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FEBRUARY, 1908

No. 2

THE SWASTIKA

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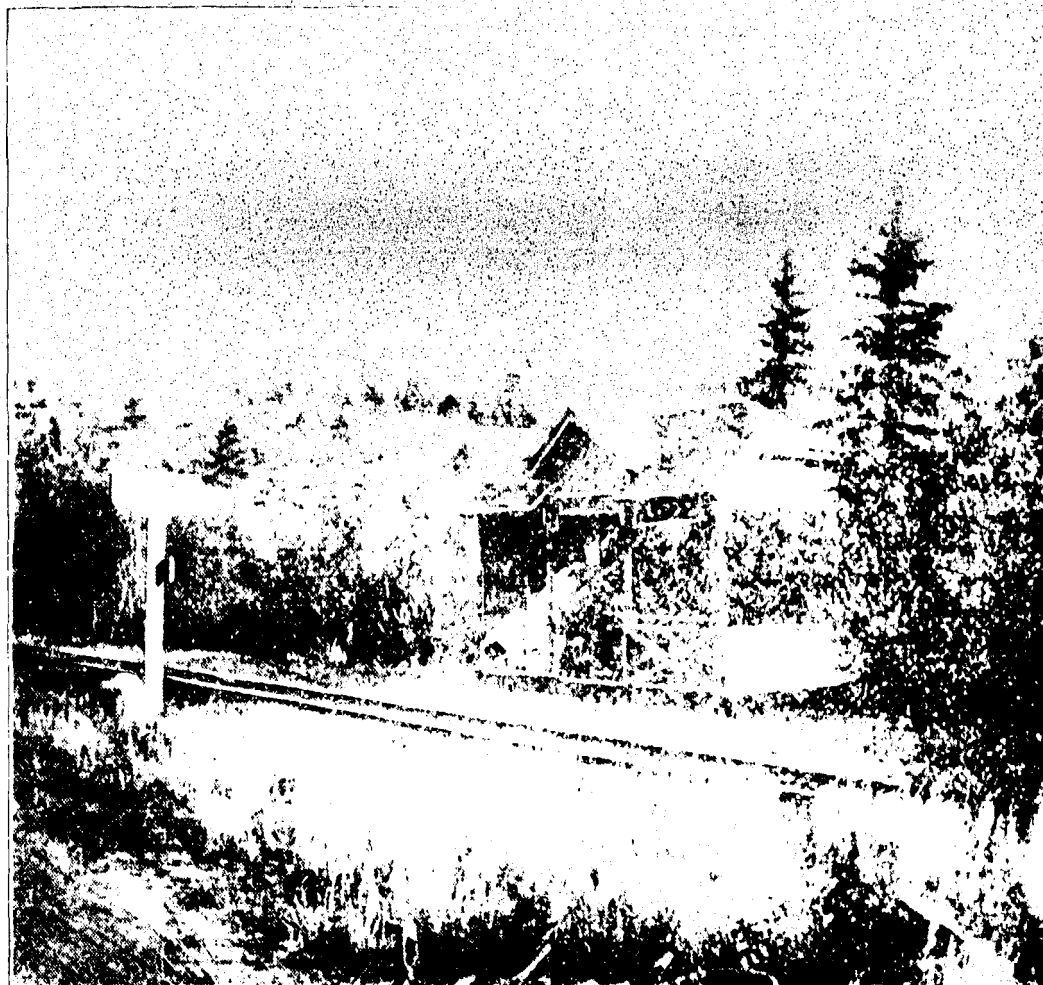
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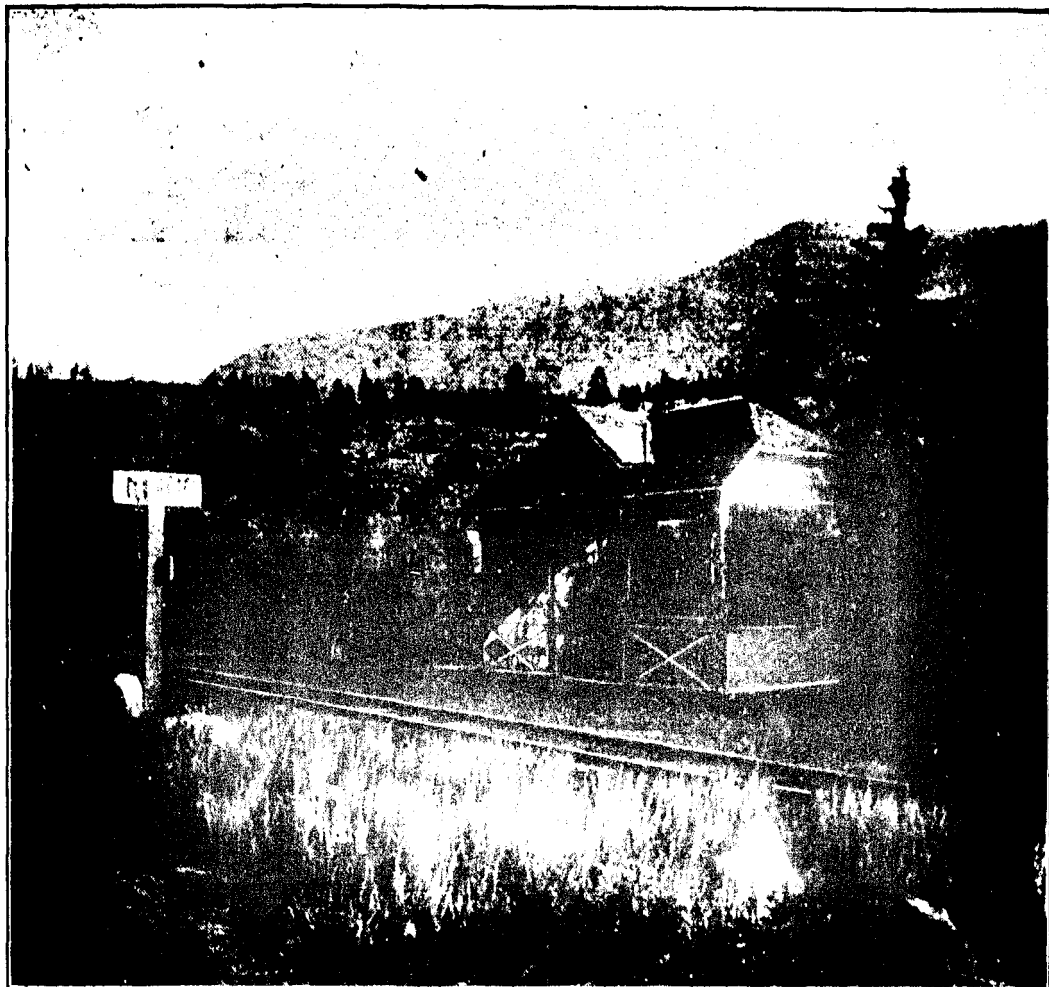
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THE SWASTIKA

A Magazine of Triumph

Edited by Dr. Alexander J. McIvor-Tyndall

PUBLISHED MONTHLY

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

Published By

THE WAHLGREEN PUBLISHING COMPANY

1742-1748 Stout St., Denver, Colo.

Vol. IV.

FEBRUARY, 1908

No. 2

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CONTENTS

	PAGE
EDITORIALS—Is Universal Peace a "Poet's Dream?"	57
The Inconsistency of War	58
Who Are the Fit?	59
The Call of Inanimate Things	60
The Cry of the Incompetent	61
The Consciousness of Perfection	64
East is East, West is West: The Twain Shall Meet	67
The Futility of Negation: The Birth of the Law	78
The Arrow that Pierced the Rock	75
(Japanese Fable)	
The Origin of the Swastika	77
Immanuel (Poem)	81
A Prophecy of the San Francisco Disaster	82
(Fifth cash prize "Ghost" story)	
Something About Non-Resistance	84
Swastika News Items	87
From My Viewpoint	90
Talks With Swastika Readers	94
Personal Problems	95
Books Received	97

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THE SWASTIKA

A Magazine of Triumph

Vol. IV

FEBRUARY, 1908

No. 2

Editorials

IS UNIVERSAL PEACE
A "POET'S DREAM?"

Following the recent renewal of effort to establish a World's Peace Conference, the press of the country has been deluged with arguments for the perpetuation of war in all its phases, not the least important of which, by the way, is Industrial War.

The Literary Digest devoted two pages to a laudatory discussion of an article by Adelaide Haldeman, the editor of The Modern World magazine, and headed, "A Woman's Defense of War."

Bishop Potter, who seems to have a special talent for taking the narrow view of big subjects, is also having his say about the Peace Conference being "only a poet's dream," and prophecies that "until the last day of earth there will be armies and there will be war." Bishop Potter, with many others, imagines that the ascent of man has been accomplished *because* of the instinct of warfare.

That man has evolved through savage and semi-civilized conditions, is history. That this process has been achieved through war and carnage is also fact. But to state that the "survival of the fittest" depends upon the brute strength, i. e., the ability to compass the physical death of the antagonist, is to fail to perceive Truth.

Such doctrine flatly states that it is because of superiority or preponderance of savagery that the race has evolved, and yet savagery has given place to civilization.

The writer of "A Woman's Defense of War" goes so far as to say that "to be consistent the peace advocate would be compelled to contend that the discovery of a new land with its subsequent immigration, colonization, and all the fierce warfare accompanying these processes, has been essentially unjustifiable and wrong. According to that kind of philosophy the American Colonists should have packed themselves back to Europe instead of defending themselves against the Indians."

The Peace Advocate would have to do no such thing, and yet maintain his consistency.

It is because of this very war-like instinct which the writer advocates and which forms a very large part of savagery and which characterized the American Indian, that the Colonists were obliged to fight against them.

And it is because of his predilection for war, that the American Indian has been practically exterminated.

And who will say that greater progress, commercial, and otherwise might not have been made, had the Colonists not been compelled to wage a continual war of defense against the savage.

It is because of the absolute truth of the admonition given to the world by Jesus the Master, "put away the sword, for they who use it shall perish by it," that savage races have given place to civilized races, where love and kindness even in the limited way they have been so far demonstrated, have taken the place of the sword and the broad-ax.

"The race has progressed because of its warlike instincts."

Monstrous concept!

And not only monstrous, but wholly untenable and unsupported by facts. The human race has grown up through war and savagery, but not because of it.

