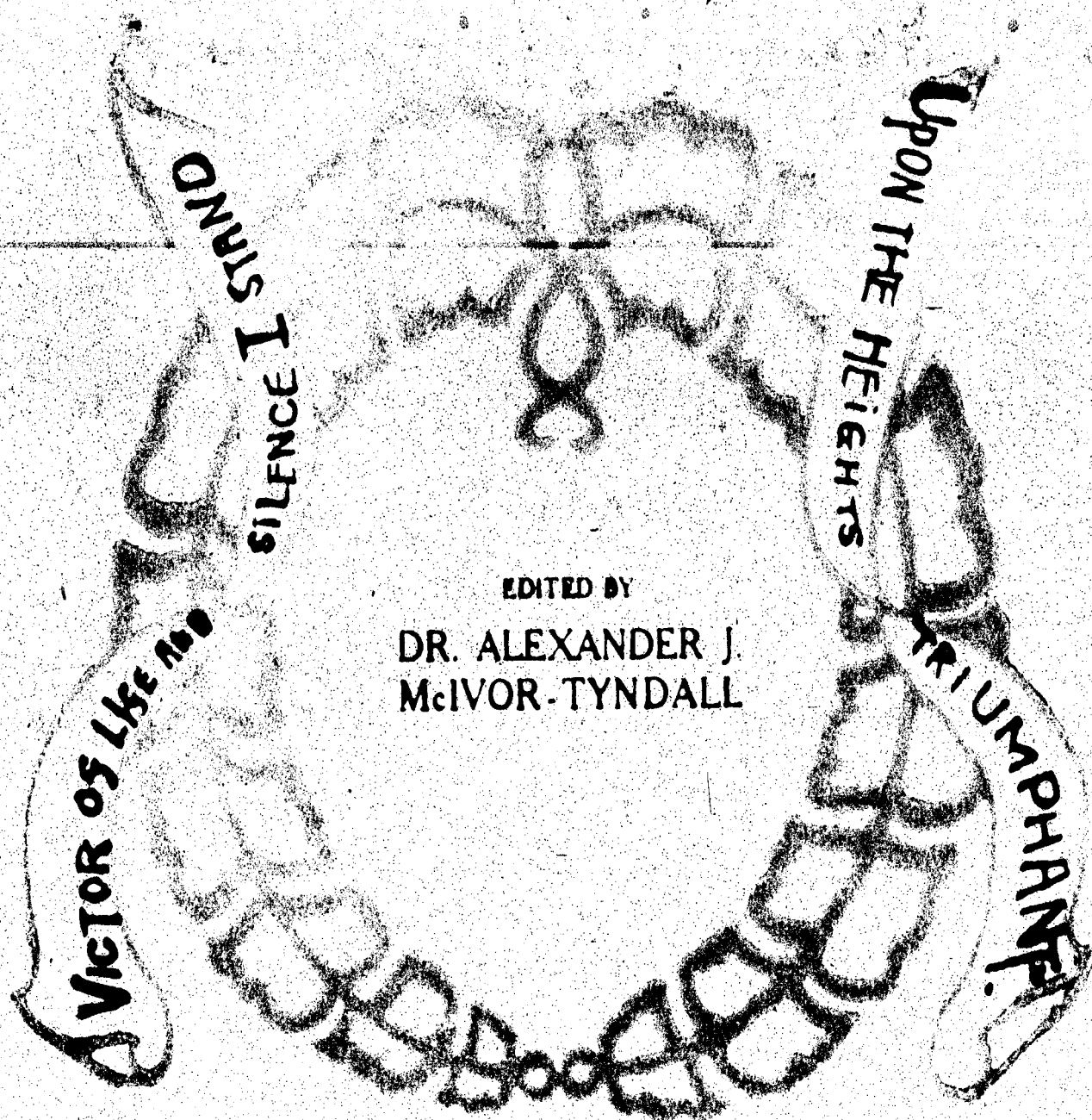


VOL. XI

MAY 1910

No. 1

# THE SWASTIKA



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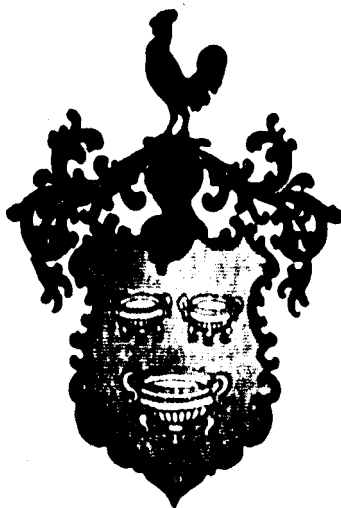
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A Magazine of Triumph

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

1748 Stout Street, Denver, Colo., U. S. A.

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Vol. XI	MAY, 1910	No. 1
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## CONTENTS

	Page
<b>EDITORIALS—</b>	
The Supreme Court of Self-Respect .....	2
The Equal Suffrage and the Church .....	1
Hypnotism: Its Use and Abuse (concluding article): Suggestion: Constructive and Destructive .....	
.....Dr. Alexander J. McIvor-Tyndall	3
Notes from the Cross and Star. V. Wisdom and Love. .....A Knight of the Cross and Star	7
Peace (Poem) .....	Anna Arrington 8
My Spirit Mother—A Psychic Experience .....	
.....J. Fred Parkhurst	9
Personal Problems .....	Margaret McIvor-Tyndall 11

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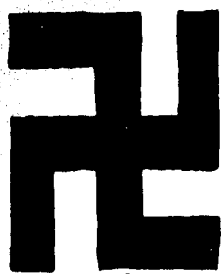
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# THE SWASTIKA

A Magazine of Triumph

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Vol XI

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## Editorials

Whenever a woman aspires (we had almost said consents) to run for any public office, there is always a lot of would-be humorists abroad in the land, to make her the target for their fun-making. But what would you? The necessity of earning our bread, and possibly a little meat also, "makes cowards of us all," notwithstanding that Shakespeare diagnosed the malady as due to "conscience".

Marilla M. Ricker, suffrage candidate for governor of New Hampshire, has been the target for much of this brand of ridicule, which probably has disturbed her not a whit.

But the accusation of Emma Goldman to the effect that the vote will not help women because they are, as Miss Goldman declares, "fetish worshipers and martyrs to the church" called forth a vigorous protest from the distinguished New Hampshire woman.

Writing to The Truth Seeker, Marilla M. Ricker says:

