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UPON THE HEIGHTS

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Edited by

DR. ALEXANDER J.
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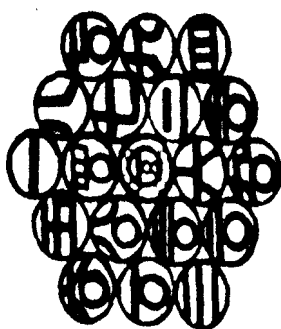
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THE SWASTIKA

A Magazine of Triumph

Edited by Dr. Alexander J. McIvor-Tyndall

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Nature's Call to the Soul



THERE is a spot I know in which you and I would revel, and so I am going to tell you about it.

THE eyes of God looked downward. And under the magic of their glance there blossomed into ideal beauty a place where the blue spruce trees are so thick that when the wind blows through them, they sing the most entrancing songs.

A PLACE where there are flowers and flowers, from the little white star flowers (that I know light up at night to show the butterflies the way to bed) to the stately Columbines.

A PLACE where the water comes down in a rush and roar, and seethes round and round, in a pool that is called the Devil's Punch Bowl.

ON each side of this stream there are rocks with their grey sides covered with ferns, so beautiful that people who do not know any better gather them and put them between heavy books and press them. It is like crushing the life out of a laughing child.

IN this spot I have traveled over all the world—not as other people travel—but in the white clouds, that change and change, from the Cathedrals of Rome, to the highest peaks of the Alps. All countries I have seen without having to change my baggage, or trying to speak foreign tongues. Just to lie on the ground and look through the tree tops at the sky, do you not think this a delightful way to travel?

AND so in conclusion you and I know that the best and sweetest thing in human life is to have a soul that answers back when nature calls you.

—Anna Arrington.

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Editorials

A Happy New Year to readers of THE SWASTIKA MAGAZINE and to all the world!

It is well for us to have this reminder at least once a year, of the newness of life.

There seems to be an actual palpable difference between December 31, and January first.

The first day of the New Year! Why, it feels like a crisp, new fifty-dollar bill, and our hopes and aspirations and our good intentions soar upward and radiate over the tired earth, invigorating and refreshing its toilers, and its satiated pleasure-seekers alike.

The blessedness of a new current of thought!

The first day of a New Year! Why, it feels like a crisp, Year. It is in the newness of the thought and one can feel it in the very air as we walk abroad. The feeling of good will, the expressed and unexpressed desire that every one may find in the lap of the New Year a gift from the fickle goddess, Fortuna, may be felt as tangibly as the frosty air. Such is the power of united and concentrated Thought. It does not require a philosopher to reason from this evident truth, that if we will but carry this wholesome good cheer and optimism and realization of the newness of life into and through the entire year, we may accomplish more in the work of regeneration of men into gods than all the laws ever enacted.

Here's to the New Year! May it bring health, wealth and brotherly, human kindness to each and every soul in the Universe.

(P. S. We forgot to include John D. Rockefeller).

* * * * *

If the time ever comes when the race-consciousness shall have evolved beyond the point of "mine" and "thine," and all the other littlenesses and primitivenesses that cause us to separate ourselves into groups, and wave our claws threateningly at every passer-by, like the hermit crab, we may hope then to avoid such paralyzing conditions as have been precipitated during the past

few weeks, by those who would frighten, ably seconded by the many who are ready victims to financial fright.

The following editorial, from the Seattle Argus, so well expresses the situation, that we quote it in full:

"Those people who are hoarding their money in safe deposit vaults, and chuckling over their farsightedness don't deserve to have it. They are not good citizens, and the only thing which prevents them from being a positive menace to the community is lack of ability.

Did you ever stop to think that the money which you have in your possession does not belong to you? It is a circulating medium, issued by the government in order to promote trade, and belongs to the people. It being in your possession means merely that you are entitled to the amount of this world's goods which it represents. If you do not care to spend it, deposit it, getting credit at some good bank—or buy postoffice money orders with it, or establish a credit with it in the manner that may best appeal to your judgment. But do not put it where it will be equally useless to yourself and the people. It was not intended for that purpose.

The fact that we are doing business all over the country today on clearing house receipts proves that we have "buried our talents," and the circulating medium which the government has so wisely provided is locked up by some ignorant or criminal people for the purpose of creating a panic, upsetting values, and buying the property of the people at a fraction of its value. In taking steps to prevent those having but a small amount of money from becoming panic-stricken and, by withdrawing their money, aiding these schemers to rob them of their property, the bankers have acted wisely. If the people keep their heads, there is no danger of the big financiers being able to carry out their scheme, and congress, when it meets, may be relied on to relieve the situation.

In the meantime times will be just what the people make them, and there is no reason why business should not go on exactly as before."

As Mr. Chadwick, the editor of the Argus, has so clearly put it, there is no reason, other than this one of susceptibility to fright, why business should not go on just as it has been going for the past few years, with only the inflated and unreliable concerns out of the running.

* * *

Sometimes it seems as if the Spirit of War, which we are coming to associate with the Barbaric Past, will never know defeat. When men ceased to fight over the dead carcasses of wild beasts, they fought over the possession of lands. And all up through the slowly evolving ideals of the race, we have fought over possessions, ideas, religions, principles.

How is it among New Thought people, who stand, as "one man," for non-resistance, for co-operation and unity?

They are fighting too, of course. I should say WE are fighting. Not so much over possessions (who in the New Thought Movement, except the Christian Scientists, possess any thing worth fighting over)?

No. We are not fighting over much anent our possessions, but we are waging a wordy war over the meaning of words.

Brother Cashmere of The Balance Magazine, is a splendid example. The editor of The Balance is tearing himself to pieces, sitting up nights, neglecting the business of his press-room, and going without his meals, in a frantic dispute with himself over the articles appearing in THE SWASTIKA, by Warren Edwin Brokaw.

Brother Cashmere accuses Mr. Brokaw and the editors and contributors to THE SWASTIKA magazine, of the heinous crime of being "Dualistic Philosophers." If we were accused of being murderers, robbers, liars, scoundrels and all the things which high-class newspaper editors call each other, Mr. Cashmere would consider it nothing—mere nothing, because he contends that there can be no such thing as a "murderer," or a "robber," etc., etc.

But Monism—what he terms consistent Monism—is his hobby, and like all the evolving ideaists, he will not countenance any apparent forgetfulness of this "new God."

Like the Christian Scientist to whom "mortal mind" is the very incarnation of evil, while strenuously declaring that all is Good, so Mr. Cashmere and many other New Thought advocates get all tangled up, in the cobwebs of metaphysical postulates, and are ever ready to cry "fire" when they chance to see the smoke from a cigar around the corner.

The problem of The Relative and The Absolute, is indeed most confusing, unless we keep a clear head, and use our physical senses, which, by the way, cannot be "evil" or misleading, since All is Good.

Our objective senses tell us that water, ice and steam are different combinations of the same so-called "elements," even while they are in fact identical in substance.

The incandescent light, the telephone, and the electric heater are different uses or manifestations of the same force. The death-dealing electric chair, is an expression of the same power that gives light and heat to our homes, and adds so much to human comfort.

Of course, to minds like Brother Cashmere's, this discrimination is rank heresy, and blasphemy of his new god—Monism.

The editorials in the last two issues of The Balance have been devoted to a war of words, scoring Mr. Brokaw, and in this present issue of THE SWASTIKA magazine Mr. Brokaw sarcastically gives his readers a recipe for success, borrowing from Dr. Geo. W. Carey's article in the December SWASTIKA.

Brokaw pokes fun at the idea "let down your buckets of Faith into the ocean of Universal Opulence, where giving doth not impoverish, and draw all things needful." Mr. Brokaw believes that a balanced land tenure will cure all the troubles of

mankind, and laughs to scorn the idea of faith doing anything for one's pocket book.

Mr. Brokaw, while not opposing the monistic idea of "All-Good and No evil," yet seems to think that some things are "gooder" than others. And are they not? Theft is not philanthropy, even though both come from the same source. You and I and John Smith and Joe Jackson, while we are undoubtedly expressions of the One Spirit, are yet different in expression.

The editor of *The Balance*, who by the way, has fed over-long on protomoeba and monera, dished up *a la Haeckel*, is always ready to pounce upon any apparent suggestion that there could be in the entire cosmos, such a thing as "two sides to a question," always of course admitting that the question itself must come from the one and only source of questioning—the Universal Intelligence.

To Brother Cashmere, evidence of the invisible entity known as his great-grandmother, long since passed from the physical plane of consciousness, is nothing more (perhaps we should say LESS) than a forgotten and unused "brain-cell" within his own cranium.

This idea he believes to be consistent Monism, and so between Mr. Brokaw who wishes to deprive (we use the word advisedly) the world of all "evil" and Mr. Cashmere, who does not seem to know what Mr. Brokaw is saying, there has arisen a wordy war, through the columns of *The Balance* and *THE SWASTIKA*, both magazines, by the way, strenuous (synonym for war, or fight or force, if you please) advocates of the principle of non-resistance.

Funny, isn't it?

What a blessed thing it is to be able to see "the other fellow's viewpoint." There is your only antidote to war, if you will.

* * * * *

Now we flatter ourselves that we are able to see both viewpoints in this case. Being particularly developed in the ability to read minds, we can see that both Mr. Brokaw and Mr. Cashmere are right—each from his viewpoint. In human intercourse, or the ethics of sociology, some things are "righter" than others.

Our enlarging consciousness tells us that our next door neighbor has just as much business with the air and the water as we have, while the time was when we shot him on sight, if he dared stick his nose outside his mud-hut. The present view is surely "righter" than the primitive, savage one—yet the savage was right—from his viewpoint. A great thing—the one of view-

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point. Personally, if we hadn't grasped that thought, we would have long since become entangled in the labyrinth of The Relative and The Absolute.

For Mr. Cashmere's sake, we want to here state that the reason we feel confident that the present plan of letting our next-door neighbor take the air without feeling a disposition to shoot him, is based upon his own favorite ideal of the universal good being necessarily also the individual good.

Mr. Brokaw makes quite lucid the fact that "Evil" does not exist as a cosmic force. It is, even as Brother Cashmere will agree, another name for less widespread recognition of Good. Therefore, dear Cashmere, what is it all about—this dreadful war of words that is tearing the very leaves out of The Balance magazine, and turning your glossy, chestnut hair gray?

Now, let us see if we cannot recognize the "righteousness" of the viewpoint which Mr. Brokaw scores so sarcastically. Everything that we see about us—everything externalized in man's attack upon the elements, in all our so-called "civilization"—is evolved from what?

From the Universal Supply. From Unseen Mind. From the Invisible Storehouse. From God. If there is any other name you prefer to call this Something, you are welcome to it.

And these things are evolved through what?

Faith. And as the conditions which Mr. Brokaw and others deplore are of necessity the result of man's desire, they must also be "good" for us. They are good for us, even if they seem bad for us, because it is good for us to know that such desires are bad for us.

And, so, my dear Mr. Brokaw, Dr. Carey is quite right in saying that when we are in the grasp of the thought of poverty, we need to "let down our buckets into the Amazon of Universal Opulence, and draw all things needful." That is what it is our right and our privilege and our business to do. Instead of quarrelling over it, we ought to be trying our level best to find the point of unity upon which all may agree to accomplish it.

The great thing is to see, like Ko-Ko, that "I am right, and you are right, and he is right, and all are right as right can be."

Crime is misdirected energy. The burglar works harder and has fewer chances for remuneration than the honest man.

Every human being is seeking happiness. Our failure to secure this desired condition is due to a misconception of the way—a mistaken view of how to attain it.

Eastern and Western Occultism



The religious instinct is an integral part of all races. It is the Soul's inherent longing and aspiration toward Harmony and Love which are the motive power of the world. It is the instinctive search for the *Real Self*.

All our advancement in whatever line of effort is due to this instinctive reaching out for the ideal of happiness which we have named "Heaven."

All primitive races have had virtually the same conception of DIVINITY. The composite elements being—in all cases— great physical force; unbridled power; and fierce wrath.

Primitive man, naturally objectified this ideal (being in the kindergarten class of world advancement) in graven images of stone and wood.

It has been stated very generally that civilization is due to religious movements. The missionary spirit is popularly credited with bringing about our present state of advancement. With this view I do not agree, for reasons. One being the undeniable fact that our religious IDEAL is the *last* to advance. From the standpoint of scientific achievement, there is a surprising number of those to whom kindergarten religions still appeal. The world as a whole has not in the least outgrown the primitive idea of a God who must be propitiated. A God to whom ceremony and adulation and all the paraphrenalia of monarchial splendor is essential.