The Divine in Man has pushed its way to the surface through all the hate and savagery, because the Divine is more powerful, more penetrative than hate.

"They who have used the sword" have indeed "perished by it," because the truth of the prophecy is grounded upon Absolute Wisdom.

The fittest have survived, because the fittest have ever sought to employ peaceable means and methods of growth. War as a test of fitness, if carried to a logical conclusion, would result in extermination of life on this planet.

Consistency does not imply a blind, stupid adherence to past methods and savage ethics.

THE INCONSISTENCY OF WAR It is consistent to grow with the Law of Growth.

It is consistent to defend oneself against the ignorance of the unfit, but it is not consistent when the race has evolved through the survival of the fittest—i. e., the least savage, the more peaceful, because the more enlightened—to continue the same methods of defense that were necessary in dealing with savagery.

It is consistent to carry fire arms when one's path lies through the jungle, but it is not consistent to appear on a crowded city street armed to the teeth like a pirate of the Middle Ages.

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The one paragraph in "A Woman's Defense of War" worthy of a moment's consideration is the following:

"Why raise our hands in horror at a few liters of blood shed on battlefields, while millions of men and women (to say nothing of children), are dying of disease acquired in the shops, mills and mines of Christendom? Why talk of peace, when industrial barons—nay, *kings*, make private war as they please, using as their armies the millions who are continually falling disabled or dead in the fight? Why mourn over a handful of Japanese or Russians when girls are dying of bone rot in American match factories?"

Why indeed?

But it is because a sufficiently appreciable number of human souls have outgrown the taste for bloodshed upon battlefields, that there is hope ahead for the victims of Industrial War.

Wars have always been waged for the protection of the few who have assumed vested rights.

Wars have always been waged because the majority have believed that the rights of property are greater than the rights of human beings. This is the cause of the present industrial war, which makes it possible for a handful of "industrial kings to wage private war as they please, using as their armies the millions who are falling disabled or dead in the fight."

But according to the ideas expressed
WHO ARE THE FIT? in her "Defense of War," the writer believes it is right that these men and women should fall, since they are not "fit" according to the ethics of savagery which makes war the test of fitness.

Present industrial conditions are the outgrowth of a savagery which has abandoned the bloody process of extinction by means of bullets and bayonets but which still believes in the ethics of warfare.

The conditions which Mrs. Haldeman compares with those of bloodshed on battlefields are the direct result of the idea prevalent in the minds of the majority, that "the survival of the fittest" presupposes the right to prey upon our fellow beings, and a right in which she apparently concurs.

Perhaps we will always have wars—bloody wars, fought by standing armies; private wars, fought by economically enslaved men, women and children; commercial wars, represented by fierce competition, and brutish subservience to the mistaken ideal of money getting; but we have faith to believe that it will not be so.

We have faith to believe that as the race becomes enlightened all will see the benefits to be derived from "living and let live."

and that nothing is gained by slaughtering a few million blameless beings, merely to settle a question that can just as readily be settled by arbitration.

More, we have faith to believe that the time will come, and that soon, when there will not be found those who will lend themselves to the horrors of warfare, in all its phases, but will unite their forces through the power of the ballot, to defeat the selfish greed of those who would profit by the sacrifice of their fellow beings, either in the trenches or in the shambles of so-called Industry.

* * *

Recently I came across an article entitled "The Bite of the Gold-Bug." In it the writer chronicled some noted instances of theft due to a peculiar "psychological" suggestion which the sight of gold seemed to have implanted in the plastic minds of various men and women who had fallen victims to its lure.

There was one point in the article that struck me as having a far deeper significance than the writer knew, or dreamed of.

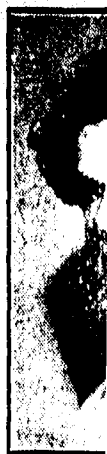
He told of a certain man who had been all his life noted for his honesty. He was employed in the U. S. treasury, and was for years a trusted employee. One day his attention was attracted to a pile of gold bricks, representing several million dollars that lay in a heap in one corner of the treasury vault. The man's first thought was that a thief could easily get through the bars of the cage that confined the treasure, and to prove it, he acted the part. The moment one of the bricks lay in his open palm, the poor victim of the "bite of the gold-bug" felt an irresistible desire to keep it. He did keep it. And each day he visited the vault and each day as he declared afterwards, "the gold lay there saying, 'take me, take me.'"

If inanimate things can be said to speak, and who shall say they do not, then the cry of money hoarded in banks, tied in vaults, buried in gold bricks or otherwise lost to the world through non-circulation would indeed be: "take me and put me into circulation. Let me be of use to the world." The things of this earth are for the use of the children of the earth.

The measure of our usefulness is the amount of our willing, joyous service to humanity.

Willing service is in no way comparable with slavish servitude, and while we decry the fact that there are human beings slaves of our imperfect but evolving industrial system, we yet believe that the time will come when service will be the badge of the world's aristocracy.

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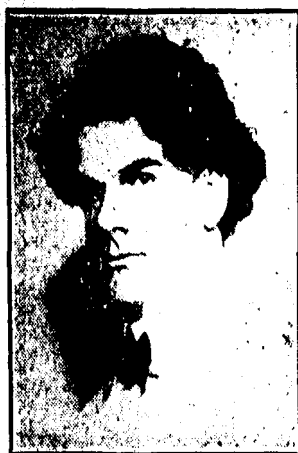
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Therefore, dear Swastika friends, let your possessions work also. Give them a part in the joy of life, that they may fulfill the law, and have a part in the pleasure of service.

Keep your love and your smiles and your cheer, and your dollars and your books and your every possession—IN CIRCULATION.

The Cry of the Incompetent



That there is a vast army of workers who are not worth (commercially) even the small pittance which they receive for their attempts at service, is a fact that must be conceded by every person who has the power of observation sufficiently developed to perceive the obvious.

From the man who does nothing more noteworthy than shovelling coal to the book-keeper or the secretary or confidential clerk, there is not more than one in five hundred who is worth the proverbial "pinch of salt," as an intelligent wage-earner.

The reason why they succeed in holding their position at all is due to the fact that the business concern that employs them is run on the lines of a huge machine, and the only really important thing about it, is the management, whose efforts are concentrated upon keeping the various parts of the machine oiled and in place.

Go into the office of any large corporation, which employs a number of clerks or office help, and ask for a simple scrap of information such as any one of the numerous employees ought to have at his fingers' end and note the result.

The query will be passed from one to another like a rubber ball, only to be thrown back in your face, with a vacant stare from the astonished group.

Ask any one of a row of young women in any department of a mercantile house, for something not in their special little corner of the shop. The answer will invariably be: "I don't think we have it."

If one of them should chance to be particularly accommodating she will ask some one else, and again your query goes down the line and is finally tossed back into your teeth, generally with an air of offense that you should so tax their mental capacity as to ask such a question.

This an exaggeration? Not a bit of it. You are fortunate indeed if you do not receive the stereotyped answer, "I don't know," when you call for something under the very eyes of the saleswoman or man.

I know a woman who has been working at starvation wages for a period of fifteen years. She has been during all this time doing the same work, in the same monotonous, thoughtless style, simply following, more or less accurately (generally less), the explicit instructions of her employer.

Faithful, agreeable, dependable as far as her presence in the office is concerned, it would appear to an outsider, as though her years of faithful service ought to be rewarded by her employer who has amassed considerable wealth during the fifteen years of her service.

But I chance to know that during all that time, when there have been opportunities for a better position and higher salary with fewer hours, she has been tried and "found wanting."

Perhaps we have exceptional opportunities in this place for critical observation, because we have a free reading room in the heart of the downtown district and the rooms make a convenient place for the unemployed of a studious turn of mind, to drop in and read.

Out of the many who have appealed orally or mentally for assistance, I have sought to employ at different times, several of them.

The result was anything but satisfactory.

Like the song of the "Three Old Maids at Lee," who dismissed all their beaux because "one was too short and one was too tall," etc., each and all of them proved, in one way or another, or in all ways, incompetent.

Nor is this experience confined to the professional or habitual wage-earner.

Incompetency is a disease of the times.

Who among you who read these lines has not had the experience of having some kind hearted friend or neighbor offer you his or her assistance in the trivial duties of the household, perhaps, only to discover that they but added to your work and encroached upon your time and patience to the extent of weariness?

I think that the point can not be successfully disputed.

The vast army of wage-earners individually and collectively are not worth the pittance which the employer grants them.

But—and here is the crucial, the *all-important* point—are these incompetents to be held responsible?

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of the many by the few, the result of this ever-increasing lethargy of incompetency, or has the huge machine of Commercial Activity, wherein the individuality of the worker is swallowed up in the greed for money, brought about this half-awake, semi-hopeless mental attitude on the part of those who labor?

Perhaps it is not possible to determine with absolute satisfaction which is the cause and which the effect.

The condition confronts us. It is unescapable, and we must recognize it.

One of the ideals of the Socialist platform which most strongly appeals to me, is that of Woman's immunity from financial care and anxiety.

A race cannot be greater than the mothers of the race.

And every woman is a possible mother.

It is not enough that we may seek to exempt mothers from difficult labor, from the drudgery of the factory and the shops and the commercial world, though even this would be something—but we should seek some immediate means of relief regarding material comfort, for the many, many women to whom the problem of life has become so serious and so complicated as to produce in them a constant dread and horror of bringing into life, on the physical plane, pre-natally world-weary offspring.

Well may there be talk of race-suicide indeed, when only the comparatively few mothers are exempt from soul-killing anxiety, liberally seasoned with hopelessness of release, during their entire lifetime.

And added to this inheritance, the average wage-earner is filled during his life-time and for generations before, with the fearful teaching of "God's wrath" and the necessity for unquestioning obedience to the system which priests and kings have foisted upon the race as "Religion."

No. The average wage earner is not worth, as a commercial asset, the starvation wages he receives, nor will he be until such time as we have an economic system that will not make the commercial instinct the *sine qua non* of usefulness to the world.

Not until there is lifted from the shoulders of the mothers of the human race, the heart and brain and soul-crushing load of care and anxiety and necessity for labor, which makes the weary wage-earner tired and hopeless ere he sees the light of day in this work-crazed world.



"Nature never says what wisdom contradicts for one is always in harmony with the other."

