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MAY, 1907

No. 1

THE

SWASTIKA

A MAGAZINE OF TRIUMPH

SILENCE I STAND

A VICTOR OF LIFE AND

UPON THE HEIGHTS

TRIUMPHANT

Edited by

DR. ALEXANDER J.
McIVOR-TYNDALL

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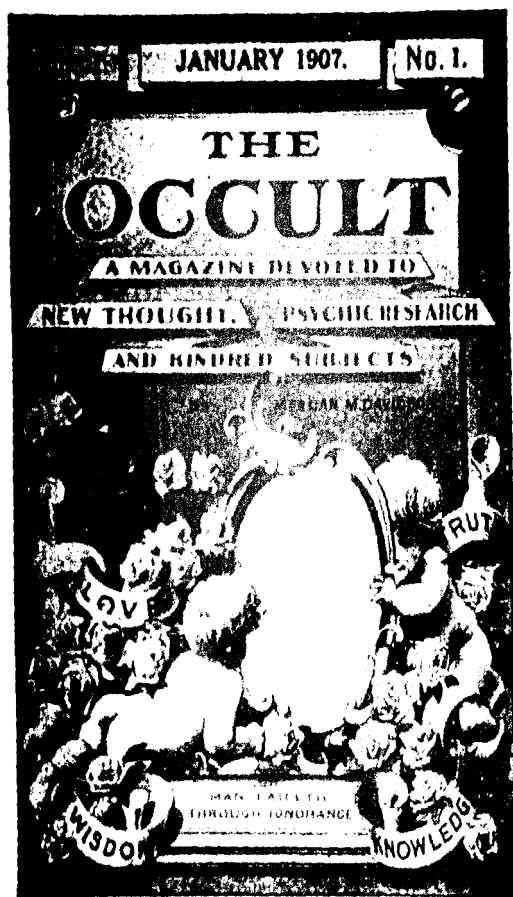
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THE SWASTIKA

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

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THE SWASTIKA

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Editorials

With the advent of the Easter-time, we were treated to various dissertations from press and pulpit anent the message of the Resurrection, most of them disclosing the same limited viewpoint that has resulted in what Theology is now calling "religious skepticism."

To accredit so inspired a being as Jesus of Nazareth with the statement of being a personal "savior" of the world, and of putting forward the soul-killing doctrine of vicarious sacrifice, is, to say the least, slanderous.

Neither Jesus nor any other illumined mind ever taught that death is essential to a realization of eternal life.

If any one could by any possibility go to voluntary death to save us, either in soul or body, I trust and believe that there is not one among us so mean and selfish as to accept the sacrifice. But such an idea is obviously impossible. The consciousness of our godhood, our eternal, unescapable oneness with Indestructible Life, or God, is the only possible resurrection, and this resurrection is ours the moment we apprehend this truth.

We do not have to wait for death to open pearly gates. Eternity is now, and here as well as hereafter.

Jesus put it thus: "The I am is the resurrection and the life," and in this statement, which has been misconstrued and misinterpreted to the personal man Jesus, we find the very essence of Truth.

The consciousness of oneself as God, resurrects us from doubt and death and a belief in evil, and gives us a renewed interest and understanding of this external life. Any other message is incomplete, unsatisfactory, and unworthy of one of the greatest teachers that the world has known.

Any considerable dealing with the Public-at-Large will cause one to realize that never before, perhaps, in the recorded history of human experience has there been exactly the same conditions that prevail at this time. Humanity has come to a blank wall in its guess at Life's riddle, and the only words seen afar by those who are traveling the Path of Traditions are these: "No Thoroughfare."

Human hope has so long looked outside and afar for happiness: we have so long lived this life either in indifference as to the future, or in servile, fear-stricken supplication to a ruler who had it all in his own hands, as it were, that this fact of the blank wall of the old orthodoxy, has the effect of paralyzing the sensibilities, for a time.

A woman who had been brought up in the narrow confines of a religious organization, came to me recently, in trouble and in a most pitiable state of mind. She said: "You know, if I had been compelled to meet this trouble twenty years ago, I could have found relief and comfort in prayer. I would have gone to God on my bended knees and I could have met resignation if not relief, in the conviction that He sent the trouble upon me for His own good purpose. And now," she said, "a voice seems to mock me when I pray. It seems to say, 'God never sent you any such thing. Don't be a fool.'"

"Why don't you refuse to have it, if you don't want it? Would you take a blazing coal of fire in your hand because some one wanted to hand it to you?"

The blank wall which so many are trying to get through is the end of the old limited belief in an anthropomorphic Creator of the Universe, and the consequent shifting of responsibility for unhappiness, upon His shoulders. Those who will not heed the warning of "No Thoroughfare" are still beating their heads against it, in the vain belief that they can get through and find the Elysian fields of a specially prepared and preserved heaven on the other side.

And, poor souls, the time of their waiting is long, and there is nowhere to turn in their perplexity. To such as these the ready-made, stamped and labeled "religion" of the New Metaphysical schools comes like the proverbial "cup of cold water."

Lean they must. Be led they must. The immediate present is too much for them to grasp. Their eyes will not focus to the point of the NOW, and of their immediate and undisputed right to Omnipotence, without any mediator, lead-

er or revelator. These people—unnumbered almost in their generality—must be driven to the fold of some special shepherd.

There is something in the vibration of a letter, a printed page, or a spoken word, that determines its effect for help or hindrance. Thomas J. Shelton, declares in *Christian*, that he heals by the vibrations put into his magazine and which are transmitted to the readers through the paper itself. And any one who looks deeply enough into the question will be forced to agree with Shelton's theory. To me *The Christian* vibrates with life. So does the *Nautilus*, and so, I know, does *THE SWASTIKA*, and so in fact do many, many other New Thought magazines, the names of which are omitted only because of lack of space. Often, indeed, letters come into the office of *THE SWASTIKA*, the contents of which I know to be distinct, vital and individualized before I break the seal. Others come, and the mere touch of the envelope is devitalizing—negative—no matter what the written words convey.

Christian Science: The World's Future Creed



Every great reform movement—whether religious or political, has for its fundamental cause—the action of the great cosmic law which materialists call “Evolution” and which metaphysicians call “The Uncovering of Consciousness.”

When a race is ready for a step in advance there has always been ready-to-hand a person or a principle to supply the necessary means of advancement.

Our history is filled with examples illustrative of this fact, in the field of both political and theological reform. Cromwell, Washington, Lincoln, Savonarola, Wesley, Luther, are instances.

Coming to the point of the present movement known as “Christian Science,” we may readily see the action of this cosmic law. The orthodox Occidental world was ready and waiting for a fresh impetus. The spirit of Orthodoxy has long since been lost in the letter.

The intelligence of Man refused to longer accept the paradox of a good and just God—an Omnipotent All-mighty ruler of creation—who afflicted human beings with sin and sickness and poverty. Some explanation was necessary—even imperative. And this explanation—this attempt at reconciliation between this concept of God, and man's increasing consciousness must also be such as to make the step out of the old bondage possible.

To spring at once from abject, unreasoning dependence upon, and fear and worship of, a Supreme Ruler, into the broad open light of freedom from all superstition, from all church and creed and belief in "special revelation" and "divinely appointed leaders"—was impossible for the many. The new idea of God must embody the world-old superstition of "a chosen instrument," of a specific religion, a finished, definite, limited creed under the guidance of one selected from the beginning and prophecied in the Bible for the task. Nothing broader would find acceptance or comprehension.

The world at large is not ready for the unhampered, clear, simple unrestrained message of truth. If people had been ready when the old concepts began to fail of satisfaction—they would have shaken themselves free from the tyranny of all dependence, all superstition, all methods and devices that control, and they would have stood upon absolutely free ground—knowing themselves as undeveloped gods, and not "worms of the earth," nor yet as "reflections of Divinity." Into this gap between the unhampered message of Truth and the misconceptions of the old orthodoxy Christian Science comes as the proverbial "cup of cold water" to which its devotees like to compare it.

Humanity—the great majority—MUST lean.

They must have certain specific laid-down rules, creeds, methods, fetishes. One might as well expect a new born babe to stand upon its own feet, as to expect the average human, who is an infant in religious concept—to understand that he does not need a creed and text-book to guide him in his search for God.

This then is the mission of Christian Science—to lead people out of the narrow confines of the old concepts—a step in advance. Christian Science offers at least a more rational hypothesis than the old theology offered, of the Omnipotence of God and the infallibility of the Scriptures.

It would be too much to tell these orthodox adherents

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that the Bible is but a record of human concepts—human experiences, inspirations and emotions and ideas. It might be newly interpreted, but surely not questioned for them. And thus, to the rescue of the fast failing belief in the sacredness of the Bible came the new interpretation, the new religion.

Truth doesn't change. It is only our attitude toward it, that changes. Whenever we for the first time, perceive something that has always existed—we are prone to cry out: "Oh see what I have discovered"—like a child who has found a shell on the sea-shore. No human being can give to the world a new truth. It is a thing impossible of comprehension.

