

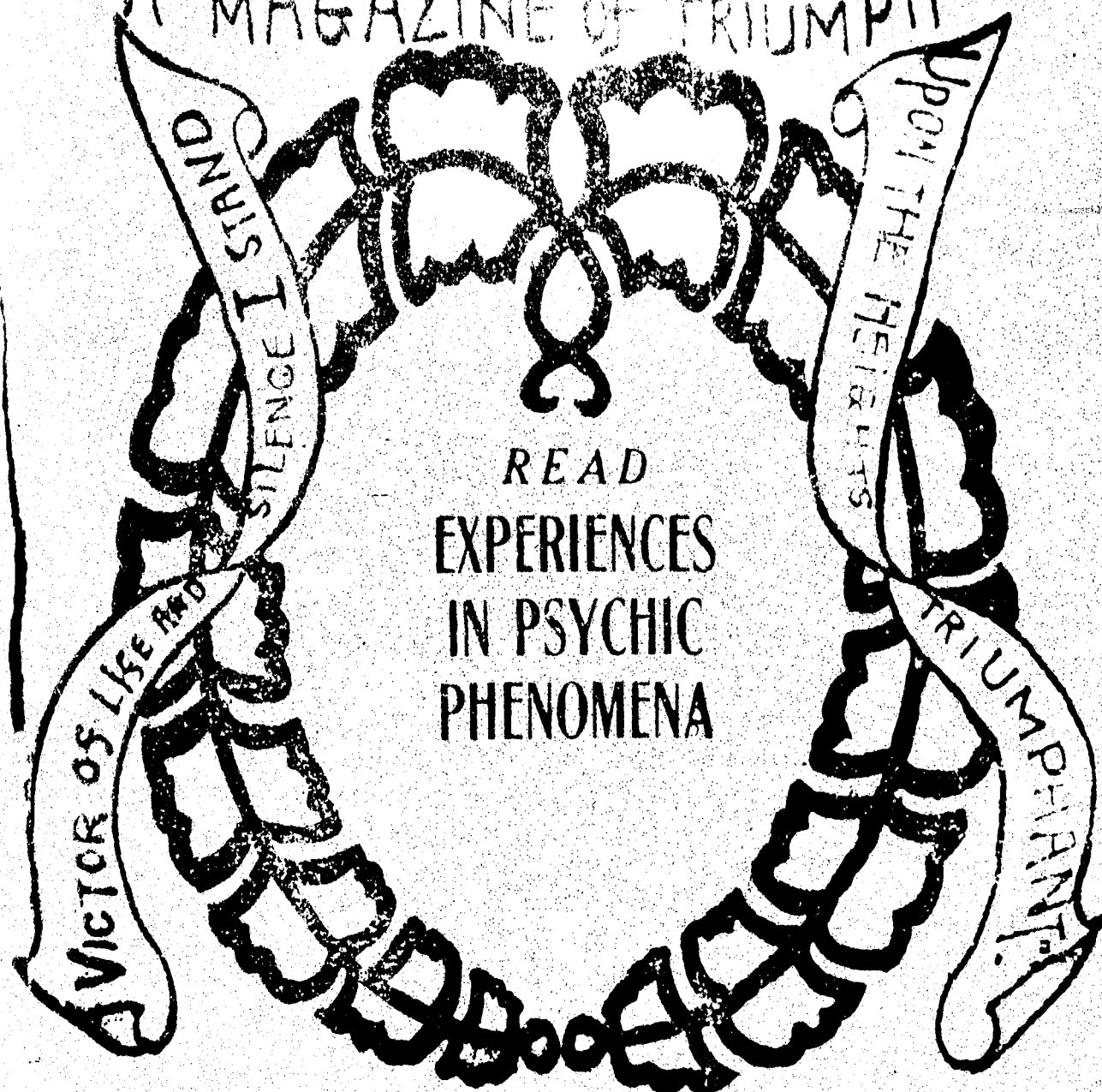
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VOLUME II FEBRUARY, 1969

No. 2

THE SILENTNESS

A MAGAZINE OF TRIUMPH



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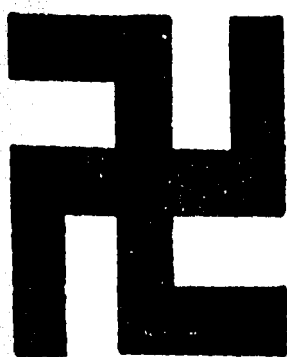
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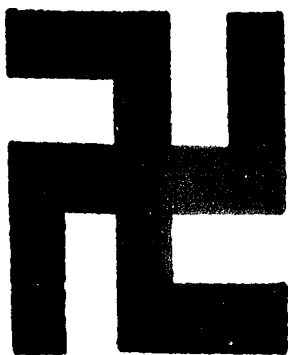
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No. 2

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THE SWASTIKA

A Magazine of Triumph

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Editorials

As attendance at church diminishes, we find the stage taking up the work which the church was supposed to do. Almost every play which has found favor at the higher priced theatres, this season, has been rather more of a sermon than an entertainment.

THE LESSON OF
"THE SERVANT
IN THE HOUSE"

Many of these sermon-plays have dealt, more or less openly, with the principles and ideals of Socialism. Of these, probably the most talked of play is the one by Charles Rann Kennedy, "The Servant in the House." In passing, it may be well to note that it is rumored of Kennedy that he wrote the play in an astonishingly short space of time, and, it is said, under the stimulus of nothing more spiritual than "a good deal of beer," to quote the words which are attributed to him.

It is also said that Kennedy was educated for the priesthood, but we don't know that either the beer or the priesthood ought to be recorded against him.

The play is certainly a power for good, and in case the beer drinking and the priesthood gossip is correctly reported, it goes to show that "God moves in mysterious ways his wonders to perform."

The wonder is that the playwright succeeded in getting his ultra-Socialistic utterances staged, and what is more astonishing is that the play draws.

The sermon of the play is that the way to serve God is to serve our fellow beings, and this, too, in whatever manner we may find compatible with our talents and abilities.

The Aristocracy of Service is the whole of the "law and the gospel," and when the Christ Consciousness is the master of our lives, we see the beauty and the godhood in the lives that are devoid of those alleged indices of culture—education and gentle manners.

The playwright shows us a deep insight into the character of Jesus, personified in Manson, the servant, when he makes him say, "Indeed you would be astonished if you knew some of

the words I did use," with the evident purpose of calling attention to the fact that Jesus was not always either patient or gentle when dealing with the kind of character represented by the curate and which the crude workman brother fittingly described as a "damned fool."

So much for the side of the story that exalts the working man, and shows us the glory and the godliness in the commonest service to mankind. The manner in which the working man draws himself up to the full height of his splendid stature and says "I am the drain man," leaves no room for doubt as to the dignity and even the divinity of his office. One can imagine that in his presence, a king decked out in barbaric splendor would look like a department store imitation of Santa Claus.

* * *

But there is another side to the question of the deplorable condition of the laboring people. There are always two sides to a question, and it is well that we compel

THE OTHER SIDE ourselves to see both sides.

OF THE "The Servant In the House" is some-
SOCIALIST SHIELD thing that every one who is prejudiced
against Socialism should see.

On the other hand, there is another play which Socialists should not miss. It shows the other side of the shield. It is "The Battle," and although there are glaring inconsistencies in it, such for instance as the implication that every ignorant and poverty-stricken individual in the country is a Socialist, still there are some truths enunciated which it were well to bear in mind.

The story of "The Battle," briefly, deals with the son of a multi-millionaire, whose mother left the father while the boy was a babe in arms because she objected to her husband's manner of acquiring wealth. The story opens with the son a working man ignorant of his parentage and, living in a squalid tenement owned by his unknown millionaire father. Each and every inmate of the dirty tenement house is a Socialist, which of course is not the case at all in real life, as it would be almost impossible to find a Socialist among the extremely poor and ignorant.

The father, discovering his son and learning of his hatred of all millionaires (another absurdity charged against Socialists), takes up his life among his son's friends, as a laborer, and in an incredibly short time the millionaire, solely we are supposed to believe, by his indomitable will and perseverance, has revolutionized the tenement house populace into trust-making, money-grabbing capitalists, eager to become the prototypes of the erstwhile hated millionaires.

The point which we wish to emphasize as the "other side of the argument" is one that is cleverly brought out in the play.

With an expense that is trifling, and which is met by saving on tobacco and beer, the dirty, dingy, squalid tenement interior is transformed by the "incog" millionaire into an artistic, dainty and neat living room with the aid of pink and white cretonne, some hanging shelves made from old box covers, and fresh paint.

Here, indeed, is the point of the other side of the story. Working men need not of necessity be always dirty. They need not sit at the table in dirty shirt sleeves, and they need not shovel food into their mouths with a knife.

They need not swear with every other word, and they need not spit on the floor of their living room even if there is but one room. But, we are bound to believe that where working men are sufficiently intelligent to be Socialists, they are also too intelligent to live in the squalor and filth which the millionaire in "The Battle" found among the supposed Socialistic friends of his son, and which he transformed into habitable living rooms without unnecessary expense.

It is well for us to look at all sides of every question. Nothing so warps and confuses the judgment as to dwell overlong upon only one side of an argument. Every person is right from his point of view. The "wrong" consists in refusing to look at the other fellow's viewpoint.

* * *

It is a trite saying that seeming misfortunes are often blessings in disguise. Sometimes, to be sure, these blessings are so well

disguised that we don't discover them in one
BLESSINGS THAT life time, but this observation is very much
COME TO US away from the point.

IN DISGUISE Especially in these days of "uncover-

ing," when that which has long been hidden shall be revealed, do we find the Counsel of The Wise, eagerly pressing into service all who are willing to lend themselves to the work of building the New Era, and to the end that some may be fitted for the task, we find great and noble souls undergoing seeming trials, awful hardships, and even what the world calls "disgrace" in order to purge them of the incumbrances of traditional "respectability," social position and worldly "honors."

Yes, these conditions are always incumbrances. Some souls shine out in spite of the handicap of such conditions, but for the most part, they have to be discarded before the soul is ready to work.

One such soul has recently emerged from the fire of puri-

fication out in California, and has begun his life-work, and if we read the signs aright, it is a work that will go down in history by the side of that of the immortal Lincoln and others equally great.

The personality in question is Colonel Griffith J. Griffiths, who has recently come out of San Quentin penitentiary with his soul fired with the zeal of reforming the conditions of penitentiary life, and surely no branch of human government needs reform more than does this branch to which Col. Griffiths is devoting his time and his vast wealth, and the energies of an educated, cultured mind.

This man, who was, perhaps, selected and predestined to the work which he has undertaken, that of Prison Reform, was sentenced to prison for no less a terrible crime than attempt to murder. Those who had known him only as a man of great wealth and influence, mourned his "fall" and his disgrace, and no doubt regretted that he could not have been saved the ignominy of wearing stripes.

But the great soul of Col. Griffith had simply nothing whatever to do with his terrible fault, which was born of that undoer of many an otherwise great and good man—over indulgence in alcohol.

The soul was asleep, drugged by the life of the senses. The stripes which marked the imprisonment of his physical body, were the keys that unlocked the prison door of his soul, and gave to the world, in the person of the liberated man, a power that shall make for world betterment.

What indeed are our petty, primitive ideas of that which is good for us compared to the action of the Cosmic Law?

The individual is seemingly sacrificed for the Universal, but when we look at it from the Impersonal and the Higher viewpoint, there is no sacrifice. If we are willing to lend ourselves to the greatest good of the greatest number, the gain is ours, even though it cost us the price of worldly advancement, so-called "honor" and even our physical life.

* * *

If one can rise above the waves of depression caused by the terrible disasters in Southern Italy and the possible visitations in other parts of the world of similar cataclysms, one might be impressed with the truth of a recent newspaper cartoon in which was depicted what it termed the "Earth's Vaudeville Show."

THE COMEDY OF
THE ENGLISH
SUFFRAGETTES

For with the terrible tragedy on the one hand, we have a

most ludicrous comedy on the other in the recent stampede of the "Suffragettes" in England, some of whom actually had the temerity to accost the Prime Minister on the streets of London and to compel him to listen to their arguments.

