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407, 409, 411, 413, 415, 417, 419, 421, 423, 425, 427, 429, 431, 433, 435, 437, 439, 441, 443, 445, 447, 449, 451, 453, 455, 457, 459, 461, 463, 465, 467, 469, 471, 473, 475, 477, 479, 481, 483, 485, 487, 489, 491, 493, 495, 497, 499, 501, 503, 505, 507, 509, 511, 513, 515, 517, 519, 521, 523, 525, 527, 529, 531, 533, 535, 537, 539, 541, 543, 545, 547, 549, 551, 553, 555, 557, 559, 561, 563, 565, 567, 569, 571, 573, 575, 577, 579, 581, 583, 585, 587, 589, 591, 593, 595, 597, 599, 601, 603, 605, 607, 609, 611, 613, 615, 617, 619, 621, 623, 625, 627, 629, 631, 633, 635, 637, 639, 641, 643, 645, 647, 649, 651, 653, 655, 657, 659, 661, 663, 665, 667, 669, 671, 673, 675, 677, 679, 681, 683, 685, 687, 689, 691, 693, 695, 697, 699, 701, 703, 705, 707, 709, 711, 713, 715, 717, 719, 721, 723, 725, 727, 729, 731, 733, 735, 737, 739, 741, 743, 745, 747, 749, 751, 753, 755, 757, 759, 761, 763, 765, 767, 769, 771, 773, 775, 777, 779, 781, 783, 785, 787, 789, 791, 793, 795, 797, 799, 801, 803, 805, 807, 809, 811, 813, 815, 817, 819, 821, 823, 825, 827, 829, 831, 833, 835, 837, 839, 841, 843, 845, 847, 849, 851, 853, 855, 857, 859, 861, 863, 865, 867, 869, 871, 873, 875, 877, 879, 881, 883, 885, 887, 889, 891, 893, 895, 897, 899, 901, 903, 905, 907, 909, 911, 913, 915, 917, 919, 921, 923, 925, 927, 929, 931, 933, 935, 937, 939, 941, 943, 945, 947, 949, 951, 953, 955, 957, 959, 961, 963, 965, 967, 969, 971, 973, 975, 977, 979, 981, 983, 985, 987, 989, 991, 993, 995, 997, 999, 1001, 1003, 1005, 1007, 1009, 1011, 1013, 1015, 1017, 1019, 1021, 1023, 1025, 1027, 1029, 1031, 1033, 1035, 1037, 1039, 1041, 1043, 1045, 1047, 1049, 1051, 1053, 1055, 1057, 1059, 1061, 1063, 1065, 1067, 1069, 1071, 1073, 1075, 1077, 1079, 1081, 1083, 1085, 1087, 1089, 1091, 1093, 1095, 1097, 1099, 1101, 1103, 1105, 1107, 1109, 1111, 1113, 1115, 1117, 1119, 1121, 1123, 1125, 1127, 1129, 1131, 1133, 1135, 1137, 1139, 1141, 1143, 1145, 1147, 1149, 1151, 1153, 1155, 1157, 1159, 1161, 1163, 1165, 1167, 1169, 1171, 1173, 1175, 1177, 1179, 1181, 1183, 1185, 1187, 1189, 1191, 1193, 1195, 1197, 1199, 1201, 1203, 1205, 1207, 1209, 1211, 1213, 1215, 1217, 1219, 1221, 1223, 1225, 1227, 1229, 1231, 1233, 1235, 1237, 1239, 1241, 1243, 1245, 1247, 1249, 1251, 1253, 1255, 1257, 1259, 1261, 1263, 1265, 1267, 1269, 1271, 1273, 1275, 1277, 1279, 1281, 1283, 1285, 1287, 1289, 1291, 1293, 1295, 1297, 1299, 1301, 1303, 1305, 1307, 1309, 1311, 1313, 1315, 1317, 1319, 1321, 1323, 1325, 1327, 1329, 1331, 1333, 1335, 1337, 1339, 1341, 1343, 1345, 1347, 1349, 1351, 1353, 1355, 1357, 1359, 1361, 1363, 1365, 1367, 1369, 1371, 1373, 1375, 1377, 1379, 1381, 1383, 1385, 1387, 1389, 1391, 1393, 1395, 1397, 1399, 1401, 1403, 1405, 1407, 1409, 1411, 1413, 1415, 1417, 1419, 1421, 1423, 1425, 1427, 1429, 1431, 1433, 1435, 1437, 1439, 1441, 1443, 1445, 1447, 1449, 1451, 1453, 1455, 1457, 1459, 1461, 1463, 1465, 1467, 1469, 1471, 1473, 1475, 1477, 1479, 1481, 1483, 1485, 1487, 1489, 1491, 1493, 1495, 1497, 1499, 1501, 1503, 1505, 1507, 1509, 1511, 1513, 1515, 1517, 1519, 1521, 1523, 1525, 1527, 1529, 1531, 1533, 1535, 1537, 1539, 1541, 1543, 1545, 1547, 1549, 1551, 1553, 1555, 1557, 1559, 1561, 1563, 1565, 1567, 1569, 1571, 1573, 1575, 1577, 1579, 1581, 1583, 1585, 1587, 1589, 1591, 1593, 1595, 1597, 1599, 1601, 1603, 1605, 1607, 1609, 1611, 1613, 1615, 1617, 1619, 1621, 1623, 1625, 1627, 1629, 1631, 1633, 1635, 1637, 1639, 1641, 1643, 1645, 1647, 1649, 1651, 1653, 1655, 1657, 1659, 1661, 1663, 1665, 1667, 1669, 1671, 1673, 1675, 1677, 1679, 1681, 1683, 1685, 1687, 1689, 1691, 1693, 1695, 1697, 1699, 1701, 1703, 1705, 1707, 1709, 1711, 1713, 1715, 1717, 1719, 1721, 1723, 1725, 1727, 1729, 1731, 1733, 1735, 1737, 1739, 1741, 1743, 1745, 1747, 1749, 1751, 1753, 1755, 1757, 1759, 1761, 1763, 1765, 1767, 1769, 1771, 1773, 1775, 1777, 1779, 1781, 1783, 1785, 1787, 1789, 1791, 1793, 1795, 1797, 1799, 1801, 1803, 1805, 1807, 1809, 1811, 1813, 1815, 1817, 1819, 1821, 1823, 1825, 1827, 1829, 1831, 1833, 1835, 1837, 1839, 1841, 1843, 1845, 1847, 1849, 1851, 1853, 1855, 1857, 1859, 1861, 1863, 1865, 1867, 1869, 1871, 1873, 1875, 1877, 1879, 1881, 1883, 1885, 1887, 1889, 1891, 1893, 1895, 1897, 1899, 1901, 1903, 1905, 1907, 1909, 1911, 1913, 1915, 1917, 1919, 1921, 1923, 1925, 1927, 1929, 1931, 1933, 1935, 1937, 1939, 1941, 1943, 1945, 1947, 1949, 1951, 1953, 1955, 1957, 1959, 1961, 1963, 1965, 1967, 1969, 1971, 1973, 1975, 1977, 1979, 1981, 1983, 1985, 1987, 1989, 1991, 1993, 1995, 1997, 1999, 2001, 2003, 2005, 2007, 2009, 2011, 2013, 2015, 2017, 2019, 2021, 2023, 2025, 2027, 2029, 2031, 2033, 2035, 2037, 2039, 2041, 2043, 2045, 2047, 2049, 2051, 2053, 2055, 2057, 2059, 2061, 2063, 2065, 2067, 2069, 2071, 2073, 2075, 2077, 2079, 2081, 2083, 2085, 2087, 2089, 2091, 2093, 2095, 2097, 2099, 2101, 2103, 2105, 2107, 2109, 2111, 2113, 2115, 2117, 2119, 2121, 2123, 2125, 2127, 2129, 2131, 2133, 2135, 2137, 2139, 2141, 2143, 2145, 2147, 2149, 2151, 2153, 2155, 2157, 2159, 2161, 2163, 2165, 2167, 2169, 2171, 2173, 2175, 2177, 2179, 2181, 2183, 2185, 2187, 2189, 2191, 2193, 2195, 2197, 2199, 2201, 2203, 2205, 2207, 2209, 2211, 2213, 2215, 2217, 2219, 2221, 2223, 2225, 2227, 2229, 2231, 2233, 2235, 2237, 2239, 2241, 2243, 2245, 2247, 2249, 2251, 2253, 2255, 2257, 2259, 2261, 2263, 2265, 2267, 2269, 2271, 2273, 2275, 2277, 2279, 2281, 2283, 2285, 2287, 2289, 2291, 2293, 2295, 2297, 2299, 2301, 2303, 2305, 2307, 2309, 2311, 2313, 2315, 2317, 2319, 2321, 2323, 2325, 2327, 2329, 2331, 2333, 2335, 2337, 2339, 2341, 2343, 2345, 2347, 2349, 2351, 2353, 2355, 2357, 2359, 2361, 2363, 2365, 2367, 2369, 2371, 2373, 2375, 2377, 2379, 2381, 2383, 2385, 2387, 2389, 2391, 2393, 2395, 2397, 2399, 2401, 2403, 2405, 2407, 2409, 2411, 2413, 2415, 2417, 2419, 2421, 2423, 2425, 2427, 2429, 2431, 2433, 2435, 2437, 2439, 2441, 2443, 2445, 2447, 2449, 2451, 2453, 2455, 2457, 2459, 2461, 2463, 2465, 2467, 2469, 2471, 2473, 2475, 2477, 2479, 2481, 2483, 2485, 2487, 2489, 2491, 2493, 2495, 2497, 2499, 2501, 2503, 2505, 2507, 2509, 2511, 2513, 2515, 2517, 2519, 2521, 2523, 2525, 2527, 2529, 2531, 2533, 2535, 2537, 2539, 2541, 2543, 2545, 2547, 2549, 2551, 2553, 2555, 2557, 2559, 2561, 2563, 2565, 2567, 2569, 2571, 2573, 2575, 2577, 2579, 2581, 2583, 2585, 2587, 2589, 2591, 2593, 2595, 2597, 2599, 2601, 2603, 2605, 2607, 2609, 2611, 2613, 2615, 2617, 2619, 2621, 2623, 2625, 2627, 2629, 2631, 2633, 2635, 2637, 2639, 2641, 2643, 2645, 2647, 2649, 2651, 2653, 2655, 2657, 2659, 2661, 2663, 2665, 2667, 2669, 2671, 2673, 2675, 2677, 2679, 2681, 2683, 2685, 2687, 2689, 2691, 2693, 2695, 2697, 2699, 2701, 2703, 2705, 2707, 2709, 2711, 2713, 2715, 2717, 2719, 2721, 2723, 2725, 2727, 2729, 2731, 2733, 2735, 2737, 2739, 2741, 2743, 2745, 2747, 2749, 2751, 2753, 2755, 2757, 2759, 2761, 2763, 2765, 2767, 2769, 2771, 2773, 2775, 2777, 2779, 2781, 2783, 2785, 2787, 2789, 2791, 2793, 2795, 2797, 2799, 2801, 2803, 2805, 2807, 2809, 2811, 2813, 2815, 2817, 2819, 2821, 2823, 2825, 2827, 2829, 2831, 2833, 2835, 2837, 2839, 2841, 2843, 2845, 2847, 2849, 2851, 2853, 2855, 2857, 2859, 2861, 2863, 2865, 2867, 2869, 2871, 2873, 2875, 2877, 2879, 2881, 2883, 2885, 2887, 2889, 2891, 2893, 2895, 2897, 2899, 2901, 2903, 2905, 2907, 2909, 2911, 2913, 2915, 2917, 2919, 2921, 2923, 2925, 2927, 2929, 2931, 2933, 2935, 2937, 2939, 2941, 2943, 2945, 2947, 2949, 2951, 2953, 2955, 2957, 2959, 2961, 2963, 2965, 2967, 2969, 2971, 2973, 2975, 2977, 2979, 2981, 2983, 2985, 2987, 2989, 2991, 2993, 2995, 2997, 2999, 3001, 3003, 3005, 3007, 3009, 3011, 3013, 3015, 3017, 3019, 3021, 3023, 3025, 3027, 3029, 3031, 3033, 3035, 3037, 3039, 3041, 3043, 3045, 3047, 3049, 3051, 3053, 3055, 3057, 3059, 3061, 3063, 3065, 3067, 3069, 3071, 3073, 3075, 3077, 3079, 3081, 3083, 3085, 3087, 3089, 3091, 3093, 3095, 3097, 3099, 3101, 3103, 3105, 3107, 3109, 3111, 3113, 3115, 3117, 3119, 3121, 3123, 3125, 3127, 3129, 3131, 3133, 3135, 3137, 3139, 3141, 3143, 3145, 3147, 3149, 3151, 3153, 3155, 3157, 3159, 3161, 3163, 3165, 3167, 3169, 3171, 3173, 3175, 3177, 3179, 3181, 3183, 3185, 3187, 3189, 3191, 3193, 3195, 3197, 3199, 3201, 3203, 3205, 3207, 3209, 3211, 3213, 3215, 3217, 3219, 3221, 3223, 3225, 3227, 3229, 3231, 3233, 3235, 3237, 3239, 3241, 3243, 3245, 3247, 3249, 3251, 3253, 3255, 3257, 3259, 3261, 3263, 3265, 3267, 3269, 3271, 3273, 3275, 3277, 3279, 3281, 3283, 3285, 3287, 3289, 3291, 3293, 3295, 3297, 3299, 3301, 3303, 3305, 3307, 3309, 3311, 3313, 3315, 3317, 3319, 3321, 3323, 3325, 3327, 3329, 3331, 3333, 3335, 3337, 3339, 3341, 3343, 3345, 3347, 3349, 3351, 3353, 3355, 3357, 3359, 3361, 3363, 3365, 3367, 3369, 3371, 3373, 3375, 3377, 3379, 3381, 3383, 3385, 3387, 3389, 3391, 3393, 3395, 3397, 3399, 3401, 3403, 3405, 3407, 3409, 3411, 3413, 3415, 3417, 3419, 3421, 3423, 3425, 3427, 3429, 3431, 3433, 3435, 3437, 3439, 3441, 3443, 3445, 3447, 3449, 3451, 3453, 3455, 3457, 3459, 3461, 3463, 3465, 3467, 3469, 3471, 3473, 3475, 3477, 3479, 3481, 3483, 3485, 3487, 3489, 3491, 3493, 3495, 3497, 3499, 3501, 3503, 3505, 3507, 3509, 3511, 3513, 3515, 3517, 3519, 3521, 3523, 3525, 3527, 3529, 3531, 3533, 3535, 3537, 3539, 3541, 3543, 3545, 3547, 3549, 3551, 3553, 3555, 3557, 3559, 3561, 3563, 3565, 3567, 3569, 3571, 3573, 3575, 3577, 3579, 3581, 3583, 3585, 3587, 3589, 3591, 3593, 3595, 3597, 3599, 3601, 3603, 3605, 3607, 3609, 3611, 3613, 3615, 3617, 3619, 3621, 3623, 3625, 3627, 3629, 3631, 3633, 3635, 3637, 3639, 3641, 3643, 3645, 3647, 3649, 3651, 3653, 3655, 3657, 3659, 3661, 3663, 3665, 3667, 3669, 3671, 3673, 3675, 3677, 3679, 3681, 3683, 3685, 3687, 3689, 3691, 3693, 3695, 3697, 3699, 3701, 3703, 3705, 3707, 3709, 3711, 3713, 3715, 3717, 3719, 3721, 3723, 3725, 3727, 3729, 3731, 3733, 3735, 3737, 3739, 3741, 3743, 3745, 3747, 3749, 3751, 3753, 3755, 3757, 3759, 3761, 3763, 3765, 3767, 3769, 3771, 3773, 3775, 3777, 3779, 3781, 3783, 3785, 3787, 3789, 3791, 3793, 3795, 3797, 3799, 3801, 3803, 3805, 3807, 3809, 3811, 3813, 3815, 3817, 3819, 3821, 3823, 3825, 3827, 3829, 3831, 3833, 3835, 3837, 3839, 3841, 3843, 3845, 3847, 3849, 3851, 3853, 3855, 3857, 3859, 3861, 3863, 3865, 3867, 3869, 3871, 3873, 3875, 3877, 3879, 3881, 3883, 3885, 3887, 3889, 3891, 3893, 3895, 3897, 3899, 3901, 3903, 3905, 3907, 3909, 3911, 3913, 3915, 3917, 3919, 3921, 3923, 3925, 3927, 3929, 3931, 3933, 3935, 3937, 3939, 3941, 3943, 3945, 3947, 3949, 3951, 3953, 3955, 3957, 3959, 3961, 3963, 3965, 3967, 3969, 3971, 3973, 3975, 3977, 3979, 3981, 3983, 3985, 3987, 3989, 3991, 3993, 3995, 3997, 3999, 4001, 4003, 4005, 4007, 4009, 4011, 4013, 4015, 4017, 4019, 4021, 4023, 4025, 4027, 4029, 4031, 4033, 4035, 4037, 4039, 4041, 4043, 4045, 4047, 4049, 4051, 4053, 4055, 4057, 4059, 4061, 4063, 4065, 4067, 4069, 4071, 4073, 4075, 4077, 4079, 4081, 4083, 4085, 4087, 4089, 4091, 4093, 4095, 4097, 4099, 4101, 4103, 4105, 4107, 4109, 4111, 4113, 4115, 4117, 4119, 4121, 4123, 4125, 4127, 4129, 4131, 4133, 4135, 4137, 4139, 4141, 4143, 4145, 4147, 4149, 4151, 4153, 4155, 4157, 4