And because the animal and the cruel in man die hard, we find even in this age of PROGRESS—the conception of a God who loves sacrifice, who is opposed to all innocent diversion and recreation, and who demands of his children blind obedience, *worship, adulation and cringing, fear* and servility on pain of everlasting punishment. The fact that this conception of God, still prevails among a considerable number of citizens of this free country, proves how slowly religious thought evolves—even

when the conditions are most favorable. Nevertheless, through these various gradations of religion, from the pagan to the modern Christian, we see running the thread of a *finer* ideal—a more SPIRITUAL CONCEPTION of Omnipotence.

As in the case of the individual, so we observe with *nations*, the evolution of thought-concepts from infancy to old age.

With the lever of ASPIRATION, INDIA succeeded in raising to the surface the hidden SOUL OF MAN, and India it was who first taught that this soul is a part of the divine, with powers and senses compatible with finer, more ethereal planes of existence. Students of Occultism have taught us much of the wonders of the human WILL. The phenomena of telepathy, clairvoyance, hypnotism—in short the extent to which we may cultivate the faculties of the Mind, and the powers of the Soul, have been demonstrated to us by the people of the Orient, in a degree unattainable by the practical Western student.

Doubtless many of my readers will remember the excitement caused during the World's Fair in Chicago fourteen years ago, when an East Indian scholar and adept, remained poised on one foot on the top of one of the highest buildings as immovable as a statue for a period of some hours. Many persons watched through powerful field glasses, for some sign of life, for some movement of the body, but without detecting the slightest quiver of a muscle. I remember an occurrence during my trip through India years ago, that impressed me rather more than anything else I saw there. An old man, ragged, dirty, starved-looking, gave us an astonishing proof of his concentrated will-power, by actually stopping a train that was about to pass at full speed. This he did, by projecting his psychic body to the visual sense of the engineer, who reversed his engine to avoid running over what he believed to be a helpless old man standing on the track ahead of him.

Other phenomena much quoted by travelers, is that of adepts who allow themselves to be buried alive for days and even weeks, only to come to life again as well as ever. This is a feat that has been successfully accomplished by Western students of Occultism as well as by the adepts of India. Suspended animation

is indeed not an uncommon phenomenon. I myself, have been pronounced dead many times by competent physicians who could detect no sign of life. The repeated recurrence of this phenomenon led me to believe that I could demonstrate the same phenomenon of being buried alive and "come to life again" as well as did the adepts of the far East. Although I was not allowed the opportunity to prove my faith, I still am confident that I could have accomplished the seeming miracle. However, phenomena have taught the lesson of the dominion of the self—the fact of our divinity with God, and we are now looking to the practical application of the powers which these phenomena have brought to the attention of the world.

And that brings us once more to a consideration of the question of the relative difference between the occultism of the sub-conscious far East and the occultism of our objective West.

India in her religious growth—in the spiritual apprehension of God that necessarily came with advancing years, neglected to cast aside the false ideals of her early conceptions. Japan has avoided this common mistake and represents today to a certain extent practical Orientalism. In India, the idea of a God who must be adored on bended knees, and propitiated by human sacrifice was carried up into the mental and spiritual conceptions which came later, and these conceptions rule the masses now as absolutely as they did when the religious ideal was manifested on a purely objective plane.

The ideal of Hindu occultism is still one of sacrifice, of adulation, of kingly ritual, form, and ceremony.

The power of the Soul, the realization of the Ego is accomplished at the expense of the physical, of the external life, instead of making the external subservient to the Ego. The phenomena, which should merely point to the possibilities within the human consciousness, are made the *end*, and the *aim* of spiritual advancement. The people of India are caste-bound, famine-stricken, fettered by superstition, aimless and wretched.

They expend too much time in contemplation of the marvelous powers of the divine man, without any apparent intention of applying that knowledge to the welfare of the race.

The Western mind, and particularly the American mind, cradled as it is, in ideals of equality, helpfulness, independence, self-reliance and the importance of each and every individual, beholds the wonders of the East and says: These phenomena indicate that man is a soul, and that soul has power to control the physical body, and to create conditions and environment.

And so the Western mind, with that intense activity which has been designated as "business instinct," sets about *applying* to the welfare of the world, the powers which Eastern occultism has taught us to regard, by producing the phenomena, calling our attention to these powers.

To my mind, this intense practical activity of the West, is its great advantage, and not as has been so generally criticized—its disadvantage.

The Western mind quickly grasps the point of what it can see and hear, and at once demands to know its relative use.

And the question is pertinent.

There surely would be no advantage in a man being able to remain poised upon one foot on the roof of a building twenty stories high, for hours at a stretch, if the feat did not *teach* us something.

The demonstration of the phenomena of telepathy, clairvoyance, hypnotism, psychometry and all the evidences of the marvelous possibilities within the mind and soul of man, would certainly be uninteresting if they did not have a deeper significance than the mere phenomena.

The Western mind, because it is free from superstition and fear and class distinction, has evolved the blessing of INDIVIDUALISM, from the mysticism of the Orient.

It has taken to heart the lesson of the poised adept, and demonstrated that as the mind may be made to control the body, it may readily be seen that that body must manifest the power and poise and HEALTH of the mind. It has cultivated and practiced the art of clairvoyance—not merely to demonstrate the phenomena, but to prove to doubting, suffering humanity that there is an immortal part of us, which never dies, and which is united to the great life-principle.

Western Occultism is Eastern occultism put into practice in the Relative world. There is the same difference between the two phases of philosophy, as there is between the life of the two countries.

The Far East, despite its wonderful esoteric wisdom, stands for decadence, empty form, caste-bound-superstition and hopelessness. They have forgotten the SPIRIT of their teachings, in their contemplation of the SYMBOLS of those teachings.

Just as the West has learned its occultism from them, they must come to the West for the renewal of the *spirit* of their own teaching.

We can show them that all life is good, if we only know how to live it. That the body is *not* the enemy of man, and that there is no virtue in the mere exhibition of the powers of the mind, and soul, unless we are capable of putting to practical use—those powers, so that the world may learn the art of living here now, so as to attain happiness and health, here and now.

The Western world, with its intense materialism, its overrating of the things of the external life, its scramble for the evanescent, the destructible—Maya—has needed and still needs the lessons of the East.

The great teachers that have come to us from the Orient have done much to help us to overcome this great wave of materialism, although the greatest of them all, the late Swami Vivekanandi, was not an orthodox Hindu.

But not all the benefit has been on one side.

The wonderful power of thought exemplified so marvelously by the seers of the Orient is put to *practical* use by the *psychologist* of the Occident in the treatment of disease, conditions and habits.

In short, Western Occultism teaches expression; expansion, and the development of the Individual. It teaches independence, self-reliance and personal responsibility, and at the same time, it acknowledges the fact of our mutual inter-dependence.

Orthodox Orientalism teaches the necessity of repression instead of expression. It emphasizes the war between the physical and the spiritual and the "wickedness" of the visible Universe.

Like our religious teachers of the Occident, they have, many of them, lost sight of the spirit of Truth, clinging only to the letter of their creed.

Western occultism teaches the unity of manifestation. It teaches expression and expansion instead of repression. It teaches the unity—the ONENESS—of the Absolute and the Relative.

Western occultism is the natural complement of the ancient philosophies, and is as much a growth of RELIGION as our material progress is a growth from the old habits and conditions.

The principles of the metaphysical movement represent a living truth—positive and purposeful—the survival of our needs.

This is the law of progress, and just as we are now an evolution from past conditions—an enlargement of our comprehension of Truth—so there will be further progress, and higher wisdom in the future, from out of the present.

McDonnell

The Crook of the Arm

Safe in the crook of a mother's arm,
'Gainst the throb of a mother's breast;
The soul of the babe is moulded and formed
By the heart to which it is prest.

'Tis a mother's love that moulds the heart,
And nurtures the graces that charm,
But the power to do and the power to love
Have their birth in the crook of her arm.

—Augustus Wittfeld.

No human being was ever selected to be the target for the amusement of "Fate."

The man that never makes a mistake is the fellow that can't walk without a lantern.—*The Blue Devil*.

Strife is life. There is no activity except in disagreement.—*Clifford Greve*.

Do not anticipate deception and it will avoid your path. ' '

Those who defer their happiness till they arrange outward circumstances to suit them, have a long stretch of gloom ahead.—*The Golden Era*.

The Cause of Disease



In the analysis of the activities of life we must proceed from cause to effect, step by step, otherwise we may become puzzled and be ready to declare that its mysteries are not capable of being solved. In order to be consecutive in our reasoning, we must ever hold before our minds the simple principles of one force acting upon another. The forces which build the physical body and sustain its constant activities arise from within the structures of which the organism is composed. These forces are magnetic, because they represent energy in a polarized or condensed form, but these forces would be of no avail unless acted upon by the external forces of environment. In previous articles published in THE SWASTIKA, we have shown how the human form evolved from the slow process of condensation of energy into cell formation of three different varieties and how these three different grades of cells formed every variety of tissue of the human organism. Let us keep these facts in our minds and proceed further, step by step, and we shall see how these same tissue structures offer resistance to the forces of environment, producing all the phenomena of the human organism. The condensation of energy into magnetic cells and tissue structure, causes that structure to be responsive to other influences outside itself, simply because each cell composing that structure is alive by reason of the polarized energy contained within its individual structure. The grouping of many cells of similar character, simply multiplies the potential power of the group in direct proportion to the number of cells contained in the group. In the storage of electrical currents in a storage battery, it must be kept in mind that electricity is not stored as such, but as energy, which when discharged from these cells is manifest again as electrical currents of the same power to do work as the original currents

which were stored. In the human body the law of action is very similar.

The gradual development of various organs to suit the requirement of environment brought about the necessity of one principle organ which would bind all these organs into one great system. This principle organ is furnished in the nervous system as a whole. The development of the nervous system shows Nature's great plan of conservation of energy. Without energy there cannot be sensation or motion; in the distribution of energy in the human organism we find the nervous system the most important factor. In a nervous system charged with a certain electrical potential of force we find the principle which completes a sensorium.

In the skin and inner linings of all internal organs which have external openings will be found the principle terminations of the nerves of sensation. By this arrangement the sensory apparatus is able to come in contact with all things internally and externally, which is in touch with the organism.

This nervous system is constantly charged by electro-chemic energy from the process of digestion. But this internal energy is constantly acted upon by the forces of environment, such as breath, heat and cold, etc. *Disturbances in the rhythmic flow and action of these forces is the primal cause of all disease.*

The whole alimentary canal and all the organs concerned in digestion are electrical retorts, through which food is passed until it is sublimated and gives up all its virtues in the form of energy, moving at different rates of speed. The epithelial lining of the digestive tract and all the organs, glands, etc., concerned in its functions, had their origin from the hypoblastic, therefore, it follows, that here we should find the great internal or negative pole of sensation, which should offer us a solution to many physiological mysteries. The opposite pole of this great organ of sensation is in the skin. Between these two extremes we find the nervous system, as a whole, conducting the life energies and transforming them into motion. Sensation within, sensation without, brings the whole organism in touch with all the forces of the universe as an environment.

A nerve is a wonderful conductor of force; more perfect than any which has ever been devised by man to imitate its wonderfully simple construction, but did you ever stop to think how nerves are formed? They are made up of cells, little granules laid along in rows and in the middle they are like grains of sand, on the outside of these, certain cells form a sheath which insulates the nerves perfectly. It is my opinion that the little granules act like so many little magnets in the line of the current of nerve force and these magnets change the vibration of the current by transforming it into different rates of speed and in this manner they step the current up or down to suit the condition the force is expected to perform. This idea opens a wide field for investigation for the student of disease. It is plain to be seen that if a greater volume of force is carried over the nerve than is intended by nature or in other words, greater than the normal capacity of the nerve, that nerve is going to suffer evil consequences. One of these would be heated; heat would dry the cells of the nerve sheath, causing them to crack, thus allowing force to escape into the surrounding parts with destructive effects. This can be illustrated very well in faulty silk insulation on the electrodes of a static machine. If this drying process goes far enough sufficient force may escape to cause heat inflammations or the growth of cells in the adjacent tissues, this may take the form of tumors of all varieties and may become the cause of the giant cells which are found in the deadly tumorous growth known as cancer. Undoubtedly, there is much to sustain this hypothesis in the history of this dread disease. Sometimes, it may start from a traumatism, which breaks the sheath of a nerve but the result would be the same.

There are about thirty varieties of tumors which pathologists have given as many names, yet all of these tumors arise from one cause, which could only be answered by the proposition that the great variety are the result of energy moving at different rates of speed.

Albert J. Atkins M.D.

Ignorance is never bliss. At best it is only a sedative

What Wilt Thou Bring?

(To the New Year)



By Margaret McIvor-Tyndall

HERALD of Hope, since Man has reckoned years;
Star of our Dream, that fades at dawn of light
What wilt Thou bring, as solace for our tears?
Wilt Thou at last dispel the world's long night?

FROM Love's bright kingdom we have wandered far
Through Strife and Death, 'neath Sorrow's bitter sway,
With bleeding feet, with many a stain and scar
Expectantly we wait the long-sought Better Day.

