

Vol. II

JUNE, 1907

No. 2

THE SWASTIKA

VICTOR OF LIFE AND
SILENCE I STAND

Edited by
DR. ALEXANDER J.
McIVOR-TYNDALL

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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.

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What recks this world of seeming
Or the part we chance to play,
Whether life be sad or gay,
Or strife or but day-dreaming;
Whatever road be trod
The path leads but to God.

What matters tho' men deceive,
Though Hope elude our grasp,
Though Love our hand ne'er clasp,
There is naught for which to grieve;
Whatever road be trod
The path leads but to God.
—Margaret McIvor-Tyndall.

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Editorials

One of the most trying obstacles in the way of human happiness is the disposition to always look to the future for our satisfaction. Tomorrow, or the next year, or after death, or beyond, has been the Lorelei luring us to death upon the rocks of deferred expectancy.

Humanity has so long looked afar into the elusive, indefinite future for its some-time-to-be happiness and lo! it is still beckoning us from afar.

We are beginning to perceive that that which is always in the future is never ours. In childhood we are "disciplined" so that we may be able to bear the "slings and arrows of outrageous fortune," and yet I don't know that the discipline has prepared us for the slings when they strike us. The only certain thing about this discipline is that, since we have been so carefully prepared, the said slings feel it their duty to strike us.

So, let us not be so well prepared. Thus we may elude the probable. And, instead of expending our efforts in the direction of preparing ourselves for the future, suppose we decide that we will reach out and grasp a little of the NOW. It is astonishing how much happiness can be gotten out of the moment if we will learn to regard each moment as a new moment, a crisp, fresh, newly-born moment of time; fraught with new possibilities, new interests, new pleasures, new life, and that the time we have so longed for and looked forward to and promised ourselves is not in the future, but Now.

I once heard a little boy say to his mother: "Mamma, 'aint there any 'Is?'" With his mother, as with most of us, it was always "going to be." Like the expectant child, many of us are turning to the Universal Life and asking "'aint there any 'Is?" and we are receiving the answer that the past and

future alike are Now, and that we need not wait for death to open the "pearly gates." We may step in any time we demand entrance and find Heaven within.

A problem that confronts the world to-day, and one that must be settled soon, particularly in this country that prates of "freedom," is the problem of the unnecessary grind of labor.

The complexity of our civilization has reached the very acme of its possibilities. Men have become caught in the vortex of this twentieth century craze for speed, for activity, and, not being harmoniously adjusted spiritually and mentally, they wear out like an over-used piece of mechanism.

We need about one-tenth of the food we consume; and the matter of clothing, furnishings, and every phase of living, has reached such a climax of extravagance that the pendulum must swing backward and a simpler method of life become the standard.

Four hours a day is quite enough time for any individual to give to actual labor in maintaining life in the physical body and supplying the needs of that body, among which needs I put first of all, interest, recreation, amusement, study, and simple, artistic surroundings.

People in every walk of life, from the society devotee to the day laborer, have become victims of the habit of wanting and collecting mere things. The salary received by the average worker in this country is sufficient for the average family if our "civilization" did not call for such a complexity of things.

But this salary should be paid for four hours of labor instead of for eight and ten, allowing ample time in the twenty-four hours that constitute a day in which to indulge in recreation, study, silence and social intercourse.

The Socialists believe that the solution of this problem may be found in political methods, but as conditions are simply a reflex of the ideals of a nation, it is obvious that our ideals must undergo a change if we would bring about a less arduous life for the majority. The only way, then, to better existing conditions, is to individually cast our influence with those who advocate a simpler, less competitive life. From a political standpoint, it is evident that Socialism best represents this ideal, and to that end it merits the support and the co-operation of the New Thought movement.

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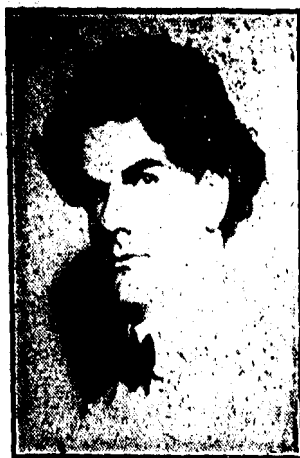
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The Problem of Fate



Fate is the name given to the sum of past environment, the thought-concepts and understanding of an individual or a nation.

Human nature is prone to lay all hardships and failures upon the shoulders of this sum of external impressions, named Fate.

A consistent fatalist would be an impossibility.

Because a consistent fatalist would make no effort at improvement.

That is, if one actually believed that he had nothing whatever to do with his own life—that it was all mapped out and pigeonholed in the Universe, and that he could not deviate from that course—what would he logically do?

Nothing. Simply nothing.

He would have to wait for every event to overtake him.

The trouble with so many is that they are about half-fatalist.

They set in motion certain causes that will invariably produce a certain result, and then they decide that they had nothing to do with it. "Fate" has had them in hand and has treated them much as a dog shakes a rat.

Granted that there is a condition surrounding us—we call it environment from the visible plane and heredity from the invisible or mental—and that this condition does to a great extent shape and determine our acts.

In fact, all effort is expended in trying to escape from this trap—this thing called "Fate."

No one is satisfied. And dissatisfaction is but the urge that compels us to manifest more agreeable conditions—surroundings that are more in accord with our desires—our ideal of happiness.

But, notwithstanding that ever so little analysis would prove to us that no one really, absolutely, believes in the power of Fate, yet there is hardly any problem of human life so persistent as this one.

Men of otherwise good sense, will lay all their failures, their mistakes and consequences upon this invisible scape-goat—FATE.

They are less prone to lay their successes at some other door than their own, but some do even THIS.

In fact, the greatest fatalists are never truly successful.

If, like Thomas Carlyle, they succeed in gaining recognition, they fail in happiness, as did he, being a dyspeptic, soured, suspicious and unhappy.

If there is neither "rhyme nor reason" in fatalism, why, it may be asked, do so many believe in fate?

Simply because of the greatest stumbling-block to human growth—the tendency to LEAN.

The cause of every bit of the unhappiness in the world may be summed up in this disposition of human nature, to look anywhere and everywhere but within for help or hindrance.

Duality is a fog in which all but the best of seamen lose their way. By duality we mean a belief in a power outside and beyond ourselves—whether on the theological, philosophic or materialistic plane of thought. We need never have to repeat an experience or a lesson if we would LEARN from it without repetition.

Our "fate," as a race, will remain an unconquerable, sentient THING, just as long as we refuse to learn from the experiences of the past. And the past tells us that we have not yet found the way of happiness and harmony and well-being.

The student at school who will not learn the A, B, C's, must continue in that grade—he can not hope to study philosophy or literature if he has not learned the simple rudiments.

And so it is with the school of life.

As long as we go on separating ourselves into nations, classes, good and bad, rich and poor; as long as we continue to depend upon a power outside ourselves and to shift all responsibility upon a Creator or a Fate—so long will we have these conditions to cope with, because we alone make Fate.

Fate is simply the result of our accumulated thought. The moment we recognize our supremacy—our control of this material thing we have named FATE—then it ceases to be "Fate" in the old sense, and we know that we are simply reaping the result of our own creations. Naturally, the task of changing the race-thought will appeal to the individual as a tremendous undertaking, and some will become discouraged because of the necessity of waiting for the less observant to catch up in their lessons.

But the race is only an aggregation of individuals, and the

only way to change the race-thought is to change the individual's contribution to this race-thought. We cannot advance beyond the range of the spiritual circle to which we belong.

That is, the advancement of a nation or race is not to be estimated by the enlightenment of the few, neither by the ignorance of the many.

It is an average, one may say, between the ignorance of the many and the enlightenment of the few. But, remember this: Even as a little yeast leavens a great mass of dough, so a little light—a little spiritual wisdom—leavens a deal of ignorance.

Now, I want to give you the message of Truth in a simple, straightforward, comprehensible way. So many come to me and say: "Please tell me what thought to hold to lift me out of certain unfavorable conditions, certain undesirable environments that we call Fate." They do this with a half-defiant feeling that I cannot disprove the fact of Fate as a power over which we have no control. And as long as they feel this power as real—so long is it real to them.

We make laws for ourselves every time we chain and rivet a thought into an axiom of belief. If you believe that Fate is a power stronger than the power of your own consciousness—then so it is, and so it will be. Why? Because you yourself MAKE and CREATE this very chain that binds and fetters you.

Therefore, I say to you: THERE IS NO THOUGHT TO HOLD BY WHICH YOU MAY FREE YOURSELF. Thought is merely the tool or the servant of Wisdom.

You are to KNOW.

KNOWING precludes the necessity of thinking and of "holding" thoughts. Simply uncover that unused range of your consciousness that knows itself God, or ALL-POWER, and your thought will take care of itself. There is no other reason for thought, or study, or instruction, or meditation, or any other of the methods of enlightenment than this: That by their means you may know yourself the All-Inclusive Being which has been presented to your reason as GOD, or the Universal Intelligence.

"I" (the consciousness of the eternal "I am") is the Lord—THOU GOD. Thou shalt have no other gods but this "I am" consciousness. If we will ponder upon this message of Truth that is veritably older than the hills, we will readily

see the logic, the sense, the reason, the justice—the Absolute Truth—in it.

And this consciousness will assuredly free us from the chains and bonds of this THING—this created, hideous nightmare called "FATE." This consciousness does not lie in mere intellectual perception. Doubtless there are few who cannot perceive the Truth of this message. But how many of us REALIZE it in Consciousness?

In the degree that we do realize this Truth, will be our sense of freedom. All instruction, reading, experience; is for this purpose and this one only: That you may know that no power above or beyond you can or will punish you for sins or reward you for virtues, because you yourself are the Immutable, Eternal, Indestructible Substance—God—the Absolute.

ALEXANDER J. McIVOR-TYNDALL.

We are like little, weak plants, always wanting a support. How many times I am asked for a "comfortable religion;" very few ask for the Truth; fewer still dare to learn the Truth; and fewest dare to follow Truth in its practical bearings.—Swami Vivekananda.

We cannot extend the soul consciousness of another by prescription. If freedom could be won merely by uttering a word, we might all be free. But this boon, although our birthright, must be claimed each for himself.—McIvor-Tyndall.

There is hardly a statement so absurd or illogical that we cannot in time accept it if we constantly repeat it to the inner consciousness. "We can be what we will be," is one of the demonstrable truths.

It is no escape from the law to obey it, but to fulfill it by the recognition of the higher law, which is that of a new principle of reasoning.—George Edwin Burnell.

Each and every human being owes it to himself to seek and to claim his right to happiness. He owes it not only to himself, but to the world about him.

No one has the right to pronounce judgment on another, since it is only the motive that counts, and that is not easily determined by results.

