

Vol. II.

AUGUST 1907

No. 4

THE

# SWASTIKA

VICTOR OF LIFE AND  
SILENCE I STAND

Edited by

DR. ALEXANDER J.  
McIVOR-TYNDALL

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TRIUMPHANT

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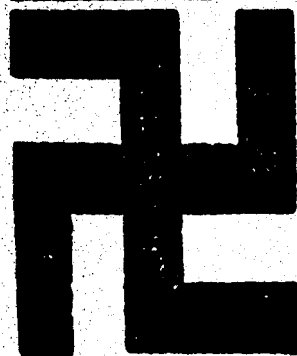


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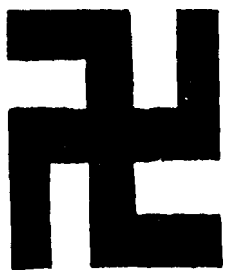


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Edited by Dr. Alexander J. McIvor-Tyndall

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# THE SWASTIKA

A Magazine of Triumph

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JULY, 1907

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## EDITORIAL

The realization of how far removed our civilization is from an ideal condition, in respect to the care of the young, has forced itself upon us recently.

We have been to a circus. That is the place par excellence to study human nature and observe the effect of environment upon the unawakened consciousness of the multitude.

And, from these observations, has come the conclusion, that to make a beginning in world-betterment, we should begin with the unborn child.

We do not Share the President's fear of race suicide, or at least not in the way he presents it. We do believe that the race is committing suicide, murder, and all the other mistakes, in the manner and under the conditions which attend the birth of ninety-nine per cent. of the human race.

The care of a child should begin several generations back. This being beyond our immediate control, it should at least include some time before conception.

Women who bear and raise children should never know the meaning of care or anxiety. Their material welfare should be so well assured that the fear of poverty could never enter the mind.

The unborn child should be born of mutual love and affection and should be, above everything that the world can give—**DESIRED.**

---

As we look about us in any public gathering, how many mothers do we note who would appear to fulfill these conditions?

The problem is so stupendous and yet so overwhelmingly important, that one hesitates even while realizing that we must face it.

Everywhere Eugenic societies are being formed, and the best minds of the world are seeking to evolve from the chaos



that now exists some system whereby the unborn child shall be given a chance. Speed the day when no child shall come into this world undesired, illy-born, and pre-natally hampered by the conditions surrounding the mother who gives it birth.

But, after all, we are beginning to realize that all children are, or should be, our children. Parental love is a fine thing. It is perhaps the most powerful lever employed by the Universal Intelligence to lift us out of the sordidness of limited consciousness, that begets and fosters selfishness. But it is a narrow and selfish love, if it does not include love of all children—of everything that is young, and helpless and dependent upon our wisdom and protection, and not merely love of our own. Is it necessary to beget children to know what motherhood and fatherhood means? Heaven forbid.

Should one deem it a sorrow that no children have been born to one, when the world is filled with helpless, beautiful young things, which if our boasted perception of unity be true, are as much ours as though we had personally given them birth?

We believe not.

Some day in the future, when the desire for the good of all life shall have found acceptance in the hearts of those who dwell in the high places, the care of our children will be given to those who are fitted for the privilege, and parents will not, as now, own their children to abuse or to cherish just as they see fit.

---

We are glad to be able to present to readers of The Swastika this month, Mr. Saint Nihal Sing, who is one of the most interesting characters in the literary field of the present day, from the fact that he is an "Americanized" Hindu. Not that Mr. Sing has abandoned his native land, or foresworn his inheritance to become a citizen of America, but from the fact that his observations of every country on the globe—and there is not a country which this globe-trotting Hindu has not visited—are based upon an unbiased, individual viewpoint, rather than, as we find among nearly all visitors to a foreign country, a view more or less colored by prejudice, tradition and natural inclination.

Mr. Sing is a remarkably independent thinker, a forceful, convincing writer and withal a keen observer. We hope to be able to present many more of his articles to readers of The Swastika magazine, during the months to come.

ALEXANDER J. McIVOR-TYNDALL.

## The Message of the Swastika



One of the very first things that the student of occultism learns, is the fact that nothing merely happens. To the eyes that have the power to see, there is a clear, definite and intelligent purpose apparent in all manifested life. There are no "fads," no coincidences, no idle useless, "fancies." Everything contains a lesson, if we will but heed it. As the wise bard has said, there are "books in the running brooks, sermons in stones and good in everything,"—when our eyes are opened.

Notwithstanding the many articles that have been published in the Swastika magazine, explanatory of the meaning and the history of the swastika symbol, we are daily in receipt of inquiries regarding the present-day significance of the symbol, and whether or not, we attach any special importance to the wearing of the Swastika symbol, other than a present day "fad." Many regard the swastika as nothing more than a "good luck" talisman, and refer to The Swastika magazine as the "good luck magazine."

This is all very well, but hardly expresses our intention or meaning in using the symbol. We trust and believe that The Swastika magazine will indeed bring good fortune to everyone who reads it, but there is a deeper meaning to the symbol swastika, than that of mere "good luck."

Now, in order to answer all these inquiries, we will again present a brief outline of the history of the swastika symbol and its various meanings in the different ages of the world, and among the different races in which it is found. The assumption that the symbol has a special message for the world today is, I think justifiable, in view of its history and its present popularity.

Everyone will have noticed the present "craze" for the symbol, but not everyone will have reasoned that there is an esoteric cause for this widespread revival of a symbol that is older than any known record of time.

Fewer yet, perhaps, will be able to give any specific reason for its present revival, beyond the fact that it is being worn as a "good luck" charm.

Nevertheless, occult students will have discerned in this scramble for the swastika symbol something more than an ephemeral "fad," coming as it does in this significant age of the world.

In order to give any clear idea of the esoteric significance of this present revival of the Swastika symbol, it will be necessary to remind ourselves that all manifested life is symbolic.

Symbolism may be said to be the language of Universal Intelligence.

The life-principle, the emotions, the creative power are not visible in themselves, but are manifested or symbolized by their effects.

Words are symbols of ideas, impermanent as compared with the symbolic language of Omnipotence, but yet sufficiently defined and permanent to endure for a limited time.

As every symbol conveys a specific meaning—is the vehicle, in fact, of emotion or intelligence—so the swastika symbol has been used to convey slightly differing meanings to various people and in various ages of progress.

Just how and when and where the symbol of the swastika originated is unknown, from the fact that the oldest records of the world speak of it and of its meaning, but without stating its history.

Its meaning, however, has survived corruption among all the centuries and among all the races in which it has appeared.

This meaning is Deity—among the Orientals it is known as the symbol of "God-consciousness."

It stands for the entire cosmos—without beginning or ending—eternal and constant rotation; the intermittency, one may say, between the Absolute and the manifestation or symbolism of the Absolute.

Naturally, the comprehension of Deity changes with the degree of spiritual consciousness reached by nations and individuals alike, and so the Swastika differs in meaning with the various races who have used it, always, however, preserving the fundamental idea of Deity.

For instance, the Ancient Aryans worshipped the sun, as the life-giver. The sun, therefore, was their Deity, and the Swastika is found symbolized as the Sun or God.

To the Ancients of all nations and tribes, the sun in some way represented the Deity—the giver of life, and so it is that we find the symbol of the Swastika closely connected

with all forms of fire-worship, from the Sun to Indra, the god of Fire.

The ancient Chinese pictured the Swastika in the center of the sun, indicating that they recognized a power beyond the Sun itself, and foreshadowing the present day recognition of the One Universal Principle.

It is interesting to trace the modifications in the meaning of the Swastika, as the consciousness of the people changed. For instance, in some of the ancient Buddhist manuscripts the four arms were represented as typifying the rotary motion of the earth or the four points of the compass.

According to the spiritual condition of the nation adopting the symbol (and all nations on the globe have done so), we find the meaning of the Swastika corrupted. In a materialistic age, and among materialistic peoples, the Swastika represented the four points of the compass, the earth's rotation, and also the strictly earthly conditions of Health, Wealth, Long Life, and Happiness.

When the consciousness of a race has included the spiritual as well as the material, the Swastika has stood for the unity between God and creation.

In each case it has stood for the same idea—the All-Completeness.

In the ancient Brahministic manuscripts, the Swastika is given the meaning of Brahm (Deity); Vishnu, the preserver, and Siva, the destroyer; and in the old litanies (still in use in the Catholic ritual) we find God referred to as "the preserver and the destroyer" of faith—showing the almost unbroken connection between ancient and modern conceptions of God.

Among some sects of the Buddhist faith, in Japan, the Swastika is used as a combination of four angels, each of which represents Love, Wisdom and Tolerance.

They claim the person demonstrating these three qualities is divinely protected from all harm.

Love never faileth, Wisdom understandeth all things, and Tolerance never angers, because it recognizes the "rightness" of the other's viewpoint. Thus with these four angles (front, back and sides), as represented by the Swastika, one is shielded from all harm—divinely protected.

This is the most beautiful conception of all of the meanings of the Swastika, and when worn with an understanding and concurrence in this meaning, surely one is divinely protected, as near to the fullness of expression of Deity as

one need hope to become. With Love, Wisdom and Tolerance as a shield, what have we to fear?

There is another meaning often given to the Swastika symbol—and one that is also traceable to the same origin—the Deity.

We find that in some countries the Swastika represents royalty. In China and Japan at one time, the symbol was used only by royalty and the priesthood, expressing the alleged "divine right" of kings.

The sign of the cross which is made on the breast among all Catholics, as they enter the church, or in benediction, was taken from the ancient custom of making the symbol of the Swastika on the breast, as the devotees entered the sacred temple, or prostrated themselves before royalty.

The fact that the Swastika is the ONE symbol found among all nations, countries and tribes of the earth show how closely we are united in brotherhood. There is no record of any people on the face of the globe in which the Swastika does not appear.

