

IN THIS ISSUE

"SELF MASTERY" BY HENRY FRANK

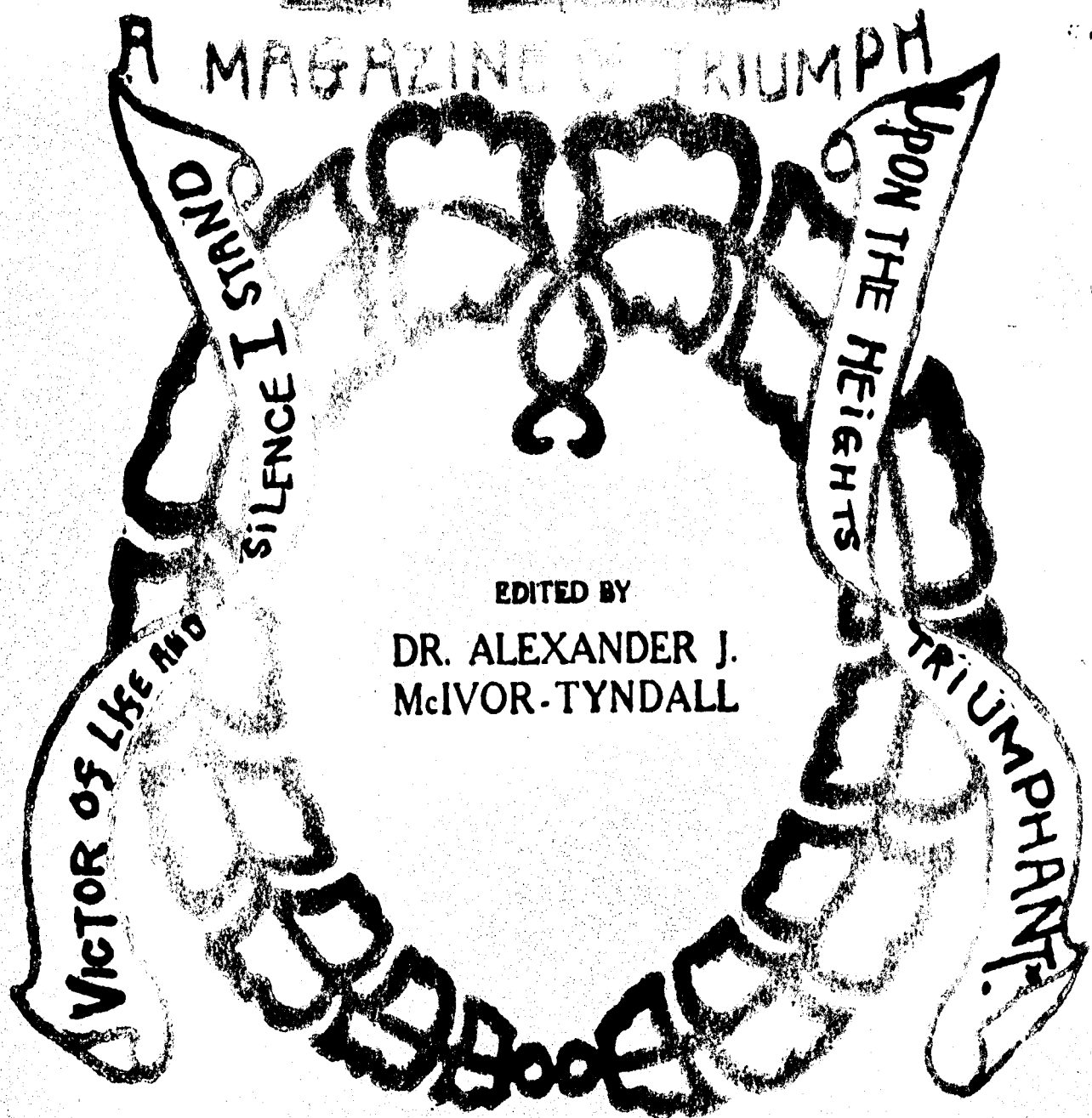
Vol. VIII.

AUGUST, 1909

No. 4

THE

SWASTIKA



EDITED BY

DR. ALEXANDER J.
McIVOR-TYNDALL

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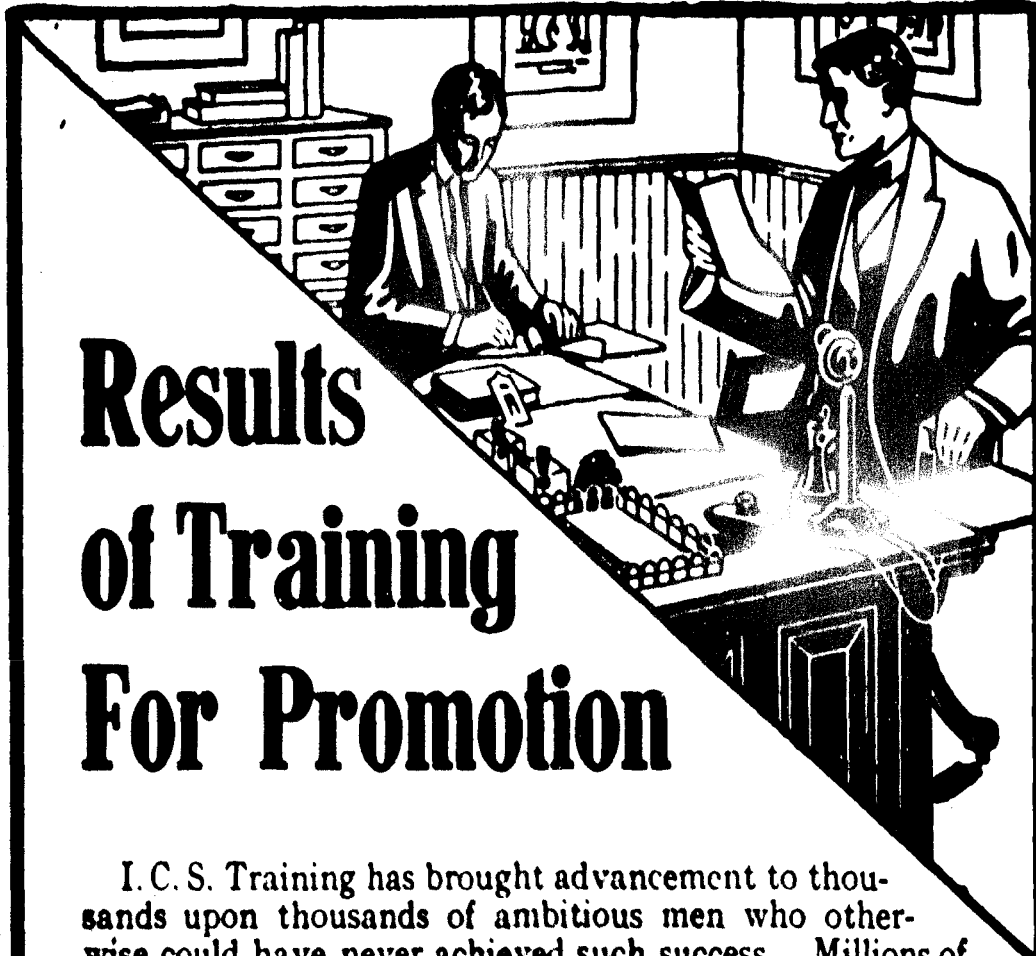
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THE SWASTIKA

A Magazine of Triumph

Edited by Dr. Alexander J. McIvor-Tyndall

PUBLISHED MONTHLY

~~Devoted to~~ **Psychic Science, New Thought, Metaphysics, Socialism.**
The Solution of Personal Problems.

Published By

THE SWASTIKA PRESS

1742-1748 Stout Street, Denver, Colorado, U. S. A.