Even if Mrs. Eddy had been the first to present to the western world the principles of healing embraced in Christian Science, it would not, nor could, have been a discovery, save and except to Mrs. Eddy herself. But, the question, as to whether Mrs. Eddy apprehended the principle of Truth, or whether she simply recorded the message given her by her teacher, does not matter. The time had come when the Occidental world was ready to take a higher step in Consciousness—ready to realize that God is not an arbitrary personal God, that He does not send sickness and sin and misfortune upon his creatures to fit them for a place called Heaven—but this truth had to be given the world in the form of a new religion, a distinct and arbitrary "revealed" creed—or they would have none of it.

Science long ago proved that there is but one Cause for all manifestations of life. Spencer put it "there is one eternal energy from which all things proceed." Materialistic science called this one Something "matter," and declared that "all is matter." This assertion, being opposed to the religious theory that matter and spirit are two distinct, separate and forever opposing elements, was bitterly opposed by theologians.

Mrs. Eddy's assertion, therefore, that "all is spirit" was more acceptable, as between "two evils," because all things material, all things physical, have been regarded by theologians as "the enemy of God."

It wouldn't do to "go over to the enemy" as it were; to admit that "all is matter," even though forced to admit that all is some one thing—to give up dualism for monism. Mrs. Eddy's assertion that "all is spirit" came into that breach. This idea that all visibility is Spirit in manifestation is the basis of the Hindu philosophy—older than any records can tell us—but as narrow, prejudiced Christian orthodoxy had never investigated the Hindu's ideas, Mrs. Eddy's indorsement

of its truth came as a new discovery, and was accepted as such.

Christian Scientists do not accept the materialists assertion that "all is matter." Neither do they study the Hindu's philosophy that "all is spirit." They simply accept Mrs. Eddy as the discoverer of this evident Truth that all is from ONE cause, and thus the question is disposed of. While to the unprejudiced observer, the assertions of the materialist and the Hindu, (and indorsed by Mrs. Eddy)—are exactly the same thing.

All is from One and the Same source—whether we call this source matter, or spirit makes no difference as far as the fact goes.

If I believe that Christian Science is the logical creed of the advanced and advancing world, why am I not a Christian Scientist, some of my readers may ask? Because I do not consider creeds and religious systems necessary, even though they are useful to many. They are crutches upon which the children of the race MUST lean, until they are ready to stand alone. There are some who can stand alone, but that does not prevent us from seeing the use and the necessity for the crutches for those who think they need them.

When Christian Science shall have brought these children of the race up from the past concepts to the larger one which they offer, it will disintegrate as a religious creed. Its usefulness will have been outlived. Creeds and religious systems are ALWAYS make-shifts and are man-made (in this case it is woman-made).

The Divine man has no more need of churches and creeds and forms of worship than the grown man has need of the toys he played with in the nursery. But until he shall have grown to man's stature, the child's toys express his evolving understanding, and serve to develop his reasoning faculties.

The blocks of wood with which he may construct words and pictures, gradually displace the rattle and the nursing bottle, and so on until the child is grown to full manhood.

Christian Science stands for the blocks and the picture books of the "Consciousness-growing" race which is rapidly discarding the nursing bottle of the old orthodox concepts.

Worms enshroud, that butterflies may wing. Through fleshy lips, waters speak their spirit thoughts in dragonflies. Life breaks the marble silence of eggs, to sing its eloquence in birds.—John Milton Scott, in The Grail.

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Sensation, Heredity, Environment

(Written for The Swastika.)

By ALBERT J. ATKINS, M. D., and EMMA A. LEWIS, M. D.
Discoverers of the Life-Principle.



Taken as a whole, a living organism constitutes a sensorium. This sensorium is composed of organs adjusted to varying wave-lengths of vibrating forces. Sensation is the state of being affected by these varying wave-lengths of vibrating forces,



which may be internal or external to the organism.

Heredity has been best defined by Luther Burbank, as "The sum of all past environment." Sensation connects heredity with environment. In its broadest sense, environment consists of the combined forces of the universe; in a narrower sense, it is the immediate contact of forces with an organism.

The action of heredity transplants the strongest sensory tendencies of organized forces, of previous environment; these sensory tendencies constitute what is known as hereditary traits of an organism when placed under new environment. Heredity transmits quality of substance; this transmitted quality may be good or bad. In a general sense, heredity is passive to environment, hence the forces of environment finally overpower hereditary traits, ultimately producing new characteristics in the specie.

The forces of environment are constantly vibrating at different rates of speed. We become conscious of these forces through the resistance which our sense organs offer to their passage. Resistance must be understood as mild opposition to a force, changing its direction. Without resistance to the passage of straight lines of force, there would be no variety of sensation.

The resistance existing between the internal forces of a sensorium and the external forces of environment arises from a natural difference of electrical potential. By actual

experiment, we have proven that a difference of electrical potential exists between these two conditions of force, i. e., the forces of a living organism and the forces of environment.

Everyone knows that a lifeless organism has no sensation; this is due to the fact that the organism has lost its electrical potential, as proven by the experiments of Prof. Elmer Gates. In a private letter to the writers, Prof. Gates states: "My experiments show that, at death, the body becomes transparent to electrical waves, owing to the cessation of electric currents in the body."

Simple organisms, seen in the lower forms of life, have low electrical potential and consequently slight sensation; the more highly developed organisms have greater density of structure, hence higher electrical potential and greater sensitiveness, because of the greater resistance. Resistance gradually converts straight lines of electrical force into magnetic curves.

Reason for this belief is based on the fact that electro-magnetic waves of sound can be stored in the substance of a steel disk or wire, by the use of fine magnets. This principle of action can be found in the telegraphone, an instrument recently invented by the Danish electrical engineer, Mr. Valdemar Poulsen.

By this instrument, the sound waves of the human voice are actually recorded and stored on a simple wire or thin steel disk, the only agency being the invisible influence of electro-magnetism. There is no visible sign of impression, not even a mark, yet these sound waves are electrically projected into molecules of the magnet and may be reproduced an indefinite number of times.

Nothing removes these stored impressions except the action of a stronger magnet. In a similar manner, the external electro-magnetic forces of environment, in the form of heat, light, etc., have played upon the contained individualized forces of organic matter, through sensation, until the repeated impression thus made has given shape to all the existing forms of the universe. Furthermore, these same forces have stamped their history in every fiber and molecule of these forms, by storing impressions, through the electro-magnetic action continually going on with the building process of evolution.

Nature makes a constant endeavor to maintain harmony between the organized internal forces and those of exterior

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environment. This endeavor of Nature constitutes adaptation; adaptation develops organs through the necessity of condition. Changes in the shape of density of structure are brought about through the efforts of adaptation of forces to the requirements of environment.

At first, the changes are scarcely discernable, nevertheless, constant repetition of the same forces, moving at given rates of vibration, fixes the habits and ultimately shapes the organism to suit the condition of its environment.

The stored electro-magnetic energy in an organism sensitizes it and causes it to become responsive to outside influences. This action can be compared to that of all electrical apparatus which, as is well known, must be sensitized by a certain electrical charge before it becomes responsive and able to record the varying wavelengths of external forces.

Our own experiment, upon the stomach of a man, proves that a telephone circuit can be charged with human electricity, until the copper wires, conducting the force, become so sensitized that sound waves can be made to travel over the circuit; these sound waves are loud enough to be heard through a telephone receiver. These facts offer valuable data and seem to point to a logical analysis of the senses.

If a wire can be charged with human electricity to a sufficient degree to transmit sound waves over a telephone circuit, it is reasonable to conclude, by comparison of action, that the whole nervous system, with its sensory apparatus, works upon the same plan.

Touch is the most primitive of all the senses, it is also the most universal and persistent, indeed all the other senses are but a modification of that of touch. The very meaning of the word touch is "to be in contact." Contact induces opposite electrical conditions.

Volta discovered that contact of different metals induced opposite conditions of electricity on opposite surfaces, one being positive, the other negative; upon this principle he built the Voltaic pile.

By comparison and application of the same principle, we find the key-note to the study of sensation and the laws which govern it. All electrical phenomena depend upon the action of conduction and induction; the sense of touch is evidently based upon a similar law of action.

We impart to objects that we touch, certain electrical impulses; proof of this lies in the fact that a dog can follow

the pathway of his master because his sense of smell is so acutely developed that he recognizes the familiar magnetism imparted to objects touched. Certain sensitive persons recognize electrical emanations from other persons and things and can describe them quite correctly.

In the simplest forms of life touch is the only developed sense. Let us examine the organism of the despised worm of the dust and we shall find in its feeble life a symbolic lesson which is freighted with the wisdom of the ages. The entire organism of the worm consists of a number of consecutive rings of muscular and membranous tissue, forming an external skin and an internal alimentary canal; between the two circulates a fluid analogous to blood.

Between the two divisions of this simple organism there is action and reaction of electrical currents, which are induced by contact with the forces of environment. The reason of the worm being sensitive to these forces of environment is because muscular rings of tissue form an electric battery or pile, in which currents are induced by contact and the friction of motion as the worm moves along the earth. This electro magnetic force, generated within, becomes the electrical potentiality which constitutes its individual life. This electrical potential is maintained by the chemical action of food disintegration going on within the alimentary tract, which keeps the battery charged to a certain degree of power. This power is the measure of the ability of the organism to resist the forces of environment and maintain its individuality. This sensitizing of the organism by electrical charges is the cause of sensation through touch, and by this sense the whole anatomy of the worm becomes a unit in principle of action.