It has been found even among the excavations of the mound builders and on the rocks of the ancient cave dwellers

It has come to us here in America largely from the Indians, every tribe of whom—however remote in apparent connection—use the Swastika as a sacred symbol, variously representing to them "well being," "protection," "charm against evil," or the "Great Spirit," according to their degree of intelligence.

The actual meaning has doubtless died out to them, but they know vaguely and superstitiously that it stands to them for good.

If that good be represented by enough to eat, and the number of scalps of enemies they may hang at their belt, then that is their conception of the meaning of the Swastika.

At any rate it represents to them the acme of Good, the very fountain and fullness of Power.

Now, to return to the question that prompted this short discourse on a symbol that would require volumes to tell the full history of, "Has it any special significance in this century?"

I think that it has.

However the people of the earth may differ in appearance, in intelligence, in color or custom, in civilization—in century—there is one bond of unity, one connecting link between the past and the present, the savage and the civilized



man of today—that bond is the recognition of a ONE SUPREME PRINCIPLE from which all things proceed, and which is variously named, but universally recognized; a principle permeating all life, a principle of which we are the expression, and to which has been given the name "Deity." This Deity has been for countless ages represented by the Swastika. The Swastika is the one and only thing, idea or symbol which unites the past with the present, the ancient with the modern, the savage with the civilized. It is the one symbolized bond of unity.

The reason for its prominence in the present century is not co-incidental.

There is no "hit or miss" to the action of the great law of Spiritual Activity. This century marks an epoch. This fact even the least astute may comprehend. The Human race is unquestionably entering upon a period of spiritual awakening. The time has come when each little set of humans must recognize the absolute until between all living things.

The fact that all manifested life springs from the one indestructible principle—the unchanging, the immutable center of Intelligence, like the axis of a wheel—is a concept that is forcing itself upon every intelligent person in this Universe, and nothing in human experience so well symbolizes this truth as the Swastika, because nothing else has been used by all people for the purpose of representing this ONE DIVINE SOURCE of all life.

There is not a corner of the globe, remember, nor any period of time, in which the Swastika has not symbolized the Absolute, or All, according to the consciousness of the race or sect in which it appeared.

Therefore we claim that the present prominence of the Swastika symbol has a vital message. It foreshadows the dream of the altruist, the hope of the reformer; the prophecy of the seer—the coming era of Universal Brotherhood; the long looked for but elusive Millennium.

ALEXANDER J. McIVOR-TYNDALL.

The history of our world, therefore, in all its apparent diversity of experience which we have called by so many names—sociology, ethnology, pathology, theology and so on—circles—discloses the fact of man's search for The Self.—McIvor-Tyndall.

## Biology of Intelligence

By GEORGE EDWIN BURNELL.

(Written for The Swastika.)

(ARTICLE NO. 5.)

Christian Science has now become moderated from its large intellectual and metaphysical areas of interpretation into a mere religion, which, of course, is a very great surrender of its main position. Therefore, I want you to collect this narrative account in your mind, in a position where you can observe the meaning, and see how it bears upon the general business of instruction which the mind is determined upon and will receive; that is, those of the American mind who seek the truth will obtain this point, namely, that vitality discovered to be mind and consciousness, must be intelligence.

Now, the phase of the position which it is our business particularly to emphasize, is that consciousness of mind is nothing unless it is intelligence; that an idea, just because it is an idea, has no value, because the mind is capable of having a materialistic idea, and that is a false idea. Therefore, as Emerson stated in his essay on Intelligence, it takes intelligence in the intellect, that is deposited there, in order that the bondages of the several legalities can be dissolved.

The movement, then, stands historically in this position: Those who shall be gathered out of the movement into some religion, as in the case of the Mormons, the Eddyites, or the Spiritualists, who have surrendered to the mere fact that they are Spiritualists, or whatever, they are gathered to a religion, which means that they have abandoned the intention of securing intelligence. Now, Emerson was a very mild man, but he was also a very determined man. He was determined that they should never make the mistake of supposing that he was preaching a mere religion, that is to say, a mere excitation of the emotions toward a better or a more ameliorated condition, which is religion, giving you a promise and as good a guaranty as can be secured through phenomena or miracles. In other words, they guarantee to you a future condition of happiness if you are good, warning you against a future condition of misery if you are evil. That warning and that promise they guarantee by a phenomenal experience, which shall convince you that their message is correct, leaving out all power or range of requirement that you shall have

through intelligence on the subject, making it unnecessary for you to have intelligence, anyway.

They therefore take their position among those several organized sets of religion.

Of course, there is another phase of the movement that I have left out, which has been excessively promulgated, that is to say, material science. That went along with the material movement in the last fifty years. Such emphasis has been given that it has amounted to a sort of devotion with those of the best students in material science, becoming almost a religion with them,—the science of astronomy, the science of mathematics, the science of biology, and so on and so on,—an actual religion to these folks. I say, therefore, that those who do not get the point that life is nothing but intelligence will be gathered to some organized religion, where it will not be necessary for them to be intelligent at all. There will be no demand made upon them to be intelligent. They will simply be allowed to have a secure condition,—secured to them by miraculous guaranteed proofs, sufficient to coerce their conviction without the help of intelligence acting upon their conviction.

It is quite possible for a person to secure a very intrinsic and profound conviction without the assistance of intelligence at all. But where intelligence is applied, no conviction is necessary. Conviction is an operation of the emotions. Intelligence is the function of the consciousness. It is a different thing. Therefore, I say when Emerson established himself as presenting this transcendental movement, he said: "I have inaugurated a religion of the intellect, which has never been offered hitherto."

It is a purely and perfectly established viewpoint, that life is not merely mind, because mind is nothing whatever. Mind is just an intermediate viewpoint, to transfer your will and attention from a materialistic idea to a softer, softened mental conception of things. That is, the point to which is to be transferred the center of thought of this body of people, that life is all there is to you, life is consciousness and intelligence, and not mind at all. This position is taken in the first instance by argument, delivering you perception, illumination, vision.

Emerson was determined that there should be no confusion on the subject, and therefore, he was so clear that they excommunicated him from even the mildest form of religious cere-

monial known in the United States, that is to say, Unitarianism. Now, the point we have been illustrating, which is the fifth point in the matter of healing, is the identity of life, passing through mind, functioning it to true ideas, to the very presentation of pure intelligence. I will explain to you how that was inaugurated by a movement that was entirely the exclusion of all phenomena from every other phase of its exhibition to the one phase of its exhibition in the form of healing, the concentration of all miraculous phenomena upon the one phenomenon of vitality as health, because that was the actual narrative and the transformation of the phenomena of the movement.

The point I wish to consider with you concerning the identity of vitality and intelligence, is the readjustment of the program, in regard to the application of phenomena, that was carried out by the leaders in their determination to inaugurate an intrusion in the materialistic viewpoint, that should arouse the reasoning powers, rather than coerce the superstition of the inhabitants of materialistic conditions. They said: "There shall be an inhibition of the purely irrational kind of phenomena, but a large inundation, a flood of increase in the conception of healing." Because the real point of injury that the material idea accomplished is the inhibition of the faculties of the physical body. Those who have lost all notice of themselves, of the powerful physical body in a state of health, are not aware of the immense pressure and depression under which their physical experience is conducted. Everybody knows that uncertainty is depressing. In the form of ignorance, they are not so clear in regard to the depressing nature of not knowing. So many times in a day we hear people say, when asked concerning their plans and intentions about anything, "Oh, I don't know!" A sort of weary, dreary, bleak contemplation! Certainty gone, the dignity of definiteness, of clearness, of prophetic insight, vanishes in haze, in blur, in depression.

The vital value of the sentence, "I know what I am about," cures of drifting. It cures of imbecility, in the form of looking for a guidance, of praying for some stronger influence to take possession of you, so that you may have more confidence in the results in the form of action. Then when the results are disagreeable the responsibility rests somewhere else!

(Continued Next Month.)

## Sensation; Heredity; Environment

(Written for The Swastika.)

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



This interaction of forces sensitizes the tissues of the embryo and makes of them a sensory apparatus which is of a low order, similar to that described in the organism of the worm; nevertheless, it is suffi-



cient to produce feeble motion and a kind of circulation of fluid. The epiblastic tissues form the positive pole of this battery, while the hypoblastic tissues constitute the negative pole, the grounding of the return current through the mesoblastic tissues and fluids transforms energy into motion.

The growth of tissue into organic structure increases the power of the embryonic organism or battery, consequently there is greater power of motion and circulation. At this stage of growth the epiblastic tissue, from which the nervous system is later developed, acts as the primary sensory apparatus and is the direct conductor of electrical force from the mother organism to the embryo.

IN THE EMBRYONIC AND FETAL stages of growth the epiblastic tissue receives the primary strength of the electrical force from the mother organism, the strong resistance of the fine tissue structure of the epiblast retards the electrical force so that when it reaches the hypoblastic tissue the vibration is lowered one step in the scale; in passing through the hypoblastic tissue the resistance of its structure retards still further the force, so that when it reaches the mesoblastic tissue it is lowered still another step in vibration.

In the third step, the current of force is lowered sufficiently to transform it into mechanical motion. From mesoblastic cells are produced all muscular and connective tissues in which electric force is expended as motion. During embryonic life, or the first three months of gestation, Nature develops cells, tissues, fluids and rudiments of organs by combination of these structures. During this time, many changes



take place in the immediate environment of the embryo, through the development of fluids and membranes around the embryonic structure.

During this period of embryonic growth and development there has been no sustaining power other than the electrical energy which is derived from the mother organism by means of touch-contact between the embryonic tissues and the matrix; but this simple means of conduction is quite sufficient to develop all the structures of this stage of growth.

Only ionized energy can be transferred from one body to another through living membranes, by means of electrolytic action. There has been no transfer of oxygen into the blood by osmosis, for the simple reason that there must be organism before there is any blood to oxygenate. IF IONIZED ENERGY DOES NOT PRODUCE THE ORGANIC STRUCTURE OF THE EMBRYO, WHAT DOES PRODUCE IT?