Sensation, Heredity, Environment

(Written for The Swastika.)

By ALBERT J. ATKINS, M. D., and EMMA A. LEWIS, M. D.

(Article No. 2)



A study of the evolution of forms, from lower to higher, shows Nature to be wonderfully fertile in her resources; by adaptation she gradually shapes the form to meet the requirements of environment. If the



worm crawls in the light, the increased heat upon its body causes greater activity of the internal electro-magnetic forces, so that they radiate through the skin, ultimately forming a fine fuzz, which serves as a coat of protection against the increased force of environment.

In some organisms the external covering becomes thickened and dense in its structure, forming almost a coat of mail; this action insulates the electro-magnetic currents within the organism, so that they are forced more and more to certain centers.

These centers become the points of most acute sensation, consequently it is here that Nature develops her special organs of sense, and we find tentacles, legs, ears, eyes, brain and nervous systems appearing as necessity requires, yet all of these are but modifications of the primal sense of touch.

Primarily, all life exists as universal energy. Energy has neither beginning nor ending—it is; consequently, it can neither be created nor destroyed. The manifestations of life are infinite in variety, but one in principle, which makes a unity of the whole. This unity divides into dual conditions of force which are commonly known as positive and negative; it is the preponderance of one or the other of these which causes variety of action and consequently difference in manifestation throughout the universe. All energy has periods of activity and seasons of repose, yet there is always active life in the universe as a whole.

Periods of activity and repose occur in certain mathematical cycles of vibration; this is true in the mass as well as in its minutest portion; whether we carry our research to the revolution of the planets of the universe or confine our observation to the life and growth of the cells of organic matter. These alternating cycles may extend through centuries of time, as shown in the life of planets, or they may be limited to a few seconds, as shown in the life and growth of some cells.

There can be no such condition as absolutely dead matter; even rocks have life and metals undergo fatigue. Every molecule and every cell in the universe has certain individuality of life and a kind of intelligence, because an atom of matter knows its mate as shown by its selection, as is well known to every student of chemistry.

In the process of life, Nature, everywhere, exhibits her dual conditions of force, the positive and negative. In the action of these opposite conditions of polarity there appears to be constant warfare, yet out of this seeming warfare there comes growth and perfection of form.

These opposite conditions of force are attractive to each other and consequently blend, creating whirls of polarizing magnetic energy; when the polarization is complete this energy is in partial repose in the form of cells. Individual life of organic matter is maintained by the interaction which is constantly taking place between polarized or internal potential energy and the kinetic or active external energy of environment.

Growth in individual organism arises from a gain in the power of the internal forces over those of the external. Electrical energy, moving at different rates of speed, constitutes the environment of the simplest forms of protoplasmic life which exist in an ocean of water.

We cannot analyze these individual forms of life without taking this environment into consideration.

This ocean of water is saline in character, and upon it play mighty electrical influences as alternate light and darkness, heat, cold, etc., all of which act and react upon the chemical held in solution in the sea waters.

All organic life existing on the land has a similar electrical ocean of air for its environment, upon which also act light and darkness, heat and cold, showing the same principle of condition underlying its phenomena.

Conditions of environment are learned through sensa-

tion, but sensation cannot be analyzed without the acceptance of the basic fact of A LIVING UNIVERSE OF ENERGY AS AN ENVIRONMENT.

Nature demands conditions of environment for the development of any form of life. These conditions cannot be ignored, for the forces of environment are equally as important as are the internal forces of a cell or organism; yes, even more so, because they are the source from which the original energy is drawn to be polarized into living substance as well as being the sustaining power for that substance when formed. Take any form of life and deprive it of certain conditions of environment and it dies.

Environment furnishes the vital energy which sustains life in all its forms. Science has ignored the hypothesis of a vital energy in Nature; nevertheless, this energy is everywhere permeating all things with its electrical waves of force.

All organic life begins with the formation of a cell. The union of the male and female principles (which represent opposite conditions of force) produces the embryonic cell from which the human form is developed, under certain conditions of environment.

This cell represents the concentration and union of two opposite conditions of polarizing force.

Polarity means a collection of lines of force at a magnetic center; the concentration of power at a certain point. It is the nucleus of a cell, the change in speed and direction of a force, the point where electricity becomes magnetism, the condition where energy is retarded to a sufficient degree to appear as living substance.

When a cell becomes overcharged with the electrical forces of its environment a slight internal vibration is established within that cell. In a general sense the environment of the embryonic cell consists of the forces of the mother organism. Our experiments have proven the human organism to be charged with vital electro-magnetic forces.

The sex union is in itself an electro-magnetic interchange between two oppositely charged bodies; the result of this electro-magnetic interchange brings together the elements of the embryonic cell.

When these elements unite, the embryonic cell begins its individual cycle of development, bearing within itself the strongest hereditary tendencies of the male and female parentage.

(To be continued.)

Truth Never Disappoints

(Written for The Swastika.)

By John Milton Scott.

Year after year I saw the seed bring forth after its kind; wheat came forth always wheat; grape grew always into grape; acorn grew always into oak. So for centuries has the plowman plowed; the sower sowed; the reaper reaped; and ever the law of the harvest has honored his faith. Never has grape grown false in thorn. Never has fig turned traitor in thistle. The long furrow through which man has plowed the centuries has been turned in the truth.

Truth never disappoints.

The egg brings forth after its kind. By this grace the fishes swim the sea and fowls fly the air. Though the wren's breast warm the cuckoo's egg, that egg wings into cuckoo. Always from the oriole's egg the oriole wings. The song of the thrush always sings from the thrush's egg. Never such egg creeps into serpents. Always in the truth of lives, God keeps faith with the countless generations of wings and of fins.

Truth never disappoints.

The doe mothers never the wolf. It is lamb, not fox, which sheep beget. Never is a tiger born of a horse. Cattle from cattle come. There is no confusion in the procession of births. No lie can shadow out of the law of begetting. In each birth truth keeps faith with itself, and can never, therefore, blight into a lie. By the grace of truth, from the beginning lives have hallowed and greatened the earth, and will unto the end.

Truth never disappoints.

Granite is granite yesterday, to-day and to-morrow. Therefore we trust our cathedrals to its keeping, and with the complacency of mountains they smile away the centuries. Gold is always gold, whether in rocks or jewels; whether in coins or in the midst of the dust of empires. What the steel promised yesterday it keeps to-day, and its faithfulness will fill the hours of to-morrow. Therefore railroads, traffic and steamships plow the deeps, as surely as Colin turns his furrow in the field. Water does not burn, nor fire quench. Air does not drown, nor light emit shadow.

Electricity is itself always; never fickle in falsehood. Therefore it shines in my room and drives yon hurrying car. It flashes sound across continents, under seas, and through far miles reports my voice true to the ear of my friend.

By the truth of things the truth of man achieves its civilizations.

Truth never disappoints.

Man comes forth and remains man the human journey through. He goes to sleep man and wakes up man, no mockery of falsehood awakening him into ravening wolf. The screw-truth Archimedes discovered is faithful to-day wherever man's mechanics are at their immeasurable tasks.

What Euclid saw of lines and curves reports true in what measurements astronomy makes in telling its story of stars. I know what Plato taught; and Homer sang; what Moses meant; what Christ said; all fulfill their meaning in me because the truth of the human brain and the human heart has kept its faithful path through the centuries.

With these far men I think and speak, I love and live, because in essence Truth is the same yesterday, to-day and forever.

Truth never disappoints.

By truth my heart beats, my brain thinks, my lungs breathe, my ears hear, my eyes see, my tongue speaks, my hand does. Because of my truth I can trust myself unto what life I would live. Because of the truth of men I can rejoice in human fellowship, and go up into its glory of achievement. There, in sun or star, in soil or harvest, in lives walking or lives flying, everywhere, in all things, in all lives, here, in myself, in what I feel, in what I think, in what I am, truth works out the glories of itself, honoring ever the God of all truth.

Truth never disappoints.

This is my psalm of truth:

I am truth. In truth we meet and fellowship and achieve. Truth is my joy; truth my fullness of life; truth my eternity of being; in me and my journey eternal.

Truth never disappoints.

When we have given up desires, then alone shall we be able to enjoy this universe of God. Then everything will become deified. Nooks and corners, by-ways and shady places, which we thought so unholy spots on its surface which appeared so black, will be all deified.—Vivekananda.

Don't be a skulker in the darkness, don't be a man of the past. Life is a race and you are in it, stay in as long as you can but stay to win. Get busy.—Humanity.

Biology of Intelligence

(Continued from May Swastika)
(Written for The Swastika.)

By GEORGE EDWIN BURNELL.

Suppose a person has a certain limited area of conduct and a certain amount of reason. Suppose, then, that that is not sufficient to make him conduct himself rationally enough to suit himself or anybody else. Now, if you enlarge his area of action and decrease his amount of reason, what will you get? Not much reason, will you?

So, they said, you will make a crazy crowd, like these people, mentally unbalanced.

I am not speaking now of the movement as it is at present or as it has manifested itself in the last thirty or forty years, but I am speaking of it before the inauguration of what was called the metaphysical phase. I speak of the spiritualistic movement, which was the first symptom of a breaking into the materialistic idea.

So they said the human mind shall not be coerced. It shall not be coerced to the abandonment of its ideas, but it shall be quickened in its reasoning powers. And the quickening of its reasoning powers, the larger areas of its activity, in the perception that all action is only mental, will be perceived to be capable of receiving an influx of rationality.

Then they will conduct themselves in such a fashion as to be worthy of a larger area. Therefore, the argument which this other body of administrators in the council put forward was that the ones who were inducing this phenomena were doing very wrong.

The result was that they proposed a diminution of phenomena, which was carried out. A further result was that two-thirds or more of the people who were engaged in the process of phenomena, which had been perfectly genuine in the beginning, carried it on in a fake fashion, because they had acquired the habit of making a living that way, and, the power being removed and it being inhibited that any more phenomena should be conducted under the auspices of genuine power, they felt they could not afford to stop in their operations, because their families and their food depended on carrying them on.

Besides, they thought, many of them, that they could carry on the process simply because they had done so.

I have met dozens of those people who said they were

actually forced to continue the phenomena or the attempt to obtain the phenomena, and they were perfectly serious in the matter.

They thought the phenomena would come, and when it did not, they felt they were not to blame, and occasionally it would and occasionally it would not, because the administrators of the situation said that there should be no more phenomena introduced of that sort, as there was already more than could be afforded, since it did not quicken rationality.

But the condition of the American mind had been opened and softened from its hardened materialistic condition, and of course that same situation extended itself over into other countries, Europe, and in England, particularly, as well as France, Sweden, Germany, and so on—not very much farther than that.

The thing about this that I want you to notice before you proceed to the next phase of the subject is this: That it was a tendency opened up toward the perception that vitality is consciousness.