"The founders and leaders of Equal Suffrage had all outgrown the church. Every one knows that Elizabeth Cady Stanton was a pronounced freethinker. Matilda Joslyn Gage's book, 'Woman, Church and State' is a rabid free-thought work from start to finish."

Many other names are cited to prove that the pioneers and the present supporters of Equal Suffrage were and are women who had escaped from the thralldom of Churchianity.

In seeking freedom upon any plane of activity, the first essential movement is to disregard church doctrines.

Every intelligent Socialist knows that he can not be free to work for the establishment of Socialist principles, until he has disentangled himself from church authority.

Denver recently entertained a "Laymen's Conference" dealing with foreign missions, and the open slights and the conspicuous condescension which the visiting gentlemen displayed toward the women of the Church, has excited the indignation of many of the "sisters" who are active in Church work.

And for this, we can not, after all, be too thankful, just



## THE SWASTIKA

as we cannot be too grateful to the Roman Catholic Church for her opposition to Socialism, because when it comes to a choice between Socialism and the church, the Catholic workers must inevitably choose Socialism and until they have discarded the authority of the Church, they can not hope for even a glimpse of that freedom which they crave.

\* \* \*

We have said so much in these columns against the farce of sending missionaries to the Orient to convert the "heathen" to Christianity, that it is probably like "carrying coals to Newcastle" to present any further argument against this insult to our Oriental brothers. Fifty million dollars is the sum which the recent "Laymen's Conference" appropriated for the purpose of extending the work of foreign missions. And in the meantime, millions of little children are employed from early dawn until late at night in cotton mills and coal mines; no provision is made by the government for indigent workers; underpaid and half starving women of all ages are obliged to strike in order to receive even sufficient wages to keep body and soul together.

