

OUR COMMON BIRTHRIGHT

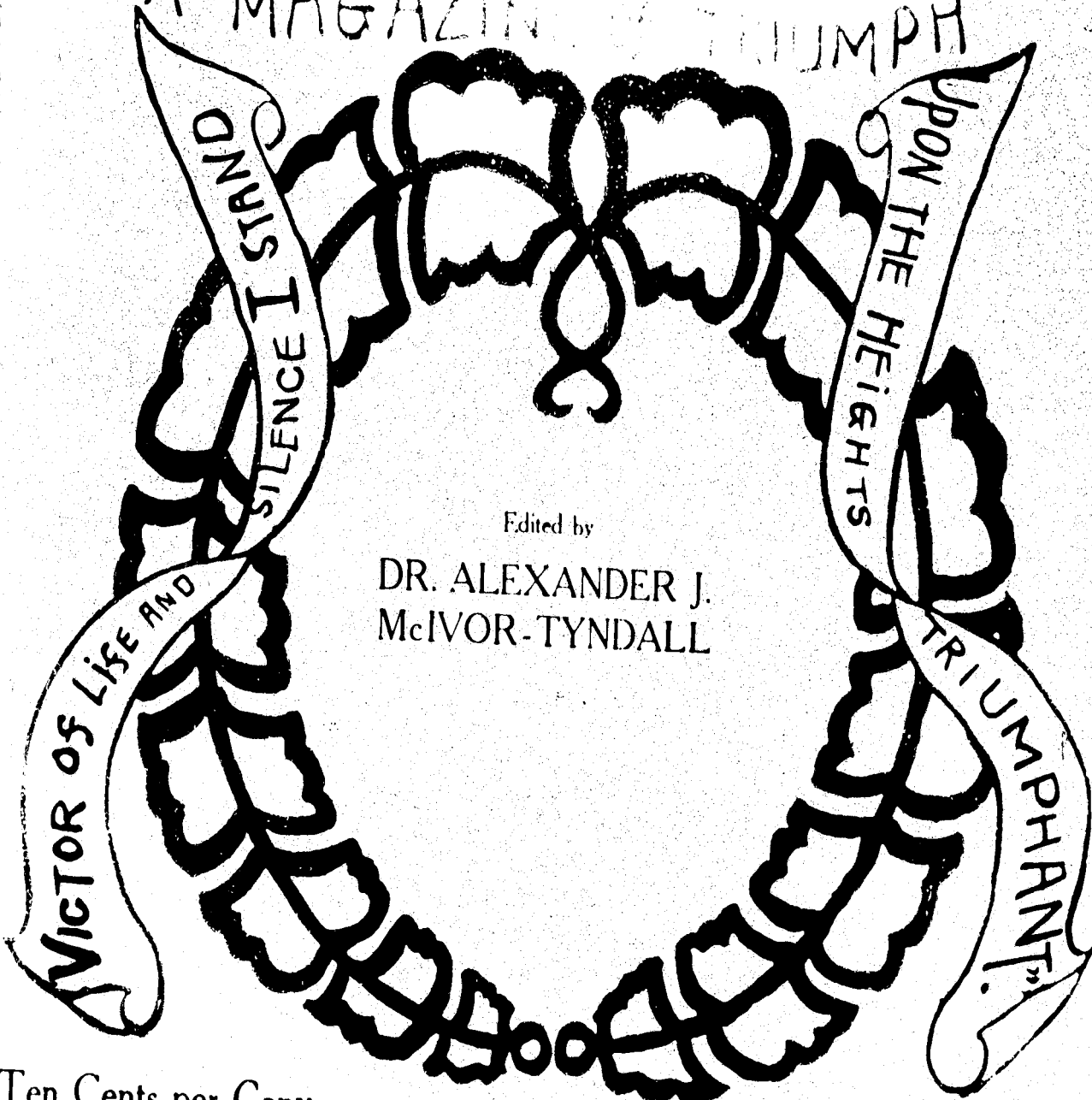
Vol. II.

JULY, 1907

No. 3

THE SWASTIKA

A MAGAZINE OF TRIUMPH



Edited by


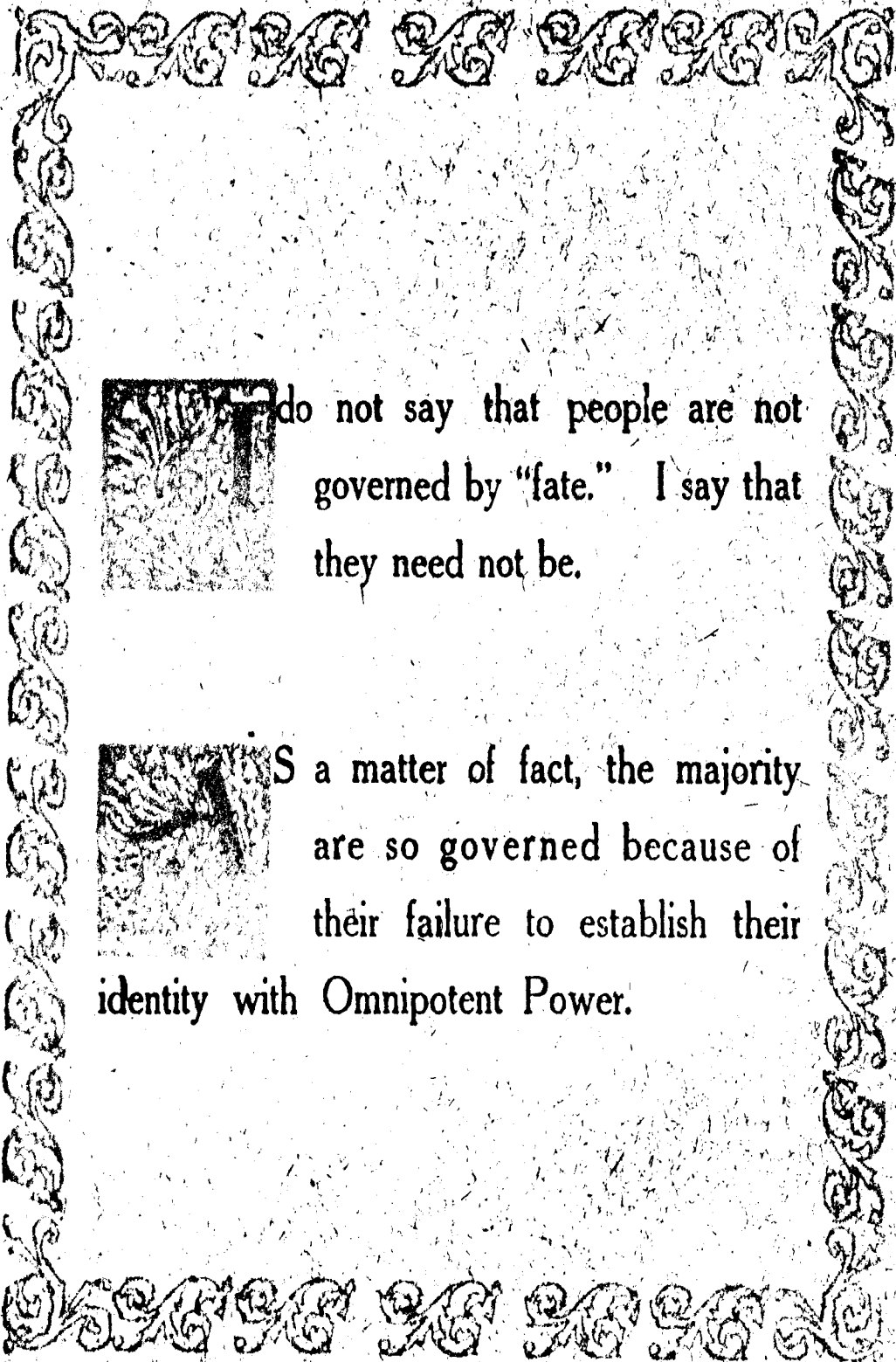
DR. ALEXANDER J.
McIVOR-TYNDALL

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Entered as second class matter December 18, 1906, at the post office at Denver, Colorado,
under the Act of Congress of March 3, 1879.

UNITED PRINTING



do not say that people are not governed by "fate." I say that they need not be.



S a matter of fact, the majority are so governed because of their failure to establish their identity with Omnipotent Power.

In this Issue.

OUR COMMON BIRTHRIGHT. By the Editor.

Vol. II.

JULY, 1907

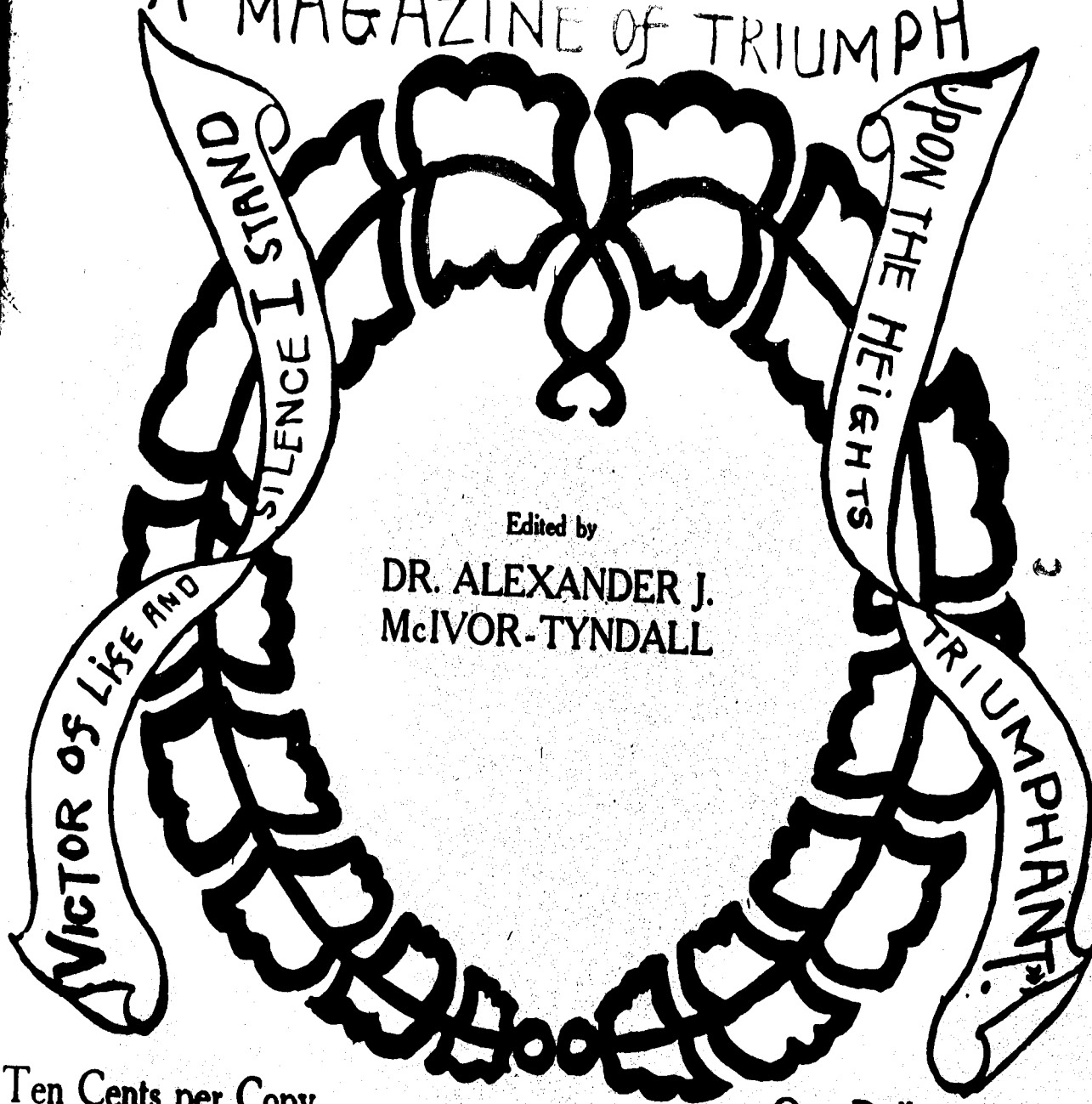
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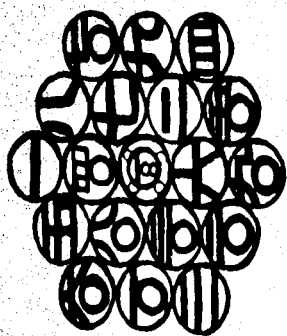
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THE SWASTIKA

A Magazine of Triumph

Edited by Dr. Alexander J. McIvor-Tyndall

PUBLISHED MONTHLY

Devoted to Psychic Science, New Thought, Metaphysics, and
The Solution of Personal Problems.