Cells, tissues, fluids, organs—indeed, all the organic structure of which the fetus is composed—are made up of ionized energy, polarized at certain rates of vibration. Most of these structures have reached quite an advanced stage of growth before there is any organic or direct physical connection with the mother organism, by means of the placenta and its appendages. With the increase in growth more energy is needed, consequently, Nature establishes a more elaborate system of conduction in the placental circulations.

Because of this increase of supply the organic structure advances more rapidly when the embryo becomes a fetus.

In the establishment of the fetal circulation Nature preserves the three distinct vibrations already described, but they are now distributed through a much more perfect organic structure; for this purpose there are two sets of capillaries in the fetal liver and also in the placenta.

Wharton's jelly, in the umbilical cord, acts as a conductor of the primary current of electrical energy, which is sensory between the mother organism and the liver of the fetus. The liver is a very important organ; it is enormously developed at the time of the establishment of the fetal circulation; it acts as a transformer of the energy which passes from the mother organism to the fetal sympathetic nervous system.

The sympathetic nerves are the first to become active in the fetus. THE PRINCIPAL FUNCTION OF THE BLOOD

IS TO SUPPLY A FLUID GROUND CIRCUIT FOR ELECTRICAL ENERGY IN ALL LIVING ORGANISMS.

All electrical impulses arise in cells which are surrounded by capillary blood vessels. It is in capillaries that the polarity of currents changes. It is well known that the blood of the fetus and the blood of the mother organism nowhere absolutely mix. The reason for this is because the primary electrical impulse from the tissues of the matrix is grounded in the first set of placental capillaries and is returned to the mother organism through her blood as its ground circuit.

This action starts, by induction, the second wave of energy, which passes through Wharton's jelly, of the umbilical cord, to the first set of capillaries of the fetal liver, where it is grounded and returns to the second set of capillaries of the placenta, using the fetal blood of the umbilical veins as its ground circuit. The grounding of the second wave of electrical force, in the first set of capillaries of the fetal liver, induce the third wave of electrical force in the second set of capillaries of the fetal liver.

This wave of force charges the sympathetic nervous system of the fetus and is grounded in the capillaries of every organ which is connected with the sympathetic system of the fetal body. This force, being grounded in the capillaries of each organ, returns to the second set of capillaries of the liver, through the blood of the systemic circulation of the fetus.

It seems evident to the thinking mind that there has been a grave error in the conclusions of physiologists, in regard to the functions of the blood. The theory that the life of the fetus is sustained by oxygenation is not logical. The only rational argument to sustain such a theory is the change of color between arterial and venous blood. This change of color can be accounted for by the change in polarity in the electrical currents in every set of capillaries, which causes molecular re-arrangement in the cells of the blood, when the current is grounded.

It is an established fact in science that colors are produced by differences in the rate of the vibration of universal energy. By reference to our experiments, it will be seen that we have demonstrated that the color of blood can be altered by changing the polarity of an electrical current passed through it. It is evident that Nature requires a finer substance than gas or food structures with which to build

the temple of the human organism, and that substance is ionized energy.

After the establishment of placental circulation, Nature continues her work of perfecting the various fetal organs, building up the human form in the most careful manner. The organism of the fetus, when attached to the organism of the mother, becomes a secondary battery with the liver as its principal center of distribution of force. From this organ lines of force go out in every direction, through the nervous system; these are to carry on the work of building, by polarization of energy into material form. During all this building process, the closest sympathy exists between the physical forces of the fetus and the mental and physical forces of the mother; those of the fetus are passive and receptive, those of the mother are active and aroused. The higher potentiality of the electrical forces of the mother causes energy to flow toward the fetus; this flow continues until the new organism is fully developed and ready for birth. Through the long course of gestation, Nature has prepared organ after organ; lungs, brain, nervous system and organs of the special senses have been slowly developed and charged with energy sufficient to give them power of responsiveness to the forces of a new environment.

At the first breath the polarity of the whole organism is reversed and a new order of action takes place; the positive pole changes from the liver to the lungs and the child becomes a separate individual organism. Breathing is now established and the energy of universal life becomes the environment and supplies the great electrical forces of life directly through sensation instead of using the mother organism. Electrical energy from the electro-chemical process of digestion supplies the liver with force to keep the whole organism sensitized so that it will be responsive to the incoming waves of universal energy supplied by breathing. These waves of energy are transformed into different modes of activity, according to the amount of resistance offered to their passage through tissue, on the same principle as heat, motion, light, etc., are produced in mechanical electricity.

It has been previously explained that the different rates of vibration at which energy polarized into material form is the cause of the three grades of tissue found in the organism; that all organs are developed from these three tissues; also, that these three tissues establish three great rates of vibration in the body,—thus it follows, that the predominance

of any one of these tissues in any organ controls its rate of vibration and marks the class to which it belongs, and also gives character to its use or function.

All life is one; for this reason all forms of it must be connected directly or indirectly with the universal life principle.

Through sensory apparatus, life's physical activities proceed in rhythmic vibrations, step by step, from one breath to another. Breath is a finer force than mere gaseous atoms; it uses gases as its means of conduction, but breath itself is not gas,—it is life, and life is electrical in its every action. Oxygen of air, being the most negative and magnetic of all known gases, conducts this universal life principle to the lungs; here it finds a higher and better system of conduction through the organs of sensation, this enables it to perform the functions of organic life.

In preceding pages we have shown that the primary sensory current of energy was conducted from the mother organism to the embryo through epiblastic tissue; it must be borne in mind that this tissue produces the nervous system in the developed organism. We have also pointed out that the hypoblastic tissue of the embryo is the negative pole, where energy is transformed into mechanical motion, the effect of which is spent upon mesoblastic tissues. In the new-born babe the order is reversed; the positive current of energy from the universal life principle in breath touches the epithelial tissue which lines the surfaces of the respiratory tract; this starts a sensory wave of vibration which passes through every tissue of hypoblastic origin. The epithelial lining of the respiratory tract and alimentary tract being mainly of hypoblastic origin, becomes the great negative pole of sensation. The opposite pole of sensory contact with the external world of environment is found in the epithelium of the skin which is of epiblastic origin.

Between these two great extremes of sensory apparatus is the nervous system with its double set of nerve centers, inside and outside of the brain.

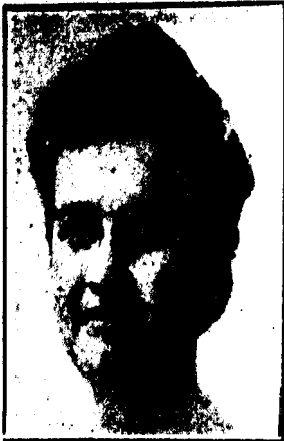
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There is a Universal Spirit throughout the universe. Its motion is power. When man unites with this power, he receives inspiration. Success lies in keeping in constant touch with this power. To seek to exist without its recognition is failure.—Yono Simada.

## Cosy Chats

(Written for The Swastika.)

By GRACE M. BROWN.



It must be admitted that there is something about hot weather, real hot weather which is not exactly conducive to a genuinely heavenly frame of mind, although just what a heavenly frame of mind is, may be entirely a matter of opinion.

In my opinion, about the most ideal condition of heavenly possibilities rests with the man whose mental capacity meets his soul desire, but it must be admitted that it is a very rare condition and one which is not always recognized when it does appear.

If the mental capacity feels the demand of the soul—the physical and financial capacity will soon follow—because the mind is the instrument of the soul activity and when one has his mind under control, he is master of himself and of his conditions.

Any outside condition which causes discomfort or dissatisfaction of any kind is a sure indication that we are not quite equal to the soul demand—for the soul demands complete satisfaction on every plane and the signal of its incompleteness is the signal of unrest.

Whatever is the plane of our discomfort, whether we think we are poor or sick or otherwise incapable, that is the particular plane for us to strengthen—and the beautiful part of it is that our very recognition of our lack proves that we have the power to develop and strengthen our capacity to meet the most exalted desire of our beings.

Possibly that has nothing to do with such trifling things as weather conditions, but let us see. Does not the whole earth respond to the necessity and the demand of its children and does it not respond through their intelligence? It supplies verdure for shade and everything to modify extreme conditions of weather when used intelligently.

The fact is that men scarcely realize their own opportunity and power. They try to suppress their desires, they blame themselves for their dissatisfaction, thinking that it is a great virtue to be contented in the face of inharmony, when



really, such an attitude of mind simply implies mental stagnation.

We are not here merely for the sake of having a good time or cultivating personal happiness. Happiness is the result of fulfilling the demand of the soul—because then the body and the mind and the soul realize their true relation to each other and happiness is inevitable.

Happiness always results when we are expressing life upon this planet so that we may meet the work which daily greets us to the best of our ability, and our point of accomplishment with ourselves is to see that our ability is equal to our work.

And that is the chief trouble with us all today. We do not recognize our true ability. We allow fear in the form of timidity to interfere—perhaps we call it modesty—and then we rather pride ourselves that we have not the capacity to express the word or the song which is in our soul when it is the very thing we MUST do before we can come into harmony with ourselves.

When we know something, let us have no fear about expressing it. Expression is the law. Tell it far and wide even if we are not understood. The reward of the increased understanding which always follows expression well repays us for all the sneers which the children of men may cast our way.

We have very little faith in outside things until we have faith in ourselves. It is better to be like Sampson and pull the temple down over our heads than to be unaware of our mighty strength. We must have faith in our own ability, as well as the consciousness that our capacity may be increased daily to meet the constantly increasing demand of the soul.

It seems sometimes as though this quality which we call desire is not of any very great importance, and that it matters little if we suppress the keynote which is demanding our attention and response, but this is a very grave mistake; we should not be alive today but for desire. Every act of life is the response of desire and if we would recognize that great fundamental quality and respond to it consciously, our individual lives would be far more positive and harmonious.