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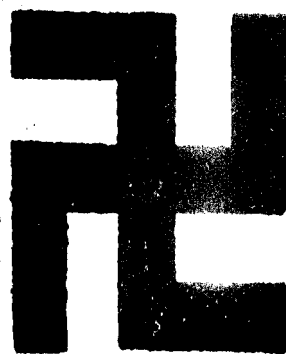
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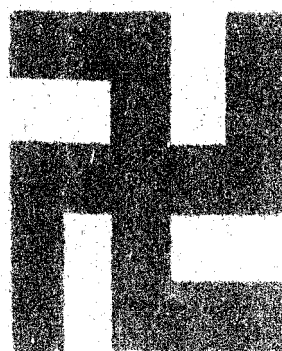
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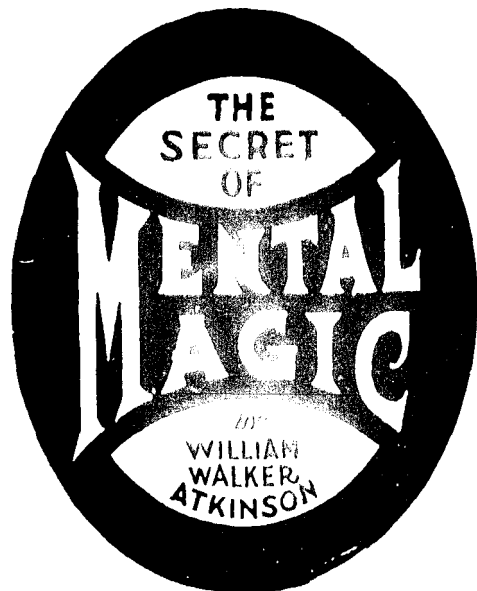
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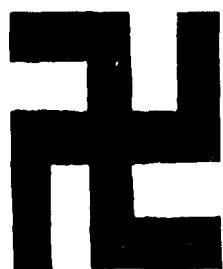
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Vol. III.

OCTOBER, 1907

No. 2

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CONTENTS

	PAGE
Editorials - - - - -	1
Why We Fail in Demonstration Dr. Alexander J. McIvor-Tyndall	3
The Life Principle Albert J. Atkins, M. D. and Emma A. Lewis, M. D.	7
Cosy Chats - - - - - Grace M. Brown	11
Biology of Intelligence (concluding article) George Edwin Burnell	13
More About the Oriental Invasion - Yono Simada	16
Secret of Concentration - William Morris Nichols	21
Hope - - - - - Kenneth MacNichol	23
Some Lessons Love Has Taught Me Saint Nihal Sing	25
A Key to the Minds of Men - "Lizabeth"	29
Swastika (poem) - - - - - Hubert M. Skinner	31
The End of the World: What Then? Geo. W. Carey	32
The Age of the Inclusive Norton F. W. Hazeldine	34
Zen Methods of Concentration - - - Yanoske Isoda	36
Personal Problems - - - - -	39
Books Received - - - - -	41
Talks With Our Subscribers - - - - -	42

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Editorials

Helen Wilmans Post, the mother of the Mental Science movement has been promoted to the Higher Life. With her passing, the earth-life loses one of the most brilliant minds, and one of the greatest souls which have made their home on earth during these latter years.

Some time in the near future, we hope to present to our readers at least a short biography of the life and the wonderful work of Helen Wilmans. Just now we can only tell in briefest manner the sad news of her departure. Even this would have been impossible, had it not been for a most unusual occurrence, so unusual in fact that we feel justified in believing it an evidence of the intervention of a higher wisdom than that of the practical, everyday mind. The incident is this: Owing to the fact that the editorial copy sent into the printing office by Dr. McIvor-Tyndall, before his departure for the east, was mislaid and search for the same vainly instituted, the printing of the magazine has been delayed several days. It was found necessary to wait until our editor could furnish new copy. In the meantime, came the announcement of the passing from earth-life of Helen Wilmans, thus enabling us to utilize our editorial space to pay our respects, however briefly, to the memory of our dearly loved friend and noble comrade.

Somehow, we cannot help feeling that it is best so. Her work was so very, very well done, so satisfactorily completed, and complete. This she herself did not realize, we know. Like all true enthusiasts, her ideal was so far above what she felt she had expressed, that she fain would do more and more. While millions of grateful hearts were ready and anxious to testify to the benefits of her noble work they were unable to do so, because of the restrictions put upon her correspondence. We believe that in this way, Helen Wilmans did not, while on earth, know how great and far-reaching and satisfactory has been her efforts.

She might have been at the head of a great organization

THE SWASTIKA.

representing her name and her tremendous power, but to us who know that Truth cannot be thus organized into a "trust," we realize how very much greater has been her success; how far more lasting and spiritual her influence; in that she withstood the temptation of worldly power in order that Truth might not be chained to a name and a system.

Some time in the latter part of July, Colonel Post passed out of the body, and this shock, together with the days and nights of constant attendance upon him in his illness, loosened the cords that bound her great loving soul to her body. In writing to us, on the 31st of August she said:

"You know that I cling to the idea of conquering death right here in the flesh, but since Charley died, I have lost interest. And yet I don't think it was his death altogether that cost me my loss of interest in life. I was losing it before. What does it mean, Maggie dear? I am so tired, tired beyond description. Would it do me any good to visit Denver? I am not sick but I am tired of everything on earth. I would give anything just to lie down and go to sleep never to wake again. I will stop. I am only hurting your gentle heart.

Lovingly, HELEN WILMANS POST."

This letter, the last perhaps ever written by the fleshly hand of Helen Wilmans, tells the whole story. She was tired. There was never at any time a breaking down of that brilliant intellect, nor a wavering from her tenaciously held convictions, but she had felt the brunt of the battle for so many years, she had labored so earnestly, so enthusiastically to launch the great movement that will forever grow and be a monument to her efforts, and her work on earth was done. Surely she had well earned her promotion.

God bless you, Helen Wilmans! Dear loyal friend! Great loving heart! We of The Swastika Family reach out our hands to you across the silence and we feel you clasp them in your generous loving way. We feel your presence radiant with a realization of the freedom which you struggled and suffered to give to fettered humanity!

We see you glorious in the enjoyment of the eternal youth, and love and beauty, which was your soul's ideal. We know that at last you have reached the Heights Triumphant, and we rejoice with you that you have reaped the reward of your long, long years of faithful toil. We know that for you death has indeed been overcome, and the larger, freer, fuller life has been entered.

We greet you on the other side of the veil.

Why We Fail in Demonstration



It is undeniable that many are attracted to the present Metaphysical movement, because of the New Thought postulate: "Every human being has the right and the power to be successful, healthy and happy.

Of these three desirable states of existence, the one that most strongly appeals to many is the promise of opulence.

The average person feels assured that if he had sufficient money, he could find the accompanying conditions of health and happiness.

The desire for wealth is almost universal these days, despite the increasing growth in spirituality, and for this reason it behooves us to study the why and wherefore of this feverish scramble for wealth.

Is it "all to the bad" as our friend of The Golden Elk would say? I don't think so.

The fact is, people have grown tired and extremely skeptical of the preachment that God particularly loves the poor.

They are beginning to have a deep rooted suspicion that his theologic platitude is a narcotic with which the priests and the politicians have conspired to lull to sleep the reason and the desires of the common people, that they might more safely live on the fruits of their labor.

There is an old adage that "when thieves fall out, the honest man gets his own" or something to that effect. The Church and the State have been divorced, and the people at large are awakening to the fact that there is a glaring inconsistency between the statement of God as a loving father, and the fact that so many of those whom he affects to love best, suffer such terrible distress from poverty.

Therefore it is, that the various presentations of the New Thought are attracting so many who hope to find in its principles an antidote for the poison engendered by years of unrequited toil, of slavery to the need of money.