Published By
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The Garden of Enchantment

(Written for The Swastika)

By MARGARET McIVOR-TYNDALL

THERE'S an enchanted garden in a realm unseen,
Where thornless roses grow, and lilies tall
Wave their bright heads above a waterfall
Of sparkling gems, whose golden sheen
Casts a soft radiance over all.

AND when the carping cares of daily life
Beset my way with their insistent claims,
Shattering fair hopes, despoiling lofty aims,
Leaving but the bitterness of strife
Like some old ruin standing in its frame,

I STEAL away to this enchanted place,
And find, Dear Heart, that you await me there;
I see the shimmering light upon your hair,
I clasp your hand, I look into your face,
And feel your lips in ecstasy most rare.

THOUGH seas divide and mountains vast
Rear their proud crests 'tween thee and me,
In this dear realm, by Love made free,
No time nor space, no future,—no, nor past,—
There was, nor is, nor e'er will be.

THE SWASTIKA

A Magazine of Triumph

Vol. II

JULY, 1907

No. 3

EDITORIAL

Nowhere on earth is the spirit of kindness and real affection more noticeable than on the Pacific Coast. The very atmosphere is soft; caressing; love-laden.

When we received the invitation from Miss Reeseberg to be present at the Annual May Metaphysical Festival, we decided that work was too pressing, and that it was not expedient to take the trip. But later reflection resulted in the editor of The Swastika magazine headed for Los Angeles, and when this letter appears in the July Swastika, he will be in San Francisco, the guest of Dr. Albert J. Atkins and Dr. Emma A. Lewis, whose interesting articles appearing in The Swastika constitute one of the most valuable contributions to scientific literature of this era.

What a host of Advanced Thought advocates the balmy climate of Southern California shelters!

Mr. and Mrs. George Edwin Burnell have a beautiful home on South Flower Street, where they conduct a Metaphysical School. "Sunny" Lucas has been in Los Angeles much of the winter. William Walker Atkinson has only recently left here for Chicago. Baba Bharati of the Krishna Home, on Sixteenth Street, edits "The Light of India" and gives instruction in the Hindu philosophy. The Home of Truth, on Georgia Street, is always open to visitors, and the Metaphysical Library, with Miss Eleanor Reeseberg in charge, is one of the most popular places of interest for visitors and others seeking metaphysical thought.

Mr. and Mrs. B. Fay Mills are making plans for a large summer school on the Heights above Elysian Park, and altogether, Los Angeles is unrivaled as a Metaphysical center.

The editor of The Swastika magazine herewith expresses cordial gratitude for the many kindnesses showered upon him during his visit, by these and other good friends.

Through Miss Reeseberg's kind efforts we had splendid classes, and greatly increased the yearly subscription list of The Swastika.

We are considering an invitation to visit Seattle before returning to Denver, and will probably do so. No city on the Coast is dearer to the heart of one who has spent any length of time there, than this wonderful "magic" city, which has grown from forty thousand inhabitants in 1896 to two hundred and fifty thousand in 1906. We are glad to remember that we have many old friends in Seattle, and we look forward to a short stay there before returning to Denver.

If we did not speak of the generous welcome accorded us in San Diego, perhaps the most beautiful of all the cities in Southern California, we would not be satisfied with this letter to The Swastika.

San Diego is famed the world over for its equable climate, and its beautiful bay. Of late years, San Diego has also sprung into prominence through the extraordinary commercial activity and general prosperity evidenced in increased population, and building activity.

The entire western coast, so far, has contributed liberally to the number of yearly subscribers to The Swastika magazine, and we sincerely appreciate it, even though we feel that this contribution is the result of the ability to "know a good thing when they see it."

We have reason to feel justly pleased with the high standard of reading matter which we are enabled to present each month to our readers. Our contributors are, individually and collectively, among the very best writers along Advance Thought lines in this country, and the varied character of their contributions will appeal to the discriminate reader.

Perhaps it is well right here, to say that the editor of The Swastika offers neither objection nor comment upon any article which appears in this magazine, except our own. The opinions therein expressed are the writer's own, and whether or not we chance to agree with them is not pertinent.

Let us by all means read the things we do not always agree with, and find out the why and wherefore of our difference in viewpoint.

Los Angeles, Cal., June 5, 1907.



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Our Common Birthright



There is a higher ideal than that of mere patriotism.

This is a recognition of Truth and Justice and Tolerance, wherever it may be found, and whether inspired by a citizen of our own little corner of the globe, or by one of an "alien" race.

What constitutes the difference between a "rebel" and a "patriot?" Simply the abstract quality of the justness of motive.

Therefore, although I am an Englishman by birth and by residence and citizenship, I consider the American Declaration of Independence an excellent illustration of this higher ideal, beside which the general idea of what constitutes patriotism appears a very small and perverted and selfish quality indeed.

The words of this Declaration were undoubtedly inspired, and inspired words know no limitations of time, or race, or place, or purpose.

Such words relate to the whole of humanity. Their import is far-reaching, self-evident and relevant to all time, because they are Truth.

The words of the Declaration of Independence, therefore, are as much the property of Europe, of Asia, of Africa, and of every corner of the Universe, as of America, because they are an expression of a great spiritual Truth—nay, I will say, **THE** great spiritual truth with which humanity is most concerned.

The right to life, liberty and the pursuit of happiness is the common birthright of the race of men. It is the inheritance of the rich and the poor alike, the old and the young, the wise and the foolish.

It is only by taking the full meaning of this statement into our minds that we may perceive the tremendous significance of it.

It means that in the sight of the cosmic law governing manifestation—the "Court of Final Appeal"—every human being stands upon free moral ground, and that before this Cosmic Court each human being is exactly upon equality with every other.

THE SWASTIKA.

Therefore, fundamentally, morally, cosmically, each person composing the sum of manifested life has the right and the choice to be healthy and happy—in a word, to be free.

But as we look about us, we find that only a very limited number of persons appear to fulfill this common inheritance.

And if we will look a little closer, we become assured that there is a reason why they do not "come into their own."

Either there is a defect in the statement or else there is a personal reason why we fail of realization.

That there is no defect in the statement is apparent in the fact that law governs all phases of existence.

Nothing merely happens.

A wise and beneficent intelligence is manifest throughout all Nature.

Clearly, the reason that the human being fails in the realization of his birthright to Liberty and to Happiness and to Success, lies within himself. We are given Freedom of Choice.

The fact of the Free-Will agency of Man is explainable only on this ground.

Through imperfect perception and a lack of knowledge of this fact, humanity has, during the past, shifted the moral responsibility that this fact entails, and has laid upon the shoulders of a Creator all the inconsistencies with which we have had to deal. Notwithstanding the oft-repeated assurance that every person is born heir to Life and Liberty and Happiness, the facts have not borne out this ideal.

And so, in our dilemma, we have laid it all upon the shoulders of an Inscrutable and Omnipotent Creator, and said: "God's ways are past finding out." "He sends success and happiness here, and withholds them from there, at His pleasure."

With this idea of the omnipotence of the Creator, it is small wonder that primitive man made sacrifices and propitiatory service to this erratic ruler of his destiny.

This concept of the Universal Consciousness lasted through all ages, always becoming modified as Man came nearer to the Divine.

At length this Ruler of the Universe grew in human concept from a stick or a stone, to the Sun; and finally to the power Behind the Sun and the planets and worlds.

But always with this growth continued the terrible Fear of this Ruler, causing human consciousness to devise ways and means of propitiating Him. From human sacrifices of

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A MAGAZINE OF TRIUMPH.

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blood, gradually through all phases of sacrifices, we have come to our present conception of propitiation.

Even last century abounded in this same primitive idea of appeasing God's vanity, or His anger, or His sense of justice, by sacrificing our happiness and our liberty and our right to live our own lives in our own way, upon the altar of what we thought to be His desires. Even yet, this conception of Divinity sways the minds of the many, and occasionally we hear of some preacher who talks of the wrath of God, and the jealousy of God, and of His demands upon our sacrifice. There are still those who tell us, that if we will be as miserable as we can be, here and now, we will be rewarded after death by a harp and a hymn-book.

In other words, they tell us that the ideal that has been before the eyes of all inspired leaders in all times, is a will-o'-the-wisp, which it is vain to pursue.

However, this is merely the old traditional fear of a greater power, left over from our barbaric ancestors, and it will die out in time. For those who represent the Real thought of the century, this ideal of individual right to choice is becoming realized in its true meaning. It means simply, the right to live our own lives in our own way, with absolute liberty—without license. The right to accept or to reject the traditions of the race, and to choose what use we shall make of our power. And with that realization has come, also, the knowledge that God is Within Happiness and Liberty, and not Without and at Enmity to them.

The person who is happy radiates Happiness and sends out thought-currents of happiness and contentment to others.

It is impossible when we are truly happy, not to impart some of that feeling to those about us. And by the same law, it is not possible to be always happy without attracting to oneself all the good things of life.

By happiness I do not mean false ideas of pleasure, which are often merely dissipation. Happiness means harmony with the Universal law which leads to perfection of ideals. Liberty means freedom from fear, and malice, and prejudice, and all false ideas.

Happiness does not mean the pursuit of physical pleasures merely, any more than Liberty means license to disregard the rights of others.

Above kindness, above charity, above piety, above every virtue that the human mind can conceive, I place the great liberating virtue of Independence.

Be yourself.

Think for yourself.

Live your own life in your own way.

If there be penalties attached to living your life in your own way, then take those penalties.

Penalties are like pain. We soon discover they are friendly hints that show us the right road. It is only by acting independently and with self-reliance, that we can ever attain dominion over the mind or the body. And until we have attained this dominion, we can not hope to exercise our inherent right to have dominion over material things.

At present, Man is a slave to matter.

The supreme intelligence that we see manifested in the human is yet not powerful enough to free itself from the tyranny of material environment.

Why?

Simply, because Man has not yet learned to exercise dominion over his thoughts, acts and desires.

This can be attained only through freedom of choice.

And it is to be expected that we will make mistakes in exercising this choice. No liberty of any kind was ever obtained without a struggle. Liberty of thought—Individuality—must struggle for its supremacy.

It is our common birthright, but each man must claim his own.

And because of the race and time prejudice against this Individual responsibility, there is at present a certain degree of penalty attached to the fulfillment of this right.

As we look back over the history of the past, we see numerous examples of the cost of this Independence. Jesus was crucified that he might pay the penalty of daring to think for himself. Copernicus, Galileo, Aristotle, Columbus—all the great names with which the path of history is strewn—paid the penalty of their right to think for themselves and to act according to the dictates of their reason.