The Consciousness of Perfection

In that hour that you shall celebrate in your own mind the consciousness of perfection, the instant that it shall be sure in your mind that you are perfect—and the innocent and unsophisticated elements are ready to believe you almost at your word—they will seize and immortalize in accordance with that commandment which they have received from the divining sense. The fact that they will deliver immortality to mere poems, to mere paintings of great artists, to works such as Emerson speaks of as responses of man to the prayers of the rocks, if the divining sense will mother and immortalize these, how much more so would it receive you, built as you are out of the majesty and dignity of the elemental world with all super-perfection, which you only venture to believe in magnificent uplifting instants. You are told to sit in the silence and assert perfection. You thought perhaps that if you could think you were perfect you would be, and your thoughts betrayed you.

We can conceive of no greater calamity than that humanity should be at the disposition of its thoughts, that it should surrender the divine stability and permanence and certainty and sureness which unchangeable truth offers eternally for that supposed fanciful exploitation of thoughts, even though they should receive that instant a magnificent realization which many seem to crave as characteristic of an emancipation that shall deliver to them the enterprise and empire of the universe. We can conceive of no more terrible an affair than that any human entity should be delivered over to the mercy of his thoughts. Just at this time in these States millions of people are doing their best to attain a more powerful realization with which to vitalize their thoughts, thinking that if so be that they can secure a vital power for their thinking they will have secured the empire of experience which they crave.

In the first place, experience is not worthy of your empire. You are not constituted to be the emperor of experience; you are constituted for knowledge and its emancipation, a knowledge which concerns the truth, not thinking. This knowledge arrives to your mind under the auspices of rationality, not under the auspices of thoughts. When intellect thinks it sees that the world is just what you make it by your imagination and by your thought, that you have only to put your thoughts to school with the better emotions and sympathies and sentiments, and educate them up to a more serene and beautiful interpretation of life, those men and

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women of intellect have inevitably become pessimists, because they have seen that if it be true, this great saying of the ancient pessimist, "As a man thinketh in his heart so is he"—if that be true then all is vanity of vanities, which was the inevitable conclusion from such a perception. And I say if the ten million people in these States should succeed in securing that which they seem to crave, the perception that all experience is thought and thinking, that all experience is mind, that your world is the creation of your thought and volition, as Schopenhauer undertook so vigorously, and we may say violently, to demonstrate, if that be so, the result is that the knowledge of truth has no possible part in your experience. As for me, when it dawned upon us that perhaps it after all might be so, that we could never know anything at all only verify our own thinking in experience, that the world never could have any standard being, that we ourselves would be but the creations of our own estimation, that our investigation would prove to us just what we wished to prove, and that we would start out with a certain determination and arrive at a certain conclusion, and that experience would conform to this tender and delicate sarcasm, it was obvious that if that be the truth, then the human race is consigned to inevitable and eternal insanity.

What is it to be insane but that your thoughts should be your managers, that some dominant thought shall seize you for many years. Mahomet was afflicted with the terror of that perception. He said, "How do I know but the worlds and the super-worlds are but the transcendental fecundity of my mind, and I a vast lunatic peopling the universe with my own dreams and mental images and volitions and creations," and his soul hungered and thirsted that he might know the truth, that no thought could ever modify or tincture with its subtle persuasion or glorified influence. Oh, that he might know the truth and scatter the brood of thoughts! Even though paradise itself encircled him about with all its glorious enchantments, he would shatter it, these dreams of the mind, and stand in the presence of eternal knowledge.

Fortunately, O, graciously fortunately, the eternal truth has provided a path, a streaming banner of life along which the mind may safely journey through all its dreams, however perilous, however enchanting, that its feet may walk on rational steps that shall ring with eternal certainty, defying the challenge of worlds and the fascinations of the phantasmagoria of experience. Even the mind in the contemplation of so great and providential a mystery as the light of the divine and eternal reason conducting the soul constantly into the presence of that eternal intelligence which

no ignorance can ever betray, even the contemplation of that is sufficient to place the mind a prisoner and the soul a free immortal.

Therefore you shall consult with yourself in the secret reservoir of your most certain being, and see if so be that that fear which the elements have placed upon you is not their secret invitation to join them in communion with the divining sense they constantly devote their entire being and substance to. Here is the mystery that you shall wander with, that all experience is mental and substanceless, and that shall seem to you perhaps a perilous state of things, but it shall turn out to be a magnificent truth because of the eternal allness and absoluteness of that which is eternal unchangeable intelligence—this experience which was found easily by the investigators even of human type to be totally possible without the assistance of any substance, through the exploitations of hypnosis and somnambulism and transcendental transactions.

Why, then, should you accuse the divining sense of delivering any substance to any enterprise when in the economy of such an enterprise there was no necessity for such a redundant proceeding? If man's experience does not need any substance, it can be delivered to you by this magnificent thing called the mind, why, then, should there have been exposed any substance at all? Certainly there is not. This is an idea of freedom, that there is no substance at all in the creations of the mind, that all there is is truth. Then when things get insolent and bodies venture to contribute pain or pleasure to your life, you may commune with that divining intelligence, and there shall leap peace, intelligence, healing emancipation.

Henry Emerson Burnell

Every great man or woman is at heart a poet, and all must listen long to the harmonies of Nature before they can make translations from her infinite resources through their own ideals into creations of beauty, in words, forms, colors, or sounds.—*Luther Burbank.*

In all acts whatever, whether of commission or omission, there is nothing save absence of attachment, to distinguish the fool from the man of wisdom.—*The Upanishads.*

Would one live his own life, he must see with clear and direct vision; he must realize the fundamental Unity that underlies diversity of appearance, he must pierce the veil of appearance and unfold to a consciousness of his inherent strength and grandeur.—*Eugene Del Mar in "Living Ideals."*

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East is East and West is West: the Twain Shall Meet



Rudyard Kipling says:

"East is East and West is West.
And never the twain shall meet."

Of any single person in the world, Rudyard Kipling has created the greatest schism between the Oriental and the Occidental. He has exploited East Indians and depicted them in his novels in a lurid, uncanny light. As a romancer he has his license to lie. But his stories are not taken as "stories" by the reading world—they remain in the subconsciousness of the reader as pen-pictures of actual Oriental life and people.

Rudyard Kipling is only one of the humorous authors who, by their writings and attitude, have created a barrier between the East and West—alienated the sympathies of the one from the other.

India, today, is in turmoil. The peoples of Hindostan are seething with ferment. The unrest in Hindostan is due to the social inequality prevailing between the Europeans in India and the East Indians, more than to anything else. In society there is a sharp demarcation—there is a caste of "ruler" and the "ruled"—a caste dividing the "white" from the "brown" and "black"—a caste that is extremely humiliating to East Indians.

Occidentals in India frequently are snobbish in their conduct. Their actions and manners display arrogance and superciliousness, unmistakably pointing to the fact that they believe in the old and effete doctrine of divine right. They treat the East Indian like a worm—like dung, to be ground into powder and used as fertilizer to enrich the harvest of political and commercial tribute from India. There are exceptions, but they are very rare.

The average East Indian is suspicious of the character of the Westerner. In his heart of hearts he feels himself to be morally superior to the Occidental. He also feels that he excels the European in art, literature and philosophy. He also is conservative and too old-fashioned to introduce the foreigner into his family.

The Occidental considers himself superior to the Oriental in his ability to enslave the elements of nature and force them to work for him.

The Oriental as well as the Occidental looks upon himself as the "superior" of the other. This gives rise to clash between the two.

The East Indian student goes to England for acquiring Western culture. He stays there a number of years and is admitted to the best society. Finally he returns to India with an English degree. His views of life have broadened. He has acquired a taste for the friendship of the Englishman, learned to value the refinement that comes through intercourse with Western intellects—to esteem the influence of the comradeship of educated women.

On his return to India he finds that intercourse—friendly intercourse—with the Britishers is out of the question. Seclusion of women which prevails in many parts of India and the general ignorance amongst females goad him to seek the society of his Western sisters. But if he is admitted at all into their companionship, it is through a "postern gate." This sours his disposition. It makes him a rebel against the caste of the ruler and the ruled.

A few years ago an East-Indian lawyer related to me a bit of personal history. For ten years he had resided in London. He had formed a great attachment for the family in which he boarded for over four years without a break. With the members of this household he had grown intimate.

Within a year after his return to Hindostan an Englishman who had been for a number of years a member of the same family and had known the East-Indian lawyer intimately in England came to India to fill an important office in the East Indian Civil Service. Accidentally they encountered each other in a shop. Their eyes met. The East Indian raised his hat in acknowledgment of the previous friendship. The English Assistant Commissioner looked at the "Native" barrister—precipitately left the stall and walked out of the store as fast as his legs could carry him. The "presumptuous" native is still the butt of the town.

A story is going the rounds of Indian newspapers at the time of the present writing, which significantly illustrates the point at issue. Mr. Kier Hardie, an English laborite and a member of the British House of Commons, who now is on a tour of investigation in Hindostan, obtained from the officer in charge of the government jail at Serajgunge, permission to visit the penal institution. Mr. Hardie, in company with Mr. J. Choudhury, an East Indian who obtained his diploma of mechanical engineer from a leading English university, appeared before the gate of the penitentiary. The jail officer greeted Mr. Choudhury in an

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insulting manner and told him to "go away." Mr. Choudhury asked him to talk civilly and said: "You evidently don't know that I represented Serajgunge in the Legislative Council and was the colleague of your superiors. You might be polite to me." But as the officer insisted that he would not be allowed to go into the institution along with Mr. Hardie, Mr. Choudhury went away. Mr. Hardie was thunderstruck. He followed Mr. Choudhury, telling the English jail official that he was ashamed to belong to the same nation.

Snobbery on the part of one and conservatism on the other, has created a gulf between the English in India and the native East Indians which is growing wider and deeper all the time—until today it has begun to appear incapable of being bridged. Yet if the Englishman and East Indian made up their minds to meet each other "half way" much misunderstanding, misery, heartache, would be obviated.

What is said of India in a measure holds true of the rest of the Orient.

The Occidental goes to Asia. He calls his Eastern brother idolatrous, profane, heathen and semi-civilized. His conduct is either impudent and arrogant or is officious. Thus it is that the Asiatic reviles the European, anathematizing him as a materialist and a soulless money-grubber.

Americans go to Asia in the role of travelers who girdle the globe in eighty days. On their return they write lengthy articles for American periodicals and give blatant interviews to newspaper reporters unfolding stories of riotous life in the Orient and of profane practices of the Asiatics.