The lower organisms require no other sense than that of touch, as it supplies all the needs of their simple existence. The sense of touch is well developed; through it the worm is influenced by heat and cold, rain and drought, light and darkness, which play alternating effects upon its life; just a little too much, or too little, of any one of these conditions becomes an extreme to its feeble life and its form must perish, because there is not sufficient vitality within its organism to resist the opposing forces of environment.

(To be continued.)

Things have taken precedence over human beings until the acquisition of mere inanimate objects, is reckoned more than life itself.—McIvor-Tyndall.

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The Friend of My Soul.

(Written for The Swastika.)

By GRACE M. BROWN.



In a mighty burst of glory, the sun slipped out of sight beneath the lofty hills surrounding our mountain cabin, and as their fierce outlines grew dim with the passing moments, I felt the peculiar sense which might almost be called terror which one feels when darkness and vastness and aloneness meet and blend as one huge soul from shadow land.

There is no silence quite so deep as the silence of the cold, stern rocks as they stand apart, even from the creeping dark, in stately stillness.

There is no darkness like the darkness which rolls with swift sureness out of the rugged intensity of the Rocky Range.

And even as the air grew chill with the great creeping dark and I rose to light our cheery lamp, I felt conscious of a presence as subtle and as strange as the delicate perfume of a white camelia or the thrill of a nightingale would seem in that unresponsive mountain wilderness.

I consider myself a man of some common sense and rather an unusual amount of courage; my life in the business and work-a-day world has not inclined me to sentimental dreams and even the few months of adventure in Colorado had not led me in the way of the unusual—yet here in this deserted cabin which my partner and I had made our abiding place for the last few weeks, was a suggestion of an indefinable something which words cannot explain nor pen portray.

It may be that I was weary with another day of the unending monotony of seeking that which seems ever and ever to recede just as it is grasped, or it may be that my nerves were strained by the continued absence of my partner whose time for return was overdue, I do not know, but I do know that when the lighted lamp threw its bright rays into every corner of the room and no unusual evidence of change appeared, the relief was almost more than I could endure.

I began to wonder if my brain was giving way under the steady strain of constant disappointment—for the fever of the

gold seeker was upon me and burned like livid fire through my entire being; but I threw off the fear and with fresh determination I declared that nothing should daunt me, that in the new life of to-morrow I would compel the stern old earth to reveal her treasure to me.

But again that peculiar tremor—that consciousness of a living presence overshadowed me and in spite of the assurance of my reason, that no person and no thing was near, I rose to meet someone or something, I knew not what. Surely I must be mistaken—but no; I rubbed my eyes, I placed my hand to my ears, I pinched myself that I might realize my own firm flesh, for there before me and growing more distinct, more evident to my astonished senses every moment, was the outline of a shadowy form.

Words failed me and I felt my knees trembling beneath me as the figure, now quite clear, of a fair, slender woman advanced toward me and said in reassuring tones, "There is nothing to fear; your courage and your persistence have attracted me and I will show you the way to the attainment of your desire. Its accomplishment will bring you no joy, its acquirement no personal satisfaction, but it is your present human desire and is so concentrated that it must be fulfilled, and although its fulfillment will bring you unending woe and hasten to its end your earth career, it is your demand and I will lead you."

With the sound of the clear soft voice, my fear vanished and I stood waiting for her to speak again; her words had imprinted themselves upon my brain and I wanted again to hear those sweet low tones with their vivid message to me. I seemed apart from myself and yet wholly unafraid and I knew that the same force within me which had attracted the beautiful being would give me strength to follow wherever she might lead.

She said no more, but pointed to a lantern nearby and quite naturally and quite humanly turned toward the door.

I have never been able to recall just how we left the room; I was no longer subject to surprise and it seemed quite as natural that she should pass through the closed door as that I should open it and follow her. It seemed quite the usual thing for me to walk beside her light sweet form which radiated through all the inky darkness of the night, and when she turned and mounted a steep untrodden bit of mountain land, I followed with perfect faith that the being who

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gold seeker was upon me and burned like livid fire through my entire being; but I threw off the fear and with fresh determination I declared that nothing should daunt me, that in the new life of to-morrow I would compel the stern old earth to reveal her treasure to me.

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seemed to me the divine interpreter of hope, was leading me to the fulfillment of my dreams.

The words of warning had not yet made their impression upon my soul; I only knew that immediate success lay before me and at that time there was but one thing in this life worth while and that was the attainment of unlimited worldly wealth—I did not then know that a persistent, unhampered, consistent desire always brings its own fulfillment and I believed, in my ignorance, that I was the chosen of God for this gift.

We are always led by an unfailing law and while the method of its leading differs vastly, the result is most accurate. In after years when unlimited possessions were mine; when untold millions were in my keeping and when I, alas, did not always use them wisely and well—I turned my thought back to this glorious and wonderful night and thanked a divine love for this only truly happy part of it all, thanked God that the method of my leading was so wondrously beautiful, and far more than the glitter of full coffers, do I treasure the memory of that gracious soul.

On and on she swept before me until with a peculiar graceful stillness she stood silent on the mountain side. Shall I ever forget that moment of silence when we stood so, one with all of life and yet so apart from it, all in the momentous quiver of the fresh night air?

"Mark it well," breathed the sweet low voice, "for here lie the treasures of ages. May you have the wisdom of ages to guide you in this trust."

And then I stood alone, yet not alone and never again to be really alone for there had come to me a friend, so a part of me that she had understood my longing and my fear—surely one is never truly alone if even one soul in all God's universe understands.

How long I remained in that enchanted spot I do not know—it seemed that all life had changed for me, even the nodding leaves and rippling waters carried a new tone of power, and as the great glorious moon rose in the heavens, I blended myself with every piney tree and every bit of untrod earth about me that I might know them when in the beautiful sunshine of to-morrow I should come to claim my own.

Many times, thousands of times, have I walked the path then perfectly untrammelled, now a thoroughfare, between our cabin and my own sacred corner of this dear earth, and never

without the heavenly memory of the consciousness which came to me in that wonderful throbbing night as I retraced my footsteps and re-entered the once lonely cabin, lonely no longer for had not she, this new friend of my soul, impressed its every fixture with the perfumed presence of a fairer, freer realm, and while I live, no ruthless hand shall mar those treasured walls.

And now—when the discovery of that next vivid day has united itself with the history of our beloved Colorado; now when the joy is over and the sorrow of treachery is overcome, I turn with a longing for true riches, for that peace which passeth understanding, to that heavenly spirit who guided me with the radiance of her presence to the riches of earth, that I might know the futility of pleasure and the unreality of pain. And again she will come and again we shall tread together the path which leads to riches beyond compare.

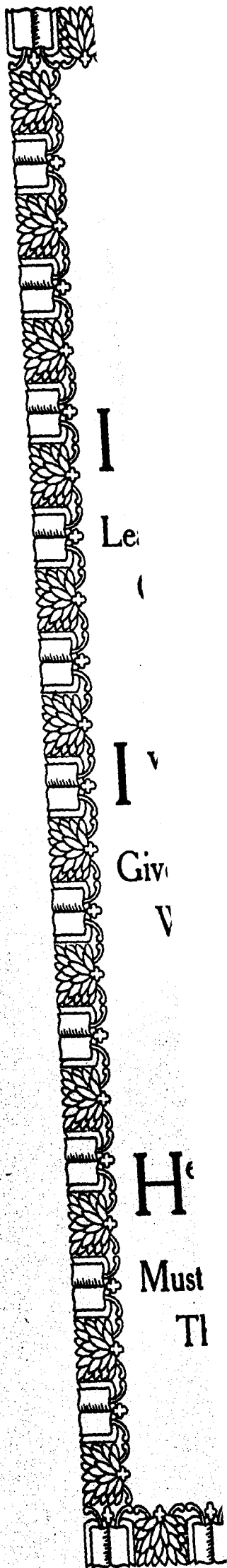
The message of Truth, concerning that which is, therefore, is particularly for those who are in revolt, those who are respondent to the inward urge of their being, for Freedom, those who refuse to permit longer the trappings of experience.—J. Stitt Wilson, in "Ariel."

THE NAUTILUS PROTESTS.

In a letter to The Swastika, Elizabeth Towne, editor of The Nautilus, adds the following postscript, which is so good, and so like Elizabeth, that we reproduce it for the benefit of Swastika readers:

"P. S.—I object to your assertion that Swastika is the only new thought magazine that ever paid from the start. I hold that championship belt myself, up to the present time. And I began without any Denver Post to help me, and without any name or fame of any description. Nautilus paid for itself from the very first number, and in eight months time was supporting me in the bargain and paying my way out of Portland, Oregon, besides some other incidental things. So there! You can't beat that, with all the advantages you had to begin with.

But I congratulate you just the same, and I think yours may be the only other magazine that did pay from the beginning. But it was your Denver Post experience and your reputation as a writer, that made such a success possible with as expensive a magazine as The Swastika.



Where Lie Paths of Peace

(Written for the Swastika)

By MARGARET McIVOR-TYNDALL

I would be free from life's unceasing turmoil
 My feet have trod too long the weary way;
 Lead Thou me Lord to where the heights supernal
 Gleam from afar—like stars at close of day.

