "Not today, Anna dear. I don't feel well enough today to see a healer. Wait until I get better." Later, when asked by a kind neighbor if she was a Christian Scientist, Aunt Sarah replied: "No," and then feeling that perhaps she had been discourteous to the niece, she hastened to add: "I think I would be if I was well enough, but I am too sick."

Peggy was five years old, and had been sent to "Sunday school" where she heard considerable vague talk about Jesus and God, and the entire scheme of redemption as told by the orthodox creed. Coming home, she ran to her mother and tried to straighten out the puzzle. The mother told her about God having made the world in six days, and then having sent "His only Son," "miraculously born," to redeem the world, and that the good children would go to heaven when they die, etc., etc. Peggy listened with an evident strain. Her brows were wrinkled and her expression was puzzled. Finally her face cleared with a sudden inspiration and she exclaimed: "Oh, mama, I know. It's just a grown-up's fairy story isn't it?"

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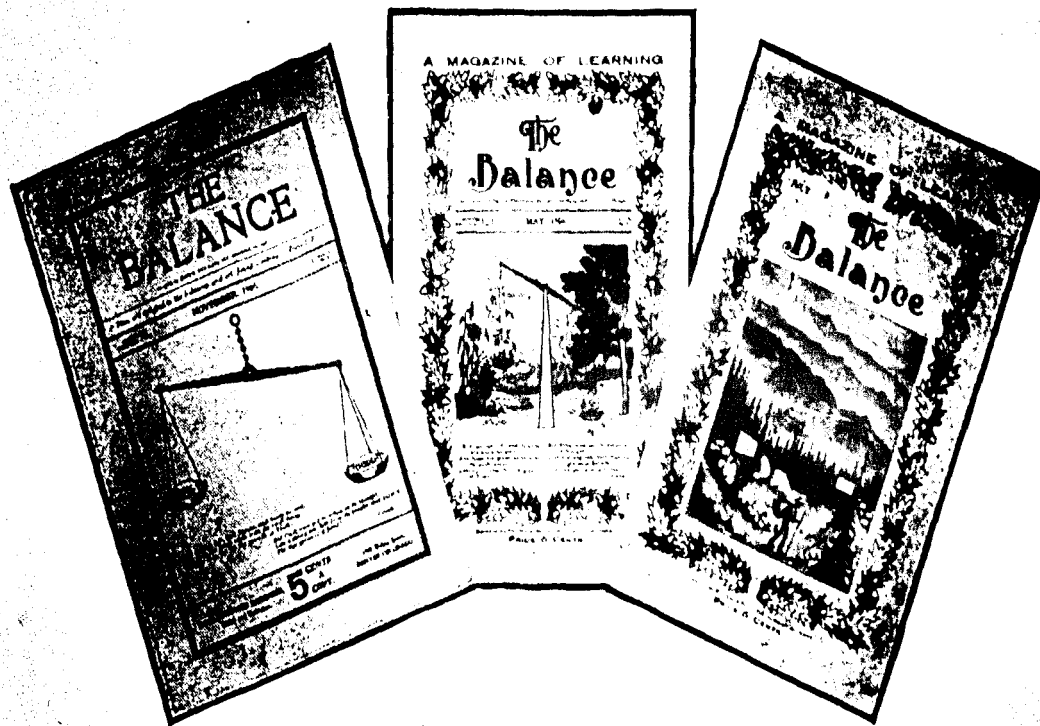
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