The Occidental missionary in the Orient considers himself to be an exile from home and friends. He takes pains to impress upon the Easterners that he is in their country in order to do them good—at great personal sacrifice. In order to do his work, he hurls epithets at East-Indian views on religion—scores Oriental philosophy.

Asian conservatism stands leagued against the "foreigner," in the first instance. Asia is a poor continent. Easterners live simply and unostentatiously. It is beyond Oriental masses to realize that the apostles of Christ, the lowly, in any manner are stinting themselves for the sake of their religion. The Orientals, on the contrary, feel strongly that the Occidental missionaries live in a luxurious style.

The viewpoints of the Occidental and the Oriental in this respect, are at variance—as dissimilar as the two poles. Naturally the Occidental missionaries regard the Oriental as taciturn and

endeavor to save their souls by alternately holding forth to them bribes of an alluring heaven and threats of eternal damnation. The Oriental resents the attacks of the foreigner on his religion and traditional teachings.

The Oriental thinks it humorous for the Occidental to sojourn in Asia in order to preach an "Asian" religion.

The Oriental retaliates by calling the Christian convert "pervert." Orientals who accept the "Europeanized" Christianity are not unoften ostracised and considered polluted.

To one above continent-consciousness, the entire performance appears a huge farce. To him, it is a surprise that both the Occidental and the Oriental are ignorant of the fact that neither of them is *wholly* good or bad. He fails to see why the Asian and the Occidental should not stop "nagging" at each other's failings and regard the one as the complement of the other.

It is rather strange that one and the same person should talk of the same subject in two or more ways. In the Orient, Occidental missionaries talk of the Occident as if it were a heaven in which Christian virtues blossom. This view is shared also by the non-missionary Occidental. When the Oriental thinks of visiting the West, the Westerners begin to talk of the Occident in something like the following manner:

"So you are really in America at last! You will find the conditions there very different from those in the Orient. Many Eastern people, on going to the West, often make shipwreck of their lives just because things are so much laxer in the West than in the East. Social custom allows so much more there than is granted out here. I pray that you will be fully kept all during your sojourn in the States. Not many young men go abroad and keep their garments unspotted. You spoke of being able to catch the American spirit. I hope that you will only catch the good, for there is much in America that I would hate to see you bring back to your native land."*

No wonder that:

"East is East and West is West,"

The self-centeredness of the Oriental and the Occidental keeps the twain apart. Each values his system of morality, religion and philosophy as well as character and capabilities at an unwarrantably high figure.

Each: * * * "sticks to his caste
Right up to the last."

*This is an excerpt from a letter received by the writer from a missionary friend who is a native of Illinois and is now engaged in proselyting work in Southern China.

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The Anglo-Saxon believes as an essential part of his religion that on the principle of the "survival of the fittest" he is destined to win out in the race. The Oriental in the height of presumption, assumes a devil-may-care attitude towards the outside world and in the plenitude of his folly feels that he has nothing to learn from other races and nationalities.

But things are changing. Forty years ago old Matthew Arnold sang of the Orient:

"The East bowed low before the blast,
In patient, deep disdain;
She heard the legions thunder past,
And plunged in thought again."

Today, if the poet were alive, he probably would compose a poem about the world-menace of the yellow and brown races.

There are two sides to the "yellow peril." The first and the most significant to the superficial observer of course is, the unnecessary vexation and trouble caused to the Oriental by Occidentals hallucinated with this fancied menace of the Orient. Another aspect, which to the mind of the present writer is more important, is, that the yellow peril is a distant cry from the attitude which the Occidental maintained towards the Oriental not long ago.

The invasion of the Occident by the Orient, as it is known in this country, apparently is creating a cleavage between the East and the West, and probably Rudyard Kipling is cogitating in his mind preparing to make another poemette along the lines of his famous couplet quoted at the beginning of this article.

As the struggle between the East and the West for commercial and political supremacy is growing keener, the Occidental and the Oriental are being necessitated to dive deeper into the problem. Thus each is being forced to study the faults and foibles of the other—even to discover the points of vantage in the other, ostensibly with the object of combating with it successfully.

Class struggles always are fierce in conception and execution. Continent struggles are even worse. Jealousy, rancour, and disintegration accompany such strifes.

However, at the battlefield, true warriors learn to appreciate the valor and strategy of the contending adversary. And who can say that the troubles the Asiatics are encountering on the West coast of this country are not bringing the East and the West to a better understanding and preparing the way for their eventual meeting?

Saint Nicholas

The Futility of Negation

PART ONE

The Birth of The Law



Between the epoch of the Cosmic Dawn and the first feeble, nascent appearance of life on the new-born planet, Earth, age upon age elapsed and Law was not, save the great Primordial Law that was the Cause of Being. Epoch followed epoch and out of the Great Warm Sea, Mother of all Life, there rose a brood of monsters to occupy the slowly rising Land. Build Age upon Age again. Even before the Primal Polar

Ice-cap, slipping from its moorings on the South rolled up across the Southern Hemisphere and jarred the world askew, the Age of Vertebrates had come and life had progressed far. Slowly there was developed, in a land that now lies deep beneath the South Pacific waters, the race of those strange Anthropoids that were destined to become the future man.

At first progress was slow. It took thousands of years to complete the discovery that a club was a stronger weapon of defense than the unaided arm. And then came reason, crude and without direction, but still something that was more than the hereditary instinct of the lesser brutes. And with reason came the law. Long, long before the necessity of communicating thought had given rise to speech in any sense that we use the word, there was formulated an instinctive recognition of the rights of the individual; the first law to differentiate between that early "*meum et tuum*."

The possession of property by individuals was the death-sentence of the herd. As the tide of progress advanced among these half-bestial ancestors of ours, they gradually formed a crude language of the primary phonetic sounds capable of expressing thought within a limited range; accumulated weapons, ornaments and clothing; found new ways of wringing a poor existence from the reluctant hand of a Nature-mother who waged ceaseless war against her children, sorting the strong from the weak, letting only those survive that were best fitted for life under the conditions that confronted them. With the possession of property came a new fear; a fear of losing that which had been so hardly gained.

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The new creature, man, became in a way dependent upon his possessions. Living in close union became no longer possible or desirable. The herd was no longer a necessity for protection against the encroachments of danger from outside itself but gave every opportunity for its strongest members to appropriate to themselves the belongings of their weaker brethren. These gradually seceded until the segregation of the family was complete. In the majority of cases man found himself stronger than anything he had to combat with the single exception of his fellow-man.

At this time there was no value set on life save by those who were immediately dependent upon the fortunes of one who might suddenly become deceased. The human brute, though comparatively few in number, was too prolific and too prone to become the subject of a quick and accidental demise, for any sympathy to be wasted over his sudden return to oblivion, except by those dependent upon the benefits arising from his continued existence. The family was the only unit; the individual had no rights that were recognized as such by other individuals, save only those that he could command by his own personal prowess directed in combat against his fellows. Nothing could be gained by warring against his family; these it was his instinctive desire to protect, and they had only such belongings as he provided for them. As the family increased from generation to generation it was drawn more closely together as a protective measure against other families who were also growing stronger and more aggressive.

In time the family gave way to the gens, usually the descendants of some one far-off ancestor, linked together by no sentimental feeling of relationship, but purely as a matter of protection against the inroads of other bodies of men bound together in the same manner and for the same reasons. There was no longer the incentive to private virtue that had existed when the family was the only unit of connection. In the original gens a man might rob and murder those who were bound to him in a certain measure as he was bound to them with a possibility of gain accruing to himself, except that in time the gens would become so weakened by internal strife that it would fall an easy prey before some other body-politic that had not been depleted to the same extent. But this could not be tolerated by the members of the gens not immediately concerned, for they suffered from each others' greed while not partaking of the spoils won by the offender. Here, then, was formulated the second law known to men, the law against violence directed toward an associate in the business of maintaining existence. In this, again, there was no question of

ethics involved; the law was simply an economic necessity to prevent the destruction of the gens. There was nothing to enforce this law beyond the certainty that one who offended repeatedly would be thrown outside the pale to shift for himself, thus being deprived of the protection afforded by association. Outside the gens, man was man's legitimate prey as was any other living thing whose death would contribute to his comfort.

This condition of things was of necessity transitory. It was only a question of time until some one individual, stronger than the rest, would rise up in the gens and subject the other members to his will. Being stronger, once his power was assured, it was but a step to forcing these weaker members to provide food, raiment, and shelter for him under penalty of destruction should these not be provided in sufficient quantity. Thus came the first king and the first tax impost. It was certainly not to the interests of such a sovereign that his subjects should occupy themselves with the slaying of each other since every death meant a constant weakening in the numerical strength of the gens and a consequent falling away in the creature comforts which he appropriated without labor to himself. Death was a terror ever present and never understood. What could be more natural than that a ruler should use this terror to enforce his demands, while withholding its use, under penalty of its infliction, from those whom he sought to hold beneath his own control? Death became the penalty inflicted for murder, theft, revolt; any act, in fact, that would tend to a weakening of the gens, incite others to violence against their fellow gens-men or react to destroy the power of the ruling tyrant. It was never difficult to find others willing to execute commands thus given, partly in hope of a reward to be given the favorites of the ruling power, partly through fear of personal violence to follow if such commands were not obeyed. Thus arose the first armies. The gens was divided against itself; the king with his favorites and protecting warriors on one side, as opposed to the common horde whom they held in subjection and from whom they demanded the necessities of life without themselves partaking in the labor requisite for their production.

The government of the early tribe differed in no essential particular from the government of the gens. The tribe itself was the natural outgrowth of the primitive gens idea by expansion, through conquest over neighboring gens occupying contiguous territory. In this case the women and children were simply considered as so much property to be added to the available assets of the conquerors and the males of adult age were taken for service, in such cases as they were not destroyed, and in time

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were absorbed into the slowly growing tribe. Another factor in the growth of the tribe was the amalgamation of two or more gens to repel the advances of a third, but in any case the internal economy of the tribe was not affected by such growth.

It must be understood that these changes covered a period of time, incomprehensible in its very vastness. Certainly they occupied tens, perhaps hundreds of thousands of years. Nor did they take place simultaneously with all peoples. As the earth was populated, distribution was inevitable and many remnants advanced swiftly while others were at a halt in the evolutionary race. The psychological effect on both governor and governed is simply the logical influence of repeated suggestion.