* * * *

I would be free from Sorrow's heavy burden
 My eyes are dim with tears of bitter woe;
 Give Thou me Lord the Spirit's blessed guerdon;
 Where lie Thy paths of peace? I fain would know.

* * * *

L'Envoi

He who would scale the Heights of Understanding
 From whence the soul looks out forever free
 Must falter not nor fail. All Truth demanding
 Though he bear the cross and know Gethsemane.

Biology of Intelligence.

(Written for The Swastika.)

By GEORGE EDWIN BURNELL.

I will now explain to you in a narrative account about bondage in America. The narrative account of bondage is this: There are the three forms of bondages. There was natural law first, which the Puritans and the early pioneers met in the form of gigantic trees and great rivers and tremendous and formidable natural situations.

They had to conquer these wild conditions, cut down the forests, and import food in place of these great indigenous growths, to produce something to eat and drink and wear.

And the animal world was against them, and the French were against them, and England was against them—everything was against them.

They established a profound sense of mental resistance. The result was that they succeeded in conquering the external concrete objects of their attack, but they were conquered themselves in turn by purely materialistic conceptions of things.

That materialistic conception, however, was nothing but an idea, nothing but an ideal.

It could not have been anything else, because if it had been an actual bondage, their attempts to conquer it would have been futile, and there would have been no use for the gods to have taken counsel, no use for them to say, "What shall we do to these people, bound in their sense of materialism?"

So, I say, about fifty or sixty years ago, in what would be called by those people who do not know anything about the circles of the world, or, rather, the universe (the occult societies), there was held a council of those who were administering the affairs of America.

As in most councils, there were two viewpoints. There are always two sides to every question. But they all agreed that the materialistic condition of things, which was such fifty years ago that the people of these states had no actual belief in anything but their own natural life, that they began when they were born and ended when they died, and that settled it—that was all there was to living—so these leaders agreed as to the advisability of a remedy for this hardened con-

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dition of mentality of the people, who were fighting all material surroundings, and were fighting evil, too.

That was a settled conviction, whether they had churches or did not have churches, that they must work against evil, just the same.

The inner sense was closed, the inner, intuitive conception of things was closed.

Mysticism was almost dead in the states because of this resistance, which had been successfully practiced, and, being successful, was accounted to be valuable and genuine. On account of its success, it was accredited with genuineness.

I am speaking concerning the mental history of these states, so you may know exactly why it was this movement came forward, and in what order, and what it proposed to do.

I say they agreed in their council as to what they wished to have done, namely, that this people should be enlarged mentally beyond their walls of resistance, that they should not think that the natural world was the only world, because, as a matter of fact, there is no such thing as a natural world.

It is simply a mental conception.

So they should not think that any world was the only world, and, finally, they should not think that there was any world at all, in reality. Therefore, these leaders talked it over in council. And every day and every hour of the day and every minute of the day their ranks were enlarged by people who, by the depressions of vitality, through restrictions of the resistant idea of materiality, were being crushed out of the material world, the material viewpoint, through the channel called death.

And, of course, they entered in and brought out the fact that the people of insight there did not believe the people were imprisoned in this material conception, although they were walking around among other people just the same, although they were walking among the angels and the gods, although there was no death anywhere, and the living and the dead, so-called, were together, and the ones that were really dead were the ones that thought they were alive.

And this rank of those who escaped by force of pressure and depression into this council kept insisting that the people were locked, and being locked tighter and tighter into narrower conditions, that they were consequently getting more unhealthy physically every day, more and more pinched in their minds, more and more crushed in their hopes, more and more demolished in their ideals.

One branch of the council offered this policy, namely, that the path from the material conception of things should be broken open and enlarged to a more mental and ideal conception, so that there should be a whole host of phenomena occur in the material world, as if another world had been pushed into it and people from another world had apparently been able to work in with those in this world.

About fifty years ago, that was the appearance of things. Therefore, there occurred a vast spiritualistic uprising. All to this end:

That a greater animation, a greater mentality, should appear in this materialistic viewpoint of the people. It would be found, for instance, in this phenomena that chairs were not inanimate objects, and they were made to move around without anybody touching them.

Tables were to be cured of the idea that they were dead pieces of matter and instead be shown as actual, vital, living pieces of mind.

This appeared from the fact that they would dance like a human being, rational or irrational, because the tables would sometimes conduct themselves quite as rationally as human beings.

The idea was that it should be an attack upon this belief in matter. As a result, all over the states there seemed to break out and through into human experience an inundation of mentality.

This appeared in the form of materialistic phenomena in the first instance. Now, there were serious objections to that. So the other branch of the council said, "This will not do.

"You ought not to do this, because if you do, these human beings who are imprisoned in their idea of matter, their materialistic sense of a concrete universe, will be coerced into a belief in another world, and will not be perceiving that other world with the argumentative, rational power of perception.

"The result will be that you will not quicken their reason, but will weaken their reason and enlarge their activities, and they are not acting successfully and sensibly enough as it is.

"They have not reason enough to conduct the conduct they are conducting.

"If, therefore, you give them a larger area of action, and no more reasoning, what will they become but bigger fools?"

(To be Continued.)



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The Time Idea Eliminated.

(Written for The Swastika.)

By WILLIAM MORRIS NICHOLS.



Father Time! Indeed! And with a scythe, too!

Why not Mother Time, with a broom?
Or Baby Time, with a rattle?

The scythe is quite a back number now, and the old fellow ought to be informed that the mowing machine is the thing in present usage among thrifty farmers.

Wouldn't it look odd to see our old friend depicted sitting on the iron seat of an up-to-date mower?

It is written in the book of Holy Writ: "Thou shalt not make thee any graven image, etc., * * * Thou shalt not bow down thyself nor serve them, etc.." And here we have been carving our bewhiskered friend in marble and engraving his picture in a most prolific manner. As to bowing to him—well, I guess we're long past the bowing stage, and he has become one of our most intimate acquaintances. And as to serving Time—simply ask any prisoner or 'prentice, clerk or collector, who stands highest as a good and faithful servant!

The idea abroad is that Time has power to ring in all sorts of changes upon us, when really the Dial Man is a blank; and just the sort of blank some of us are getting tired of drawing. Very many are weary of marking time, and are even ready to have the World's Tin Soldier also quit marking it.

There is a notion stalking around in the racial mentality that in order to enjoy a ripe "old age" one must have lived a great many years. It would seem, however, if the information contained in the following clipping be true, that the period generally considered necessary to elapse between us and the "respect due to the aged," may possibly be shortened to a very considerable extent, and perhaps the shifting of the Osler Limit may be rendered expedient:

"Minneapolis, Jan. 10.—Physicians who to-day examined the body of James Anderson, eleven years old, who died yesterday at the city hospital, say the case is one of the most remarkable instances of OLD AGE IN YOUTH recorded in medical history. Despite the few years he had

lived, doctors say that so far as the condition of the vital organs determine age he was at least sixty. When the boy was only five his hair began to turn gray and his eyesight failed. He walked with the deliberate care of an old man. When very young the child was exceptionally bright, but for two years his mentality has been failing and he was little better than a dotard when he died."

Since nature can produce in a child of eleven years all the symptoms obtaining in what is termed "old age," then, it seems to me, that this condition is not the product of Time, but rather, the externalization of an Idea, lying dormant in the sub-mentality of the individual, dependent not at all upon Time for its coming to the surface, but upon conditions only. If the right or favorable conditions are present in a two-year-old infant, then "old age" may manifest in the babe, as well as in the man of three score and ten.

Time is not the cause of the decreasing of vitality. There is absolutely NO power in Time. It, like the "equator," or the "North Pole," is but an imaginary quantity, and has exactly as much reality as the two geographical terms just mentioned, and no more.

The results generally ascribed to the "passage of time" are, in my estimation, but the outward form of a mental conception sub-consciously held by the human race.

The mothers of the race have conceived, like Jacob's kine, while looking at the "Spotted Rods" of Time.

The Idea of the POWER of TIME has been sown and re-sown, planted and replanted in the fertile mental soil of the race, until, under the law of reproduction, it has spread into such gigantic proportions and strength as to cover the whole planet, and hold the entire world in its infernal grasp. Bound to an IDEA! Wouldn't it be great sport to break the hitch line? Why should Man be compelled to grow a crop of birth-marks, for that is what years amount to, simply birth-marks.

"The Ruins of Time," "Havoc wrought by Time," "Time will tell," all these phrases are based upon false premises and are untrue, for Time does none of these things. Time never produces and never destroys. The invisible spirit of life simply weaves and reweaves the fabric. The weaver needs a new pattern, a design in which the silver threads of Time shall have been entirely eliminated.

Smash up the Idea that Time can add to or take from our manifestation of Life, or can bring upon us the senility

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of old age, by consigning the Recorder of Hours to his proper sphere of activity, the measuring of motion.

Of course, in our every-day affairs it is necessary to make use of the clock and the calendar, but let us do it in a sane way and with a clear understanding of the situation. However, in our Real Life we will dispense with Time as a working factor. The old gentleman's scythe can be put to no better use than the clipping of his own wings.