There is really only one reason for any action or for any non-action. We want to do it or we do not want to. We may delude ourselves into thinking we are following somebody's else will, but we are willing to be so dominated or their

thought could not reach ours. I may have reasons for failing to do the thing which seems my duty, but every excuse can be traced back to the primal reason that my own will is responsible for my failure.

So after all, the only sensible thing to do is to follow the desire of the soul and admit to ourselves that we do it because we want to.

If we discover that we have mistaken the desire or that we have selected a plane of activity which we have outgrown then let us change the work and find the true place of activity.

Every expression of life rests entirely with the soul, which chooses and with the instrument which responds, and you and I may thank ourselves or blame ourselves as the case may be for every condition of joy or of sorrow which dominates our lives.

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## Is a Religious System Necessary?

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The thought of the world today is too diversified to form any definite and positive conclusion as to the ultimate outcome of the Metaphysical Movement, variously expressed in New Thought, Christian Science, Divine Science, Mental Science, Spiritualism, Theosophy, and various other societies, sects, creeds and systems of religious or of quasi-religious sentiment.

A query that is often heard is: "What will be the result of it all, when these various phases of the Movement shall have blended into each other?"

Will there be formed a Universal system of religion, or will the various presentations of the New Movement, crystallize each into its distinct creed?

The preponderance of conjecture is upon the probability of a Universal Religious system, or at least a unified ideal and purpose in all religious practices.

This condition will doubtless be the logical outcome of this century's breadth of ideas, its tolerance and open-mindedness, as far as the majority is concerned, because the majority of human beings find it necessary to have a specific form or system through which to express the inborn desire for happiness; for an enlarged area of expression.

There will also be a considerable number to whom religious systems will not appeal, as either necessary or desirable.

Happily, we will all be given liberty of choice.

For myself, I do not hesitate to say that I trust that the time may come when the religious life will not be represented by "houses of worship," but by homes for the incompetent, the despairing, the irresponsible, and the world-weary.

I never pass a huge, elegant structure upon which is engraved the information that the said building was erected at a tremendous cost, for the purpose of "Divine worship" without feeling ashamed.

No. I am not ashamed that I did not contribute to the funds for the propagation of the insult to Deity. Nor am I ashamed that I do not take part in the alleged "divine worship" conducted within.

I am ashamed that there are little children drifting about on the sea of this external expression of life, without the opportunity of one day or hour of happiness, and joy and well-being.

I am ashamed that there are men and women who have grown old in service, bent and broken with the burden of existence, who have not the means to indulge in well-earned rest from toil, to sit for awhile in the sunlight of ease and drink from the fountain of Joy and Love, which they have missed on their pilgrimage through this life.

I am ashamed that so many, many who are unfit, must toil through the weary hours, in the dust and noise of the city streets, instead of being free to breathe the pure air of the country, to lift up their eyes long enough to see that the world is beautiful, that life is good, and that God's purpose and aim is only our happiness.

I am ashamed that there are those wandering homeless, despoised, avoided and condemned, because, perchance, through unselfish, reckless impulse which does not count the cost, they may have stepped aside from the prescribed Path of Traditions, and obeyed the Christ impulse within that says: "Love wholly, unreservedly, for Love alone is Life."

I am ashamed that the noblest impulse in human expression is so often bought and sold and labelled Respectability.

I am ashamed that men and women go into the arena of public life in business and politics and fight like savages over the possession of a dollar, while they meet on Sundays walking down the aisle of a grand church, which their ungodly strife has helped to erect.

I am ashamed that, side by side with these "houses of worship" stand prisons and penitentiaries where the morally weak and unfortunate are horded like wolves.

I am ashamed that any one has to suffer one moment's anxiety, one instant of pain, for lack of those things that money can buy, when the cry of "over production" is heard throughout the commercial world, and when thousands of lives are made sacrifice to sweat-shop industry.

I am ashamed that I live in a time which boasts of its civilization and its enlightenment and its educational institutions and its Christianity, and yet permits these things, while it puts millions of dollars into perishable structures and blasphemously terms them "houses of worship."

And though this is not at all what I started out to write, since I have written it, I will let it stand, because it is the expression of my true sentiment, which is not patient of injustice, of hypocrisy, of conformity with convention, and which would annihilate with one blow, if it were possible, every crutch which allows Humanity to walk lame, by this means compelling the God that is within to awake and manifest the divinity which is above and beyond desire to be "worshipped."

MARGARET McIVOR-TYNDALL.

Reduce all the great religions into their simple elements, and you find yourself standing in the midst of a human soul, alive in its growth, striving to relate itself growingly to all the things that are and to the higher things he dreams may be.

—John Milton Scott.

Let no man think that he has discovered the only door to faith. Each and every individual must enter in the unseen realm of the Infinite, through the gateway of his own soul.

—J. Howard Cashmere.

Give us the man who sings at his work! Be his occupation what it may, he will be equal to any of those who follow the same pursuit in silent sullenness. He will do more in the same time; he will do it better; he will persevere longer.

—Carlyle.

No one can teach another the secrets of Nature. Nature herself is the priestess and him only does she admit to her sanctuary who has searched for and is worthy of her.

—Eckhartshausen.

## Some Lessons Life Has Taught Me

(Written for The Swastika.)

By SAINT NIHAL SING.



Thousands of children are born around the place where I first became conscious of life. Whether they are swayed by the same sentiments as I and for the same reasons, I do not wish to aver; but the unique situation of my birth-place, something in the natural features of the country, gave me my conception of life—a broad vista of rolling ground, a babbling brook, and within twenty miles the Himalayas, towering in their grandeur.

Gazing into the blue distance of the hills I derived my inspiration. They implanted in me a desire to climb, to soar high, to aim at lofty objects and to live on solid, rocky upland.

My optimism and triumphant attitude were in no small measure attributable to the influence exerted by the Murrie and Kashmir Hills. Thanks to my abstracted gazings at the cliffs surrounding me, I have never been tempted to wish for a remission of the price for attaining to higher levels. My desire has always been to reach the mountain tops by steady climbing, not by adventitious means.

The streamlet's cheery music engendered within me a sunniness of disposition. It exhorted me not to hurry. It sang to me in ceaseless cadences that I am a child of eternity—that I am not destined to die, but to flow on evermore.

"For men may come and men may go  
But I go on forever."

I started like the stream. I began in a humble way. Like that singing brook, as I go along through the hills and valleys of life I gain in power and volume. Like the babbling brook, my life flows in sunny shallows and in deep still pools. It twists and turns. It has been given me to sense that I am but a small tributary, a meager branchlet of that great river of life called "Evolution."

I started in life as a reformer. When I broke away from college, maddened by the red tape and formality that obtained there, I doubted not that presently I could straighten things. I now find that the only person I have been able to reform



is myself, and I have but partially accomplished that task. My efforts at reclaiming the world from the error of its ways did but one thing. They showed me in the light of an immature enthusiast. They made me appear as if I regarded myself as the only normal member of society. As a reformer all I succeeded in doing was to erect a barrier between myself and the world.

I started as a hustler. Both at school and college and later as a journalist, I passed through life with a floundering flurry foreign to my race. It took years and many hard knocks for me to learn that in my mad chase after things I went at such a furious pace I ran past the thing I sought, and could not stop at the right moment to take possession of it. I passed and missed the things I most wanted to secure. Thus, Life taught me to go slowly and keep my gaze focused on the definite object which I wish to secure.

Little mistakes used to annoy me greatly. Small successes elated me disproportionately. Since Life has taught me to survey my foibles and shortcomings, my successes and merits with calmness, I recognize them; but they no longer agitate me. The exaggerated ego has gone out of my life.

Life means collaboration.

Everything in the universe seems to co-operate with me. It is my effort and impulse to collaborate with all things.

Togo, the dog who follows me through mud and brambles, over hillock and dale, who wags his tail in love and brotherliness and looks into my eyes beaming with friendliness, co-operates with me. The children of my friends with whom I am abiding who bring me dandelions, ferns and flowers, who accompany me to the lake, infuse fresh life and joy into me. They sweeten my thoughts and manners.

The people who write me from different parts of the world, encouraging and uplifting me, co-operate with me.

Those who criticise me render me the best kind of co-operation. Little would be left of me if these friends and collaborators were to go out of my life.

I hustle no more.

I try to reform no more.

But I do more and better work than I ever did.

I look as far ahead as I can see, without much effort.

I do as much as I can.

I work as hard as I wish to work.

I express myself with spontaneity.

Whenever a tempest rages in my life, I keep my gaze

fixed on the grass and trees, the birds and flowers, the friends far and near.

Life brings me confidence in humanity. More and more I recognize and reciprocate its brotherliness.

Life spells faith.

I feel that it were better to be cheated and circumvented by a few than to doubt and suspect the whole world.

As I grow older I feel more prone to trust to my instinct. To be passive and let life have its course through me is becoming the joy of my existence.

I have not ceased calculating, though I see that many of my calculations have been swept away.

Life constantly teaches the lesson of "let go."

"Be a child" constantly rings in my ears.

Formerly it was the pleasure of my life to appear consistent; to defend anything I had asserted. It causes me no discomfort now to contradict myself as many times as occasion may indicate. It is a greater satisfaction now to recognize, at the risk of inconsistency, whatever appears to be right at the moment.

The Oriental and Occidental have been blended in me in a permutation and combination hard for me to analyze. Born of full-blooded Hindoo parents, I have been nurtured on the literature of both the Orient and Occident, East Indian, Persian, Chinese, Japanese, English, French, German and American. If I am a part of all I have met, if I am the product of what I have been, what I have lived through, what I have read, my conception of life can not but be kaleidoscopic. The "strenuous life" of President Roosevelt, the "Let us be up and doing" of Longfellow, the Roman ideal "I will find a way or make it," have been engrafted in the Nirvanism, Vedantism and Sufism of India and Persia. The fatalism and occultism of Hindustan have been intertwined with the radicalism and socialism of the United States and Germany. The political slave tendencies of my Hindoo nature have been touched by the spirit of revolt. Social fetters and political slavery mean to me as I have learned the lesson in the school of Life, a soul in bondage.