Such familiarity with the traditional dignity of England's law-makers is enough to cause the honorable bones of all the Honorables in Westminster Abbey to rattle.

Personally or editorially, as it were, we wish that all the women in the world had nothing more arduous to do than to go shopping and rock the babies to sleep in beautifully appointed nurseries, and so indeed, they might if human beings could unite upon some system of distribution of work and wages, that would equalize conditions, but, under the circumstances, and taking into consideration that "these be troublous times," when only the sluggards and the selfish can content themselves with inaction, we must look at the Comedy of the Suffragettes with exactly the same eyes that we look at the Tragedy of Italy.

And so we will discuss the question from the psychological viewpoint, discovering if possible, the "why and wherefore" of the spectacle of the Prime Minister of England, forcibly detained in the streets of London by women who are very much in earnest over the insignificant (?) fact that certain of their party members have been thrown into prison as though they were common felons because they insist upon their right to have a voice in the government which presumes to put them there. Such unheard of rebellion must have a cause, must it not? We think it has.

The Seat of Life is within! In the Silence comes growth. Life on the outside is Expression. Get behind the scenes frequently if you would reach Strength and Peace: in the outward event is neither. Not a distant God—but You are the Power of the Universe—your Universe. Not the outer nor yet the inner alone, but both working together. Not half a man is God, but the Whole Man, who is a trinity of Body, Mind and Soul. There is no power of Heaven or earth to gainsay the Will, or defeat the purpose of the Complete Man.—Luke North in "Everyman."

'Tis said that man was made in the image of his Maker! If you reverse that and say that both God and the Devil were made by men in their own image, you will come nearer the Truth.—The Blue Devil.

"The Psychology of the Woman's Suffrage Movement"



ALL great movements have a psychological significance.

More than that, I may say that all great national or world-movements are merely the result of a psychological cause. Materialists have named this great action of the psychic forces, "Evolution." However, the word evolution hardly conveys the correct meaning from the viewpoint of metaphysics, because the word evolution has been used largely to illustrate a purely physical process. To the student of metaphysics, the word evolution will convey something more than a purely physical cause and effect. He will understand it as a cosmic action—intermittent only in results.

The question of the enfranchisement of woman, or "woman's rights," is therefore *not* a political one, in the true sense—it is a psychological one. It is not at all a question of political preference or expediency, it is rather a result.

It is not in any sense a *cause*—(a thing in and of itself)—it is fundamentally psychological—and therefore an effect of the great cosmic law which materialists call "evolution," and which metaphysicians know as the extension of race-consciousness.

The important part which women of today are taking in the world's work is not of their own seeking. They are complying with the force which ever and always urges humankind toward the goal of soul consciousness. It is only when the world, as a whole, is emerging from an age of materialism that we see this activity on the part of the feminine half of creation. This is because woman represents the spiritual element in what is termed Progress, or Unfoldment of race consciousness.

We will notice throughout all history that at rare intervals there has been a spasmodic attempt at equality of the sexes. This attempt at equality has been based for the most part on the claim of woman to equal intelligence with man.

Naturally, as the standard of intelligence or ability has been based upon wholly physical attributes, the attempt has been rather a failure.

That is the mistake of those who try to prove woman's equality with man. The world has been until this century grossly materialistic.

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the materialist. Woman is at present, man's superior, because she has risen above the materialism of the centuries and has reached the higher plane of soul consciousness. And while we do not recognize any superiority or inferiority either of sex or race (speaking from the standpoint of Truth), we do perceive individual, race and sex advancement.

By advancement, we mean of course spiritual perception—soul consciousness. Woman in the abstract has reached this stage of advancement, and is, therefore, that much in advance of man. This is, as you will readily perceive, an abstract statement. It does not apply to every woman nor to every man.

Soul consciousness is, in the end, a matter of individual growth regardless of sex, race or class. But all psychological movements appear to manifest discretively. Therefore, we find spiritual consciousness active in sections, races and sexes. Woman represents to the human race what the soul represents to the individual.

Soul is higher in the scale of the spiritual unfoldment of the individual than is mind. So woman, the female element, is higher in the scale of the spiritual unfoldment of the human race than is man. Her office is to bring man up to the higher level. To raise humanity at large out of materialism, into the higher realms of spiritual consciousness.

To accomplish this work, she must come down from her higher plane for the moment, as it were, and recognize man's point of view. She must meet him on his own ground, since he cannot at present reach up to hers.

I doubt if women, as a unit, have a conscious appreciation of this fact. Nevertheless, I hold that this is the real power back of all the present day agitation of woman's suffrage, and all of the manifestation of woman's power.

The sum of woman's consciousness—I might say the female cosmic consciousness—is urging womankind onward in the work of spiritualizing the race. Therefore this higher intelligence—from the larger viewpoint—maps out the way. And in that course lies the movement known as "Woman's Rights."

All women go through that stage in their development. Some of them become lost in the condition of mere right of suffrage, but for the most part women realize this step as an integral part of the spiritualizing plan—a mere spoke in the wheel of race evolution.

As long as woman remained on the heights of her spiritual superiority so long men were unaware of the advantages of those heights.

The result was that union between men and women was a union incomplete—a union of the physical elements and not a union of mind or soul. The intuitive faculties of woman were laughed to scorn by men, as being something less than the masculine power of analysis.

I use the past tense, not because this idea is *wholly* a thing of the past, but because in the broader sense, it is a thing of the past. This thing that we call evolution acts like a wave of the ocean. It rushes onward toward the shore, with a sweep and a power that cannot be checked. It is rhythmic in motion, advancing and receding in perfect time, like the swing of the pendulum.

With each incoming sweep, certain particles are deposited on the sands. The wave does not pause to take in *all* that comes within its scope. It rushes onward, and only those things that remain within its compass are swept high on the sands.

So it is with this great compelling cosmic force which we call evolution.

Those individuals who are ready for the higher plane of activity are swept high upon the sands of certainty—into actual realization of the higher life.

The force that has compelled woman to assert her power and her influence in race development has already reached the shore. That only a comparatively small part of the human race has been swept into the higher consciousness, is inevitable.

But those who are among the illumined may look down upon the weak efforts of those who are still blind and know how futile is their protest against the law. In the face of this knowledge of the law of enlarged consciousness or Evolution, all this protest against woman's rights and woman's independence and woman's fitness for the intellectual occupations seems like childish prattle. The time has come in the world's history for the amalgamation of the races and the equality of the sexes. The Oriental nations are learning from the western world that woman is not merely a chattel. She is a helpmate.

We of the West have learned something from the Orient also—even in regard to *woman*. We have learned that our old-fashioned ideas regarding womankind were not so far a cry from those of the Orientals. And by force of the psychical power that is leavening all things in this age of the world, we are finding that all the differences of sex and race and class and color are the imperfect creations of man's mind. The way to freedom for one is the way for all. And that is by giving every-

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To those who have reached this plane from whence the soul looks out upon the Universe, there is no longer any question of *who* is doing a thing.

We know that all power is one. It is even now becoming an evidence of ignorance to question the source of a perception of Truth. The illumined mind does not ask whether such a perception of truth—we may better call it inspiration perhaps—comes from man or woman, white or colored, rich or poor, high or low.

It will be understood that all good—wisdom and power—comes from the ONE SOURCE, call that source what we may—DIVINE POWER or GOD. So, too, all evil will be understood as merely ignorance of the DIVINE POWER. We (each and every one) are responsible for both good and evil. Until our brothers are free we cannot be.

The way to this freedom is not in pointing out the differences of sex or race or nation or class. When the time shall come that women are free to cast a ballot if they choose, there will not be any necessity for them to do so. The object to be attained, is not merely the right to vote, but the enjoyment of that freedom of expression for which all are striving.

The mere right to cast a vote would have comparatively little advantage in itself, though even that small advantage is a gain.

But it is because from the narrow viewpoint in which, I regret to say, most of mankind dwell, the vote represents POWER, *that* the right to vote is an advantage.

Doubtless there are some women, as there are many men, to whom the mere casting of a ballot represents the highest ideal. But when the time shall come that all mankind have reached the higher plane of consciousness, where we *know* ourselves at-one with divine power, *then* there will be no need for laws, and the right to vote will no longer be a question.

But surely, until that time, woman is as well, if not better, qualified than is man, to make the laws that shall best advance the interests of all.

McDonnell

What's the use of giving advice. Wise men don't need it and fools will not take it.—Hiawatha.

Aggression

PART I.—POINT OF CONFUSION.



THE confusing circumstance about the body is that it seems to be compelled to undergo experience, notwithstanding the commission with which it is endowed to undertake knowledge.

The confusing point is that experience and knowledge being utterly different from each other must be identical, because knowledge requires the policy of unity in completeness and experience demands completeness in diversity, it being held irrational that any entity should experience more than once any specific mental action, repetition being considered irrational; if not irrational, a demonstration of the fact that the repeated mental action could not have been successful in its primary enterprise.

The inevitable requirement is that knowledge shall basically constitute unity, that the soul cannot know what it is not in itself. You must be whatever you know.

This unity of knowledge renders the interpretation of experience as knowledge impossible on account of the fact that experience requires diversity, which is irrational on the basis of knowledge, and irrational also on the basis of success, because it is obviously a failure to have to perform any mental action over twice, or else the argument has to be admitted that the mere function is enjoyment; that you are performing mental action just because you like to do it.

You like to eat, you like to perform, and it is not for any rational result, such as knowledge.

Now the theory of pleasure is that experience is totally for happiness. The theory of knowledge is that experience is not able to deliver knowledge; that experience must be destroyed as such in order that the body may be delivered to the function of knowledge, instead of being engaged entirely in the function of experience.

The confusing point, I say, is that the body is compelled by its very existence to transact experience. The instruction is that nature compels every participant in experience to act, which gives rise to this accusing and confusing point which we wish to offer opportunity for disentanglement.

The body is compelled to experience. The body is committed to the entire rational affair of knowledge.

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Any soul that undertakes bodily existence and does not consciously and unconsciously, completely, totally, engage his body in the affair of knowledge, will be miserable, will be wretched, will be proceeding from death to death without any actual value.

The only way to bring the body from experience of not-knowledge is through the energy of the reason.

Now, the confusing point is that the body must be engaged in experience in order that knowledge may be a valuable function at all. The rationale of this inevitable confusion is that knowledge is nothing at all except the application of its existence to ignorance.

On that account, therefore, the body is obliged to transact experience ignorantly in order that knowledge may be transacted in it, destroying ignorance.

The body is delivered by the action of knowledge to the eminent position of being the testimony, evidence and permanent power of emancipation in experience, under the auspices of which the body instead of being a perpetual liability becomes through its immortality and through its function as knowledge a permanent savior, a permanent hostage to truth, a permanent protection against any of the possibilities of error, as in the case of a lamp that is lighted.

A lamp that is not lighted is no better than an ordinary piece of dry stick, valueless in the dark, but a lamp that is lighted is a protection, not only to itself but to those who use it.

So the body when it is illumined through the function of knowledge, gathers to itself, draws to itself, all the liabilities of misinterpretations of experience, draws to itself all the possible calamities of experience, all the possible pain and grief and misery and bondage; by its attraction of experience it draws the totality of experience into itself, meeting there perpetual knowledge, so that the soul can march through experience under the auspices of absolute immunity.

The confusing point is that the totality of truth involves a necessity that experience would have a liable action or testimony or challenge to the soul unless this body existed in its function of knowledge. We would say that the diver should be allowed to go down beneath the sea without his regalia of protection; we should say that the bird should be able to fly in the air without protection by his porosity of bone and instinctive skillfulness of elbow and feather arrangement; such, however, is not the possibility of experience, because if the diver should go into the water without his equipment, if the bird should go through the

air without his marvelous endowment for navigation, then that would be as much as saying that the soul does not need or care for the affair of experience, and that it surrenders the right and legitimacy of experience altogether.

It is by virtue of the body devoted to knowledge that experience is possible and immortal and immune.

On that account therefore the entire contest in the instruction is concerning the body in its healing and advancing to the emancipation from shadow, so that the body may exist without living in persons casting any shadow, so that the body may reduce itself to such a state of transparency, illumination and knowledge that it does not leave any trail of accusation against it of anything; and if it does, it shall so immediately close about and abate that it would be as impossible to track as the ship upon the sea or the bird in the air;—such is the perfection of body functioning knowledge.