WHAT wilt Thou bring, Child of the Yester-years?
Surcease from strife—fulfilment of God's plan?
Will we have done with doubt and pain and fears?
Will we know in Truth the Brotherhood of Man?

The Divining Sense

When Lao-tze said to the human race, If you will cease from your addictions to the value sense, if you will not allow your mind to be filled with the sense of gain and loss, with motives and purposes and schemes and ambitions and volitions, but will allow the whole area of your being to breathe again, that universality of consciousness, then your body shall be received into the elemental embrace, be adopted into the family of the divining sense, and that same immortality which insults man in the sun and the moon and the stars shall turn out to be his own.

We have already noticed in this instruction the magnificent insult of things whereby carpets and rugs and houses and stones exhibit a finer sense of life, greater dignity, and certainly a very aggravating immortality. Still man is so conceited that he would rather be an estimate than an immortal; he would rather dream of civilizations and states, of *post mortem* glories and paradisiacal values, than to consort with the healthy elements, the earth, the water, the fire, the sea, the air, and receive from them the breath of their contagious peace and immortality.

The hypocrisy of nature's service is not enjoined. The furious return of man to barbarism does not appeal to this instruction. We are not conciliated to immortality by uncleanness, or family disorder, or bad policy in the manipulation of finance, or any enterprise among things. It is written, Be faithful over the few things, and the magnificent energy that breeds in the universe shall leap into your mind and give you empire over that pure and perfect super-life and world of which your soul never forgets to twit you in moments of silence.

Those human beings whom the illumed in the policy of freedom have set apart that they might speak words of truth against the magnetism of the world, men and women who could utter thoughts and sentences of divining liberty and health in spite of the fact that the violent volitions of human enterprise might sweep against them with all their most outrageous influences, still they could speak the sentences of truth; they could deliver words

that were fresh from eternal vitality—constantly speak of health and peace and refreshment—these wonderful people of isolation could speak truth when all others were unable to exhibit upon their tongues anything but sentiments of their ordinary life, their mouths being seized by the view points current in artificial life and the fascinations of the elements.

These men and women of illumined renown were easily able, even from the enterprises of their estimates, to seize and bind constricting ways of thought which damage bodies and deliver them over to the elements to be distributed as damaged articles, merely to fertilize some lesser policy than would be engaged in the enterprise of a human being, such as to nourish the trees and the insects and the other less ambitious engagements of the cosmos.

Concerning the evidence which we have, that in a remarkable number of instances in the anthropological era well known human entities have been actually seized by the divining sense that crouched in the elements and forced to deliver masterpieces of behavior in life or artificial endeavor of the hands, or literary productions which the divine mind has seen fit to immortalize. Poems, paintings, great cathedrals in stone, marvelous exhibitions of insight into architecture, the divining sense has loaned the elements as if in perpetuity, saying, "We are so conciliated by the behavior of this magnificent genius that we are willing almost to immortalize." Certainly you could not so insult the divining sense as to present an inferior article for it to immortalize, and those of you who have approached the divine mind with the thought of health or immortality expecting that it would deliver its stamp and seal of perpetuity and eternity to this which you yourself condemn and deliver as damaged, what shall you do?

How can you come into so great a presence as the divine mind unless you are assured that the look which it casts upon you and the embrace of its presence shall seize the consciousness of perfection in its immortal concept?

We are informed that Napoleon often had those glimpses as if of eternity, and there would come almost a paralysis upon his extraordinary vital mind and he would seem to go, as it were,

into a trance of ecstasy because he seemed to see the divining mind ready to mark for eternity any entity that should come with a pure heart and with clean hands, so that their behavior might be worthy of so magnificent an enterprise as immortality, and when he stood, we are informed, in the presence of those most eternal things that man has attained, the Pyramids of Egypt, his whole soul leaped and his whole life collapsed, and he gave voice to the sentiment which was sufficient to have proved the dignity of his insight.

You have bodies which you consider ephemeral. You do yourself an injustice. The elements from which you are constructed have no such design. No wonder you are afraid in the presence of those magnificent divining commandments which you have treacherously betrayed in the estimate of your mind!

You have spoken of yourself as finite, perhaps damaged, perhaps diseased, perhaps ignorant, while the hair of your head and the bones and marrow of your body are forever true to that eternal commandment. Because your thoughts are fleeting you esteemed these magnificent elements to be also thoughts.

These men of remarkable ability to speak the truth have left for your inspection in the elemental world, so that you may know that it awaits with eagerness to receive you for immortality.

Henry Emerson Bunce

Expectancy is the mother of miracles.

If Justice were King of the Universe, Oppression, Treachery and Tyranny would emigrate to Hades.—*The Blue Devil*.

Let your own heart say, "Thank you," when you have done well. Why ask the world to stand by and cheer? Are you not sure of yourself? —*Lucia Griffin*.

Men are disturbed not by things, but by the views which they take of things.—*Epictetus*.

The "seeker after God" may surely be wisely interested in his unseen children, especially if they are held to be near us and interested in us."—*"Light," Australia*.

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

The Affirmative Force

In lightning's brilliant flash I'm seen;
By crashing thunder, I'm proclaimed.
Move I in whirlwind, swift, unseen;
In wild horse, run I yet untamed.
Enchanter, I in moonlight's sheen;
A lullaby to babes unnamed.
Rest not, run not, nor yet between;
Best known in silence undefamed.



I will be what I will to be.

The history of our tiny world is one unbroken record of an inexhaustible Energy, which will be what it wills to be.

Effects and evidences of an irrepressible Power in continual motion is patent to the senses on every side.

From majestic suns, pulling in their wake numbers of vast planets, and swinging in circles too stupendous for mortal senses to comprehend, to minutest flower, with halo of insect hordes, we may trace the vibrations of this tremendous Presence.

This Force recognizes no limitations, knows no bounds, but bursts all barriers to its movements.

Lawless! Yet unto Itself a Law.

The mechanisms of man are to It, as chaff before the gale.

Man makes laws for himself, only to break them, and in doing so discovers the connecting link between himself and his Maker.

"I will be what I will be," thus speaks the great Affirmative Force; and straightway rises from ooze and slime a lily delicately pure and white.

"I will be what I will be!" and behold a character as pure and spotless as the lily is born amid dark and sordid environments.

Governments rise and fall before this Lawless One, like

waves upon the sands; while above the din of petty contentions of political strife comes Its Voice, with silent insistence:

Name me, chain me, as you will,
I'm not bound by hand or band:
Free, ah, freer! am I still,—
Hear me, hear me, heedless man!

I will be what I will to be.

Have you heard the Affirmative Force speaking these words in you? If you have not, then LISTEN until you do. This means that you will become conscious of a deeper insight into the Heart of the Whole than perhaps you have ever dreamed possible. You will hear the Voice of Silence whispering in you that Life is always affirmative in expression; never negative. And you will be made to perceive that the strongest life is the greatest in Affirmative Power.

Do not confuse the mere affirmation of the lips, with the real Affirmative Force. After all, though, there is, perhaps, but little danger of your doing this; for when the Genuine Affirmative Force does find expression through the lips, it does so with unmistakable results.

As a gleam of light in the darkness dispels the surrounding gloom, so one flash of the Mighty Affirmative Power scatters the thoughts of mortal foolishness.

I will be what I will to be!
Though mighty worlds shall have their day,
And into oblivion's darkness flee;—
My Word, It shall not pass away!

I will be what I will to be!
Naught stands before Me; nothing may:
Nor earth, nor air, nor fire, nor sea,—
My Word, It shall not pass away!

I will be what I will to be!
My Word, Omnipotent Its sway!
Who hears, becomes at one with Me;
While shadows take their flight away.

William Morris Nichols

Heaven is the vanity of goodness. Earth is the vanity of work.
Hell is the vanity of evil. Only God is real and eternal, who is neither
heaven nor earth nor hell.—Burnell.

Glimpses of East Indian Life

COUNTRY LIFE IN INDIA.



That unfortunate country, India, once again is threatened with a dire famine. Crops have failed and throughout the land the grim spectre of scarcity of food is tightening its boa constrictor coils around the necks of already half-famished, gaunt Hindus. The pall of death hangs like a shroud over Hindostan. The people have before them the fearful prospect of being ruthlessly mowed down by the cruel scythe of starvation.

Every famine spells, to the teeming millions of India, acute physical agony and hundreds of thousands of deaths; but during recent years famines have devastated the country with such frequency that the East-Indian masses seem to have become calloused to the terrible sufferings entailed by them. Within the last twenty-five years, 19,000,000 East Indians have starved to death. Famine, instead of being regarded as an epidemic, has come to be considered as endemic—as a normal condition—a chronic disorder which ceaselessly affects the poor of the country. Such grinding poverty is ever omnipresent in Hindostan that a substratum of 70,000,000 East Indians constantly live in a half-starved condition, unable to obtain even a single satisfying meal a day. When times are harder than usual the scarcity becomes accentuated and the Hindus, instead of dying inch by inch, through lack of nourishment, are quickly wiped off the slate of existence.

It is impossible to imagine or depict the impoverishment of the people of India. It is much more keen—much more painful, than that which exists in certain quarters of American metropolitan cities. The average East Indian virtually lives all his life *below* the poverty line, his income being computed by recognized British authorities to be 50 cents per month.

Nine-tenths of 280,000,000 Hindus reside in villages. Eighty per cent of them are engaged in eking a precarious living

from worn-out land. The rest endeavor to make the two ends meet by assiduous labor at decaying industries.

The East Indian farmer today employs almost identical methods which were in vogue a thousand years ago. His plow consists of a crooked stick, at the end of which is a piece of iron, drawn by a yoke of slow-moving oxen. He almost exclusively depends upon nature to irrigate his fields. In some cases he waters his crop by drawing bucketfuls of water from a well by means of



HOME OF THE WELL-TO-DO EAST INDIAN

oxen. He appears to be playing with his land instead of endeavoring to make his living out of it.

The same thing is true of the staple industries which support the East Indian working people. Take, for instance, cotton and wool spinning and weaving in the rural districts of India. All processes of cleaning, spinning, dying and weaving are performed by hand. The outfits used are as old as Noah's Ark. The Hindu craftsman works at his decadent trade as did his ancestors thirty generations ago.

The same characterization runs through everything else in the Indian village. The keynote of rural life in India is a staunch loyalty to the old—an aversion to the new, regardless of their respective merits and demerits. The whole atmosphere is charged with a slavish obedience to the ways of those who have been dead for centuries.

The native Indian moves like an automaton in a fixed groove. His mind may be compared to a pad of blotting paper which has



EAST INDIAN FAMILY GROUP

been in use for a long time. The writing on it looks confused and is undecipherable. Similarly, the impressions on the mind of an uneducated East Indian are vague and indistinct—written backward, so to speak—exactly the reverse of the reality. They are of a character that chain him with hoops of steel to the past and make it impossible for him to overcome the inertia of ages and fling aside the ancient traditions and methods.

Were it not for the selfishness of the wily priest—the sly *Brahmin* and the cunning *Mullah*, as he is variously known—the

East Indian masses might snap the bonds of slavery and assert their manhood. As it is to the advantage of the so-called "custodians of absolute verity," to keep the people in perpetual ignorance and rank superstition, departure from old and orthodox methods is deprecated and all avenues of progress successfully barricaded.

The East Indian woman is in the grip of the priest-craft more than the man is. Through her the priest is enabled to regulate the entire life of the household.

Early marriage prevails everywhere in the land. Children are married while unable to realize the gravity of wedlock. Plurality of wives is hardly in evidence; but enforced widowhood is quite common. Hundreds of thousands of girl-widows, whose ages do not exceed sixteen, are to be found in all provinces of Hindostan, who, according to the cruel custom of the country, cannot re-marry.

Modern education would tend to deliver the Indian villager from the toils of priest and past; but at the present time the masses are without such opportunities. Four villages out of every five in India are without a school house. Naturally, only 10 per cent of men and one out of every 146 women are able to read and write. The rest are unable even to sign their names to a legal document. The bulk of children of school-going age remain out of schools, as there is neither any provision for their education, nor laws to compel them to attend educational institutions.

The East Indian villager usually dwells in a shanty. Its walls are crudely constructed of mud. It is thatched with straw. Not infrequently the same room is used for cooking, sleeping and living purposes and for storing household goods and kitchen supplies. The adjoining room serves as a cow-house. Not far from this the fertilizer is allowed to rot.

Hindu men and women dress sparsely. The men in many instances have merely a loin cloth, or barely enough to cover their nakedness. The women in some localities wear trousers and wrap around their heads and shoulders a loose sheet, beneath which sometimes a shirt can be seen. In other places members of the fair sex wrap around their persons single pieces of cloth called "dhotis" or "saris."