When we consider what men and women in the past have endured for the ideal of individual liberty, we should be ashamed that we, in this century, have not the courage to claim our own. There is no crucifixion, nor imprisonment, nor torture, administered these days, as the price of individual liberty of thought. Instead, there is the inevitable reward that comes to those who dare assert the I.

And yet the list of those who are actually Free and Independent, living up to their own ideal of Choice, is very limited,

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False standards of ourselves and of others are still very numerous, though the number of those who are bound by them is decreasing.

People are learning that they cannot rise above their thought-atmosphere. To think that you are bound by limitations of race prejudice and preconceived opinions, is to remain the very "worm of the earth" which we were once taught to regard ourselves comparable with.

To realize that to be free, to be happy, to be successful within our capabilities is our inalienable birthright, is to claim the fulfillment of that birthright.

And the first essential step to this end, is to be Independent. Do not lean upon another.

We may learn from another, because by looking into the experiences of others we may learn what to avoid. But to resort to the opinions of another when we should have opinions of our own, is to defeat our own progress.

All Progression is made through positive power.

People who accomplish great things in this age of the Individual, are those who have strong positive opinions.

They are not waiting to hear what their acquaintances think of their course in life.

If all the great discoverers and philosophers and inventors of the world had waited to hear what the neighbors thought of their ideas, we would still be digging our dwelling places in caves.

The "neighbors" are always wrong.

Doubt, uncertainty, and fear of another's opinion, are directly responsible for more failures than is lack of ability.

If we will but take for our ideal the inspiration of the Declaration of Independence, and allow "the other fellow" also to do so, life will soon be "more abundant" for all of us.

ALEXANDER J. McIVOR-TYNDALL.

He who seeth that his actions are really performed by Nature and Nature's principles, and that the soul is not to be entangled therein—he seeth indeed. When he perceiveth that all the various forms of Nature's manifestations are really rooted in the one Life, and from thence are spread forth in their branches, limbs, twigs and leaves of infinite variety—then he passeth into consciousness of the One Life.—The Bhagavad Gita.

Biology of Intelligence

(Written for The Swastika.)

By GEORGE EDWIN BURNELL.

(Article No. 4.)

In the true mind there is no resistance, and the introduction of the idea of resistance into the mind through the addiction of the mind to the conquering of material objects and to the conquering of one's self, as inaugurated in the Puritanical notion of freedom through self-conquest and otherwise, landed people in a purely materialistic conception.

They had to be dislocated from this materialistic conception through the coercive intrusion of this mental phenomena, a narrative account of which I have just given you, the actual historical account of this spiritualistic uprising in America.

It will be asked: "Do people, then, bring in resistance right after gaining the idea of freedom?" No. If they try to secure freedom through an attack on their environment, as if it really had to be attacked owing to its being real, they will land themselves in bondage. The point I am making is this. It is the point we are about to take up in the fifth perception of healing, the discovery, the vision of the fact of the identity of consciousness and intelligence.

The identity of vitality and consciousness is the perception in question, and that vitality being consciousness, and consciousness being intelligence, we have vitality as intelligence. The point I made in the beginning of these articles was the fifth point in healing, which is the identity of vitality, or life, and intelligence; and that intelligence, we now say, is not a submission to law and order and creation.

If intelligence were subordinate to creation, it would be merely a servant of creation. And the free life,—which is the free intelligence, which is spirit, the absolute and eternal truth,—would become nothing more than a dray horse running the universe, just like steam running a machine.

I say, therefore, that there have been the most strenuous pains taken to bring the American mind to the perception of the identity of the biological or vital interpretation of life with intelligence,—as being nothing at all but intelligence.

Now, then, I have shown you the first movement of it, namely, its introduction into this hardened, materialistic

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prison of American consciousness or mind,—originating there in the Puritanical, ascetical determination, first starting away over there with the Roundheads, with Cromwell, in England, and then coming here and landing itself against a wild, raw, resistant cosmic situation, becoming so materialistic that it resulted in there being no belief in anything but just that one prison idea, with no notion of any door in or out.

Then that was shocked out of them by a coercive, intrusive procedure, which was not recommended by the best elements of the administration. Nevertheless it was carried on in spite of the best element. They were allowed, as it were, to have their way enough to experiment, but subsequently the phenomena was inhibited, although it went on in a kind of a psychological way afterward; that is, people imagined tables tipped when they did not, and thought things happened when they did not, or else happened the way that people had in their mind, what they had done a great deal of in their actual, concrete life.

If a person washes clothes all day, say, or does some particular thing all day long, he is likely to do it half the night. I remember when we used to be gathering nuts at Lake Geneva, we would spend half the night at it,—see them long after we had left the grounds. It got to be so, in fact, that we could not walk around without looking all over the ground, among the leaves, for nuts.

It got to be a habit. And, as a joke on one of the parties who was extremely addicted to the notion of gathering hickory nuts, we took about three quarts of them, and strewed them all through his bed at night,—and he thought he was just thinking about them. He thought there were no nuts there at all. They are very sharp and keen pointed things, you know, very interesting things to sleep with! And then we told him there were no nuts there at all,—simply what he was thinking about!

I say, therefore, that the spiritualistic phenomena went on for years, and is still going on, largely, in a psychological sense; that is to say, psychologization to things, rather than the facts. But that the facts did occur in the beginning is unquestioned, so far as materialistic phenomena can have anything to occur to it, and the reason is explained.

We come, now, to the second phase in the affair. It was decided, in the same general council, that the real thing that should be quickened was the reason, the argumentative faculty. Therefore, there was inaugurated a more magnificent

enterprise, or two, and allowed to be launched in America.

One of these was the Mormon movement. Another, was the later and more ideal phase, called the metaphysical movement. Now, those who know anything about the history of these movements know that they were inaugurated by a very quiet intrusion of intellectual transcendentalism, the type of which we may speak of as Emersonian.

Emerson is typical of the mild transcendental suffusion of ideas, which came in between the rude materialistic phenomena, which had largely expired and given way to a psychological attitude, or status. Into this there came the intrusion of this soft, transcendental influence of Emerson, and yet extremely cutting, so far as ideas go.

His transcendentalism was simply like a razor,—so much so, that many people were absolutely cut to pieces in their philosophies and in their religions and in their materialisms, and yet without even knowing it, so soft and vital were his transcendental perceptions.

Anybody who reads Emerson will see how incisive and deep were the gashes he made into the intellectual character of American conceptions, right in the New England mind, the very heart of hardened ascetical determinations. It is known that the Spiritualistic movement had more votaries in Massachusetts and in the New England States than in any part of the world, inaugurating, in the main, its career in New York, but spreading, very briefly in some spots, until it reached the coast, rather by immigration than by any actual ideal spreading.

The Spiritualistic movement is now largely in a psychological condition, and, practically, so far as its phenomena is concerned, resting, in a state of, as it were, waiting for rational intrusion.

But this transcendental introduction of Emerson and Hawthorne and that class of people, into more opened mentality, made it possible for larger areas of the intellect to be played upon by the metaphysical movement, which came upon the scene with great force.

Of course, the Mormon movement made a seizure of a large range of people who had not been touched by intellectuality at all, and very little phenomena. But they went through a phase of tremendous phenomena, which brought them to the position where they now stand; that is, they are the most recent and the most prominent of the new religious conceptions.

(Continued next month.)

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Sensation; Heredity; Environment

(Written for The Swastika.)

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

(Article No. 3.)



The shape of the matrix is very similar to that of a horseshoe magnet. After conception takes place the matrix becomes an electro-magnet with a closed circuit and the electrical life-forces of the mother organism



are aroused and tend toward the matrix as their great center of activity.

At first, the embryonic cell has no other connection with the mother organism than that of touch contact, but this establishes sufficient interchange of force for the immediate needs of the condition.

We have previously mentioned Volta's discovery of induction currents by contact, and we find the same law of action here. Through simple physical contact, the life-forces in the matrix act, by induction, upon the stored energy in the structure of the embryonic cell; this action sets up an alternating current which plays back and forth between the cell as a whole and the mother organism.

In passing through the substance of the cell this alternating current causes magnetic lines of force to radiate between the poles of the embryonic cell.

The cell becoming overcharged, by the polarization of energy within, and the force meeting resistance in the nucleus of the cell, curves upon itself until like magnetic lines repel each other and new centers are formed. This action causes the cell to divide into two equal portions, each part becoming itself a perfect cell with a positive and negative pole.

By repetition of this electro-magnetic process these two cells divide and there are four; these four divide and form eight, each running its cycle.

The first series of proliferating cells take the form of a horseshoe magnet because of the electro-magnetic action going on in the field of their environment. From the two poles of the first layer of cells, a second layer of cells begin to proliferate, forming an inner layer of cells, which unite forming a smaller horseshoe magnet.

The cells of the inner layer are of a different character from those of the first, because the rate of vibration in the primary force changed at the poles of the first layer where these cells began to form.

When these two layers of cells reach a certain stage of growth, the horseshoe magnet which each forms, closes its electrical circuit by uniting at the poles, thus becoming rings of vibrating magnetic cells.

Between the first and second rings of cells a fluid appears as the result of electrical action between these rings; this fluid is a ground circuit for all local electrical circuits. The closing of the circuits of the inner and outer layer of cells changes the rate of vibration so that the third layer of cells which arises from the poles of the inner or second ring is of a different character from that of the two already formed.

These three primary layers of cells have been named by histologists, respectively, the epiblast or outer ring, the hypoblast or inner ring, and the mesoblast or middle ring. From these three layers develop every variety of tissue in the human body.

At the time of formation of these primal layers of cells, a certain rate of vibration is established in each layer; this vibration gives distinct character to the cells of that layer. This characteristic individual vibration is maintained throughout organic life.

The grouping of cells of a certain character makes tissue of a certain order. The vibration of the united cells of a given tissue causes the rhythmic motion of that tissue.

All tissues being derived from the three primitive layers of cells, epiblast, hypoblast and mesoblast, it follows that there must be three principal rhythms of motion in an organism.

The finest and most powerful vibratory rhythm belongs to the epiblast and its resultant tissues and organs. From the epiblast are derived the epithelium of the outer surface of the body, including that of the conjunctiva and of the anterior surface of the cornea, the epithelial appendage of the

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skin, as hair, nails, sebaceous and sweat glands; the epithelium of the nasal tract, with its glands and communicating cavities; the epithelium of the mouth, salivary and other glands discharging into the oral cavity; the epithelium of the membranous labyrinth; the external auditory canal; the enamel of the teeth; the retina of the eye; tissues of the nervous system; the pituitary and pineal bodies.

Note carefully, that it is from this epiblastic tissue that Nature develops the principal points and vital parts of all the organs of sensation, including the brain and nervous system.

The second vibratory rhythm belongs to the hypoblast and its resultant tissues. From the hypoblast are developed the epithelium of the digestive tract, with that of all the glandular appendages with the exception of those already named as being of epiblastic origin; the EPITHELIUM OF THE RESPIRATORY TRACT (note the fact); the epithelium of the urinary bladder, also that of the thyroid and thymus bodies.

The third vibratory rhythm belongs to the mesoblast and its resultant tissues and fluids. From the mesoblast are developed the connective tissues, areola tissue, the muscular tissue (except that of sweat glands); tendons; cartilage and bone; dentine of teeth; the tissue of the vascular and lymphatic systems, with their endothelium and circulating cells; the sexual glands and their excretory passages as far as the termination of the ejaculatory ducts, the vagina, the kidneys and ureter.