Nothing could harm it, nothing could by any means bring accusation against it from the past; because as there is no mark of the bird or the bullet through the air, so the body equipped with knowledge, is a constant resurrection against the evidence of the past; and if you throw it into the full capacity of the elemental discoveries of time and space, there is no exposure of any sin upon it; and the revelation of the fullness of its difficulty with experience is the revelation of its perfection.

The confusing point is that the body is held in spite of the soul's torture therein to an exposure of its contact with mental action, with the waves of the mind, that sweep and roll and interfere with its happiness and freedom.

The great surging ocean of experience is brought against it, and the body is forced to engage in all its affairs of experience just as though experience were an important thing, when it is nothing but mind, and rationally nothing at all.

We might remark that this confusing point will probably never be assuaged or satisfied or reconciled in the mind until you have discovered the immortal jewel of reason, which is that all experience is mental action and that all mental action is nothing at all. The perception of that is the guaranty of knowledge. In fact, such is the essence of knowledge, to know that there is nothing at all but the truth, the soul.

In order to explain and interpret further this affair of knowledge and its confusing contact with experience, we venture an interpretation which is furnished by the magnificent Gautama, concerning the immense liabilities of the body in proportion to the perfection of its function; because it is easily observed that

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the more the body functions in mental action the more liability it has, the more subject the body is to its environing, the more sensitively *en rapport* with its creations, the more sympathetic it is, the more ignorance it accomplishes in itself, whereby presently it comes about that by virtue of the body you are suffering a totality of all the worlds in your own heart, which would seem to be a terrific calamity.

Levy E. Burrows

Notes from the Cross and Star

A PROSPECT.

The world is being born out into a new status of materiality.

The genius of Progress is impassioned with a new life.

The old water age, mother-principled with cohesive stagnation, is sinking back into its *minus* bed: and the Eternal Omnipresent, Omnipotent *Plus*, opportunely re-enforced from new aerial profundities, bathes the heads of the saints in content, and entangles the feet of the kickers.

Were this fermentive potency of a less sublime character, the world would be precipitated into a vortex of physical war: For Look You! How the nations are poised on the verge of peace!

'Tis not the status in quo that prevents a clash of peoples: But the world is inspiring a new atmosphere; is intoxicated with the freshness of a new dawn; and is getting tired of having her garments soiled with blood.

A divine potentiality impregnates the Morning Thought; and an entirely different equilibration of the world-mind is fast obtaining. Here at home, the fog of Medieval Paganism is subtly settling into our pseudo-democracy!

The storm-scud of materialism is disappearing in the distance. The cumulus of the new psychology beckons, yet screens the way to the light:

But the sun-rosed blue is breaking the east; and the weather bureau of God says: "showers today, high winds tonight, and fair tomorrow."—George Gordon.

You never know whether you had a home until your house burns down. Then if you are just as happy without the house, you had a home.—Purinton.

The Altruism of Selfishness

By Henry Frank.

WHY bemoan the world's ingratitude?
 Why call thy brother fraud, deceiver, ingrate?
 Why shouldst thou be angry when thy brother wrongs
 thee, or rave because injustice haunts thee?

Or, why rejoice when others praise thee; crown thy brow
 with victor's bays, and press thy lips with friendship's sacred kiss?

He who kisses thee today, tomorrow cuffs thee; he who
 yesterday accused thee, today craves thy pardon.

Friendships and enmities are of the emotions, unstable as
 the shifting clouds. Friends wear masks, and foes cover them-
 selves with impervious shields.

None knows the true heart of the other; no, not one!

What are ingratitude, robbery and wrong?

"He who steals my purse, steals trash." Yet who can
 steal your character? Who can filch from you your self esteem?
 Who can make impossible for you your self-recognition of your
 perfect self?

Reputation? Ay, that's commodity of trade, contraband
 of war, for sale at any price or subject to seizure by any passing
 thief.

But character is the priceless jewel hid deep within the
 most secret casket of the soul.

"He who robs you of your good name filches from that
 which not enriches him," 'tis true; yet, though he tear away
 the cloak of your reputation his weapon shall not thrust the
 body of your character, if you forbid!

None can slay one's character but one's self: character
 never expires but by self-slaughter.

Some are embittered against the world, because they think
 mankind are brutal, selfish, vainglorious and avaricious.

This they say is the Golden Gospel which they who obey
 pursue to conquest and renown:

"There is but one god to worship: the god whose glitter
 gilds the palace and whose absence beglooms the hovel.

"There has been but one religion since the days of Aaron's
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 with to exploit the earnings of the poor.

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"Whosoe'er through cunning, wit and shrewd deception entraps his fellow man and relieves him of his hard-earned coin, is chief among commercial captains who command the hosts of industry.

"Jake Cade and Captain Kidd—ruffian and buccaneer—are the ideal models of commercial civilization.

"The crude vulgarian, who robs awkwardly and is seized, is swiftly ostracised—but he who robs genteelly is the idol of the social gentry.

"Learn thou so to rob thy fellow man he shall honor thee for thy deftness; learn to weave the wool upon his eyes whilst thy fingers sweep his pockets; and thou shalt be classed with geniuses and live in bronze and marble.

"Soil not thy fingers with brazen coin: let gold alone be thy ambition!

"He who steals by hundreds is an idiot; who robs by thousands is an ass; but whoso thimblerigs with millions is a mighty lion whose roar resounds throughout the jungle.

"Learn to use thy lips to thine own advantage and not others.

"To speak the truth is never safe; the lie is ever the password to society.

"Enfever the veins of thy neighbor with scandal's venom, till his cheeks blanch with shame, and thou shalt hear Momus and all his votaries ring thy praise with laughter.

"If a fool befriend *thee* in an hour of need, flee when thou seest misfortune overtake *him*.

"If an idiot offer thee his coat, fail not to take also his wardrobe.

"Thou shalt be rewarded for thy appreciation of another's charity if thou art shrewd enough to withhold thine own.

"If a weakling give thee fiduciary funds to invest, at once assure him his treasure is well stored in heaven, where some day he shall find it, whilst its present profit shall be thine alone.

"Learn so to lie that the honey of thy words shall sweeten the poison of thy thoughts."

Such are the mouthings of the Golden Ass the age adores, say our Jeremiahs, and they only who honor him are by him honored.

But let Pessimists rave, and Cassandras wail: he whose note is plaint is not the age's prophet; he who sings in minor tones is not *The Times'* inspirer!

All mankind together are the warp and woof of the common web of life. No man lives to himself alone, nor can. Our lives, though single, are mutually enwoven.

Whoso's life is beneficent, cannot by favoring others also but favor himself.

He first honors himself who would honor first another. He who blackens and disgraces a neighbor's reputation, first smirches and begrimes his own.

Justice knows no other than the coin of compensation. All other is counterfeit and tainted.

Nor all Golconda's diamonds, or Afric's precious gold, can purchase happiness for one who has not earned it.

Some think to save oneself, one must through sacrifice save another. This is the fallacy of fallacies. He who sacrifices himself destroys himself. One must first save oneself ere one be strong enough to save another.

'Tis not by sacrifice but self love we learn to love and save. To be so sensitive another's pain gives us pain, another's joy is our joy, is to possess the touchstone of universal sympathy.

Were we insensible of the joys and pains of others, by the absence of emotional reflexes in ourselves, we should be void of sympathy, and the bond of union were not woven.

It is not to sacrifice our joy but to increase it that we haste to relieve the pain of another. We do not feel that we impoverish ourselves when we give alms or bestow the healing balm. We pay the money or give the service, for the peace and happiness such acts engender in our breasts.

So it is said of the Christ: "He endured the Cross for the joy that was set before him."

This is the inescapable law of life. We pay the outward price to gain the inward profit.

'Tis not through or because of a sense of sacrifice that one relieves the pain of another; but because by so doing one relieves one's own pain—the pain of sympathy.

To deny this law is the way to hypocrisy and self-deceit. One throws a coin to yonder beggar because it pains one to refuse. He who suffers not at the sight of suffering can never be the savior of those who suffer.

This is the source of the divine Pity—symbolized in the dying Christ! One gives one's heart blood for whom one loves, not as a sacrifice, but because life were worthless if love were dead.

Love knows no sacrifice: its altruism is sublime selfishness, because it is ever self-conscious, self-supreme.

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If love weeps it is love's joy; for it weeps because another weeps. To laugh when another cries were love's own sacrifice. Love seeks its self-emphasis, and, therefore, is supremely altruistic because supremely selfish.

One dies to save another because death is more joyous than life with its condemning pain.

One leaps from the river bank to succor a drowning man, not because one loves the victim, but because one loves oneself.

The victim may be a total stranger. But the succorer instantly feels by the touch of common kinship as if he himself were thus misfortuned, and, to ease the distress of his breast, he plunges to the rescue.

Thus instinctive Justice reigns in the mute silence of the soul. The Judgment Day is not to be; is henceforth forever. Each act and thought carries its own reward and punishment.

The Gates of Hell are swung each instant; the Gates of Heaven are never shut.

Life is not short but eternal; Justice is not blind, but patient. Each life must sometime come to its own though a million purgatories were traversed in search of peace.

Peace is not a gift; who waits for it shall be deceived. No god hovers to bestow it on humble suppliants; no devil withholds it from bewailing votaries.

Peace is a prize won only by those who pay for it in labor worthy of its bestowment. It is a goal reached by those who sweat and struggle in the hardy race of life.

Why then ask for praise, for recognition, gratitude? Words cannot add in your heart aught to the reward it has won; nor smooth from it the scars embossed by punishment and pain.

Self-recognition—the glory of a venerated Ideal—he who sees these in the mirror of his life is already honored though the world ignore him.

The key to happiness is achievement void of concern for the praise or blame of others.

He who does "good" for reward's sake, reaps the reward of evil. He whose life seems evil, but inwardly is void of offence to its own Ideal, is already crowned with a glory that can never fade.

He who seeks to love another for the sake of happiness, finds neither love nor happiness.

But he who loves for love's sake, finds happiness in spite of suffering.

One may surrender the object of one's love to another with whom such an one may be happier; and one will be happy in

such surrender, for the joy of the sacrifice is greater than the pain. Ruskin gives his wife, a sweetheart, to Milais, that Ruskin's happiness may be increased in the happiness of his lost wife. Ruskin values the joy that love's victory affords more than the happiness a wife can give.

Ruskin is not selfish; he is altruistic. But his altruism is the most enlightened and illuminating selfishness.

Hedonism is not all bad. There be carnal hedonism and spiritual hedonism. The lust of the flesh is ever at war with the lust of the spirit.

He who seeks such pleasures as merge with the pleasures of others; who demands such freedom as shall not invade the freedom of others; who refuses wealth to gain which is robbery of others; who obeys the instinct of happiness yet deceives not himself with the thought of unselfishness; is a spiritual Hedonist.

He who seeks happiness as the end of life; who would make of love a tool to carve for him more happiness; who insists on joys and pleasures and indulgences, for themselves alone; who thinks by gross selfishness to succeed void of altruistic selfishness; is a carnal Hedonist.

We are first carnal hedonists, selfish in flesh, in blood, in brood. Here most men and women dwell. Few have ascended. In proportion as we outgrow this stage and realize the higher ideals and sympathies of life we rise from carnalism to spiritualism—from carnal hedonism to spiritual hedonism, from the happiness of the flesh to the joy of the spirit.

Recognition

I dreamt we two were once, in aeons past,
 As we are now, twin lovers bound by ties
 That had their source 'neath unremembered skies—
 Perchance in alien stars that swept the vast
 Profound, before this teeming earth was cast,
 All swathed in fire from nature's mould, to rise
 In distant eras on some planet's eyes,
 A new-found wanderer in th' eternal waste.
 But separations were: from sphere to sphere,
 From life to life, companionless, apart,
 We drifted on, each lost to each, though still
 In love's continuous orbit held, until
 The cycle is complete: heart answers heart,
 And once again we know each other here.

—ST. GEORGE BEST.

The Mystic

By Eva G. Lambertson.