Life has taught me to practice what I preach, and to preach little, but influence others by my actions rather than words. I remember the days when I made myself obnoxious to others in presenting to my people the Patrick Henry ideal, "Give me liberty or give me death." I remember when I used to advocate that the young men and women of India betake

themselves to foreign lands to enlarge their views. Now I let my life do the talking.

Life has brought me to feel that the idea of being saved by somebody's blood, of going to heaven through somebody's grace, is obnoxious. My religion cannot be described in one word. My religion concerns itself with HERE and NOW. I believe HEREAFTER to be the natural sequence of NOW. I do not bother myself about heaven or hell in the future. I am too busy dealing with the heaven and hell of the now to think of what is coming.

Life and religion mean one thing to me—the expression of the divine impulse.

## Nature or Personality?

(Written for The Swastika.)

By GRACE MOORE.

Nature is not concerned with man's questionings as to the right or wrong or good or evil of one thing or the other. Nature is a process, and this process must go on without regard to man's personal opinions or even his soul convictions.

One man is as thoroughly of the opinion that New Thought, Co-operation, Socialism, etc., are wrong ideas of life as another is that they are right ideas. Whether they are good or evil or agreeable or not agreeable to us is not the issue. Whether they are in accord with the Divine Idea and are processes of nature is the only question permissible.

A moment's reflection divulges the fact that New Thought is the oldest thought of the world and that the Co-operation we bespeak for the future is already here—that it has been here since the beginning of time and is in all realms and at all times Nature's process. And a study of the Law of Compensation reveals the purpose and beneficence of these processes which have been looked upon as the "cruelties of nature."

All unfamiliar operations in the natural world take form in the mind of man as "devils" or "satans." Familiarized and interpreted from a broad humanitarian viewpoint, we see these same "devils" as charges and promoters of the Common Good.

The mineral world co-operates to produce the vegetable world; it loses its identity in the damp, dark earth to find

itself in the sunlight and fresh air. The vegetable world sacrifices to animals and men; the nourishment it has drawn from the soil, from the water, and from the air and sunshine, it passes on to the animal world, its own form and substance being disintegrated that higher forms and more admirable conditions may take its place. The animal world serves the human in a thousand ways, creating degrees of consciousness and physical and mental activities impossible of realization otherwise. Through killing and meat-eating, carnivorous man came to his present human stage, and the forces of the animal kingdom sacrificed to him express the glory of their sacrifice in his mental and spiritual realizations.

Nature takes no account of the killing, sentimentally; she is concerned only with the success of her processes. She is "busy." What you or I think about it is "another story."

It would seem as if the time had about come for man to stop thinking about it and with Nature "get busy." To think very seriously about whether we are doing the right or the wrong thing, or whether some one else is right or wrong, is to lose time by the wayside.

That Nature's methods include destructiveness, it is idle to deny. That by co-operation with her forces, from the viewpoint of Life as a Whole, the highest degree of consciousness and of service to humanity may result, is so obvious, that discussion of the advisability or the right or wrong of it is, at the last, merely a discussion as to whether we shall have apple dumplings or apple pie for dinner. When personally it matters not to us whether our dessert is pudding or pie, or in fact whether we have dessert at all, and Life in Its Fulness of both good and evil (so-called) becomes our paramount interest and concern, we shall find our real places in the general scheme of things, and lose our little personal consciousness in the larger and more satisfying impersonal one.

We shall find that our first duty and privilege is not our duty to God,—because God can perform His own duties to Himself—but our duty to ourselves and our fellow men. We shall discover ourselves and fellow beings, not as either saints or devils, but as units in a social organism vibrant with Life.

To feel and respond to this Life Urge, and to vibrate in unison with its broad humanitarian trend, will be our only serious thought and desire. To sense its beautiful rhythm and contribute our little note of harmony to swell the Great Chorus, will so thrill and inspire us with its peace and satis-

faction, that our personal discomforts and sacrifices will be lost and forgotten.

Come, fellow comrades, come! Come to the mountain top, where the atmosphere exudes Life and Immortality—where through a gentle haze we may look not too closely or directly, but more broadly upon the sorrows and contentions of men. Here, away from immediately personal relationships, we may see the possibilities of the larger and more human relationships. We behold here the completeness and kindliness of Nature.

We see bloodshed and death, to be sure, and the making, employing and capturing of arms hostile to the brotherhood and peace of the world, but we hear also the undertones of a Great Harmony to which all the forces of the world shall at last lend strength and beauty.

Let him fall who must—let him die. It is only for a little while, for a failure pre-suppose a rise and death is but a postponement of Life.

The pain and sorrow of yesterday were but the soil in which grew the possibilities of today. Today may be full of pain and sorrow too, but they are not real to us who have today's larger view.

Let the money kings and all the representatives of an outworn brutal System do their best—or worst. They can but hasten to those they have deprived, the consciousness of their own greater powers and possibilities.

Until the deprived see in their deprivation the reflection of themselves, and consciousness born of Experience insists upon recognition and respect, they, as units of a possible harmony, must continue to play their little parts as expressions of temporary inharmony.

But looking out from our vantage point on the mountain top, it seems but a little while until the Great War of Industry with Idleness and Hypocrisy will be at its height and he with the hoe and pickax shall have realized Himself. He is laboring now, not for the joy of it but because he is driven and compelled to.

Not always must he labor thus; not always shall the product of his toil remain the exclusive property of him who seeks to benefit only himself. The hour strikes—sooner than we thought—when justice and a common humanity shall prevail.

For Nature's methods are with reference to Principle, and Principle and Justice are one.





## The Spirit of the White Butterfly.

(Written for The Swastika.)

A LITTLE white butterfly flew in his purity and whiteness along the dry and dusty road. Behind him a weary woman trod the narrow way, and as she walked, the spirit of the butterfly whispered of hope and gladness. In his freedom and brightness he flew along. Beyond him and sometimes around him, two yellow butterflies fluttered in their golden dresses, with dark patches around their centers. They seemed always to be near the little white fellow, but flew as if half envious of his snowy whiteness. When the woman was tired and about to droop and fall, the white butterfly flew faster; but kept very near. Sometimes she could not see him. But when Despair was about to creep in, the white wings fluttered again, and the whisperings were louder and stronger. "Hope on! Hope on! Always hope!" Then the day grew brighter. The long, dusty road was less dusty and the way was not so narrow. The burden, too, was lifted. Hope, Cheer, and Gladness entered, while grim Despair crept away into the darkness. Every day the woman walked and every day the little white butterfly came, until he seemed a part of her life. Among the long, green, trailing vines which grew by the roadside, she often found him. Sometimes he poised on the top of a dainty wild rose. Sometimes he came on the waves of light and motion, as if, at that moment, he had sprung into existence,—the moment when she had forgotten him, and had thought Life again empty of all but the bitter, the hard, and the dreary. Once another white butterfly flew with him. They flitted back and forth. Then flew together for a short space and finally alighted on the tiny white Morning Glories which ran along the ground. They whispered to one another. Then soared aloft. Then came back. They flew nearer the woman and the whisperings were still stronger. The road was no longer dusty nor wearisome. Hope had become a thing eternal to the woman. The spirit of the little white butterfly had borne a song of gladness and lifted her into a realm where the things of earth had not power to move her and where the hardness, and the bitterness, and the weariness were forgotten. But always the little white butterfly flew in his purity and whiteness; and always he whispered of hope and gladness.

At Ysola.

KATE E. RIX.

## The "Oriental Invasion," as I See It

(Written for The Swastika.)

By YONO SIMADA.



It has become a trite saying that "there are two sides to all questions." Indeed, there are as many sides as there are points of view. The reason there are not more "sides" is because there are so few distinct points of view, owing to the fact that few mortals are capable of thinking out a problem for themselves. It is much easier to take some other person's viewpoint, and flaunt it in the face of the world as your own.

However, what I "rise to remark" is that there are two distinct, definite, obvious sides to the question of the "Oriental Invasion" scare, which is agitating the brain cells of some pseudo-politicians and social economists in this country.

It is some years since the people of San Francisco and northern California first started their crusade against the Chinese. The famous slogan "The Chinese must go," was invented by a defiant Irishman, and quickly "caught on."

Did you ever notice with what avidity the one or two-years American, joins in a crusade "agin' the furreners?"

And who are "foreigners," forsooth?

When the world was young, the tribe next door was a "foreign" tribe—separated from each other as mankind then were, by a very few miles of space, but by leagues of ignorance.

The self-same truth applies now. The only distinction we make between human beings is a distinction based upon ignorance. It is not necessary to decide just where the ignorance lies. Sometimes it is with the "foreigners" and sometimes it is with ourselves.

Now, I am not ready to affirm the superiority of the Oriental races. But assuredly, I do not, for a moment, observe the alleged superiority of any other particular race.

Nevertheless, there is found among the Orientals a finer hospitality, a broader, more tolerant attitude toward strangers to their shores, than is found among Occidental nations. We

do not hear in the Orient anything of the "Occidental Invasion," which is, by the way, a very real invasion indeed.

To return to the "Oriental Invasion."

When the agitation arose in California over the Chinese, sometime in the eighties, many of the Chinamen were driven out of the country. Then began a protest from those who had found the Chinaman's dexterity in washing and kitchen-gardening and house-work an economic advantage.

The fiat "The Chinese must go," was reconsidered to the point of allowing him to remain, as long as he was useful in menial positions. And today, the Chinese laundryman and the Chinese vegetable peddler are fixtures in California, because they are a necessity.

With the Japanese, the situation is quite different.

The plausible objection to the Chinese as denizens of this Free Country can not, with justice, be applied to the Japanese. The Chinese almost invariably refuse to become citizens. They preserve their traditions, their peculiarities, even their dress, and the pig-tail, to the end of the chapter. The Japanese are "adaptable." The word has almost become synonymous with "Jap." It would never do to admit officially, openly, bluntly that the Japanese are clever, or wise, so we say they are "adaptable."