But fifty million dollars can be raised almost any old time to force this kind of "civilization" upon a race which has forgotten more than we have yet learned—isn't it strange?

\* \* \*

Unquestionably, the hardest knock which individual human nature is called upon to endure, is the knowledge that one whom we have believed in and trusted as a friend, has deceived and misrepresented us. The experience is not uncommon, and it invariably serves as a sort of "knockout blow" for a time, while the mind gropes blindly for something to which it can cling for that grain of hope without which we would be poor indeed.

This life-saving thought is found in what William George Jordan calls "The Supreme Court of Self-Respect." Mr. Jordan writes so well of his theme that we quote the following:

Self respect realizes that no one but himself can degrade the individual. The undeserved insult which may sting for a moment he forgets quickly in the thought that it is only a revelation of the character of the source from which it comes; that he himself is invulnerable from insult when he is right, when the armor of self-respect makes attack harmless.

The severest wound that our self respect can receive, outside ourself, is from those who are near and dear to us through friendship or love. When one has honestly earned the right to be believed implicitly, through years of unbroken truthfulness, when on

many occasions a simple little lie dressed in white, which remained unspoken, would have saved the situation, and one finds himself later disbelieved in some supreme crisis, then it is hard. When the sacrifices that were only joy to make are profaned by cruel mis-translation, when the music of the purest high notes of the soul echoes back to him as jangling discord in words of misjudgment, when the truest, finest, and most exalted motives are interpreted in a key of sordidness and meanness then self respect is wounded. It is only because emotions have been touched, not principles.

Then self respect may find itself numb with a subtle pain; it loses confidence for a little until, like a cold douche in the face of one fainted, the shock of the cruel injustice begins the work of restoration. Self respect always rights itself from unjust attacks from without, like those counterweighted toy mandarins that rise erect no matter how often pushed down. Self respect may even be made stronger, more serene, and better balanced by the very assault.

As we learn that the personality is but the appearance of that which we are in reality, we are better able to distinguish between true self-respect and vanity. Self-respect enables us to endure the "slings and arrows of outrageous fortune" for the sake of principle, while vanity is willing to sacrifice principle to win the plaudits of the world.

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## Hypnotism: Its Use and Abuse

(Concluded from the April Number)

### SUGGESTION: CONSTRUCTIVE AND DESTRUCTIVE

There are many instances of sleep-walking, or somnolence, quite as well authenticated as the experience I related in the last issue. I have had many others of a similar and some more marvelous character. The one important thing in connection with the phenomenon of sleep-walking, is that the sleep-walker will act just as though he were wide-awake, and in possession of his normal faculties. He will avoid obstructions in walking, and will answer questions put to him with intelligence and in detail.

Now this is one of the many phases of the phenomena of hypnotism. It may be self-hypnotism, or it may be the result of some suggestion received from an exterior source and absorbed by the mind. The point is, that whatever this suggestion may be, that will be carried out to the letter, if the sleep-walker be not interfered with. In like manner, suggestions are often given to a person in a hypnotized condition, which will be carried out at some future time. It may be an hour, or a day, or a week. The result is the same.

However, the facts in cases of this kind are too well known to require further mention.

Some years ago, the press reported the case of a child of five years of age, who shot and killed his baby brother, because he had seen his father shoot chickens. Aside from this, the boy was not in any way different from other children. It was stated that he was not criminally inclined, nor was he abnormally afflicted, as was the famous case of the Pomery boy, who committed several murders before he was nine years of age. He simply was morally *irresponsible*. His moral nature was not awake. There are many, very many, persons of this stamp. Their possibilities for good are quite equal to their possibilities for destruction. One has as good a chance as the other. It all depends upon the suggestions received. If their moral nature and their individual responsibility can be aroused, then they are proof against destructive suggestions. But until that time, they are simply clay in the hands of the potter. Whether the potter makes of them beautiful, helpful and morally responsible beings, depends upon the suggestions given.