That vitality is mind, that substance is mind, that understanding is mind.

For instance, here is a table. An old lady and an old gentleman hear of the fact that there is a power hovering around them, and think they might as well have the benefit of it, so they sit around the table, and sit, and sit, and nothing doing. And they sit around the table for nine years. Every evening, for so many hours, they sit. At the end of nine years, things do, and they say: "We have succeeded."

In what have they succeeded? In proving that there is an animation, a mind, a consciousness, a vitality and magnetism, and whatever you choose to call it, that reduces matter to mind.

So that there is the perception that what we have called resistant material bondage of conditions can be dislocated without any visible material reason. And that reason of the table's moving is not the fact that some other material object moves it, but that something invisible, called vitality, or mind, or spirits, or whatever you choose to term it, or explain it by, can move it—can produce an action in it, proving that matter and mind are the same, only that the idea in mind of resistance is called matter, and that idea is not a true idea.

(To be continued)

As A Man Thinketh

(Written for The Swastika.)

By GEN. JOHN CHARLES THOMPSON.



When any word becomes a "shibboleth" even its pronunciation has been vital.

Upon the correct, technical meaning of the word, vast rights have hinged.

The ignorance of words and phrases belonging to dead languages has been a stumbling-block in religion for ages.

The failure on the part of Jesus to define what he meant, exactly, by the words translated "faith" and "truth," has seemed to work great and seemingly irreparable injury to the race.

Differences in the interpretation of words and phrases in the Bible have been the "casus belli" often—and still are the "bones of contention"—for religious casuists and fanatics.

So when a phrase by the consensus of a great number of religionists and metaphysicians becomes the keystone of their philosophy, it is a matter of natural interest to desire to know its origin and evolution.

Such is the case with the phrase, "As a man thinketh in his heart, so is he." Practically all so-called "New Thought" adherents hold that these ten words express the profoundest and most compendious Truth or law of human nature which has ever reached the consciousness of mankind from any "void," "bush," "oracle," "mount," or mind on this planet.

To one abreast of the present science of psychology, it will be admitted that no prophet, seer, scientist, poet or Christ, ever uttered more vital and transcendent truth, or embodied a more universal law of human nature in words.

Those ten words comprehend all of the finite, creative power of Man.

The religionists and scientists are equally cocksure in attributing the first statement of this truth to Solomon.

That they are mistaken will be apparent to the most casual reader of the text of Proverbs wherein the words "As he thinketh in his heart, so is he," are used, with reference not to Man, nor to a man, but to the man with an "evil eye" only. We quote the entire context, as follows (Prov. 23:6-8):

"6 Eat thou not the bread of him that hath an evil eye, neither desire thou his dainty meats.

"7 For as he thinketh in his heart, so is he. Eat and drink, saith he to thee, but his heart is not with thee.

"8 The morsel which thou hast eaten, shalt thou vomit up, and lose thy sweet words."

Neither the legitimate construction of the letter nor of the spirit of the text or context can warrant the reader in saying that Solomon did, or intended to, announce herein a law or general principle of human nature.

He confines the application of the words, specifically, to the man with an evil eye.

The wise king was dealing with the psychology of the hypocrite. He was anticipating Lavater—by four thousand years. He had a prevision of the future science of physiognomy. He did more. He was anticipating Emerson also with his celebrated "mot," viz.: "When the mouth says one thing and the eyes another, believe the latter." He knew that the mouth, the servant of the senses or carnal mind, can lie, but that the eyes, the consecrated windows of the soul, can not.

But Solomon did not say "As A man thinketh in his heart so is he" at all, or more than suggest by innuendo that he was applying "to the man with an evil eye" the very keynote of all mental science—the keystone of the arch of human nature—that truth which was the "magna charta" of man's power and the supreme justification for holding him responsible for the success or failure of his life problem on this planet.

Let us see if other ancient illuminati have not made utterances which show them to have apprehended this great truth. Another great Hebrew (Isaiah, 14:24) strongly asserts thought to be a law of God's nature. Speaking of the rescue of the Jews from the Assyrian yoke, he says: "The Lord of Hosts hath sworn, saying, Surely, as I have thought, shall it come to pass, and as I have purposed so shall it stand."

All the great idealists—Plato, St. John, Swedenborg, Berkeley, Fichte, Spinoza and Des Cartes—held that God as an Infinite Spirit creates the universe by thought. They all agree essentially, that thought is the primal force and greatest power in the universe. They affirm that from thought all things exist and subsist.

Des Cartes held that God is a thinking Being, and that mind, an image of God, is a thinking thing.

Virgil was more comprehensive in his statement of this great truth than was even Solomon.

He makes it a cosmic law. He says "Mens agital molem"
—"Mind animates and rules the world."

Thales taught that "souls are the motive forces of the universe." Empedocles affirmed that "spiritual forces move the visible world."

Marcus Aurelius, the great Roman seer in the purple, cast the great truth as a "jewel before swine" in this language: "The Universe is change; our life is what our thoughts make it." This was the closest approximation to its utterance in ancient times, as a generic truth.

Shakespeare said: "There's nothing either good or bad, but thinking makes it so."

Pliny, in the middle of the first century, divined the occult omnipotence of the spirit in man, but did not give to it the term THOUGHT. He said: "There is surely a power within man of attracting, changing, binding or impeding whatsoever he wills to attract, change, bind or impede."

Balzac, the great psychologist in the domain of fiction, said, "Thought is distinctively one of the forces of Nature, as electricity and magnetism, and together with will-power, it dominates the universe."

Emerson, the American Christ, voiced the concept perfectly in saying, "Great men are they who see that spiritual is stronger than any material force, that thoughts govern the world." Better yet, in "Spiritual Laws," he says: "Above all former oracles this,—'a man's genius,' that quality that differs him from any other. The susceptibility to one class of influences, the selection of what is fit for him, the rejection of what is unfit, determines for him the character of the Universe."

"As a man thinketh, so is he, and as a man chooseth, so is he, and so is Nature."

Here was the unsealing of the fountain of Truth, which had only been trickling for centuries. The streams which have since joined its currents have become a torrent, and all men's "pons asinorum" are being swept away.

Hamlet would be left out of the play if we did not see how Jesus "spake" concerning this greatest truth. He did not make an epigrammatic statement of it, but based His whole gospel upon it AS A LAW.

All the beatitudes of the Sermon on the Mount, both of His specific formulas for salvation from sin and the healing of all manner of diseases, assume it as the paradigm of human powers. He made faith a positive, active MENTAL

ATTITUDE, the "sine qua non" of healing, and declared unreservedly that knowledge of truth by mankind—another mental achievement—was the sole purpose of His birth, His life-work, and His departure from the flesh.

That He refrained from the positive and direct revelation that thought-force is the great constructive and reconstructive dynamic of human nature, is doubtless to be explained by inference, from that strange, dying declaration of his, viz.: "There are many things which I have to say unto you, but ye cannot bear them now."

His marvelous knowledge of the then occult laws of Man's relation to the Great Infinite Force or energy "from which all things proceed," made explicable and pre-eminent by the revelations of modern science, show that His psychic knowledge and power was, practically, measureless.

The "leadings" of the Spirit of Truth, The Comforter promised by Jesus, has, by inspiration, through ages so illuminated the pathway of art, of literature, of science, and latterly of so-called Christianity after its centuries of purblindness, that at last we can see in the near future the cosmic forces of Light and Love and Truth transforming the world into the millennial glory which He lived and died to be the apostle of.

His gospel of unity of God and Man is revealing the true "Mount of Transfiguration," upon which will stand the one substance, the one life, the one reality—Spirit, surrounded with its countless objectifications.

The problem of life now, in the hands of religion and science, is to ascertain Truth, and give Man opportunity to apply its laws to existence on this planet.

This, the so-called "New Thought" in the religious field, is in process of doing. "As a man thinketh in his heart" "con amore" (with love), sincerity and enthusiasm, is the key.

But, if thou canst in thyself open the door to that purpose which all fulfill alike, then shalt thou be free from the bonds of action and of argument, and shalt be absolved from that time forward.—Edward Carpenter.

But people must talk "bad" about some one, or how can they be "good?" Doesn't goodness consist mainly in recognizing the badness of others? Well, I guess! Anyway aren't we giving unmistakable evidence of our own purity when we "talk bad" about others? Let us talk!—Boss Evergreen.

The Substance of New Thought

(Written for The Swastika.)

By KENNETH MACNICHOL.

What is New Thought?

Again and again this question is asked by those who are seeking after some small measure of the great spiritual truths which are not to be found among the dogmas of existing churches.

And when explained how well-nigh incomprehensible it all seems to one who has always leaned upon the obstructive barrier of a fixed belief.

New Thought and its advocates do not constitute a sect or even a cult in the accepted meanings of these words. An onward movement, uplifting and awakening; an overturning of old institutions; this is the newest New Thought of to-day. A coming together of earnest, thinking men and women, not to worship, but to love; bound to the Infinite only by the great primal Law of Love.

And these people are without religion in the older sense, without creed or ritual, with no preachers and but few teachers, and with no great seeking after converts, for will these not come when they have the need and their time is ripe? Truly, a strange movement this, in a world that has been priest-ridden and creed-bound since the dawn of ages.

Then comes a proposition which at first seems contradictory.

In reality, all men are followers of New Thought.

Since the beginning of the last era of history innumerable religions have at different times held sway in the minds of men, and each was in its age, New Thought. All are but ruts worn in the same wide road.

Lord Lytton puts it aptly:

"Alas! 'tis not the creed that saves the man;

It is the man must justify the creed;

And each must save his own soul as he can,

Since each is burdened with a different need.

A man may pin his faith to any religion that he has been taught, or which seems good to him. Afterward he may believe something entirely different. This, then, is New Thought. Even though he should come to believe that he believes in nothingness, it is a step in advance, for each

change is but the manifestation of that unrest which forces upward.

It does not matter at all that the teachings of the carpenter's son of Nazareth and the doctrines advanced by the Prince Gautama were substantially the same ideas that are held to-day by the most advanced thinkers, while their names but serve to thinly veil the delusions formulated and fostered by priesthood.

It does not matter that all men do not agree concerning the Law of Karma or the truth of reincarnation.

Each man is an individual who must become convinced of one truth before he can grasp the thought which lies just beyond; step by step must each soul build the stairway by which it mounts at last to the "heights triumphant."

Each step is a New Thought, and if the building be slow, all eternity is given in which to work. Perfection is not attained in the brief day of one existence, nor yet in many.

Among men who have cast away the enfeebling shackles of the old religions and set out boldly to explore the heretofore dark waters of the Infinite, no two can be found who would agree completely on all points beyond where all is nearly proven. But this is not to argue that one is wrong, or all may not, perhaps, be right. Each thought is but a small part of the Perfect Whole.