Vol. VIII

AUGUST, 1909

No. 4

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Don't Miss the September

SWASTIKA

DR. McIVOR-TYNDALL will discuss "Who Are the 'Black Magicians?'"

BRUCE McCLELLAND will have another of his "Prosperity Talks."

KENNETH MACNICHOL will tell of "The Conquerors."

GEORGE EDWIN BURNELL will have the first installment of a series of instruction in the Science of Being.

DR. MARSHALL H. DEAN will conclude his interesting article on The Universal Swastika Symbol, with illustrations.

There will be many other interesting discussions and instruction, but these articles alone will make THE SWASTIKA MAGAZINE for September one that you will not want to miss.

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Editorials

Among the efforts to relieve the congestion of the larger cities and to make practical the "back to the land" agitation, is the formation of A Little Land League, with Bolton Hall as the prime mover in the plan.

Others interested in the movement are Poultney Bigelow, William Lloyd Garrison, George Foster Peabody, Albert Shaw, Hamilton Holt, and other well-known public-spirited citizens.

The immediate plans of the League include a tract of land adjacent to New York City, with only a five-cent car fare to Park Row. This plan makes it possible for some members of the family to work in the city, should the two acres allotted to each family prove insufficient or should they, for any reason, desire to continue work in the city.

Another feature of the League plan is the leasing of one thousand acres forty miles from New York, to be divided into two-acre lots. Comfortable sanitary cottages are to be built and every possible aid given to those who desire to do so to get away from the fetid atmosphere of overcrowded tenement life in the cities, and to reap a decent living from the fruits and vegetables which the soil grows.

The enterprise has nothing of the charitable idea in it, nor can it, strictly speaking, be called a business proposition, since the first object of the promoters is to give the worker a chance to earn a good living under healthful conditions rather than the consideration of profits.

There are untried possibilities in the idea, and in these days of rapid perfection of plans, it will not be at all surprising if every large city in the country soon has its branch of Little Land League, with suburbs under cultivation and "blossoming as the rose," only the "roses" may be of the cabbage variety and convertible into silver at the city markets.

And so the good work goes on, slowly, perhaps, but yet it "goes." And who knows but that some day we may become

sufficiently enlightened and humane that we will not have any homeless old people nor any wage-earning children. The "back to the land" movement promises a step in the direction of happiness and health. Good luck to it.

* * *

Boston is already preparing for a great world's fair, to be held in 1920. At first thought it would seem to be a long time in advance to start talking about it, but BOSTON'S PROPOSED the East does not "do things" as does WORLD'S FAIR the West.

It is not an uncommon thing for a city to be built literally "in a night" on these great western plains, but this is not "Boston's way," and ten years seems not too long a time for her to prepare to astonish the world with a fair "that is a fair." The *Seattle Argus*, commenting upon the plans which the *Boston Herald* is perfecting for the coming event, says:

The Herald is promoting a world's fair to be held in Boston in 1920, in commemoration of the landing of the Pilgrim Fathers—and mothers, too—that being the three hundredth anniversary of that historical event.

Of course the Puget Sound region owes little to the Pilgrim Fathers. They were entirely lacking in judgment. Had they landed on the shores of Puget Sound, for instance, Boston would today be a barren rock, with the cows wandering up Washington and Devonshire streets, and just beginning to lay out the city—and anybody who knows Boston would never question the story that in the old portion the cows in wandering around after the surprising find of a mouthful of fresh grass followed the lines of least resistance—and the street department followed the cows.

Boston, the cradle of liberty and the home of the succulent bean, wants an exposition. *The Herald* has struck a happy chord, and with that paper's customary energy there will be no turning back. New England has a dense population. Hundreds of thousands of people living within a radius of a hundred miles from Boston never saw such an exhibition. Hundreds of thousands of people who are spread all over the United States were born in New England and would hail this opportunity to return for another visit to the homes of their youth, and other hundreds of thousands, descendants of this sturdy New England stock, would hail the excuse to make a visit to New England and drop in on Cousin Susan, or Uncle Billy's boys, whom they have never seen, and visit the childhood home of their parents.

And when Boston does anything she does it well. Her world's fair will be a world's fair in every sense of the word. And who knows but what we of the balance of the nation will be able to "drop in on mother" in force enough to wake her up—to teach her that the Civil War is over, the slaves are free, and if it wasn't for the food we raise and send to her in exchange for the shoes and stockings with which she furnishes us the old lady would have starved to death long ago.

The New Englander—the common people—does not travel much, and we can't bring him West and educate him. So *The Herald*, which belongs to the "reformed church" has suggested a mighty opportunity for the mountain to go to Mohammed. We will accept *The Herald's* kind invitation

with thanks. We will go back and wake up little old New England, and teach her a few things which we have learned since we broke away from her apron strings.

It is very probable that we can never justly estimate the educational advantages of the Chicago world's fair, held in 1893. The interchange of courtesies, the contact with "alien" peoples, the evidence that there is no difference in human nature between the Zulu and the university professor; in fact, that little "touch of nature that makes the whole world kin," set the clock of progress ahead many centuries for the great mass of people who took their excursions abroad by the way of the world's fair.

The exposition proposed by the *Boston Herald* should receive enthusiastic co-operation from every corner of the globe, as it doubtless will.

The Uses of Adversity

BLESSED are the uses of Adversity!

If adversity, sorrow, disappointment and all the phases of experience which beset the path of Mankind were at once obliterated from the Scroll of Life, what would be the result?

The miser would become more miserly, the arrogant more overbearing, the dishonest man more indifferent to his fellows.

Each day that I live I see more and more fully the blessings of adversity.

While we go on in the full enjoyment of health and luxury on the material plane, with our lives filled with social pleasure, with business successes and with the robustness of mere animal healthfulness, with all our wishes fulfilled, and our ambition unthwarted, how can it chance that we shall escape the hypnotism of the senses, building our houses upon the sands of the Changing and the Mutable?

Some there are who are born into the world with their souls bared to the crudity and the hate-force which is generated in Man's contact with his fellows. To such as these the "slings and arrows of outrageous fortune," the scoffing disbelief, the shafts of misrepresentation and all uncharitableness are a thousand times worse than the want of food, and who can estimate the degree of suffering which they must compass before they shall have reached the Heights whereupon dwell only the Wise and the Generous.

But it is well that in their journey through the material and changing they learn the fallacy of dependence upon mere human appraisement. It is well that they meet the scoffer and the ignorant, that they may turn from mere human sympathy to the

inner consciousness which is sufficient unto itself in matters of praise or blame and understanding, because we progress to the greater only by finding the lesser unsatisfying, unsympathetic and unstable.

New Thought people of all classes and in all the varying phases, are "demonstrating" for health, and happiness, and prosperity. With these, surely we should have Heaven. But let us see what the prospects are for universal harmony.

The Christian Scientists are a class of New Thinkers by themselves. They demonstrate all the desirable things in life for themselves—at least they try to, like the rest of us—and they are shut up in a shell of self-suggestion's own make, and they "grow not, neither do they sin," if I may paraphrase a much-respected saying.

All along the line we find these little cults holding themselves aloof, as the Pharisees of old, with their self assurance of dawning perfection, never dreaming that perfection lies not in exclusion from contact with adverse conditions, but in being able to meet adversity with confidence and good will, thanking the dark-faced Priestess for the lessons she teaches.

A few months ago I met a man in California whom I had known in former years as one engrossed in the accumulation of dollars. I chanced to know that in his dealings with those whom he employed he was not only close, strict and penurious, but he was heartless as far as sympathy or kindness is concerned.

A man had been injured for life in this man's service, and he had not only refused the injured man any indemnity, but had not given him a penny over his wages up to the time that the accident had deprived him of the means of earning his livelihood.