Some of these are succesful in their search for the magic solvent and others—many others—are not.

There seems to be a great deal of misunderstanding regarding the metaphysical admonition to "hold the thought of

success;" or health, or whatever the individual may wish to materialize.

And notwithstanding that they have persistently, tenaciously, dutifully "held the thought" there are those who report utter failure to demonstrate a satisfactory result of this simple formula.

I dislike to shatter this extremely pleasant and comfortable hope of the New Thought novice, that all he need do is to "hold the thought," but my experience has been long and earnest, and I say: You have to combine two pounds of action with every ounce of thought, if you expect to bring into the perspective of the immediate, that which stands to the world for success.

Thought is the magic substance out of which all things visible are made, but without the complement of Thought, which is Action, the invisible will remain invisible.

It will not materialize.

One may compose the most beautiful, most original, most glorious poem, essay, or sermon, but unless it be put on paper, and given to the world in materialized, concrete form, it will remain in the invisible realm of Thought.

The architect who plans a structure must evolve it from his "inner consciousness" through thought, but until it is materialized, built, constructed, with physical hands, into material form, it is not expressed.

"Holding the thought" will never express it. To hold a thing is to block it.

Don't "hold" anything. Let it go.

Express it, don't repress it.

The story of the old darkey, while not new, is worth repeating, as it "points a moral."

He discovered that you get what you pray for, but you have to know just what to say and just how to state your case. (A wonderful truth). Having been told that the Lord answered prayer, he decided to put the assurance to the test.

It was late on Thanksgiving eve, and he wanted a turkey.

And so he began, "Oh, Lord, send me a turkey! Oh, Lord, send me a turkey!"

He kept this prayer up for a long time, but no answer came. At about midnight he "received a sudden inspiration."

The Lord vouchsafed to him a little advice as to how to state his prayer, and he began again.

This time he prayed thus: "Oh, Lord, send me to a turkey," and his prayer was answered.

Many New Thought beginners are in the same condition as the old darkey.

They sit quietly "holding the thought" as though it were something that might get away from them if they didn't "watch it."

If they would accept the advice that would naturally come to them, as it did to the darkey, they would, as I say, cease to "hold the thought," and instead they would let it go.

Let it materialize.

Let it do its work, and thus make room for more and better thoughts.

Does this mean that there is nothing in the New Thought postulate that "thought is force and power which may be used to bring success?"

Most assuredly NOT.

It means that Thought must be expressed, if you would make room for other thoughts.

It means that the ideal, or Thought of success in life must find expression in and through its complement, action, and that only by putting into action your thoughts can you complete the ideal.

When I say that we do not need dollars, but dollars need us, I certainly do not intend to suggest the idea that I wake up in the morning to find my pockets filled with magical and strange dollars.

But I do mean that I find my brain becomes filled with thoughts, suggestions, ideas and possibilities, that when carried out, completed (through the complement of thought, action), bring me the necessary means of carrying out my work.

This is done without any "thought for the morrow" as far as the dollars are concerned. My thought is for the carrying out of my ideal—work that shall be lasting, helpful, imperishable.

If my ideal were for the mere accumulation of dollars, I would probably fail as dismally as do many who take up the search after Truth, because it appeals to them as a simple and easy way to sit down somewhere and "hold the thought" of money until it walks into their pathway, in actual coin.

Now we come to the question as to whether the many evidences of seeming miracles in the way of "demonstration," are true.

Many mental and Christian Scientists and other metaphysicians testify to the "miraculous" answer to certain needs; the mysterious falling into their hands of desired

things, and other evidences of the working of the law in answer to a "thought held."

Are these instances true, or are they "imagination?"

These seeming "miracles" are undeniably true.

Perhaps no one has had the stronger evidence of this fact than I have.

Taken in its separateness, no miracle that is recorded in Bible history could have a more myterious import, seemingly, than many of the demonstrations that daily come to the occultist.

But search, were we able to institute it, would disclose the fact that these seeming miraculous demonstrations are in accordance with the Law of Being.

They are, in other words, results of causes set in motion by the Intelligent Self.

They are all deserved, earned, demanded, paid for, in advance, because we get what we have asked for every day of our lives.

There could be no other possibility.

Demand and supply are as inseparable and as finely balanced as the jewelers' scales.

Asking and receiving are inseparable.

Therefore, if you receive something which you do not want, yet remember that you have asked for it, and learn, like the old darkey, HOW TO ASK.

For example, we all know persons who live in the thought of their illness. They think of nothing else.

They search for evidences of increasing symptoms and in every possible way they make their mind a magnet to attract the conditions they manifest.

And yet, they will tell you, and believe it, too, that they desire health.

Nevertheless, they are not asking, or rather demanding, laying hold of—confiscating—health.

Nothing less than the spirit of the bandit can bring to them the fullness of that which they want, but which they do not ask for.

It seems to be a part of human nature, born, no doubt, of centuries of the teaching that we are irresponsible, worm-like creatures, to resent any intimation that we must lay hold of, bandit-fashion, that which we desire, and not wait for some power outside and beyond us to "throw us the bone," as the master does to his dog.

The Life Principle

(Written for The Swastika.)

By DR. ALBERT J. ATKINS AND DR. EMMA A. LEWIS.



In the pathway of science, the poets have ever lead. They are the prophets whose eyes see visions of beauty, and possibilities of attainment that lure men on to conquer obstacles, and to wrest from Nature her finer secrets.



Later come the toilers, hewing the world's pathway, making practical that which hitherto was only ideal; giving to humanity the power to take another forward step in the onward march of progress, which all are eager to join, and which in these days of achievement, all are sharing by coming into practical possession of great truths.

Through music, the great masters have touched the rhythmic vibrations of universal life. What soul could listen to "The Intermezzo Cavaleria Rusticana," without feeling that he has heard the universal language of harmony, which makes of all mankind a common brotherhood? In this strain of melody which is an inspiration, Mascagni has touched the nobler and better nature of all men.

Musicians and students of acoustics, have ever known that nature's finer forces manifest themselves through vibration. It was left for Marconi to startle the world with an idea of its boundless immensity and paramount importance. Apprehending its fuller meaning, he utilized the waves of ether, to transmit messages without wires, or other visible means of connection.

The world is ready to advance, all humanity is vibrating to a higher key, and thus are catching from the universal thought waves, new ideas, new phases of truth that become practical, as we adjust ourselves to the new rhythm of life.

Vibration is the result of energy. It acts according to a mathematical scale, but the infinite measure of this scale cannot be told in a language of common speech. It is meas-

ured in the flash of the lightning, the crash of the thunder; in the glory of the sunshine as it blossoms in the flowers, and paints them with tints of heavenly beauty, while they freight the air with sweet perfume.

It shows itself in the stars, keeping their night watches over the sleeping world, or in the planets, that swing in their orbits with mathematical order and precision; in the storm and whirlwind, in ocean billows, or in the murmur of forest pines; in peaceful valleys, or in the grandeur of the mountains. In all alike, we have the marked rhythm of regular, measurable vibration.

Through an infinite variety of ways life makes its manifestations in vibrations faster or slower, yet, with an underlying law of unity that shows a resistless principle ever working.

The minds that vibrate in unison with life's grander scale are those who lead the world to greater development and harmony; though many of these are unknown, yet, none the less, they are doing their part in the constant progress of endless evolution. Others, in various arenas are visibly working out grand ideas; the world's work urgently needs them both. The way is long and difficult, the goal of today becomes a new point of departure from which we must strive toward a yet higher goal tomorrow; yet, he who loves his fellow men labors with untiring zeal, and with undiscouraged faith in his efforts to uplift humanity.

Truth is many sided; no man comprehends all of truth. Each must see it from the position he occupies in the scale of evolution. No mind can grasp all that there is to be known.

Nature must guide all; we have no better teacher. She is the great Mother, and to her we must return if we would know her wondrous laws. Life, glorious life, is her perpetual theme. When will her children learn to listen to her voice, and to follow in her footsteps?

Herbert Spencer says: "The one absolute certainty is, that man is ever in the presence of Infinite and eternal Energy, from which all things proceed."

Life is Infinite vital energy, whose manifestations become tangible to the human senses through vibration. Vibration acts in different degrees of intensity, each degree causing a certain rhythm. Each separate order of energy has its individual rhythm; yet, collective orders of individual life vibrate in unison to a universal rhythm.

The words, vital energy, are used to convey a general meaning of universal life; the terms electricity, magnetism, force, heat, light and color are used to express certain phases of activity of the same life principle.

That which is true of life in a universal sense, is equally true of life in the organic or special sense; unity of principle underlies diversity of expression in every phase. Bearing in mind the oneness of principle underlying these varied terms, will enable us to follow the course of analysis.

Vital energy is that manifestation of life which deals with suns, worlds and their atmospheres, also with the general growth and development of orders in their larger sense.

Vital energy is the power that builds from invisible substance all that which has shape, form and activity; it builds atoms, condenses them into solid rock, shapes crystals; in its first, feeble way, shines in the drops of water, and glistens in the sands of the seashore.

The strength, the power that builds the atoms into solid rock with a change of vibration and increased force, grows in the forest, trembles in the leaves and sways in the vines, which are but prophecies of higher forms of life to come.

Vital energy is the master builder in the work of evolution; in the manifestations of life, and it works both in descending and ascending scales, causing involution and evolution.

If there is a law of evolution, there must also be a law of involution. Involution is the process of condensation of vital energy into matter. It is the innate power within the cell, yet antedating the cell, giving pattern, which evolution eventually works into form and shape.

Involution represents the causation, while evolution represents the result. Involution is the unseen plan of vital energy, evolution is the visible execution of that plan. Involution deposits the contained principle of vital energy in the seed, while evolution represents growth into flower and fruitage, the condensation of certain elements into form. Involution is the architect which forms the mental plan, evolution is the master workman that embodies this plan in the completed building.

Involution is the principle implanted in the embryonic cell by the parent spirit, evolution furnishes the condition for its growth into form like that of its parentage. It is the nature of vital energy to concentrate or condense into visible substance, after periods of rapid, vibratory motion. This law

is seen throughout all nature in that condition commonly known as matter. It will soon have to be generally accepted that matter is only condensed energy or force, vibrating at a rate of speed slow enough to impress the retina of the eye.

Freund, of Berlin, makes the statement that in recent experiments in the cathode measurement of the fragments of atoms, it was found that each atom is made up of countless particles, each endowed with an electric charge.

It was shown that the atom is a kind of cloud, and not a solid particle, and that this cloud is made up of infinitesimal portions of which each is electric material. Further he says, "that experiments gave evidence that all matter is primarily nothing else than essential electricity."

Gradually the scientific mind begins to look beyond chemism, heat and expansion as causes of the great life force we see at work, and advances toward a grander hypothesis.

At first, thinkers are appalled at the stupendous magnitude of the new field opening before them; nevertheless, they are slowly approaching a knowledge of the wider range of electricity and magnetism, realizing, for the first time in history, the real meaning of force and natural law.

No student can, with flame and retort alone, grasp the full meaning of the laws of life.

The forces of life, great or small, travel in ellipses and circling spirals; moving in the line of least resistance, gradually forming graceful curves, they roll up into separate chambers, globules or cells, which mutually attract each other, vibrating to a common rhythm.

Here, under this law of vibratory, molecular cohesion, there is a seeming pause; then, Nature reverses her lines of force, and slowly unwinds her work by breaking her bonds of polarity, and disintegration of particles commences.

All force, all life, is relative; the builder and destroyer go hand in hand.

(To Be Continued.)

"It matters not whate'er ye name yourselves
 Believing Muslims, Jews or Nazarenes
 Or Sablans—whoe'er believe in God,
 The last e'erlasting day, and act aright,
 Their meed is with their Lord; no fear nor care
 Shall come upon them, nor the touch of woe."

—Muhammad

Cosy Chats

(Written for The Swastika.)

By GRACE M. BROWN.



It is a great deal better to live a sermon than to preach one.

So many people seem to long for the power of expressing their thoughts in fluent language—that they may speak or write the message which fills them with happiness. When perhaps they are living a poem in their every day work which carries a far greater inspiration than any song, word or painted picture.

To be sure it is a glorious thing to speak or write or paint or sing beautifully, any one of these accomplishments is really worth while, but there are quite as great gifts of expression within the reach of every living soul, although they may appear more humble in their manifestation.

The greatness of true living is far in excess of the greatness of any form of mere external accomplishment.

If we serve the Lord, or in other words, if we live in the law of our own being, we are doing the world's work, no matter where or how we may find that work.

The whole secret of success in life rests in being true to ourselves and in following our own inspiration; and being true to ourselves has no relation to any form of selfishness. The man who is true to himself finds his greatest joy in working and thinking for the good of others.