We have come to a time when it is no uncommon thing for a soul to lay away for a space its enfolding material husk and voyage away into the unknown in search of a wider field of knowledge; at the same moment and very near may be another man, bowing down in worship before gods of clay, constructed with his own hands.

Between the two is a wide period of evolution, but still the relation is distinct. The soul adrift in space may find a higher spiritual plane than had been found before and the savage may turn from a worship of the clay and pay his homage direct to the abstract power which the image was made to represent. To each has come the New Thought.

Fool or philosopher, every man holds within himself the Christ, feebly or grandly as his development is weak or strong. No man can grasp a conception of Deity which is greater than the latent possibilities which he knows himself to possess. The perception of the All-Spirit comes only as a man becomes aware of the true perception of himself in relation to the Whole. Each New Thought is but the further awakening of that perception.

The Ancient Essenes

(Written for The Swastika.)

By GRACE M. BROWN.



How interesting are ancient and holy things; how fascinating the works of men as they fade into the dimness of passing time. Sometimes one wonders, if in future ages people will look back in awe and reverence upon these riotous times and ponder upon our wisdom, and our purity, and our piety, and upon the marvel of our manifestations as they rise in the enchantment of a great distance.

To-day we linger in loving contemplation upon the ancient religions—and it is well; for while our opportunity is so vast and so far in advance of the olden days, we do not seem to embody that gentle faith which has held in their pristine purity these orders of the past which even now are expressing that simple faith upon the dear old earth planet despite the confusion and riot among its children.

Among all these beautiful and ancient sects there is not one which has had a more powerful influence for good and which has stood the test of ancient and modern lawlessness with greater strength than has the order of the Essenes, nor is there one which has been so little understood as to origin and motive.

The Essenes did not and do not belong to any particular realm of the earth. In no respect are they localized, as their work is a universal work and their students and members are usually found among the leaders and pioneers of the world's advancement, whether the movement originates in Jerusalem, or Greece, or Colorado.

The order had a pronounced following in Egypt for many centuries, and then came into public prominence and recognition in Greece through the teachings of Pythagorus, who was an Essene, and who taught their philosophy to his followers.

Later its teachings were established in Judea by another of their members whom we know as Jesus Christ.

Through His influence many of the Essenes were absorbed into the early Christian Church, which was modeled after their order.

If we wished to elaborate upon the early history of the

Essenes, we would delve into the history of every country and every religion known, to say nothing of history not generally known—it would even take us into the foundation of the Masonic order, with which the Essene order is known to be closely related.

Our desire, however, is to be very brief and to give simply an outline of this great and wonderful sect, whose work has so impressed itself upon the world that, as an instrument of that work, it cannot be ignored.

There are three degrees in the order of the Essenes, each containing lesser degrees.

They are the Neophytes, the Brethren and the Perfect. Possibly some student of ancient and holy lore may recall quotations from some of the masters, speaking of the Brethren and of the Perfect. The term Perfect was used by the early church to distinguish those who were initiated into the mysteries of Jesus.

In Judea at the time of Christ were the Sadducees, the Pharisees and the Essenes. The Sadducees were the materialists. The Pharisees were the respectable people, the rulers and the scholars and the church people.

The Essenes were the people of real spiritual vision, who separated themselves somewhat from the world and what they considered its contamination, that they might practice brotherhood in their lives and become PERFECT.

The order of the Essenes was a powerful factor in Jewish life. You will notice that both the Pharisees and the Sadducees were denounced in the gospels, but not the Essenes. It is the opinion of Arthur Lillie in his works on "Buddhism and Christianity," which were written after many years of careful and patient research, that the earliest and only authentic gospel came from the Essenes, and that all that is anti-Essene in the four best-known gospels is accretion.

The ancient Essenes were a people who believed in action—in doing rather than saying; in other words, they practiced absolutely what they taught; they taught brotherhood and practiced the socialism of brotherhood in its purest form.

The Essenes were in some respects analogous to the modern Quakers. They were devout lovers of peace and peculiarly orderly and cleanly in their habits of life, which was the reason they established baptism as the symbol of what they recognized as the first law of God.

These people were always kindly and hospitable, never in the slightest degree secretive in their practices, although neces-

sarily rather conservative in their lives because they were democratic and simple in their dress and manners; and people of the masses seldom care to mingle with those whose simpler, freer methods they cannot understand.

The Essenes were among the first to recognize the power of mind over matter; they taught and practiced healing of the physical body many centuries before the time of Christ.

They were occultists of a very high standard, and their chief aim was to abide in the law and render service to their fellowmen.

One point wherein the Essenes differ very materially from most sects, both ancient and modern, is their attitude toward money. They obliterate commercialism from their philosophy, teaching and healing entirely without stipulated price, thus rendering themselves still less understood by humanity in general.

While the Essenes make a strong point of individuality of life, they realize that human beings can never live apart from each other, that humanity does not choose to separate its interests and that men must co-operate in thought, word and deed for the good of the race, so they consciously unite in their work that all may be strengthened.

Verily it is truth which endures, and no matter what the personality may express or what condition the order may embody, the truth of it will abide forever.

So the beautiful philosophy of non-resistance, of returning good for evil, and above all of blending in spirit with the Infinite love, have given an enduring force to these people which relate them very closely to the law of everlasting life.

Education is by no means synonymous with Wisdom. There are college professors who might well learn of the college janitor.—McIvor-Tyndall.

There is none superior to me in self-knowledge; none inferior to me in ignorance; who knows thus is the greatest knower of Brahman.—Upanishads.

We are receiving what we are asking for each and every day, because there could be no other possibility. Demand and supply are as inseparable and as finely balanced as the jeweler's scales.—McIvor-Tyndall.

Materialism in Japan

(Written for the Swastika.)

By YONO SIMADA.

The question as to what constitutes "civilization" is something for future generations to discuss.

At present the entire world is too immersed in the hypnotic spell of its influence to debate the subject dispassionately.

For the majority of mankind, civilization spells an abundance—even a superabundance of things. More clothing than could possibly be worn in a life-time, more furniture, bric-a-brac, and possessions of all kinds than is consistent with either comfort or culture. Newspapers that tell all about one's most intimate and personal affairs; and above and beyond everything, the maddened craze for money-getting; the intense, concentrated, brain-racking game of "business." This represents—to the majority—civilization.

Not that true civilization has not its advantages. It gives us always, less and less narrowed and restricted lives. We may, thanks to civilization, learn that the "heathen" are much like ourselves, with the same emotions, aspirations, vices and virtues, even though we never wander from our own hearth.

We may take up a book or a magazine, and get the best-worded thoughts of the best writers and the greatest thinkers. We may listen to the inspiring strains of music. We may travel to the bedside of some sick loved one, in less time than it would take to get the kuruma into the highway.

No. It is not my intention to disparage the tremendous power of civilization—even if I could.

But, as I have said, the majority of the world have confounded civilization with materialism.

They have become drunk with the intoxication of the creative power of man's mind, and have concluded that we may "live and move and have our being" in materiality.

That Japan has shared in this universal ojigi to the God of Ostentation, is undeniable.

There is a tendency among the thoughtful in Japan, particularly, perhaps, among the religious devotees, to lay the responsibility for this rapidly growing materialism upon America; but my own inclination is, like the astrologers, to lay it upon the "stars."

There has been a world-wide sweep of the materialistic tendency, and no country of which we have any detailed estimate is exempt from the disease.

To be sure, the advent of the openly-expressed, materialistic tendency in the Orient may be traced almost directly to the "opening-up," as I have heard it expressed, of Japan by Commodore Perry, some sixty years ago.

Nevertheless, the disposition to rebel against the subjective control of religionism, was slumbering within the bosom of many a mute Nakae long before it became a part of national history.

And I for one am not so foolish as to believe that this "breaking out" of the materialistic fever is traceable to the advent of Americanism.

It was a natural sequence of the cosmic law that sows dissolution before reaping assimilation. As all Oriental countries were under the deadening spell of religious sway, there must be instituted the other extreme.

Japan is America-mad. There is no doubt about that. American customs, American clothes, American schools and American wealth have captivated the objective life of Nippon.

Subjectively, the old traditions, the innate, ineradicable Idealism and spirituality of the Japanese, remain and always will remain its distinguishing feature.

But, while the commercial prosperity and the optimistic activity of America are ideals to which the Japanese nation aspires, there are hundreds of Japanese students of economics in this country, studying the effect upon the mind and heart of the New World of this devotion to commercialism. And these, many of them, are ready to report the failure of wealth and ambition, as a substitute for national contentment and domestic happiness.

I do not think that our nation will blindly follow in the footsteps of American "enterprise," notwithstanding our alleged tendency to "imitate."

The Oriental student of the economic science of a foreign country does not apply to books alone for his information. He studies the life and the conditions of a country at first hand. He makes himself familiar with the homes—the highest, the lowest and the average.

From these he draws his conclusions as to the happiness-producing power of that country's ideals.

I do not think that I am prejudiced in favor of Japan. I do not claim allegiance to any country, or tribe, or sect, or

schism. I am a free soul, a citizen of the Universe. But I predict that out of the present tendency to materialism in the Orient there will arise a higher type of civilization in Japan than any country on earth has yet presented, because it will express that desirable combination of physical perfection, mental activity and spiritual aspiration which the higher civilization must typify.

Too much so-called "spirituality" breeds weaklings; superstition; fear; and depression.

Too much materialism of mind makes life difficult; hard; metallic; diseaseful.

Too much intellectual brilliancy fosters selfishness and egotism.

The individual or the nation that shall unite these qualities in harmonious proportion, will give us the perfect example of the highest civilization.

What nation will do this? Will it be America or will it be Japan? Or both?

Cheerfulness is the normal condition of well men with open minds, warm hearts, square shoulders, and no fear of the dark.—The Golden Elk.

It's all to the good—this warring of the sects, this clashing of cults and multiplication of isms. It means mental expansion. The flowing stream of Truth is cutting countless small channels over the creedal dams to reach its level in the hearts and lives of men.—Luke North.

There is no gap nor any flaw. I establish my base of operations here, you establish yours in distant grounds, a million years back or a million years forward. It makes no difference, our widening circles inevitably meet and interfuse some time.—Edward Carpenter.

The wise man, setting himself free, mentally, from actions and their results, dwelleth in the Temple of the Spirit, even that which men calleth the body, resting calmly therein at peace, and neither desiring to act nor causing to act, and yet always willing to play well his part in action when duty calleth him. For he knoweth that although his body, senses, mind, may engage in action, yet the Real Self remaineth forever undisturbed.—The Bhagavad Gita.