But, during the years that had intervened between that time and the present meeting, the chastening rod of Adversity had entered the rich man's soul, and the hardness had gone from his life and from his face. The soft spot in his nature, his little daughter, had been afflicted with what the physicians had called an "incurable disease," and in his anxiety to find some means of restoration to health, he had neglected his business, had paid large sums to specialists, had taken her to Europe, and had at length come home, where the child-life went out into the vast Unknown, leaving the father with his ambitions dissolved into nothingness like the bubbles that they were, and dollars spent even to the last penny.

"Ruined," some of his old friends called him.

But the man was far from ruined. For the first time in his life he was not ruined. For the first time in his life he was not a spiritual bankrupt. For the first time in his life he could write

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a sight-draft on the Bank of Individual Progress, and not have it returned worthless.

The last I saw of him, he was driving a truck wagon, but his face was illumined with a consciousness of the reality of the immortal life, and the sympathetic understanding of his fellow beings, without which a human life is poor, indeed, however large may be the estimated wealth.

Blessed are the uses of adversity.

I knew a woman once whose idea of virtue lay in the possession of a marriage certificate.

Like Goethe's Marguerite, her voice was loudest, her accusations the most bitter, when some sister had been unfortunate in loving "not wisely but too well," according to the world's standards of what constitutes wisdom. Not an individual, nor an original code of morality, to be sure, but one very generally held by many "good" women.

Doubtless, there was an underlying spirituality in her nature, which had been chained and imprisoned by her environment, her traditional education and so-called "religious" training, and because of this latent tendency to higher ideals, Adversity marked her for enlightenment. She had a daughter, a charming, loving-hearted, thoughtless young creature and a logical target for a conscienceless man. Under the conditions, the inevitable occurred. The girl was enticed from home without the aid of a marriage license, and the mother was broken-hearted with disgrace, and the ruination of her fondest hopes, which were centered upon the daughter making a "brilliant" and honorable marriage.

But from the broken heart there emerged a full-fledged soul, and the daughter's temporary sacrifice "saved" the mother from the hypnotism of faith in mere appearances, and anchored that faith where it belongs, in the reality of All-good.

There is an old hymn that embodies a wonderful truth. It goes something like this:

"They had each heard a voice—
'Twas the voice of their God—
" 'I love thee, I love thee,
Pass under the rod.' "

The "rod" typifies individual Harmony with the Cosmic Law which makes for a larger, broader and higher consciousness than that which determines our merely physical environment. It is Love, and only Love, that actuates Adversity, when we need some lesson in Progression, and we must pass under the rod, or law.

The time may come when human nature shall be so perfect-

ed, so comprehending, and so broad and brave, that Adversity will be "out of a job," so to speak, but from present indications, the day is still some distance away.

In the meantime, let us be grateful for the unselfish zeal with which the ancient dame, Adversity, belabors us. Her blows are like a dash of cold water. They make us "sit up and take notice," and when we do that we are in a fair way to knowing something to our advantage.

Wm. D. Swallow

The Larger Vision

I would have Faith though
justice were denied me,
Though all my hopes seem
sunk in deepest gloom;
Have I not seen from frozen
Earth's dark bosom
The tall green grasses rise---
the fairest flowers bloom!


I would have Love, though loved
ones all forsake me,
Though naught but bitter pain
my loving precepts bring;
Have I not known from out
the mold of Sorrow
The strong, pure soul awake---
the spirit-form take wing!

Margaret W. Swallow

The Universal Swastika Symbol

Marshall H. Dean, M. D., Denver, Colo.

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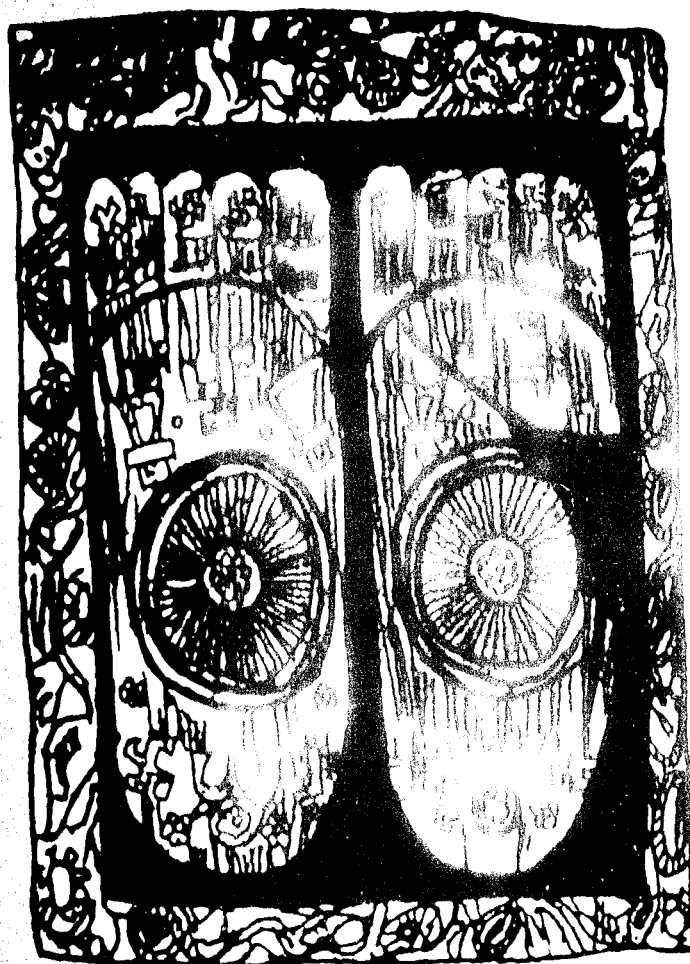
ONE of the greatest errors of the age is the constant employment of the naked, abstract reason, in all instruction, whether moral, scientific, or religious; the reducing all precepts to words, and the incessant addressing of the understanding, as if men were not creatures of imagination and soul as well as of spirit or reason.

By discarding the language of symbols which through the imagination speaks to the soul, we lose the most efficient and powerful means of imparting religious and moral instruction. Mere words never make a lasting impression on the heart, nor do they ever stir up profound emotion, unless they are accompanied by some significant acts, gestures, or attitudes on the part of the speaker, or are wrought up in a highly metaphorical and symbolical style. Words may enlighten the understanding, but acts, ceremonies, images, symbols, address the profoundest sentiments of the heart.

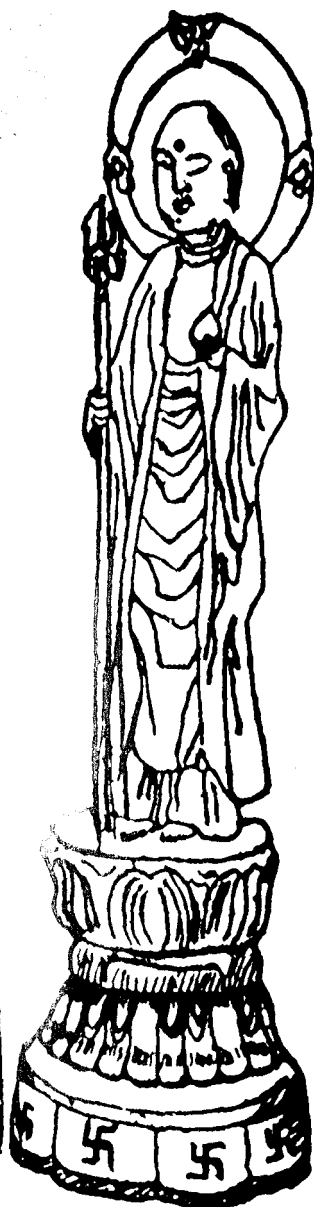
That faculty which we denominate the reason, the spirit whose appropriate instrument of utterance is speech, is not the source of activity, nor is it the noblest element in man. It observes, determines and judges, but its judgments are generally partial, negative and selfish; never does it elevate the soul nor fill it with a Divine enthusiasm; it creates no heroes, nor has it ever accomplished any great thing for humanity. It is the soul which acts, which makes man brave to face danger, and strong to endure fatigue, and the soul's language is not verbal, but symbolical, and ritual.