It is a good plan sometimes, when considering our relation with each other, to place ourselves in the other fellow's place. It might make a difference in our action toward him. Most of us seem to feel that so long as we are protected it doesn't matter about any one else.

Just suppose we could so think, so speak, so act always as though we only see the beautiful in everyone! From the standpoint of truth there is nothing else to see. There are people in whom we always see the right and the bright side, and why not make it a habit of thought to regard everyone of ourselves from that positive standpoint?

Criticism is utterly valueless.

Criticism is negative in its influence both on the one who criticises and the one criticised; you can show a person

when he might do better without destroying his faith in what he has already done. More than one promising career has been dwarfed by criticism and more than one heart has dwelt in the shadow because of its withering blight.

We scarcely realize that our entire expression in life is the result of our attitude of mind. Not long ago a well known vocalist told me that it took two weeks of training before her voice regained its purity of tone after a severe criticism; of course it was all what you might call mental influence but just think how very careful we should be about solidifying our thoughts into words and actions which may act negatively on other minds.

While we are talking about criticism let us take it home a little closer, and stop criticising ourselves. You may think that is superfluous advice. Most advice is superfluous. But many people are quite unhappy because they see what they are pleased to call their faults so very clearly.

We must be true to ourselves but no man can be true to himself unless he has consideration and appreciation for others.

* * * * *

The more freedom of expression we grant to other people, the greater freedom we express in our own lives.

The more we realize our oneness with other men the more we attract their good will and recognition in our lives.

One man is no more brilliant than another man—he simply has expressed what is inherent in his nature by constantly using it. He cultivates that which is in him until his capacity meets his desire and so on indefinitely with constantly increasing desire and increasing capacity.

Isn't it restful to realize that only the kind thoughts and the positive words endure? All the sorrow of life comes from the death knell of unkind thoughts which result in sadness and tragedy and sin. So in our heart aches let us recognize that it is only for a short time and that in the pain the sorrow is passing. When the thoughts become kind there can be no pain for there is nothing to disintegrate and disintegration of some kind causes the pain which always leads out of the darkness into the truth light.

It's a brave thing to seek the joy part of life. It is always there but it is not always an easy thing to seek for it and refuse to see anything else. God manifests himself to the fearless man. There can be no fear in the expression of His infinite love.

Biology of Intelligence

(Written for The Swastika.)

By GEORGE EDWIN BURNELL

(CONCLUDING ARTICLE.)

Now, Tennyson and Walt Whitman both obtained such marvelous results that they had to stop pronouncing their names, because it was leading them to realizations which they did not feel the mental capacity to exhibit and still maintain their sanity. You can say: "I am life, I am intelligence, I am mind, I am spirit, I am God, I am Jesus Christ." You can say any of those things, and it may not mean much to you, that is to say, you are saying it to make it so. You are saying it with a sort of borrowed interpretation.

Is there anything you can say about yourself, which you know you are as well as you know anything? You do not know, you say, but that it may be true that under my own name as it stands is secreted the entire power, the entire intelligence of the universe.

Goethe practiced this same phenomenal ceremony of which I speak, and it became so excessive in his case that he had to stop, because his vitality got so that it was leading him into paths of strenuousness and into lines of conduct, which, to preserve his estimate and his position in society, he was not able to acknowledge. The same thing happened to David, and there came a voice to David, saying, "You are a coward! Acknowledge me in all thy paths, and I will direct thee!" This was because he was refusing to acknowledge that his vitality was intelligence.

If you were perfectly confident that your vitality, which is yourself, was the absolute power and intelligence of the universe, you would have more confidence in it than you would if you thought it was a piece of being that needed training and restraining and resistance and curbing.

If you felt that the life, which is in every fiber and atom of your body and mind, was the actual omniscience, omnipotence and omnipresence of the universe, all the power, the presence, the consciousness there is, as intelligence, if you felt that as an emotional conviction, you would be very powerful, and skillful, and self-reliant.

But if you not only felt, but knew it, as an actual intelligence or knowledge, you would not change your life, but you

would come into the perception of what you are living at the present time. In other words, you would perceive that at the present time you are living a perfect, miraculous, wonderful, governing, skillful, free, happy, cosmic, raw life.

The fact remains, and it is a matter of discovery, and therefore the importance of intelligence, therefore the importance of this movement that has been carried on in these states to bring this American mind to a place where it should not think that vitality was busy at managing inanimate objects. It must realize that vitality is engaged in its own activities. It is not acting upon something, but acting in its own substantial integrity.

You have to get over the contemplation that here is a life in your body or a life in your mind which is carrying the weight of your body and of your mind, and manipulating their activities and their functions in their own interior experience or in their relation to external experience. You have to perceive that you are in your totality, your veritable totality, this substance, understanding, of intelligence, even to the very hairs of your head. It was said by Guatama that when the fact dawns upon any individual that his whole body is nothing but mind and that that mind is intelligence, the very hairs of his head stick right out straight with vitality, and he will become so dynamic that it will be very difficult to keep the universe from exploding where he is.

So Gautama said that the perception that you possess in yourself the entire substance of power and intelligence, will make you a dynamic individual, whose power the universe recognizes. Such a man was Nephi, who was dangerous to look at, to say nothing of touching, on the part of an individual who was carrying the burden of his substantial existence upon him. Why? Because this sense or intelligence induces strength.

There is no such thing as brute intelligence. There is mind, which has the idea of materiality, which has been able to put forth some apparent power into cosmic forces, like water power and electric power and fire power and air power, and so on. But these so-called brute forces are really nothing in comparison with the power that comes into the mind and body of the people of intelligence. The power to dissolve the universe; to materialize and dematerialize objects. Sometimes people get a knack, as it were, of exerting power, without actually knowing how it is done. They can do things, but cannot explain how they do them.

Secrets are thrown out on the face of things, but are not discovered. But I tell you this fifth point in this matter of healing is the ability to draw by word into your mind the deposit of intelligence, through such statements as, "I will be what I will to be!" in a perfectly relaxed, unstriving condition of the body that is the abolition of all exertion, "I will be what I will to be! I know what I am about,"

Otherwise, this power might stream in upon you and perform curious antics which you would not feel yourself comprehending, and you would not have intelligence, but a mind addicted to law and order. The result would be that you would feel environed in a crazy, chaotic condition which would confuse you, because your mind had prejudices toward a certain sort of law and order, and therefore this intelligence would distract and disturb you.

"I will be what I will to be! I know what I am about."

This is the sense of freedom, the sense of courage, the sense of the absolute identity of vitality and consciousness and intelligence, so that you feel the very vitality of your entire body and of your experience are nothing at all but the most complete and absolute and eternal intelligence. "I will be what I will to be!" allows the entire cosmic forces of desires to come in and take effect without disturbance or any chance for an attack upon the estimates.

Then, "I know what I am about!" delivers you from the narrow perceptions of law and order, which would endeavor to capture the eternal, free mind in creations, and the eternal free mind will not be captured in creations, because that mind is conscious of the nothingness of all creations and the allness of the true, genuine consciousness, which is intelligence.

Be free, kill anybody or anything, if you want, but ask your consciousness before you do it.—Jiyou Hosi.

No man has come to true greatness who has not felt in some degree that his life belongs to his race and that what God gives him, he gives him for mankind.—Phillip Brooks.

There's a brave fellow! There's a man of pluck!
A man who's not afraid to say his say,
Though a whole town's against him.

—Longfellow.

More About the Oriental Invasion

(Written for The Swastika.)

By YONO SIMADA.



Human nature is the same the world over. This is trite, but nevertheless the truth of it does not seem to be universally recognized, so we may repeat it unceasingly without fear of becoming platitudinous.

Since the prejudices of different races, against each other, is born of ignorance, and since ignorance finds subjects everywhere, race prejudice is a poisonous growth that thrives in every soil.

However, those who have travelled intelligently in the Orient, will attest that the treatment accorded the Occidental-ist in Oriental countries is much more courteous than that accorded the average Orientalist in America. Frankly, European countries are uniformly courteous to strangers within their gates.

I am aware that there are good and sufficient reasons for this.

The immigration of all nations that comes to this country, is composed very largely of what is called the "lower classes," while the Occidental-ist who visits the Orient, is, as a rule educated, cultured and wealthy.

America is the hope of the world, because it takes the raw material of all nations, the uncouth, the down-trodden and the aspiring, and molds them into refined and cultured men and women. That is the mission and the message of this particular part of the world, but I contend that this country "belongs" to no one in particular, and that, therefore, no one should be excluded, unless it be those who have already proven themselves dangerously criminal.

The assumption that America "belongs" to the white races any more than to the black race, or the yellow race, or any other race, is obviously absurd.

The earth belongs to the children of earth. Beyond this, we can not, in justice, particularize,

But, even less, than that Japan belongs to the Japanese, India to the Indian, Germany to the Germans or Great Britain

to the Briton, does América belong to any one specific race or color of persons, because the country is cosmopolitan.

However, the question which I wish to emphasize is not so much the question of America's right of exclusion, but the question of the Oriental races as desirable citizens, regardless of the constitutionality of legislating against their immigration.

I was on a street car recently, when three of my fellow countrymen, boarded the car. They were of the laboring class. The class that is imported by large corporations because they are cheap labor.

One of the criticisms against the Japanese, by the way, is that, after they have been here a short time, they refuse to work cheaply. This would appear to me, from the viewpoint of the economist, rather to their credit than to their discredit, but I have heard the criticism.

But, to return to my three friends who boarded the car. Notwithstanding that there were vacant seats in the car, the conductor managed to compel them to stand, unobtrusively, apologetically, at the rear.

They were extremely clean looking, very well dressed, in clothing that was assuredly made and sold in this country, and altogether, they were quite on an average in the matter of intelligence with the other occupants of the car, while their manners were infinitely superior to most of them.

A man in the seat back of me shouted: "Look at the chinks, will you? Look at the get up of 'em. You bet they wouldn't be allowed to wear those clothes in Frisco." His words found ready echo in the mouths of his friends in the adjoining seats, and were clearly audible and understood by the young Japanese at the rear of the car, standing, although they had paid for their seats.

I turned to look at the man who made the remark, and found him a fairly intelligent looking man. Evidently of the class of skilled laborer.

His animosity seemed to be aroused by the fact that my countrymen were clean and stylishly dressed in American garb. He knew really nothing of the situation in California, but having read the newspapers, he had somehow imbibed the idea that the entire state of California is hostile to the Japanese, and he wanted to show his audience that he was a loyal American citizen.

I would be willing to wager any sum that either he him-

self, or at least his parents, were of the lower class of Germans or Poles.

Naturally, it is largely among this class that the prejudice exists and that the Orientalist in this country, receives insult every time he appears in public. But, as it is this class of Americans who ultimately become influential and wealthy, without always becoming enlightened, it is easy to see that this ignorant attitude of mind is more widespread than at first appears.

I make the statement without fear of successful contradiction. Supposedly responsible, respectable business firms make a practice of charging the Japanese customer more for goods than he would charge any one else.

This I find the case, from personal experience.

This charge may also be made against importers and retailers of Oriental goods in this country, and so perhaps, one equalizes the other, but, although the principle is the same in both cases, the result is different. The American merchant is selling the necessities of life to Oriental wage earners. There is a specific price for all other purchasers.

The Oriental merchant is selling art goods, bric-a-bric, curios, and the price is not fixed, nor can it be, because of the character of the goods. Therefore, I claim that the result is different in the two instances.

It is a well known fact that a certain East Indian maharaja recently visited this country. He went to one of the best hotels in the city he visited, and with him his retinue of servants and his family. He was highly educated, spoke English much better than even the supposedly educated American, and withal he was democratic, and wanted "to do as the Romans do" when in Rome, i. e., America.

Therefore, he went into the dining room to take his lunch at the hotel table, notwithstanding the traditions of his greatness and his royalty which would have made a European representative of royalty or the American millionaire probably feel that he could not mingle with the "mixed class" one finds in a transient hotel dining room.

But, he was not allowed to remain in the sacred presence of the drummers and insurance agents, and mining promoters, and shop keepers that ate therein. His skin was too nearly black, owing to the hundreds of years his ancestors had been exposed to the hot rays of India's coral strand.

The average American knows no color but that of the negro.

"The Japanese and the Chinese and the 'niggers'" they say, frequently, as though they were speaking of different members of the same family.

Personally, I have no objection to being classed with the negroes. They are children of God, and they are my brothers and sisters and they are as near and as dear to me as are the members of the white races, who are also my brothers and sisters, despite their detestable egotism, but to couple the representatives of a great nation like Japan, with a nationless class of slaves as were, until recently the negroes, seems to me most undiplomatic, not to say inexcusably ignorant.