I AM busy with many duties,
And burdened with many cares,
For I walk with the throng that passes along
Life's dustiest thoroughfares.
I give them a comrade's greeting—
Who meet me upon the way;
And I laugh with their mirth, for they brighten
the earth,
Whose hearts are light and gay.


I give them a comrade's greeting—
It comes from a loyal heart—
But hands may clasp in a friendly grasp
While spirits walk apart.
For I look upon things they see not;
I hear what they can not hear;
For a wild bird sings and a wind-harp rings,
A fountain gushes clear.

While a landscape, wide and lovely,
Extended before me lies,
With jewel gleams in its crystal streams,
And mountains that pierce the skies.
The past, with its vague dim legends,
And the future that shall be,
In a mystic light—neither day nor night—
Are here revealed to me.

Ye say I am glad "spite of shadows?"
I dwell where the day-star gleams,
In a world of my own, to you unknown,
A beautiful world of dreams!

Influence of Sun on Vibration of Blood at Birth

JANUARY 20 TO FEBRUARY 19—AQUARIUS—THE LEGS.

ORRESPONDING to Aquarius, the "Water Bearer," we have Natrum Muriaticum (Sodium Chloride), the bearer, or distributor of water in the human organism. "As it is above, so it is below."

Each Zodiacal sign has a divine executor in the blood of Christ, the mineral constituents of the waters of the tree of life.

Our solar system has recently emerged from the water age—Pisces, the Fishes.

For 2,200 years we have been lost in the fog of materialism. The refractions of the "Great Flood"—Pisces age—that "covered the whole earth," caused strange shapes and ghostly shadows to creep across the *Canvas of Consciousness*.

The ghostly aftermath caused by "wars and rumors of wars" is still seen in the *debris* shaken down by the old world's groanings.

Aquarius is represented by the figure of a man with a watering pot. A man is the *Son of Man*.

The most profound, beautiful and terrible writing extant on astrology and alchemy is found in the 24th chapter of Matthew. The 30th verse reads as follows: "And then shall appear the *Sign of the Son of Man* (not God) in the heaven: and then shall all the tribes of earth mourn," etc.

The age of Aquarius is to be the Spiritual Age—the Age of *Man*.

The Curtain of Maya will soon be drawn aside and men and angels will talk face to face in the splendid dawn of Brotherhood and Love.

When water is not properly distributed in the organism of man the various nerve plexuses are disturbed and the entire complex system of delicate wires that criss-cross every inch of space in the laboratory of man's temple, feels and expresses the vibration of inharmony.

Water constitutes over 70 per cent. of the body of man in weight, therefore it follows without question that the mineral that unites with and makes water useful in blood and tissue must be large in quantity.

Those born between January 20 and February 19th con-

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sume the cell-salt that controls water more rapidly than others of the twelve.

Common salt is Sodium Chloride, but not in a form that will supply the blood when deficiencies arise.

A pathological deficiency must either be supplied by a change of diet or increased digestive action that will *extract* the *natural* salt from grains where it has been stored direct from the soil or else prepared by biochemic process through which common salt is triturated with sugar of milk up to the 6th decimal.

The influence of sun at birth of Aquarius people tends to the elimination of Natrum Muriaticum and the first symptoms of disease (so-called) of the Aquarian native calls for the water bearer—Salt.

The action of crude salt is principally upon mucous membrane of the intestinal tract and is indispensable to the proper peristaltic action of "Red Dragon."

The Aquarian is possessed of remarkable controlling power of the eye, and can easily manage the insane. Illusions are caused by a deficiency in Natrum Muriaticum in the blood.

In sun stroke and *delirium tremens* the continuity in the molecular chain of water is broken, caused by the absence of sufficient molecules of the waterbearer—salt; thus water accumulates at the base of the cerebellum (lower brain) and causes congestion of membranes which over stimulate the brain cells and create a cerebral insane asylum.

Natrum Muriaticum in 6th to 12th degree distributes the water and casts out the "devil."

Aquarius people are the "Salt of the Earth"—but if the salt loseth its savor," etc.

In Bible Alchemy, Aquarius represents Dan, the fifth son of Jacob, and means Judgment, or "he that Judges."

In the symbolism of the New Testament Aquarius corresponds with the disciple James.

Governing planets are Saturn and Uranus.

Gems: Sapphire, opal and turquoise.

Astral colors are: Blue, pink and nile green.

The letter M is formed from the Aquarius sign. M is derived from the (13th) Hebrew letter Mem, and means "woman."

George W. Carey

He who has attained to perfect enlightenment, so as to be a teacher of mankind, is called a Buddha, which means the Enlightened One. The Dharma, Dr. Paul Carus.

The Art of Healing in Japan

IN THE face of the claims of the "discoveries" of Divine, or other named methods of metaphysical healing as something which has been given the world in recent years, it may be news to many of my readers that the art of healing has never died out among the priests and teachers of Japan.

Nor indeed, has the art of drugless healing ever died out in any part of the world, if I can read aright.

It is therefore rather strange to hear constantly reiterated the statement that healing has been "discovered" in this century and in this country.

Preparation for the priesthood in Japan includes many offices which are unknown among the ministers and priests of Christian religion.

The power of divination, prophecy and healing are the essential parts of the priest's office, in every sect of the Buddhist or the Sinto religion.

Interpretation of the Scriptures, which in Christian practice, is made the essential part of the profession of minister or priest, is, in Sintoism and some sects of Buddhism, regarded as secondary to the work of practical assistance rendered by the priest to his followers in shedding light upon their daily perplexities, healing their physical ailments and administering the consolation of cheer and hope to the despairing.

Of course there are many sects in the Buddhist religion as there are the various denominations in the Christian church, and in some of these the art of healing is of primary importance, while in others the claims of the physical body are secondary to the "salvation" of the soul.

The history of religious practice, in the Orient, or at least in Japan, does not vary materially from that of all countries. This history shows us that during the past few centuries, Materialism has influenced, swayed or dominated every branch of human knowledge, in a greater or lesser degree. The Orient is essentially mystical, and the effect of materialism upon mysticism is calculated to produce superstition.

Buried underneath the superstition of every race and every clime, there may be found, however, the priceless gem of Truth, however obscured and hidden by the encrustations of ideas which are of the "earth, earthy."

An intelligent, open minded study of the religion of Sin-

toism, with the philosophical intellect we may ports of torians and Ea much qu elephant Pr healing. munew some section, cornerless of the f In i. e., th our own a way n sects of far as c ment in laws of of every Th proficien phases o An condition that the and com under se Th at the h of healing of gove country H is differ the Cos all the p It wonderf

toism, will convince any person, be he Christian or Agnostic, that the philosophy propounded through that cult, is of the highest intellectual type. Where Japan got Sintoism is a mystery which we may not fathom, since students of history differ in their reports of this, as they do of every other fact in the Universe. Historians are but men and are fallible.

Each one sees the Truth from his vantage ground, and the much quoted but apt story of the blind men who went to view the elephant may be cited here as elsewhere, with effect.

Presumably, Buddhism absorbed from Sintoism the art of healing. The fact that all Sinto priests heal, prophecy and commune with the so-called dead, would justify this assertion, while some sects of Buddhism ignore the work of healing and divination, confining their offices to warning the sinner against the numberless kinds of hell and holding up before the expectant eyes of the faithful the rewards of Paradise.

In the sects of Buddhism known as the "Self-Reliant Sects," i. e., those who believe that we ourselves are our own power, our own savior and our own judge, we find healing practiced in a way most astonishing in its wonderful results. The self-reliant sects of Buddhism, called the Zen sects, may be compared as far as comparison is possible, to the present Metaphysical Movement in this country, in as much as they know and practice the laws of telepathy; of communication with the invisible realms; and of every form of healing.

There are, too, the many degrees of understanding and of proficiency in these practices just as there are in the various phases of what is called in this country "New Thought."

And, as we find in every part of the world, the selfsame conditions governing the minds of men, we also find in Japan that the occult sciences, the art of healing, prophecy, divination and communication with the invisible realms, has been preserved under serious difficulties.

The opprobrious term, "black magician," has been hurled at the heads of the inspired high priests for their seeming miracles of healing and prophecy by those who represented the materialism of government and so-called Progress, just as it has in every country on the globe.

How strange that people should imagine that human nature is different in any part of the world. We are all governed by the Cosmic Law, that knows neither race nor place, involving all the planets and the worlds in its operation.

It is related of a certain Sinto high priest, known for his wonderful powers of healing, that he was arrested for practicing

his marvelous powers of healing, which were so remarkable that he healed the victims of leprosy in the last stages of that terrible disease.

The fame of this high priest spread far and near, and his influence over the people became so great that it alarmed the heads of the government, lest his power should become great enough to overthrow that of the "Mikado Almighty," should occasion require such a clash. It was therefore deemed necessary to cause the arrest of this wonderful healer and to put a stop to his power over the people.

But, not daring to keep him confined in prison without some semblance of just cause, they at last hit upon the expediency which Material Power has ever used to thwart the ascendancy of Truth, and they pronounced the terrible dictum of "Black Magic" upon all practices of an occult nature.

Is not this, also, the history of Occult Science in Europe? But, in the Orient, the very home and cradle of Occultism, the task of crushing out these evidences of Man's spiritual powers and Divine nature was not so easy a task as in the more materialistic centers of Europe and the art of healing has therefore lived and thrived in the religious practices of Japan, attaining or preserving, as it may, a proficiency that would be deemed miraculous indeed to the Occidental who has been fostered in the belief that the great Teacher and Master of Mystic Lore, Jesus of Nazareth, was the only miracle-worker of the world.

It is frequently asserted as proof of Japan's advancing civilization, that medical science has recently acquired such prominence in Japan, and the supposition seems to have been held that previous to the European and American invasion of Medical Science, the people of Japan must have suffered terribly and the death rate must have been appalling, since they had not the advantages of medical attention.

But, when we observe the rapidly increasing contempt for medical science in America, these days, especially of those who have taken up the "newly discovered" (?) art of healing, we can readily perceive that the loss was not so great after all. Surgery is a great science, but the reason why Japanese surgeons have demonstrated such marvelous success in the science of Surgery, is due to the knowledge which has been imparted to them by the learned high priests of the Inner Temples, who are Initiates into the Ancient Brotherhood of Mystics, who are the Great and Wise ones of this Universe.

Yours. Simada.



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Who Are Socialists?

By Augustus Wittfeld.



HE world is full of men and women who pose as Socialists, and the literature of Socialism is almost as formidable as is the supply of lighter fiction.

I do not pretend to understand Socialism as preached by its advocates; I do not lay claim to the giant intellect necessary to comprehend the abstruse theories advanced in their works; nor do I credit the multitude of their followers with such intelligence.

I do not believe that the morbid and morose individuals who propound the tenets of Socialism can picture an ideal which could spell happiness for the human race. A jokesmith should be possessed of humor, and he who would emancipate man from misery and morbid thoughts should radiate from himself an atmosphere of sunshine and happiness.

Every man who has not the sordid greed of gold in his heart nor the buzzing bee of ambition in his brain is a Socialist. This may be a broad statement, but to my way of thinking it is a true one, for, to my mind, a Socialist is one in whom Selfishness has perished, and whose work for the uplift of his fellow man rings truer than the thunderings of the inspired orator.

There are many solid, "hard-headed" business men who would resent the imputation that they are Socialists, but their daily lives evidence the fact that the crying needs of humanity enlist their sympathy.

They are Socialists, but not according to the accepted interpretation of the term.

The walking delegate discredits the body which he represents, and the blatant blatherskite who makes Socialism his *business* is a parasite on the back of a mastodon.

His vicious antics detract attention from the real issue to the detriment of the cause.

Were I to define my ideas of Socialism to some "Socialists," I would be treated as a joke or perhaps be compelled to listen to a dissertation covering the ground from a to izzard, and impressed forcibly, perhaps very forcibly, with the fact that I do not know the first thing about the subject.

About the "Science" of Socialism I admit I know nothing; but does that make me the less a Socialist? I may pose as an humble disciple in all sincerity while the average Socialist poses as the Moses of the cause. We are in the wilderness; yet I may be

sincere in my yearning for the promised land, though I pose not as a deliverer.