In its first conception, law was never a result of any abstract conception of right or wrong, but simply a result of an economic necessity, (1) to control the relations of man with man; (2) the result of the desire for aggrandizement by single individuals who were strong enough to usurp and maintain control of their fellow beings.

Kenneth MacNichol

The Arrow that Pierced the Rock

(Japanese Fable)

The following fable is often quoted in Japan, to illustrate the supreme power of Man's mind, when energized by lofty aims and self-confidence.—Y. S.

About fifteen centuries ago, there dwelt in a certain province of old Japan, a bow-man named Tawara Toda. In all the Mikado's realm there was no one so great, so sure, so invincible as he. In target practice, in the hunt, in all the tournaments of bow-and-arrow using he never failed. Finally he was appointed commander of an army in one of the wars between neighboring Dai-myos, and it was said that whenever he drew his bow, the arrow killed twenty enemies at once. His reputation spread to all corners of the Empire, and he was proud and happy.

One day there came to him a farmer, who having paid his respects to the great bow-man, said: "My honored Tawara Toda, in my province there is a monstrous centipede, at least twenty yards in length. He eats men and cattle and we are sore distressed, because although we have tried, we cannot succeed in killing this terrible enemy. I have come to you as the only person in all the world who can rid us of this monster and bring peace to our lives."

Joyous and proud to be able to render assistance to one in

distress, the kind and chivalrous Tawara Toda gladly accepted the mission and the next day set out with the farmer to hunt the deadly centipede.

With his keen eyes on the lookout for the monster's appearance and his heart filled with the desire to aid the poor farmer, he soon caught sight of the thing he was seeking, crawling down the mountain side.

He shot his arrow, and sure enough, the howls of pain which followed, reverberated through the mountains and re-echoed from peak to peak, told that the centipede had been wounded, though not slain, as he ran under the shelter of a rock.

Being at a great distance from where the wounded monster had taken refuge and there being many huge boulders all about, the brave Tawara Toda lost trace of his enemy, and while his eyes eagerly searched the mountain side, he thought he saw a large black shape down between two pine trees.

Thinking that if he failed to kill this enemy of the farmers, his great reputation would be lost and the name of Tawara Toda be forever disgraced as one beaten by a mindless centipede, he concentrated all his power upon his bow and arrow and aimed at the black shape.

It did not move.

Hastening their horses' pace the party approached the spot, when, behold! the huge black shape proved to be a rock on the mountain side, and beneath it lay the dead carcass of the reptile, with Tawara Toda's arrow piercing its head. The arrow had plowed its way through the rock and had found its intended destination in the body of the wicked centipede.

The lesson of the fable being: It is not necessary that you keep in sight the difficulties you must encounter. If your will be strong, your motive good, and your confidence unshakable, you may accomplish the seemingly impossible. You will succeed, though you have to *pierce the rock with the arrow of your desire*.

In the Military song of Japan, this fable finds expression thus:

March through the shells' fierce flood
Tramp through the bayonets' shock,
Paint the sun banner with our blood,
Japan will be built with our bone
In the evidence of "arrow-through-rock"
Is the power of our true heart shown.

Yours. Simada.

The realization that one is in the world and yet contributing nothing to the happiness of the world is all the Hell one need fear

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The Origin of The Swastika

By Isaac Newton Vail.

I am offering a new and startling effort to solve the problem of the Swastika. More than a hundred learned writers have called it an insoluble enigma, and I conceive it will be such until we consent to look upon it as a product of nature as much as the rainbow is, and not an invention of the human race. I will try to show that from cosmic necessity it was once a picture painted on the skies, a thousand times more commanding than any common phenomenon seen there today. The task before me is a large one, but more than forty years of independent research in a new field of thought has convinced me that way back in the centuries the whole human family, the world over, lived under a *canopy of aqueous vapors*.

A canopy similar in many respects to those which today revolve about Jupiter, Saturn and some of the other planets. I cannot now attempt to show how the primordial oceans, sent to the terrestrial heavens in the molten area, became a ring system, whose progressive and successive decline made the "Ages," all the "Ice Epochs," and all the "Deluges" the earth ever saw; but I will attempt to show that some of the last remnants of this planet's primitive vapors hung for thousands of years in the skies of the prehistoric race, and that it was in that *heaven of moist nature* that the Swastika originated, with the same certainty that a solar halo, or a gorgeous sunset, occurs today in the vapor-laden atmosphere.

The first thing the reader wants to do is to prove that the vapor canopy did exist. This I will not attempt to do. I predicate first that such vapors, because they were so far above the influence of atmospheric pressure, were excessively attenuated, and could not in any degree become pressed into dark vapors like the dark clouds of the lower air, but that they existed as a luminous ocean of moisture in which solar brilliance and splendor were necessarily universally diffused. Any student of optics will understand how this must be.

Our hypothetic canopy then, if it existed, received all the light of the sun, and must have been a bright and shining expanse—a heaven that was itself a blanket of light, and this was the only sun humanity in that day could see—a sun as large as the big round sky. A sun that actually *concealed the true sun* and the true heavens, and in such a case prehistoric Egypt was justified in calling its sun *Amen Ra*, which means the “*Concealing Sun*.” I take this as my first witness that old Egypt had a *concealing canopy* and a hidden sun.

I further predicate that a canopy or vapor heaven, in order to exist, must have revolved with excessive speed on the utmost bounds of the upper air. It could not stay there any more than a stone unless it revolved around the earth about six times every twenty-four hours. On these two fundamental propositions the canopy theory must stand or fall; and here I call my second star witness into court from ancient Greece which named its old sun “*Hyperion*,” which means “*very swift moving*,” and I would ask my readers if they can figure out how any primitive people could give the true sun such a name. This Hyperion, as every classic scholar knows, *preceded Helios* and was called the “father of the sun.” What was that antecedent sun, if it was not a canopy which passed away and gave birth to Helios? The succession tells the tale of a *hidden sun* and a sun concealer.

The oldest god of the Hindus, according to the early Vedas, was Varuna, and this deity in the oldest Vedas is called repeatedly the “bright” and “shining sky.” The “luminous,” the “brilliant,” are terms applied to Varuna again and again, and the scholars are agreed that Varuna was the “shining heaven,” and the root *var* makes it a watery or vapor heaven; the very thing it had to be to be luminous; and it could not be either vapory or luminous without being a canopy and a sun concealer. Now Varuna signifies the “Coverer.” What did it cover or conceal? The Vedas themselves answer this question, by repeatedly saying “*Varuna regent of Surya*” (the sun). Now we all know that a *regent* is a substitute, or one acting in the place of another. Then “*Varuna, regent of the Sun*” was the luminous heaven shining as a sun in place of the true sun, which was a power in the

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background—a sun concealed. The fact stands out most conspicuous and unassailable that Varuna, the “brilliant sky” of the Hindus, was a sun-illuminated and sun-concealing canopy.

In course of time Varuna ceases to be the shining sky, and Indra and Agni, the true sky-god and the sun, come upon the scene. This succession is one of the most prominent features of the Vedic mythology. Varuna ceases to be called “Regent of the Sun”—in short, becomes a fallen god—a fallen heaven.

The vast literature of the Puranas, or later Vedas, is replete with canopy memorials, some of which I will call in later.

If we look into the ancient literature of China and Japan, we find the same shining heaven, acting as a sun. The Chinese Pan Ku was a power that gave light to the world, and O'Neill says the name means the “ancient rotator,” and now, who ever saw the true sun “rotate?” But the Chinese ancient annals state that Pan Ku “became void and dissolved” and that out of his body a new material universe was made, which can only mean a succession of heavens, and is purely philosophic with a preceding and falling canopy; but otherwise it is nonsense. Professor Legge alludes to Pan Ku as the being that “opened the heavens,” which also means nothing, without a canopy, which shut up the heavens before they were opened; and here let me add, the idea of opening the heaven, as with “windows and doors,” is about as old as human thought. Almost every people had its celestial “opener,” and as a matter of necessity there had to be a previous concealment. So that Pan Ku looms up as the Chinese canopy, the mythic “concealor” and “opener.”

I have before me a Chinese picture of what is called the “*dissolution of Pan Ku*.” It was taken from the old records, and here Pan Ku is seated on a rock support in the primordial vapors. The clouds are parting about him, and over his head is the significant inscription in Chinese characters, which reads: “*A picture of the first parting of Pan Ku;*” and what adds proof to the scene is the actual peeping in of the sun, the moon, and the stars, *through the partings*. If this is not a canopy survival, what can it be?

In the oldest annals of Japan we find a canopy as plain as day. The old sun-deity was named *Amaterazu*, which means "the boundless shiner," or simply "all sun," "all shine." (We have the same in Greek thought in the name of the sun-goddess, *Passoppae*). The *Amaterazu* was the weaver of robes for the heavenly gods, and the old records, as translated by Dr. Chamberlain, say that in the reign of this deity the "*old heaven was very close to the earth and began to recede*," and the translator goes on to say that a change in the old order occurred, in which "*tho old heaven passes entirely away*." Now we all know that the only heaven that could be "close to the earth" and "pass away" was a vapor heaven or canopy. What adds to this startling statement most is the subsequent statement in the *Kajika* that when the old heavens passed utterly away *Amaterazu* sent her son *Ninigi* down, by way of heaven's floating bridge, *who installed a new sun* to shine upon the world. Such golden fossil memorials as these cannot fail to lay a rock basis for the canopist to stand on, and as we critically examine the oldest world thought, we find this fossilized mental picture in the oldest thought-stratum of all peoples. I condense their hoary testimony from my own publications, after more than a quarter of a century of search.

Every classic student will recall the old Greek account which states that *Ouranos* or Heaven, was told by *Themis*, i. e., the "trend or order of things," that he would be banished from his throne by his youngest son, and the statement is a well known one, that this prediction was fulfilled by the acts of *Kronos*, the god of time, who wounded his sire and expelled him from the celestial empire. It is not necessary for me to relate the particulars of this case, for the facts are simply an asservation that the *old heaven of the Greeks passed away*; and we are forced to the conclusion that they had the same vapor heaven the other races had.

(TO BE CONTINUED.)


If you are anything like me, you may look over the boundless area of your mind, and presently find yourself beyond the eternity line, and finally believe yourself to be the infinite sea of God's own life.—*The Individualist*.