A Terrestrial Paradise.

(Written for The Swastika.)

By EDGAR L. LARKIN, Director of Lowe Observatory.



The location of this observatory is unique.

It stands on a peak rising up out of the "Terrestrial Paradise," the orange-covered plains of Southern California.

The central summit is in a vast amphitheatre, formed of colossal peaks roundabout; some on a level with the observatory, and others 1,200 feet higher. On either side are yawning canons. Rubio on the east, 670 feet deep, descends precipitously from the walls of the observatory; while Los Flores Gorge makes rapid descent to a depth of 1,250 feet on the west.

A chain of old Sierra Madre's range is coiled in mighty links enclosing Echo mountain. Extending from the southeast round through east and north, through northwest, whence it rapidly declines to the west and sinks away into low hills smothered in a wilderness of orange, lemon and a myraid of other fruit trees.

Beyond is the sea, the tossing waves, and islands in the distance. Speech is impotent to portray the glories of the sunsets from the vernal equinox to the summer solstice, and return of the sun to the equinox of autumn.

The angles made by mountain ranges with the ecliptic are such that the sun is enabled to pour radiant floods in between, lighting the canons with supernal glory. But it is to the mighty and serrated contour of cliffs and peaks that scientific interest is attached.

So transparent is the air that minute stars are seen at the absolute instant of rising; a wonder never observed outside of a mountain observatory.

Thus the writer never saw a star rise up out of a horizon until coming to this enchanted place. No sorcerer of Egypt or Eleusis ever conjured up a more mysterious and wierd spectacle, or influence, making impression more fascinating to mind and sense, than the rising of the Milky Way over the eastern knobs, domes, turrets and towers standing above the canon. The galaxy is made of hundreds of millions of suns.

They look like minute diamonds, rubies, sapphires, pearls, emeralds and other gems. The telescope often displays a field of view containing 40,000 stars.

The field is always inverted, and as the lenses magnify, the rotation of the earth is very apparent. The result is that the stellar hosts appear to be pouring into the canon.

I am unable to summon words to describe this effect, one eye on the brink of the canon and the other on the descending flood of starry points, a Niagara Falls of precious stones.

The observatory is above more than half the dust layer that surrounds the earth. The stars burn and blaze with a brilliancy all unknown to observers below.

In August and September, the great constellations Sagittarius and Scorpio, far and away in the south, hang up sidereal sheets, draperies of cloth of pearl, and drag the careless garments along in ocean waves.

These are dense regions of the Galaxy, and this colossal band encircling the sidereal structure is whiter than as seen from observations on low plains.

After the Galactic belt is seen trailing in the southern sea, with glittering splendor, even down to the very waves, stars in waves crests!

The wonderful stellar floor is visible from this observatory. It is the foundation of the visible universe. It is either made of countless billions of stars sunk to inconceivable depths, or the entire structure of stars is surrounded by dim nebulous, shining matter.

I have watched this cosmic pavement during six years, in all parts of the sky visible in this latitude. It is best seen on the darkest nights just after rains have cleared out all traces of dust from the mountain air.

Of course, there are numerous openings, jet black places

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In a background of pearl. These are the awful windows, wide open to the unknown and unknowable beyond.

No delicate tracery can be seen in these, they are as black as blackest jet.

Special study has been made of Scorpio and Sagittarius, and over one hundred rents, doors, windows, cracks, seams and openings have been seen in the primordial cosmical base or foundation. These starless fields are impressive, far and away beyond all power of words to express.

They seem like giant caves, wide canons or deep caverns cut in waste places in space.

Alone, on a distant mountain at the midnight hour, or the still more magical hour, 2 a. m., armed with a great 16-inch telescope, is occult or esoteric, if there are such entities.

With glowing stars above, and canons below, and a hundred sentinel peaks, round-about, the scene is most weird, indescribably grand and inspiring. The mouths of the canons are blacker than Egyptian night. But beyond all, for strange effects on mentality, is the incredible silence.

Amid the mountain and canon solitude, the hush, the stillness, the awful silence, intense above thought, prepares the mind to listen to the sound of the axis of the earth in its turning.

Fans should be discarded when the wind blows. Prayers and penances should be discarded when the grace of God descends.—Sri Ramakrishna.

Often the worst foe to overcome and the one which makes all others appear trifling, is Fear. Conscious power clears away the mist and you behold the star to which you may hitch your wagon—the star of your destiny.—Business Philosopher.

Did ever occur to you the primal significance of the priest's "Absolution" to the confessing one? As the alleged representative of the Father, he may absolve, wipe out, dissolve into nothingness, the "sin," typifying the Eternal Truth that in the Absolute—the Father—there is no sin, nor belief in sin. Therefore, connect yourself in consciousness with the Eternal, Omnipotent, Absolute Being that you are, and sin dissolves into its nothingness, and you are absolved from its tyranny by the annihilation of a belief in its reality.—Melvor-Tyndall.

Mysteries of the Inner Temple.

(Written for The Swastika.)

By YONO SIMADA.



In this century of "knowing," there has come to the western world a faint perception of the wonderful, unfathomed, and perhaps unfathomable mystery of mind.

Even the physicist discourses these days of the discovery that "Mind is Motion," or, "Motion is Mind," according to his individual viewpoint.

And because we have become familiar to a degree of thought with this marvelous mystical word "mind," we scarcely stop to meditate upon the wonder of it, nor upon its startling possibilities.

The more we think of it, the more mystical, the more deep, its meaning becomes.

I look at my hands—this invisible, marvelous thing called "mind" is working. I look at my own face reflected in the clear, smooth surface of the mirror—it is my mind that makes the act possible.

I close my eyes, and still the mind looks at me, reflecting my surroundings, the chair in which I sit, the aspect of the room, the clothes I wear, the body I inhabit.

Everywhere I am in the center of Mind.

Why then should anything which this mind may accomplish be seen as "strange," "mysterious," "unbelievable?"

When the war between Russia and Japan was first talked of as a probable outcome of their mutual disagreement, the world said: "How can those small-bodied, rice and vegetable-fed men hope to fight the powerful, able-bodied, meat-fed Russians?"

And of course there were some too—not lacking in apparent education—who said, "How can those unenlightened Heathen expect to cope with Christianized Russia?" Because being Christianized, of course they must, by this means be also "enlightened."

And as the war became a reality, the world became amazed and puzzled that these tiny Japs were more

than a match for the giant Russians, and since they were successful, not by strength of physical body, nor yet by force of numbers, nor yet by greater wealth, how then could it be?

And out of this wondering grew the conviction that by some means not known to the world at large these "unenlightened" "heathen" Japs had a means of knowing all the secret movements of the enemy's army.

Owing to the dissimilarity in complexion, and every physical appearance, the usual method employed in war—that of spies—was not easy of perfect control, and still too, the Japanese army seemed to have—most startling of possibilities—knowledge of their enemy's movements IN ADVANCE.

The theory was advanced, somewhat reluctantly, that after all the Japanese, with their marvelous ability to "imitate" had "imitated" the "discovery" of the Occidental world, and had a perfected method of wireless telegraphy.

But, a little reflection soon announced that wireless telegraph machines were not so easily handled, and also that the financial condition of Japan was not such as to easily make possible the purchase and maintenance of such a complete system of wireless machines as they evidently possessed.

A few occultists, to whom the facts were known, suggested that the Japanese were educated to a system of mental communication, but this suggestion has never found credence among the world-people, because indeed, how could it be possible, since, although their "adaptive" and "imitative" qualities are undeniable, there was no nation from whom they could "adapt" this system, and since the Occidental world had no such method of communication, how could these unenlightened Japs have such a system?

And so the thing is still a puzzle to them.

Nor is this article meant to elucidate to such as these, the way in which the Japanese army obtained its knowledge.

I am simply stating facts that are well-known to every educated Japanese. The mental training of the officers is the fundamental reason. Since they cannot hope to win a battle by force of physical supremacy, they must needs develop the limitless resources within mind. Their education is more mental than physical. Even Jui-jitsu is a form of physical training based not so much upon brawn as upon brain. Celerity is a mental quality—as indeed what is not, since all is mind in motion.

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I should say that celerity is a quality partaking more of mental activity than is mere strength.

The higher forms of Buddhism and Shintoism are pure occultism. They are "mystical" if one likes the word, but to the cosmically-conscious one, there is no "mystical," no "practical," no "physical," no "mental." There is only "knowing."

And so it is that in the Japanese armies were those who were in possession of "Marconi machines" much cheaper, much more reliable, much more usable, much more undiscoverable than Marconi could possibly devise.

The following incident, common enough among the priests of the inner temples, of both the Buddhists and the Shintoists in Japan, will serve as an illustration of this cheap system of wireless telegraph. It is an incident within my personal experience.

I was staying for a time with a Shinto high-priest in one of the many isolated temples along the northern coast of Japan. These particular temples are practically life-saving stations for fishermen and sailors on the Japan sea, which, on the northern coast is always irregular, while the eastern and southern coasts are regular and calm-tide.

Moreover, the Japan sea has the bad habit of being misty—called the "intense Siberian mist," which, when it rises causes the sailors and fishermen to completely lose their way and become shipwrecked.