A Visit to Luther Burbank

(Written for the Swastika.)

By MARGARET McIVOR-TYNDALL.

Although much has been written during the past three or four years of Mr. Luther Burbank's extraordinary contributions to science, little has been said of the man himself, of his unusual personality, his original mind, his tastes, his inclinations and tendencies outside of the special work which the "horticultural seer" is accomplishing.

This little insight into the character and the home of Mr. Burbank will, therefore, be of interest to readers of The Swastika magazine.

If it were not for the annoying fact that he is forced to devise ways and means of escaping something like one hun-



LUTHER BURBANK

dred or more visitors daily, it is doubtful if Luther Burbank, probably the most conspicuous American citizen of to-day, would know that Fame has claimed him as one of her most gifted sons.

But the penalty of greatness is being felt even by this modest, retiring, work-absorbed man, and the necessity of guarding himself from giving all of his time to the curious, as well as to the interested, is forcing itself upon his attention.

Although we of The Swastika magazine have for years

enjoyed the privilege of an assured welcome at the Burbank home, the formidable aspect of the warning

"VISITORS POSITIVELY NOT ALLOWED,"

standing out boldly on signboards at either approach to the house, almost deterred us from attempting to enter.

Almost—but not quite.

Mr. Simada, who was a member of our party, seeing our hesitation, urged us forward.

"Why," he declared, his eyes big with desire to enter the enchanted ground, "this man is loved and honored by the Mikado above all Americans."

That settled it. We knew that he would enter, though a thousand signposts gave warning to turn back.



THE BUNGALOW AT SANTA ROSA, CALIFORNIA

Fortunately, we were saved the undesirable position of unbidden guests, for at that moment Mr. Burbank's mother, alert, clear-minded and clear-sighted, self-reliant in spite of her 93 years, espied us from her seat under a shade tree and came forward to greet us with welcome recognition.

"We hardly dared defy those formidable signs," I explained.

And the dear old lady replied in the gentlest and sweetest of voices: "Oh, my dears, those signs are not meant for you; they are for unbelievers and sinners."

And then she led us to the door of the sanctum where Mr. Burbank evolves his seeming miracles.

And at our approach out stepped Luther Burbank himself, his eyes smiling in sympathy with the pleasant lines of his mouth and his hand extended in kindly greeting.

And so Yono, the loyal subject of the Mikado, was happy.

He had met and shaken hands with the foreigner honored and admired throughout the "Flowery Kingdom" above all other foreigners. The man who is said in Japan to be "beloved of Shaki;" the man to whom Nature herself makes obel-sance and responds to the power of his silent word.

Luther Burbank is one of the illumined.

He reminds one of what Walt Whitman must have been.

Gentle but reticent with those who cannot appreciate or understand his nature, he opens his heart with the simple trust of a child when assured of symphahtetic comprehension of his mission.

Mr. Burbank is a scientist of the future.

His apprehension of what constitutes scientific research and scientific discoveries reaches far beyond the present prescribed limits—beyond the coarser manifestations of cosmic energy, into the spiritual vibrations.

Like Dr. Albert J. Atkins and Dr. Emma A. Lewis of San Francisco, he is giving to the world the "outward and visible signs" of a knowledge and an apprehension of Truth which the average materialistic scientist of to-day can no more fully understand than the child in the first grade of school life can understand a problem in Euclid.

Luther Burbank has imbibed the philosophy of the future—the metaphysical thought that is bidding, as never before in the history of modern civilization, for supremacy.

And inasmuch as this busy scientist has had little time for reading or research outside of his own immediate field, it is easy to see that his knowledge comes from reverent receptivity to inspiration, which he has himself said "one must assume. If he would pursue any of the everlasting laws of nature, whether it be a tiny plant or a planet."

Truth is Universal and ever-present, only waiting our individual perception; and whether we are actively engaged in the "marts of men" or ensconced in the solitude of a monastery, or upon the isolated heights of the Himalayas, it is only our "open-mindedness," our contact with the illuminating influence of inspiration, that can make truth comprehensible to us.

Like Paracelsus, who spent years in the silence and solitude of his laboratory, seeking to find means whereby the baser metals might be transmuted into gold, Mr. Burbank, in the isolation of his work, has discovered that "within the human mind may be found all the qualities of the philosopher's stone whereby all baser metals may be transmuted into pure gold."

That all forms of life-manifestation are malleable to the influence and power of the human mind, has been the Lydian stone of all Mr. Burbank's work.

In the observation, "Weeds are weeds only because they have been jostled; crowded; cropped; trampled upon; torn by fierce winds; starved; scorched by fierce heat or suffering from cold and wet feet; most of them have no encouragement for blossoming out into luxuriant foliage," Luther Burbank wrote his name with the immortals.

What more obvious than the application of this truth to human weeds? And so in these words, this gentle-souled philosopher aroused in the rushing, scurrying world of men the thought that, after all, the difference between an ugly, ill-smelling weed and the beautiful, sweet-scented flower is not so wide and impassable a difference.

"For," wrote Mr. Burbank, "once a plant wakes up to the influence and care brought to bear upon it, endless possibilities open up for its improvement." Just think of that! Endless possibilities!

There is no hint of limitation, no suggestion that the weed may in future generations "hark back" to the alleged law of heredity that anticipates a relapse into forgotten and outlived weaknesses.

The love and care that makes of the wayside weed a beautiful, luxuriant plant, may be applied to the human weed as well, and without hint of limitation.

This, it seems to me, is the substance of Luther Burbank's inspired message to the world, an utterance that shall enroll his name with the greatest among those of this great era.

And let it also be written: Luther Burbank had an exceptional mother.

"I" am the savior of I. Take this truth into your mind and absorb it, and doubt it not. Because it is the greatest truth of all truths, and it has been ringing in our ears throughout all time.—Yono Simada."

Immutability

(Written for the Swastika)

By MARVIN L. HILL

I'll doubt no more! I'll fear and doubt no more!
 I do not understand the mystery
 Of this weed's life. It flourishes, I see,
 Beside a flower that, from a tiny seed,
 Came forth to flaunt its beauty in the sight
 Of every passer-by; perhaps 'tis right
 That one should be a flower and one a weed.

I'll doubt no more! I'll fear and doubt no more!
 The stars above me still their vigils keep:
 Their radiance is the same, or though I weep
 Or dance and sing. The laws of Nature change
 Not for my faith or doubt. The Universe
 Moves on indifferent though we bless or curse.
 Law guides our course though the events seem strange.

And Law is Love, eternal, deathless Love.
 Each morning hath its wonderful gold dawn,
 Each night its stars; and day and night go on
 Unchanging as God's love. The seasons roll
 And bring their bloom and harvest. Evermore
 We find new beauties in the sea, the shore;
 New joy in life, new longings in the soul.

I'll doubt no more! A wayside flower shall bloom
 And live a day, and in a thousand years
 Another like it rise among its peers,
 Just to please God. The flower is His, and I
 Am His—His child. Why should I doubt Him, then?
 Tho' I may fall asleep, I'll wake again;
 He gave me of His life—I cannot die.

A Glimpse of the Unknown

(Written for The Swastika.)

By HELEN WILMANS.



I have always been subject to unaccountable experiences. I hear strange noises and catch glimpses of partly developed forms.

It is the easiest thing in the world to spin ghost stories and some times there is about as much truth in them as in fish stories.

But I am going to write the cast-iron truth, and I hope the devil will fly away with me if I mislead a single inquiring soul by even the slightest exaggeration. People devoutly honest and suffering great sorrow for some lost darling want to know where the darling is and what he or she may be doing. I do not believe I shall be able to answer many of the questions arising in the mind of one left behind who is trying to lift the curtain which shuts off the "other world."

If I can only prove that the "other world" exists and that there is a means of communication with it, I shall have done all I can.

I have had many experiences in spiritualism, so-called, and yet to this day, I am not certain of the existence of "spirits." I see things and hear things that are unaccountable and while I am seeing and hearing them I have perfect faith in their reality, but after a while the impression fades and it seems as if I had concocted the whole thing out of my imagination. But would my imagination be able to shape things that other persons can see and hear the same as I do?

Not that this happens often. As a rule I will hear certain noises, perhaps in the night, that alarm me. These noises seem like falling stones or marbles from the ceiling to the table or floor. Many a time I have called another person to come to my room and hear the noises, but when the person came the noises usually ceased. I recall one night when the noises were perfectly awful, they were as loud as pistol shots. I tried as usual to convince myself that it was the shrinking of the wood in the woodwork of the house. But when I tried to make myself believe this, the noises became louder and more

persistent, until I could not refuse to believe that an intelligence guided the sounds.

At last I went for my husband. I did it hesitatingly, because I had often called him before and he would hear nothing; the sounds would cease instantly upon his arrival.

But the night I refer to the noises continued in full force for three hours and he heard them as distinctly as I did.

He never doubted my word about them from that time on.

He declared that so far as he knew there was no natural way of accounting for them.

The first time I heard these peculiar loud, sharp noises was one night while I was watching at the bedside of a sick child. There was a table in the room, full of bottles and tumblers. I sat with my back to it. The noise sounded as if a large glass ball had fallen from the ceiling and had struck the table with great force. The glasses rattled and it seemed as if the bottles were being crushed, and yet they were not in the least disturbed. When I looked at the table the noise ceased. When I turned away it began again.

When I was a child I frequently saw what looked like transparent balls, some of them as large as three inches in diameter. They would start up from the floor in some shaded corner of the room and ascend towards the ceiling, where they would disappear.

They were of a brilliant color and were very beautiful. I have seen hundreds of them in an hour.

The ability to do this lasted until I was nearly thirty years of age. A little later I found that I could answer a silent question in the minds of those about me. I did this so often that my family thought nothing of it. They accepted it as an every-day experience.

Here is a striking example: I was sitting on the porch in company with a lady whose husband had deserted her. She asked if I could answer an unspoken question for her. I said "Yes." And in a moment I saw standing out plainly against the dark a common wagon without the wagon-bed. There was nothing to hold the fore wheels together with the back wheels except the coupling-pole. As I looked the fore wheels drew apart from the back ones, they going in one direction and the back ones in another. The question in the woman's mind had been, "Will my husband ever live with me again?" and the answer could only be interpreted that the separation was final, each going his way.

The answers received to these unspoken questions were always symbolized and there was no misunderstanding them.

Sometimes the answers ran through dozens of symbols, each one full of meaning in bringing the answer out to perfection. This may have been a phase of mind-reading, but what shall we call the following?