The bulk of natives of Hindostan do not partake of meat. Their meals are of the simplest character. They usually consist of wheat or corn bread eaten with sips of buttermilk, or with stewed greens or vegetables. Many are so destitute that they are compelled to do without even salt.

In spite of distressful want, East Indian men and women are contented with their lot. They are fatalists by persuasion. It is their belief that whatever is, is right. They make no endeavor to investigate their condition and set about righting it. The cumulative force of habit tends toward causing the East Indian to boast of being a spiritual people. When the famine comes the millions of India say: "All right, let God's will be done. We will die."

The only time the Indian villager is apt to feel pangs of discontent is when he goes to the city. He passes by the houses of rich money-lenders and aristocrats. The difference between his own station in life and theirs is too pronounced to be left unobserved even by the fatalistic and ignorant Hindu.

The only time the equanimity of the village is seriously disturbed is when the soldier returns to his plough after serving for a term of years in the native army. He attempts to resume the thread of rural life where he left off when he enlisted as a recruit. In a half-hearted manner he sets out to perform agricultural work. This he finds impossible. Life in the village is without excitement. There is no diversion—nothing but a monotonous routine. The hackneyed, insipid pleasures doled out by the country signally fail to neutralize the chronic ills and discomforts that render rural residence hateful to him. The tax gatherer presses his exorbitant demands with clock-work regularity. The police constable impudently flaunts his authority. The palm of the record-keeper invariably is itching for "graft." The mass of people stood somewhat in awe of the soldier so long as he belonged to the army. The villagers envied his uniform and admired his military bearing. The ex-soldier abominates to lose this distinction and sink his individuality by once more becoming a part of the rabble.

This discontented man disposes of his land and oxen, sells his wife's jewelry or adopts other means to raise money to cover his traveling expenses to another land. He tears himself away

from the bosom of his family, leaving disconsolate, pleading relatives and friends. His departure disturbs the village calm. Another becomes affected, employs similar methods to gather together the wherewithal for travel; follows the track of the man who blazed the way. So infectious at times is the epidemic that all the men of the family—in some cases even a large percentage of the male population of the village—have caught the fever. Emigration then becomes the leading note in the village harmony. Emigrants, without thought for the morrow, or even for those whom they are leaving behind, are inspired by this magical lure to join in the general exodus.

Saint Nicholas

Socialism

"They are slaves who fear to speak
For the fallen and the weak;
They are slaves who will not choose
Hatred scoffing and abuse,
Rather than in silence shrink
From the thoughts they needs must think."

In the past, the animating force of socialism was the ragged, penniless orator who stood on a soap box on the street corner, and harangued the people. When it was not his experience to be chased by the police as a crank or firebrand, he was regarded with pity.

Then Dollarism had an easy time to discredit and denounce Socialism, but now that the so-called element of respectability, the Professors, Poets, and moneyed men have joined us, they have some work to repress our vigorous propaganda.

The American trend among the wealthy in favor of Socialism has manifested itself in all parts of the country; many have joined hands with the poor and lowly in helping to bring about a system of Government that will abolish both great wealth and extreme poverty.

In the shadow of Independence Hall, Philadelphia, is often to be heard a millionaire of impressive utterance, whose earnest plea for Socialism is both powerful and inspiring.

It is hardly to be expected that a relative of Wall Street money kings should be found fighting in the ranks of those who would overthrow the existing order.

Yet this man is one of them.

He is inspired by what he believes to be the *truth!* He abandons the high social life that might be his, to go out on the streets and preach the doctrine of Universal Brotherhood. His speeches are startling and frank.

He says, "Since our business and governmental system force this choice on me, and permit 10,000 people to live in misery so that one individual can have more money than he knows what to do with, I shall talk and preach until Socialism triumphs." There are many more like him; this clear voice of the courageous few can never be silenced, for our cause is just.

In the meantime the small capitalist and the middle-class business men are being ground to atoms in the mill of competition.

Thousands are driven from the business field entirely beaten in the struggle, bankrupt and hopeless, to be swallowed up in the surging sea of wage slavery. In this condition they are making common issue with the wage workers, in the struggle to overthrow the present industrial system. Thus does the social army swell and increase.

The struggle going on between labor and capital, is not due to the influence of labor agitators, as certain politicians and priests (emissaries of the rich) would have it appear.

This struggle is the voice of the people long suppressed.

It is 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 Dollarism that violates every principal 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 when another is sinking in the mire; no man should be content to have and enjoy while another starves. No one should be

satisfied to prosper while any earnest, honest toiler plods on towards the goal of despair and death.

It ought not to be at all difficult to grasp the principle of Socialism; it is the life of God in the souls of men. 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.

There can be no lasting success or happiness where the mass of humanity are engaged in a hopeless struggle for mere existence. We see that industrial freedom and servitude cannot exist side by side,—one or the other must perish.

Organized Capital is furnishing all the ammunition and arguments necessary to convince men of brains of the iniquity of our present competitive system. As yet, nothing adequate shows itself to face the triumphant insolence of the Trusts; this monster owns President, Senate and Congress.

Every day the conviction is forced upon us that *the people must own the Trusts, or the Trusts will own the people.*

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 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. 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.

Today colossal combines of wealth have given men the power to hold their fellows in a slavery as servile as in the old feudal days.

A new kind of nobility has come to take charge of the bodies and souls of men.

It is the sovereignty of gold.

The corporations, frauds, vices and crimes of these times are the results of our false social and economic system. Unless some solution is forthcoming a most momentous struggle is upon us.

We stand within the shadow of a great *Revolution*.

All who have the interest of mankind at heart should stand with the Socialists, and hold up the torch of honesty and justice so that every heart-sick and bewildered toiler may be guided into a haven of security and rest.

We stand today at the parting of the ways. Socialism, with its hopeful message, comes to a struggling world and cries out to the children of men to join in this reform that will end strife and discord, and plant in its place that old, old message, *Justice, Peace and Good Will*. History tells us that all countries that have refused this message have withered and died.

Let us not be discouraged, for even now we hear the Captains of Industry beginning to tell of the rights of the people—the common people.

Even Bryan has walked off with one-third of our program and labeled it "Individualism."

Hearst has stolen another one-third under the title of "Americanism."

Other politicians are stealing our thunder under the name of justice and equality.

The time is coming when the people will no longer be deceived by names, but will content themselves only with realities.

Today we are for unity; the new note is co-operation. We are unifying in language, customs, industries, economics and governments. Caste and class barriers are burning away.

When this has been consummated the finest workmanship of the race will begin.

Human history and the real man will be reborn. The saddest thing in the world is the spectacle of men and women who, in their mad scramble for wealth, have crushed out of their lives all sentiment, and the love of all that is beautiful and sublime.

Under present economic conditions the craze for possessions, and idleness is the curse of the day.

We are repeating the history of those nations which achieved a prosperity like ours and through this craze for material possession, luxury, idleness and sensuality, and through the pride

of riches, and rags of the poor, they have passed off the stage of life, leaving only ruins as a lesson to us.

The struggle and scramble for possession is merely animal expression. There is enough for all and for all to use; the era of production is completed Socialism.

Trades Unions, and like movements, are intellectual signs of the times.

With this spirit the era of distribution comes; *it is the Savior promised and looked for.*

The old economic methods must go the way of all things limited instead of universalized.

L. J. J. J.

Equality

By Warren Edwin Brokaw.

In "Talks With Swastika Readers" is this: "Another hobby, perhaps, is the belief in absolute equality of the sexes; of races, and nations. Not identity, or similarity, but equality in the sense of equal importance in the scheme of life." Then there is, in another place in the December number, this quotation from Luke North: "The eyes of soul perceive human equality on earth."

Equality has been the dream of many people. Bellamy tried to give his view of it in a book by that name. It is one of the trinity of words reformers have often used to arouse enthusiasm. It was much more used by socialists formerly than it is now.

The word means a condition of equalness. There is equality where things are equal to each other. In what respect are the sexes, the races, the nations, normally equal to each other?

So much has been said and written in recent years about "the unequal distribution of wealth" that many have come to think of the equal distribution of wealth, and, by inference, of the power that is supposed to go with the possession of wealth, as the kind of equality to be desired. But wealth is the product of labor, so that equality in its distribution would normally depend upon equality in its production. Equality of possession would not result in

equality of happiness, since ability to enjoy is not equal. And until we know just what constitutes equality of importance in the scheme of life, that phrase throws no light on the subject.

As things are now, there is no equality of any kind discernible. If whatever is is right, no kind of equality can be right; and so what matters it if "our modern civilization has become a huge machine," and no "thoughtful care" characterizes "human intercourse?" If all that is, is good, there can be no "importance of protest against this complicated machinery." If whatever is, is right, no change we can make is necessary; in fact, any attempt to change things is a protest—a declaration that things are not quite right.

What if little children do have their lives crushed out in factories and sweat-shops, does not our reason tell us that "everything works out for the best;" "that our so-called troubles are often the best things that could happen?" "When the fear of poverty seizes upon" their "consciousness," they "can let down the bucket of faith into the ocean of universal Opulence, where 'giving doth not impoverish,' and draw all things needful." Let the little starved and blighted creatures "rend the veil of Maya and take what they need, asking no questions and begging no favors." Besides, they ought to remember the Buddhistic philosophy: "When your desires are few they are easy of attainment. When they are nil there is nothing further to desire, hence all desire is gratified." Their desires are few, and will soon be nil—thanks to the power of special privileges granted by legislatures controlled by the "captains of industry."

If all this is right, then it is time we found a new word to convey the conception which the word "right" formerly conveyed. This much, at least, every one ought to be able to see: that all political institutions are human-made and do not conform to the laws of nature, and cannot therefore do otherwise than cause in-harmony and human suffering. The laws of nature are real laws, because they are authoritative—that is, they invariably punish infringements. Conformity to them brings satisfaction and happiness; non-conformity brings dissatisfaction and suffering; and there is never any deviation from this rule. But this is never true of

human legislation. The laws of nature are commonly called good because of the results of conformity to them. For the same reason we are justified in calling human legislation bad—evil. To teach that inequitable human enactments—human legislation that runs counter to natural laws—are good, tends to stupefy and paralyze the reason, enabling people to shirk their share of responsibility for results of such legislation.

Whatever tends to thus excuse persons from feeling a personal responsibility for existing political conditions, and so causing them to ignore the law of human association, is very destructive of all that is really good in human life.

The law of human association is that freedom shall be equal. The only kind of equality possible is equality of freedom. It exists nowhere in the civilized world today: therefore, politically, things are not right, and never will be until all human association is absolutely under the sway of the law of equal freedom.

Freedom can never be equal except where there is a perfect—a balanced—land tenure. For persons are essentially land animals, and equal freedom in human association therefore necessarily depends upon equal freedom of access to and use of the earth. Such freedom is impossible where there is a diversity of advantages and disadvantages in the tenure of land. The earth yields bountifully of its stores to human labor, regardless of persons. In this there is no distinction of sex or race or nation. A balanced land tenure will restore this primeval, normal condition. Nothing else will.

Nature's laws are neither right nor wrong; good nor bad. Human arrangements that conform to nature's laws are right and good, because they allow human beings to develop normally. But human arrangements that do not conform to nature's laws are decidedly wrong and bad, because they interfere with and check the normal development of human beings, causing pain and trouble. If this fact was not felt by anyone there would be no new thought literature. Absolute and supreme contentment would be evidenced by the entire absence of reference to questions of health, mental and physical gymnastics, success, monopolies, and all the other "ghosts" which so perceptibly affect every one of us now. The very

existence of all this literature proves that things within the range of human control are not right—that everybody feels this, and that many are thus protesting. Hope lies in the protest.

When one has learned how to read aright the records of the past, and sees how things human came to be as they are, and so realizes just how they can be made the way they ought to be; so that not only a select few, but every human being on earth, could—within a decade—be made happy and prosperous, one longs for the means of compelling the unprejudiced attention of them all. For nothing but ignorance of the way—Rita, the right path—prevents. That way is through equality of freedom—the only equality possible to us. It is a kind of equality that will bless every one and curse none. To point the way to it is the truest optimism. There is no other possible way by which human beings can “live in peace and harmony and well-being.” It secures unity—solidarity—just where, and only where, it is needed; and leaves the largest possible freedom everywhere else. This is THE message of blessing and helpfulness—the gospel of glad tidings humanity is ever looking for. Test it by studying it for yourself.

Talks With Swastika Readers

We want to thank you all for the promptness with which you have sent in your subscriptions for 1908. Although this is but the 10th of December, we have received hundreds of renewals from those who began their subscription with the first of last year. Publishing a New Thought magazine is, naturally, not a matter of mere play. We know that in religious or semi-religious organizations, there is less work attached to editing and publishing an organ for such society. We have no organization to back an enterprise such as this, and we prefer to trust to the unfettered, free judgment and desire of our fellow beings in every part of the world, for our support.