One evening, after supper, we sat down to a game of I-go (chess). Suddenly in the midst of the game, the priest stopped, closed his eyes for a moment, and rushed to the veranda which circled the temple. I watched him lighting a huge torch, and reaching as far as his arms would stretch toward the sea. His every muscle was under perfect control, not a movement of his body showed any sign of life. His eyes were closed in deep concentration and only his lips moved slightly in prayer.

After about forty-five minutes, in which he never lowered his arms, or moved a muscle of his body, he came back to his surroundings, as it were, and cried "Tasukatta" (saved).

Returning to the room he finished the game without offering a word of explanation. I went to bed that night wondering what he had "saved," and how he knew there was a need of saving.

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Next morning before breakfast, as I was taking a morning walk outside the outer garden of the temple, there came three strong, sun-burned fishermen, to offer thanks in the temple for the help of the previous night.

They were naked save for a loin-cloth of rice straw, it being the custom in such cases to leave their dirty and blood-stained garments on the beach below, for no one would enter the temple with garments indicative of killing even so bloodless a form of life as a fish.

With heartfelt and devout thanks to God for his saving through His servant the high priest, they contributed their "thanking sai-sen" and went their way with smiles of joy.

I asked them how far away they were when they found the light and they said they were about ten miles from the coast, when the dense mist overtook them and they lost their way and prayed for help.

As the temple stands about three miles above the beach, the priest received the telepathic call for help at a distance of thirteen miles.

And why should it be wonderful?

Is not the universe nothing but, as the scientists themselves admit, "mind in motion?"

Love is like unto the sun,
It sheds its life into the earth.
The man, the beast, the flowers are one
For all eternity.—Rosalie Hofmeyer.

Little Janet had been taught to say the Lord's prayer every night before she was put to bed, and her mother always listened to the recital which was conducted with the solemnity which our forefathers were taught was consistent with the occasion of supplication. When Janet got to the point "give us this day our daily bread," she stopped a moment and indulged in a whispered aside, the words of which her mother failed to catch, and so as she kissed her small daughter good-night, she inquired what the child had been whispering about during her prayer. She did not want to tell, but under compulsion, reluctantly confessed that "she just told God that if he didn't put butter and sugar on her bread she didn't want it."

The Kingdom at Hand.

(Written for The Swastika.)

By DR. GEORGE W. CAREY.



Man is within one step of his ideal—the ultimate goal of his desires—that realm of freedom where he will no longer be subject to law, but being “led by the spirit,” will realize that he himself is an operator and attribute of the law.

Man is law in action. Will man now take the final step into complete liberty and become a god, or continue to eat of the husks of dual concept and still cower beneath the lash of “precedent and authority?”

There is no “salvation” or regeneration for Man so long as he believes in vicarious atonement. The man who needs saving is not worth the price.

Recognition of eternal unity will save Man from the idea that he needs saving, because it will reconcile him to his place and mission in the Plan—the Great Necessity. It will reveal to him his true kinship to the causeless cause, the beginningless beginning, and he will know that he is an attribute of universal energy from which all forms, thoughts, motions, sounds, colors, so-called “good and evil” proceed.

In the full light of this wisdom, Man will not search for saviors nor quibble about the meaning of the words of men who died before the walls of Balbeck were reared above the yellow Nile or the Pyramids of Cheops cast shade for the Arab and his camel.

Christ, Truth, Life—forever preaches the sermon in the ear of Man: “Lo! I am with you NOW.”

Only the spiritually blind look for the “coming” of Truth or Life—the Christ, who is ever present, or the “coming” of a kingdom which is already at hand.

If we accept a certain statement uttered by some one who lived in the dim past, as an ultimatum, we may be called upon to reconcile the utterance with another opinion, spoken or written by the same person, which seems to contradict previous statements, in which we have placed our trust.

These persons being dead, cannot be asked for an explanation in regard to the seeming contradiction. If they

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could, they might respond as Walt Whitman did when a critic hinted that the "good gray poet" contradicted himself: "Do I contradict myself? Then I contradict myself. I am large, I contain multitudes."

We must consider the facts that the opinions uttered by men in past ages extend over a period of years, during which time empires rose and fell; new concepts of life obtained recognition due to planetary and zodiacal changes. Thus radical changes occurred in the social, religious, scientific and industrial world.

Viewing the question in this light need we wonder that the seers and sages, saints and scientists of the past should sometimes contradict themselves?

Are we to-day so very consistent?

Do we not enact what we call "sacred laws," immediately violate them, and carry the case to the court of last resort and get the "sacred" law repealed?

We have had high and low tariff, bimetalism and gold standard, and our great statesmen valiantly upheld the free coinage of silver in the year 1895, and in 1896 these same captains of finance declared through the public press that free coinage of silver would destroy civilization, tear down the pillars of Hercules and wrench the stars from their cosmic thrones.

We have contradicted ourselves in our opinion of the earth's shape, the distance to the Sun, the origin and operation of electricity, the cause of light, the divisibility of elemental gases, the circulation of the blood, the reality of hell and the devil and other subjects too numerous to mention.

Then shall we forever wrangle over the contradictory statements of dead men who wrought in their day as best they might with the light and the data at their command, with no thought that people in future ages would war to the death or live with hate in their hearts for their fellows who differ with them on baptism, the size of Noah's ark, (the moon), or whether a prophet swallowed a fish or a fish swallowed a prophet?

Neither books, nor prophets, nor bibles, nor saints, nor sages, nor saviors make Truth.

Truth is eternal. It liveth forevermore.

Go not into the desert nor to the mountain top to find thy Ideal—for "Lo! The kingdom of Heaven is at hand."

The Rationale of Prayer.

(Contributed to The Swastika).

By GRANT WALLACE.



The answering of prayer has been so long regarded as among the miraculous and unexplainable phenomena of the sanctuary, that it may afford some diversion for the curious to inquire whether we may not account for such alleged intercommunication of mortals with the gods, on the ground of thought-transference and auto-suggestion.

In the first place, the belief that there are "nature-spirits" inhabiting and working through Nature, much as the soul works through the human body, is common among primitive peoples.

We have seen the Saranac Indians of the Adirondacks, paddling their birch-bark canoes past a dangerous place in the Racquette river and throwing in a bit of tobacco, with a prayer to the "river-spirit" to let them pass.

The Greeks believed that the nymphs and sylphs of the springs and meadows came to the council of the Olympian gods and sat around on the polished seats, and that the dryads grew as the spirits of the leafy oaks, and uttered screams of pain when the woodman's ax struck the trunk.

The old English word for echo (woodmare), meant wood-nymph, and is a curious survival of the time when our ancestors believed an echo to be the voice of an "answering spirit"—a spirit answering a "prayer."

Above the commonality of souls, demons, nature-spirits, elves and saints, all religions recognize higher spirits or gods, this divine rank being often given to celebrated persons.

Thus, Kwang-tae, the Chinese war god, was a great soldier of the Han dynasty, while Unkulunkulu, "the Old-Old-One," the Zulu's supreme deity, was an ancient chief, and even Jehovah (or Yah-veh) is said to have been the mountain chief of Israel.

We see the dual system, the praying to good and evil gods, as with the Zoroastrians in praying to the good god Ormuzd, and the bad god Ahriman, and in the Christian scheme of praying to the good trinity on the one hand, and believing

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that the "devil" on the other hand, possesses even greater power.

Prayer among barbaric peoples, is generally directed toward a dead ancestor, sometimes supposed to inhabit an animal, or a wooden image.

It is universal, generally accompanying bloody sacrifices, on the flavor of which the deity is supposed to feed.

Intercourse with their deities is held in various ways by the worshipers in dreams, visions, through medicine-men, oracles (as the renowned Delphic oracle), seers, priests, or by direct petition or prayer.

Whatever may be the scientific explanation, the fact remains that there is a universal belief that the gods of all nations, whether Pantheistic or Monotheistic, require praise, and adoration, and supplication, before condescending to hand down blessings to mortals. That such prayer is often answered and that there is a fixed connection between the prayer or request and the gift of the particular god, millions of good Christians, Jews, Mohammedans, Shintoists, Mystics, Buddhists, Christian Scientists, Confucians and savages—worshippers bowing down before Spirit or Spirits; stuffed snake skins and totem poles, altars and images, and sacred books and rivers and the sun, and intermediaries, and ancestral tombs, and saviors, and other low and high conceptions of the Dispensers of the Greatest Good, have beseeched the Great Unknown Gods to send them happiness or rain, or victory over enemies, or health or salvation from hell, or luck in buying lottery tickets.

They have asked for every blessing which they felt was on the shelf of mystery, too high for the petitioner, unaided, to reach.

Millions have attested that many of these prayers have been answered as well by Hermes or by Amman, or the gamblers Joss or Vishnu, or the grandfather's spirit, as by Jesus or the Virgin, or Elohim, or the Over-Soul of the Universe.

Skeptics, forced to admit that there may be "something in prayer," see in this impartiality confirmation of the theory that prayer may be beneficial only as "reflex action" upon the worshiper's mind, strengthening his soul and giving him confidence to reach up and take the desired blessing for himself.