Were Socialism possessed of a majority of disciples and a minority of leaders, the cause would be materially forwarded, but with the donning of the mantle of Socialism every novice assumes the responsibility of a deliverer.

If by Socialism is meant a blind adherence and devotion to the creeds and tenets as formulated by a scientific revolutionist, a signing away of my individuality and my freedom to espouse the cause of some Ishmael whom the world has ignored and in whom the bitterness of disappointment has left naught but hate for that which he cannot reach, then I am *not* a Socialist. If the helping hand of fellowship must be withheld because color, creed, nationality or the absence of a union card are crimes against labor, then I am *not* a Socialist.

I must not sanction the destruction of that which men have built and gathered to themselves by their own effort; if I must apply the fire-brand to that which represents the diverted accretion of labor to win my place in the ranks, I am still a Socialist though I refuse.

I believe in a Socialism of Construction, not of destruction; I believe it is nobler to bend the back in effort to assist my weaker brother to the height I have attained than, Sampson-like, to wreck the institutions our fathers have reared.

Emancipation will come, not through levitation, but through the uplift of the weak; and were a fraction of the energy that is wasted in futile effort against the strongholds of capital employed in bettering the condition of the rear guard of the army of labor, the dawning of the era of freedom would be materially forwarded.

If I am permitted to establish my own ideals and endeavor to live up to them; if I am permitted to boost my fellow-man to a better vantage point that he may gain a broader concept of life; if I am permitted to respect the property of another and not clamor for confiscation, I do not think that I am the less a Socialist.

I am still a Socialist, if, in having risen to a position of influence, I have neither trampled on those below nor dragged down any who were above. The progress I have made has not been due to a despising of my early associates but to a conviction that the better things of life were mine by right, and I am the more a Socialist if, having risen, I extend a helping hand to those below me.

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believe that all men should be so born, and that the inequalities of birth are due to the conditions which continue the burdens upon the shoulders which have borne them for ages.

Happiness and cheerfulness are the legitimate heritage of every child born, but this can be realized only when the expectant mother is surrounded by an atmosphere conducive of such emotions.

The dream of Socialism could have been born only in the mind of the poet. The dreamer of the past pictured a *condition* for posterity, but it remained for the prosaic reformer to evolve a science of regeneration. The peaceful poet may not be a practical Socialist, but the land of poesy, though it be but a land of dreams, is more prolific of happiness than is the atmosphere of the Socialists' hall, surcharged with discontent and pregnant of revolution.

Let the crusade of Socialism go forward, by all means, but let it be a crusade of sunshine and cheerfulness.

Nature's most gorgeous flowers must have sunshine for their development, and an attempt to force the blossoming of Socialism by nurturing it in dimly-lighted halls and secret places will result only in failure. The fight must be in the open, with aspiring hearts from which the rancor of hate has been expelled; with joyous faces reflecting the happiness pictured for *posterity*; it must be, not against the mastodon we cannot conquer, but against the weakness that is in us, and ere the dawn of another cycle we shall have gained not only in strength but in the cheerfulness that presages victory.

TODAY AND TOMORROW

*Here's a rule that is good, though it may not be new,
And its virtue applies to whatever you do,*

Whether errand of business or pleasure or sorrow.

Just mind what I say,

And perform it today,

For who can fortell where we'll be on the morrow?

But if you are weary and feeling half sick,

And are hunting for trouble and some one to kick,

Or to dabble in stocks you are tempted to borrow,

I'll shade what I said,

And I'll offer instead:

Don't do it today, put it off till tomorrow.

—Charles W. Scarff, in "Sunbeams."

Social Economy

By C. L. Brewer.



HE recent serious talk of a National Employment Bureau marks the beginning of one more lagging step in the wabbling march of the Mortal Mind toward social sanity: and one hardly knows whether to greet it with smooth words of congratulation, or cutting remarks about belated development and apish intellectual delinquency.

All wealth is the product of labor, and an average day's work in the productive industries is worth about ten dollars. This means that one hundred thousand idle men represent a loss of one million dollars a day, or three hundred million dollars a year. Doesn't the realization of that fact jar your sense of thrift, even without taking into account the moral deterioration and physical suffering inflicted on the idlers and their families? It requires great courtesy to call a nation which permits such a state of things intelligent.

We must remember, too, that the millions of dollars' worth of time and energy now spent in "hunting a job" is worse than wasted; for that is about the most degrading and soul-destroying occupation on earth, and a nation which compels, or even permits its citizens to deplete themselves in such a way is an enemy of civilization.

Because the National Association is thus delinquent, a large part of the people are insufficiently housed, clothed and fed, and many more are haunted by the fear of such deprivation. This condition tends to physical, mental and spiritual degeneracy, or, at least, acts as a serious hindrance to normal evolutionary development. The Nation in which the God of Evolution is thus mocked and thwarted is guilty of criminal mal-practice, and chargeable with all the sins and delinquencies of its faithlessly neglected citizens.

For it is, I take it, a fact self evident to every sane and intelligent mind, that the first business and paramount duty of every National Association—commonly called a Government—is to provide for all its members—and that means every person living under its jurisdiction—suitable food, clothing, shelter and employment. Any Government which fails to meet this primary obligation is a delusion and a snare, and the first duty of its citizens is to change or abolish it.

If this doctrine seems strange to any one it is because he is

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crudely provincial—a victim of belated social development, and perverted race thought. Governments are organized for the common good—to promote the public welfare, as the U. S. Constitution expresses it, or, according to the Declaration of Independence, to enable us to enjoy life and liberty in security.

Security from what? Why, first, of course, from those universal and elemental foes, Cold and Hunger. It is just as gross and shameful a dereliction of duty for Organized Society to leave its members to struggle alone against these enemies, as for parents to abandon their children to the same dire and demoralizing destiny.

Organization and co-operation are just as essential in this warfare as any other; and, as our privately owned and managed Trusts are demonstrating, it must be democratic and universal in order that the strong may not exploit the weak, and the cunning become parasites upon the simple. To an enlightened Sociologist it is a strange and monstrous thing that the primary social organism—the Government—should ignore this most obvious duty, and be so proudly punctilious in minor matters. Providing great battleships to protect its citizens from hostile hands across the sea, for instance, and at the same time leaving them to struggle in individual weakness and confusion for food, clothing and shelter, is a horrible example of mistaken concentration upon minor matters.

People are beginning to realize this, and the present fundamental Sociological Revolution is the result of that enlightened common sense. Statesmen of the Old School think the advancing New Order portends the ruin of Society; and, glory be, it does, for of that chaotic type of civilization not one stone shall be left upon another. On the other hand, those who are able to perceive and receive the beauty of the dawning scheme of things must be insistently hostile to the surviving social makeshifts of medieval days.

Just now nearly every one is double-minded on these questions, being neither quite off with the old nor entirely on with the new. Thus we are unstable in all our ways, and no politician, nor any one else, can tell what "The People" will do next. This is quite as it should be, and makes the situation very hopeful, from the Reformer's standpoint. All we know of human history, and of general Evolutionary processes, renders it certain that the power of the Dead Hand will diminish with every passing year, and the glory of the New Time increase more and more unto the Perfect Day. So up and at them, boys, for all the creative powers and purposes of the Universe are on our side.

The Healing Art

By Albert J. Atkins, M. D.

WE HEAR much in these days of New Thought of the healing art.

If we go to a Spiritualistic seance, we hear of wonderful cures having been performed "by a spirit."

If it be Wednesday evening, and we go to a Christian Science experience meeting, we hear of the marvelous cures which have been wrought through the influence of "Divine Mind" as revealed by Mary Baker Eddy in her Science and Health, etc.

And it is evident that upon this "rock" Mrs. Eddy and her sheep will build the next great creed of the world.

But, even so, this is no argument in favor of the righteousness of the "rock," for every creed has a history.

Might is by no means necessarily Right, and in fact, we may as well concede that Might is seldom right.

We are so constituted that it is much easier to follow a bell-wether than to take the trouble to blaze an untrod way, and besides it takes some thought and originality to discover the hidden gem of Truth.

Not by any means does Might make Right.

Let us take a look at the "regular" schools of medical science. Here we find that students must spend four long years before they are qualified to cut off legs, or set bones.

And again we find in the realm of Materia Medica, the four different "schools," including Osteopathy. Yet all of these various schools cure disease. All have their following, and it is evident that Might does not make Right.

Common things invariably go in herds, as witness: Mud hens and sheep. A sheep has about the least sense of any animal of its size on earth. The mud hen is at the head of its class among fowls, in point of numbers, and the mud hen, is not, as far as we may discover, a shining example of originality or wisdom.

Therefore, we may see that numbers do not count, when we are seeking a basic truth. It has chanced several times in the world's history, that one single individual has been right while the entire world was wrong.

In the curing of disease, Nature is generally right, even though it argues that all the doctors are wrong. Have you ever thought that about eighty per cent. of all the so-called acute dis-

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cases will right themselves if left to Nature? Plant this fact in your mind, and you will not be led astray by any ism which may assume so much importance.

Nature alone is the Great Physician. Her forces may be guided by intelligence, but in Nature is the healing power, and it is our duty to study how to govern and direct Nature's forces, if we would know the art of healing.

Physical Immortality

By Gurdon A. Fory.

IT MAY be that some have thought of physical immortality as a possibility—yea, even as a probability in the light of growing knowledge of and obedience to natural laws. One highly illumined one who but recently passed into the great beyond, maintained even to the last that physical death could and would be conquered. Her failure to do so has been attributed to the aggregate death-thinking habits of ancestors and the world at large.

Now, if I am correctly informed, this same illumined one suffered in the flesh various fleshly ills of very pronounced character and obstinate nature. Surely we should not expect physical immortality in such an one who paid not the least regard to the physical other than to treat its existence negatively. And so this woman, a power in the world of New Thought, brilliant, deep, philosophical, left as she found it this problem of physical immortality. And it is yet with us. Her death called forth much discussion. Many who had expected from her a solution turned heart-broken from her bier to face a hopelessly brief physical existence in utter darkness. So are we led, and so do we look to others for the working out of the problems which are our own.

I very much doubt if those who yearn for the deathless physical, who would eliminate the last sad hour, would not, like the boy in the fairy tale, change their wish were the boon once granted. An endless physical existence even were one exempted from the frailties and disease of age, would, it seems to me, lose its glamour after a few aeons had rolled by. True there is more than can be learned in our three score years and ten. Physical immortality would give us ample time to learn all of all things physical, and that is as far as our dreamers of physical immortality fare with us. We might, in endless physical existence,

even learn many things spiritual but never, so long as our bodies hamper us, can we enter *all* the glories of that other existence.

We must not forget that immortal means endless. Let us be philosophers but let us philosophize scientifically.

To my mind the doctrine of re-incarnation is infinitely more sane and practical than this one of physical immortality. We need knowledge of the physical but under conditions of time and place such as the Soul only may desire. In the lapses intervening we may be better employed in other realms working out other problems to fit us for further physical life.

Whether or not re-incarnation be true there enters this other fact with which we must reckon in our desire for and our dreams of physical immortality: whether or not re-incarnation be true *evolution is a fact*. We have developed—we shall develop further. We have risen from lower—we shall rise to higher. Even as a properly trained voice will eventually reach higher tones of higher rates of vibration so we must go from higher to higher states as we bring ourselves into harmony with higher vibrations.

Physical death can never be overcome. Physical immortality is as impossible to him who lives the Life as to him who breaks every law higher or lower. Of the latter we need speak no further. As to the former:

"And Enoch walked with God; and he was not; for God took him."—Gen. 5:24.

"And Elijah went up by a whirlwind into heaven."—2 Kings 2:11.

Here were two men who lived the Life and yet they were "changed at the sounding of the last trumpet," even as we are told we must all be changed. They were physical and at once were not physical.

In one who does *not* live the perfect life we should most assuredly not look for physical immortality. To one who *does*, even though he escape every ill of the flesh for ages and ages and though he be continuously rejuvenated in the flesh, there comes a degree of spiritual unfoldment, a refinement of vibrational essence above the possibility of longer manifestation physically; a time when physical food is no longer called for to nourish the physical body. The Master has "meat to eat that ye know not of." To the one Soul it is the casting off of the physical—to the other the taking on of the spiritual. Call the change what you will it yet is physical death and must come in its own good time alike to the uninitiate, the adept and the Master.