In symbolism we have one of the means used by intelligent minds to convey an idea or mystic truth. The key of the most profound knowledge of the ancients, both of cosmic law and of their religious beliefs lay hidden in a deep system of symbolism that only the initiate could interpret. Perhaps one of the most universal and widely diffused of symbols is that of the "Swastika." That a symbol so widely diffused over the globe as the Swastika and of such remote antiquity could have been accidentally used by different peoples, or natives for ornament or without any purpose or meaning, I do not think probable. Much has been written and many theories advanced as to the meaning and purpose of this interesting symbol. The Smithsonian Institute has issued a paper from the pen of Prof. Thomas Wilson in which

he has collected a great mass of interesting and instructive matter on the Swastika, and I shall draw freely from that paper. He says many theories have been presented concerning the symbolisms of the Swastika, its relation to ancient deities and its representation of certain qualities. In the estimation of certain writers it has been respectively the emblem of Zeus, of Baal, of the Sun, of the Sun-God of Indra, the Rain-God of the sky, the Sky-God of the Sun-Chariot, of Agni, the Fire-God and finally the deity of all deities, the Great God, the Maker and Ruler of the Universe. It is also held to symbolize light or the God of light, of the forked lightning, and of water. It is believed by some to have been the oldest Aryan symbol. In the estimation of others it represents Brahma, Visnu and Siva, Creator, Preserver, Destroyer. It appears in the footprints of Buddha engraved upon the solid rock on the mountains of India. (Fig. 1.)



Footprint of Buddha with Swastika
Fig. 1.



Bronze Statue of
Buddha with 8 Swastikas
Japan

Fig. 2.

Prof. Max. Muller says that in the footprints of Buddha the Buddhists recognize no less than sixty-five auspicious signs, the first of them being the Swastika. In a bronze statue of Buddha from Japan, represented by Fig. 2, there are eight Swastikas on the pedestal; the ends all turn at right angles to the right. The image or statue holds a cane in the form of a "tin-tinnabulum" with movable rings arranged to make a jingling noise, and Sistres (the staff with jingling bells, held in the hand of Buddha), of similar form and style, have been found in prehistoric Swiss lake dwellings of the bronze age. Thus the Sistres and the Swastika are brought into relation with each other, the Sistres possibly

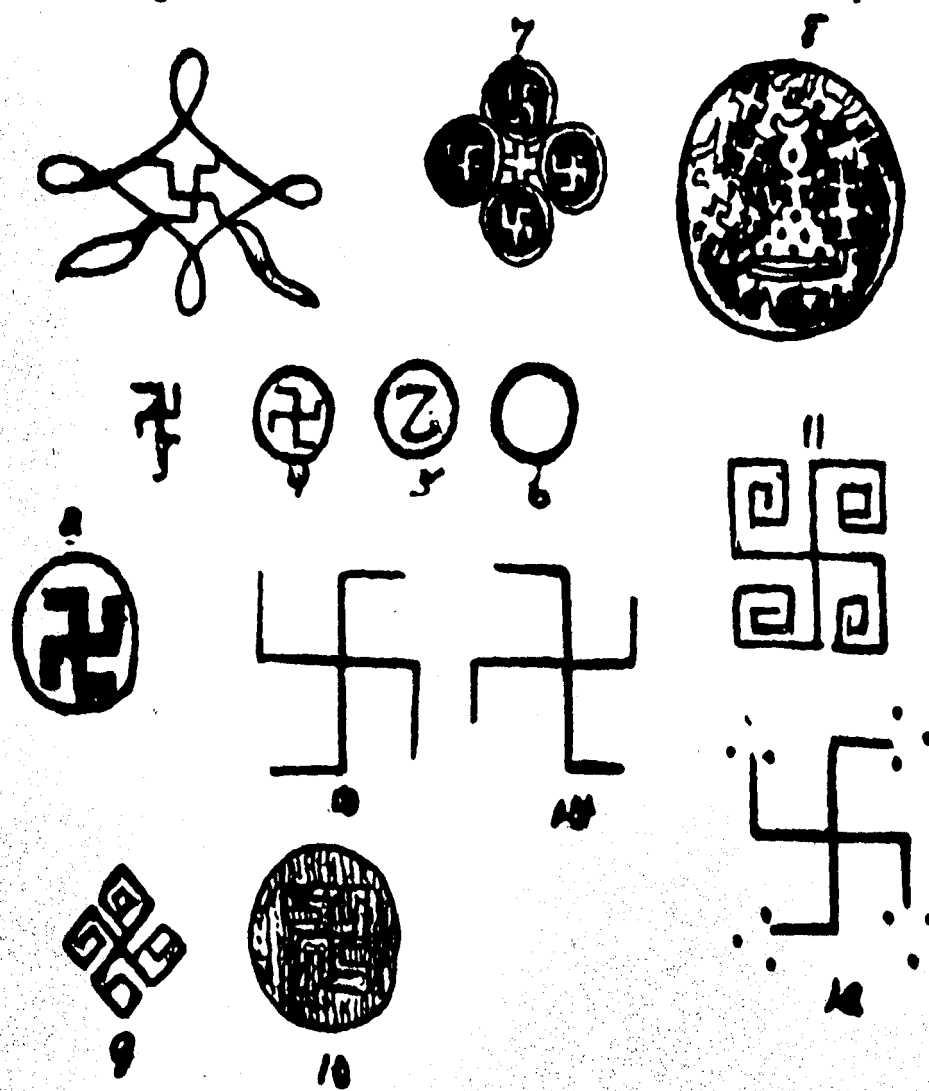


Fig. 3.