By combination of these three classes of tissue Nature develops all organs of the human body or sensorium. Organism is established in the grouping of cells into tissue layers with fluid between the layers. These tissue layers and fluid constitute a battery when charged with electrical energy. This charge is supplied by the intersection of electrical forces between the mother organism and the tissues of the embryo.

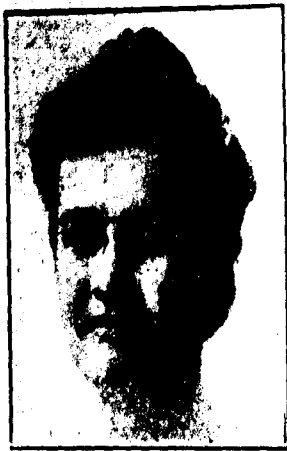
To remain still amid life and its changes, and stand firmly on the chosen spot, is a feat which can only be accomplished by the man who has confidence in himself and in his destiny.—
Through Gates of Gold.

You must know that you can not earn the favor of your own Divine Nature—the God-Man of you. Redemption is not for sale. It is paid for already in the coin of perfect faith. Your empty morality counts for nothing in the scale of Being.
—George Edwin Burnell.

Life's Answer: An Allegory

(Written for The Swastika.)

By GRACE M. BROWN.



A fair child stood at the gateway of a teeming world; above her and around her and enfolding her was the fullness of a vivid life, and the child reached out her dimpling baby hand in gladness and sang the beautiful song of youth: "It is all for me, for me! The great earth is my playground; the daisies bloom for me; the sweet air breathes for me; even the dimpling waters sparkle for me; and I shall sing and laugh and play always because of

their love for me."

And the days rolled on and the fair child saw the daisies fade and the deep winter snows enfold her playground, while the bitter wind chilled the buoyant air and stilled the heart-throb of the waters as it swept over them in bitter icy blasts.

A maiden stood at the threshold of life's temple of experience. "Never mind the fading daisies and the stilled waters," she sang. "I shall seek my joy in the throbbing heart of humanity; there I shall laugh and sing and play always, because youth and beauty and love are all for me—for me, and I shall meet and conquer because of their love for me."

The days rolled on and a woman with the flush of triumph on her face stood upon life's pinnacle. "Oh, glorious life!" she cried. "I love the fierceness of thy blast because I am greater than all its fury. I love thy great opulence, because it is all for me—for me; and I love thy crashing torrent, because though it may sweep away all the world, it cannot assail me upon my pinnacle of beauty and gold." And she raised high to heaven her slim, white hands as though she might draw even more of earth's gifts to strengthen her triumph.

But even as she spoke a shiver as of passing human agony swept over her buoyant form and she stooped in shuddering surprise to meet its fierce, hot, silent blast as with one despairing wail it swept away her pinnacle of delusion and left her face to face with a world of struggling human creatures.

The years rolled by and a woman, beautiful with the chastening glory of life's experience, stood out upon its sun-

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lit plains while the radiance as of a great glory fell around her gracious form. "Oh, life!" she cried, "at last I know thy law. I am created for thee, and as I give my love and my service to thee all of thy great treasures are mine, for I am created for thee—for thee, Oh glorious life!"

And as the woman passed on into the mighty vortexian current of the world's work, she heard in the deep silence life's answer:

"Oh, child! Oh, maiden! Oh, woman of joy and woman of sorrow! thou hast met me and learned my lesson well.

"My sorrows which thou hast overcome with love; my joys which thou hast welcomed with love; my labors which thou hast accomplished in love, have given thee this great consciousness that love is the fulfillment of my law, and in that understanding thou knowest that no man can be greater than another, no man can be lesser than another, simply one in God's clear love.

"And thou shalt sing and laugh and play always because of thy love."

COMPANIONSHIP

(Written for The Swastika.)

By FLORENCE M. COOLEY.

"So lonely," did you say, dear friend?
Ah pray, how can this be,
When your own soul can surely draw
All other souls to thee?

Sometimes the heart may seem to crave
Companionship more near,
With one who seems to understand,
Who holds our visions dear;

But still 'tis but the heart that longs,
The soul of us must feel
The close communion of that soul
Which hears our soul's appeal.

So is it not enough, dear friend,
That you and I should know,
Each that the other's in the world,
And rest contented so?

Christianity in Japan

(Written for The Swastika.)

By YONO SIMADA.



It has been predicted that America will, sooner or later, adopt the customs and the religion of the Orient, and a keen observer may easily perceive a growing tendency to the acceptance of Oriental philosophy among that class of Americans who are searching for the enlightening influence of Truth.

At the same time, it is equally evident that Japan alone, of all the Orient, welcomes the Christian missionary.

India will have none of Christianity. China laughs in her sleeve at the proposition of Christianizing her people, and at stated intervals demonstrates her decided disapproval by wholesale massacre of the misguided zealots.

Japan alone is fruitful field for the Christian missionary, provided, always provided, the proselyte comes from America.

The people of Japan have had missionaries from every country on the globe. The Pope of Rome himself has sent envoys from Italy with personal requests for an audience and consideration.

The audience was granted, but the consideration was not backed up sufficiently to arouse enthusiasm.

This is not because of any objection on the part of the Japanese to the Roman Catholic system of Christianity. Not at all.

It was, and is, due to no other cause than that Catholicism is not the religion of the "adored and honorable United States."

Kipling doubtless had in mind that particular specimen of the brown race, the Japanese, when he declared that they are "half devil and half child."

Kipling, by the way, is not popular in Japan, for purely personal reasons, the cause of which is well grounded in reason.

But that is, as he himself says, "another story."

His observation is partially correct, but not wholly so.

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The temperament of the average Japanese is at least three-fourths child.

The race is adaptable.

If to gain the prosperity, the independence, the freedom and the respect of nations, which is associated with these United States, the Japanese must accept the religion of America, then it is obviously the thing to do.

And this is absolutely the only reason why Christianity has made any headway in Japan. Anything but the most superficial observation will disclose this fact.

I have recently seen demonstrated the effect of this Christianizing process.

A party of Japanese, composed of three young men of good education, good birth, one of them having been a lieutenant in the recent war, and two young women, Red Cross nurses, have been making a tour of the States under the guidance of a female missionary.

This lady evidently has had long years of experience in the work; speaks Japanese fluently, and rules with a rod of iron every movement, every thought and act of her charges.

And who but the child-like Japanese would submit smilingly, with profound salutation to this harsh-voiced autocrat, when she authoritatively says, "Now we will pray," "Now we will sing," "Mr. Yamamoto will say a prayer," etc., etc.?

But, is it not the way of America? And are not all things which Americans do, the right and best and proper things to do?

And to this there is but one answer in the mind of the un-Americanized Japanese.

It is my belief that it is right that it should be so.

The cosmic law, ever seeking to leaven the mass of segregation, of separation, of limitation of consciousness, objectified in race and class distinction, has decreed that it should be so.

It is Progress, that we should exchange our beliefs, our concepts, with those of other nations, other races, of different outlook, because in so doing we are bound to "see the other person's viewpoint," which Dr. McIlvor-Tyndall rightly claims is the great need.

It is quite certain that there are those in charge of illuminating this planet who know their business.

These intelligences are not creedists. They are not anxious to make converts to any specific method or system of spiritualizing mankind.

To them the Christian, the Mohammedan, the Shintoist, the Buddhist, the Pagan, the Atheist, are one and the same—merely human beings, groping blindly in the dark, seeking, always seeking, to express that inward urge that is the evidence of man's godhood.

This expression finds its natural channel in what we know as religion.

It is through this religious instinct, therefore, that the brotherhood of the world of men shall be most readily brought about, because of the fact that few there are who can stand upon their own feet.

In the Orient, as well as in the Occident, the spirit of religious observances has long been dead.

The Buddhistic devotee, like the Christian monk, has forgotten the object of his meditations in the exercise.

They are alike chained to the dried bones of a skeleton creed.

Should one tell them this, who of them would listen?

But, gently, insinuatingly, urge upon them the seeming evidence that they could exchange their skeleton for one less heavy to carry, and they are persuaded.

Having awakened sufficiently from the spell of their devotional trance to discard one device for another, the task of further enlightenment, and a final discarding of all bonds and chains, may be made possible.

To this end, the inroad made by Christian missionaries, while not in the least significant of changed religious ideals, is yet a thing to be encouraged, even though we are forced to question, wonderingly, what possible advantage over the old Buddhistic creeds can be found in the system of Christianity, as presented by orthodox Protestantism.

Naturally, it is from certain primitive sects of Buddhists that Christian missionaries derive their converts.

The followers of Shinto seldom accept, even in appearance, the doctrine of the vicarious atonement of the "Man of Sorrows," because they have heard much the same story from those who would propagate the alleged "commands of Buddha," without being impressed thereby sufficiently to join the band of worshipers.

Those Buddhist sects which correspond to a degree with the Unitarian or Spiritualistic or Mental Science cults in this country are, of course, never led to adopt Christianity, save and except as it may be to their social or financial advantage to appear to do so.

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New Thought and a Barbaric People

(Written for The Swastika.)

By KENNETH MacNICHOL.

The great fundamental truths upon which New Thought is built have been the common property of all the ages. The newness consists only in the application of these truths to our present conditions.

The knowledge of the Absolute Existence; the unity of all life; the pre-existence and after-life of the Spirit, that is, Metempsychosis through the Law of Causation; these have been the guiding lights in turn of all the more advanced schools of philosophy in every era.

No great religion has ever lived that was not first founded upon these principles.

It is not strange, then, that we should find a deep-rooted belief in these truths, even among a people who, ethnologically speaking, are in the middle stages of barbarism. I refer to a tribe of our Southwestern Indians, the Navajo, a people truly Oriental, who have well been called the American Arabs.

Those few writers who have taken the time to make any extended study of this strange people, have always treated their religion as a mixture of demonology, mythology and superstition. But it is something more than this, although the knowledge of the highest truths, as in Egypt, is possessed only by the SHAMANS, the true priestcraft. These, however, should not be confused with the THEURGISTS (medicine men), called simply HATALTHTE (singers), who are the Navajo's great curse.

This secret knowledge in reality embraces most of those beliefs which we call New Thought.

In the ceremonial of the HASJELTJE DALJAIS—known as the Fire Dance—are two dancers masked to represent the brother gods, HASJELTJE and HOSTJOGON, the children believing these to be the real gods. At the conclusion of the dance the masks are removed and the children allowed to examine them, when is explained the real meaning of the ceremonial. This gradual unmasking of ceremonial continues throughout the child's life, each new truth being first interpreted through the medium of some known form. The most intelligent boys are selected by the SHAMANS as novi-

tiates, and these are taught all the secret occult mysteries of the craft.

In the medicine making of the Navajos, even the most prejudiced white observer must acknowledge that the large percentage of cures obviates the possibility of these being mere happen-so. Neither can they be accounted for by the rude use of a few medicinal herbs, for the most part external applications. The truth is, that these people not only understand the Law of Suggestion but use it for the cure of disease, with at least as great success as their more civilized white brethren. As one of them expressed the idea, "She ba-huzzin she milo utin; cut, she milo utinay"—"I know I have no sickness; at once, the sickness is gone." This seems more than mere superstition.

The wierd chants, the sand painting and strange ceremonials conducted by the SHAMANS, but serve to make the suggestion of returning health more powerful in the minds of their more ignorant fellows.