Priests will readily admit that the spirits or gods or ancestors or saviors to whom they pray possess mind and intel-

ligence. Even the "heathen" who prays before a wooden idol knows that it is a mere symbol of a spiritual intelligence, either inhabiting it, or which it stands for.

This being true may we not reasonably bring the answering of prayer down out of the plane of miracle, or supernatural, to that of science?

Why may we not say that the man who prays to Jesus or Mary, and who feels that his petition has been answered, actually gets into telepathic communication with those individuals, wherever they may be located?

Why may we not say that the Chinese who supplicates the soul of his grandfather for a blessing, actually speaks by means of a mental Marconi system, with the identical disembodied ancestor?

Would it seem an especially fantastic and unreasonable idea even that the Unitarian or the Indian or the "divine scientist," who prays to the Over-Soul comes directly enrapport with Omniscience and speaks and speaks, mind to mind, with the Great Spirit that permeates all physical nature?

Indeed, if God be omnipresent, does not this last proposition bring us to the auto-suggestion explanation also?

Inasmuch as an Omnipotent Deity must exist in the consciousness of the worshipper, just the same as in the middle of the Universe?

Existing in his mind why may he not converse with this consciousness of Omniscience?

Indeed, is he not himself, Omniscience?

We are coming after all these centuries to the conclusion of the wise "heathen" Seneca, who said: "It is disgraceful to keep wearying the gods with prayers and importunities. Is it not both presumptuous and derogatory to them?"

"There is no need of lifting hands to Heaven.

"How foolish it is to wish to pray to something outside and beyond thyself for power or Truth, when thou can'st give it to thyself! Away with vows and supplications! Thou hast all the power of a god in the making.

"Make, then, thine own self happy."

Men are slaves morally, mentally, economically and in every conceivable way simply because they prefer to be—because they fancy that is the easier, more comfortable way. Of course it isn't "save as thinking makes it so"—but right thought seeks its level just as water does.—The Golden Elk.

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The Essence of Metaphysics

THIS striving for the Higher Self, is merely the echo of the Divine Being that you are calling for recognition.

Why should you strive to become that which you already are?

Men have fought and bled and died for a mere idea—for something that has proven unworthy, or at best not worth the struggle.

But, you are dissatisfied with your environment, your achievements, your experiences, and you want to change them. You have been taught that God—an external phenomenal Being—made you what you are and placed you thus and so.

This idea has grown in your mind by constant repetition—by tradition—into an accepted axiom of Truth.

This then is what you are to escape from—this idea. You cannot change yourself.

And you do not need to change yourself—why should you want to change yourself—when you, yourself are God?

How do I know?

Because there is nothing else for you to be. Even Theology has perceived and given us this message—the Omnipotence, Omniscience, All-Mightiness of God, and from all there is, how can we escape?

From the All-Inclusiveness of the Universe, how can we be a thing apart?

This is the whole philosophy of metaphysics:

You are to comprehend and to realize that you are not a thing created and set down somewhere in the midst of environment and experience—you are that One and Only Being known as God.

THE EDITOR.

The Scope of Zen.

(Written for The Swastika.)

By YANOSKE ISODA.

The Japanese "Zen" is from the Sanskrit "Dyana" and means meditation, that is, meditation upon the relation in which the microcosmic soul stands to the Great Cosmic Soul, or in other words, meditation upon that Divine Essence, that "I am," which makes each and every one of us, a Buddha, and which when once comprehended in fullness, places us beyond the cold hand of un-health, failure, and all negative conditions.

Neither is Zen limited to meditation. Under the scope of Zen comes the method whereby we may unfold the so-called "inner" consciousness, so as to manifest it in our daily life.

Zen, therefore, is a theory and at the same time, a practice.

Indeed, well has it been said that Zen is the "innermost court of Buddhism, from which every other sect and school proceeds and to which they must return for practical demonstration."

Perhaps we may say, without too much assumption, that Zen is the basis of all systems of Oriental philosophy, although these philosophies are presented under other names.

Unlike the other sects which are founded upon one or other particular Scripture of the Lord Buddha, the Light of Asia, Zen accepts not the Buddhist Bible, as spiritual authority in the development of soul-consciousness but says, "if you desire spiritual growth look within, and you will find there a Buddha."

Should you prefer the term "A Christ," please to remember that the words are synonymous.

Zen asserts "What the waves are to water, you are to Buddha, and as no waves there are without water, so there can be no Buddha or Christ, without you."

This mastership, whether we call it Buddha, Christ, or I am, is ever present, ever living, ever potent.

A lamentable thing it is that man, ignorant of this, hunteth afar for enlightenment. Lamentable it is to see a man crying out with thirst while he is in a pond of clear limpid water. Lamentable it is to see a man gone astray in poverty when he has been born into a house of limitless wealth.

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This is well illustrated by an incident in the life of him who represented the Lord Buddha on this earth—Guatama.

One day when he was at the Spirits Hill, there came unto him, a multitude of people who were zealous to be taught by him.

At the head of this multitude was the king Maha Brahma, who offered him a gift of golden lotus and who besought him to preach a gospel for the sake of them who followed him (the king).

Guatama Buddha accepting the golden lotus, picked a bloom from the stalk, held it in hand, but spoke not a word.

The people were much amazed and pondered in their hearts what was meant.

Of all that vast throng but one discerned the meaning of this seemingly strange act of the Master.

This was Mahakacpa, the "St. Peter" of the Buddhists, who, on beholding this act of the Master, smiled a sweet smile, but spoke not.

And it is recorded that thereupon the Lord Buddha turned to Mahakacpa with a gentle, intent look and said: "I have the eye that seeth the spiritual laws of the Universe. I have the understanding that leadeth the son of man unto Moksha, and these things will I now give to thee."

But, like the Christians who have taken the personal interpretation of the message of Jesus, the "Chirst" of the Christians, when he said, "I am the resurrection and the life," so in the orthodox Buddhism, the real meaning is lost, and the idea that he alone had the "eye that sees the spiritual laws of the Universe" has been accepted, because that human nature always is disposed to look outside and afar for the light.

The "I"—the Cosmic Essence which the "I" must be, seeth the spiritual laws of the Universe, when we recognize it. And also, it gives the understanding that leads the mere physically conscious man into the realization of the divine consciousness.

Next month I will take up the subject of so-called miraculous healing, numerous instances of which are recorded in Zen literature.

The getting of worldly things leads to a temporary satisfaction only, which is always followed by an increased want, and a fuller and deeper longing.—James Allen, in *Light of Reason*.

IN OPEN COURT

A PLEA FOR SOCIALISM.

Dear Dr. Melvor-Tyndall—Your editorial on "The Industrial Problem," in the Denver Post some time ago surprises me, coming as it does from one who should know better. You say "Scientific Socialism offers something far more sensible than charity as far as definiteness goes, in the government ownership of railroads and all public enterprises, but whether or not this would make any radical difference to the mass of humanity, is a mooted question. Existing conditions are the result of the choice of the majority and the only way to change conditions is to educate the race to a more altruistic state of consciousness."

So far, so good. But, surely one as observing and intelligent as yourself must realize that the government ownership of all public conveniences, must result in a check to the spirit of monopoly and selfishness under which this "free" country is at present suffering. In reply to your invitation I gladly take this opportunity to express my views upon the subject of Scientific and International Socialism—a subject in which every one must be interested at the present time, unless indeed they are too blind to perceive the trend of Evolution. Unless, perchance, they have not that subtle something that tells those whose minds are attuned to the Infinite, that we are on the verge of one of the greatest, and most momentous periods it has yet been the pleasure and privilege of man to witness, that of the Co-operative Brotherhood. I can do no better than to quote from that grand and noble man, William Morris, who says of Socialism: "I have looked at this claim by the light of history and my own conscience, and it seems to me, so looked at, to be the most just claim, and that resistance to it means nothing short of a denial of the hope of civilization, this then is the claim: 'It is right and necessary that all men should have work to do, which is worth doing and be of itself pleasant to do, and which should be done under such conditions, as would not make it over-wearisome nor over-anxious.' Turn that claim about as I may, think of it as long as I can, I cannot find it an exorbitant claim; yet if society would or could admit it, the face of the world would be changed; discontent and strife and dishonesty would be ended. To feel that we are doing work useful to others and pleasant to ourselves and that such work and its due reward, could NOT fail us, what serious harm could happen to us then? And the price to be paid for so making the world happy is revolution."

By revolution, Mr. Morris does not mean bloodshed, but a peaceful revolution by the ballot and education. Almost everyone at the present time will admit that there is something wrong and radically so, with our present system, that the rich are getting richer and the poor poorer; that although

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this world is capable of producing an abundance for all, some are starving, working in sweat shops and ekeing out a miserable existence, the best way they can; on the other hand we find others rolling in luxury and surfeited with all that wealth can bring and both classes unhappy and wishing for they know not what. Socialism would be as great a boon to the rich as to the poor, as it would give them something useful to do, at short hours and under healthful conditions, and open the way for them to enjoy life to its fullest extent.

This is how Webster defines Socialism: "A theory of society that advocates a more precise, orderly and harmonious arrangement of the social conditions of mankind, than that which has hitherto prevailed."