Being to a man, slaves to their form of government, they are, by inverse ratio, enthusiastic lovers of freedom.

Therefore, they are willing, unless inheritance forbids, to become citizens of this great and noble and honorable United States.

Wherein, then, lies the reason for the hue and cry against the "Japs," in California, which fills the columns of the press and sells extra copies, besides giving the saloon politicians something to talk "jingo" about?

There isn't any.

Like the man who was called into the court to answer to a charge of his dog having bitten a stranger, the Japanese can give three good and convincing arguments to show that there is no reason, which may be compared to the defense set up by the prisoner.

He said: "I can give three reasons why my dog didn't bite the complainant. One is, that the dog isn't a vicious dog. Another is, he has no teeth; and lastly, gentlemen, I have no dog."

So it is with the alleged California objection to the Japanese. Firstly, the Japanese is economically desirable in

California. Secondly, he is a desirable citizen because he spends money lavishly; and lastly, and vitally and importantly, there is no objection to the Japanese in California.

The entire dispute is a bubble, raised by certain political factions to divert public opinion from the state of things in governmental quarters.

It is not shared by the people of California in any degree. And this for purely selfish reasons.

For example, take the "institution" known as the "Japanese school boy."

He may be hired for \$1.75 to \$3.50 a week, according to his proficiency in English. He rises at 5 o'clock in the morning, does the gardening, the marketing, cleans the sidewalks, sweeps and dusts and puts in order the house, with the swiftness and noiselessness of magic. He gets the breakfast, washes the dishes, and goes to school. Returning, he finishes what may have been left undone, gets the dinner and serves it with his own hands, doing the work of cook and waiter at one and the same time, with the result of a saving in wages to servants of something like \$50 a month. His Saturdays are spent as a general and complete cleaning up day.

What if he recites Virgil in the original, or solves a problem in Euclid while he peels the potatoes?

Is he less competent for that?

Merchants know that he is a spender. He buys books and then with what is left he buys high-standing collars and patent leather pumps, and stiff, ugly, starched shirts, because he is adaptable.

Well then, what is all this talk about the "yellow peril?" Isn't there any fire after all this crying "fire, fire?"

May be. Here is an example of which I know personally.

A certain man owned some land in Sacramento county, California.

Year after year, he rented the land at a nominal figure to different specimens of the white race—Italians, "Americans" (not Indians), Swedes—anybody who would take it.

One after another they failed to make returns. The crops were not sufficient to pay the rental. At last he found one of those "adaptable Japs," who rented the property.

The "Jap" was simply the representative of five of his fellow countrymen with skill and brains, who had formed a compact to stick together for five years without pay, until such time as they foresaw that the land would pay.

They were not afraid of work, they lived upon rice and

vegetables in small quantities, they used the God-given gift of adaptability, and fitted their needs to their environment, with the result that the second year, they cleared \$5,000 on the land, with an increase each additional year.

This sort of thing is perilous to the improvident, unadaptable American-Italian, American-Irish, American-Swede, etc.

Another example of their perilousness lies in their ability to keep their own counsel, and to lie unflinchingly when they deem themselves justified, which is when accosted impudently, or questioned regarding personal matters.

A San Francisco lady who had lived much in Japan, related to me the following incident, illustrative of the perilousness (I like that word—it is almost as good as adaptable) of the Japanese. She had in her employ a Japanese who was in his junior year at Berkeley. He did the housework, to pay his way through college.

One evening as he was preparing the dinner in the kitchen, a burly expressman made his appearance with some baggage for the household. He was in search of some one to lift his baggage for him, and espied the Japanese student. "Here, you, Charley," he yelled, "me wante you helpee me, savee?"

There was no response from the Japanese, not even the quiver of an eyelash. The baggage deliverer slapped him on the shoulder and repeated his command, but was met with a blank stare and the reply: "Me no savee you."

Despairing of meeting with any enlightenment in the "damned fool Oriental," the man sought assistance elsewhere.

The lady of the house who had stood an amused witness of the affair asked the student how he could maintain such imperturbability under such annoying circumstances. He replied: "My dear madam, that constitutes the 'yellow peril.'"

The control of self, which is taught the Oriental, from infancy and for generations before, is always a peril to the one who has not learned it, because in the mastery of self, lies power.

As yet, the Hindu, of all the Orientals, has not sought to make America his home, or even more than a visiting place. There has been some talk about the "Invasion" of Canada by the Orientals, owing to the fact that a few Hindus have settled there, being, doubtless, more at home under British rule.

The "Oriental Invasion" comes largely from the Japanese

at present, for the reason that the Japanese are better fitted to cope with Occidental commercialism than are the Hindus. They will come later, when the hustle and the strife have abated somewhat.

This will have to be for reasons which I have stated before in the pages of this magazine.

Because it is so decreed by those who have charge of spiritualizing this earth.

He who runs may read this fact, if he have his mind awake to the perception of Truth.

The cosmic law, administered by the Counsel of the Wise, is preparing for an era of larger, fuller, broader and happier life.

This preparation necessitates the amalgamation of the races, for the obvious reason that there are no favorites with the Wise.

Those who are best adapted to the new order that is coming, no matter of what tribe or color, or custom, will be used in the work.

How palatable, and delicious is a rich cake.

To make it, it requires eggs, and flour, and sugar and milk and butter and a few other unimportant things, none of which are particularly satisfying in themselves, but which when blended produce something which all may enjoy.

The Universal Intelligence is making cake.

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The successful life is one that is useful, wise, and happy. It may or may not be a life that is heard of outside a very limited circle, but that does not matter either way. Humanity is made up of individual units just as the molecule is composed of atoms, and not an atom can be spared. Each atom, although invisible, is essential to the molecule, and in the same way each life, however obscure, is equally important with the one that is lived in the white light of publicity.—McIvor-Tyndall.

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He whose mood and deed you cannot predict, who answers you without any supplication in his eye, who draws his determination from within, and draws it instantly—that man rules.

—Emerson.

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Were half the power that fills the world with terror,  
Were half the wealth bestowed on camps and courts,  
Given to redeem the human mind from error,  
There were no need of arsenals or forts.—Longfellow.



## Oh, Distant Day!

(Written for The Swastika)

By Clara M. Hunter

OUR eyes are fixed on the mountain heights  
That far in the distance lie;  
With longing hearts we glimpse the crests  
Standing serene and high;  
But the wayside daisy under our feet,  
The violet yielding its perfume sweet,  
Unnoted we pass—and carelessly crush  
As we stumble by.

OUR ears are attuned to the distant strains  
Of music, stately and grand;  
With bated breath we hearken and wait  
For the notes of a Heavenly band;  
But the song of the lark in the heaven so free,  
The prayer of the child at its mother's knee,  
Unheeded fall—tho' sweet and clear  
As the chord from an Angel's hand.

OUR thoughts go out to the distant day  
When with courage fine and rare,  
We will do some deed to brighten the world  
And lighten Humanity's care;  
But the struggling soul in error's chain,  
The heart bowed down with grief and pain,  
We pass—nor helping hand extend,  
Nor sorrow seek to share.

OH, Distant Day so fraught with hope!  
Oh, Future of Promise grand!  
As we wait thy dawn let us still give heed  
To the blessings and joys at hand;  
And if only to-day we would do the deed,  
Could utter the word to the soul in need,  
Could give the smile, the hand extend—  
That day with its promise of love and cheer  
Would be now and here.

## The Control of Character

(Written for The Swastika.)

By WILLIAM MORRIS NICHOLS.



"This is that which we call character, —a reserved force which acts directly by presence, and without means."—Emerson's Essay on Character.

I have read somewhere that the walking-stick of the Caliph Omar inspired more terror in the hearts of those who saw it than would a sword in the hand of a lesser personality.

And yet it was not the stick, per se, but the "reserved force which acts directly by presence, and without means," which the cane suggested, because of its association with the person of Omar.

By this same silent force, Napoleon, the Great swayed the minds of mighty men, and caused them to move according to his will.

Do words alone stir men to action? Aye, some men; but it requires something more to draw deeds of valor and heroism out of men of power and penetration. By what means did a beardless youth, slight of form, and measuring still less in fortune and reputation, inspire such confidence in the August Council of France? Surely not by the simple words, "Gentlemen, you know whether or not I am in the habit of keeping my word." How was the attention, respect and obedience of generals many years his senior in age and experience, won and held? How indeed, if not by that subtle, intangible, but very real thing called force of character!

The placing of a man of the calibre of George Washington at the head of the American forces doubly hastened the Colonies' realization of Freedom. Great was his integrity of character.

It is by the action of this wonder-working agency that some men exert an influence out of all proportion to their mental endowments. And does not observation teach us that success, in whatever calling, demands for its attainment not nearly so much intellect as character?

It is weight of character that tells more than it is brilliant ability. Bismarck, the Iron Chancellor of Germany, and our

own Lincoln were both striking examples of Character Power. But there is no need of enumerating men and women of striking public character; they stand out so all may know them.

Character is the silent governor of the world.

What the water is to the mill-wheel, character is to the individual. It is the motive power in the man. He that controls his own character, controls and manages an inestimable property. It cannot be destroyed nor taken from him. My friend's house may be burned to the ground, and all his belongings destroyed, but so long as character remains he cannot be considered bankrupt.

"Character is centrality, the impossibility of being displaced or overset," so says the Concord Seer.

Every decision I make is a stone in my wall of character. The retention of whatever thought and ideal is in my mind forms weak or strong links in my character chain. Shall my character be craven or courageous? It is mine to say. The balance of power is in my own hands.

There are those born into this world who by heredity are possessors of, and whose early training and environment accentuate certain qualities that tend towards strength of character without a great deal of effort on the part of the individual. This is good. But infinitely greater in power is the character CONSCIOUSLY built up by the individual himself. As much greater as conscious life is always greater than unconscious life.