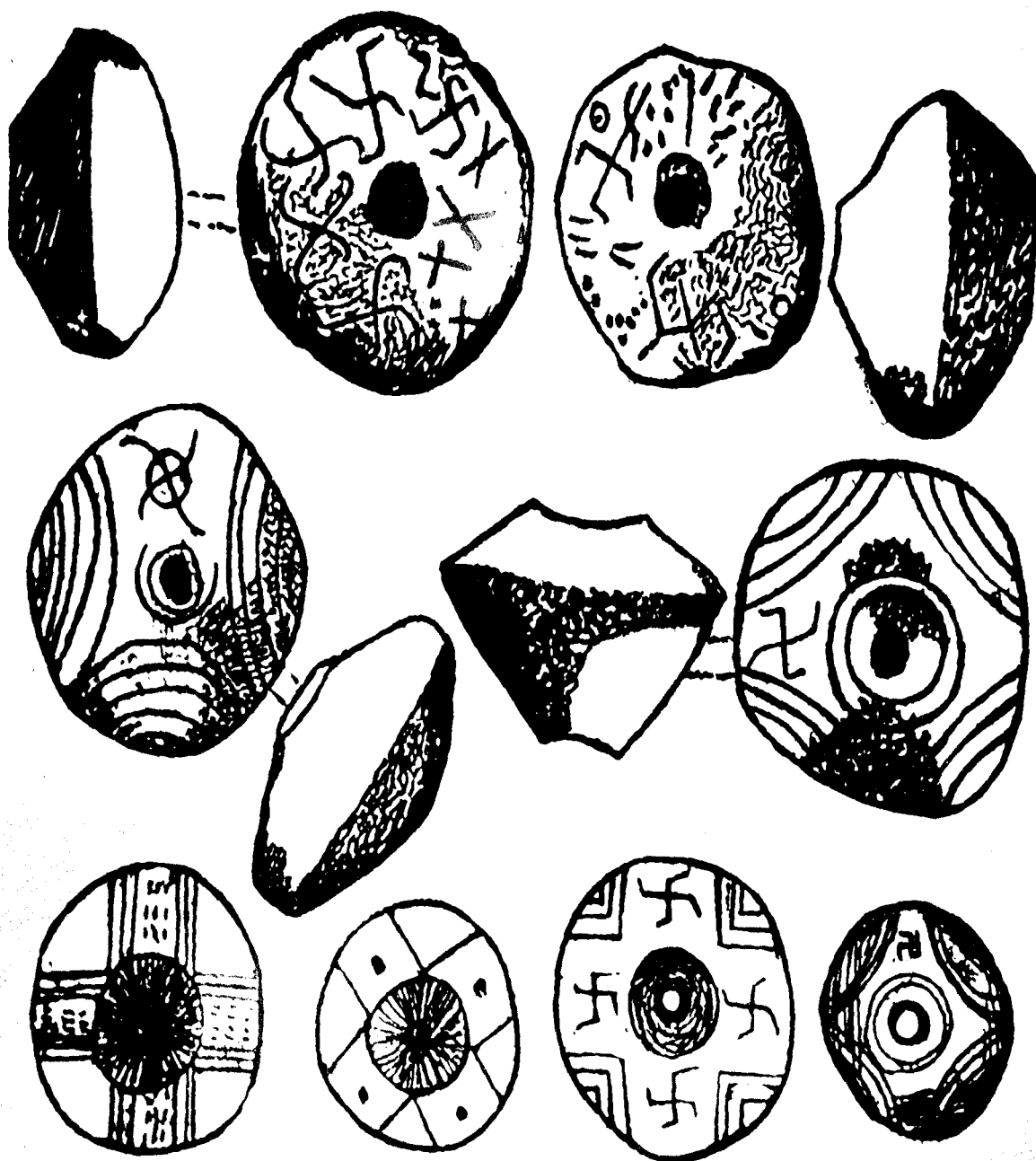
relating to an ancient religion, as they did in the Orient, and the Swastika may have had a similar distinction. Buddha is described as having the mark of the Swastika on his breast. Fig. 3 shows a number of different Swastikas—the first, potter's mark on porcelain, China; the next, two ancient Hindu coins found at Behat, near Scharanpur, and have been ascribed to the reign of Krananda, a Buddhist Indian king contemporary with or prior to Alexander, about 330 B. C.

Fig. 4 shows a number of spindle whorls taken from various

depths by Dr. Schliemann from the ancient cities of Troy, all containing Swastikas. These were found at depths of from 16 to 33 feet.

Fig. 5 shows a prehistoric altar found in the Hopewell Mound, Ross County, Ohio, near which was also found a copper Swastika.

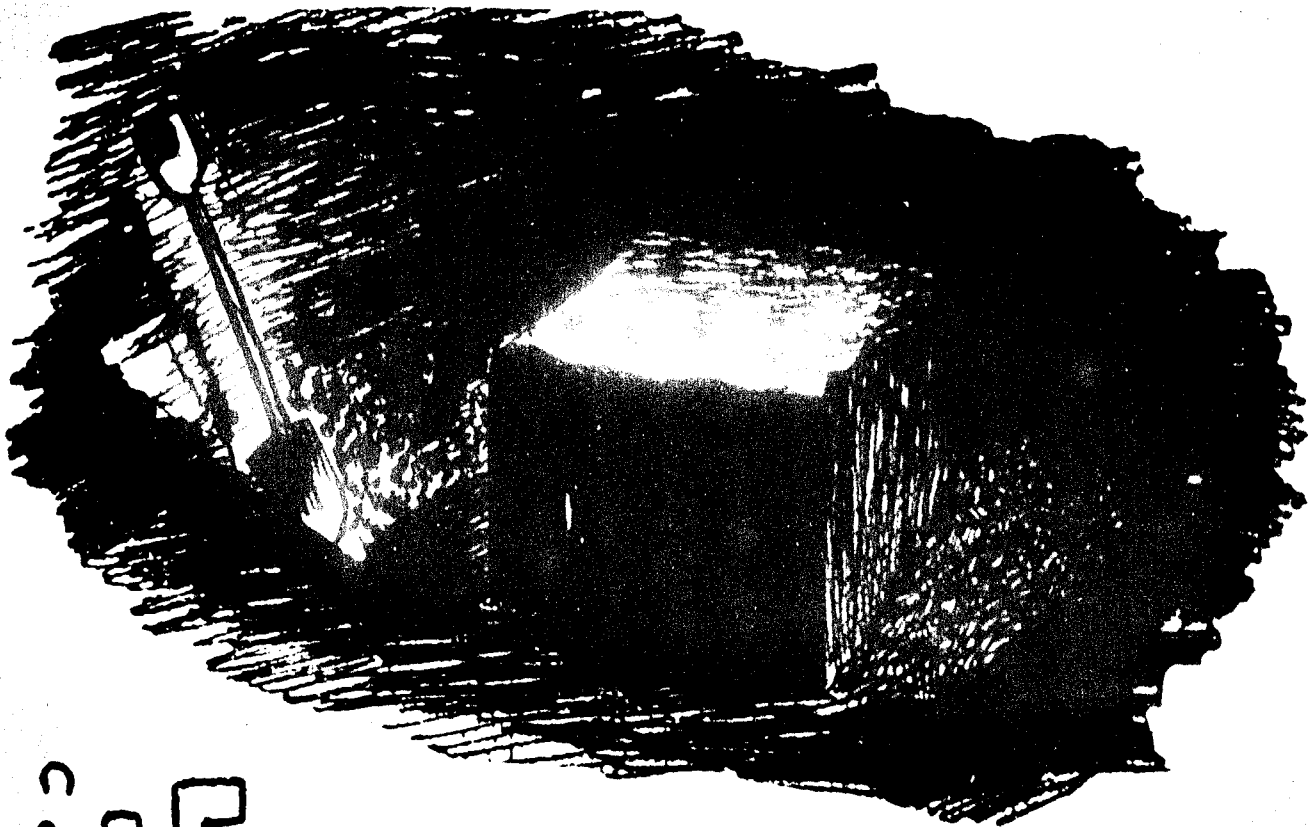
The Jain Swastika, represented by Fig. 6, is thus explained by Mr. Virchand R. Gandhi, a Hindu and Jain disciple: "The horizontal and vertical lines crossing each other at right angles form the Greek Cross; they represent spirit and matter. We add four other lines by bending to the right each arm of the cross, then three circles and a crescent, and a circle within the crescent. The idea thus symbolized is that there are four grades of existence of souls in the material universe. The first is the lowest state—Archaic or protoplasmic life; the soul evolves from that



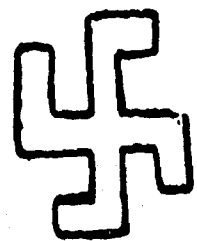
Spanda Symbols from Ancient Cities of Troy.
Fig. 4.

Copper
U.S.

state to the next—the earth with its plant and animal life; then follows the third stage, the human; then the fourth stage, the Celestial. The word Celestial is here held to mean life in other



Copper



Swastika

Found in

Prehistoric Altar

Hopewell Mound, Ohio

Fig. 5.

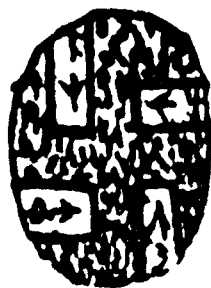


- 1 Archaic or protoplasmic life
- 2 Plant and Animal life.
- 3 Human Life
- 4 Celestial Life

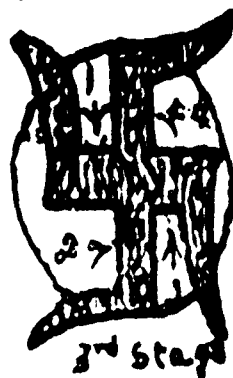
Explanation of the Jain Swastika
According to Gerdhi



1st Stage



2nd Stage



3rd Stage

Formation of the Jain Swastika

Fig. 6.

worlds than our own. All these graduations are combinations of matter and soul on different scales. The spiritual plane is that in which the soul is entirely freed from the bonds of matter. In order to reach that plane one must strive to possess the three jewels (represented by the three circles), right belief, right knowledge, right conduct. When a person has these, he will certainly go higher until he reaches the state of liberation, which is represented by the crescent. The crescent has the form of the rising moon and is always growing larger. The circle in the crescent represents the omniscient state of the soul when it has attained full consciousness, is liberated, and lives apart from matter. The Jains make the Swastika sign when we enter our temple worship. This sign reminds us of the great principles represented by the three jewels and by which we are to reach the ultimate good."