The Fire Dance mentioned before is cited here as an example of the strange occult power of resisting fire sometimes displayed by these people in a state of exaltation during a nine-days' medicine making. In this dance, the nude performers, painted over with a thin pigment of white clay, circle about an immense fire of cedar logs and in the culmination of the dance lash themselves and each other over the back and breast with flaming lengths of twisted cedar bark and bathe arms and chest with live coals scooped up from the fire in the naked palms. They are never burned. It has been explained that the cedar burns at a low temperature and that the coating of clay serves to keep the fire from the body. However, it is probable that no white man would care to undergo this ordeal with the same inadequate protection.

The mythology, or the religion of the unadvanced among the Navajo, is as beautiful and varied as the pantheism of Egypt. They relate that the first being was SUSSIKA-NUTCLI, the Serpent-Spider, who lay in chaos at the earth's center. She created two anthropomorphic beings—YOLAI-KAIASSUN, of white shell, and ASSUNNUTCLI, of blue turquoise. These in a spirit of rivalry made the earth habitable and created men, animals and plants. ASSUNNUTCLI being victorious in the contest, her sister goddess produced monsters of destruction, who were in turn destroyed by the hero brothers, HOSTJOGON and HASTJELTJE, the Saviors of

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men, who were the children of ASSUNNUTCLI by the Sun-father. These two taught the Navajo the arts of war, the songs and chants and the making of medicine. There are many lesser deities, including the six Trues, gods of the cardinal points, including zenith and nadir, common to all Indian legendry.

Above this, the true religion teaches a form of reincarnation in which life on earth alternates with life in the Shadow-Land, except in the case of children, who sleep until born again to their former mother. They worship the infinite Source—That-in-which-all-is—apart from manifestation in life forms. They recognize the existence of many spiritual planes, unseen, but co-existent with the earth. The SHAMANS practice those psychic powers which we know as hypnotism, clairvoyance, clairsaudience and telepathy.

The word Navajo is a misnomer, they speaking of themselves as DNIHES, from Dni, the earth, or more correctly, a kind of red clay. The great truths were handed down from ancient times, and by the Navajo are said to be common to all the Dnieh or Tinnah people, who embrace a large portion of the original Athabaskan stock. If these, why not other Indians? It would go far toward explaining the unconquerable stoic nature of Poor Lo and the rather slow material advance of his ancient race.

It may be interesting to state that the Swastika is perhaps the oldest and most revered emblem the Navajo possesses and is considered the sign of the Life Principle.

And yet they are only Indians!

The vanities of all others may gradually die out, but the vanity of a saint as regards his sainthood is hard indeed to wear away.—Sri Ramakrishna.

Under all this running sea of circumstance, whose waters ebb and flow with perfect balance, lies the aboriginal abyss of real Being. Existence or God is not a relation or part, but the whole.—Emerson.

The whole world is Spirit. There is nothing else in reality. Betake thyself to this view of things and rest in peace, thus regaining thy real self.—Spirit of The Upanishads.

When the soul realizes that it depends upon nothing in the universe from gods to the lowest atom, that is called perfection.—Vivekananda.

There Is Only Love

(Written for The Swastika.)

By JOHN MILTON SCOTT.

I watched the dawn awake the dream of day upon the western hills; and, because of a great answering dawn in me, I know:

THERE IS ONLY LOVE.

A robin raptured in the dawn, as if for very joy it wove the silent light into a song; and, because my heart gave answering ecstasy of a hymn, I know:

THERE IS ONLY LOVE.

At noon the sea sang to the shore its infinite chant; and, because my infinite matched the infinite of the sea, I know:

THERE IS ONLY LOVE.

In the meadow sang a bobolink, in the orchard an oriole; and, because my green of soul, my gold of blossoming being, winged into song, as joyous, as enrapturing, I know:

THERE IS ONLY LOVE.

In the woods, one day, I found a nest of the hermit thrush abrim with youngling birds; and, because my soul held an answering nest, all fluttering with spirit joys, I know:

THERE IS ONLY LOVE.

Among the rocks I found two parent snakes, as careful of their young as any mother in a human home; and, because my lowest senses honored this grace of tender care, I know:

THERE IS ONLY LOVE.

In the city, where poverty casts baleful shadows, I saw a workman, wearied of long hours of toil, carry his babe, as gently as a courtier giving reverence to dames of high degree; and, because the noblest in me rose in deference before this Christly tenderness, I know:

THERE IS ONLY LOVE.

Above her babe I saw a mother bend in abandon of divinest devotion, giving herself utmostly unto the dimpled helplessness; and, because, through me the very heart of God grew gracious in benediction for mother-holiness, I know:

THERE IS ONLY LOVE.

I saw the lambs play in the fields, as if the year had gentle repentance for its winter's harsh; and, because, in answer, all gentle thoughts took my rude ways with innocence, I know:

THERE IS ONLY LOVE.

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I heard the cattle low content, where fields love their green laughter to the woods; and, because some answering quiet within me took my heart in great content, my soul in holy calm, I know:

THERE IS ONLY LOVE.

A horse came unto me, one day, when summer's fullness domed the orchards with a beauty of blossom, and, gently neighing, touched his cheek to mine; and, because an answering patient strength, as great, as gentle, as he, became my mind's reality, I know:

THERE IS ONLY LOVE.

I watched the chemist's crucible, and saw the atoms run each to his own, and rapturously in each other lose themselves; and, because it seemed each bit of me in spirit wonder found its own, and I grew perfect, I know:

THERE IS ONLY LOVE.

I saw two lovers mingle adorations, stainless as the sun in heaven's highest noon; and, because my inmost soul enraptured a great communion with the Divine in the holiness of him and her, I know:

THERE IS ONLY LOVE.

I saw the light go over western hills, and the night fill with stars and a peace beyond the flight of winged words to say; and, because answering stars and peace diviner than the holiest dreams filled all my soul, I know:

THERE IS ONLY LOVE.

Everywhere I am finding love, the love within me radiant in response; and so I know, in every atom and pulse of me, in every breath and beat of heart, in all my being's deep delight as I think adoringly of God in everything through which His loving thoughts think true, I know:

THERE IS ONLY LOVE.

That love I hold as the great, eternal reality of me and of everything; and so, I must be perfect in body, heart and mind; in life, in soul, in being; and, because I am a chord in God's great symphony, I know:

THERE IS ONLY LOVE.

This is my psalm of love:

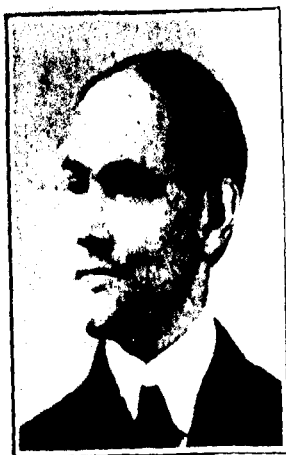
For me, for every one, begetting, nourishing, loving through shadowed hours, through hours ashine, living the eternal life, at poise in the eternal being:

THERE IS ONLY LOVE.

Prosperity's Running-Mate—Poverty

(Written for The Swastika.)

By WILLIAM MORRIS NICHOLS.



It may as well be said at the beginning of this article, that it is not written from the standpoint of human economics, but it is simply MY statement of the demonstration of that universal principle by which prosperity's parallel, poverty, makes and maintains its appearance in the world.

Man recognizes a motion in matter and terms it the law of reproduction. He plants a seed and the seed reproduces itself many fold. Or, he makes a wise investment of money, and the dollars thus placed, under the same law (though under these conditions it is called the law of accumulation), duplicate themselves many times over.

It is, I believe, an agricultural fact that the dampness of a hillside attracts moisture, and clouds come to deluge these already over-wet places; while lands parched for the lack of rain are much less likely to be visited by it.

"To him that hath shall be given; and from him that hath not shall be taken away that which he hath." It is like to like! A large sum of money or a big heap of material possessions seem to possess the magnetic quality of attracting the small bunches toward them. But is it not easier for the "camel to pass through the needle's eye," hump and all, than for a bankrupt to obtain a loan?

This law of reproduction operates upon the mental as well as upon the material plane, and with infinitely greater rapidity. The tendency of thought to reproduce its kind is a well-known fact.

"And still the wonder grew, that one small head could carry all he knew." The wonder thought grew and multiplied with each fresh expression. How swift is the spread of a panic thought, or a plague-fear idea!

Out of the Universal Opulence of All Beneficence come the "poor ye have always with you!" And the more attention they receive, and the greater the sympathy expressed for them as "poor," the swifter and stronger is the growth of poverty. Is it not a fact that notwithstanding "charity" and all sorts of relief institutions, poverty is not on the wane, but

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the contrary? It is the nature of this law to grow and multiply. "Multiply and replenish," is the creative fiat; nothing is said about diminishing. The law does not care WHAT it is to multiply. What the job is makes no difference to the law; it is merely the server.

When you plant an acorn, the result is an oak tree, and many acorns will fall from it and take root around it, until the LIFE principle under the law of reproduction has grown a forest.

On the purely mental plane, the law operates in the same way. Let the empty, barren idea of poverty be planted in the garden of the mind, and the law will bring forth poverty good and plenty. But, on the other hand, place the idea of Richness, Plenty or Supply in the fertile, mental soil, and the law with equal alacrity hastens to give birth to prosperity according to the brand of thought-seed.

As it is the nature of prosperity to add to itself, so it is the tendency of poverty to aggravate itself. On every side you hear the cry, "The rich are getting richer, and the poor poorer!" It is the law. Get busy and THINK, ye who make the cry.

When the individual has unfolded to the truth that the abundance of poverty demonstrates the reality of the law of Opulence just as certainly as does the condition known as "plenty," he has taken a long step towards the bettering of his circumstances, and is on the high road to success.

Show your grit and wear a grin if you really want to win; keep a little smile of pluck if you want a run of luck. Show your teeth to every woe with a smile—then let it go. Brush your sorrows all away with a smile and just be gay. Don't expect to own the town if you always wear a frown. Nothing makes the weary mile shorter than a cheery smile. Don't keep busy with your fears if you'd lengthen out your years. If you'd ask my wish for you, I would reply, Be kind and true.—Howard Carleton Tripp, in Progress.

Life is richer, love stronger, truth more beautiful, nature fairer, music sweeter and diviner than we have ever dreamed.—Henry Wood.

The life-vessels for soul passengers glide down the river of Eternity. O vast river! Solemn river! Yet kind river! The vessels that are love-roped by the hand of God, sail without falling into the gate of Heaven.—Yone Noguchi.

The Legend of the Swastika

(As written for The Swastika Magazine.)

By KASCO.

The Swastika magazine is indebted to Kasco, a likeness of whom we herewith present, for a most fascinating legend of the swastika symbol, and also for some beautiful specimens of his own workmanship and engraving, for which he is noted among residents and travelers in Alaska.

One of the specimens is a hand-hammered gold swastika, made from a solid gold nugget, and perfect in design and out-



line. Perhaps the most unique and beautiful of the gifts, is a wide bracelet made of burnished copper, wonderfully carved with a design representing the head of an Indian sacred animal, resting on a background of the swastika. The effect is both beautiful and strange, and the bracelet is greatly admired.

Kasco is in charge of the Indian Art Department of P. E. Kern's jewelry stores in Skagway and Valdez, Alaska, and it is said to be due in a great measure to the enterprise of this firm that the present popularity of the swastika symbol has come about.