I contend that a comparative instance could not be found in any Oriental country on the globe. Even the Boxers in China will not insult the white race by this sort of pin prick. They get down to business and exterminate them, when they find them too objectionable.

For the benefit of my readers in other states than California I want to show how it is that intelligent people in California recognize the desirability of the Japanese as citizens.

Those of my readers who live in California will not need to be shown. The now fertile lands of the Sacramento valley are a monument to Japanese industry and art, in the cultivation of small fruits.

Vegetable raising and small fruit raising in the southern part of the state are due almost entirely to the skill and the persistence and the intelligence of the Japanese.

For years before the advent of Japanese fruit growers in Southern California, small fruit raising was not a success, and hundreds of acres of land were practically valueless.

The case of a certain Mr. Johnson, of Sacramento county, is a typical one.

Mr. Johnson had tried unsuccessfully to grow a vineyard.

He had depended upon the help of European and American laborers, who will not work a minute if they do not see their wages weekly, and who generally work with one eye on the clock to see that they do not overwork a second.

After about five years trial at this sort of thing, Mr. Johnson awoke to find himself a poverty stricken man. His vineyard was in a hopeless condition. His wife, discouraged beyond endurance, took the children and left the place to make her home with her relatives.

At this point, a young Japanese who had been employed at a neighboring ranch, came to Mr. Johnson. He made a

proposition to work the vineyard on shares, managing everything and giving Mr. Johnson and his family their living. The share money was not to be paid for four years or until such time as all indebtedness was cleared and a settlement could be made advantageously.

Poor Mr. Johnson, too disheartened to refuse, simply nodded his head to the proposition, and the next day the metamorphosis began.

Where before he had been obliged to employ forty indifferent, unintelligent laborers, the Japanese employed sixteen of his own countrymen.

These worked without pay, merely getting their living from day to day, certain and secure in the knowledge that at the end of the prescribed time if not before, they would be more than repaid for their labor.

This perhaps is the principle involved in all co-operative work. They were not working to fill the hours nor to draw a week's pay. They were working to make those three hundred acres of grape vines pay, and they did it, beyond any thing that could be desired or even conceived by the discouraged, labor-killed owner.

This is an instance which I myself gleaned from Mr. Johnson, the owner of that money-making, prosperous vineyard, which, four years before I met him, he would have sold for a ticket to Virginia, if any one had happened along to offer it.

"They are magicians," declared the happy, contented, wealthy man.

"They work night and day, with incredible swiftness, and with a knowledge of what to do, that seemed to me magical," was his comment. The idea that the people of California object to the Japanese!

Perhaps the unskilled, ignorant, indifferent laborers, from the European provinces, whence all spirit and life have long since fled, object to the invasion of the Orientals, but you will scarcely find an intelligent American who has a right to the title of American, being so stupid, at least not in California.

He is a good divine that follows his own instruction; I can easier teach twenty what were good to be done, than to be one of the twenty to follow my own teaching. The brain may devise laws for the blood, but a hot temper leaps o'er cold decrees.—Shakespeare.

The Secret of Concentration

(Written for The Swastika.)

By WILLIAM MORRIS NICHOLS.



Some months ago, while reading one of the popular magazines, I came across the following lines by Grace Norton, with this heading, "The Masterpiece:"

"Year in, year out, he wrought,
Arduous, of himself taught:
From far and near, from deep and high,
He learning got.

"Each work in prayer he brought;
'Lord, let my work lack naught!'
Still love and toil, desire and sigh
Availed not.

"One day in play he wrought
A little thing unthought.
Lo, 'neath his hand did beauty lie!
It came unsought."

Had the author of these stanzas been acquainted with the Law of Mental Attraction, and the power of concentrated effort she could hardly have written the lines:

"Still love and toil, desire and sigh
Availed not." nor

"Lo, 'neath his hand did beauty lie!
It came unsought."

"Love and toil, desire and sigh," DID AVAIL! Beauty's expression did NOT come "unsought!" It came in obedience to a demand made by an arduous seeker, whose entire attitude was an earnest prayer; whose whole being, will, desire, thought and action were consolidated into a mighty endeavor to give expression to an idea of Beauty. All efforts of body, mind and soul were bent upon the accomplishment of this purpose. He lived for his purpose, until that purpose lived in him.

One day he relaxed himself in recreation; gave up his consciousness to play. While thus engaged, the wonderworking Subconscious Mind, which long since had received the impetus in the desired direction, ceases not ITS work, and, ever watchful to find expression, assumes sway over the con-

scious mind, now pliant to its movements, bringing into external form the long desired beauty.

It did not come "unsought," but as the result of long-continued desire and aspiration, with unremitting effort and endeavor.

Concentration! that stumbling-block which seems to oppose the feet of so many who would walk the streets of Realization. Herein lies its secret:

Thou shalt love thy IDEAL, "with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." Thinking and working for it, with it and in it. This is your "prayer," your demand.

You relax and play. This is your receiving time, when that Great Illimitable Source lying just back of your consciousness gives of itself to you. This is your supply, your answer.

The purposeful life is the life of concentration.

This is the power unlocking the door of opportunity, which no one may close upon the individual except himself.

A NOTED WRITER OF FOLK LORE.

Dr. Hubert M. Skinner's new poem, "The Swastika," which is contributed to this issue, is a companion piece to his "Xipe" (the ancient Aztec god of the precious metals), which attracted wide attention a year ago. This author is equally at home in prose or in verse. His "Readings in Folklore," "Story of the Britons," etc., and his editing of Drake's "Culprit Fay" and of Southey's "Madoc," have won for him high rank as an investigator of the mythology and folklore of old nations, particularly of the people of old Britain. "In this department of investigation," says the New York School Journal, "he has become the leading exponent among us." The "Education Foundations" has begun the publication of a series of papers containing the substance of a number of his lectures at the National Assembly at Chautauqua, N. Y., last year, which rendered the season especially notable, because of their originality, their inherent interest, and their relation to literature and history. The lover of folklore should be at once a poet and a philosophical critic; and Doctor Skinner is both. His poems, if collected, would fill a large volume. His books of prose are already numerous; and as he is now in the most active period of his life, we may look for more to follow.

The poem "The Swastika" shows the deep thought and scholarly character of his writings. We deem ourselves very fortunate in being able to present this tribute to our magazine, from the pen of so noted an author as Dr. Hubert M. Skinner.

Do not confine your children to your own learning. They were born in another time.—Talmud.

Hope

(Written for The Swastika.)

By KENNETH MacNICHOL.



It must have been a long, long time ago that the curious Pandora, child of a Grecian Arcady, first raised the lid of that wondrous casket and set at liberty a swarm of winged woes to war against the children of the world; and found also, at the very bottom, another gift, bright winged Hope, placed there by the foresight of the gods to soothe the pain when the evil brood had used their barbed stings.

So long ago was this that there are many now to whom Pandora and the ancient gods are but beautiful myths, allegorical tales created in the poetic childhood of the race; but few are they who have not felt the stings of some from that myriad of troubles and been cured again by the gentle touch of the Immortal Hope.

Hope is indeed the gift of God, that the woes of the living may not destroy the life which seeks its heritage by striving after the uplifting knowledge that is gained only through bitter pain. Experience is not so much the great teacher as it is the only one.

We have suffered, thou and I, although perhaps in different ways. Were it not so, I could have no comprehension of thy thought or thou of mine.

Why do ye live? Do ye find that the pleasure of existence out-balances the pain? Do ye not know that always ye are doomed to take thy ways in shaded valleys and can do no more than lift thine eyes to the sun-lit hills beyond? But Hope leads thee by the hand, promising that at least ye shall find the thought that beckons thee.

Hope is knowledge, sure and absolute. Ye feel that even as ye have grown, ye will grow. Our lives are not all of this world, else we would not know.

One life, a brief imagining, expressed in terms of years; will ye attain knowledge in this time? And can ye attain Truth through ignorance. Ye are old? Nay, ye are young, so it seems hard for thee, being yet unused. Yet we are old with ages ye can not see. Have ye not glimpses of the life that was?

We are strong with purpose, though seeming weak. We are but human—as yet we are not gods. Earth is not a fit residence for naked souls. And being of Finite minds, and the Infinite not easy to our comprehension, is despair justified, seeing we are but units in the mosaic of that great Plan, unable to overlook the Whole. We exist, we know not why, but, seeing the Primal Cause, must it not be well?

All life that has taken form unto itself, is a great brotherhood, bound by a common law, working out a common purpose though it be in diverse ways. Men live and labor and love and die, coming alike to the veil that hides the way unknown to us.

And if labor is hard does love not compensate; and if life seem long will not Death's coming prove a sweeter rest?

Naught in the world has power to harm when truth is known. We seek for God afar off; wearied, we turn, and behold, He is within ourselves. That is the secret of all happiness.

Earth and those cares which are of the earth, have only power to kill. And if death is robbed of terror, where then, is the sting in life?

Ye search for pleasure and she slips away, mocking, before thy hands have felt her form, luring thee onward with pleasant promises. Ye may not drink from the cup of desire without partaking also of the dregs of pain. Follow, panting, after joy and he will flee from thee; turn away and he will cover thee with his caresses.

Peace—happiness—they may never be attained until the desire for them has ceased, for thy very longing will destroy the temple which ye prepared for them.

I think most unhappiness is the result of an overworked ego. The feeling that we are responsible for the direction of the universe is fatal to any peace.

The world will never be reformed until each reformer starts work on himself. Most of us would have a harder labor than had Hercules.

It is easy to destroy but construction is accomplished only by continued effort.

Spiritual growth is the logical consequence of spiritual effort founded upon Hope. The soul is not limited by time though the body is transient.

Pin faith to material things and your material hope will dissolve at the first sound of the waters of adversity, but the hope which finds its source in the Absolute is eternal.

Some Lessons Love Has Taught Me

(Written for The Swastika.)

By SAINT NIHAL SING.

Dedicated to Cathleyne.



During her genial moments my mother sometimes waxes reminiscent. Then her retentive memory, her liquid eloquence and her animated gestures combine to render her an enchanting talker.

Once when she took such a streak, the spirit moved her to tell me how my grandmother used to make fire before lucifer matches were introduced into India.

In order deeply to impress the facts upon my memory, she took two pieces of flint stone, struck them hard against each other and quickly inserted a bit of cloth between them. Before my perceptive faculties had gathered the details of the process the cloth lay aflame before my eyes.

My mother still is a young woman; but within her memory the methods of igniting fire have been revolutionized, even in slow India.

Our methods of love-making continue, however, to be old-fashioned.

Like two pieces of flint, in India a boy and a girl are "brought together." The parents of the boy, sometimes of the girl, severally or jointly, make frantic efforts to "strike" them together, and await the result.

Stars are consulted, elaborate ceremonies are performed in order to produce "love."

The method used is far from sure—at best it is very crude. Like great-grandma's rag carpet, it is hit and miss—oftener miss than hit.

Marriage amongst the Hindoos in many instances falls flat—proves a failure—does not ensure happiness to either the husband or the wife, or to the parents of the bride or groom. Love did not bring about the union—it continues love-less.

The Hindoos have ceased igniting fires with flint stones, but they continue to marry their children in the same old, unscientific way. Stars and planets, priests and seers are

consulted—BUT NOT THE CONTRACTING PARTIES. The parents and guardians and their friends presume that the twain will fall desperately in love at first sight. The love-bird feels indignant at their presumption—refuses to be goaded, guided or coerced. No parent can foresee enough to "guarantee" that his son surely will fall in love with another's daughter.

Marriage laws obtaining among the Hindoos are iniquitous. Once contracted, marriage cannot be dissolved. The girl-wife may have to put up with a drunken, brutal husband, worship him as her lord and master, obey his behests and mandates. There is no alternative. Divorce absolutely is interdicted. The wife ends her career by her own hands—or dies broken-hearted, inch by inch.

If the husband dies prematurely, once a widow, ever a widow is the mandate of the Hindoo law-giver—religious law-giver at that. She yet may be an infant—still a VIRGIN—but she is doomed to remain a widow as long as she lives. For the widow there is no more marriage.

With the man it is different. He may remarry as many times as he becomes widowed. Or, he may desert his spouse and marry another. He may enjoy polygamy—a plurality of consorts or concubines. A man "may sow his wild oats." Society looks upon it with fawning forgiveness. He may flagrantly disobey the marriage vow—flaunt his faithlessness before his wife. She has no redress. She has to put up with him. Unimpeachable faithfulness is demanded of her.

If, perchance, the unloved wife is led astray by some scheming scoundrel—or, even if the husband merely takes a notion to suspect her, her fate is sealed. She is not divorced. She is peremptorily driven away—cast off without hearing, without trial. There is much gratuitous talk—much calumny—great heart-burning.