We feel confident that we have a magazine which will be of interest to the thoughtful, intelligent student of Advanced Thought along all lines, and the truly phenomenal success which has attended our efforts encourages us to believe that we have given you what you want in the way of a thought compelling magazine.

Nevertheless, we are always open minded to learn, and we want ideas, for the improvement of our columns. We want to give you \$1.00 for any idea that is feasible.

Saint Nihal Sing, suggested that each regular contributor have his articles signed, using a facsimile of the writer's chirography. This, he believed would improve the appearance of THE SWASTIKA magazine and bring the reader into closer sympathy with the writer, thus establishing a harmony that will result in mutual benefit.

We agree with Mr. Sing, and henceforth each of our regular contributors will sign their articles each month. So far, we have been unable to induce George Edwin Burnell and Mrs. McIvor-Tyndall to

allow us to print their photographs. We don't believe in coercion, and will simply await their convenience and pleasure, feeling confident that sooner or later, they will want their readers to see how good looking they are.

Mrs. C. M. Brown, 2008 Hemphill street, Fort Worth, Tex., has earned one dollar with the suggestion that we keep a department devoted to short, helpful suggestions on "Revivification." Retained or restored vitality is indeed an important problem in these days of extreme pressure. We invite each and every one who has found some simple formula for restoring vitality after prolonged activity, to send in their suggestions or "tried and true" formulae.

We also want to thank those who sent in their psychical experiences in the recent competition for prizes, which were duly awarded by the committee selected for the purpose. But one dissenting voice has been heard among the hundreds who competed with excellent stories. Many of these, although not winning a prize, will be gladly accepted and published during the year, in exchange for a yearly subscription to THE SWASTIKA magazine. Naturally, we will not be able to use them all, as there are but twelve issues during the year, and we have on hand many manuscripts. Those who would like their manuscript returned will please notify us.

SWASTIKA NEWS ITEMS

Our editor has returned from a four months' tour through the East, Oklahoma and Texas, and reports an interesting trip. The spread of the Advanced Thought movement is noticeable, and large audiences attended the meetings.

Swastika Centers are being formed throughout the country, and these Centers furnish opportunities for persons of similar tastes and interests to meet and form congenial social ties, as well as to further their study of Metaphysical and Occult Science at the smallest possible cost. If you are interested in establishing a Swastika Center in your own district, write to the Secretary of the International Swastika Society, Albany Annex, Denver, Colo., enclosing a self-addressed, stamped envelope.

Prof. Knox, founder of the Mental Science College, Bryn Mawr, Washington, visited Denver and delivered a series of lectures in the Albany Convention Hall for three days to very large and attentive audiences of mental scientists and new thought people. He taught two classes, one on healing and one on business, and organized at the close a "Mental Magnet," No. 15, which forms the basis for a branch Mental Science College in Denver. Prof. Knox will tour through the South, returning to Oregon by way of Arizona and California.

Through the courtesy of Prof. Knox and his secretary, Mr. Martin, we were enabled to attend the class on "Business," given by Prof. Knox, and we can heartily recommend this class to Swastika readers, wherever Prof. Knox lectures and teaches. The instruction was most practical, helpful and applicable, and will assuredly be of great benefit to those who are fortunate enough to enter the school.

Dr. Melvor-Tyndall has resumed instruction at the Swastika School of Mental Science, Albany Annex, Denver, and holds classes daily except Saturdays and Sundays. Students are instructed and prepared to teach, heal,

write and lecture. Special business course, teaching the psychology of business success. Competent mental scientists are constantly in demand in all parts of the world in healing, teaching and speaking, and the work furnishes an agreeable lucrative profession for the competent. Terms monthly in class or by mail.

The Western Branch of the World's New Thought Federation, which embraces the territory west of the Mississippi river, is presided over by Miss Nona Brooks, the pastor of the First Divine Science Church of Denver, and we are assured that Miss Brooks is doing everything in her power to further the interests of the organization. Announcements of the proposed work of the Western District will be made from time to time in THE SWASTIKA magazine.

Every reader of THE SWASTIKA magazine is requested to send a self-addressed, stamped envelope for further information regarding the International Swastika society, and its work in various sections of the world. The work of this society, which is strictly non-sectarian, and involves no obligations, is meeting a very general need. You are cordially invited to seek further information upon the subject by addressing the Secretary, Swastika Society, Albany Annex, Stout street, Denver, Colo.

The Swastika and Metaphysical Circulating Library, open daily from 9 a. m. to 8 p. m. You are welcome in the Reading Rooms. New books are being added to the Circulating Library and also to the stock of books on sale. Subscriptions for all magazines taken. Membership dues, 25 cents per month; \$2.50 per year.

Our editor was called to conduct the funeral services of the late Peter H. Bannick, one of the pioneers of Denver, who passed from earth life on December 8th. This is the third time that Dr. McIvor-Tyndall has officiated at the burial services of a Denver pioneer, indicating that in the fearless, sturdy natures of those who braved the hardships of the early days, there was the reaching out after the broader Truth of the New Thought principles. Not once during the burial services was the word death mentioned, and only the fact that the beloved husband, father and friend has been promoted to the Higher Life, gave evidence of the nature of the occasion.

What a blessed thing it will be when our Christian civilization has reached the degree of enlightenment enjoyed by the Japanese Shintoists, who garb themselves in white, when conducting a funeral, and sing only songs of joy and praise, instead of the depressing mourning and the tears and solemnity which is at present the custom among Christian nations.

No more satisfying gift for the holidays could be devised than that of some high-class magazine. As it comes to us each month throughout the entire twelve, it is a constant reminder of the thoughtful kindness of the sender. THE SWASTIKA magazine will furnish not only an attractive and interesting gift, but it will prove of lasting helpfulness to one who will read and digest its contents. Try THE SWASTIKA as a holiday gift to your friends, and remember we also give with a year's subscription a silver "good luck" pin, and a dainty volume of Dr. McIvor-Tyndall's Message from the Illuminati—"Ghosts."

If you are interested in the work being done by THE SWASTIKA society, send a stamped and self-addressed envelope for prospectus, regarding the work of the society, and the requirements for membership.

From the Borderland

(Fourth Cash Prize in the ghost story contest awarded Oct. 1.)

Submitted by Helen Taylor, 448 E. 66th st. Chicago, Ill.

For a number of years, among my intimate friends and relatives, I have been classed as an oracle of no mean repute, interpreting dreams, foretelling events, counselling as to business ventures and minor affairs, all with marked accuracy in every detail.

At one time my mother was visiting my sister in Indiana. A morning during that time while in my kitchen talking with a neighbor who had run in for a morning chat, we heard a noise in the cellar, which sounded like the falling of the hanging shelf upon which I kept my canned fruit, and which at that time was heavily loaded with the fruit which I had canned that season; the month was October.

The sound of the crash of glass jars convinced us that undoubtedly the whole structure had given way. I felt quite despondent over my loss and was loath to investigate, but after awhile I decided to look upon the catastrophe.

When my neighbor and I reached the cellar we found to our surprise the shelf and its contents had not been disturbed.

In the afternoon of the same day a telegram came, telling me that my mother had died that morning at eleven o'clock, at just the time that I heard the supposed crash in the cellar which so startled us.

Many and varied have been my experiences along the line of occultism and had I lived in the days of the Salem witchcraft investigations I surely would have been a mark for persecution, but thanks to this enlightened era of progressive thought regarding esoteric science, one may relate seemingly marvelous stories, even to untutored ears and yet be within the pale of respectability, so broad has become this domain of scientific research.

The manifestations of psychic phenomena reveal a realm worthy the investigation of learned scientific explorers, who boldly traverse its domain, finding satisfactory and beneficial results therefrom.

"Know thyself," for within that ego lie hidden mysteries, which with the power of occult knowledge may become an open book full of understanding, if read aright, unfolding vaster treasures than all the wealth of the Indies.

The following incident among the many in my personal

experience which I submit to the readers of THE SWASTIKA occurred without any preliminary knowledge regarding the physical condition of the person at the time the psychic or telepathic communication affected my consciousness. The facts are simply as I state them.

Two years ago, my sister, living in Chicago, was in rather delicate health. Her daughter, residing in Los Angeles, Cal., thought that if her mother could live in the recuperative climate of Southern California, she would derive much benefit therefrom, and made arrangements for her mother to visit her, in her Los Angeles home.

At this time my home was in California and I had planned to come to Chicago on a visit to my daughter. Accordingly I arrived early in September.

My sister, knowing of my intended visit, postponed her departure for California several days in order that we might see each other before taking her trip.

We had a pleasant meeting and she left for Los Angeles in a happy mood, although she had hoped and clung tenaciously to the idea of my accompanying her back to California, which was impracticable for me at the time.

From letters received, we learned that my sister was improving in health and enjoying her surroundings in the land of sunshine immensely. Thus seven weeks passed away.

One morning in late October, in perfect normal health, I was pursuing accustomed duties, when I was suddenly stricken with severe vomiting, becoming unconscious to all surroundings.

My daughter, much alarmed and excited, called a physician, who pronounced my condition critical, the heart pulsations being very weak. The doctor assisted in getting me into bed and administered strong restoratives, which tended to rouse me from the stupor of seemingly approaching death.

I lay in this semi-conscious state for several hours, taking medicine at short intervals.

Awakening as it were from a fitful sleep, I called my daughter (who was preparing a dose of that which the doctor had prescribed) and told her that the medicine was powerless to aid me, and directed her to give me instead a teaspoonful of tea, and I thought I might relish some oyster soup later. My own suggestions were followed.

In explanation of my refusal to take medicine, I said: "My sister, who is in California, is dying, and clinging to the belief that if I would go with her, she would pass away peacefully, hence she was holding me in her death struggle. Her ebbing

life has now loosened the grasp by which I was held, impersonating her nearing dissolution, and I do not need medicine."

I knew beyond a doubt that her death would relieve me of all physical weakness occasioned by this telepathic communication, and thus it proved. Upon the return of my son-in-law from his business that evening, he informed us that my niece had received a telegram from California announcing the death of her mother, which occurred exactly at the time when I instantaneously became conscious of my own renewed vigor, but the impression had been so vivid and absorbing that I did not become my real self in a physical sense for a day or two, so powerful had been the effect, that I scarcely had strength to return from that borderland to the stirring activities of conscious life. I enclose in this, the names and addresses of my neighbor, my daughter and the physician who attended me, to whom you may write if you wish corroboration of this strange story.

The Open Road

"Yon road I enter upon and look around! I believe you are not all that is here; I believe that much unseen is also here."—*Walt Whitman.*



It requires a keen eye and a well balanced brain to see and understand all there is in the open road of life.

The brain of man is a dynamo with which the Ego works out its salvation on Earth plane, and the eye is the window through which light or knowledge comes to assist the Ego in its mighty task.

As time is reckoned I have had sixty-two years experience in this present incarnation, and during forty years (so-called) of that period I have been quite a close observer of men and women; and my opinions, of their actions and motives as relate to the subject matter of this writing, have not been hastily formed.

The open road of life is not all smooth, neither is it all rough—the so-called smooth and rough seem evenly balanced. Let the reader please remember this for I shall refer to the fact again.

Every rose may have a thorn, but it simply proves that every thorn has a rose.

If the optimist will seek to discover the occulted difficulties in life's road, he will then be prepared to either entirely overcome them or so harmonize them by his foreknowledge that their adverse influence will be lightly felt—for instance, the weather is fair and I wish to go on a two or three days' journey. I consult the weather forecaster and from him I learn that rain is due within thirty-six hours. I now prepare suitable clothing for the emergency, but I do not expect thereby to prevent the rain. I *rule the storm* by proper precaution.

Knowledge is within easy reach of the pessimist that will enable him to uncover the hidden good things on the road—smooth the places that run parallel to his cherished rough spots and scarcely a step away.

Many persons have passed through cyclones, fires and earthquake and yet, like Job, they have been blessed and prospered more than ever before. On the other hand, many are undone and completely wrecked, physically and morally, as a result of some good fortune—as it was designated at the time. The writer was personally acquainted with a shoemaker, sober, industrious and in the best of health, who drew \$30,000 in a lottery and died in less than two years in an inebriate asylum of *delirium tremens*. If this man had been made to see that his "good fortune" would lead to drunkenness unless he totally abstained from liquor he might have avoided one of the rough spots that lay close to his smooth place in the open road.

How may we be enabled to find the "unseen things" in the open road of life? Surely we will never cognize all the phases of any question by looking at the problem from only one viewpoint. If we really desire truth in regard to the "good" and "bad," as they are called in contrast that lie in the to-morrow's road we must call into play every dynamic cell in that wondrous thinking machine—the brain.

There is no "unseen thing" in our open road that is not based on mathematics. Let us not despise astrology. If you are warned

of probable sickness by a certain aspect of Mars, you may make favorable conditions for that period and possibly form friendships and ties of love that will cause you to forever bless Mars and laugh at those who prate of his "malific influence."