I was living in Douglasville, Georgia. While there some friends, Mr. and Mrs. Dorr, from the North, stopped to visit us as they were going farther south. It was Mr. Dorr's intention to go into business in a small town in Alabama. They were bright, cheerful, optimistic people, always happy. Mr. Dorr was a tremendous man physically, six feet three, broad-shouldered, deep-chested, with a voice like a lion. He could sing with a depth and fullness of tone rarely equaled. Negro songs, old-fashioned camp-meeting hymns and everything that he had ever heard. One of his favorite songs was "Climbing up the golden stairs." When he spoke of dying he called it "kicking the bucket." I remembered these perfectly after he had taken his wife and gone to his new home in Alabama. His wife was an invalid. One day as I was sitting by her I drifted out of my normal state of consciousness as it were. I found myself gazing at the Capitol Building in Washington. I saw a three-colored ball float over it and come south. Passing rapidly on its way it hovered over a poverty-stricken Southern town, where it waved three times backward and forward above a large dilapidated frame house; then it fell, striking the ridge-pole and crushing the building into powder. After that the ball ascended again, and waved backward and forward three times as before.

I knew that the vision was full of meaning and that the number three meant much. When I again came to my normal condition, I sought Mr. Dorr, and told him that if he went South he would lose his wife. He laughed at my prediction. He said, "I would as soon expect to climb the golden stairs myself as to see Nellie do it, and I don't intend to for a century or two anyway."

And now to return to the night when I was sitting on the porch, and had received the answer to my companion's mental question as to her husband returning to her. As I finished telling her my vision, the gate latch was lifted and my husband came in. Dark as it was he could see us dimly and sat down on the edge of the porch. I told him I was answering mental questions and asked if he wished me to try one for him. He said he did. We all kept very quiet but finally I said:

"I can't get anything with any sense to it." "Tell us what you get anyway," he answered me.

I told him I saw a wooden bucket and a foot that kicked it. Then a ladder that seemed to be made of gold and a pair of feet climbing it. "When did you hear from the Dorrs last?" inquired my husband. I remembered that it had been three months since they left and I had not heard a word. My husband's next words startled me into a flat contradiction.

"Dorr is dead," is what he said.

"I know better," I answered with great positiveness.

"Try again," he requested.

I closed my eyes and saw a long vista of light parting the darkness, and way down at the lower extremity I could see the sky. It was rosy. Then there was someone coming up that long walk.

The figure grew momentarily larger until I could tell beyond a doubt it was Mr. Dorr. He lifted his hat to me and everything vanished.

It was only a day or two after that a letter came from his bereaved widow telling us of her husband's death.

I do not know any way of accounting for these experiences, but I do know that they are absolutely true.

This event just described took place sixteen years ago. Only about a year ago I met Mrs. Nellie Dorr in Los Angeles. I then learned that Mr. Dorr died just three months after reaching his new home, and the number three which I knew was significant in my first vision which I had experienced while they were at my home, was thus explained.

The shattered house symbolized the shattering of the home, and the ball of light which I saw striking the ridge-pole of the house, told of the strength of the house which was to be broken, as the wife necessarily represented the weaker part of the household.

Don't fool yourself. You are not the body in which you find yourself.—From The Golden Elk.

All suffering is the restraint which the law puts upon ignorance and selfishness, and out of such painful restraint Wisdom at last emerges.—James Lane Allen.

Howbeit, Brethren, the social reformer must come to this knowledge—that man is God; that man is the Creator of nature and the Ruler of his environment.—The Golden Elk.

Zen Methods of Healing

(Written for the Swastika.)

By YANOSKE ISODA.

As the Zen practice tends to turn the patient's mind from things immediate to the Infinite, it is not difficult to see what it will do for the sick.

What if a consumptive, for example, ceased to brood about his sufferings and grew indifferent to them?

I will quote from "Shosikan," a mystic Buddhist book, to elucidate this point:

"Every ailment of Man is the result of a disturbed equilibrium of the four tattras of which the human body is composed and this disturbance is in turn caused by diseased sinsike (a primordial essence of the soul); therefore, restore the sinsike to a healthy state and you shall eliminate disease."

To bring about this result, we are given the Zen methods of restoration, than which there is nothing more speedily effective.

This method lays particular stress upon calm, rhythmic breathing, as there exists a close inter-relation between breathing and the soul—so close, indeed, that the breathing may be regarded as the thermometer of the soul, indicating every variation in the state of the soul, as the instrument called the thermometer indicates the rise and fall of temperature.

Rules are prescribed for practitioners to retain strength in the abdominal muscles, and to respire slowly and deeply from that point rather than from the chest.

With slow, regular breathing the oxygenation of the blood, which constantly goes on in the heart, will become likewise slow and regular, hence health is manifested.

About three score years ago, when the Mikadoites were waging war in Japan against the Shogunites for the cause of Restoration, there was a great soldier named Kaishu Katsu, the leader of the royal subjects of Shogun. Besides being a brave fighter, he was a statesman and politician of great foresight. The secret of his great influence and power was acquired through his superlative knowledge of Zen. He was said to be so well trained in the secrets of Zen practice that he could reach well into the Samadhi state, which state is best expressed in English, perhaps, by "God-consciousness."

One summer while personally directing a campaign, he contracted the most virulent form of Asiatic cholera. In this

serious situation he was dauntless and undismayed; he knew what to do. He sat down to practice the Zen healing; and by the intense power of his concentrated thought alone, he succeeded in killing the millions of cholera bacilli in his system, which breed and carry this dread contagion.

Another instance demonstrating the marvelous therapeutic power of Zen came under my direct personal observation a few short years ago.

There was in the city of Kioto a student who had been initiated into the system but a short while, and who, consequently, was a novice in every respect. This student became afflicted with malarial fever, which was then raging. So aggravated was his condition that respiration became to him a matter of difficulty.

He was given instructions to practice the Zen breathing, at the moment when the intermittent fever which accompanies the disease began to set in.

The result was almost instantaneous and beyond the belief of one who has never given the subject attention. His temperature at once lowered; his pulsation became regular; the abdominal swellings disappeared; and in a very short time his recovery was complete.

Ingen Zenghi, a great Zen high priest who lived in Japan some two hundred years ago, tells us in his "Yashu Kanwa" how to reveal to us the "mysteries of the inner self." The practice should be taken up just before falling asleep. Lie flat on the back and extend the feet straight and firm, with the arms lying loosely by the sides. Concentrate all the strength on the lower half of the body.

Then repeat and meditate upon the following affirmation: "In my solar plexus is my home, my power, my heaven. There is my Buddha and my true self, and may it be ever dutiful in manifesting the spark of divinity that I am."

This affirmation is taken from the most mystical and most influential sect of Buddhism in all the Orient, called the "Mantrism" (the True Word).

This sect pays much attention to the human voice and its charming influence over our senses. The study is Ah-ji-kan; ah-ji standing for the vowel a, the first letter of the Sanskrit alphabet, and kan for the word "thought."

The power and the cultivation of the speaking voice, which is so highly esteemed among Japanese, will be our next consideration.

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The Artist and the Artisan

The following is an excerpt from an address recently delivered in Brussels by Camille Lemonier, the famous poet, in which he compared the relative position of the artist and the laborer. It is significant of the spirit that is abroad in the land. Said the celebrated poet:

As an artist I can say to the laborer that no radical difference exists between the conditions of the laborer and the artist. The same laws of honest and continued labor govern both. We are the creators who sow life and thought. All culture rests upon the Titanic struggle of the humble artisan and the modest, earnest thinker. The coal miner, the laborer, the blacksmith and the mason are props of general prosperity, and the State, as the individual citizen, is the debtor of their ceaseless, never-ending labors, which supply the actual requisites of life. Our work—the work of the artist, the poet, the literary man—creates for the people the necessary means for refinement and culture.

But not alone in this does our similarity exist. The literary man in modern society is a proletarian, as is the laborer.

The conflict between capital and the ideal, as the conflict between capital and labor, rests heavily upon him, and yet the social structure could no more exist without the artist and his brain than without the laborer and his strength.

You must not be misled by appearances; you must not form conclusions from exceptional cases in which artists have received splendid remunerations, and believe that the literary man escapes the uncertainties of life, which is the lot of the laborer.

I, too, have never stopped in my work, and I do not complain; but if tomorrow misfortune should come into my life, which may occur to the artist by the intemperate use of his mental capacities, nothing would be left for me but to take up the beggar's staff and to seek my bread upon the streets. My art, my books, my work of forty years, cannot protect me against the unforeseen dangers of tomorrow.

You are the poor; the great suffering heart of humanity; but you are the mighty, unconquerable force which, like the waves of the sea, cannot be restrained.

You are the heart-beat of progressing humanity. Out of the depths are born works which reflect the character of the

epoch. From you emanates the spirit that will span the chasm to a new era.

I love you, I greet you, Oh people, in whom the anticipation, the belief of a new future, slumbers and vibrates.

You are the flood-tide on whose summit the foam of the tidal wave brings to us the odor of distant continents, and a purer patriotism and heart endeavor.

The Cross of the Four "L'S"

The modern Swastika is a cross so shaped that it has four "L's" in its extremities. They stand for LUCK-LOVE-LIGHT-LIFE. Look at them. Think of them. Whether from north, from south, from east or from west, things happen to you, you are forearmed with this Talisman, and unlucky things through its mystic charm are rendered lucky. This wonderful cross has come down to us from time immemorial and renders harmless all the perversity and "cussidness" of what Dame Fortune has in store for us, whether she delivers her goods from the heavens above, the earth beneath, or the waters under the earth. It even makes the machinations and scheming of the world of brimstone, vain, futile and void, and His Infernal Majesty himself skulks away, outwitted and abashed.

Hamlet hadn't a Swastika. If he had had one he would never have spoken of the "shafts and arrows of outrageous fortune," nor of the "ills that flesh is heir to," because in the presence of the Swastika "outrageous fortune" becomes "good fortune" without any "shafts and arrows" at all, and our flesh renounces once and for all its inheritance of "ills." Dyspepsia, rheumatism and that tired feeling steal silently away like the Arab. No man wearing a Swastika has ever yet been defeated at the polls. Swastika wearers' investments always turn out well. Swastika stocks always pay dividends. Only a single case of twins is on record for a Swastika man, and in that case he had loaned the pin to a friend of his, who, the very same day of the twin disaster, had a rich uncle die and leave him a handsome fortune.

In short, the Swastika cross, venerable with age and sacred in symbol, means Luck, Love, Light, Life.—From circular issued by Cummings & King, dealers in Swastika symbols, Attleboro, Mass.

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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.

COSMIC CONSCIOUSNESS.—Mrs. F. A. H., City, asks: Can any one who will, experience cosmic consciousness? If so, how? Or is the human race so imperfectly developed that illumination is possible to the "chosen few" only?