Marriage as it prevails in India amongst the Hindoos, as well as the Mohamedans, takes the inferiority of womanhood for granted. There is, therefore, a great deal of infelicity, much hell—and, DEGENERACY.

Many people, in and out of India, are proud of such a system. To me, the whole affair appears to be a "fiasco"—not a system. I am not its partisan merely because it is labeled "Hindoo."

In our forefather's time this make-shift arrangement may have answered; but our conditions, environments and ideals have changed. We have kept growing, unfolding, ex-

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panding, evolving. Why persist in using old bottles for new wine?

When the patriarchs were our masters, "duty" was our fetish. We were "bound" hand and foot. If we failed to meet our "obligations"—were found delinquent when the check was presented for payment—we were smitten hip and thigh. In those days the patriarch's will had to be obeyed. His wishes had to be gratified. A young man and woman were bound to love at the bidding of the pater families.

y.

patriarchs we have been breaking
ng the old—retaining a few
etting up a new Pantheon.

ve have dethroned. What used
ome to be our pleasure—what
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sidered it his duty to nurture
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tions—that clothing and food
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e, his privilege—that he felt
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reated" a MAN—that he had
as a premium.

repay my sire. I never will.
or my parents and folks. The
fferent. I have not allowed the sub-
" to nag me—flag my interest—give me

"nerves"—sour my temper—crab my disposition—deflect me
from my purpose—cauterize my manhood.

If "blood is thicker than water" then why should not
my little deeds of kindness to my parents, sisters and brothers
be "spontaneous," actuated by that welling something we
call "love?" The element of "owing" in such a transaction
can not but sand-paper the edge of it. And, after all, my
brothers and sisters may have been born in America.

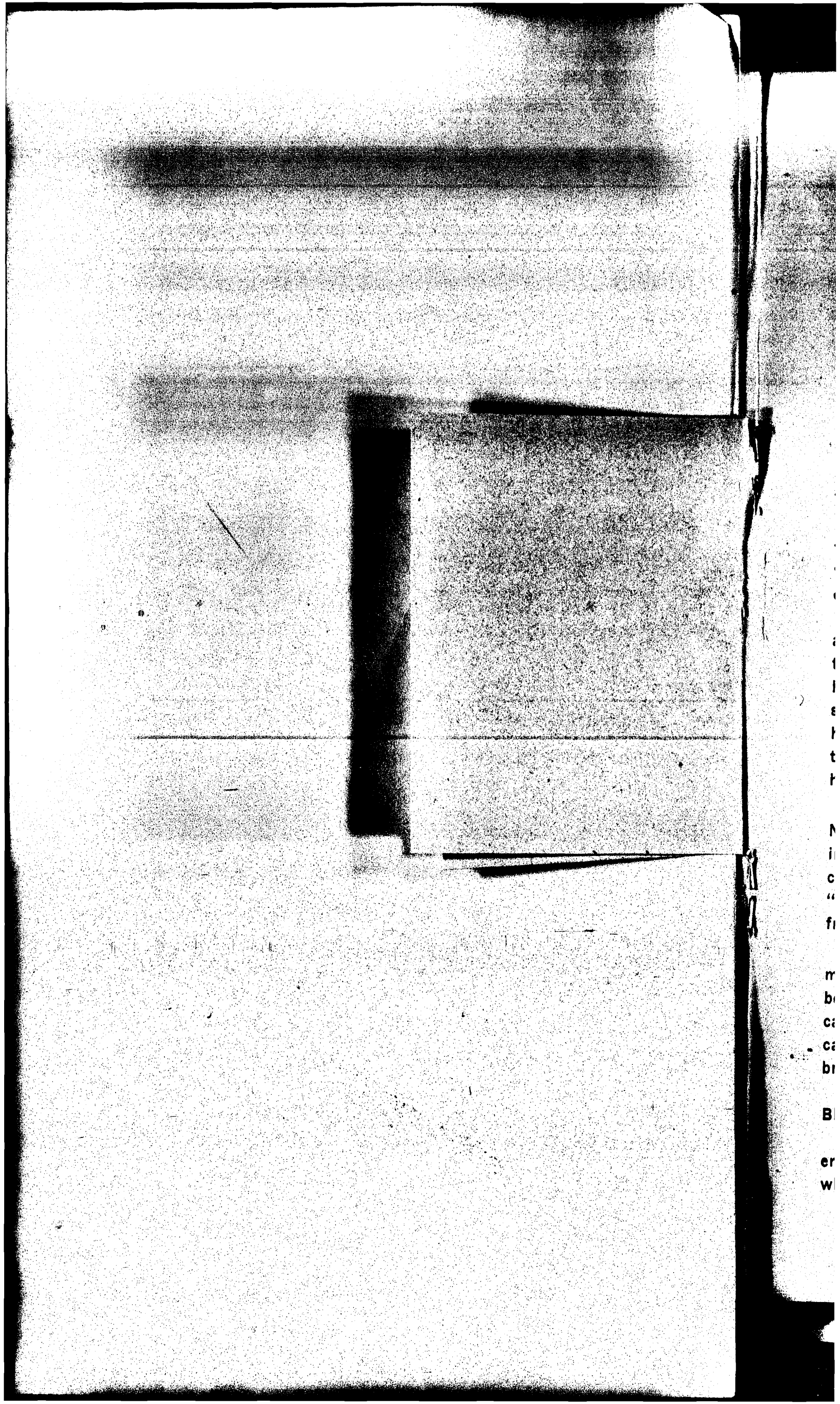
The old Hindoo terms for brother and sister—BHAJ and
BHAGI—come from the root BHAG—"to divide."

Only those I consider my brothers and sisters for whom I
entertain the feeling of "dividing" my all with them—with
whom I can break my bread—break a lance if need be.

If the sons and daughters of my own parents do not

SPECIAL NOTICE.

We must beg the indulgence of our readers this month in regard to the awarding of prizes for the "ghost" story contest. We found it simply impossible to determine the matter without more time and a further review of the stories submitted, so many being worthy of the prizes offered. We can safely promise that our next issue, which will be published October fifteenth will contain the announcement of the awarding of prizes by the committee, after the most careful consideration of the merits of those selected for final judgment. No manuscript received after September first will be admitted in the contest, and these will be returned only when self-addressed envelope and stamp accompany the manuscript.



panding, evolving. Why persist in using old bottles for new wine?

When the patriarchs were our masters, "duty" was our fetish. We were "bound" hand and foot. If we failed to meet our "obligations"—were found delinquent when the check was presented for payment—we were smitten hip and thigh. In those days the patriarch's will had to be obeyed. His wishes had to be gratified. A young man and woman were bound to love at the bidding of the pater families.

Love was a matter of duty.

Since the days of the patriarchs we have been breaking idols—making gods—destroying the old—retaining a few figure-heads but in the main setting up a new Pantheon.

Duty is one of the Gods we have dethroned. What used to constitute their duty has come to be our pleasure—what they used to do through a sense of obligation we consider it our privilege to perform.

My father may have considered it his duty to nurture and educate me. I only hope that my Creator was better motivated—that love inspired his actions—that clothing and food he gave me because it afforded him pleasure—that he considered helping me to evolve, his privilege—that he felt himself amply repaid for investing time, effort and money in the knowledge that he had "created" a MAN—that he had his education in educating me, as a premium.

I never have attempted to repay my sire. I never will. Not that I have done nothing for my parents and folks. The incentive has been different. I have not allowed the subconsciousness of "debt" to nag me—flag my interest—give me "nerves"—sour my temper—crab my disposition—deflect me from my purpose—cauterize my manhood.

If "blood is thicker than water" then why should not my little deeds of kindness to my parents, sisters and brothers be "spontaneous," actuated by that welling something we call "love?" The element of "owing" in such a transaction can not but sand-paper the edge of it. And, after all, my brothers and sisters may have been born in America.

The old Hindoo terms for brother and sister—BHAJ and BHAGI—come from the root BHAG—"to divide."

Only those I consider my brothers and sisters for whom I entertain the feeling of "dividing" my all with them—with whom I can break my bread—break a lance if need be.

If the sons and daughters of my own parents do not

inspire me with this feeling of sharing my wealth, my income, they are not my brothers and sisters.

If I fail to give and give in to the sons and daughters of my own parents, they surely can not have touched the springs of my soul. The beauty of giving, giving up and giving in—by the way, the sweetest and most potent words in Webster's Unabridged—consists in spontaneity.

Love that comes at the bidding of some one—that flits away at the command of somebody—that breaks when outside pressure is brought to bear upon it—that has been obtained under false pretenses—that is not born of the Divine urge—is tinsel and trash. For love such as that I do not entertain any warmth, any affection, or admiration.

Such a love, at best is a sham, a fraud and a mockery. It protects not. It suffers not. It is selfish.

Those who have worked for your love will "work" you as soon as you give them your confidence. They will betray you. They will consign you to hell without providing you with a return ticket. Be wary and look out for YOURSELF.

There are numbers of love-quacks who give you love-tablets. They dispense love in a pre-digested form. Towards them always maintain the attitude of one who hears much, ponders much, dissects much, appropriates only what is assimilable and consigns the rest to the slop bucket. These love-quacks give you the itch and charge for scratchings. They serve you with nasty nostrums under the guise of palatable taffy. It nauseates you. When the bill is presented to you later with brazen impudence, it throws you into a sickening swoon.

I have loved—many times; lost—many times; been kicked—often. The last time I was knocked in the head I came to the consciousness that:

"Not heaven itself upon the past has power,

But what has been has been, AND I HAVE HAD MY HOUR."

Much rather would I err on the side of over-confidence, over-expression and over-indulgence than pass through the world with a face six feet long, expressionless eyes and cold hands.

If offered the alternative, I would prefer "cold feet" to cold hands.

(To Be Continued.)

A Key to the Minds of Men

(Written for the Swastika)

By "LIZABETH."

"The gods are just, and of our pleasant vices,
Doth make enemies to scourge us."—

—Shakespeare.

It behooves all free minded, justice loving men and women to do all in their power to hasten the settlement of the industrial and social questions that now confront us. The struggle between the rights of many, and the privileges of the few, is the all absorbing issue of the hour.

Forces are at work gathering strength as time goes on, that will soon operate in changes of wonderful potency. The time has come when the needs of progress and higher civilization demand the social co-operation of all the intelligent minds among us. In order to accomplish good results, we must in lawyers' parlance, "get a meeting of the minds." The Socialist cries out, "give me the key to the minds of men and I will redeem the world." But unhappily, the ruling or moneyed class have held the key and have made written codes for the masses, and unwritten codes for themselves.

The world in general carries the idea that a Socialist is a beer-drinking, German loafer, or a place-seeking, blustering Irishman, or mayhap a grasping, scheming Jew.

The Socialist movement is today the cry of the poor, the helpless and the oppressed, smothered for centuries under the weight of wrong and injustice, but now finding its voice. It is the protest of the toiler against starvation wages, and degrading toil. Most of all against the exploitation of capitalism that violates every principle of right and justice.

Socialism is the aspiration of noble souls on fire with the hope of seeing justice done. It teaches that no man should rise by another's sinking in the mire, no man should be contented to have and enjoy while another is starving. No one shall be satisfied to prosper while any earnest, honest toiler plods on toward the goal of despair and death. It ought not to be at all difficult to grasp the principles of Socialism; it is the life of God in the souls of men. It is nothing more or less than living the "Golden Rule" and practically loving one another.

Until we have justice in material things, upon which our very existence depends, the brotherhood of man and the

ethics of Christ will be but a tantalizing delusion. Man is now—as it were—awakening from a long sleep; he sees that the present industrial system is not fitted for the rights of humanity; it stifles the race, and reduces the majority to the dead level of serfs.

There can be no lasting success or happiness where the mass of humanity is engaged in a hopeless struggle for mere existence. Organized capital is furnishing all the ammunition and arguments needed to convince men of brains of the iniquity of the present competitive capitalistic system. Every day the conviction is being forced upon us that the people must own the trusts, or the trusts will own the people.

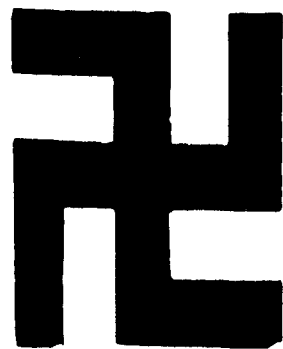
We see that industrial freedom and servitude cannot exist side by side; one or the other must perish. As yet nothing adequate shows itself to face the triumphant insolence of the trusts; this monster not only owns congress, but the senate and the president as well. Money has been the SOVEREIGN POWER, and for it men sell soul and body, and honor and manhood. This whole phenomena of allowing vast fortunes to fall into the hands of a few individuals is an accident of civilized evolution; our judgment tells us we must soon decide against it.