A real palmist, one who is fitted by nature to translate the soul language of the hand and combine the letters of the wondrous alphabet printed on its open page may tell you something unseen by yourself, that will enable you to more fully enjoy the good things revealed or minimize the adverse influence in your destiny. A medium, one whose nerve tissue and life fluids are so delicately adjusted that the subtle vibrations produced by planetary angles (angels) are sensed and read, even as the "receiver" of wireless messages records the words of the "transmitter," may catch and hold the "shadows cast before by coming events," and thus, by wireless photography through the organism of one attuned to nature's music, you may be enabled to "set your house in order" for either good or evil. Nothing is hidden along life's open road that may not be revealed and understood and made a blessing.

And now in regard to the even balance of so-called good and evil—the smooth and rough places on life's road. When we find the *good* in the evil aspects, and the evil in the good aspects we cease to seek the one or to avoid the other, knowing full well that these appearances are but relative manifestations of Wisdom's operations.

Thus do we find equilibrium on the *meridian line*—the soul-centre—where the mirage of Maya disappears and the positive and negative poles of Being appear in beautiful and harmonious co-ordination and the real becomes our heritage.

We stand at the open door of the great day—the Day of Judgment and Resurrection—when none shall say, "Know the Lord" (truth), for all shall know it, from the least to the greatest.

Again, Saint Whitman, "Allons! the road is before us! It is safe—I have tried it—my feet have tried it well."

George W. Barry

How Women Rule Japan



We are all prone to mistaken conceptions. Not one of all the world that we may know, can be reckoned infallible—with all due respect to Mrs. Mary Baker G. Eddy, the Pope, and Christian Missionaries to the Orient.

It is well that this is so, else the rest of us poor inconsequent mortals would never have anything worthy of recording.

All of which is in the light of a prelude to the subject of "How Women Rule Japan." Such a subject! when for years the indefatigable, the zealous and the "self-sacrificing" missionary has labored to let the world know of the dreadful condition of the poor female in Nippon.

What else, indeed, could the benevolent missionary give as an excuse for the disappearance of the millions of dollars which the deluded churchman pours into the coffers of the "Foreign Missionary Society," to "convert the Heathen?"

I know of nothing more likely to excite sympathy and to wring the pennies from the victims. It is always women who support the churches, and I suspect that it is from the women and the children that the money to "help" the women of Japan mostly comes.

Right here I want to tell a story that is so good, that it is worth repeating. In this city where I reside, there is a delightful family where I frequently visit. The small daughter of the house is aged nine years. She has a playmate of her own age, the daughter of a practising physician, and presumably not totally ignorant, even though an ardent member of a Presbyterian church.

Having observed that her family was frequently visited by a Japanese, and no doubt remembering her Sunday school lesson, the playmate questioned my little friend to know whether she observed me "worshiping idols."

Frightened and aghast, my little friend confessed that she didn't know, "but," she added by way of elucidation, "he smokes."

The instance is amusing, and the connection between smoking and worshiping idols is not very clear, but it is quite as clear and no less amusing than to hear the devotees of a Christian creed talking about Buddhism as "idol worship," when a very little education on their part would convince them that the institution which steals the name of the Christ-conscious One, is a poor imitation of the Buddhist religious systems—both of which have lost the spirit of the teaching of their namesake, in clinging to the husks of the ideal upon which they were formed.

The idea that women have any voice in affairs in beautiful Nippon may be news to many of my readers, even though they be much less "island-minded" than those who take their information from missionaries.

"But has a woman ever governed Japan?"

"Has there ever been a woman who has taken a man's position in government affairs, and who has ascended the throne of Japan?"

Many of them, history tells us.

To start with, there was the Empress Zin-Ko, who fought in person, like Joan of Arc, against Korea's rude proposals.

This was two thousand years ago, at the time of the birth of Jesus. On the death of the Emperor, the Crown Prince being too young to ascend the throne, his place was filled by his mother, the Empress Zin-Ko.

Furious at the discourtesy of Korea in offering indignities at such a time, she boldly declared war between the two kingdoms, and personally took command of the army and navy, went out over the sea to Korea in the capacity of field marshal, and after one year of hard fighting, led her triumphant army home, with the whole Korean country, a subjugated possession.

Nor is the case of the Empress Zin-Ko an isolated one. Many women of equal courage, intelligence and virtue have ruled Japan and left their mark upon the walls of History's Hall of Fame.

A certain newspaper correspondent, journeying hastily through the blossom-scented land, and detailed to write a history of Japan "while you wait," swallowed everything that was told him by the missionaries, just as he swallowed his cup of tea in the gardens of Kyoto, and hurrying home, he declared, "If the women of Japan are not slaves in word, they are slaves in fact. Their freedom is threatened while they are still in the nurses' arms; their rights are taken from them while still they are in the cradle. They are dead in mind, although they live in the body. Their only duty is to slave for their husbands, that is all," etc., etc.

The correspondent was sent to write these words, to make that sort of observation, and who shall blame him that he saw what he went to see, when he but hastily passed in front of the house and said "Kon Nichiwa," "Sayonara" (How-do-you-do. Good-bye), without taking breath?

"The power behind the screen" must remain an unknown quantity, to such superficial observers as this, and they are assuredly in the majority.

During the past thirty years, Japan, like all countries in the world, has seen the coming out into public life, of woman. It is absurd to call this the effect of "American Civilization." "The Age of Woman" is a synonym of the Twentieth Century. The importance of woman in public, as well as in private, affairs is a world-movement. It is not new in Japan any more than it is new in America, England and all Europe.

How long is it since women were allowed to sit with uncovered heads in the churches of America?

I remember reading a newspaper article only a few years back, in which was recorded the subjects discussed by a Methodist Episcopal Conference, and among them was this "shameless" one—so some of them designated it,—of woman's baring her head in church.

How long has it been since women were admitted to Harvard, Yale, Princeton?

Of late, there has arisen in Japan what may be termed the "American Style of Woman's Rights," and University-educated

Japanese women have taken the public platform to lecture on the subject. As everything American is hailed with curiosity, if not with interest, it is needless to say that these lecturers are greeted by large audiences.

If Japanese women were "slaves" to their husbands, and their husbands were disposed to keep them from "Western" enlightenment, how is it that they are allowed to attend these "American Style Woman's Rights" meetings? The truth is, that woman has at all times ruled, as "the power behind the screen," as we say in Japan. And it is of her own choosing that she has not cared, up to the present era, to come out before the screen in her ruling.

The time is ripe for Woman's Public Appearance as the ruling power, and the time being at hand, she is ready to fulfill destiny. In no country has this "power behind the screen" been more effectual, more authoritative, more arbitrary, or final, than in Japan.

One thing that makes for the Japanese woman's freedom in the married state, is the fact that she takes with her to the home of her husband, her own money, her own part of the partnership.

If she does not find herself well treated, she has but to "take her paper dolls," so to speak, "and go home."

This she does in very truth more often than the outside world knows, but not as often as among races in which the woman is less honored, revered and deferred to.

Marriage in Japan is not a religious institution. It is a civil contract. The priest is invited, quite as any other guest is invited, but not as a "special representative of God," sent, and authorized by the Divine Ruler, to join two persons together forever and ever or until "death do them part," willy-nilly.

This view of the marriage contract is, in itself, an evidence of a freer, less restricted life for the woman, and is conducive to a distinctly less dependent life for the woman than the form of marriage in vogue in Occidental countries.

I am not prone to consider Japanese customs above reproach, but I do emphatically protest against the obviously mistaken con-

ception prevalent in America anent the "slavery" of Japanese women. Nothing can be farther from the truth.

Of all the nations and countries on the globe, I know of none so deferential to women. None in which the actual freedom of woman is so present a reality, as is afforded by Japan. If there is any "slavery" existing in Japan, the men are slaves to their women-folk.

Throughout ages and ages, from generation to generation, among high class and low class Japanese, there is a phrase which sounds like this: "Tsuma tosodan," or "yamano kami ni sodan," which being translated is: "I will ask my wife," "the ruler of the home." "I will ask my wife" is the invariable answer to all the questions that come up for solution wherever men gather in counsel or discussion.

In Japan, as in other countries, there are divisions of government, such as counties, cities, townships. In the more sparsely populated districts, every ten families constitute a council, or group, and are supervised by a man selected for that purpose. They have weekly, monthly, semi-annual and annual meetings to discuss all questions affecting the group, or the aggregation of groups, and the Mikado's government.

No question of any importance was ever settled at these meetings without the time-honored phrase, "I will ask my wife," and the suspension of the meeting until each man could go home and get his wife's judgment and decision. When they again meet, each man calmly unrolls the paper containing his wife's decision of the case, and the conclusion reached by the majority of the women decides the question, without dissension or comment.

The Japanese are by nature exclusive. They resent what they term "impertinent curiosity" about the life "behind the screen." That which is open to the public, the public life, is free to observation and comment. Foreigners are courteously treated within the gates of polite Nippon. But for the private life, the home life, the kingdom where the woman of the house rules as absolutely, as undisputedly, as does the Shah of Persia in his domains, the eye of curiosity and criticism, born of lack

of understanding, is not welcome. By whose decree? By the choice and the decision of the women of Japan—by none other.

It has been said that while the boys are sent to public school, the girls are confined (confined being used with the idea of coercion, and restriction and even brutality) to the home. They have even assumed that the girls so "confined" have no education. This, however, is untrue, like many other reports of superficial observers. Women are more carefully educated, according to Japanese ideals, than are the men. Why? Because they are the rulers *de facto* of the Empire.

They must be carefully nurtured and educated to fill this office. Is this not also the custom among the better class of Europeans and Americans?

Do they not send their daughters to "select" private schools and convents, where they are carefully nurtured and educated, not for the warfare of public life, but for the ruling of the homes? It certainly has been so up to the practical, strenuous present.

As I stated in the beginning, this Twentieth Century is the Age of Woman, and they are taking part in the noisy, work-a-day world, of their own choice and volition.

What I have here stated is true of the majority of the people of Japan. It represents the situation in general. The abnormal situations that arise among all nations, do not, nor can they be made to, represent the real state of the country. There are cases of extreme poverty and large families, where the wife could not return to her home if she wished, because of the fact that there is not enough for those unmarried.

There are instances of bad-tempered husbands where the wife may be called upon to exercise patience and endurance, but never, in all Japan, not even among the lowest coolies, have I heard of a single instance of wife-beating—a blot on even free America's boasted civilization. The wife is the goddess of the household—"yamano no kami."

Yours. Simada.

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.

Can a Person Be Hypnotized Unconsciously?—E. R. T., Salt Lake City, asks: Do persons ever use hypnotism unconsciously. That is, is it possible to obtain an influence over another, without either the knowledge of how to do so or the desire to do it?

Answer: The "influence" is in the mind of the person influenced. Self-deception due to self-suggestion is very common indeed, and one may be quite innocent of any desire to obtain control over another, and yet have such apparent control. Of course there is such a thing as wilfully seeking and obtaining control over another's mind, but this also, is the result of the other's acceptance of the suggestions sent out, either by word, deed or thought.

"To Do or Not to Do."—"Golee," City, wants to know: What shall I do in a case like the following: My mother objects to my attending New Thought meetings or reading New Thought literature. What thought ought I to hold and how act in such an instance? I am twenty-three years of age.

Answer: We do not seek to "set daughter against mother," or wife against husband, etc., in these columns, but we are bound to say that as your life is your own and that you and no other must live it, you should once and for all take a firm, decided, and yet kindly stand in whatever direction your tastes lead you in the matter of literature and lectures. You are old enough to provide for yourself in a financial way, and you must either be positive and decisive, or forever be under subjection to one thing or another. Declare for freedom upon all planes, and quietly but persistently show by your conduct that your interest in New Thought is a help and encouragement to you. Unless she be unusually blinded by prejudice, your mother must in time, see that it is for you and not her to choose your thoughts.

Why Helen Wilmans Died.—"An Earnest Student," Goshen, Ind., writes: I was much interested in Mrs. McIvor-Tyndall's article about Helen Wilmans' death in the October SWASTIKA. I want to ask you, if you believe that she might have continued to live if she had not endured so much trouble and opposition, or do you believe in perpetual life in the flesh?

Answer: I think there is no doubt that Helen Wilmans' taking away from the body was hastened by the conflict that was waged against her. She was by nature independent, outspoken and sincere. Such a nature feels most deeply, the injustice and restraint under which she labored, and there can be no doubt that these conditions served to weaken her vitality. As to "believing in physical immortality," I do not give the idea much thought, for the reason that I do not think it matters. We cannot "die," in the sense of giving up life. Whether we manifest on the so-called visible or the invisible plane of consciousness, is immaterial, it seems to me. At the same time, there is no doubt, but if we could eliminate the belief in death from race-thought, we could ultimately demonstrate over the experience we call death.