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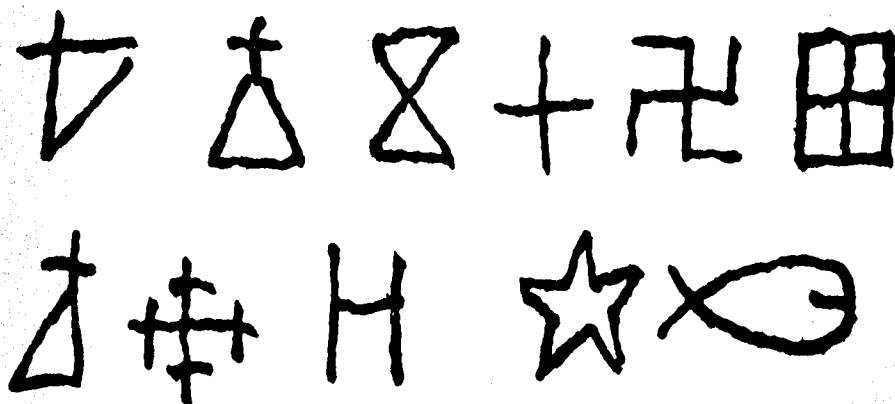
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Mr. Kern, in submitting the legend of the swastika by Kasco, writes:

"The origin of this religious and secret emblem of good fortune is lost in the obscurity which veils the mysteries of bygone ages. It is, indeed, very ancient and was used by peoples of widely separated origin and locality. It is found engraved on archaic Greek pottery, and on relics of ancient Roman armor—treasured in the British museum.

"It is seen on the ornaments used among the wandering tribes of Asia, and our own American Indians weave the symbols into their blankets and engrave it on their decorations. And woven into the rare basketry and beadwork of the Alaskan aborigines is also found the mystic design, which ever and



always wherever used is considered a token of good luck. Naturally, many and various traditions, legends, and folk lore attach to a device so universally distributed, but the story as handed down to the Alaskan Indians and as told to us by Kasco, is as follows:

"Once in the long ago, after long and weary marches over barren and frozen trails, camped beside the mighty Copper River were two Indians and a boy.

"The Indians were brothers, the boy the son of the eldest. A quarrel arose between the brothers about the boy.

"The uncle getting the upper hand in the struggle, ordered the father on pain of death to leave the camp, which he was compelled to do.

"Wandering off alone into the dreary wastes, overcome with grief at the loss of his son, and sore with fatigue and hunger, he sought a sheltered spot and fell asleep.

"It was then in his dreams that he saw the vision of what the Alaskan Indian calls Sha-da-ya-ka, which interpreted

means 'Swastika.' Fancying also in his disturbed slumbers, that he heard the cry of his son calling him, he awakened and searched in the direction from which he thought the cry had come.

"Suddenly before him, glistening in the bright sunshine, was a ledge of pure copper. Seating himself, he picked up a small piece of the native metal, and on the inspiration of the moment, he carved upon it, the mystic symbol of his dream, the Swastika. And ever after, as he wore it, did good luck attend him; peace was made with his brother, his son restored to him, and he was permitted to return to his old camping grounds.

"From that time has the 'Swastika,' among the Alaskan Indians, always and ever been an emblem of good luck and a charm against evil spirits."

That there has been in the past some system of Freemasonry among the various tribes of Indians, is evident from traditional records, as exhibited in the enclosed drawings.

These ancient Symbols or Marks of the Craft, according to the traditions of Indian lore, or Mythology, have been handed down from generation to generation for the past four thousand years. It has been used by them as their mark in a certain Freemasonry which existed to a very marked degree in prehistoric ages. A great many of the oldest of the Indian chiefs claim that their ancestors worshiped at the Shrine of King Solomon, and that these ancient marks were the mark of the chief of each tribe.

It has been stated from time to time by some of the most eminent men who have for years made it a business to search for ancient relics, that these marks are some of the specimens taken from different Indian pottery, and are known as what is termed "VESICA PISCIS." Some of these marks are thought by others to be the marks of overseers of the buildings in the ancient days.

However, it is an undisputed fact that the handing down of these marks by the Indian tribes to this day shows that they indeed had a Freemasonry of their own, and by further reference to antiquarian works they will be found as told in the above legend.

He ceases to argue about God who has found God within. Relying upon that calm strength which is not the strength of self, he lives God, manifesting in his daily life the Highest Goodness, which is Eternal Life.—James Lane Allen.



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The Science of Symbols

(Written for The Swastika.)

By DR. GEO. W. CAREY.



"Great are the symbols of Being.
But that which is symbolized is greater."

—Richard Realf.

All truths, all expressions of Infinite life,
are cognizable only by symbols.

Truth is recognized by thought, or Con-
sciousness.

Whatever one cognizes as truth is truth
to that person's concept for the moment.
Otherwise the word truth has no meaning.

To consider or define truth as a definite
something—a fact that can be weighed and measured, is quite
impossible.

Even Jesus the seer was dumb when asked, "What is
Truth?"

Life, intelligence, thought, feelings and emotions are
not entities that can be seen in their effects, but their effects
may be seen, because they set up a rate of motion that pro-
duces phenomena. Therefore all things that can be seen are
symbols of the Real, or Life. Even the human body is a
symbol.

Some symbols are comparatively permanent, while others
are transient. In telepathy, or thought-transference, we see
a transient phase of symbolism.

W. T. Stead tells of a case of telepathy in which a man
can impress his thoughts upon his wife's consciousness at
any distance.

The impressions take color forms, if the husband thinks
color. For instance, if the husband looks at a red rose and
sends his thought to his wife, she sees the air about her
not only red, but the exact shade or kind of red of that
particular rose.

Here we have a more definite symbol of telepathy than
letters would express if the simple letters r-e-d, were used,
for one would not know what shade of red was referred to
by simply seeing the word "red."

It requires some phase of consciousness to cognize any-
thing at all, so virtually there is nothing but consciousness,
since nothing exists apart from its recognition.

If this be true then all symbols are phases of this thing we call consciousness.

We may say that consciousness is both cause and effect.

The characters presented, the things seen, and events that occur in dreams are as tangible, real and understandable as the sequence of events are while awake.

In dreams we do not wonder at the seeming impossible, such as moving through space at will or transformation scenes where animals are changed into human beings or vice versa.

In dreams we neither criticise nor deny.

All is taken for granted, while in our waking moments everything is doubted, criticised, or rejected. We declare that people lie, cheat, and that nothing is quite as it should be.

A belief in "fortune-telling," in good and bad "luck," is as prevalent today as at any period in history. Some fools who "rush in where angels fear to tread" without ever having given the well-established science of Onomancy a moment's study—not having a mind able to grasp the A B C of the science—denounce the theory as "superstition," as "fortune-telling," and then live in mortal fear of seeing the new moon over their left shoulder.

These are the intellectual degenerates who wear charms and steal to mediums and soothsayers by night, like Saul.

This type is found in nearly every city.

One of them, connected with a petty blackmailing type of journalism, recently took occasion to denounce the mathematical facts of Astrology and Onomancy as "fortune-telling," because, forsooth, he couldn't see anything in it.

The twenty-six letters of the alphabet are symbols of the Hebrew alphabet—and the letters of the Hebrew alphabet are all symbols of numbers and the numbers are symbols of the mathematical fact of Life.

Therefore we may see the paradox of a person disclaiming a belief in symbols, when he is himself capable of perceiving nothing but the symbol, utterly lacking in a consciousness of the Real.

Have faith in spirit; be quietly confident, let no shadow of impatience disturb your heart and brain cells, and the spirit will never fail you.—Elizabeth Towne.

Thus do all things preach the indifference of circumstances. The man is all. Everything has two sides, a good and an evil. Every advantage has its tax.—Emerson.



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My Laughing Dog's Ghost

(Written for The Swastika.)

By GENERAL JOHN CHARLES THOMPSON.



It's no longer "good form" to scout the truth of any psychic phenomena.

Ghosts have become as prosaic as fleshy beings.

Marie Corelli herself has dubbed them "scientific."

The ability to sense the psychic realm is, like other mental accomplishments, simply a matter of cultivation of a natural endowment.

To deny the existence of planes of subjective being, would be about as rational as to say that reason, imagination, intuition, genius do not exist.

The naked truth is that man's limitation, his deprivations, his inability to manifest dominion in all directions—is one of forfeiture.

Health, joy, beauty, power—in measureless degree—is the natural heritage of the race.

"In the monarch Thought's dominion
It stood there.

Never seraph spread a pinion
Over fabric half so fair."

We can now only faintly estimate the original psychic forces—the initiative faculty of man—by delving into the subconscious, projecting a speculative comparison between the instinct of animals and the vestiges of psychic power, manifested by certain geniuses along those lines, among men.

Such a comparison only serves to emphasize the deficiency in man.

We quote the pertinent language of Dr. Franz Hartman on this point of man's psychic imbecility, viz.: "Since man represents the highest degree yet reached in physical evolution, and since one naturally regards the psychic as a stage beyond and above the highest physical and mental processes, it appears retrogression from evolutionary principles, when we observe this deficiency in man."

He adds: "The ability to become en rapport with the astral plane appears to be the common possession of the lower animals."

Recent experiment by a recluse, who has spent a life-time in studying psychic phenomena, in connection with the animals below man, advances the outposts of the old psychology, and offers a very specious rationale for many observed facts which seem to relate man, psychically, to the dumb animals.

This experimenter, Monsieur Tourlelotte, was for many years the bosom friend and disciple of that renowned clairvoyant-medium, Andrew Jackson Davis; indeed, he claims that it was that unique psychic who gave him the key to his hypothesis.

M. Tourlelotte does not accept the general belief of spiritualists, viz.: that the alleged communications from "the invisible side of life" proceed from discarnate human beings who were once inhabitants of our globe.

His theory is that they come from "Elementals" and the discarnate spirits of animals below man, by whom, he claims, the etheric and invisible environment of the earth is surcharged, adding that in obedience to the cosmic law of evolution both these animal ghosts and elementals are in the line of ascent, struggling for their next embodiment.

Whenever that embodiment supervenes, he declares, the animal spirits assume human form, whilst the Elementals enter the physical plane as some one of the inferior animals.

M. Tourlelotte explains, very speciously, that communication between incarnate and discarnate human beings is made impossible by the fact that the evolutionary law of progress, which attains in all worlds, forces the spirit when so-called death separates it from the body, to move on, at once, to the next planet, where it resumes its perfecting activities.

Any given spirit's future planetary theater of action, it may be added parenthetically, is always determined during its earth experience, i. e., by the soul's progression or retrogression.

M. Tourlelotte's hypothesis seems to be more rational and scientific than any the writer has encountered; it certainly reconciles with its philosophy far more observed spirit phenomena than any other.

That the souls of the animals next to man in evolution find their soul ascension in human form, seems alone to account for the varied and pronounced animal traits and likenesses which appear in the human family.

It and not "the law of heredity" accounts for the paradoxical phenomena, of the varied forms, features and mental pre-

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A MAGAZINE OF TRIUMPH.

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dispositions which occur among the offspring of the same human parents, the variance being, often, most remarkable, even in the case of twins.

It is an axiom of cosmic science, that all the laws of nature are universal and invariable in their operation. Ergo, if heredity were such a law upon the spiritual plane, then the similarity of the mental traits of the offspring of the same pair of parents could no more vary than the fact that human beings beget children in their physical form. That parents are responsible for the bodies of their offspring may be accepted as true, but it can not be denied that the souls which inhabit the bodies they furnish "come from whence they know not where."

M. Tourlelotte is certainly in accord with the spirit of Darwin's biology as well as the conclusions of the most advanced occultists of all ages. It is but a bold declaration of Balzac's mystic philosophy, as set forth in that great psychic triad, "The Magic Skin," "Louis Lambert," and "Seraphila," wherein the possible development of man's soul during his earth-bound career passes through the purely animal, intellectual, and the divine, stages of progression. Balzac said that Animality, Humanity, and Divinity were unfolded in man, and that they were unfolded as soul development, through psychic consciousness, if the given individuals did not through ignorance and vice, commit soul suicide.