The United States challenged the admiration of the world, for was it not founded to protect HUMAN RIGHTS? But instead of shepherding her sheep, she has held her own people—the toiling masses—in a slavery as servile as in the old feudal days.

Our present society is supporting a class that is not necessary to existence. While capital is useful, the capitalist is useless.

It is evident that it is not necessary to maintain a class to reform the mere function of ownership of the productive forces of society. The toilers are now working and directing these productive forces. While the capitalist does nothing, yet he sits and grasps all but a bare wage for the toiler.

The logic of events and the progress of social evolution is an argument for Socialism. The capitalistic system has produced a condition of servitude amongst the toilers that forces him to sell his labor in the market just like a commodity, as if it were a vegetable. It has been said that capital and labor is the century-vexing problem. Unless some solution is forthcoming, a most momentous struggle is upon us.



Swastika

(Written for The Swastika Magazine)

By Hubert M. Skinner

MYSTERIOUS symbol of the far-off past,
The voice of vanquished ages speaks in thee.
A message to the later world thou hast,
Borne o'er the surges of a shoreless sea.
"SU ASTI," sayest thou, in sooth, to me;
And though the years be thousands since thy birth;
And tongues and nations 'twixt us buried be,
Thou speakest kindly still to all the earth,
A friendly, joyous hail—and who can tell its worth?

A later world hath writ in alphabets,
Each suited to the needs of tribe or clan.
Nor time nor place to thee a limit sets,
Thou speakest universally to man.
From time that was ere history began,
Myriads in every age have felt thy cheer,
That, mutely smiling, through the ages ran
To warm the heart of peasant or of Peer,
For all the sons of men, as for us now and here.

HAPPY the thought that this, the farthest cry
Of man to man speaks not of hate or woe,
Of doubt or sorrow, but of courage high,
Of blessing in his journey here below.
"SU ASTI!" let the echo ever go
On to the myriads that are yet to rise,
That 'mid the toil and care which men may know,
With quickened feeling they may realize
The common brotherhood of all beneath the skies.

The name of this universal symbol is derived from the Sanskrit swastika—from Su (well) and Asti (being).



The End of the World: What Then?

(Written for The Swastika.)

By DR. GEORGE W. CAREY.



All people in all ages have believed that the world would end.

All worlds do end.

There is an end to a world every twenty-two hundred years.

The solar system is twenty-two hundred years in one zodiacal sign.

A few years ago it was thought by most astrologers that the sun required but nineteen hundred years to swing around the circle of the zodiac, or Grand Man. But now science claims to have established the fact that the sun passes through one zodiacal sign in exactly twenty-two hundred years.

Students of the Jewish Cabala claim that the twenty-two letters of the Hebrew alphabet are based on the astronomical fact of the solar system, journey around the circle and the beasts.

And it is further claimed that the Hebrew letters resemble the signs of the zodiac or constellations.

Again, attention is called to the fact that 26,400 (twelve times twenty-two hundred), equals twelve by the Cabalistic method of reduction, thus two plus six plus four equal twelve, the number of the signs of the zodiac.

The end of the world or a world, is explained as follows:

World is derived from whorl or whirl, to gyrate, rotate or circle.

Each sign of the zodiac has its own peculiar influence.

Influence or quality is determined by rates of motion.

Rates of motion constitute a whirl, or whorl, i. e. world, (see the dictionary) which "comes to an end," when the planet or world passes out of a certain sign.

The influences or motion of the different signs are designated as earth, water, fire and air.

Taurus is an earthsign, Aries fire, Pisces water, and Aquarius air—the bearer or transmitter of water.

Sixty-six hundred years ago the earth was in Taurus, the bull.

During this age of twenty-two hundred years, the winged bulls of Nineveh were carved and Phallic worship prevailed.

The bull was used as a symbol of sex or creative force.

Forty-four hundred years ago the Taurus world (whorl) came to an end because earth (the entire solar system) passed out of the sign of the bull into Aries, the ram, a fire sign.

During the twenty-two hundred years of the Aries world, sun and fire worship prevailed.

Twenty-two hundred years ago, the Aries world ended and earth passed into Pisces, the sign of fishes, a water sign which marked the commencement of water worship.

John the Baptist came baptising with water. Mary or Marie or Maria is derived from "pure sea," or water.

Jesus is derived from Greek Ichthus—fish.

The early Christians used a fish or two fishes as a symbol of their faith. The disciples were fishermen, and water from the sea of Gallilee to the discovery of steam, is the one prominent factor in Christian history.

Jesus (fish) walked on the water and saved Peter (Petra or Cephas, a stone) from sinking.

The church made salvation dependent upon baptism or in water, and many orthodox bretheren, particularly the Catholics, still believe in the saving power of "holy" water.

Navigation, steam, submarine cables, and boats are evidences of a water age.

According to the best astronomical data, earth has recently entered Aquarius, an air sign, and the end of the Pisces (water) whorl or world has taken place.

Refraction of water causes illusions of the sense of seeing.

The history of the world for two thousand years furnishes abundant proof that some illusive hypnotic spell has held the minds and brains of the human race.

War, carnage, envy, hate, treachery and a belief in two powers, good and evil, with evil ever in the ascendant, has been universal and all-pervading.

With the advent of Aquarius, the age of air, spiritual perception has been and is now marked with signs and omens as plain as the sun.

The astrological prophecy in Matthew, 24-30, "And then shall appear the sign of the son of man in the Heavens," clearly refers to the coming of Aquarius, symbolized in the figure of a man with a watering pot, i. e., a bearer of water.

Air carries water in vapor and clouds—thus, air is the water-bearer.

Air dissolves, changes and transmutes water and thus reduces it to oxygen and hydrogen.

The spiritual vibrations of the age of air will change and transmute the material concept caused by the water world that has ended.

Another distinctive sign of the air age, is the attention given to air by the people generally.

Deep breathing has become a fad.

Liquid air is a commercial product, and airships are so common that they no longer excite curiosity.

Berthelot, the French scientist, and Edison, as well as several noted biochemists are about to demonstrate the possibility of producing all manner of food direct from the aerial elements by electric vibratory processes. "The Atmospheric Product Co.," at Niagara Falls, is now producing a nitrogenous substance for farm fertilizing direct from air by electric apparatus. These are some of the "what thens?" following the end of the Pisces, or water whorl, or world.

Then look about you and read the signs of the times.

The Age of the Inclusive

(Written for the Swastika).

By NORTON F. W. HAZELDINE.



Professor Max Muller on one occasion in addressing the Faculty of the Oxford University remarked that "a man who knew but one language knew no language," and he might also have added that this is also true in regard to a knowledge of religion, medicine and law. The coming man is the Inclusive Being for he will realize in all fullness the Inclusive Education.

When one can see and understand the standpoint from which another person views the same object as himself, he can settle all disputes with his opponent.

How much greater does a religion become when we see our God and your God residing in each other's religion and when we are capable of hearing Him in each other's songs?

The coming religion will be more beautiful, more lovable

and more enduring from the fact that it will embrace all the old views incorporated into the new, and thus "your God shall be my God and your people shall be my people."

Oh! what an off-cutting do we commit when we reject all other religions so that we may have just one religion, and what a growth, spiritually, is added to us when we accept all religions as only sufficient unto our needs.

Knowledge is not sufficient unto salvation. Wisdom alone is the goal through which perfection is reached. We have much knowledge but in many cases application is weak. Most of us know what is right but many do what is wrong, and there lies the great self-destruction.

Why should a Metaphysician hold the surgeon in contempt when he himself is unable to dress a wound or set a bone? It is but just to "render unto Caesar the things which are Caesar's and unto God the things which are God's."

The coming practice of medicine will be the inclusive practice, in which the good of all systems will be applied, for as long as we dwell in a body there will be things pertaining unto a body, and as long as we dwell in a mind, so long will there be things pertaining unto the mind.

The mind is not the Highest Goal and we as progressive people must understand that we must search for that which "thinks out the mind."

The Metaphysics of to-day is in many cases but a higher form of materialism. "The knowledge of self is the Faith of the future" and when we stand possessed of this knowledge of Self in All its entirety, then do we know for a certainty that we "are created in His Image."

In learning to look at things from every standpoint we learn to appreciate this body, we learn that it is the vehicle for the soul while here on its earthly pilgrimage, and search as far as the human imagination can, a better cannot be conceived of, and if it is as it has been acknowledged by all the great teachers and religionists of all times, that the body is the Temple of the Living God; then why should we hold it lightly?

What we do not know, or understand, that we are afraid of, and it is the lack of a proper knowledge of the body and its relationship to the mind, which is the direct cause of our fears and our ailments.

A study of the body will do as much good for you as a study of the mind, for they are, relatively and in fact, equal. It is great weakness for any one to accept the one and deny

the other, for affirmation and negation are not in themselves constructive. Learn thus of your body and be not afraid of your body, learn thus of your mind and be not afraid of your mind, learn thus of your soul and be afraid of but one thing, and that is ignorance—for fear is ignorance and ignorance is fear, and when that is eradicated from the mind we stand forth accepted of the Gods, as fear is death while courage is life. In the healthy person there is a perfect continuity of action between the mind, the body and its organs.

Where through adverse conditions this action is non-continuous, we have bodily ailments and disease. Right exercise is the food for the body; right foods form the nutrition for the physiological body; flowers, odors and colors form the nutrition for the psychological body and right thinking is the one food for the spiritual body.

The right training of the body and the mind makes the perfect man or woman. It is a fact that the mind does absolutely control the body, but it must be intelligently directed to get the best results. A subtle body is necessary to subtle thinking and a body strong in endurance is the one best fitted to meet the demands that may come to us with each day's tasks. The Inclusive Age will be for health, for strength and all that pertains unto our vital construction.

Zen Methods of Concentration

(Written for The Swastika.)

By YANOSKE ISODA (Buddhist Priest).

When the novice sits down to practice the postures given in the preceding lessons, it is well for him to select some affirmation, some sentiment, and ruminate upon it. For example, if he be a Bible student, he may take some passages from the Bible. If he likes poetry, he may select some favorite lines, and make them the subject of his meditation.

If he will do this, he will be surprised how mystically, how inspirationally, thoughts, ideas and mental pictures, will impress themselves upon his brain, which could be gained in no other way.

This suggestion of taking some specific topic upon which to meditate is not, strictly speaking, in keeping with the professional Zen practitioners, but I merely suggest them because of their practicability, and the assistance they render the

student in gaining inspiration upon whatever topic he wishes light.

Now a few words as to the principle of this system of meditation.

It is almost universally recognized by metaphysicians and New Thinkers that this existence of ours is composed of two states of consciousness and it is equally well recognized that there is an oversoul, above and over as it were, individual existence, corresponding to the Brahma of the Hindu, or Buta-tathata of Mahayanic Buddhism.

Moksha or Realization represents the union of the individual soul with the Oversoul—in modern metaphysics it is best expressed by the term "Apprehension of The Absolute." Therefore it is not strange that the Zen practitioners, whose chief aim and object is to attain to this Mokshaic bliss or union, report wonderful and mystical experiences in their practice of meditation. In Kyo-gan-kyo, an ancient mystic Buddhist book, is recorded the fifty-three different classes of ethereal visions vouchsafed Zen initiates and which are never to be experienced in the ordinary life.

Students of the life of Buddha will remember that mythological story of his temptations, received at the hands of Mara, the Buddhist Satan, and which has a counterpart in the story of the "Temptation of Jesus."

In the Buddhist presentation of this allegory, a prototype of which is found in all scriptural writings of all peoples, the Tathataga sat himself down beneath the botree, to meditate with the determination to win enlightenment or die in the task. The three beautiful daughters of Mara sought to allure him from his purpose. Failing in this, Mara next sent hordes of demoniacal entities to frighten and coerce him.

This, it is alleged by the Zens, is merely an allegory of the mental struggles which the would-be initiate encounters in his search after Illumination.

Some see strange and extraordinary halos of color in the atmosphere, or hear mysterious music, seemingly coming from their internal organs.

Some see endless processions of weird and dreadful shapes. At times their hearing becomes so acute that they hear whisperings that come from long distances while others find their hearing so dulled that they are deaf to every external sound.

At certain stages of development, the sight grows so keen that they can see into the body, and can watch the ac-

tion of the internal organs, such as the stomach, or the lungs, as plainly as they would study the workings of a watch.

This is the true clairvoyance, a word that is much misused and misunderstood by American mediums and fortune tellers.

Some can, by sheer effort of will, make their bodies very light and float on the water like a feather, or can stay in a raging fire without becoming scorched, like a statue of steel.