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Excursions in Psychic Phenomena

(Continued from the January Issue)



VERY religious system that has ever been evolved has had its "hells." This is true no less of the latest Metaphysical Science, than of the most empirical methods of "salvation."

In Metaphysics we recognize a certain condition which the Candidate goes through, during the process of changing his thought from old concepts to new, as a kind of "Chemicalization," and this term adequately expresses it, as it is certain that an entire and radical change of thoughts and habits of an individual, will produce chemical changes in the laboratory of the body.

The initiate into the secrets of Occult Knowledge is aware of having to undergo certain trials, which are not wholly fictitiously described in Lytton's *Zanoni*.

The Buddhists have a superabundance of "hells," some of which are probationary and some of which are, we are led to believe, everlasting. These "probationary" hells correspond to the Purgatory of Catholicism and the good Catholic believes that his soul, however pure and pious his life may have been, is yet unfit to enter the Presence of God, immediately after death, and must therefore go through the "fires of Purgatory."

It is not long since these "fires" were thought to be literal burning with the element of fire, but presumably, there are few now who do not know that "fire" is a term expressive of purification, and is not to be interpreted as actual and burning of the body.

The point is, that where an idea has prevailed throughout all time, and among all races as has this one of "Purgatory," or a place of purification, we may reasonably expect to find a degree of actual truth.

The soul that leaves the physical body without any idea of the life after death, without any spiritual sight, will find itself blind in the after life, and if he has harbored a belief in an actual Purgatory during his life time on the earth plane, he will naturally hold to the idea that he is in Purgatory when he awakes to consciousness out of the body, and cannot enter into the invisible because of lack of development of those faculties which have been denominated "psychic."

Nor will the fact that he has led a religious and a pious and a "respectable" life on earth make the slightest difference.

It is not a question of "goodness" so-called, but a question of development. Therefore, it may be that the person who has been dissipated, and apparently ungodly, may yet have unconsciously used those faculties of the soul that will give him, when he has passed out of the physical body, a degree of consciousness, (sight and hearing) of the life in which he finds himself.

I make this point clear in order that the reader may understand the purport of the messages which were received at a certain seance, and which are here reported.

These reports cover for the most part, the workings of the ouija board, although there were many messages received by at least two persons present through clairaudience, and nearly all of those composing the circle, were at times clairvoyant enough to perceive the ethereal forms of those seeking to deliver messages.

During one of the sittings, an Intelligence came to the board, and very laboriously spelled out his name, which we will give as Henry Brown, although this was not the name.

A member of the party recognized the name at once as that of a young man whom she had known and who had been out of the body for the space of about two years.

As the lady recognized the name, the board, with much apparent difficulty spelled out the words: "I want to talk to you alone."

The lady having had some previous experience with automatic writing, secured a pencil and paper, in order that the message might be conveyed to her without disturbing the other manifestations through the board, and secured the following message:

"Pray for me. I am in Purgatory." "God is punishing me."

The writing was done in a peculiarly small and cramped chirography, most unlike the large and scrawling hand of the lady, and was, she declared, an exact reproduction of the style of writing which the young man employed while living in the body. He had a peculiar way of running all his words together, and always signed his name without taking his pen or pencil from the paper, and the entire signature occupied less than a half inch in length.

Knowing that the family of the young man were wealthy Catholics, and that large sums had been paid at various times for masses for the "repose of his soul," she asked him why it was that he had sought her, instead of going to the members of his own family who were constantly praying for him, doubtless

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believing him to have been in the very Purgatory which he declared he was suffering.

The answer came:

"You have a light around you and everywhere it is dark. They (meaning his people) do not understand, because they do not help me."

This message was written out with what seemed to be the greatest difficulty and consumed as much as ten minutes to finally get onto the paper. The lady said she felt as though some one with scarcely strength enough to articulate, were putting out a superhuman effort to make a last request, and when the message had been completed, her hand relaxed spasmodically, as though from utter exhaustion.

The party around the board immediately entered into a discussion of the problem which the message afforded, and the necessity of giving assistance and instruction to those who had left the physical body, seemed to many of those present, an unreasonable postulate.

"I don't see why they cannot help them on the other side when they so apparently need prayers and help," declared a member of the party.

Immediately the hand of the lady who had done the automatic writing began to move. It seized the ouija board with a tremendous force and the following reply was spelled out:

"We cannot help them from this side as much as you can, because they are blind and deaf and cannot see us. They can only dimly see those still in the body."

"Do you mean that all who pass out of the body, do so, without the power or the faculties, to take an active part in the life of the Invisible Planes, just as the child is born into this world with his physical senses latent, but undeveloped?"

The answer came:

"Not always, but very frequently. Some times a person has so developed the psychic faculties that he finds himself in harmony with the purely psychical planes, and his relation to the psychical life may be compared to that of an adult on the physical plane of life.

"Again there are those who are related to the astral or mental plane of life-activity, while some are so entirely of the coarser elements, so ignorant of the finer forces, that they cannot adjust themselves to the new conditions and are constantly trying to get back into the physical activities.

"Sometimes there are highly developed souls who are capable of entering the realm of the Spiritual spheres, the moment

they leave their earth bodies, but these are comparatively rare."

"Then the belief that he is in Purgatory is an actual fact with the young man?" we questioned.

"He is in the outer area of the earth vibration and cannot get back into a body, nor can he yet enter the psychical planes, and therefore he is in darkness, because, being deprived of his physical sight and not having the psychical sight developed, he cannot cognize those of us here, who would help him," was the answer.

We then questioned this Intelligence, who seemed to be positive, and strong, evidently controlling the conditions and situation sufficiently to keep out all other influences, and to be able to speak authoritatively, as to who he was and what his work or mission was in the Invisible life.

"I am a teacher here," was the response, immediately and rapidly written out.

We then asked him if he could not take the soul of this young man who had appealed to one of our party and make him realize his condition.

The reply came:

"The lady to whom he came must be the first to tell him of his condition, and to tell him that if he will seek for help on this side, instead of from those he has left, that he will quickly find himself in the light, instead of in the darkness, and also tell him that God does not punish but that he knows only Love."

Some days after this the lady sat quietly and alone in her own room with the determination of attracting the wandering soul of the young man, and to deliver to him the teaching which had been suggested, with the result that at a subsequent seance, he came to us and expressed his thankfulness that he had been taught how to develop his psychic faculties, so that he was able to take up the life on the psychical planes, and to aid in the work of caring for the many who enter the Invisible spheres without any consciousness or knowledge of the "after life."

An experience which will be of interest to those who wonder what may be the first sensation of those who "wake up," as it were, and find themselves out of the physical body, was related to us during one of these meetings by a man who had been a friend in earth life of one of the members of our circle.

He said, using the board to spell out the words:

"When I sank into unconsciousness, during which I passed out of the body, my thought, if I could be said to have a sensation so definite as that of thinking, was that I was floating on

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a cloud. I felt as light as a feather and was aware of moving, or rather of sailing through a greyish vapor. I did not know that I was dying.

"Then for a time, I probably lost all memory or consciousness, because the next thing I now remember was the sight of my body prepared for burial and lying in the room we used for a sort of back parlor. There was no one in the room that I could see, and I felt myself looking down upon the casket containing my body much as though I were perched somewhere on the ceiling.

"Suddenly, I thought to myself, 'where am I, if that is I lying there.' And as I formed the thought, I for the first time became aware of my own form. Hitherto I seemed to be formless—just thinking, without any idea of being a person. I looked down at myself and I saw that I was clothed in the garment that my body seemed to wear—a shroud, made of some white material. I afterward heard a conversation between my wife and her sister and my mother, in which I learned that I had first been laid out in a black suit I had worn, and my wife so worried about the half-worn suit, that they had persuaded my mother, who, it seemed had strong objection to the shroud, to allow them to change it.

"As soon as I saw my own ethereal form, I began to wonder if there was any one with me, or if I was alone, and I felt some anxiety about how I was going to find my way in the seemingly uninhabited region or realm in which I found myself. As I thought this, two forms seemed to materialize out of the grey vapor, and they came toward me smiling.

"One I recognized as my sister who had been out of the body for some years, having died when she was seventeen years of age. The other form was that of a man, and my sister explained to me that he was to guide me and take care of me, as I was not yet strong enough to take up the new conditions of life."

In these reports we have purposely eliminated much that is a part of the experiences, because we seek to report those messages which are of educational advantage rather than to simply give evidence of the presence of discarnate entities.

—THE EDITOR.

(TO BE CONTINUED.)

Aspiration is the irrigation of ideals. The magnet for any result is thought potentized by aspiration, then you may ask what you will, it will bring it to pass.—Helen Rhodes in "Psychoma."

Personal Problem Department

Readers of THE SWASTIKA MAGAZINE who desire their questions answered free of charge in these columns may send in their questions to the EDITOR PERSONAL PROBLEM DEPARTMENT, if they will send their name and address with their letters of inquiry. Otherwise, they will not be answered. For purposes of identification, the writer may suggest initials. Those desiring a personal and private letter of advice from Dr. Mc-Ivor-Tyndall must enclose \$1.00 for same.

THE CAUSE OF ASTRAL PICTURES.—A. B. R., New Mexico, writes: Ever since the death of my little daughter some three years ago, since which time my brother and mother have also passed to the other side, I have the experience of seeing faces, and scenes, appearing as though in the ether around me. I also hear sounds, bells and musical noises. Do you believe this to be psychic faculties. I am not nervous or ill in any way. I generally see these pictures just before losing consciousness in sleep.

Answer: The psychic faculties are dominant only as we subdue the activity of the physical senses. Therefore, when you are losing the consciousness of physical activity, you become aware of the activity of the inner or psychic faculties, and hear and see on the astral, or mental or psychic planes, according as you are limited or unlimited in such extension. The reason that you have these experiences only since the death of your relatives, is because their death, doubtless, caused you to think and concentrate upon the invisible life, arousing to activity the psychical faculties. Regarding your inquiry about the book, "Gates Ajar," I do not know where you can get it, as it is quite an old book, but it should be found in any public library. It is by Elizabeth Stuart Phelps.

FRUIT OR MEAT DIET, WHICH?—A. S. C., Ft. Worth, Texas, asks: Do you advise dietary and other physical culture methods of regaining health, or do you believe only in psychological treatment, or whatever it may be? Do you think a meat or a fruit diet the best?

Answer: We believe in everything that will assist the individual in restoring vitality to the physical organism, but since the physical condition must be the result of thought, somewhere back in the life or the ancestry of an individual, we do emphasize the importance of a polarization of the mind with the Universal Life-forces. Whatever diet assists you in the undisturbed and free flow of the life-forces, is the diet for you, and whatever retards or obstructs this flow, is to be avoided. Nor can any set diet be prescribed indiscriminately. "What is one man's meat is another man's poison," is the straight truth. Personally, I do not find fruit beneficial, while to many persons it is the ideal diet. We believe that proper breathing and bathing

with moderation in food, would cover almost every case of malnutrition or indigestion, or other general physical disturbances. It is not so much the quality of food, although the quality should of course be nourishing, as it is the over amount of food, that is responsible for many of our ills. Get the little book "Breathing Exercises," and practice those which your needs seem to require. The book may be had of The New Thought Reading Rooms, 526 Fourteenth Street, Denver, and is only 10c. It will be the best investment you ever made.

THE RATIONALE OF "OBSESSION."—Herman K., Colorado Springs, sends in the following query: If "spirit obsession" is true, how do you reconcile it with the presumably reasonable idea that the unseen realms of space are governed and under law as the physical life is? Why should a discarnate spirit, such as a suicide, be allowed to take possession of a body on this earth plane, and why are persons in the flesh annoyed by these entities, if such is indeed the case?

Answer: You will find your question answered to a great extent in this issue of our reports of Psychic Research. In our next issue we will give some extracts and review of a book published last year by Dr. Peebles on "Spirit Obsession," which will doubtless give you further insight into the problem which you propound.

WILL SOCIALISM MAKE US ALL ANGELS? William, S. D., Berkeley, Cal., writes: It seems to me that you give too much importance to the possible advantages which we may attain under Socialism. From what I know of Socialists as a class of men, I do not see the wings sprouting yet and believe that it will be a long time before we will become angels even under Socialist government.