M. Tourlelotte's theory also accounts for those "bete noirs" of spiritual communication, viz.: their indirectness, frivolity, and often positive falsehood.

Discarnate animal souls, whilst intelligent subjective entities, can not use the objective sense methods, of collection and communication of data or facts sought from them, but on the contrary, being simply subjective energies, instinct with plastic thought, and passive to any suggestion or impression from incarnate human beings, they can be invoked through the intermediary of tables, planchettes, etc., and made to reflect the ideas uppermost in the subjective consciousness of the sitters in a circle or seance.

Lest the supersensitive—forgetting that clothes, vocal organs, and the financial instincts are practically all which differentiates the majority of humanity from the brutes—revolt at the concept of the souls of human offspring having arisen through animal incarnations, it may be said that it is not only science, but that the revolting features are somewhat removed by knowledge of the beneficent law of nature,

"that like only attracts like," which the parents determine, and that the Bible idea of regeneration after birth provides for the transmutation of the animal soul into the spiritual.

The following apparition of the spirit of a dog, occurring 106 miles from the locus of his life experience and death, and at the very time of his "passing out," is vouched for by the writer, in every particular.

Jim, the dog whose ghost I refer to, was a beautiful colly, the pet of my family, residing at Cheyenne, Wyoming.

He had wide celebrity in the city as "the laughing dog," due to the fact that he manifested his recognition of and love for his acquaintances and friends by a joyful laugh, as distinctively such as that of any human being.

His affectionate nature surpassed even that of his kind, and was often cited by those who knew him intimately, as confirmation of the current metaphysical conceit, that dogs alone of the dumb animals possess the religious instinct and worship man as God.

If so, it may be said, that instinct is herein, again, shown to be superior to reason, for whilst self-consciousness of man's divinity has but lately reached certain seers and savants of "New Thought," it has been scented by dogs from the beginning.

But resuming the narrative: One evening in the fall of 1905, about 7:30 p. m., I was walking with a friend on Seventeenth Street in Denver. As we approached the entrance to the First National Bank, we observed a dog lying in the middle of the pavement, and coming up to him I was amazed at his perfect likeness to Jim in Cheyenne.

The identity was greatly fortified by his loving recognition of me, and the peculiar laugh of Jim's accompanying it. I said to my friend, then and there, that nothing but the 106 miles between Denver and Cheyenne would keep me from making oath to the dog being Jim, whose peculiarities I explained to him.

The dog astral, or ghost, was apparently badly hurt. He could not arise.

After petting him and giving him a kind adieu, we crossed over Stout Street, and stopped to look at him again. He had vanished.

The next morning's mail brought a letter from my wife saying that Jim had been accidentally killed the evening before at 7:30 p. m.

I shall always believe it was Jim's ghost I saw.

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Zen Methods of Meditation

(Written for The Swastika.)

By YANOSKE ISODA.

A fact that is perhaps well known to many, is that, when overcome by excitement or worry, so that the ego can not control the action of either mind or body, it is very effective to sit quietly by an open window, breathing regularly and remaining for a short time in absolute repose.

Absolute quietude in mind and body. This is, indeed, the secret key that unlocks the door to the mysteries of soul, mind and body.

It is as essential a point in Oriental philosophies and religions as are hinges to a door.

The Vedic people knew the value of sitting quietly, and ever since this principle has been looked to by the dusky people of India, as the greatest point in soul-awakening.

Read the sermons of Lord Buddha, for example, and especially those delivered just before his death, and you will find what stress he laid upon "Jo," that is, meditation by means of posture.

Many centuries ago, when "So" dynasty reigned over the Chinese, there came into existence two schools of philosophy who are now respectively called Sinsenku (God-secluded persons) and Do-kyo (Doctrine of the Supreme Way), yet these learned men, like the Zens, paid scrupulous attention to the question of posture, as well as to the theoretical part of their doctrine.

Among the Japanese Buddhist sects, the posture is almost universally accepted as important, with the exception of those who look up to the mercy of Amitabha as the source of their salvation, as the orthodox Christian looks to the personality of the Nazarene for grace.

Let me now describe how they sit in this posture, which is believed to be so important to successful meditation, or concentration.

To begin with, the room must be clean, filled with pure air, and away from the noise and bustle of the world.

The clothing worn must be very loose-fitting, and the mat or seat should be soft to the touch and placed on the floor.

The practitioner of Zen then takes this posture: He places the right foot on the left thigh, and the left foot on the right. Putting the right hand on the upper foot, turning the palm

upward, he places the other hand in such a manner as to be able to lightly touch the thumbs together.

He sits so straight that the nose, the navel, the ears and the shoulders are in a perpendicular line with the floor. He closes the mouth tight and puts the tongue on the upper palate. The eyes remain open but without strain or stare. This posture is called "kekka-sitsza," and if the right foot only is bent to the left thigh without the left foot on the right thigh, it is called "han-kekka-sits-za."

The practitioner of Zen must pay the strictest regard to hygienic living, or he will become extremely exhausted at the start and will not continue in the practice.

Especially should he avoid rich foods or over-eating.

Editor's note: The announcement in the June Swastika that Mr. Isoda would tell us in this number of the cultivation of the voice, as practiced in Japan, was printed by mistake. This is not a part of Zen practice, and Mr. Isoda will therefore finish the articles on Zen before taking up the subject of Japanese voice-culture.

NEW THOUGHT CONFERENCE IN DENVER.

An informal conference of the Western District of the World New Thought Federation will be held in Denver beginning the evening of July 4th, at 8 o'clock, in the Divine Science Church, Clarkson and E. Seventeenth Ave.

All interested in the New Thought are cordially invited to attend.

The afternoon meetings will be devoted to business. In the evening there will be good speaking and good music. President Perrin and many prominent workers in the New Thought will be present.

Saturday, the 6th, will be left free so that those wishing to take advantage of the low rates that prevail on that day may have the pleasure of a trip into the grand old "Rockies."

There will be two meetings of special interest on Sunday, a business meeting Monday afternoon and a reception Monday evening given by the Divine Science Church to visitors.

NONA L. BROOKS, Chairman.

864 Clarkson St., Denver.

Find out from your own railroad offices the rates that prevail at this time as they vary according to locality.

Rates of board, about two dollars a day.

From One Carrier to Another

(Written for The Swastika.)

By R. O. SMITH.

My Boy, you will doubtless, if you live long enough—and I hope that you will—hear a good portion of rot, of assorted varieties and of many kinds. Some of them, My Boy, will be of an insinuating variety that will, on first glance, appear to be the glad, glad message, but you want to be "leary." Some men make fortunes telling other people how to do the accumulation stunt—on paper, but God help the little wooly sheep that tries the game. Most always good, kind Uncle Sam is waiting to try the poor little sheep for swindling through the mails. True? Why, of course it is. You have to have one of two things, and sometimes both, to succeed in that field. Those things are the presence of money and the absence of conscience—anyway, it's a blame poor road. Go to work first.

The most beautiful fiction that you will meet, almost at the start, too, is the famous "Message to Garcia," and don't get an idea that it isn't good literature. It is graft, notwithstanding.

It is one of the cleverest little bits of word talk that ever was, and such a plausible—very much to the real, sure. Only, that is where you want to watch the document, for it is along with the other pretty parts of it about as discouraging a piece as was ever spoken.

You read, and enjoy—then you decide—that, the message being carried and delivered, it wasn't written for you.

Wrong, Son, the very first time. That same "Message" is being carried, is to be toted and is somewhere looking for you at this present minute. Perhaps in its practical sense the "Message to Garcia" was delivered and done with back in the nineties; but there is another that is just as important, or else you miss the point entirely. Just as soon as you have persuaded yourself that you are next to the meaning of the cute little screed by Mr. Hubbard you go ahead and deliver—you've got the message.

Your real business is carrying the message; and about nine-tenths of your message is to be about half decent to as many humans as you can, even if it takes a minute now and then from the road you have to travel. It's an even toss-up that the other fellow is having more trouble to find his Garcia

than you are in finding yours; and while it is pretty generally conceded that your man isn't sitting on the fence or staying up nights wondering why you don't blow in, a little of the glad hand to the ones nearest to you might hit the bell and wake him up.

Maybe, by this time, Boy, you are "next" to the important feature of that "Message," and have guessed that it is being ready and willing to believe a little better of your fellow man as well as to be always ready to do the required thing to the best of your ability. Still, when you do have a chance for a little good work on the side, don't hesitate and wonder if your friend the reporter is wise to the stunt. That isn't the ways and means committee for the proper delivery of what you have. A little advertising is a wonder in every line but doing good. Just sneak out and do it and don't let anybody "next" but God. He is about the only person you can not dodge, and you can feel sure that he has all the time in the world to tend to your case without the aid of the Press. When you get the idea that whatever is right, and you can feel that nobody is going hungry to buy your new smoke wagon, you will be in the proper shape to deliver your little bunch of words.

Another thing, Son: If your education hasn't been a hot-house plant, I wouldn't worry on that account. You see most of the men who have too much money to-day were not very much pampered in the educational end of their food. The majority went by instead of through college. Perhaps it is just as well, you know, because they have done about enough without Dead speeches and such, and the Lord only knows what they might have done to the rest of us if they had had these college educations.

Now, Yours Truly is not against the spirit of that "Message to Garcia." It is all to the good. He is against its apparent limitations. You may remember that it gives as possible only ONE man to carry the little thing. There was only one man asked, and he went; notwithstanding the fact that out in the barn there was at least another whose name wasn't thought of at the time and it was not called.

It is up to you to take what there is in you and deliver that. By the time you have gotten your sum done and passed over into the next, if you can look yourself in the face and say, honestly, that there isn't any one that you are ashamed to meet, and you are likewise able to think of some one who stumbled that you didn't kick over and hold down, why—The chances are that you found your message and delivered it at the right camp.

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IN OPEN COURT

THE EGOTISM OF THE WHITE RACES.

In his recent article on "The Religions of Japan," Yono Simada asks, "Is there anyone of my readers who is brave enough to admit the unparalleled egotism of the white race?"

That one individual should admit the sharp impeachment would not result in bringing home the truth to the millions of the Caucasian race. The heritage of centuries is so firmly implanted in their minds that the light of illumination must come from within.

For centuries it has been the dominant belief that they who are white were created in God's image, and that all of another color were soiled or damaged copies. The whites have been, in their own estimation and belief, God's elect, and have posed and paraded themselves as such before the rest of mankind. Is it necessary to be brave to admit dear Yono's count? Truth admits all truths, and truth alone can efface the "better than thou" sentiment.

The light that is waking in the thinking minds of to-day has its inspiration in the new sun radiance that is encompassing the world: the beneficent light of brotherly love, which recognizes neither creed nor color, caste nor condition.

We are admirers of the Japanese as a race. Their indomitable spirit and their wide reach-out for progress—which even in a less picturesque people would appeal to us—is the natural outgrowth of ages of repression; the awakening of the submissive soul to the possibilities of national betterment and a rendering unto Caesar those things which are Caesar's in fuller measure and of richer quality.

That, to the Japanese, the Emperor typifies the Nation is as evident as that unto us God typifies universal love. By an earnest endeavor on the part of all to live true to their beliefs, all that which is base and unworthy in life will be eliminated, and the Japanese need have no fear of ostracism when the soul-radiance shall shine with equal purity from all, whether its temporary abiding place be black, yellow or white. The spirit that obtrudes its fancied limitations upon another invites a recognition of those faults which it is eager to repress; while an ignoring of the claims of servitude can make the slave more free than his master, fettered by the chains of custom and restricted by the conventionalities of civilization.