The following state occurs frequently to practitioners of Zen meditation:

When they sit down to exercise, their senses change so that they do not see, though their eyes be open.

They do not hear, though their ears are perfect. Their breathing becomes so light as to be imperceptible.

The whole body becomes rigid, and apparently lifeless. They feel as though floating in space. There is no sky, no earth, there is only the consciousness of the I am of Being. This is the state which the modern metaphysician knows as the cosmic consciousness, the Hindu as the state of Brahmic bliss, and it is this state of Being which the Zen practitioner aims at—the realization of unity with the Universe.

This experience cannot be described. It must be felt to be in the least understood, because it is not in any way coincidental with annihilation, and yet the external phase of things is apparently annihilated.

OH; why do we fear thy presence
 Thou Blessing, called "Angel of Death"—
 Thy touch bringeth peace, and the essence
 Of Life Everlasting—thy breath.

—Margaret McIvor-Tyndall.

Society is turning serious minded, it is said. The game of bridge is being dethroned and is no longer popular as a social diversion. Card rooms are turned into lecture rooms. Speakers are invited to discuss subjects of earnest and thoughtful living. Society is freeing itself from cards, scandal-gossip and love of excitement that leave the body wearied and the palate jaded, and is attending lectures on literature, music and art.—Estelle Eastman in What to Eat.

Call one a thief and he will steal.—Japanese Proverb.

Personal Problem Department

Readers of THE SWASTIKA MAGAZINE who desire their questions answered free of charge in these columns may send in their questions to the EDITOR PERSONAL PROBLEM DEPARTMENT, if they will send their name and address with their letters of inquiry. Otherwise, they will not be answered. For purposes of identification, the writer may suggest initials. Those desiring a personal and private letter of advice from Dr. McIvor-Tyndall must enclose \$5.00 for same.

PHASES OF SOCIALISM.

A Socialist, Cripple Creek, Colo., sends the following query: I notice that so many of your ideas expressed in The Swastika magazine and which I followed very carefully in the columns of the Denver Post, are decidedly socialistic in character, and I would like to ask why it is that you do not advocate socialism, as propagated by some of the best minds of this age? Do you not believe in an equal division of labor and of returns for labor? I have read that you do believe in government ownership.

Answer: I believe in all the principles expressed in the best exposition of the political doctrines of socialism. But I do not believe that the carrying out of those principles can be forced by battle or ballot. The desire to carry them out must be born of wisdom, tolerance and understanding. These qualities I do not find among the socialists of the average class. They are usually the first to declaim against "foreign" immigration. They are not tolerant, in fact they are not even just. They advocate the same old, primitive medieval principles of force, that are the direct cause of present economic conditions. In other words, the ideals and the principles of socialism, must appeal to everyone with the power to think, but the methods by which they seek to obtain the adoption of these principles are open to criticism.

Firstly, my socialistic brothers, take into your hearts this truth: There can be no "foreigners" in true socialism. There can be no "scabs." There can be no "enemies." There can be no distinction of class or of color or of caste. When you are ready to acknowledge this evident, fundamental and palpable truth, then you can count me an active socialist.

WHAT IS THE CONDITION OF A SUICIDE AFTER DEATH—I. C., Los Angeles, Cal., asks: Should a person commit suicide while insane and irresponsible for the act, what would be the condition of the soul in the after life? 2. Do you think it wrong to kill birds and animals for food or otherwise?

Answer: There can be no specific knowledge to cover a case of that kind. The insanity may be simply the result of an imperfect system through which the soul cannot manifest. Therefore, on escaping from the body, the soul may be free. This would depend entirely upon other things. If you mean to ask if there is punishment for self-destruction I answer unhesitatingly that there is not. 2. I think it unnecessary.

THE DISTINCTION BETWEEN PERSONALITY AND INDIVIDUALITY:—G. C., Washington, D. C. asks: What is the difference between personality and individuality? Particularly a full definition of the latter. I understand that the meaning of the word "individual" is "that which cannot be divided," and yet the common understanding is "having the quality of unlikeness to others." Are we to drop this meaning? Does love belong to individuality? If one has a strong admiration for a person whom one has never seen, but whose writings seem inspired and whose life is full of goodness would it not be that person's individuality that caused the feeling. Is not Jesus an individuality to us?

Answer: Individuality may be defined as character, power, magnetism. It is that which we are, in contradistinction to that which we appear. Personality is the sum of externals—appearance, manners, environment, etc. I regard people as negative and positive individualities, that is, those in whom individuality is strongly developed and those who are not self-acting, but who merely follow the strongest lead. We must all possess individuality, since we are of necessity separate and distinct, but this quality of the soul may be latent, until we are awakened to the objective consciousness of our power. We may know and love people whom we never meet, from the fact that our souls may know each other, and may hold communion with each other, without the body taking any part in the matter.

WHY PEOPLE HAVE BEEN TAUGHT TO KNEEL—Thinker, Aspen, Colo., writes: Do you believe in prayer? I mean the kind of prayer we were taught as children, to kneel and ask a Supreme Power for our daily blessings? 2. Do you believe our friends who have left the physical body can return, if so, do you believe they can materialize?

Answer: I believe in every one praying in his own way. The original idea of kneeling in prayer is, of course, borrowed from the idea of earthly kings, who demanded supplication and the bended knee as a token of submission to kingly rule. Through generations of habit there are doubtless many who would not consider prayer complete unless on their knees. As a matter of fact every desire is a prayer, in the sense of asking of life—the results of that desire. 2. I know that we may and do communicate with those who have passed beyond the physical life, and it does not appear to me other than logical to believe that materialization is possible, but at the same time I am free to confess that I have never seen any attempts at materialization that I did not know to be performed by purely mechanical devices.

I must be strong of soul and staunch of heart.—Clark.

Who waits to have his task marked out,
Shall die and leave his errand unfulfilled.

—Lowell.

BOOKS RECEIVED

Conducted by

Kenneth D. Lyle

THE LAW OF FINANCIAL SUCCESS, by Edward Beals, Tacoma Building, Chicago, Ill. This little book contains the best ten cents worth of reading matter it has been my good fortune to encounter in many a day. It deals with facts, and not merely with theories. It is filled with good, sound, practical and practicable suggestions on the art of money getting. Send 10 cents for it to the publishers, 921 Tacoma Building, Chicago, Ill.

LA COURRIERE magazine, published by Dr. Nellie Beighle, Oakland, Cal., is one of the latest additions to New Thought literature, presenting the spiritualistic phase of the movement more particularly. La Courriere is a full size magazine, 42 pages, splendidly printed and contains some very interesting articles, and able editorials. It is a magazine that will live. \$2.50 a year. 10 cents per copy. Send for it. Albany Block, 1256 Broadway, Oakland, Cal.

THE SOCIALIST WOMAN, a monthly magazine, edited by Josephine Kaneko, assisted by Klichy Kaneko, 619 East 55th street, Chicago, Ill., is one of the latest additions to socialistic literature. Josephine Kaneko writes some very clever and also very interesting things. The Socialist Woman is worthy of support and is only 35 cents a year. Send for it and help along the work.

ESSAYS ON INDIA, by Saint Nihal Sing, India journalist, now touring the world, will be found of the deepest interest to those who would know something of the religion, philosophy, thought, literature and society of present day India from one who knows and is not afraid to tell what he knows. Fearlessness is probably the strongest characteristic of this youthful appearing writer, as he says what he has to say, and he has much that is instructive and thought compelling, in straightforward, univocal terms. The essays may be had by addressing the author, General Delivery, Chicago, Ill.

SOCIALISM ANSWERED, a small pamphlet written and published by Adolphe Paradis, author of the "Great Interlude." The article is a very able analysis of the motives of the socialistic movement, comparing economy with moral questions as factors in world-reformation. For sale by the St. Paul Ethical Society, St. Paul, Minn. Price 15 cents.

THINGS FUNDAMENTAL, by Charles E. Jefferson, published by the Thos. Y. Crowell Co., New York. In a recent symposium in "Life" entitled, "The Best Book I Have Been Reading," Mr. William Jennings Bryan says: "One of the most interesting books that I have read during the past year is 'Things Fundamental,' by Charles E. Jefferson, published by Thomas Y. Crowell & Company."

Talks With Our Subscribers

It is human nature to want to please people, always provided, of course, that your efforts to do so coincide with your principles.

Added to this natural desire to please, it is also business sense to want to supply to our readers the sort of magazine they want.

We do not expect to please everybody with everything we write. Heaven forbid. Again there are some kinds of people whom we do not expect to please at all. This class, however, will hardly take The Swastika, and so have no concern with this little "heart to heart talk."

We do want, however, to improve our magazine as time goes on, and we want to get the opinions of our readers as to new features, what is most needed, whether they like serious, scientific articles, or shorter, lighter reading, etc.

We do not expect, as we say, that we will please each and every person with every article. Tastes in reading differ as do our tastes in dress and architecture. There is a sort of middle ground, where all may meet in matters of this kind, and to encourage readers of The Swastika to encourage us, we are offering the following suggestion:

WE WILL GIVE \$1.00 IN CASH FOR AN IDEA.

We expect to enlarge The Swastika in the beginning of the year. We want ideas and suggestions as to what features to add to make the magazine generally attractive and helpful and each month we will give \$1.00 to the person offering what we consider the most practicable suggestion. Remember that we are not millionaires. The idea must be one that is consistent with our youth, our purpose, and our pocketbook.

We have planned to supply readers of The Swastika magazine with some attractive swastika charms for the holiday season.

We particularly recommend the Swastika souvenir spoon, which you will find advertised on another page. This spoon is one of the most desirable forms of the swastika good luck symbol that you can buy. It is durable, useful, and elegant at the same time, and is priced at so reasonable a figure as to appeal to everyone who likes nice things in silverware.

For less expensive samples of swastika work, we have the burnt leather postal cards, with the "good luck" emblem, priced at 10c each, or three for 25c. Nothing more popular and attractive could be imagined for the price than these leather postals.

We want every subscriber to The Swastika to feel that he or she is a practical working member of the Swastika family, and that he or she has a personal interest in the welfare of the work, and the enlargement of the magazine.

We are expecting great things for The Swastika during the next few months, and our editor, Dr. McIvor-Tyndall with this end in view, has undertaken a tour of several months,

when he will visit most of the large cities in the East and Middle States. The tour is under the direction of a prominent theatrical firm. Dr. Melvor-Tyndall is under a contract at a splendid salary, and the entire work of spreading a knowledge of Mental and Psychic Science, will be pushed vigorously. Those who wish instruction will be instructed in the principles of Occult Science, and for those who are seeking the mere gratification of curiosity or entertainment there will be an opportunity to witness demonstrations of what is known as "mental and psychic phenomena," presented by a celebrated exponent of the phenomenal side of Psychic Research.

Altogether, the prospects for spreading the influence of The Swastika are most encouraging, but we want each and every one to help in the work, and we suggest that you who read this, make a little canvass among your friends and see if you cannot send us five yearly subscribers.

For these five yearly subscribers, you can send us \$3.50, keeping \$1.50 for your trouble. Remember that we give each yearly subscriber one of those lovely little silver "good luck" pins, which will make it easy for you to get your friends to subscribe to The Swastika, when they see the style and quality of the magazine. This is an easy way to make a little extra money for the holidays, which will be here before you know it, and when you can find use for every extra penny that you can earn. Let us see what Swastika readers can do.

LETTERS FROM OUR READERS.

We have so many letters of praise and appreciation of The Swastika and its writers, that we cannot refrain from occasionally publishing a few of them, although we believe that "the proof of the pudding is in the eating," and if people take your magazine it is sufficient evidence that they like it, and therefore no more need be said about it. However, here are a few comments that we believe our readers will find as interesting as we have.

Here is one from a man who surely ought to be "lucky."

"Dear Swastika Friends: This is to acknowledge the receipt of the beautiful little swastika pin, for which thanks. I call my home, situated in an orange grove "Swastika." I have swastikas pinned all over the ranch, on my watch guard, on my coat, my necktie, my wife, my daughter, my boys and my Chinaman, besides painting them on the barn, the wagons, the cultivators, and am trying to catch the cat. The Swastika magazine is the best of all. May it everlastingly swasticate, is the wish of, Yours swastikatingly,

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Billy ran from the head of the stairs, where he had taken in the gist of the talk at the dining table below. In the nursery he found his younger brother.

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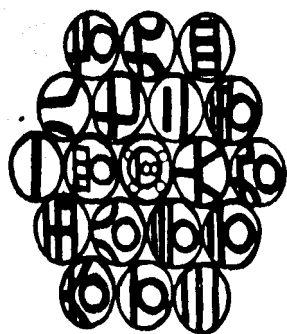
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