Answer: The difficulty is not so much to enter the state of cosmic consciousness, perhaps, as it is to recognize that you have done so. I do not agree with the general idea that cases of cosmic consciousness are rare. I know them to be quite common, especially among children. The condition may be induced by concentrating upon the desire to do so, when you will find that the world of the senses will disappear as if sunk into a "sea of nothingness," and you may feel united with the very fountain of life. But these experiences are generally but momentary, and have no special advantage, save to remind us of our imperishable unity with the indestructible Substance of things, and our at-one-ment with the Absolute.

THE WAY TO BECOME FREE.—G. S. C., Kansas City, sends the following question: Will you tell me how I may free myself from invisible influences that come to me and often annoy me so that I can't read or think. I do not care to become mediumistic, but have been told that this is what they want me to do. Sometimes I will find my book snatched out of my hand when I am reading, and at others I cannot accomplish anything, even with my housework, or my sewing, because of these disturbances.

Answer: You would not allow yourself to be so influenced by anyone in the flesh and, therefore, should not allow it from invisible entities. Affirm the positive, self-acting "I," and demand for yourself freedom from the influences of others. Never allow fear or doubt of your own power to enter your mind. Take a full, deep breath, and as you inhale, affirm: "I am power, freedom and strength." As you exhale cast out all thought of fear or of recognition of another's influence. You will find yourself free from annoyance.

THE PROBLEM OF DUTY.—"Seeker," Lincoln, Neb., asks: How is a person to know when he is true to what he believes to be his duty and when he is merely making concessions and sacrifices to others without helping them?

Answer: You must be your own judge of that. If you are doing something unpleasant and also unprofitable to yourself, believing it to be your duty, you should consider carefully whether it may be really helping at all, or whether there may not be some more agreeable way of fulfilling your obligations. This is, as I say, for your own decision. Be a master in the act and not a slave, and your way will be clear enough.

WHAT IS BLACK MAGIC?—Y. Z., Los Angeles, Cal., sends the following: Does New Thought recognize what in theosophy is called "black magic?" And if so, what would you consider "black magic" in practice?

Answer: There may be a "black" magic to the extent that misuse of power or knowledge of any kind may be called "black" inasmuch as black is opposed to light—black meaning ignorance and light meaning enlightenment or wisdom. The term was first used by the ancient priests, who claimed the right to all knowledge and who used what we now know to be the science of chemistry to deceive and keep in subjection the masses. When a recognition of these natural laws began to percolate through the dense ignorance and superstition of the laity, the priests pronounced the ban of "black" magic upon this knowledge, being unwilling to give up the inference that their knowledge was magical, or direct revelation from invisible powers to whom they alone had access.

DID JESUS FULFILL PROPHECIES?—Abbie Cary, Wheeling, W. Va., asks: If, as New Thought claims, Jesus was not the only Son of God, and the Redeemer of the world, why did His life fulfill every detail of the prophecies about Him? Also, why did He tell His disciples to pray in His name, saying that He was "the way, the truth and the light?"

Answer: He didn't say that "He was the way," etc. There's little doubt he said "The I am is the way, the truth and life," because Jesus was one of the most inspired teachers of truth of which we have any reports. And this statement of truth embodies the great universal, fundamental, cosmic truth. The "I" consciousness of each and every human being is his own guide to godhood. To credit this statement to Jesus as a personal statement, is to give the lie to His every utterance, and make Him a self-hypnotized fanatic, instead of the illumined teacher which he undoubtedly was.

TO THE "BOOSTERS" CLUB.

When the preacher from the East
Took the church at "Devil's Mound,"
The impression he created gave him pleasure.
And his worshipers all thought
In their parson they had found
What the worldly ones would call a "corking treasure."
But the parson's popularity
Wasn't very long to stay,
And he left his angry charge beneath a shadow.
All because he preached about
What he called a "better land"
Than their own beloved "peerless" Colorado.

—D. D. HUDSON.

What a bird dreams in the moonlight is my dream, what
a rose sings is my song.—Yone Noguchi.

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IN OPEN COURT**UNJUSTNESS OF CAPITAL PUNISHMENT.**

It is an understood fact that every event must have a cause, and a cause adequate to the effect. By your judgment of the effect, in pronouncing the sentence of death upon your fellow man, for committing the crime of murder, you have shown your intellectual powers when dealing with the Laws of Man to be well balanced, but where the Laws of God and Man go arm in arm they are elliptic.

Let us by our process of reasoning trace back step by step, to learn the truth of the cause, or what led this man to commit such a crime. There is only one way to obtain the correct solution of the cause, that is, by comparing his mind, the motive power of his body, with ours, and that faculty reason, is the one we have to deal with.

Reason is considered to be that exercise of the mind, by which we compare mental impressions with external things and when duly exercised, conducts us through various mental operations toward the truth. It does so by enabling us to compare facts with facts, events with events, to weigh their relations, bearings and tendencies, to assign each circumstance its proper weight and influence and to draw logical conclusions. The person whose mind can perform this successfully we call a man of sound judgment whose opinions and conclusions we receive with confidence. By this reasoning, we see the mind in its healthy state, arresting or changing the train of its thoughts at pleasure, affixing the attention upon one, or transferring it to another, changing the train into something which is analogous to it, or dismissing it altogether. We may say of this healthy mind which is under the influence of motives and principals, that it has not the power to will an act of murder or robbery or any act of gross injustice or oppression. The influence of motives and principals make it as much a matter of necessity for it not to will such deeds, as it is for a stone not to rise from the earth's surface contrary to its gravity.

A man of opposite character, of unsound reasoning, is one who takes up his opinions upon slight, partial and inadequate grounds, and cannot or will not admit the impressions of facts, or arguments which are calculated to correct these unsound deductions.

In the regulation of his conduct he is lead away by hasty impressions or feeble and inadequate motives, without giving due consideration to those which are calculated to lead him into a different course. This unfortunate condition of the mind, though it may have its origin in a peculiarity of mental condition, or deficient education, is fostered and increased by indulgence. By neglect of cultivating the important habit of calm and candid investigation, this man seems at last to become totally insensible to the motives and evidence which in-

fluence other men and the more striking and convincing these are to others, the more remarkable appears the condition of that mind, which does not feel or estimate their importance. This state of mind is emphatically ascribed in the sacred writings to the man who denies the existence of a great First Cause.

The fool hath said, there is no God. By some process of the mind known to himself, he arrives at this conclusion, and he is totally insensible to the manifold evidence which meets him wherever he turns his eye of its futility and folly.

If there be in human experience an evidence of a mind lost to every function of a healthy understanding, incapable of arriving from effects to causes or of tracing the relations of things; a mind deserted by its rightful guardian and left by the unprotected victim to every wild delusion that flutters by; it is to be found in him who, possessed of the senses of a living man, can stand before the fair face of creation and say there is no God. To men of well balanced minds it is obvious that the faculty of reason must be diseased in this man. By this reasoning, his mind is left to the influence of strong delusions so that he believes a lie.

It may be justly said that when a man's mind is in this condition he is not responsible for his belief and the opinions he forms.

As ye are men of sound reasoning who understand thoroughly, that every event must have a cause, and a cause adequate to the effect, who also have the ability of tracing effect to cause and cause to effect by using reason and exercise of your mind, in this direction, you will plainly observe by the foregoing comparison, according to the Laws of God how you have taken advantage of your fellow man in pronouncing the sentence of death upon a mind diseased. Christian men as ye are, of undiseased mind, having a deep impression upon your conscience that the mysterious part of your being, which thinks and wills and reasons, shall survive the wreck of its mortal tenement. What benefit do you derive in punishing the body for a crime committed by the mind, its motive power, which is destined for mortality?

FRANCIS W. PEARSON.

New York.

If we could get rid of the belief in our limitations, it would be possible for us to do everything just now. It is only a question of time. If that is so, add power, and so diminish time. Remember the case of the professor who learned the secret of the development of marble, and who made marble in twelve years while it took nature centuries.—Vivekananda.

Being is the vast affirmative, excluding negation, self-balanced, and swallowing up all relations, parts and times within itself. Nature, truth, virtue, are the influx from thence. Vice is the absence or departure of the same.—Emerson.

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BOOK REVIEWS

A TRIP THROUGH THE ZODIAC is a condensed, practical and thoroughly understandable treatise on practical Astrology, written by Caroline Muelheim-Foster, the well-known exponent of the science. "A Trip Through the Zodiac" is modern, up-to-date astrology. The book and a horoscope reading may be had for \$1 by addressing the author, Gen. Del., Oakland, Cal.

Some time ago we received a request to bring to the notice of our readers the announcement of a new magazine which was to be issued by The Gnostic Publishing Co. of Alameda, Cal., with Coulson Turnbull, editor. The announcement was crowded out of our April and May numbers. The name of the new publication is "The Light-Bearer," and it is devoted to psychology, metaphysics and sacred science.

Another announcement is that of the International Progressive Thought League of Buffalo, N. Y. This society seems to be doing a vast amount of work and wielding a general influence upon the readers of the Buffalo newspapers. It contributes a special department in the Buffalo Times, and conducts a system of mutual aid, that is much in advance of the usual methods of "charity." The corresponding secretary is Elizabeth M. L. Cary, 1094 Main St., Brooklyn, N. Y.

THE LATENT LIGHT CULTURE is the name of a new publication soon to be established at Tinnevelly Bridge, South India, and having for its object the discussion of Occultism in all its branches. The enterprise is said to be the first of its kind in India, and its editors, Professors Ramasami, Sanjivi and Rengasami, invite the co-operation of all New Thought advocates in America, as well as in Europe.

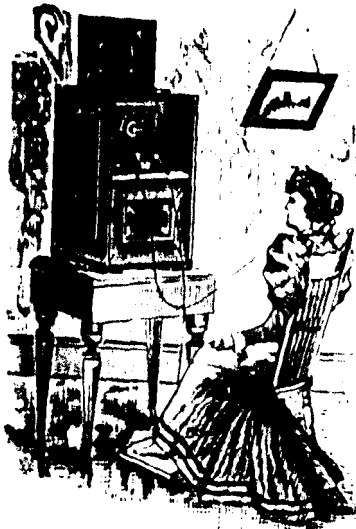
SCIENCE OF SUGGESTION, published in Denver by The American College of Magnetic and Suggestive Therapeutics, edited by Dr. J. Edward Hilts, is becoming a magazine of wide influence through its excellent reading matter, especially pertaining to magnetic and psycho-therapeutics. One of the most interesting articles in the May issue is "The Moon's Influence on Somnambulists."

SELF-MASTERY, which has been missing for a time from our exchanges, is again to the fore with a most attractive issue of the April number. Some of the articles are: "A New Search for the Soul," "Scriptural Psychology," "New Thought Ideas," "Little Things from Forest Trees," "The Truth About the Corry, Pa., and is \$1.50 per year, 15 cents per copy. It is jects. "Self-Mastery" is published by the Self-Mastery Press, Corry, Pa., and is \$1.50 per year, 15 cents per copy. It is artistically and expensively printed.