Some seem to think that Socialism would destroy individualism, the family, etc. This could not be farther from the truth. Under Socialism we would all have a chance to expand all that is true and noble in us, to its fullest extent and as Socialism means that only those things that are used in common should be owned in common, that is, by all the people, such as the mills, mines, factories, etc., that which is now private, such as the home etc., would then be private, and has been aptly remarked, "Socialism only goes to the front gate, and one would have a perfect right to use his own tooth brush." Socialism is a world wide movement, taking in almost every country on the globe, and is growing by leaps and bounds; it does not stop even at this globe.

At the present time in the Celestial World, a great Congress of some of the greatest minds in past history, are assembled and are with all their great power moulding the future destiny of Earth, with this great object in view. And before many years have passed, they will, by their Heavenly influence, have crystallized this tremendous movement for good into a grand consummation. Then, in truth, will humanity become a race of gods and every man will then be fit to be in communication with God.

Wishing you success in the great work you are doing,
I remain,

Yours for Revolution,

H. M. MOORE.

522 West Twelfth Street, Pueblo, Colo.

Do not despair, we are not going to the dogs. Stop analyzing, trust Providence. We are undergoing a change, that is all. The change will be economic as well as social and domestic.—
Tomorrow Magazine.

I repose in the shade-breezes from angels gardens—I sing the summer song that the rivulet echos down from afar.—Yone Noguchi.

To say that God remembers sin is foolish fear, or that He rewards good is vain greed.—George Edwin Burnell.

Personal Problem Department

Readers of THE SWASTIKA MAGAZINE who desire their questions answered free of charge in these columns may send in their questions to Editor Personal Problem Department, if they will send their name and address with their letters of inquiry. Otherwise, they will not be answered. For purposes of identification, the writer may suggest initials. Those desiring a personal and private letter of advice from Dr. McIvor-Tyndall must enclose \$1 for same.

METHODS OF ENLARGING CONSCIOUSNESS.—Chas. F. Granger, Los Angeles: What do you consider the most essential step in the study of New Thought, in order to gain self-mastery? What book or study in thought control do you recommend?

Answer: The entire object of metaphysical study, may be summed up in the REALIZATION of yourself as the Omnipotent creator of the Universe, or, in other words, God. Whatever method, persuasion, argument, meditation, or affirmation, makes this fact clear to you, is the one to adopt. Some minds require a course of training in order to demolish the ideas and traditions and crystallized concepts that have been accepted by the world as realities. Others grasp the fact and consciousness of Being, almost instantly.

AN INSTANCE OF PRE-VISION.—Mrs. A. S. T., Kansas: Will you explain to me why I know things that are taking place somewhere away from me, and also events in the future? When I meet people I know exactly what is passing in their mind. Three years ago my brother was killed. I was living in a town many miles away, and yet the night he was hurt I lay awake all night expecting something, I knew not what. Toward morning I fell asleep and dreamed of my brother's funeral. Saw myself dressed in black, being led by someone to a carriage. I saw the casket and the flowers and everything just exactly as it afterward occurred. I could write you many instances as remarkable as this. Why do I have these experiences when others whom I know do not?

Answer: As there is neither time nor space in the Universal Consciousness and when we are awake to our own relationship to this Universal Intelligence, we, too, may know, without limitations of the idea of time or space.

THE LESSON OF FAILURE.—T. B., Flagler, Colo.: Why is it that some people have so much ambition that they will work like a slave for a given object only to find unforeseen events dash them to the depths of despair, and no matter how willing they are to work, they never seem to realize their ambitions?

Answer: All failure is simply to teach us a lesson, namely the lesson of the instability of externality—the "spinelessness" of THINGS as a means of dependence. The admonition to be ambitious is one of the great delusions of the race. Could we but learn the lesson which this struggle is teaching us by failure to return adequate results, we would at once do away with the seeming "evil" of it. The lesson of evil is simple,

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plain, easily discerned, but the human mind, because of its failure to perceive this lesson, goes on century after century repeating itself. Happiness is not found in seeking THINGS. This often sounds stereotyped, but I know of nothing that seems so difficult of assimilation as this one statement of truth.

THE DOCTRINE OF RENUNCIATION.—Mrs. F. D. Haynes, City, asks: Do you believe in the doctrine of renunciation? That is, Jesus the master is reported to have said: "Leave thy father and thy mother and thy brother," etc. And, again, we are told that he was tempted, and yet withstood the temptation of an earthly kingdom. These things would seem to teach the necessity of renunciation of all things held dear to us. As I understand New Thought philosophy, you believe that we may have whatever we desire. Will you please state through The Swastika Magazine how we may reconcile these seeming inconsistencies?

Answer: No. I do not believe in the necessity for renunciation of anything. Sacrifice is assuredly not an imposition of Divinity, by means of which we may buy either wisdom or spiritual understanding. We can only infer what Jesus meant, judging from what we know of his evident illumination and wisdom. From this I infer that he advised the giving up of the idea of separateness—the use of the possessive "my," as applied to certain of the human race. This has been misunderstood, and has driven well-meaning but misguided men and women into seclusion from the world into convents and monasteries and hermitages. The only thing that we are enjoined to "give up" is our limited viewpoint, that says: "This is MY brother," and the other is not. It is not, therefore, your brother that you are to give up, nor your father nor mother, nor goods, nor any other thing. It is the "my" part of it. Do you not see the difference?

I have always held it as nothing short of insult to the illumination of Jesus to lay stress upon the record that "He was sorely tempted" by the offer of a worldly kingdom, or to imply for one moment that he "gave up" anything in refusing this "worldly kingdom." Knowing himself an indestructible part of the cosmos, clearly distinguishing between the Absolute and the Relative, how could there be any temptation in a paltry bubble of wealth or worldly power? Many a laborer to-day knows better than to wish himself a monarch, and assuredly a man with the spiritual insight of Jesus could not find temptation for one second in the illusion of the external life. To the mind illumined, renunciation would be an impossible concept—because there is nothing to renounce, when you once comprehend the Truth, which is that you are the Omnipotent, Omniscient Being.

Like one in the calm that is the center of a cyclone—guarded by the very tornado around—undisturbed, yet having access equally to every side, I drink of the deep well of rest and joy, and sit with all the gods in Paradise.—Edward Carpenter.

OUR SWASTIKA SOCIETY.

We have acceded to repeated requests and have formed a Swastika society, the purpose of which is to promote mutual happiness and success through unity of thought and effort.

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The following letter from Miss Reesberg was received by the editor of The Swastika, who would gladly be present on the occasion if it were possible. Miss Reesberg writes:

"Dear Dr. McIvor-Tyndall—Glad you are planning to return to California and wish you could be with us for the May Festival, and be our guest of honor. It will be given Wednesday evening, May 1.

"The program will be especially fine and will excel in every respect my past efforts in gathering together the New Thought people for the Fourth Annual Metaphysical May Festival. Hoping to hear from you at your earliest convenience, I am,

Sincerely,

"ELEANOR M. REESBERG."

The editor of The Swastika takes this occasion to send greetings and good will to Miss Reesberg and her enterprise, and to wish the May Festival all success.

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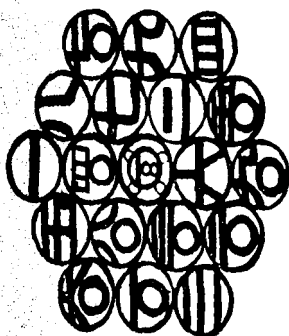
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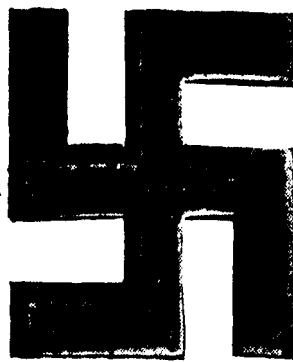
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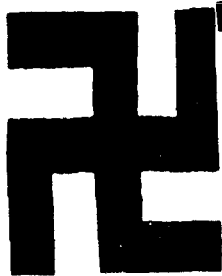
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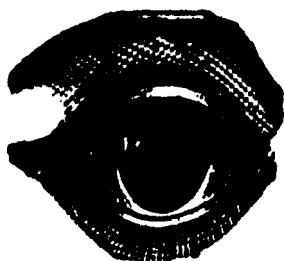
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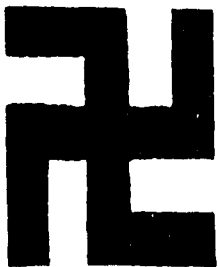
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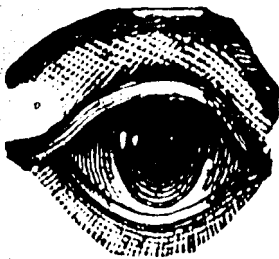
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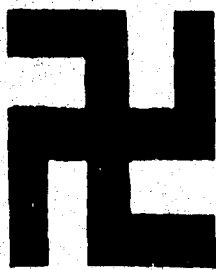
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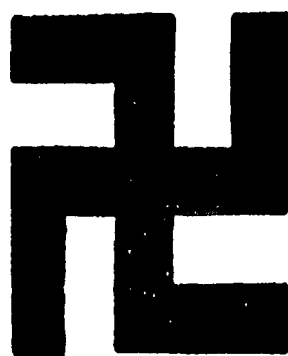
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