In this figure is also shown the formation of the Jain Swastika. The first stage represents a handful of rice or meal, in circular form, thinner in center. The second stage same figure with finger marks indicated at 1, 2, 3 and 4. Third stage, ends turned out, typifying animal, human and celestial life. (To be Continued.)

Cancer: The Chemistry of the Crab

JUNE 21 TO JULY 22.



CANCER is the Mother Sign of the Zodiac. . . The mother's breast is the Soul's first home after taking on flesh and "rending the Veil of Isis."

The tenacity of those born between dates June 21 and July 22 in holding on to a home or dwelling place is well illustrated by the Crab's grip, and also by the fact that it carries its house along wherever it goes in order that it may be sure of a dwelling.

The Angels (Angels of the twelve Zodiacal Signs materialize their vitalities in the human microcosm. Through the operation of chemistry, energy creating, the intelligent molecules of Divine Substance make the "Word flesh."

The corner stone in the chemistry of the crab is the inorganic salt fluoride of lime, known in pharmacy language as Calcareo Flurica. It is a combination of fluorine and lime.

When this cell salt is deficient in the blood, physical and mental disease (not-at-ease) is the result. Elastic fiber is formed by the union of the fluoride of lime with albuminoids, whether in the rubber tree or the human body. All relaxed conditions of tissue (varicose veins and kindred ailments) are due to a lack of

sufficient amount of elastic fiber to "rubber" the tissue and hold it in place.

When elastic fiber is deficient in tissue of membrane between the upper and lower brain poles—cerebrum and cerebellum—there results a "sagging apart" of the positive and negative poles of the dynamo that runs the machinery of man.

An unfailing sign or symptom of this deficiency is a groundless fear of financial ruin.

While those born in any of the twelve signs may some time be deficient in Cal. Fluo., due to Mars or Mercury (or both) in Cancer at birth, Cancer people are more liable to symptoms indicating a lack of this elastic fiber builder than are those born in other signs.

Why should we search Latin and Greek lexicons to find a name for the result of a deficiency in some of the mineral constituents of blood. If we find a briar in our flesh we say so in the plainest speech; we do not say "I have got the *briatilis*, or *splintralgia*."

When we know that a deficiency in the cell-salts of the blood cause the symptoms that medical ignorance has dignified and personified with names that nobody knows the meaning of, we will know how to scientifically heal by the unalterable law of the chemistry life. When we learn the cause of disease, then, and not before, will we prevent disease.

Not through quarantine, nor disfectants, nor "Boards of Health" will man reach the long sought plane of health, not through affirmations of health, nor denials of disease will bodily regeneration be wrought, not by dieting or fasting or "Fletcherizing" or suggesting will the elixir of life, and the philosopher's stone be found.

The "mercury of the sages" and the "Hidden manna" are not constituents of health foods.

Victims of salt baths and massage are bald before their time, and the alcohol, steam and Turkish bath fiends die young.

"Sic transit gloria mundi."

When man's body is made chemically perfect the operation of mind will perfectly express.

Gems belonging to the sign of the breast are black onyx and emerald. Astral colors, green and russet brown.

Cancer is represented by Zebulun, the tenth son of Jacob, and means *dwelling place* or *habitation*.

Matthew is the Cancer disciple.

Leo: The Heart of the Zodiac

JULY 22 TO AUGUST 22.



THE Sun overflows with divine energy. It is the "brew-pot" that forever filters and scatters the "Elixir of Life."

Those born while the Sun is passing through Leo, July 22, to August 22, receive the heart vibrations, or pulses, of the Grand Man, or "Circle of Beasts." All the blood in the body passes through the heart and the Leo native is the recipient of every quality and possibility contained in the great "Alchemical Vase," the "Son of Heaven."

The impulsive traits of Leo people are symbolized in the pulse which is a reflex of heart throbs.

The astronomer, by the unerring law of mathematics applied to space, proportion, and the so far discovered wheels and cogs of the uni-machine, can tell where a certain planet must be located before the telescope has verified the prediction. So the astro-biochemist knows there must, of necessity, be a blood mineral, and tissue builder to correspond with the materialized angle (angel) of the circle of the Zodiac.

The phosphate of magnesia, in biochemic therapeutics, is the remedy for all spasmodic *impulsive* symptoms. This salt supplies the deficient worker or builder in such cases and thus restores normal conditions. A lack of muscular force, or nerve vigor, indicates a disturbance in the operation of the heart cell-salt magnesia phosphate which gives the "Lion's spring," or *impulse*, to the blood that throbs through the heart.

Leo is ruled by the Sun, and the children of that celestial sign are natural sun worshipers.

Gold must contain a small per cent of alloy or base metal before it can be used commercially. Likewise the "Gold of Ophir"—Sun's rays, or vibration, must contain a high potency of the earth salt magnesia in order to be available for use in bodily function. Thus through the chemical action of the inorganic (mineral and water) in the organic, Sun's rays and ether, does the volatile become fixed, and the word becomes flesh.

Leo people consume their birth salt more rapidly than they consume any of the other salts of the blood, hence are often deficient in magnesium.

Crude magnesia is too coarse to enter the blood through the delicate mucus membrane absorbents, and must be prepared according to the biochemic method before taken to supply the blood.

Gems of Leo are ruby and diamond.

Astral colors, red and green.

The eleventh son of Jacob represents Leo and means luminous. Simon is the Leo disciple.

George W. Barry

A True Ghost Story

LONG prior to the American Revolution a family of Irishmen settled in South Carolina. They were soldiers of inheritance and inclination and fought bravely for their adopted country. Their descendants were of the stuff of which pioneers have ever been made, and pushed on West, as civilization pushed them closely. Among those who scattered from the old home was my maternal grandmother, a woman of rare courage and strong piety.

Early left a widow with two young sons and a daughter, she moved to Texas when it was a wilderness and here raised her children.

When the first rumors of the probable outcome of dissension between the North and South came, the old mother often recounted to her boys stories of the bravery of their ancestors, from the one who bore proudly a sword in the siege of Londonderry to their own father who had been a gallant soldier in the war of 1812.

In due time the elder of the brothers, a man of frail strength and delicate health volunteered in the cause of the beloved homeland. The younger brother held that as his father had been a gallant upholder of the union it ill became him to raise his sword to disrupt it. After much controversy he finally threw in his lot with his brother, neighbors and friends.

The elder had gone to join his regiment. In due time the brothers came together and the younger one saw with grief that the high courage and unflinching response to what he believed his duty had sadly dissipated the waning strength of his brother and that he would not long endure the hardships of camp life, but forebore to write to the mother and wife of his fears.

A few short weeks rolled away and the death angel drew each day nearer, but still hopeful and buoyant the dying man would not listen to suggestions that he go home on furlough.

With dauntless courage he marched all one day and at nightfall fell out of ranks to walk no more—just at daybreak and his soul winged its flight, and now for the story.

The old mother and young wife lived together and struggled as best they might to fight the wolf from the door. The mother

was ever a light sleeper and early riser, always getting up before daylight and knitting until the family arose.

One morning she awoke after an unusually restless night and arose, built a fire and sat down to her usual avocation, but she could not knit.