A shiftless, good-for-nothing negro was discharged after one week by his disappointed employer, and when leaving asked the gentleman for a "character." He got one, which ran something like this: "This man has worked for me one week, and I am satisfied."

Do not wait for any one to give you a character. Get busy, and build one for yourself.

Mr. Edward Emerson, in a sketch of his father's life, tells of a young lecturer who, having secured an introduction to the great man, after some conversation asked him for an indorsement. "My young friend," Emerson replied, "do you not know that there is but one person who can recommend you?" "Who is that, sir?" asked the young man. "Yourself," gravely answered Mr. Emerson.

Consciousness of your ability to control that "reserved force which acts directly by presence, and without means," will make your life's expression one of happiness, power and success.

## Zen Methods of Concentration

(Written for The Swastika.)

By YANOSKE ISODA.

It will, no doubt, be found very difficult and physically painful for the novice to sit down in the posture described in my last article, but inasmuch as the posture is considered essential in Zen practice, it must be mastered, if the student would attain the degree of concentrative power unquestionably demonstrated by this wonderful sect.

Therefore, keep at it hopefully, persistently, and systematically, and it will in time become just as easy of accomplishment, as to lie down.

The best way for the student to train himself is when at home, engaged in reading or sewing, or any occupation requiring the sitting posture.

Get down on the floor, taking the position described in the last article, with the right foot on the left thigh, trying to make the joint touch the floor.

This must be repeated during intervals of exercise, until the foot becomes soft and nimble, so that the student will not experience any difficulty in doing that. Then, the same practice must be gone through with on the left foot. Constant practice is the key to mastery, and as the Zen methods of concentration are most difficult to the Occidental mind it will be readily seen that only the most persistent will succeed in acquiring the degree of proficiency enjoyed by Zen teachers.

Several excellent exercises which will greatly aid the student in developing the power of concentration are herewith given:

Exercise Number 1. Seat yourself according to the directions already given, then take deep, slow breathing until you have done so one hundred times, and then rest for awhile. When you practice this, each round of inhalation and exhalation counts for once, and you should focus all the attention upon the breath. Repeat this several times a day and note what a difference it makes.

Exercise Number 2. Sit down in the same way, and image in the mind the following thing, practicing it faithfully: Conceive a circle over your head, that is moving down slowly around your head, and when it has reached to about your mouth, think that you have swallowed it and that you are letting it go down through the body so far as your feet. Then

picture to yourself that the circle is thrown back to the place whence it first came down. This time, you allow the circle to come down around your whole body until it reaches the feet. This constitutes one exercise.

This may seem to you as nonsensical and even as a kind of joke. But inasmuch as the results obtained by Zen practice are almost unbelievable to the uninitiated, we may rest assured that there is a "method in the madness."

This is what the Zen priest prescribes for the initiate into Zen practice, for the recovery of health. One hundred and sixty times is the number of times the initiate is called upon to practice this exercise.

Now for the method used for the instruction of professional meditation notwithstanding that it will appear to the layman as an absurdity, I will give a general description of it.

The first admonition is this: Think of that-which-cannot-be-thought-of. How can one think of what cannot be thought of, you ask? Cease to think, and it will be practicable.

This is as near a literal translation of the original text of the Zen practice of meditation as the writer is capable of giving. Naturally it is difficult to render into a foreign tongue, anything of such an abstruse nature as metaphysical literature.

Cease to think? You perhaps cannot conceive of such a thing. Is it possible for us in this life, this ever-flowing stream of our consciousness, to cease to think?

The meaning is this. When they say, "cease to think," it is meant that thoughts above this finite, differentiating, phenomenal world, should be stopped, and only the consciousness of the Absolute Reality, realized. This is a mental state which no one but those who take up the study earnestly, can experience and in which the thinking process (as we commonly understand the term) is completely held in abeyance. In this way, we can really say that we have come in touch with the essence of the Universe—the Absolute.

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The instant the desire comes to a man to know Truth for Truth's sake, the way is opened.—Grace M. Brown.

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The ideal is neither supernatural nor unexplained. On the contrary, it is the most natural of things. I will not say that it is the most thoroughly explained, but it appears to the human mind with more certainty than anything—Tolstoy.

## Personal Problem Department

Subscribers to THE SWASTIKA who desire their questions answered free of charge in these columns may send in their questions to Editor Personal Problem Department.

Mrs. L. Dansville, N. Y. asks: What can I do for a stubborn child? I don't think that whipping does any good, but I seem unable to cope with the problem. Will you suggest something?

Answer: "Stubbornness" is power, though generally wrongly directed. A person of stubborn nature must have the reasoning faculties and the sympathies cultivated, thus he will be protected from disaster. When you feel that the child is pursuing a course that will lead to trouble, take the time and patience to reason the matter out, showing him the mistake of his actions, and then if unconvinced, let him have his way, proving to him later, by experience and retrospection, the folly of his stubbornness. Also teach him to have sympathy and tolerance for other people's views. This is a tedious work, perhaps, but there is nothing in life quite so important as the training of a child's mind. Mothers often neglect this work, on the ground of lack of time, because the house must be kept in order, the social or church duties attended to, etc., and then if there be any time left, the child comes in for a hasty attempt at training. If volume upon volume were published, respecting the subject of our duty to children, there would still be left unsaid much that should be emphasized. How many, many lives have been marred, warped, crushed into unhappiness and inaction, by lack of proper training in childhood! And how very, very much we need to propagate the spirit of happiness!

"Psychological Student," Los Angeles, writes: Do you approve of the study of hypnotism? Also, do you agree with Thompson Jay Judson's explanation regarding alleged spirit return, as set forth in his "Law of Psychic Phenomena?" Answer: I believe in studying everything, so that we may properly estimate for ourselves the rationale of every hypothesis. Therefore, a study of hypnotism and its phenomena is of value to the student of human culture. I do not, however, approve of the practice of hypnotism therapeutically or otherwise although much temporary good may be accomplished through that course. The avowed object in hypnotism is to awaken the ego, to control the senses, but this I believe is best attained by cultivating the reason as well as the intuitions. The same difference exists between the two methods as between the medium and the independent, self-acting psychic. One is controlled and the other is awakened. No, I do not agree with Hudson's views respecting spirit return. There can be no spirit "return" anyway. The expression is misleading. There is no division between the carnate and the



discarnate planes of activity. The apparent difference lies in limited consciousness which in few instances includes more than an extremely depressed area.

**ARE THERE SOUL-MATES?**—Chas. F., Los Angeles, writes: Is there such a thing as a "soul-mate?" Some five years ago I saw a young lady but for one moment, but have ever since loved her with all my soul, and can not forget her or become interested in another. Is this the result of my own imagination?

Answer: There is a popular belief that there are "soul-mates," but I can not say that I share this conviction. Souls are undergoing unfoldment, and what may to-day constitute one's "soul affinity" may to-morrow be antagonistic. I think your infatuation is the result of auto-suggestion. In the April (I think) number of "The Smart Set" is a story illustrating this.

**THE LANGUAGE OF SYMBOLS.**—Mrs. John C., Newark, N. J.: I would like to know from whom comes the answers to questions asked in the Silence and which are always answered by symbols, and correctly. Is it desirable to cultivate this manner of unfoldment?

Answer: The language of the soul is the science of symbols. In fact, all answers are given in symbols, because words are also symbols, just as the characters composing this type are symbols of words. They may come from your own soul consciousness or they may be impressed upon your aura by other souls, just as we may derive information in the physical from the words of others.

#### SOME NEW MAGAZINES RECEIVED.

The Lightbearer, Coulson Turnbull, editor. Published at Alameda, Cal. Price \$1.00 per year; 10c per copy.

Power, Charles Edgar Prather editor, published by the Divine Science College, 730 West Seventeenth avenue, Denver. Price \$1.00 per year; 10c per copy.

The Live Forever magazine, Harry Gaze, editor. Published by him at Huntington Chambers, Boston, Mass. Price \$1.00 per year; 10c per copy.

The Mountain Pine, Geo. B. Lang, editor, published at Crystola P. O. by the Crystola Pub. Co., Colo. Price \$1.00 per year, 10c per copy.

The Signs That Follow, published bi-monthly, by the Society of Silent Unity, Unity Building, 913 Tracy avenue, Kansas City.

Self-Mastery, Chas. McKay, editor, published by the Self-Mastery Press, Corry, Pa. Price \$1.50 per year; 15c per copy.

The Lyceumite, published by Edwin L. Barker, Steinway Hall, Chicago, \$1.00 per year; 10c per copy.

The Individualist, weekly, edited by D. B. Potter, 199 Berkeley street, Boston, Mass. 50c per year.

The Book of the Month, devoted to scientific astrology, edited by John B. Sullivan, published by Junto Book Co., 149 Elm street, Yonkers, N. Y. Price 25c yearly.

## AS TO THE PRIZE "GHOST" STORY.

Regarding the competition for the best psychical experience reference to which is made elsewhere, we wish to say that we have no hesitation in announcing that our principal object in furthering the enterprise, has been the enlarging of The Swastika subscription list, and for this reason manuscript sent in unaccompanied by a year's subscription to The Swastika will not be considered.

We also wished to discover, if possible, how widely disseminated is the power to discover events and occurrences outside the ordinary range of the physical senses.

It is for this reason that we specifically announce that literary excellence will not be considered in passing upon the relative merit of manuscript submitted. Nor will we accept a story from any one who has ever written for publication, paid or unpaid.

The competition closes September 1st, in order that we may announce in our October issue, which comes out on September 15th, the decision of the committee selected to pass judgment upon the manuscript on hand at that time.

This committee will consist of Grace M. Brown, J. Howard Cashmere, editor of The Balance magazine, Dr. H. T. McClain, Yono Simada, and The Swastika office staff. The decision will be determined by vote.

## THE NEW THOUGHT CONVENTION.

Lack of sufficient space as well as of data prevents us from giving a detailed report of the meetings of the western district of the W. N. T. F., which have been held from the Fourth of July to the Eighth inclusive at the Divine Science College, on Seventeenth avenue and Clarkson street, this city.