Answer: Yes, indeed, I quite agree with you. I hope that what we may say in THE SWASTIKA will not encourage the belief that we expect this world to be peopled with anything but faulty, but inherently divine human beings, even under Socialist rule. The *ideals* of Socialism must enter the hearts and sway the minds of the majority before even the triumph of Socialism as a *political party* can be anything like an ideal form of government. Our work is to arouse in the minds of the people who read THE SWASTIKA a spirit of altruism and a consciousness of the actual brotherhood of man, which will eliminate the greed and selfishness which makes it possible for little children and weary old men and women to toil ten or twelve hours a day for a mere existence in a world that teems with plenty. And we not only aspire to help arouse this *feeling*, but we also hope to inspire to *action* the many who are already sufficiently awake to the needs of the times.

Now, it is our belief that this spirit of altruism, or rather,

we believe, of actual *self-protection*, must find a common ground for expression and expansion. There must be a unity of purpose as well as a unity of desire to better conditions. In this we believe that religion has failed because we know that charity is a makeshift and does no real or permanent good. And charity is the result of Church institutions. Therefore, we believe, that the *means* or the *method* of applying this united desire to better general conditions, must find its outlet in the one way possible for all to unite, namely, in government reforms. Socialism promises at least some of these needed reforms. Whether it fulfills its promises, remains to be discovered. If it does not, then we will not advocate it. We are not tied or bound to any *name*, but we do stand for principles. Whatever name embodies those principles and promises their fulfillment, shall have our co-operation.

A WAY TO REST WITHOUT CEASING ACTIVITY.—"Student of New Thought," Novia Scotia, asks: How can I rest from my work which is that of copying, book keeping and letter writing, and yet not lose any time? I have to keep house as well and really cannot spare one moment. I have tried affirmations but find that they do not really rest me, no matter how much I "declare" myself invigorated.

Answer: Affirmations are only another form of inducing brain-fag, which you already have from over activity of brain action along one continuous line of thought. Therefore cut out the affirmations. Let your mind travel for the space of a few seconds, into the mental concept of a green field, where cattle are contentedly browsing, and where the birds are singing and the music of a pebbly brook sings of peace and quiet and contentment. Sit for a moment in thought under the shade of wide-sweeping trees and look up at the blue sky and forget that there is such a thing as time or work, or "affirmations" in the Universe. If you tire of this picture, build another of a wide expanse of blue ocean with white sails dotting it, and sea gulls flying contentedly over its ripples. Just turn the currents of your thought-force away from all that limits and encompasses and holds you, and feel the freedom of unlimited space. You will be surprised at the result in refreshing your mind and body.

WHY ONE SHOULD NOT TRUST TO PREDICTION.—Rosa Jones, Pueblo, Colo., asks: Since, as you say, clairvoyance is a soul sense, soul vision, why should it not be reliable?

I have had the same prediction made to me by at least six different clairvoyants, during a period of ten years. Four years ago it came true in part and I am now "staking my life" upon the fulfillment of the whole. Am I chasing an "ignus fatuus?"

Answer: Clairvoyance does not necessarily include the power of prediction. No one can predict with absolute cer-

tainty, because all predictions must be subject to the conscious will of the person for whom the prediction is made. It is possible to predict tendencies, probabilities and "natural" results from certain past and present causes, but when the conscious will takes control of one's life forces, all these probabilities may be changed. Don't stake your life, or less, on predictions of any kind. Take the ordering of your life into your own hands. Don't wait for things to happen.

LIFE AND GOD.—G. W. Smith, Seattle, writes: Do you regard "Life and God" as synonymous? Do you regard thought as God, or do you believe that it requires the physical senses to produce thought?

Answer: It is quite impossible to define God, but we consider that the sum of all there is—what we cognize and the almost illimitable range of what we do not cognize—may be termed "God." That would include Life and also Thought. But to say that "God is Life," or "God is Thought," would be to specify and limit our comprehension of the word, God.

The physical senses do not produce Thought, but they transmit Thought, making it cognizable to our physical consciousness.

INTUITION AND REASON.—Ethel W., San Diego, writes: I have great difficulty in reconciling myself to the idea which I hear advocated, of considering the faculty of intuition as above reason. Why do we take such pains to cultivate a reasonable mind if it is not important?

Answer: Intuition IS reason—extended beyond the physical plane into the finer or more material realms of consciousness. Reason may be called the external expression of consciousness, and is certainly to be cultivated, because to preserve a balanced mind, we must be able to correctly "render unto Caesar," which means that what is reasonable is that which fits the plane of expression to which it is applied. All inspiration should be sifted through the sieve of reason in order to be applicable to our external life.

O, may my soul be big, I would not have it when I die, that my body like an outworn machine, having performed the mission for which it was created need be no more, but rather that my soul, grown too big for the thing that housed it, at last, in one supreme effort conquering the material burst through to wing its way to Thee.—Melanie Alice Weil, in "The Book of My Heart."

It is a good thing to be rich, and a good thing to be strong, but it is a better thing to be beloved of many friends.—Euripides.

"The Word Made Flesh"

STUDIES IN HEALING.

WITH a plethora of books on the art of healing, yet it is actually an event when something that is rational, comprehensible and at the same time, provable, is done into print and offered for public inspection, along this line.

It is because "The Word Made Flesh," recently published, fulfills all these conditions, that the book is having a phenomenal sale. "The Word Made Flesh" is an apt and an engaging title for a series of lessons in the art of Healing, in selecting which the author, Grace M. Brown, demonstrates a knowledge of the very essence of the principle of healing, whether it be healing of physical ills, of doubts, fears and fallacies, or of that condition of un-health called Poverty.

Mrs. Brown is well-known to readers of THE SWASTIKA, as she is to readers of all New Thought publications as a writer possessing the rare gift of establishing between herself and her readers that subtle intimacy of sympathy that enables her to make instantly clear and convincing the truths which she has formulated and proven by practical experience.

In this, her latest published book, we believe that Mrs. Brown has succeeded in condensing the most vital points of her healing experience, which has not been limited.

Mrs. Brown's style is terse, trenchant and epigrammatic. She wastes no words, but goes straight to the point of her argument, with a clearness of logic that is possible only where a writer "knows whereof he speaks."

An observation which we find in "The Word Made Flesh," and one which is apt to be overlooked by teachers as well as by students of Metaphysics, is the following:

"If we would be accurate and steady in our work of healing, we must balance our minds with intelligence and train our thought forces toward practical methods. The race needs balancing force more than any thing else in its present plane of development toward the health-life and common sense is one of the most valuable as well as the rarest mental attributes."

As Mrs. Brown so tersely puts it, the race is more in need just now of a balancing force than of almost anything else. There is enough knowledge put out daily to compass our regeneration, but for lack of the balancing power of common sense,

much of it becomes powerless. Here is another remark which is worthy of wide circulation.

Says the author:

"No one can deny the influence of medicine and food upon the body, and even upon the mind. The most orthodox mental healers will admit the absolute value of surgery, and if you and I are wise in our love and clear in our common sense, we will restore our bodies with the method which operates most rapidly and effectively. Under normal conditions, the most rapid and effective method of healing is Divine Healing. But God does not enter a life that repudiates Him, and many times a force of a lower vibration must be employed to awaken the consciousness to an absolutely pure energy. Few persons are so attuned to the finer force of nature that their bones can be set, when broken, by mental healing alone——So in those cases manual effort is employed to immediately replace disturbed bones and then finer forces of life are brought into activity to more rapidly assist nature in her restoration."

"Again when people have raised their vibrations to a finer recognition of life, medicine frequently acts entirely opposite to their intentions, because medicine has no power over the finer forces of nature, and having attuned themselves to more subtle influences, it is worse than useless to employ more crude methods.

"When the flesh consciousness has been outraged, it is easy to aggravate its pain. The atoms of our flesh are intelligent in spirit and in substance. They are actual facts in infinite consciousness, and they always respond to the intelligent voice of reason.

"All matter is formulated spirit substance. Differing in form and consciousness, according to its degree of intelligence, it is always raising in vibration, and strengthening in consciousness and capacity. The keynote of all regeneration is that there is always the influx of the higher and finer forces of life into the coarser or lower element.

"The truth then, of all mental and spiritual healing is that the flesh is intelligently under the dominion of the mind.

"The mind is always the instrument of the soul. Therefore: Every physical condition is the result of mental action of some quality and from some source. When it has been of a destructive quality, a reversal of destructive mental action will reverse the current, constructive action immediately takes place, and if continued, health is inevitably the result. It is actually an inflow of divine consciousness into the atoms of the flesh."

Mrs. Brown has indeed employed that quality of the mind

which she says is "the most valuable as it is the rarest of mental attributes," namely, common sense, with the result that she offers in "The Word Made Flesh" not mere theories of healing, but positive methods that have been proven by wide and varied experience.

A good part of the book is devoted to practical instruction in methods of healing, on all planes—healing of poverty. Poverty of wealth, poverty of love, and of life, and intelligence. For, as the author wisely postulates, "Health is wealth of bodily comfort, and wealth is health of material comfort; neither can be ignored, and both must be made manifest in the health-life."

We heartily recommend "The Word Made Flesh" to all who are seeking a concise, sane and thoroughly applicable study of those healing forces that make for the health-life on all planes of expression.

BOOKS RECEIVED

Conducted by

Kenneth D. Lyle

ANOTHER NOTABLE BOOK ON HEALING

The A. C. McClurg & Co. have recently issued a notable book, and one that is certain to have an extensive circulation, as it represents the initiative of the Emmanuel Movement.

The book is by the Rt. Rev. Samuel Fallows, D. D., LL. D.

Bishop Fallows has written under the all-embracing title, "Health and Happiness: Or Religious Therapeutics."

The book, we understand, was published last summer some time and we are told that it is already in its third edition, which does not, of course, necessarily bespeak the excellence of the book so much as it proves the still undiminished authority of the Church in the minds of a goodly number of the reading public.

The publishers say: The author has given extended study and thought to the matter of nervous disorders and mental healing, and he discusses the subject from a sane standpoint.

Now as to what constitutes a "sane" standpoint, must, of course, be determined each for himself.

What is the very cream of "sane" thinking to me, may be rank insanity to another, but anyway, that is what the publishers state, and since they have entrusted to the tender mercies of THE SWASTIKA book reviewer, the task of setting forth the excellence thereof, it is not for us to dispute the "sanity" of the author's viewpoint.

Like the epitaph which a loving husband caused to be inscribed on the tombstone of his shiftless and incompetent helpmate, "She done the best she knowed how," so in "Health and Happiness," Bishop Fallows has given to the good church people a recipe for the removal of those slight nervous fears and disorders which the orthodox Church is now suffering from

without as he so naively puts it, "the slightest need to deplete or disrupt existing church organizations, or the family in order to get everything that can be obtained in psychical and divine healing.

"It holds that the pastor of a church, a man so frequently of college and university training, one who is conversant with the deepest things of the soul, is the man best qualified to work hand in hand with the physician in applying the great principles of healing to the members of his flock."

Now, is there need for more to be said?

Added to this is the assurance that the presumably weak-minded and therefore must-be-protected public, need not be at the mercy of the wicked healers who do not pay tribute to the Church organization, and who, therefore, to be sure, must be "tainted with commercialism."

But, here are the worthy Bishop's own words for it. He says: "It offers to the poor and needy its help in this direction as in others, *without the taint of commercialism.*"

From which, however, you are not to infer that "Health and Happiness" by the Rt. Rev. D. D., LL. D., can be purchased of the publisher, nor yet of the author, nor yet of the bookseller, "without money and without price."

Not a bit of it.

The book may be had for \$1.50 net, instead of for the usual price of books of that size, namely, \$1.00.

But, then, who would not expect to pay a little extra for "Health and Happiness" delivered into your hands straight from one who is of "College and University training, and *therefore* conversant with the deepest things of the soul," not to mention the freedom from "taint"?

Do we hear some one say that Jesus of Nazareth wasn't of "College or University training, and *was* conversant with the deepest things of the soul?"