When man finds his heritage of love, and looks upon his fellow-man through the soul-window of his being, then shall the color-line be forgotten; and that which is forgotten and neglected perishes. Thus will the bar-sinister on the shield of fellowship fade through neglect, and time shall give to the earth a race of men perfect and alike in form, feature and thought. One race—A grand composite of all that is good in the present; an epitome of the best of all ages; soulful beings, in whom self shall never obtrude, but in whom the spirit of

brotherhood shall be the dominant chord;—one for all; all for one, with never an outcast from the fold to bring sorrow or a remembrance of the past.

So, dear Yono, let us each contribute our mite to the realization of our ideals. Let us forget color and caste; let me not look down upon you because you are brown while I am white, and look not down upon me because, perchance, you dwell in a temple while I live in a hovel. If your soul outshines mine, I am glad, and content to dwell within its radiance, and if mine can unite with thine and help in the effacement of the bar-sinister upon the shield of fellowship, we neither of us shall have lived in vain.

Sincerely,
4163 Leidy Ave., Philadelphia.

AUGUSTUS WITTFELD.

DR. LEON ELBERT LANDONE IN DENVER.

Dr. Landone will conduct public meetings and classes at the Divine Science College, Seventeenth and Clarkson Streets. The open meetings will be held on Sunday evenings, to which everyone is cordially invited. Dr. Landone can be reached by calling up phone York 3517.

Dr. Landone takes the position that enough has been said and thought regarding the principles of metaphysics and hence devotes his teaching to the preparation of the body to more fully receive and manifest the mental, emotive and spiritual elements of the soul. Dr. Landone is said to have studied and associated with the greatest scientists of Europe and America, as well as spending some years with the Brotherhood of India.

ABOUT THE PRIZE "GHOST" STORY.

We have decided to extend the time of receiving manuscripts for the prize competition for a psychical experience, to September first. This has been made necessary by the fact that so many have written us that they would like to compete but were unable to get their manuscript in our hands by the prescribed time.

We are also obliged to contend with a somewhat annoying feature of this contest in that only a comparatively small number of contributors are willing to have their name and address published. Obviously, the persons whose manuscript is accepted must be willing to have both name and address and story appear in The Swastika magazine.

When submitting an experience merely for publication without any desire to enter the competition, it is not necessary to have the name published, but otherwise it is imperative.

Another thing: We have a great deal of manuscript sent into this office from various sources. Much of this bears no mark of identification, neither name nor address. Should it by chance be separated from the accompanying letter, how are we to locate it? In this way some of the manuscript sent in is not eligible to competition.

We urge everyone to follow the directions so plainly given in our instructions, and to affix name and address to whatever they send to this office.

Sincerely,

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BOOK REVIEWS

THE PSYCHIC HISTORY OF THE CLIFF DWELLERS, by Emma F. Jay Bullene, is easily one of the most remarkable books of this or any other age, from the fact that the substance of the book was obtained through that wonderful subtle soul-sense termed psychometry, which Mrs. Bullene is accredited with possessing to a very marked degree. Although the details of the information presented were obtained from the invisible side of life, the reports have been pronounced by ethnologists to be perfectly consistent with scientific research along these lines. The book is beautifully illustrated, contains 200 pages and is cloth-bound. It may be obtained through The Swastika magazine, and is priced at \$1.50.

THE MYSTIC WILL, by Charles G. Leland, American edition, published by William Walker Atkinson, Masonic Temple, Chicago, and priced at only 50 cents, cloth-bound. The publisher says in a preface: "It is believed that this popular edition of Mr. Leland's valuable work upon the use of the Will, issued at a nominal price, will carry the author's teachings to many who need it so much but who would be unable to purchase it at its original price."

THE TRAINING OF THE HUMAN PLANT, by Luther Burbank, published by the Century Publishing Co., New York; price, cloth-bound, 100 pages, 60 cents. Anything from the pen of Mr. Burbank requires little comment. He is known and recognized the world over as one of the world's benefactors, and this little book condenses much of the originality and keen perception for which Mr. Burbank is noted. Some of the chapters are: The Mingling of Races; The Teachings of Nature; Marriage of the Physically Unfit; Heredity, Predestination and Training; Environment the Architect of Heredity, etc. Order of the publishers or of The Swastika magazine, 1748 Stout St., Denver, Colo.

THE CONSTITUTION OF MAN, by E. L. Doheney, author of "Man; His Origin, Nature and Destiny;" "Anarchy, Socialism and Communism," etc. This book will be found of deep interest to the student of Humanity, from the spiritual plane of observation. It deals with: The Universe and the Laws and Agencies That Control It; The Evolution of Man; The Structure of Man; The Physical, Psychical and Spiritual Worlds; The Body and Its Temperaments; The Mind and Its Faculties; The Soul, Its Nature and Powers; The Spirit and Spiritualism; Life and Its Modes of Manifestation; Sex; The Basic Law of Life; The Drift of Destiny, etc. Cloth-bound, 362 pages, \$1.00; paper-covered, 50 cents. Order of The Swastika magazine, 1742-1748 Stout Street, Denver.

FROM SWASTIKA READERS

LUTHER BURBANK PAYS A GLOWING TRIBUTE TO THE SWASTIKA MAGAZINE.

Santa Rosa, Cal.

Swastika seems to be about the most alive magazine of the whole lot; and though I have hardly a moment ever to think of reading these days yet I have given careful inspection to each number. With kindest regards, I remain

Heartily yours, LUTHER BURBANK.

A TRIBUTE TO HELEN WILMANS.

Madison Station, Miss.

Editors Swastika Magazine—Enclosed please find \$1.00, for year's subscription to The Swastika. We have had it three months and I must say that no magazine has given me such pleasure, uplifting and health-building as Swastika, since they sacrificed Helen Wilmans and robbed me of the benefits of "Freedom," which she published. I love all the writers, but you can imagine that I love Helen Wilmans Post when I tell you that it was she who first made it plain to me that there is no devil. I was almost a dead man when her "Freedom" came, but through her I was made strong. With best wishes, I am,

D. N. HEARN.

ONE OF MANY FROM LOS ANGELES.

113 East Ave., 28., Los Angeles.

Enclosed please find \$1.00 for which send me your dear Swastika for one year. I do so enjoy its blessed contents. Your work in life is a beautiful one indeed.

Sincerely,
E. MILLMAN.

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I have found nothing that pleases me so much as The Swastika. Its only fad seems to be to tell the truth. Enclosed find postal order for one year's subscription, beginning with the January number, if you have it. May The Swastika bring good luck to you and to all subscribers.

W. C. DAVIS.

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Pittsfield, Ill.

Enclosed find \$1.00 for year's subscription to The Swastika. Your magazine seems to me to be the clearest, truest and most concise, in fact, the best New Thought publication that it has been my good fortune to read, and I have quite a number. It has been conceived above the mists of the vague. It has truly grasped the very life and soul of the Divine Essence, and clothed it with an existence that brings it clearly to man both material and immaterial, or rather to man on both material and spiritual planes of consciousness. Yours,

J. W. CONRAD.

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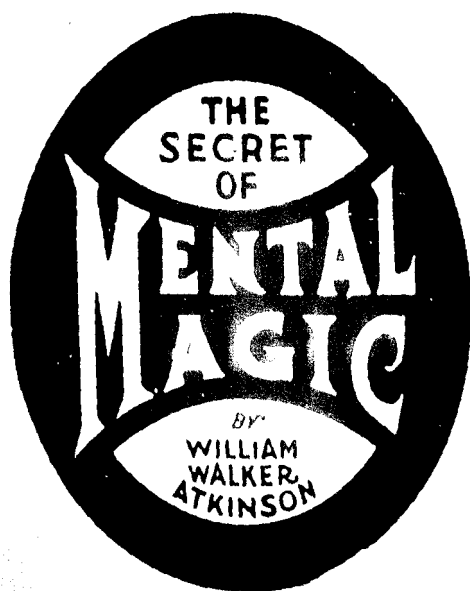
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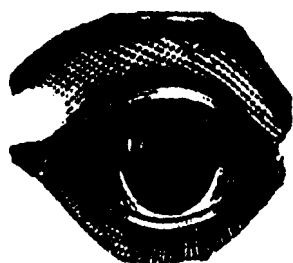
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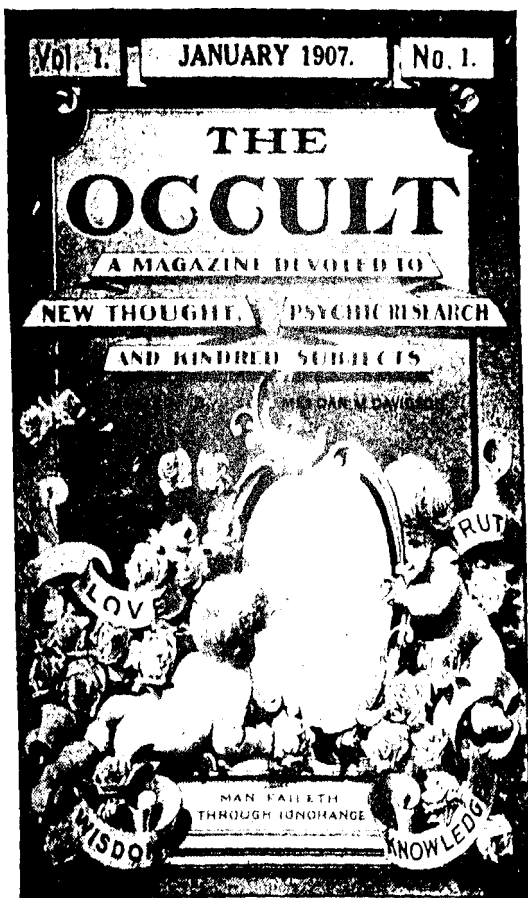
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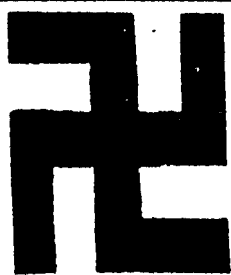
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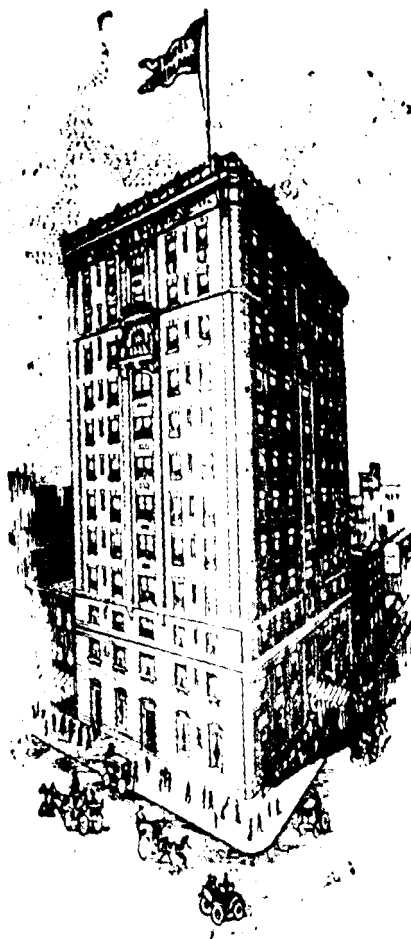
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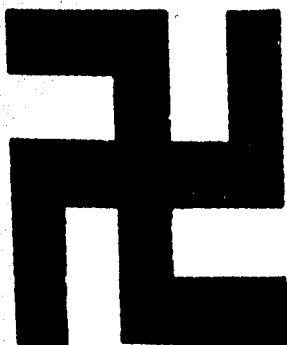
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