Is Bellamy's "Equality" the New Thought Movement?—John Rimbach asks: Is the great revival which Edward Bellamy speaks of in "Equality" the New Thought movement?

Answer: I believe that Bellamy, like H. G. Wells, in his "In the Days of the Comet," gives an excellent description of the present revival of esoteric wisdom, embodied in the metaphysical movement, in all its branches or phases, including Spiritualism, Christian Science, the Vedanta Philosophy, and all the numerous names that are given to designate the different avenues through which the message of truth is being given to the world.

Are There Congenial Birth Months?—M. B., Fort Morgan, Colo., asks: Please tell me the birth months which are congenial to people born the 1st of March, and also for those born the latter part of May.

Answer: Astrology says that people born from February 19 to March 31 find their congenial companions in those born during August and September. For those born the latter part of May, January and February and also August and September. Personally, I do not believe in depending upon this, because self-knowledge enables us to harmonize with people regardless of the month they were born in.

How May One Enter the "Kingdom of Heaven?"—J. A. Morrison, Greeley, writes: I am an interested reader of THE SWASTIKA magazine. We are told that heaven is where God is, and God is omnipresent. It logically follows that heaven is here. How, then, may one "enter" the kingdom of heaven? Please answer.

Answer: To enter the kingdom is to consciously realize your right to kingship, to mastery over material things and your unity with all life. When you do this you are not subject to conditions, but king or master over them, because you are consciously in harmony with the universal force.

How to Demonstrate Money.—A. K., City, asks: How may one demonstrate money when one has absolutely not one cent to begin on?

Answer: You haven't "absolutely" not one cent. All the wealth there is, is in the Absolute. It is your business to externalize it for your utility. To do this, show your willingness to express, by taking any work you may find to do, at the same time, desiring and expecting and looking for better and better opportunities. I do not advocate patient servitude but I do advocate willing service. There is as great a difference as between mastery and slavery.

How to Get a Letter Answered by Thought.—Mrs. E. D. B., Texas: How can I exercise the power of concentration so as to bring a letter from one from whom I very much wish to hear? Does silent thought affect everyone?

Answer: We should try not to exercise our wishes or thoughts upon anyone so as to compel any act. Leave everyone free to do as he wishes, but if you desire a letter from someone you might try writing a letter to that one and put the letter away as though sent, confidently awaiting an answer. Do this with the consciousness that you are not compelling the person's unwilling attention, but only reminding him or her of your desire to hear. Yes, everyone is affected more or less by silent thought, although this effect does not always rise to the outer consciousness, and again, people are affected only by the character of thought to which they are attuned.

Love Transcends the Earth.—Mrs. F. C. R., asks: If two persons sincerely love each other while on earth and one passes over, is it not possible their spirits may still communicate with each other?

Answer: Most certainly, if they are both awake to the spiritual consciousness.

BOOKS RECEIVED

Conducted by

Kenneth D. Lyle

PROSPERITY THROUGH THOUGHT-FORCE, by Bruce MacLelland, published by Elizabeth Towne, at Holyoke, Mass., is a very excellent and practical treatise on the laws of mind, based upon the author's own experience, and therefore "tried and found true," and not mere theory. The book is attractively bound in lavender cloth and is well worth the price asked. \$1.10, postpaid.

PRACTICAL MIND READING, published by The Lyl Book Co., Philadelphia, Pa., is unquestionably the best thing on the art of legitimate mind-reading that has ever fallen to our notice. The book is thoroughly comprehensive, concise and the principles of mastering this interesting phenomenon are so clearly set forth that anyone of average intelligence can master them. It is subdivided into Practical Mind-Reading, Telepathy, Thought-Transference, Mental Currents, Mental Rapport, etc., and is condensed into a pocket sized volume and published at the astonishingly low price of 25 cents, postage 4 cents. THE SWASTIKA magazine will be glad to supply your orders.

THE NEW EVANGEL, by Dr. J. H. Dewey, published by the Dewey Publishing Co., 151 West 23rd Street, New York. Those who are acquainted with the works of Dr. Dewey will not need to be told that this is a book complete in every respect along the lines of Practical Christianity. The New Evangel deals profoundly with healing, inspiration and spiritual attainment. The book is well typed and bound in maroon cloth, and priced at \$2.00.

THE NEW IMPROVED PERPETUAL PLANETARY HOUR BOOK, by Llewellyn George, published by the Portland School of Astrology, Portland, Ore., is one of the best things along astrological lines, for the person who is seeking advice on "how to choose auspicious times for action to obtain best results for their efforts." Price 50 cents. Order of The Portland School of Astrology, Portland, Ore.

THE BETTER CITY, by Dana Bartlett, is something new and original in the field of Advanced Thought, being a sociological study of conditions in Los Angeles, Cal., which city Mr. Bartlett has merely taken as a type of the modern city and its problems. Mr. Bartlett is pastor of an undenominational church in the City of the Angels, and has for years been active and successfully so, in the work of social betterment. In "The Better City" he has put into print something of his experience, and his ideals and theories for the improvement of conditions in large cities. The book is handsomely bound in blue cloth with gold lettering, and is profusely illustrated with photographs from the most beautiful city we know—Los Angeles. The book is one that should be read extensively. It is practical, possible and offers suggestions upon the subject of environment, which will be of immense value to the reader. The Better City may be ordered direct from the author, Rev. Dana Bartlett, Superintendent of the Bethlehem Institutions, Los Angeles, Cal.

WHY I CHANGED MY RELIGIOUS OPINIONS, by Benj. Fay Mills, perhaps the most widely discussed of all Mr. Mills' lectures, has just been issued in pamphlet form, with a frontispiece portrait of the Fellowship

Leader. In it Mr. Mills sets forth in brief outline the course of his journey from the limited viewpoint of the old orthodoxy, to the broad outlook which he entertains in his present work as pastor of The Fellowship Church. The pamphlet may be had of The Fellowship Publishing Co., Los Angeles, Cal., for 10 cents.

THE NAUTILUS NEW THOUGHT CALENDAR for 1908, has just been issued by William E. Towne, Holyoke, Mass., and will be found a very desirable gift-calendar for your friends. Each month has an appropriate quotation from Nautilus writers, and the front cover is a likeness of Oliver Wendell Holmes, under which is the beautiful poem beginning, "Build thee more stately mansions, O my soul." Order of The Nautilus, Holyoke, Mass.

RIGHT AND WRONG THINKING, by Aaron Martin Crane, published by Lothrop, Lee & Co., Boston, is one of the best books on this line of thought which has been published during the past few years. It is written from the scientific standpoint. Especially interesting and original in treatment are the chapters devoted to "Relation to Thinking to Bodily Action," "Intended Actions," "Actions Not Intended" and "Relation of Thinking to Health." The book contains 364 pages, and is bound in green cloth. Price \$1.40.

"THE SELF-CONSCIOUS FACULTY OF MIND" as discovered and described and explained by J. G. Scott, published by Fowler & Wells Co., New York. This book is announced by the publishers, "a text-book of Phrenology, Hypnotism, and Magnetic Healing, for the people. Demonstrating fully that Truth is really more wonderful than all the fiction that has hitherto been written about those grand sciences." The book is attractively bound in cloth and sells for \$1.00.

THE REPUBLIC, by N. P. Anderson, is a unique book. It is published by the International Library of Social Science, Chicago, and is a clear, logical and convincing presentation of the sociological problem. It is unique in that the author has presented his ideas in the form of a dialogue between a retired banker, a wealthy mine owner and a professor of Social and Political Economy. The book is a strong, forceful and well worded plea for Socialism. It covers about 300 pages, and is bound in cloth. The price is not given.

AN AVERAGE AMERICAN, by E. L. Dohoney, author of "The Constitution of Man." Mr. Dohoney is a logical reasoner and a deep thinker, as evidenced by the two books from his pen which have come to THE SWASTIKA office. "An Average American" may be classed as "Essays" on the political, sociological and religious situation in the United States, traced from the "Reconstruction Period" to the present. The book is published by the author, Paris, Tex.

THE BOY LOVER, by Alice B. Stockham, M D. Gives the romance of a boy's life, his loves and his ideals. "A boy does not *fall* in love, he *awakens* in love," says the author. "Once his love nature is aroused, his whole being changes—he sees, he feels, he lives with new impulses. His very walk and speech become charged with love."

This work presents the new idea that creative energy has two offices, loving and creating; one the cry for companionship, one the power to reproduce. Wisely led, the boy learns the uses of all faculties and functions; the new forces of his life become factors in the attainment of success, for out of his own inner life he develops bravery and determination. He walks a clean road, avoiding quicksands and morasses. He has both will and strength to meet every difficulty. He appropriates the natural forces of life. Other topics are: The Boy Lover—The Girl Lover—Recreation—Beauty—Courtesy—The Awakening. Price, paper covered, 25 cents. Order of Stockham Publishing Co., 70 Dearborn street, Chicago.

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THE MAN-DEITY, by T. T. Watts, is a helpful little brochure, containing the author's view of the Bible in the light of the new century. It is very well written indeed, the author having an unusually clear and concise style of verbal expression. The price of the book is not given, but may be had of the author, Highlands, N. J.

HEALTH GERMS, by Dr. Alice B. Stockham, is a daintily printed and bound brochure, just received. It contains some excellent advice, and affirmations. Price not given, but may be ordered of The Stockham Publishing Co., Chicago, Ill.

THE K. W. M. HEALTH-WEALTH METHOD, is something new in the New Thought field, being a series of lessons done in bulletin form and published for 10 cents each. Those interested should address the author, F. G. Kaessmann, Washburn, Mass.

MYSTIC CHRISTIANITY, is the subject of the 1908 series of monthly lessons by Yogi Ramacharacka, issued by the Yogi Publishing Co., Chicago. The first lesson, recently received, gives promise of another splendid volume in the Yogi series. "Mystic Christianity" may be ordered of THE SWASTIKA magazine, and will be sent monthly, for \$1.00.

MEAT SUBSTITUTES, by Isabel Goodhue, published by the New York Magazine of Mysteries, N. Y. The publishers, in sending out this artistic volume say, "Some books are more necessary than others. One of the necessary books is 'Meat Substitutes,'" and we heartily agree with them. Even if one were not a vegetarian, the artistic perfection of the book would make its possession an absolute necessity to the beholder. But, in addition to pleasing the eye, Meat Substitutes contains the most practicable suggestions for vegetarian menus, that we have come across. Nothing more beautiful has come to this office, in point of the publisher's art, coupled with real merit than this delightful book of Miss Goodhue's. It is printed on thick grey-toned linen, each page beautifully illustrated with a design in wheat and grapes, done in blue ink. It is bound in grey-toned cloth, and sells for the nominal sum of \$1.00; 5 cents additional for postage. Order of THE SWASTIKA magazine, 1742-1748 Stout street, Denver, Colo.

FOUR BOOKS OF THE FULFILMENT SERIES, are: Affirmations and Denials, by Eugene Del Mar, written in Mr. Del Mar's high class literary style, and altogether clear, logical and helpful.

EXPERIENCES AND MISTAKES, is another of the same series, by Mr. Del Mar, citing the facts, uses and lessons of human experience, from the standpoint of the recognition of All-Good.

JESUS OF NAZARETH AS A TYPE, by Margaretta Gray Bothwell, is another publication of The Progressive Literature Co., and deals understandingly with the purpose and principles, enunciated by Jesus, the Christ-conscious One.

"MOTHERHOOD," is another helpful and valuable publication of The Progressive Literature Co., by Margaret Bothwell. Some chapters are: The Evolution of a Mother—Maternity and Motherhood—The Living God—Love's Fulfillment—Crucial Questions—Service—Love's Expression—God Revealed in Motherhood. Fulfilment Series are priced at 25 cents each, and may be had of The Progressive Literature Co., P. O. Box, 228, Madison Square, New York City.

ALASKA, the land of the gold nugget—Why? by I. N. Vail, Pasadena, Cal. Prof. Vail is editor of the "Annular World," and presents an original theory of world formation. He explains from the standpoint of science why Alaska furnishes an example of the nugget formation of gold deposits. Price 50 cents; paper cover.

Nature and the Race Question

By Josephine C. Kaneho.

(Editor "*The Socialist Woman*")

"Why so hot, my little man?" This question of Emerson's is pertinent to the present-day agitation of the race question.

An article entitled "Caucasian vs. Mongolian," which recently appeared, ends with the suggestive expression, "Shall the white man rule the world?"

But the white man is not in control of the world today, nor will he control it tomorrow, and it is to be hoped that he will never control it after the manner that our agitators are prone to look upon as the only way.

Such a process would require the spilling of great quantities of blood, would engender unspeakable hatred between the races, would blacken the souls of men and set a stumbling block in the path of civilization.