Well, anyway, "Health and Happiness," by Bishop Sam Fallows, may be bought at any news dealer, or of the A. C. McClurg Co. for \$1.50 *NET*. Don't forget that it is *net*.

THE DHARMA, The Religion of Enlightenment, is an exposition of Buddhism, by Dr. Paul Carus, and is issued by the Open Court Publishing Co. of Chicago. Dr. Carus is unquestionably one of the most profound scholars of this century in the study of Religions and Religious symbolism. Dr. Carus is editor of the Open Court Magazine, and is especially an authority upon the Buddhistic philosophy or religion.

The Dharma is written in Dr. Carus' clear and literary style, and is so comprehensively stated, that no one need be ignorant of the purpose and scope of the Buddhistic philosophy, while the 200 pages of The Dharma, can be bought for 25c, if so be it that the reader is blessed with ordinary understanding. Order of The Open Court Pub. Co., Chicago.

PEACE, POWER AND PLENTY, by Orison Swett Marden, published by the Thomas Y. Crowell Co., New York. This is one of the "Marden Inspirational Books" and certainly its eighteen chapters of healthy, vigorous optimism, should be an inspiration to the vast army of workers and thinkers in the world's work who are looking for a beacon light in their struggle for success, and for the way out of the old pessimistic doctrine of fatalism.

Mr. Marden uses concise, common sense language, and he seems to succeed in instilling into every one of his books, a measure of that marvelous enthusiasm and that capacity for work, which has made him one of the great Individual forces of this century for the building of the New Era of achievement which is just ahead of us.

The book may be had of any news dealer, or of The Crowell Co., or

may be ordered through THE SWASTIKA MAGAZINE. Price, \$1.10, postage prepaid.

THE WANDERINGS OF A LITERARY PILGRIM, by L. P. Smith, published by the author, Toledo, Ohio. Price, 25c.

Mr. Smith shows a mind of rare versatility in his little book of essays which are, as he puts it, "a partial record of certain 'Little Journeys' of the author in the fields of literature." The book is valuable in that it gives in a few words the author's estimate of many of the great writers of the past and present.

A FREE MAN'S CREED, is a paper covered pamphlet by Moses Harman, discussing the subject of "Love in Freedom as Opposed to Institutional Marriage." The book is published by the Journal of Eugenics, 649 Main Street, Los Angeles, Cal., and is written in the uncompromising style for which this venerable thinker and reformer is noted. It is priced at 5c.

SUNBEAMS is a book of verse, published by the author at Burlington, Vt., containing some beautiful lines upon many homely themes as well as upon such inspiring subjects as "Resolution," "The Dignity of Labor," "The Spirit of Brotherhood," "The Unity of Souls," and many others of an inspiring nature, while such "homely" subjects as "Mrs. Brown's Hen" and "Uncle Hiram's Sunshine Factory," mark the author's remarkable versatility in verse-making.

LET THE NEW NATION ARISE, by Carl Theodul, The Balance Pub. Co., Denver, and L. N. Fowler & Co., London. Cloth, 158 pages. Price, \$1.25. The author has a message for the world, in the belief that the present century will see the fulfillment of some of the biblical prophecies, and that all things that *are-to-be*, were "ordained from the beginning."

In a preface the author says: "These lines are written with the intent to create a deeper interest in the work of God, to awaken the sleepers and give some clues in regard to the gathering of Judah and Israel, the 144,000 Saints of God; and to make clear the principles underlying this great gathering." The book may be ordered of The Balance Publishing Co., Denver.

IF CHRIST SHOULD COME TO DENVER, by Charles L. Brewer, is a paper pamphlet recently printed by The Balance Publishing Co. to fill many orders for the very remarkable article by Mr. Brewer, published in their January issue.

The subject is a vivid pen sketch of the *Transition Period*, showing how the City of Lights (Denver) might become the *City of Light*.

Mr. Brewer is a philosopher of no limited capacity for logical and sane reasoning, and we are not surprised to note the following:

"But I think that if Christ came to Denver now, he would not do it in a spectacular way, or resort to any spread-eagle advertising, but come on a train, put up at a hotel and go about to see the city and meet the people, like any other well-dressed gentleman with money enough to meet the absurd requirements of our pseudo-civilization."

Mr. Brewer goes on to show the effects that would inevitably follow the advent of the Divine Commoner, and how quietly and decently without show of force or authority, the Kingdom would be established. He says:

"At the same time would come a transforming realization of the demoniac insanity which decrees that stores and warehouses should remain full of wearing apparel while any brother or sister is in need of sufficient or becoming clothing. 'Whosoever hath two coats, let him give to him who hath none,' would fall again with more significant emphasis from the Master's

lips; and straightway all who felt their need would go to the stores and be fitted with whatsoever they desired, without money and without price, just as we do now when we have the money to pay for it.

"If you fancy there is anything strange or incredible in these two preliminary steps toward the establishment of the Heavenly Kingdom, let me remind you that such things are often actually done even without anyone especially wise and sane to direct the movement. All over the world, in times of flood or fire or earthquake, whole sections of cities throw open their doors to refugees from the stricken quarters, and stores are emptied to feed the hungry and clothe the naked."

There are so many good things in the essay that we cannot quote them without reprinting the entire article, and so we suggest that you send five cents (with two cents for postage) to The New Thought Reading Rooms, 526 Fourteenth Street, Denver, and let them send you a copy of the article and see what would happen "If Christ Should Come to Denver."

MAGAZINE MENTION.

THE WHEEL OF LIFE, a magazine devoted to the study of Origins, is published at St. Louis, Mo., at 1012 Pine Street, and contains in its initial number some very able articles. One particularly is by W. C. Cope, and deals with a study of "Human Instincts."

MOTHER EARTH for January contains an account by its editor, Emma Goldman, of her experiences in touring the country. Miss Goldman has named her report "The Joys of Touring," and it is extremely interesting as well as instructive.

HIAWATHA, published at Meriden, Conn., is an exceedingly original and clever little magazine, edited by Adolph Schmitt. Price, 5c a copy and 50c per year.

THE OCCULT REVIEW, published by William Ryder & Son, London, England, and edited by Ralph Shirley, contains in its February issue, already out, a fascinating article by Franz Hartmann, M. D., on the query "Have Animals Occult Faculties?"

TALKS WITH SWASTIKA READERS

Experience has convinced us that the world is full of earnest, unselfish men and women, who hunger for the opportunity to do something great and wonderful to show their desire to help the world—to lighten the burdens and to increase the happiness of their fellow beings. And many of these go through their earth-life regretting that they "never had the opportunity to do good."

They forget that without the little helps, the apparently unimportant and insignificant things that go to make up the sum total, there would be no sum-total.

Without each and every one of you, Dear Readers, THE SWASTIKA could not live and circulate and thus spread whatever of help, encouragement and enlightenment that is contained within its pages.

It isn't to be hoped or expected that everything printed in THE SWASTIKA or any other magazine, will meet the demands of all the readers. Some readers like the serious, deep and thought-compelling articles, by George Edwin Burnell, and take the magazine "only for that," they say—which, of course, is to be regretted, since they could learn from every writer, if they chose.

Others like the Astrological or Biological lore of which Dr. Carey is a master, and some there are, who pin their faith to the advice and information contained in "Personal Problems," and still others like THE SWASTIKA for its advocacy of Socialism, and again others "like everything in it but the Socialism"—and there you are.

But, we do the best we can with the time and money at our command, and we are glad to say that our readers have for the most part, been most kind and appreciative, and we want to urge you to an active interest in behalf of the work we are doing.

We want you to patronize our advertising announcements whenever you find therein anything which meets your requirements.

If you are looking for anything in the line of New Thought and Metaphysical literature, let us send it to you. If we haven't it in stock we can get it.

And above all, you can aid us most effectually by sending in your subscription with promptness. By the order of the new postal laws, we are not permitted to send THE SWASTIKA to any but paid up subscribers. Unpaid subscriptions will not be considered as legitimate circulation. This is a just law, and one that is much needed, since it prohibits patent medicine advertising publications from posing as "magazines," but at the same time it makes it imperative that subscribers be not delinquent.

We want also to call your attention to the mining proposition which you will see announced in this issue.

In the twenty-five or more years that our editor, Dr. McIvor-Tyndall has been before the public, it is probable that he has been asked to take stock in, and to recommend the purchase of more than a thousand different mining claims, yet this is the first time in his life that he has taken any amount of stock in a Mining Company.

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We also want to call your attention to the fact that *not a single share of The Belle of The South Stock* is issued by any individual. Therefore if any one should attempt to issue you any of this stock, you may know that he has not the right to do so.

All stock is to be issued only by the Capitol Bank of Denver, to whom you make payable check or money order when purchasing. Write to G. W. Lamos, 121 North Fourth Street, Victor, Colo., and get a prospectus of the Company before making any purchase.

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M. Evalyn Davis, in "Revelations of the Life Beautiful."

Love Was Bold—"When poverty knocked at the door I presume love flew out of the window?"

"Not this time. Love stayed and wrote a book entitled "How to Live on Nothing a Year."

A Symposium—"What is the secret of success?" asked the Sphinx.

"Push," said the Button.

"Never be led," said the Pencil.

"Take pains," said the Window.

"Always keep cool," said the Ice.

"Be up to date," said the Calendar.

"Make light of everything," said the Fire.

"Do a driving business," said the Hammer.—*East and West.*

A Personal Question—"I see," said the man, "that you hold your letter pad on your lap when you write."

"Well?" said the woman.

"Would you hold your typewriter on your lap?"

"No. Would you?"—*Kansas City Journal.*

The Trouble With Hens—

The poultry editor of a country paper received this letter from a poetical summer cottager.

"Dear Editor: What shall I do; each morn when I visit my hen-house I find two or three fowls on their backs. Their feet sticking straight up and their souls wandering through fields elysian. What is the matter?"

The prosaic editor replied by return mail:

"Dear Friend: The principal trouble with your hens seems to be that they are dead. There isn't much that you can do, as they will probably be that way for some time. Respectfully."

Another Crop Coming—

Louie is the brightest youngster in the South Side. If you doubt this ask Louie's father. According to the same authority Louie's mother consented to the sacrifice of his curls recently and he was taken to the nearest barber shop. He was left unguarded while the deed was being committed and the horrid barber—just think of the poor mother's feelings—used the clippers. So when Louie's father returned for him the boy proudly exhibited a hairless poll for his inspection.

"Well," exclaimed the father, "he didn't leave much."

"No," chirped Louie, "but it'll grow out again all right, 'cause he left the seeds in."

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Happy Thought—"Where are you going, ma?" asked the youngest of the five children, from his bed.

"I'm going to a surprise party, dear," answered the mother.

"Can't we go, too?"

"No, dear. You weren't invited."

After a few moments of deep thought, during which the mother was bidding the others good night:

"Say, ma, don't you think they'd be lots more surprised if you took us all?"—*Youth's Companion*.

Hard Lines—Wife (nervously)—"O cook, I must really speak to you. Your master is always complaining. One day it is the soup, the second day it is the fish, the third day it is the joint. In fact it is always something or other.

Cook (with feeling)—"Well, mum, I'm sorry for you. It must be quite awful to live with a gentleman of that sort."—*Philadelphia Inquirer*.

Wanted The Incredible Left In—Dr. Walter C. Smith, the popular Scotch poet-preacher, on one occasion tried to explain to an old lady the meaning of the Scriptural expression, "Take up thy bed and walk," by saying that the bed was simply a mat or rug, easily taken up and carried away. "No, no," replied the lady, "I canna believe that. The bed was a regular four-poster. There would be no miracle in walking away wi' a bit o' mat or rug on your back."

Teddy was almost too tired to say his prayers last night. Kneeling down at his mother's knee the sleepy little fellow began, "Now I lay me down to sleep, I pray the Lord my soul to keep"—he paused. "If"—his mother prompted. "If he hollers, let him go; eenie meenie, minie, mo," came from Teddy.—*The Delineator*.

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To kill the self is a painful process, I am happy to say; it is hard—I hope it is impossible. All we have to do is to find out what is really good for ourselves, not for the mere animal alone, out of which we sprang nor for any imaginary separate being, but for ourselves—like OUR daily bread—and to do that.—Bolton Hall, in "Ariel."

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