Restless with a dull ache at heart, thinking of her absent sons, she finally went to the window and threw wide the sash to catch the first ray of dawn. A faint rose color began to show in the East; the birds began to call with joyous note and all nature woke to greet the day.

As she turned back to walk to the fire she saw her eldest son standing by the table looking at her with all his heart in his eyes. "Oh, Riley! Oh, my son, how pale you are; come to the fire," was her cry as she reached out her yearning arms to clasp him to her heart. As she stepped quickly toward him he gently faded away.

With a wild cry to heaven she fainted.

The noise of her cry and sudden fall woke the household and to them she broke the news that Riley was dead. No use to tell her that she had dreamed it, she *knew*.

In due course of time a letter came confirming her sure knowledge that with the dawn of that day her son had come to her, to bid her good-bye.

"Self Mastery"

By Henry Frank.



ALL phases of planetary life merge in the constituency of a human being.

Within the forest of his veins prowl raging beasts of prey—the lion, panther, ourang-outang, leviathan, hyena, wolf.

Within his brain float betimes the plumaged birds of sunlit climes, and songsters all athrill with tuneful melodies.

Here, too, venomous vipers and coiled serpents haunt, animate with vengeful impulse.

Here slimy lizards creep athwart the tombs of buried memories. Wolves with hungry howlings terrorize the soul; the savage hyena swings his reeking jaws and growls for richer food.

Within the passions of the breast the fox, with cunning and deceptive mien, glides furtively, where betimes the ponderous elephant plods with huge and massive hoof.

E'en the timid rabbit, with trembling lip and frightened

glance, scurries along the avenues of the blood, chased by cruel pursuers or, mayhap, fascinating its admirers with winning manners.

Sometimes monstrous fishes plow the billowy breast, terrifying the surging passions, or glide with tantalizing grace among the moss-grown rocks of memory and scorn the baited hook that solace offers.

Thus is populated the animated blood of human veins. Here, through caverns dug by tireless arms of progress and achievement, rush the gurgling currents of opposing thoughts, sucked into hollow and mysterious depths of passion, or swirled in bewildering eddies of doubt and indecision.

Here course the torrents of agitation, and thunder the cataracts of revolution.

Here spreads the wide main of civilization, bearing on its bosom the ghostly commerce of the centuries, or canon-bristling men-of-war, its foamy crests forever seething with human ambition, acquisition, aggrandizement.

In the theatre of the heart, where boils and bubbles the blood of the race, is ever enacted and re-enacted the progressive history of humankind.

Each drop of blood is the ancestral home of beast, bird, savage, soldier, priest, poet, potentate, agitator, saint, hypocrite, reformer.

All the forces of the passing centuries centre therein, clamoring for emphasis, rioting for supremacy.

As the blood is literally the seething caldron of the flesh, wherein all the chemic substances which compose it are fused and transmuted into vital energy, so each human being is the composite of all the physical, moral, mental and spiritual powers which, through the ages, have been incarnate in animate form, and found expression in momentary phases of individual existence.

As, within a grotto are found clear and limpid pools, reflecting the overhanging walls or snatches of intruding skies, so within the deeps of every soul are seen reflected the immortal truths that age-long suffering and experience have evolved.

Here, too, are found swift streams gathering tributaries of vengeance against the multiplying crimes of centuries.

Here, too, babbling brooks murmur to the plaintive shores the dirge of human suffering; echoing cascades thunder against injustice and rock-rooted wrongs; and plunging cataracts with contemptuous roar defy the walled and high-cliffed tyrannies of time. All this is Man, and more!

The whole of history is again and again lived over in the narrow span of each human life.

The story of the universe, indeed, is written again and again on the palimpsests of man's decaying cells.

Complex crystal, moulded out of infinite solutions, man reflects all the colors that mingle in the firmament of universal life.

And, yet, though formed of infinite variety, he constitutes the perfect unit of a single life.

The merging of infinite lives in one life, and the conscious control of all these lives by the mastery of a single mind, is the crux of man's existence.

That we literally consist of infinite lives—infinitesimal replicas of animate forms long since expired; that within each of us a thousand voices struggle for expression and a million minds throb for utterance; and yet that individual consciousness is possible, and self-conquest the privilege of every human being, is at once the problem and promise of the race.

He who rises self-expressed from the surging ocean of life, like a crested wave overtopping the billowy surface—a monument of self-achievement—an individualized force amid the multitudinous mass of energy—compasses the meaning of existence.

He who merely floats upon the surface or mingles with the fluid forces—dissolving in the universal solution of complex substances—un-egoistic, self-unrecognized, semi-conscious—misses the purpose of life, the climax of evolution.

Self-mastery consists in the conquest and control of contending energies.

Every human life initially is a wild wood peopled by savage beasts—charged with sinister elements.

As the pioneer of civilization must needs hunt and overpower the wild beasts that lurk upon its borders, so must every human being who would enter the realm of refinement, culture and self-conquest.

Only when every bestial instinct that lingers in the breast is so conquered and commanded that the mind as absolutely controls it as the tamer of wild beasts grips them in the flesh of his authority, has one mounted the throne of Self-Mastery.

To furnish the mind with beautiful thoughts is not sufficient. One in his dreams may view a vision of peace and awake upon the battle field. If he continues to dream that peace prevails and forgets to fight the day is lost.

To slay the raging beasts of anger, hatred, vengeance, retaliation, and their kin, is more difficult than the slaughter of lions and leopards in their native jungles.

The weapon by which they are best conquered is the bow of habit armed with the arrow of resolution. When the habit

becomes well bent and firm it will send the arrow straight at the brow of every rising beast.

Each time the beast is pierced by the flying arrow the weaker it grows and soon will fall with mortal wound.

Courage, the freedom from fear, is as needful a quality of the moral Nimrod as the physical.

If knowing himself so well, in the light of such truth as science reveals, man but learns to fear himself and all the prowling beasts that menace him, he is still a savage unfit for progress.

Science has not caused man to cower, but by knowledge to rise on the plane of evolution.

Man know thyself, needs give no fear to any. That natively we are composed so much of devil, need not blind us to the angel still within. That now we know man was not first spirit and then flesh, first angel and then sinner, but arose from mud to man, need not discourage us.

The path of progress has been through aeons for all the race. We are "heirs of all the ages, foremost in the files of time." Each individual today profits by the failures and triumphs, the sufferings and sorrows of the age-unfolding race.

We have far less to triumph over than the ape-man, half beast, half human, who antedated human history. Yet traces of him linger still, and our battle is to wipe them all away from the table of our memory.

But let us not forget that by the power of habit we can conquer all. "The use almost can change the stamp of Nature." We can indeed by right usage make ourselves anew and "master the devil and throw him out with wondrous potency."

Let no one presume to believe less in himself because others doubt. The less he believes, the more they will doubt.—The Optimist.

* *

To prepare for a life of opulence absolutely full of the power that draws wealth, I must stand by the person I 'AM.'

—Helen Wilmas-Post.

* *

Love is all. All is love. Love is good, but don't send out your love thought in bulk, send as much as can be accepted. Remember an overfed bird never can fly up into the air.—Old Japanese Maxim.

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. McIvor-Tyndall must enclose \$1.00 for same.

DOES THE SOUL LIVE YEARS IN A DAY? E. R. K., Oakland, writes: It seems to me that I live through many experiences long before they really take place in my life, though I generally find that they do materialize sooner or later. When these troubles come, I find that the sting has been taken from them, as I seem to have already passed through them. Does the soul live through certain experiences in a short time that takes years to bring into external conditions? It would seem so.