Immanuel



By Dorothy Dunning

UT of the mist of circumstance,
The fierce, determined Will
Shall force its way toward higher realms
Where hidden powers thrill.
Into the clear, true light of Soul
And Spirit's broad domain
The freedom of the God made known
The life that conquers pain.

When clouds oppress, and in the dark
We blindly grope alone,
Unto an unseen, future goal,
A country all unknown:
Then is the time when outward signs
Nor help us, nor avail;
And we must turn to life within
To penetrate the veil.

Then stirs and throbs and burns afresh
The flame of Power Divine,
If thou art simply true to Self
To know that God is thine,
Take heart, O weary, burdened soul,
Thy God is with thee now.
Thy Sun of Life can never set
His seal is on thy brow.

And He and thou
And all there is
Are One forever more.

A Prophecy of the San Francisco Disaster

(Cash prize in the Ghost Story contest awarded Oct. 1, 1907)

Submitted by Mrs. Louisa Corbin, Leadville, Colo.

My eldest son, whom I shall speak of as Charlie, is married and living with his wife and child in Salt Lake City, Utah. He had just accepted a position with the Pullman company as Pullman conductor on the train, and being a new man, it appears as yet he had no "regular run" as they call it, until qualified for same.

Now I had not seen Charlie for nearly a year, but on the night of April 17, 1905, or early morn of the 18th (I am not sure of the hour) I had retired to rest. I was lying wide awake, but not thinking of my son Charlie, when all at once the room was lighted up sufficiently to let me see my Charlie appear to me dressed in his uniform as Pullman conductor.

He appeared to be walking up and down the room looking, as it were, down into the ground with a troubled expression on his face. He then disappeared for a few seconds, but I would not speak of it to my husband who was sleeping at my side, as I wanted to see our boy again and be sure it was not fancy. I put up my hand in front of my face and the room was so dark I could not see it plainly, then all at once Charlie, my son, reappeared, still walking the room and looking down deep into the ground, as it were. All at once he raised his head and looked off to the right hand side of him into the sky and his face was lighted as with a strong but flickering light of many tints of color, like that coming from a terrible fire which lighted up the whole scene. There stood the train to the rear of him, and at the left hand side, and in front of Charlie, where he had been looking into the ground, the tracks were not to be seen, but the earth looked sunken and uneven. My boy looked again into the skies as it were. Again a terrible light flickered on his face. He looked horrified, but at the same time, a prayerful and thankful expression came into that dear face. He sheltered his eyes with a folded paper of some printed matter which he had in his hand. He trembled from head to foot. Turning away and walking up to my bedside he looked straight into my face.

Our eyes met, as it seemed to me. His were full of love and

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assurance which comforted me and seemed to say: "Mother I am safe." He immediately vanished and the room was then left in heavy darkness.

I did not awaken my husband to tell him what had happened, as I felt if my boy was in a wreck of any kind, he himself was not hurt. I was tired from the effects of the vision—for that it was a vision will be proved further on—and I fell into a deep, dreamless sleep.

Well, in the morning, I told my husband all I had seen, and although he said, "You are always fancying something," he got the newspaper containing an account of the "adobe wreck." We at once telegraphed to our son's wife to let us know if Charlie our son was on the road, and if so in what direction his train was headed.

No wire came, but in due time a letter telling us that Charlie was at home when the wreck occurred. They all had the laugh on mother, and of course I laughed with them, happy to know that my boy was safe and that after all there was nothing real in my vision.

Time passed, and all was well with us until April, 1906, exactly one year after the vision.

My son by this time had got a regular run between Salt Lake City and San Francisco. On the 18th of April, 1906, we got news in the Denver Post of the terrible San Francisco earthquake. Also that the city was on fire.

We at once telegraphed to Salt Lake City, asking for Charlie's whereabouts, and if he was safe. Reply came from his wife that his train was the one due in San Francisco, soon after the earthquake occurred, but nothing as yet could be heard of the train. This great anxiety was kept up for many days.

We could get no news of our Charlie or his whereabouts.

His wife wired in answer to our enquiries that all she could get from the company was that Charlie was safe but the train could not go forward on account of the tracks being out of order.

In other words the tracks were sunk five feet in the earth and the train was somewhere outside of San Francisco.

Although I felt (as a mother would) very anxious, yet I could see the look of assurance Charlie gave me in the vision of just one year before and felt comforted, for I knew my boy was living and *was not hurt*.

About ten days later, we got a telegram from Charlie, saying that he was home safe and well and was writing us. Fancy the great delight and comfort that telegram brought us!

In a few days a long letter from Charlie's wife came, telling

us Charlie was out on the road again, so she had to write what she knew, which proved to be a complete corroboration of my vision. All on the train were thrown out of their births as was also Charlie, who was resting at the time. Everyone appeared to know the shock was an earthquake. The train came suddenly to a standstill, so my boy got out and found that it was impossible to continue their journey as the tracks ahead of their train had sunk into the earth about *five feet*, just as my vision had showed me.

He said the sight of the fire was awful but grand, and he read the paper from the light reflected by the fire of the burning city of San Francisco. He of course thought of us all, and said he felt so thankful for his escape from injury. His heart ached when he saw the ruins and the fire all around and he shuddered at the sight.

This was the terrified and prayerful expression on the face of my boy when he looked up and shaded his face with the newspaper, he afterwards read from the light from the fire.

I will say I have just returned from visiting our children in Salt Lake City, Utah, and I find that many things that I have not mentioned in this occurred just as I saw them in my vision.

Something About Non-Resistance

By Agnes Von Waldberg

It seems to me that the majority of New Thought writers emphasize too much the importance of non-resistance of evil. The better way, to my mind, is to teach people how to successfully resist it rather than to not resist it at all.

It is no use telling us that evil doesn't exist; for in the same way that we know when the sun shines, by the evidence of our senses, we know that it does exist.

If you wish to turn the world into a mad-house just take from humanity, if you can, its faith in the evidence of its senses; and you will have pandemonium in earnest.

It is a fact that has often been repeated, that both good and evil exist only by comparison. There is really one Absolute. In the Infinite Substance is contained all things; each thing being equally true, the Infinite Substance It-self in one of Its infinite number of aspects, or rates of motion.

Each aspect, the material world for instance, is brought into existence and retained by certain fixed laws, which if broken results in the disappearance of the material aspect.

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There is no such thing as freedom apart from the law. Whatsoever plane, or aspect of Being we live in, we must comply with the laws governing that plane, if we would live in health and happiness. Happiness is health; and it results only from our being in unison with the law.

All actions that result in health and happiness are good; while those that do not promote health and happiness are bad, or evil.

Evil, then, is as real as good and must be resisted or avoided, which is the same thing; but we do not offer our resistance in the right way. For instance, there is the person who, discovering an octopus (the octopus has often been used as a symbol of selfishness) feeding upon the lives of his kind, goes after it alone and attempts to put it out of existence. He may give his life in the struggle, but he fails in his intention of benefiting those for whom he gave it.

By relieving them of their just share of responsibility and effort to save themselves, he induces in them a dislike of effort or self-exertion, and thus creates the evil in many centers which existed in only one before; for it is the desire to live without much effort that creates the octopus.

The person who simply protects his own person will in time either be devoured by, or devour the octopus, which is as broad as it is long, for one way or the other he becomes the octopus. And I think it is plain that those who allow themselves to be devoured have not helped either themselves or their kind. Certainly they have helped the octopus, and I suppose there is room in the scheme of things for even an octopus. However, if we would really destroy the monster we must each one assume our share of responsibility and effort.

The octopus we have to contend with is that form of selfishness that makes us think of ourselves and our interests as something apart from all others. That selfishness which prevents us from seeing that *our neighbor is ourself*, and that our personal rights extend only so far as his begin.

When we lie idle and, like the octopus, with outstretched tentacles draw to ourselves the substance that another has earned by his labor we are transgressing the law of equity and will receive our punishment when the law that we have unbalanced swings back into place and takes from us with interest all that we have stolen.

Since *we are the law* might not this resistance, or swinging back of the law take place through combined individual resistance? If we do not resist the monster Selfishness are we not

a party to his crimes? I do not see the necessity for a martyr, since giving indiscriminately only weakens or destroys those whom we would help.

Yet, giving in the right way is necessary to our well-being. The receptacle that has no outlet is soon filled and the stream that filled it must seek another place to empty itself. Therefore, if we would keep receiving we must give.

There are many ways in which we can give without injuring ourselves or others. We can give them our recognition and encourage them to help themselves. If we see them in danger we can give them a kindly warning rather than help to blind them with flattery as many of us do. The worst evil we can do is to blind one another to our faults and cultivate a habit of thinking we are ill used or "unlucky" rather than try to see the cause of failure.

Many New Thought people say that to see a fault in a person is proof that it is in yourself. This can only be true in the sense that we are all *One*. It is not because we have fire (carbon) in us that we know it will burn us; it is by experience and observation that we know its uses and dangers.

In the Infinite body there are many cells, just as there are in the material person. ("In my father's house there are many mansions.") A single cell may be out of order and effect the whole body, but we cannot cure the trouble till we locate it.

I had a neighbor once who turned his animals loose and let them come in and destroy my garden. The animals were not evil, they were of useful kinds: cows and horses and ducks and chickens and turkeys. But they were evil to the garden and to me as the owner of the garden.

Is there any one who thinks that I should have "taken no notice" of this condition, closed my eyes and declared that the fault was in myself, that I had no neighbor who had animals, that he had not turned them loose to come in my garden, and finally that they couldn't hurt it anyway? Well, it is my opinion that such practice would turn the world into a "howling" wilderness.

Certainly I should not strike back in a spirit of retaliation and anger; that would only increase the evil. I think that I should regard him as I do his animals, as an unawakened and less conscious cell, or center, in the universal body. And after I had tried to awaken him to the wrongfulness of his actions and failed, I should take other steps to prevent him from trespassing farther.

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him to be the thing he is: a less conscious person than myself. Nor am I precluding the possibility of his awakening.

I am certain that I am helping him. I am turning on the light, as it were, to show him his sore so that he will take steps to heal it. Before we can correct a fault we must know that it is there. Besides, I know there is power in the *right kind of prayer*.