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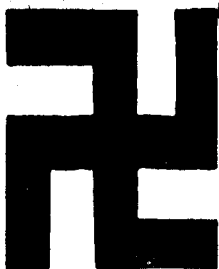
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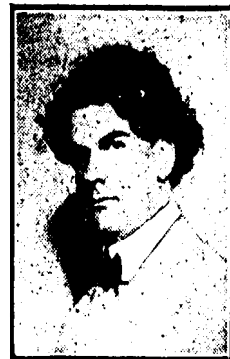
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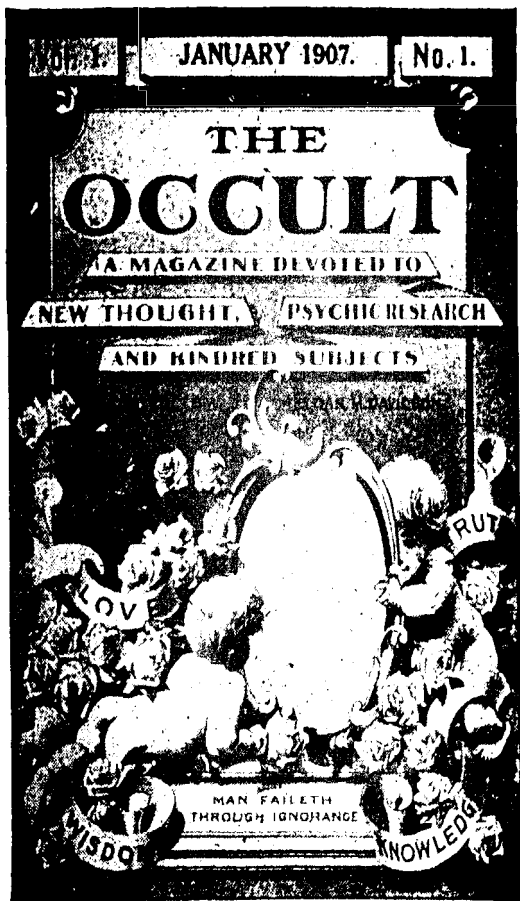
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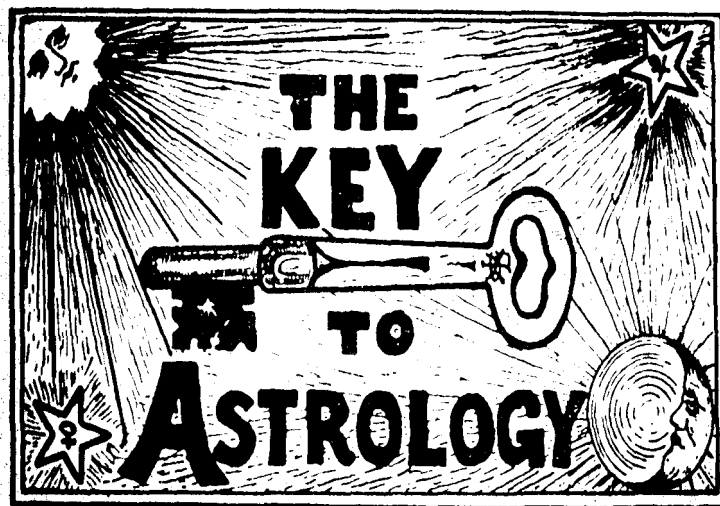
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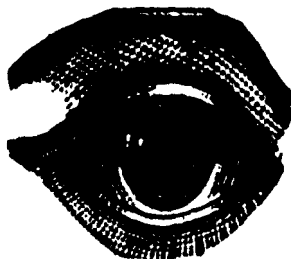
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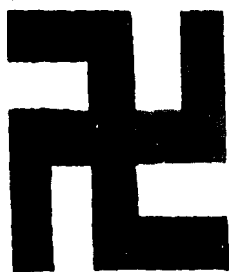
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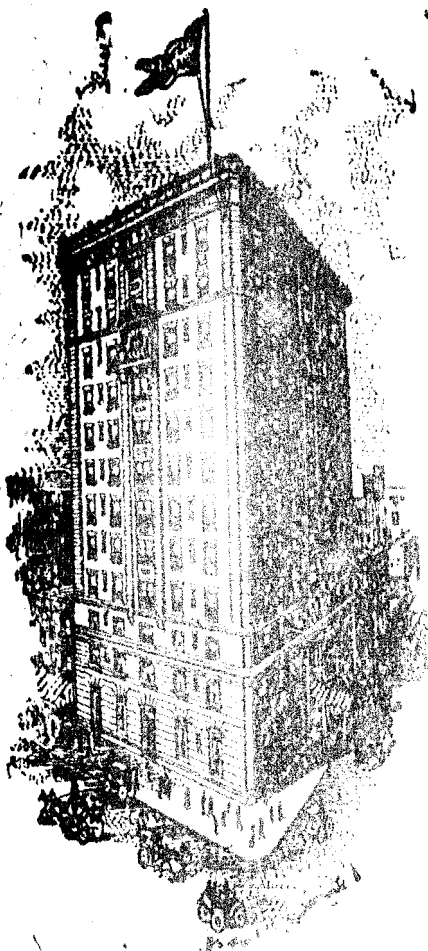
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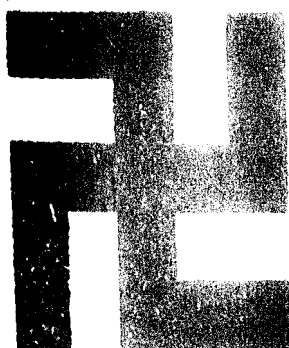
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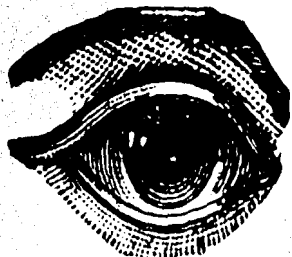
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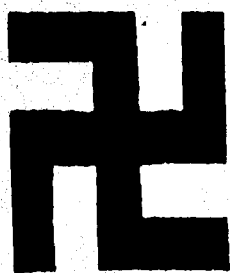
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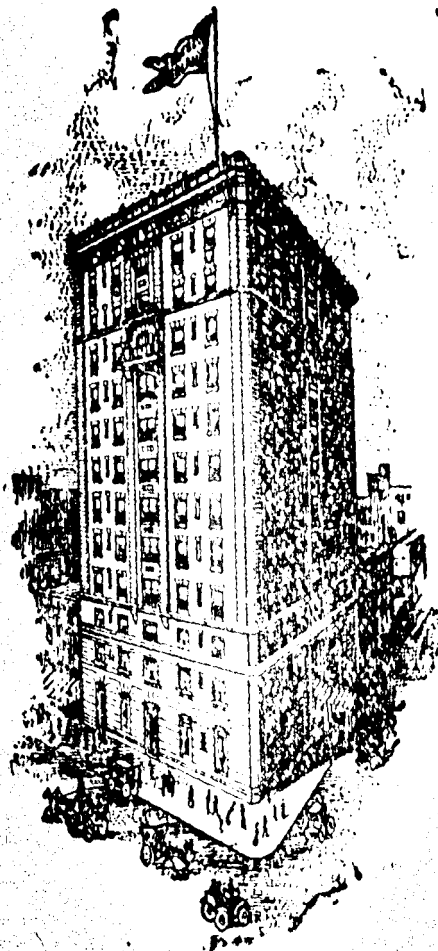
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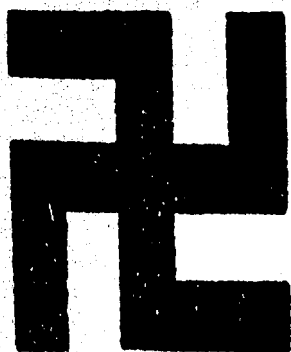
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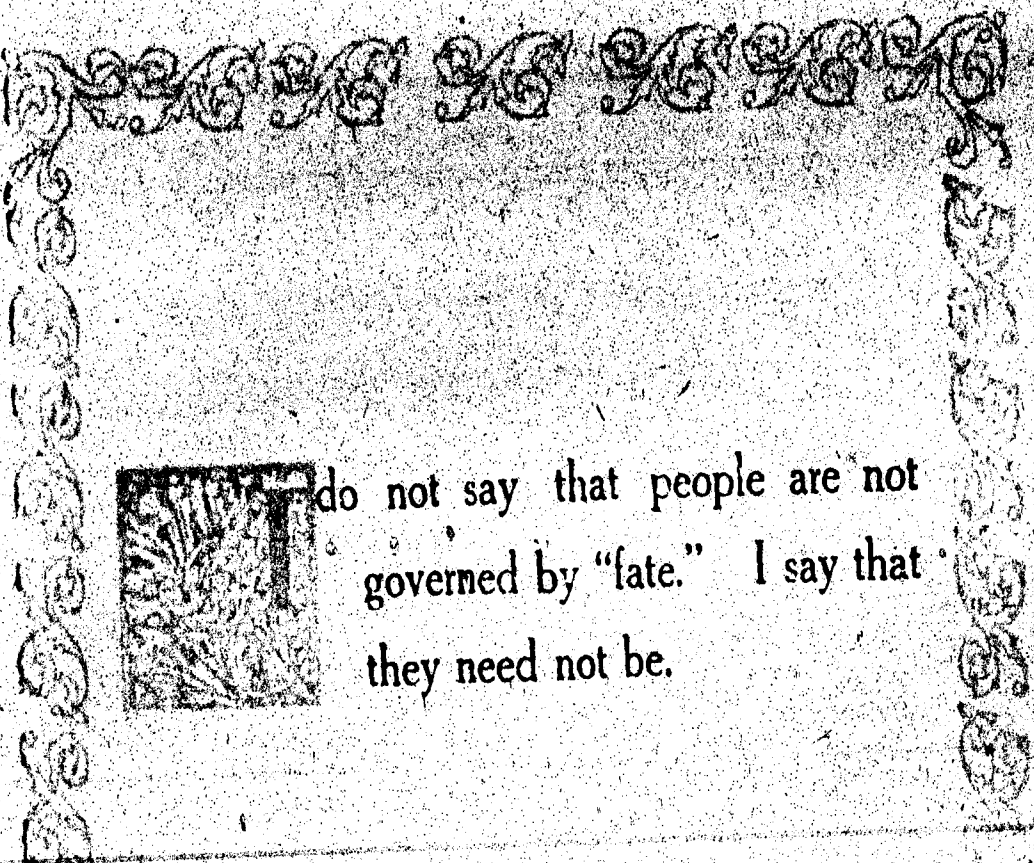
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