Such a process, indeed, could come only from ignorance and dense superstition. Ignorance of the processes by which humanity has arrived at its present stage of culture and power, and superstition regarding the purposes of the races of the earth.

In the early days of man's acquisition of social habits, the clan, the tribe, and later the nation, divested itself of its weaker rival by slaying vast numbers of its members and enslaving the remainder. But while it obliterated the rival tribe or nation in this crude, unholy manner, Nature took advantage of the opportunity thus offered her and through sexual association of the free and the enslaved people, raised the latter in a few generations to a degree of attainment that would have otherwise taken them centuries to reach.

This infusion of higher blood into lower races, or the members of lower races, has been called by scientists "pacific assimilation."

And, strangely enough, while the American people have despised the negro, contending always that he belonged to one of

the downmost races, and by his very presence contaminated the entire social order of our country. Nature has been slyly carrying out her process of "pacific assimilation," bringing the negro even in the few generations that we have known him, to a height that he could not have attained otherwise in centuries.

She has bleached the ebony skin of the African to the yellow mulatto. Only recently we have had the spectacle of a negro girl, perfectly white, intelligent, capable, winning her way through sheer personality into the most select societies of a great university. Upon the discovery of her real blood, she was quickly expelled from her high position. But when the majority of the race, which is turning from black into yellow, and from yellow into white very rapidly, has reached the possibilities attained by the young woman of the university experience, it will not be an easy matter to dispose of them in this unceremonious way.

It is true that this transformation of the negro is being attained in a way highly immoral and shocking to the average mind. But Nature, in working out the destiny of mankind, never takes into account the prejudices, ethics or moral ideas of a race, nation or age. The pride of the conquering Roman was an airy nothing to her. But the business of evolving all peoples to higher and still higher degrees of attainment was a serious one, and all else must go down before it, if necessary. So evolved out of the crude barbarians of Western Europe the "conquering nations" of today. And we do not stop to enquire whether this evolution came about through "moral" processes or not. It is here, and we accept it.

With the growth of industry and the need of international commerce, we are brought face to face with other questions of race propriety. What shall we do with the Oriental? We certainly need him in our business transactions; he is a financial necessity to the far-reaching trust, but we would like to kill him off socially.

While we are hot with these discussions, Nature is going about her business the same as ever, and our immigration laws, which forbid the importation of Chinese families, of Chinese women for Chinese men, are abetting her in her work of evolution.

The "Chink" is getting his skin bleached through the aid of the woman of the street, the white victim of circumstances, who often becomes his wife, and his brain is undergoing a transformation in the same manner. It is not an unusual thing to see a Chinese with the features of a Celt, or the blue eyes of the Swede.

The Japanese, whom it is not possible to regard as an inferior member of the human family, is consciously and intelligently assisting in bringing about a "oneness" in the social order, both in his adoption of the prevailing methods of Occidental civilization, and in frequent intermarriage with Western peoples.

These processes of "pacific assimilation," however, are slow. And they will be much slower with the Orientals than with the American negro, owing to their geographical differences of position. It is possible, then, and very probable, that throughout the ages prior to their assimilation, there will be entanglements in which passion and hatred will contrive to shed considerable blood, and great numbers of both races will go down to their death.

The end of it all may be, however, that "the white man shall rule the world."

Not the crude, undeveloped white man of today. But the white man of the future, in whose veins has been infused the best blood of all the nations and tribes of the earth. He shall be a composite of all the world's people, minus their grosser, baser, tendencies, which shall have been shed through the frictional processes of evolution.

All our heat and fuss and worry are but incidents in the great scheme of natural progress. With the process of the ages, from protoplasm to man, from man to super-man, Nature has but one motive in view: the development of the species. We may look to her for a safe and sane solution to the "race" question.

To the world, wisdom is folly; to wisdom, the world is folly.—*Tamil Proverb.*

We know who is benevolent by quite other means than the amount of subscription to soup-societies.—*Emerson.*

Ordinary people are interested in extraordinary things. Extraordinary people are interested in ordinary things.—*The Philistine.*

Some Phases of Mysticism

By Yanoske Isoda.

In these days, when psychic phenomena are so universally and seriously investigated, it may not be untimely for me to tell readers of THE SWASTIKA magazine about the mystic feat which is really performed today among some Japanese. It is materialization of departed spirits by use of mantrams.

Those mystics who are concerned in this practice belong, as a rule, to the "Ju-ken-shu," literally translated, "the phenomena-experimenting sect," and go by the name of "Ho-in," the one who has a seal of Dharma, or "Gyo-za," one who practises.

This sect is not strictly of Buddhistic origin, for it was founded in Japan prior to the introduction of the blessed teachings of Sakamuni. But in course of time it became greatly influenced by the latter so that it is now completely absorbed into, and exists, in point of fact, as a ramification of Buddhism.

These people are ascetic and usually lead the life of hermits. They subsist on an inconceivably restricted diet, live in seclusion in woods or on the mountain sides, thus enabling them to keep their body and soul clean, devoting night and day to development of the latent human powers.

When they come into civilization they come only for the benefits of mankind, such as to heal the sick or to drive out the obsessions of evil spirits.

The course of training necessary to develop these powers is most severe. Garbed in a raiment made of a cheap, rough, white cotton cloth, they spend winters on the very summit of a huge, cloud-clearing mountain, where the ground is always covered with snow from September to May, and where you may find remnants of the white element of five thousand winters shaded by rocks, or stored in a dreary recess of a gulch.

As there is a great deal of similarity between their wonders and those of Jesus, it is very interesting to make a comparative study of them, and thus it might not, I think, fail to throw some light on those marvels recorded in the Gospels. We are told in the John's Gospel that the Lord was, after the forty days fast in

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the wilderness, tempted by the Prince of Darkness on the top of a high mountain, whence one can command the whole view of the world. A like experience is reported by those who are initiates while undergoing the severe practise here mentioned.

They do eat so little that they are in reality fasting; and chant Mantras or repeat the Holy Shastra or Sutra at all times. After keeping this up some time, hideous-looking demons come to them and tempt them, and often give rise to a hot argument. As to healing, a little will suffice to explain their powers, when the art of drugless healing is so widely practised now-a-days, and often marvelous cures effected thereby, making the miracles of Christ more significant. But the Japanese mystics excel when they treat the demented person. It is often the case that a Doctor of Medicine graduated from several Universities and carrying about with him many honorable academic titles, utterly fails to benefit, in the least degree, the insane person. While the same patient is quickly restored to the normal condition, by the practise of mystic power.

A few words about the driving out of evil spirits, into the herd of swine which is recorded in the Christian Bible. This act is nothing new to the Japanese, particularly in the southwestern part of the Island Empire, where magic is more widely practised than in the other parts. Quite recently, in a village where the mystical abounds, two of the inhabitants got into a bitter feud. One of them had a fine horse, which his enemy one day discovered in the fields. As his eyes lighted upon the property of his hated enemy, the fires of revenge burned strong in his heart. He remained for a few moments in silent, statue-like concentration, when suddenly the horse was seen to dash wildly over fields and meadows to the distant cliff, where he threw himself onto the rocks below, and his body was crushed into pulp.

This is, of course, a misuse of the power which may be attained by knowledge of the mystical, and is called "black" magic. Its use thus is not sanctioned by the holy ascetics who live a life of self-denial and fasting, but numerous instances of such misuse of mystical power are recorded and are too well authenticated to admit of doubt.

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THE SWASTIKA ADVERTISING SECTION.

In Prospect.—A charming young lady went into the principal stationer's shop in a country town and asked to see some thin note paper. After selecting what she desired she hesitated for a moment.

"Do you make any reduction to clergymen?" she asked softly.

"Certainly, madam," said the stationer, with great promptness. "Are you a clergyman's wife, then?"

"No-no," said the young lady.

"Ah, a clergyman's daughter, then?" said the shopman, as he began to tie up the paper in a neat parcel.

"No-no," was the lady's hesitating reply. Then she leaned across the counter and spoke in a confidential whisper. "But if nothing happens I shall be engaged to a theological student as soon as he comes home from college this term."—*Cassell's Saturday Journal*.

The Kind They Fool.—He.

—Some girls are awfully conceited. She.—Why?

He.—They'll brag about making a fool of a man that was never anything else.—*Detroit Free Press*.

Frenzied Finance Again.

—A Kentucky Lunker wanted a railroad ticket, and had only a \$2 bill. It required \$3 to get the ticket. He took the \$2 bill to a pawnshop and pawned it for \$1.50. On his way back to the station he met a friend to whom he sold the pawn ticket for \$1.50. That gave him \$3. Now who's out that dollar?

Child Beats a Bishop.—Dr.

Ingram, Bishop of London, is a learned ecclesiastic, but he declared that at times young children, of whom he is extravagantly fond, upset him badly with their questions. Once he was addressing a gathering of poor children, and at the close of his remarks invited any boy or girl to ask him questions. The Bishop answered several but was finally floored by a little girl, who asked:

"Please, sir, why did the angels walk up and down Jacob's ladder when they had wings?"

Dr. Ingram escaped by blandly inquiring:

"What little boy or girl would like to answer the question?"—*Boston Herald*.

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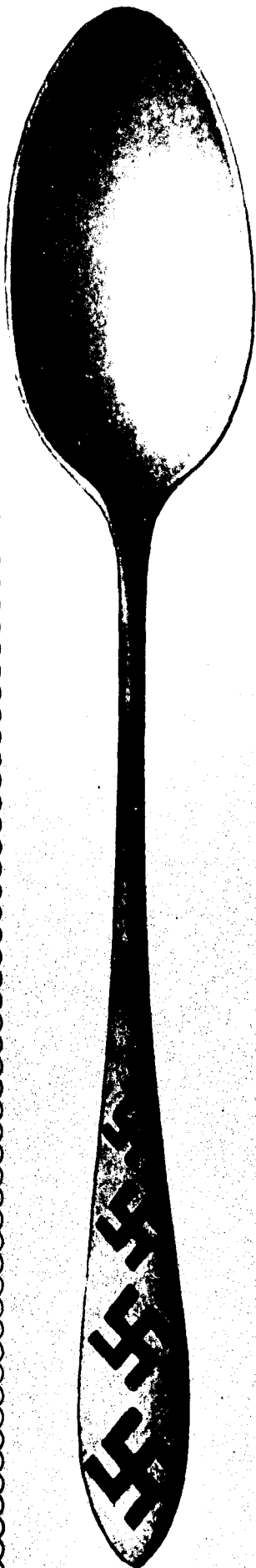
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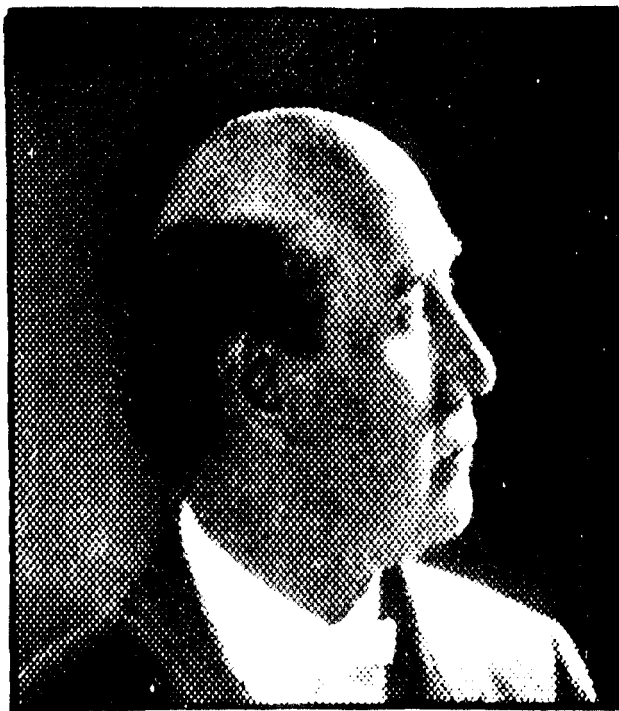
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MALAXO is a remedy of botanical composition and is not in any sense a result of chance compounding. The formula was constructed with great care by a body of scientific men who subjected it to the most trying tests and proved its extraordinary curative qualities before it was pronounced perfect. The old saying, "What suits one constitution may ruin another," cannot be applied to Malaxo. In this it differs from many other remedies. Malaxo has a specific action.

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Address **THE INTERNATIONAL REMEDY COMPANY
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HERE'S to the New Year,
with its thoughts of love
and kindness and hearty
good cheer. U U U U U U

IF we will but carry this spirit of
good will into and through the
entire twelve months, we will ac-
complish more toward the regen-
eration of men into gods, than all
the creeds ever formulated, or all
the laws ever enacted. U U U

HERE'S to the New Year.
May it bring health, peace
and prosperity to every soul
in the universe. U U U U U

VICTOR OF LIFE

ten Cents

Entered