Obviously, such a person requires hypnotic or *suggestive* treatment. But it must be hypnotism that will employ positive, character-building suggestions. There is a mistaken idea among some that the hypnotism delivered by the Christian Science healer is less dangerous than that given by a hypnotist. This is a mistake. The person who uses the power consciously, with a full knowledge and appreciation of its influence and its source, is better qualified to give lasting benefits than the one who employs the power ignorantly. In any case, it is the *suggestions* given that count. The fact of being hypnotized will do you neither good nor harm. It is the desire or suggestion taken into your mind, whether hypnotized or otherwise, that affects you. And naturally we are always open to suggestions, whether we are suggestible or self-acting.

The newspapers, the streets, the theatre, the company we frequent, the very weather, offer suggestions to us, which we may accept or not, just as we are fortified against them, or susceptible to them. The only reason these suggestions are less powerful than those given under hypnosis, is that we receive at the same time opposing, or counter-suggestion.

For instance, we will say that a man is walking along the street. He sees an attractive-looking saloon a block ahead. It suggests to him a drink, genial companions, and sociability.

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Just as he is about to accept the suggestion, he sees a man emerge from the saloon in question, and stagger down the street, laughed at, and shunned by those he meets. There is a counter-suggestion. It suggests the other side of the picture. That is why suggestions given under hypnosis are more subtle and more potent than when given in the normal state. It is merely because there is no chance for a counter-suggestion to come in, and lessen the force of the suggestion given while in a somnolent state. That is also why it is better, in treating for disease or cure of habits, to *not* hypnotize the patient. Constant suggestions given to a person in the normal state, in time become habits of thought, and the cure comes from the patient himself, and is, therefore, lasting. Of course, this rule will not always hold good. As I have before said, it is not possible to lay down immutable laws in the study of the phenomena of hypnotism.

Personally, in my own practice, in the cure of disease and bad habits, I do not employ hypnotism. That is, I mean that state which is known as unconsciousness, or trance or catalepsy, or even lethargy. I attempt, by repeated suggestions to the conscious mind to *arouse* and *awaken* the moral responsibility, and the individual will of the patient. And that, of course, is what is done by all competent, responsible healers, whether they call themselves mental science healers, or Christian Science healers, or hypnotists, or teachers of Affirmation or Suggestive Therapeutics.

"A rose by any other name would smell as sweet," and so the influence is equally efficacious whatever it be called.

There are a few famous cases that have come to trial in court, where the defense of irresponsibility, because of hypnotism, has been urged and sustained. Probably the most famous one in recent years, is the Bompard case, of which much has been written in the last few years.

It will be remembered that the Bompard woman claimed to have been perpetually under the hypnotic influence of the man with whom she lived. While under this influence, at his dictation, she strangled a wealthy old gentleman and secured his money. The courts sustained her plea, after employing expert testimony, and it was proposed that Mlle. Bompard lecture in this country on the crime, and reproduce it by means of the biograph, but the horror was not permitted. If it had been, we would have seen her example imitated by half the irresponsible degenerates in the country, in obedience to the force of suggestion.

In the case of this woman, I would not venture an opinion without seeing her, as to whether she would commit crime in her normal state or not. That is, whether she was merely carrying out her real nature when hypnotized, or whether she is one of the class of the morally irresponsible plastic mentalities, that may be good or may be bad, just as they are molded. I am of the opinion that she is of the former. In that case she would be added evidence of the theory that hypnotism can only be used in accordance with the real desire of the person hypnotized.

Another case was that of a man in New York, named Patrick, who hypnotized the body servant of an aged millionaire named Rice, and suggested to him to murder his employer, in order that he might get control of the old man's money. At the trial, the servant was proved to be irresponsible. It wasn't until some time after the deed was committed, that he remembered it. The man Patrick was convicted of the murder, as he should have been.