It is my *sincere desire* that all such unawakened cells be brought in to the light and a realization of what they are. I believe that it is all that I, personally, can do. He is one of those that are in the octopus vibration. The only cure for it is for him to realize the truth and by his own efforts get into the human vibration. Until he does he will continue to be an evil to be resisted. Of course I do not believe in constantly looking for faults. We must have forbearance, but too much is as bad as too little. We often forbear with faults in ourselves and others which it would be easier to correct. Yet, withal, we must love our neighbor as ourself. We can love him while resisting his selfishness. Get into the higher vibration; refuse to feed the octopus.

SWASTIKA NEWS ITEMS

Our editor, Dr. McIvor-Tyndall is in constant receipt of requests for a course of lectures and instruction in his individual way of illumination, and with the Spring, it is very probable that he will arrange a short lecture tour between Denver and Chicago.

If you are interested in having Dr. McIvor-Tyndall visit your town or city, write to us about it.

Denver is probably the most fortunate city in the country today, from the standpoint of climate, financial conditions and the "boosting" propensities of her citizens. With the general prophecy of "a hard year," Denver has the prospect of having eighteen conventions of the most desirable kind between now and November. We believe we are justified in crediting much of this good fortune to Mr. S. F. Dutton, the popular and efficient manager of The Albany Hotel. Mr. Dutton does not know the meaning of "defeat," and the general decision is that it is due in a large measure to Mr. Dutton that Denver is to have the National Democratic Convention in July. Mr. Dutton has promised that he will some day in the near future tell readers of THE SWASTIKA magazine, "How We Secured the Convention."

Mrs. McIvor-Tyndall's classes in healing are among the most popular of the series of instruction given in The Swastika class rooms, Albany Annex. Those who have been fortunate enough to take this course, state that Mrs. McIvor-Tyndall has an unequalled talent for imparting knowledge and making practicable the science of successful healing.

Other popular classes are: "Elucidation of Light on the Path," given by Mrs. McIvor-Tyndall; "The Principles of Success," by Dr. McIvor-

Tyndall; "Fundamentals of New Thought," for beginners, by Dr. McIvor-Tyndall; and a Metaphysical and Advanced Course, also by McIvor-Tyndall.

Those who have followed the case of Mr. Eugene Christian, the noted food specialist of New York, who was convicted some two years ago, in the New York Court of Special Sessions, of the charge of practising medicine without a license, will be delighted to find that the decision has been reversed and a complete vindication of Mr. Christian given out by the New York Supreme Court. Commenting on the case, the New York World of December 29, says:

"In the war between Eugene Christian, manufacturer of health foods at No. 7 East Forty-first street, and the New York County Medical Society, the former has won a decisive victory. Two years ago Mr. Christian, charged with practising medicine without license or proper registration, was arrested, tried and convicted in the Court of Special Sessions.

"The County Medical Society was the complainant and its detectives were the prosecuting witnesses. Mr. Christian appealed from the verdict and carried the case to the Appellate Division of the Supreme Court. The decision, handed down yesterday, vindicated Mr. Christian in emphatic fashion.

"All the Justices of the Appellate Division concurring, the judgment of the lower court was reversed in these words:

"As we find that no crime was committed and that the defendant was improperly convicted, the judgment appealed from should be reversed."

"In discussing the decision last night, Mr. Christian said: 'I have made this fight not to evade punishment, because the sentence imposed upon me was only a small fine, but to achieve a public vindication such as I now have.'

"I never called myself a doctor nor ever practiced medicine,' he continued, 'but I did scientifically prevent disease by the use of health foods, and the County Medical Society naturally did not approve.

"It has been a fight between the scientist and the doctor, and a bitter one at that. My vindication has cost me several thousands of dollars, but it is complete and I am satisfied."

We are in receipt of a letter from Prof. Knox, president of the Mental Science College at Bryn Mawr, Wash., who is touring the South on his way to the Pacific Coast. Prof. Knox writes from Oklahoma where he has been lecturing and teaching, and reports good attendance upon his meetings.

Dr. Sheldon Leavett, editor of the magazine *Thought*, Chicago, announces that the Psycho-Physiological clinic which he has established at 46-48 E. Van Buren street, Chicago, is doing a splendid work, and meeting an increasing demand for drugless healing.

Rev. Alzamon Ira Lucas, founder of "The Limitless Life" organization has just closed a successful series of lectures and lessons in Denver, the Supreme Service Center of the Limitless Life organization, and is making a tour of the South and West. The Swastika Family wishes Lucas every success.

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

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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.

Dr. Julia Seton Sears has organized a New Thought Church, in Suite 1011 Carnegie Hall, New York City. Dr. Sears has established free reading rooms, healing clinics, and daily instruction in the principles of metaphysical science. Sunday morning services are held each week.

Sunday evening public meetings in the beautiful Albany Hotel Convention Hall, are well attended, and the work of the Swastika Society in making the meetings interesting and popular has been most successful. Dr. McIvor-Tyndall is the speaker at these meetings, but questions and discussions are general. Among the month's subjects for February are: February 2, "The Art of Letting Go;" February 8, "The Extension of Consciousness;" February 16, "The Dignity of Failure;" February 23, "The Mistake of Sacrifice."

Mr. Franklin Baker, the lecturer of the Undenominational Church, Denver, has been giving some very interesting interpretations of the message of various world-reformers. "Paine the Atheist," and "Ingersoll the Infidel," were among the most interesting lectures given.

Brother Cashmere of The Balance Publishing Company, has succeeded in making arrangements with Rem. A. Johnston to become a permanent contributor to The Balance. Johnston's writings are at present attracting the attention of literary critics everywhere, not only for their style, but also for the original point of view which they express. Johnston is by nature and predilection a "New Thinker."

Inquiries regarding the establishment of Swastika Centers, are pouring in from all over the country and a general awakening along New Thought and Advanced lines is noticeable with the beginning of the New Year.

We are in receipt of communications from Miss Louie Stacy, of London, England, who is lecturing throughout the United States on New Thought and "Beauty of Dress." Miss Stacey will probably be in Denver during the year.

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.

Dr. McIvor-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.

From My View Point

The state of Colorado, and in fact the entire country, was electrified recently with the report of one of the most unusual and bold attempts at crime which even our modern newspapers have ever chronicled.

A youth of eighteen or twenty—I have forgotten his exact age—conceived the idea of arranging infernal machines, which, when opened, would instantly explode and blow to atoms the person who was unfortunate enough to be the recipient—according to the press reports. These he sent to four different Colorado millionaires, including the governor of Colorado, who by the way, is not a millionaire at all, but just a minister of the Methodist church and the dean of the Colorado University. Incidentally he was also the only one of the selected victims who desired to see the youth prosecuted. His bitterness and vindictiveness were worthy of his "holy" calling, which is saying something.

After having wrapped, stamped and addressed these innocent appearing, but supposedly death-dealing instruments, the originator of the scheme duly mailed them in the postoffice, and then betook himself post haste to the police authorities and told a plausible but disconnected story about having overheard a plot to kill these rich men in the manner already devised by himself, and he was anxious to save them.

For the trifling task of having saved their lives, he hoped to get at least a few dollars, sufficient to pay his delinquent board bill and take him to his home in the East.

Being new at the pastime of holding up millionaires, his ingenious scheme was quickly penetrated by the "civilized" method of the "sweat-box" and the boy was held for trial on the charge of murder, even though his warning came in due time to protect the intended victims.

It transpired at the trial that the infernal machines were not in the least dangerous, either because the youth's wonderful inventive talent did not extend to the point necessary to construct the mechanism of the thing, or, as he swore at the trial, because he did not intend to make them dangerous, his only object being to get hold of some much needed cash, by the only means which he deemed most certain.

During the progress of the trial, one of the daily papers requested me, in the absence of Dr. McIvor-Tyndall, to interview the young man, and to give them what, in my opinion, could have caused an otherwise moral, well-behaved, well educated and relig-

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iously reared young man to do so strange and abnormal a thing as to try to get money dishonestly.

It is strange of course, why our youths try to get money dishonestly, when they have the good advice of the late Russell Sage, the present Andrew Carnegie, J. Pierpont Morgan, John D. Rockefeller, and others less illustrious but equally honest, each and all of whom give such a splendid formula for the amassing of immense wealth.

Not one of them advises the young man to get his money dishonestly. I think they all agree perfectly as to the formula. In fact, the uniformity of their advice is positively suspicious, savoring as it does of the ubiquitous press-syndicate.

I think the favorite advice of these multi-millionaires is something like this: "Always be ready to do whatever you are requested. Don't be particular to always take the half-hour at noon to which you are entitled, but if your employer asks you to work over time, smilingly tell him you "are tickled to death," or words to that effect.

"Out of the \$2.98 paid you for your week's wages, always save at least \$2.49. This you can easily do after your board bill and your room rent and your clothing is paid for. After a few weeks of this, you will have saved, if you are industrious and don't eat anything, a fortune sufficient to launch you into the business of building railroads or owning oil-fields or some other respectable, honest business."

Now, with such advice as this flooding the country, it is truly a "strange and abnormal" youth that would become foolish enough to try to get money dishonestly. But the young man in question, (whom we will call "Willie Weak" because I would not for the world advertise his name further than has already been done) failed to profit by this press-honored advice. He was homesick—desperately, madly homesick. The eldest of a large family, he came to the great free and gold-filled West to seek his fortune, never dreaming that it would take longer than a few weeks to accomplish.

After seeking in vain for lucrative employment, which his baby-face, and his scarce four feet of stature made doubly difficult to obtain, he found his scanty capital dwindling to nil.

But he did find work at last, after his spirit had become crushed, and his clothes shabby, and his homesick heart had become almost broken with the pain of it all—he found work.

No doubt, the remuneration was all he was worth. It was \$7 a week. And hope, which Pope assures us "springs eternal in the human breast" once more sprang to life, but not for long.

He soon found that at the rate he didn't succeed in saving money, luxury was a word that would become obsolete before he could hope to make its acquaintance. And out of the disappointment and the loneliness and the heartache was born the wild scheme which resulted in his having to stand trial for the most terrible crime in the catalog of crimes.

Wealth is not a synonym for happiness. You and I know that, but the words are empty platitudes in the ears of a youth of twenty, rebellious with the rebelliousness of a mind educated beyond the mere desire for food and shelter, and yet not educated to the point where he can understand that this thing which all the world is exalting and struggling and straining and competing with its last breath for, is but a bubble after all.

And we should not cheat ourselves into the belief that Willie Weak is an abnormality. Not a bit of it. He is lacking only in that quality which is characterized as caution. There are doubtless tremendous depths of bravery in his diminutive organism. But it is mere physical bravery, which is common enough. The bravery to withstand the World's Temptation is a rare quality.