The meetings were all very largely attended, and were most successful in every way.

A Western Division of the New Thought Federation has been established, the officers being Nona L. Brooks, pastor of the Divine Science church, Mrs. Jenny Croft of the Unity Society in Kansas City, and Miss Elliott, also a Divine Science minister, of California.

The speakers were Grace M. Brown of Denver, Rev. J. D. Perrin of Chicago, president of the New Thought Federation, Judge H. H. Benson of Kansas City, Mrs. Mary C. C. Bradford of Denver, Mrs. Jennie H. Croft of Kansas City and Dr. Leon Elbert Landone of New York.

Dr. McIvor-Tyndall was booked for an address but being still in California was not able to carry out his part of the program.

Sunday night's meeting was given over to five-minute talks by various speakers, and proved to be a most enjoyable and instructive evening. What appears to us as a most notable incident was the appearance on Sunday night of Mrs. Emma F. Jay Bullene, probably the oldest pioneer in the metaphysical movement, who is capable of addressing so large an audience, with the result of giving genuine pleasure to all hearers.

## BOOK REVIEWS

**THE KEY THAT FITS THE LOCK; OR JUSTICE TO THE TOILER**, by "Lizabeth," is a book which we heartily recommend. It deals with the problem of useless, unnecessary, hopeless toil—the prevalence of which is assuredly a blot upon our boasted Freedom and Equality—in a sane, forceful and convincing manner. The book contains 100 pages, and is paper covered. Price 50c. For sale by The Swastika magazine, 1742-48 Stout street, Denver, Colo.

**ELLIOTT'S ASTROLOGICAL AXIOMS** and **EVERYBODY'S ASTROLOGICAL GUIDE FOR 1907**, are two very interesting publications, from the pen of S. John Elliott, published by the author, and for sale by him at 29 Shelley avenue, East Ham, London, England.

**THE TRUTH ABOUT NEW THOUGHT**, by Julia Seton Sears, M. D., is an excellent exposition in condensed form of what the movement known as New Thought is seeking to accomplish. The book is excellently printed, by The Balance Publishing Co., Denver, and is only 10c. For sale at the office of The Swastika magazine, 1742-48 Stout street, Denver, Colo.

**A TRIP THROUGH HELL**, is the startling title of a booklet by John Mauritz, and published by the Zenith Press, Chicago, Ill. The "price for the round trip," as the author says is 25c. For sale by publishers.

**THE NATURE CURE SERIES**, by Henry Lindlahr, M. D., and published by the author, Chicago, Ill., are issued in cloth-covered volumes of 100 pages each, and are devoted to drugless healing, according to Nature cure ethics of diet, bathing, thinking, and the life-essentials. Dr. Lindlahr's books may be heartily recommended.

**THE ATOM AND CREATION**, by A. Bettes, is one of the best things in the way of a scientific treatise on the nature and action of energy which we have seen issued. It is clearly and concisely presented and illustrated by explanatory drawings. The pamphlet contains 25 pages, and may be ordered of the author, Chicago, Ill., care General Delivery. Price not given.

**THE ASTROLOGICAL CALENDAR**, compiled by Emma H. Sherwood and published by The Idea Publishing Co., Boston, is very much more than a calendar of days, weeks and months. It is a beautiful presentation of the fundamentals of Astrology. The compiler prefaces her work with the admonition, "Get Wisdom. Get Understanding," and adds: "Planets (little planes) refer subjectively to mental states, but objectively they are expressed by colors. Color is thus the key to the solution of every natural mystery, the thought of the Creator being outpictured, as it were, in color." The Astrological calendar is priced at 75 cents.

**IDYLS OF THE WILD ROSE**, by A. M. Nesbit, published by the author at Bellaire, Ohio, is distinctly original in con-

ception and treatment. The volume contains five stories in the form of lyrics, and are inspired by the traditions of the Great Lakes, which abound in mystical legends. Price 15c. paper covered, of the author.

**MORNING LESSONS IN SPIRITUAL UNFOLDMENT.** by Prof. Le Roy Moore, published by the Unity Tract Society, 913 Tracy Ave., Kansas City, is a dainty volume of Affirmations, dealing with Spirit, Love, Truth, Omniscience, Healing, Plenty, Regeneration, Oneness, Faith, Wisdom, Creation, Desire, Expression, and other subjects pertaining to self-culture. The book comes in three bindings and is priced respectively, 30c, 50c and \$1.00. To be had of publishers.

**SPIRITUAL LAW IN THE NATURAL WORLD,** by Eleve. Published by the Purdy Co., 80 Dearborn St., Chicago, Ill. This book is in its eleventh edition, and justly so, as it covers the ground of spiritual unfoldment in concise, comprehensive and acceptable terms. Its 175 pages are replete with helpfulness. It is priced, in paper covers, at only 50c, and may be had of the publishers.

**THE PLANETARY DAILY GUIDE,** by Llewellyn George, issued by the Portland School of Astrology, 266 Clay St., Portland, Ore., will be found a valuable and satisfactory guide to Astrology, a study of which is becoming more and more popular. The purpose and scope of the book are explained in the introduction where the author says: "The object of this little book is to present progressive people with a simple yet scientific method whereby they may learn what particular planetary influence they give most ready response to, and also its quality, together with the dates of the celestial activity, as applying to themselves individually." It is priced at 50 cents, in paper cover, and may be had of the publishers, or of the New Thought Reading Rooms, Albany Hotel, Denver, Colo.

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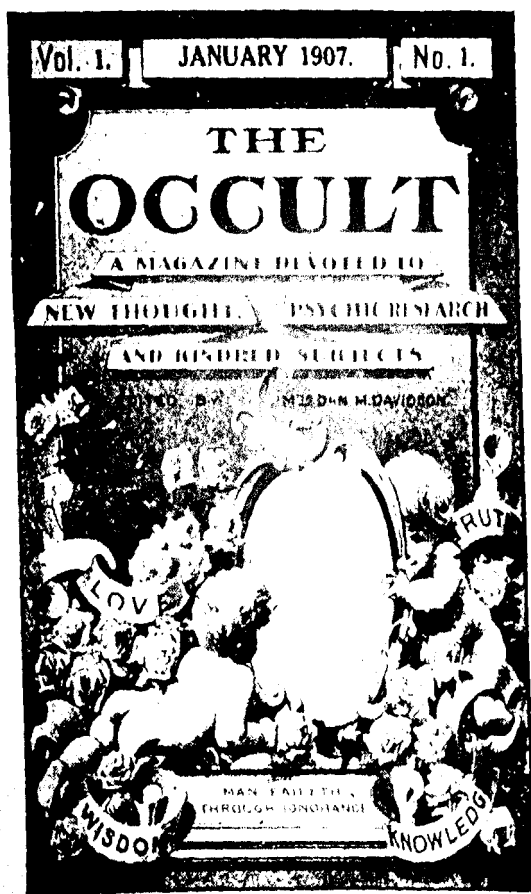
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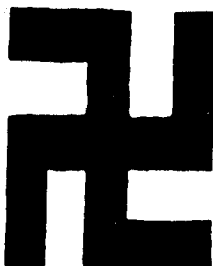
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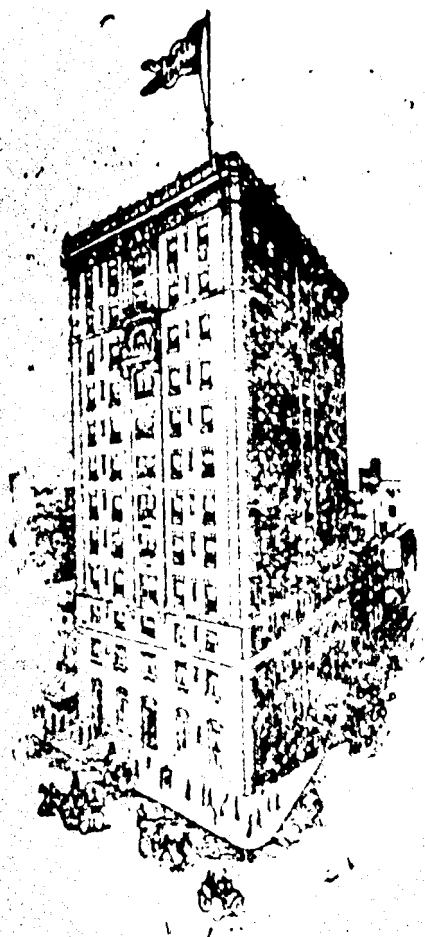
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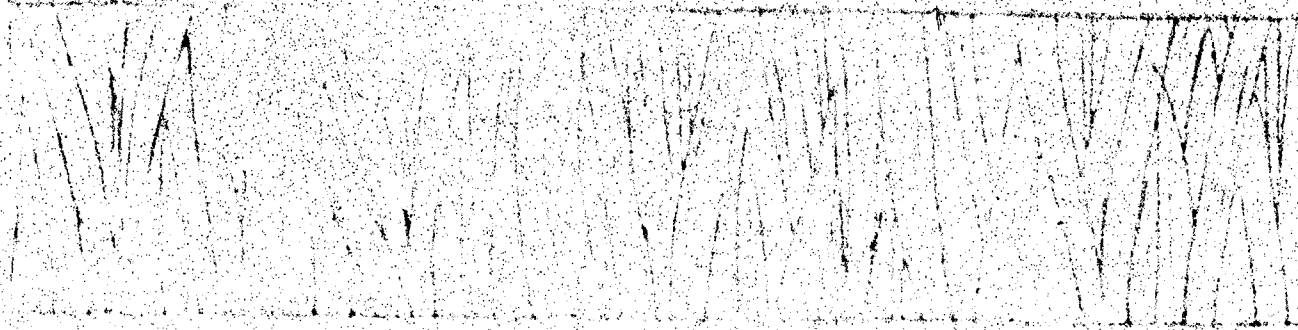
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