Moll quotes several interesting cases of the use of hypnotism in crime. Among those most often quoted, is that of Castellan, who was convicted of assault upon a hypnotized subject, and was sentenced to twelve years imprisonment. French authorities on hypnotism differ greatly upon this point. Evidence seems to be overwhelmingly in corroboration of my contention, however, that there are persons of a peculiarly susceptible temperament who can be controlled completely against their *will*. This is also logical.

The present avowed object of teaching and using Suggestion, whether hypnotic or otherwise, is to strengthen the *will-power* of a patient..

As I have already stated, a competent practitioner of Suggestion does not attempt to cure a patient of a habit. He systematically trains the weakened *will-power* of the victim so that he can cure himself. As this is best done by constant, *conscious* suggestion, hypnotism, as generally understood, is rarely employed now, in the cure of disease or habits. From what I have already said, it will be seen that the principles of suggestion, when carried to the extreme of hypnotization, can be made to serve either to construct or to destroy, just as all power can be. It will also be understood that this power is equally dangerous whether named hypnotism, Christian Science, Mental Science, Thought-force, Religion or Love. It will also be understood that the *motive* is what governs the result, and determines whether the power be used for good or

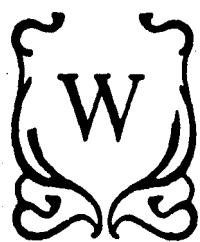
evil. As this influence may be exerted almost as effectually from a distance as in close proximity, the necessity for understanding the subject should impress every one. The "absent treatment" of the Mental and Christian Scientists, can be used quite as effectively in the opposite direction, as the testimony in the recent split in the Christian Science ranks fully attests.

How to practice self-suggestion, and to fortify oneself against disastrous influences in the mental world, is then quite as important as to know the art of self-defense on the physical plane. Indeed, it is far more so, because all visible results are from invisible causes. Physical manifestations are but embodied thought-forms.

---McIVOR-TYNDALL.

## Notes from the Cross and Star

### V. WISDOM AND LOVE.



WHEN we behold the birth and growth and decline of days and seasons, or view the scroll of night unfold and roll away; when we meet the eyes of a deepening soul descending 'round a child, or lose the glance of one ascending homeward on its way; when we see the light of friendship on flowered forms and in familiar faces, or note the tones of affection in nature's living lyre and in voices near and dear; we are, in all these acts but focusing the rays of our intelligence and the intent of our hearts in the same direction, as we do when looking into the better deeps of our own unexplored soul.

The Absolute, the Allnameless Soul of Infinite Wisdom and Love is the source of all that we are, all that we know and feel, and conscience is the power that holds us in relationship to the source of our being.

Conscience is the bridge between our infinite soul and our finite soul; over this bridge we travel unceasingly, and time and space is everything and nothing in our journey. Conscience means with science. The greater portion of humanity while in physical expression or in vibratory planes magnetic to it, do not sense the verity of their real conscience; all that they feel is a glimmer of it through the desires of their embodiment.

Our *real* conscience is absolute truth; we know in, through and by it only in the rarer moments of self-adjustment, and in the deeper hours of high contemplation.

The study of conscience is the most absorbingly interesting branch of psychology.

It will be more fully taken up in the succeeding chapter.

Wisdom is the Allscience of Being, the Illimitable Soul of all Knowledge, and Love is the Infinite Spirit, the All-activity of Wisdom; this divine duality is the Omniscient of Omnipotent Mother-Father-God.

Absolute Justice is the feminine character, and Mercy—that infinitely wise and loving mercy conceived by the Eternal Omnipresent Plus of deeps within and whorls without—is the masculine disposition of Wisdom and Love.

Consciousness is the Allperceptivity, and Life is the Allperceptibility of Wisdom and Love. We may say that Consciousness is the inbreathing, and Life the outbreathing of the Infinite. We may also say that Living Consciousness is the infinite substance of our soul, and the cosmic embodiment of our conscience.

In concluding this chapter, the reader is asked to note the femininity of the Cosmopoietic Principle involved in the meaning of Wisdom, Justice and Consciousness, and the masculinity of this principle involved in the meaning of Love, Mercy and Life.