Answer: The "visible" and the "invisible" are the same. There is no separation save in the limitations of our consciousness. Death, for example, is an experience or condition in Life, identical with other experiences, such as marriage, as change of locality, of sickness, of success, of all the variety of experiences or lessons which the soul learns. Those of us who have extended our consciousness beyond the very limited range of the vibration known as "physical life" naturally meet and experience these events or lessons much more rapidly than those who are on the slower tone or vibration. It is comparable with standing on an elevation from which we can command a view of a large area below. From this vantage point we may see in a single sweep of the eye many things which, were we on the level plain, we would have to wait for until they reached the point of our gaze. The comparison applies to the perspective of the soul which has enlarged its area of consciousness until the mental and the psychic and sometimes even the spiritual realms are cognizable by the senses, and thus we know things which do not manifest on the physical plane until later.

WHAT IS "WICKEDNESS?" "Correspondent" from Auckland, N. Z., asks: What do you define as "wickedness," and is the word synonymous with "sin?" Or do you not use the term in your New Thought doctrine?

Answer: Words are clumsy symbols of our evolving consciousness, and some words naturally become obsolete as the conditions in which they were used change. Other words seem to have their root in the very cosmic law itself and are a part of Experience. "Sin" is a word that will probably be used as long as Man struggles with incompleteness, because it means failure to realize the highest that one is capable of; its meaning is negative rather than positive. It is not so much positive destruction

as lack of construction. "Wickedness" implies something more positive than "sin." It seems to me to stand for wilful use of the life-forces in a destructive way. For a most excellent example of general or race-wickedness I would cite the fact that in this world of plenty there are little children who are confined in sweatshops and mills, grinding their little lives away "that their brethren's days may be long in the land." This state of affairs is something much more than sinful—it is positively wicked—a wilful perversion of the Universal Power that should be used only for universal happiness.

THE DIVORCE REMEDY. W. L. F., Wichita, Kans., writes: In your issue of April you discuss the "divorce evil," and much that you say finds echo in my experience and in my mind; but it is not clear to me that you suggest a remedy for the evil. If so, I fail to grasp your meaning. Will you kindly make it clear in your Personal Problem department?

Answer: We did not suggest a remedy in our discussion because we were considering the question as to whether or not it is an "evil," and we concluded that it is not an evil but the inevitable result of our outgrown ideas in regard to marriage. When the time comes the "remedy" will be at hand, and one of the prime factors in the remedy will be recognition on the part of both husband and wife that neither one owns the other. "Where have you been?" "What have you been doing?" and the category of questions with which married couples assail each other's endurance and patience will have to be forgotten when that blissful time comes that two persons can live together amicably in the "bonds" of matrimony or any other kind of bonds. The very word "bonds" is enough to tell the whole story. As long as one human being is under any kind of bondage to another human being we must expect dissension and quarrels. It is best so, because submission to bondage is the mark of the slave, and the whole purpose of life is to make us free souls.

THE MISSION OF PSYCHIC RESEARCH. William Bothwell, Spokane, Wash., writes: Is there not some way of protecting the public from the indiscriminate and thoughtless practice of indulging in "seances?" There certainly is much truth in the claims of those who oppose psychic investigation that the results point to the conclusion that the entire range of phenomena is "of the devil." I know of many persons who are totally under the sway of these discarnate spirits, and every act of their lives is governed by advice received through ouija board seances. This advice often results disastrously and at other times there is enough truth in it to keep the victims in constant expectation of receiving something of great help in their material affairs. The practice of psychic investigation should be governed and regulated to those who desire spiritual enlightenment, and not allowed to be indulged in by the foolish and the weak of intellect.

Answer: I know of no way of protecting people from their lack of intelligence. No one can supply brains to an empty

head. Nor would it be advisable to do so if we could. The child who is always protected from danger is a mollycoddle. It is only by knowing and facing facts that we become capable of choice, of discrimination and negative virtues are only sleeping vices. As we have frequently observed in these columns the erroneous teaching that Death is a magic bath that cleanses the soul from all imperfections is the principal cause of this blind reverence for the advice and opinions of discarnate souls. If people will learn only through sad experience that death makes no difference in the mental or moral status of an individual, then they must, of course, have the personal experience that will prove this fact to them. Psychic phenomena have the same connection with "the devil" that physical phenomena have—no more nor less. If you know "the devil" as the term used to define imperfection or lack of consciousness, then it may be in many cases "the devil." But if you employ the term as used by the Catholic Church and others who oppose the investigation of psychic phenomena, then we can only say that this attitude of mind will arrive nowhere in our search for Truth and consequent Freedom.

THE PROBLEM OF "DUTY." "Martha," City, asks: Tell me how I may rid myself of the necessity of certain work and duties which I have assumed or rather which "fate" seems to have thrust upon me, and at the same time live to my highest. It often seems to me that New Thought people talk a lot about being free from duties and about "living our lives as we wish," but at the same time I know of no one except the utterly heartless and selfish who has not some work or duty which he would like to avoid. If you do, will you kindly tell us through the columns of your Personal Problem department?

Answer: If you really want to rid yourself of your duties and your work above every other desire, of course you will do so; but the truth is, that we do not find the performance of these "duties" as difficult a problem as would be the one of avoiding them. Happily we are, most of us, so constituted that we do not like to bring pain and disappointment to others and neglect of duty, or of what we have learned to consider our duty, involves more or less discomfort and sorrow for some one else. I do not say that it is a virtue—this distaste for causing pain to others. It may often be mere cowardice and sometimes the pain would be good for those who might suffer from our decision to be absolutely free. My own way would be to weigh the consequences and decide, "cold-bloodedly," as it were, which was the smaller price—the price of adherence to "duty," or the price of repudiation of the thing you call duty. For myself and, indeed, for most of us, the feeling that we have caused pain to others is so unbearable a thing that the continued pursuit of a disagreeable

task is preferable. However, as I say, if after deliberate consideration of all that is involved you decide that you wish to unburden yourself of the load you are carrying, do so without regret or self-censure. It is your right to choose. If, on the other hand you decide that you must continue to carry the burden, do that also without regret or self pity or the feeling that you are a martyr. Consider it in the light of a purchase, remembering that you have made your choice, and do not shrink from the consequences. This attitude makes you free from duty, although you may not so consider it now. The bondage consists, not in the performance of the "duty," but in the belief that it is an imposition of an unkind "fate"—considered as a "choice," your will is free.

TALKS WITH SWASTIKA READERS

The ability to put ourselves in another's place and see things from another's point of view is, we know, about the most difficult of human achievements. If it were not so Boards of Arbitration would long since have superseded armies and implements of warfare. A co-operative Brotherhood would now be the form of government, and Man's inhumanity to Man would never have been a theme for poet and philosopher.

So, in asking you to try to put yourself in the place of the editors and publishers of this magazine we realize that we are asking much, but at the same time from whom but Advanced Thinkers can much be hoped?

This is the situation: Publishers are compelled by precedence and by courtesy to continue sending their publication to subscribers even after the time subscribed for has run out. We started out with the intention of taking from our lists every name that did not write and tell us that they wanted to continue THE SWASTIKA. But we very soon discovered that this course was productive of great dissatisfaction. We lost many good friends because they believed we were distrustful that they would pay when a bill was sent them.

On the other hand, the postoffice authorities require that subscriptions be paid in advance, and they allow only a few months lapse before they regard the unpaid subscription as a dead asset.

Between the devil and the deep sea as it were, what is a publisher to do but send a statement to his subscribers showing the delinquency and most certainly assuming, unless otherwise informed, that the recipient of the publication expects to pay his subscription as he would pay any other honest bill.

Those of our readers who have received, or who subsequently receive, a statement of indebtedness to THE SWASTIKA MAGAZINE will, we hope, put on their thinking caps, look at the situation from our point of view and enclose their subscription for the year or at least pay up for the months which they have received the magazine.

This done, you will feel much better, and we will be greatly obliged.

Why not begin your "doing good in the world," by sending in your delayed subscription to The Swastika Magazine? It will repay you.

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