Attention is also called to the following application of a profound truth: If the reader has already perceived any truth along this word-way, he has found that truth within his own soul; for there is no other source from which he may obtain it.

KNIGHT OF THE CROSS AND STAR.

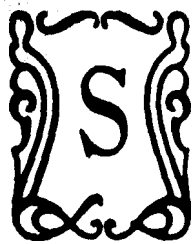
### PEACE.

*Under the snow are your eyes of blue,  
Your head with its tangled curls,  
Ah, my heart lies there, little girl, with you,  
With your hair of gold and your eyes of blue,  
Above the white snow whirls.  
Your dainty hands are cold on your breast,  
As mine will be one day, at rest,  
And ever the throng who pass us by,  
If they could know how still we lie,  
Would envy us, in our prison low,  
Under the pines and the whirling snow.*

ANNA ARRINGTON.

## My Spirit Mother

A TRUE PSYCHIC EXPERIENCE



SOME years ago, when I first began the study of Occultism, I had a very peculiar experience. Possibly, many of my readers will regard it as a dream, but to me it was as real as anything I have ever experienced, and it served at the same time to confirm me in my desire to fathom the mystery of that phenomenon men call Death, and the life hereafter.

My mother had passed from earth life when I was an infant, and as I grew older my one supreme desire was to know what my mother had been like. I had her constantly in mind, and when I would see other boys' mothers I would wonder if my mother had been like them.

Previous to the experience which I am relating, I had been studying and investigating the truths of Occultism, for some time, always with the desire that I might learn something of my mother, and perhaps see her, or hear her voice.

One night after I had retired, as I was sinking into that natural quiet that precedes sleep, I heard a voice call me by a name which no one, save my grandmother on my father's side, had ever used in addressing me.

The name was "Gusty", which Grandma had contracted from "Augustus", my baptismal name and by which my father and my friends invariably called me.

At the sound, I looked up and beheld a female form close by my bed, and again heard the name called softly, with extreme tenderness, "Gusty".

"Who is this? Is it Grandma Parkhurst?" I asked, remembering that she alone of all I had known used that name.

To my intense joy, the form grew more distinct and the voice answered, "No, I am not Grandma Parkhurst, I am your mother."

"O," I cried, "At last you have answered my prayer. I have so wanted to see you; to have you come to me and tell me that you are not far away where I can never know or see you."

I was trembling with agitation and with the joy of realizing a hope so long deferred, but the sweet voice calmed me as she answered, "I have always wanted to come to you, but we can not always do as we wish. We are governed by



conditions, the same as you are on earth, and unless conditions are favorable we can not approach near enough for you to know that we are present.

"You are only now in a condition where I can approach within your aura and where your mind is so attuned that you can realize my presence.

"You in the material world know little of the spiritual world, but what I want to say to you now is this, you are on the right road. Keep on in the way you are going, do not allow your spiritual naticce to be dulled and you will soon be able to see me often, as I shall come to you whenever it is possible to do so."

The vision faded, but the satisfaction, the perfect calm and peace and confidence which I experienced, have never left me.

Since that time, nearly four years ago, not a week has passed that my mother has not come to me and advised and assisted me in many ways. She tells me things of the life on the other side of the veil—things which it is good to know and which make the trials and tribulations of earth life lighter and easier to bear.

It is a great pleasure to me to thus communicate with the dear mother whom I did not know until now, and it may help some of those who read the good Swastika Magazine to learn that mother-love survives the grave; that death but liberates the pure spirit and makes stronger and more unselfish all the love which we feel for each other in this life.

Peace be with you all.

J. FRED PARKHURST, Veterans Home, Cal.

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*I hope I shall always possess firmness and virtue enough to maintain, what I consider the most enviable of all titles, the character of an "honest man."*—George Washington.

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*Nothing will ruin the country if the people themselves will undertake its safety; and nothing can save it if they leave that safety in any hands but their own.*—Daniel Webster.

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*With malice towards none, with charity for all, with firmness in the right, as God gives us to see the right.*—Abraham Lincoln.

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## Personal Problem Department

Conducted by Margaret McIvor-Tyndall

**The Endless Prayer Chain.** S. B. M., Sharon Springs, sends in the much discussed "endless prayer chain," and asks if it has any value as a prayer. The "prayer" reads: O Lord Jesus, we implore Thee, O eternal God, to have mercy upon all mankind. Keep us from sin by thy most precious blood and take us to be with Thee eternally. Amen!

The writer continues: "This prayer was used by Bishop Lawrence of Boston, recommending it to be written and sent to nine other persons. Those who paid no attention to it would meet with a terrible accident. He who would rewrite the prayer and send it to nine other persons would, on the ninth day, experience some great joy.

Now, I would like to ask if you believe that this prayer, with the implied threat in it, could have any effect? That it has been rewritten and sent on by many who have received it is certain, because hundreds of people have received it.

Answer: The composition would be an excellent specimen if it could be labeled "The dying effort of a lost cause." To his credit be it said, Bishop Lawrence, and every other bishop who has been interviewed on the subject, has denied authorizing or approving the absurd composition. I believe that there could not be found any disciple of orthodoxy so superstitious as to believe in or approve the sentiments expressed in the alleged prayer, and I am inclined to think that it was started by some misguided practical joker.

**What Is Faith Substance?** "Opa," Texas, writes: Can you define the distinction between substance, evidence and knowledge? It seems to me these are often confounded in metaphysical writing; for instance, it seems to me that knowledge cannot be predicated until the evidence has successfully appealed to and influenced the mind to accept the fact presented. For example, a letter presented as evidence of my friend's good fortune is not my knowledge, but it is substance, which constitutes evidence that the statement is one of fact, which my mind accepts as conclusive. This material evidence has delivered enough of its faith-substance to my mind to cause that acceptance of fact that constitutes knowledge, but do you not know of some way in which faith-substance may be condensed or concentrated into material? Has no leading mind been able to set its followers free from dependence upon others for material needs? Cannot some science, philosophy or religion enable us to gather and compress faith-substance into material form, so as to make some demonstration of itself upon the bodily senses?

Answer: In metaphysics we use the term substance as the invisible cause—the absolute, and not as material only. Thus what the materialists call substance we regard meta-

physically as the manifestation of substance, which is in itself not visible as reality (so-called), or cause.

Faith, I consider knowledge, plus. Paul evidently used it as meaning the spiritual perception of the reality in being, of that which the mortal mind merely hoped for. He says, "The evidence of things not seen is faith;" thus conveying, I believe, the fact that the spiritual consciousness perceives as reality that which is invisible to the mortal.

For example, should your friend offer you a letter that was not truthful, in evidence of his good fortune, your mind, by acceptance of this evidence (not faith-substance at all), would not arrive at knowledge, but would form an erroneous conclusion.

Were you sufficiently soul-conscious, the fact of the untruthfulness of the "evidence" would be borne in upon your mind, and this would constitute that knowledge which I claim is above thinking, or reason.

To know is to find thinking unnecessary, therefore knowledge is not really dependent upon material evidence, as we may discover by the inevitable and oft-quoted "woman's reason," "because," when she forms a conclusion based upon intuition and opposed to the material evidence.

Dr. McIvor Tyndall is fond of saying that woman unconsciously uses the expression "because," as the highest possible authority for her knowing whereof she speaks. He claims that she is in reality saying "I know because I am God," the word "Be" meaning "I am," and "Cause" meaning "God." When a woman feels absolutely certain of a thing, and yet can give no reasonable answer to the "why," she therefore replies in essence, "I know because I myself am the All-Knowing One."

No. I can't imagine faith-substance being condensed into material form, except as the effect, or result of faith, just as the effects of electricity are visible while the actual thing itself is apparently impossible of visual perception. Love and all emotions are a reality, but we do not find them condensed into material form. We may only see their effects or manifestation.

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*When a Government is arrived to that degree of corruption as to be incapable of reforming itself, it would not lose much by being new moulded.—Montesquieu.*

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