My conviction is that when the slumbering discontent in the world today and which may be felt and heard and seen by those who are sufficiently interested to take note, once breaks the bonds of caution that now hold it in check, we will have a demonstration of how rare indeed is the courage to withstand the glint of gold.

Willie Weak is not in any sense a degenerate. He is not lacking in intelligence, or wit, or the ability to enjoy life and liberty and the pursuit of happiness, which, we are led to believe, is every man's birthright. But happiness on \$7 a week, with one's loved ones \$50 away, seemed to him, no doubt, an elusive quantity.

He would indeed, be as harmless as he looks if there were but one of him, but there are hundreds of thousands, yes millions of him abroad in the land. In the new world where "every one is given a chance" they are almost as plentiful as in militant-cursed Europe, and only less plentiful, less dangerous than in degenerate Russia.

No doubt this will sound exaggerated in the ears of the thoughtless, who read of individual cases here and there, where one either less cautious or more courageous than the others, dares the impossible in pursuit of the coveted prize—the ideal of "get-rich-quick," to reach which many a man standing well in the community in which he lives, has trodden a path less honest, if more legal than that chosen by this poor lad.

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Willie Weak is but one of us, less the logical reasoning that tells us "that way lies the network of the law."

Who is there, among those who have red blood in their veins and desires and longings in their hearts, who has not fretted in the leash of poverty until his heart has ached and his eyes become blinded with something resembling wild anarchy and hatred of the system that makes it possible for some to dull mind and soul in the excesses of great wealth, while the future seemed to hold nothing for him but the grind, grind, of daily toil and the final oblivion of "Osleritis?"

If this poor victim of the common greed for unearned wealth, were the only one, we might pass the one instance and comfort ourselves with the reflection that the case is an unusual and abnormal one—the result of psychological peculiarities that are strictly personal. But he isn't. He is a type of a class increasing in numbers with startling rapidity. He is but one bubble come to the surface, of the smoldering caldron of Public Opinion regarding the tremendous problem of individual demands and the inability to supply those demands in compliance with present economic conditions.

We may and perhaps we must, punish these individual cases, according to the tenets of law that is made to protect human life and property, but this will not stem the tide of subjective rebellion against the economic system that makes possible the extremes of "having" and "wanting." In probing for the motive that led eager, impatient Willie Weak into the toils of the law, we must go deeper than the plastic mind of that attractive-faced youth, and ask, as Longfellow did of the Custer massacre, "Whose is the right and the wrong?"

Margaret M. L. Fordell

The man who works so many hours for so many dollars with no appreciation of his labor than that of the money compensation grows weary very soon. The money reward is essential and it naturally follows, but it is not the only reward and if it is so regarded, the work soon degenerates into the drudgery of labor and the joy of service is sadly lacking.—Grace M. Brown.

The world has religious system sin superabundance. If the idea were not opposed to individual freedom, I would suggest that it ought to be a crime to "found" any more "religions."

The Life in you is living the Divine Life, and you will make a mess of your fingers if you let them try to squeeze its broadgauge, and free living into the narrow old bottles of your flunkiey ideals.—George Edwin Burnell.

TALKS WITH SWASTIKA READERS

Since we began the publication of The Swastika Magazine, the cost of getting out the magazine has doubled. The price of paper has advanced several times, owing we suppose, to the ubiquitous "Trusts," and the Printers' Union has increased the wages of their members 10 per cent over the price they were getting at the beginning of 1907.

Now, we are not asking any more for our magazine and we are preparing to increase the size and quality of the publication with each month, of the present year, but we must have your co-operation.

We trust that our readers will not look upon themselves as mere purchasers of our publication.

We want you to feel that you are co-operating with us in the work of publishing and editing The Swastika Magazine, even though you are not asked to share in the responsibility or the cost of publication.

Are you anxious or even willing to aid in the work of educating men and women into a broader, freer, fuller outlook upon life?

Do you wish to see established a co-operative system of economics in this country?

Are you sincere in your desire to bring about conditions of health and peace and prosperity throughout the sorrow-wearied world?

Then remember that every dollar you spend in spreading the optimistic, helpful philosophy of Advanced Thought, is doing an active, far reaching work in the direction of making happier, brighter, more prosperous men and women in the field of the world's work.

We sincerely thank you all—and there have been many of you—who have so promptly responded to our call for renewal subscriptions. It is by and through your ready co-operation that we have been enabled to publish the Swastika Magazine each month, with increasing power, and we believe, with increasing success in point of attractiveness and helpful reading matter.

We would like at all times to hear from our readers, and we solicit suggestions for the improvement of the contents of our publication.

If there is some special subject which you would like to see discussed in the columns of The Swastika Magazine, we would be glad to hear from you.

Our holiday offer, which closes on February 1, was made for the purpose of hastening those who might otherwise have neglected to send in their yearly subscription early in the month. The list of books given as premiums, of course, cost us more than the year's subscription, but we wanted to show our interest in you and in return we wished to prove your interest in The Swastika Magazine.

We are withdrawing the offer made in the January issue of The Swastika Magazine, but each subscriber will receive a beautiful little solid silver swastika "good luck" charm, and the magazine itself will be found worth many times the price asked, \$1.00 per year.

For \$1.50, we will send you The Swastika and either Nautilus, Balance, Ariel, Stellar Ray, Christian, Power, Fellowship, or Eternal Progress.

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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.

Power to Affect Weather.—R. D., St. Louis asks: Is it possible for persons who have developed in the knowledge of metaphysical truths, to control the weather, or would it require a number of persons in concentrated thought to do so, if it can be done at all?

Answer: Prevailing conditions, including weather, are the result of the world's desire, i. e., the preponderance of thought. If, therefore, a unity of thought can be established, we will find the weather, like all other externalities, change in conformity with the unity of thought.

"Swastika Admirer," Kansas City, asks: What is the difference in your philosophy or science—if you call it a science—between the idea that "all is spirit" and the materialistic assurance that "all is matter?" I will be glad to read an answer in THE SWASTIKA.

Answer: There is no difference. All Life study is a science, "science" meaning "that which may be proven." All is from one and the same source—Universal or Unseen Mind, and it matters not one whit whether we call it matter or spirit. It depends upon what the words mean to us. If we regard "matter" as a something distinct and non-dependable upon "spirit," then we are dealing with two forces. If we regard "matter" as a condensation of the same power or energy or force that is called "spirit," we may call it what we will. It is the ONE SUBSTANCE, or MIND.

How to Develop Special Faculties.—Mrs. D. F., Centralia, Cal., asks: Tell me how I can develop the faculty of continuity or concentration. I find that I have so many different ideas, and enterprises enter my thought-world, but they vanish before I can put them into execution. Do you think there are persons who cannot learn the art of concentration?

Answer: No. I do not think that there is anyone who cannot learn concentration, but many find it difficult, owing to a development along other lines. We are prone to follow the line of least resistance, and this prevents us from developing the faculties that are dormant. If you could be in some work where ideas instead of execution were of main importance your over developed faculties would be employed to keep others busy, but failing such environment, they are practically wasted. Try this formula: Select the same hour each day for concentration practice, and be as quiet as possible. Fix your mind upon something you like. If you are an artist, paint in your "mind's eye" a picture. Fill in the details, the colors, and the perspective. Take for example a marine scene, and paint in ships of varying size, shape and color. Whenever you find your mind wandering, bring it back by force of your will, to the subject in hand. If you are not an artist by nature, take whatever you like. Count chickens, if you prefer. Build houses, play (mentally) a piece of music, or trim a hat, or make a dress—anything, so that you build it, step by step, in detail. This teaches you to focus your attention and builds that part of the brain that is deficient.

BOOKS RECEIVED

Conducted by

Kenneth D. Lyle

WHAT SHALL WE EAT? By Alfred Andrews. Published by Health-Culture magazine is a condensed, practical and interesting treatise on the relative value of foods, causes and cure of indigestion, etc. Attractively bound in red cloth, price 75 cents.

PRACTICAL PSYCHOMANCY AND CRYSTAL GAZING, the "nut shell series." Published by the Fiduciary Press, Chicago, is one of the most desirable books along the lines dealt with, that we have seen. It is paper covered, and priced at only 25 cents. Order of THE NEW THOUGHT READING ROOMS, Albany Annex, Denver, Colo.

THE ESSENTIALS OF THE UNITY OF LIFE. By Sheldon Leavitt, M. D., editor of the magazine "Thought," Chicago, and the author of "Psycho-Therapy." An inspiring and helpful book. Some chapters are: Truth—The Unknowable—Life in Expression—Unfoldment—The Nativity of Goodness—What the World Needs—Inward Calm—The Deeper Self. Bound in cloth; price \$1.00. Order of The Progressive Literature Co., New York City, P. O. Box 228.

THE AVOIDABLE CAUSES OF DISEASE: Insanity and Deformity, Marriage and Its Violations. By John Ellis, M. D. Published by the Health-Culture Co., New York. Is an exhaustive and scientific work on the ever-pertinent subject of the causes and the cure of the diseases that afflict mankind. The book is written from the standpoint of one who knows well his subject. The book is priced at \$1.00 cloth. Order of Health-Culture Co., 151 W. 23rd street New York City.

HATHA-YOGA: The Yogi Philosophy of Physical Well-Being. By Yogi Ramacharaka. Published by the Yogi Publishing Co., Chicago. This book has been reviewed before in these pages, but we feel that too much cannot be said regarding the value of these Yogi books. Hatha-Yoga deals with such vitally important subjects as Breathing, Nourishment, The Life Fluid, The Crematory of the System, Prana Absorption from Food, The Irrigation of the Body, The Yogi Bath, Rules for Relaxation, Regeneration, The Vital Force, and thirty-two chapters of the most practical and practicable lessons in Self-culture that have ever been printed. Order of The Psychic Science Co., Store 2, Albany Hotel, Denver, Colo. Price, cloth, postpaid, \$1.10.

MENTAL FASCINATION. By William Walker Atkinson. Published by the Fiduciary Press. There is no better or more practical writer on New Thought lines than William Walker Atkinson. In "Mental Fascination," is condensed much valuable information regarding the present day use of mental influence. In a preface the author says: "It is time that this potent influence should be studied, understood, mastered and its "sting" extracted by such an universal knowledge of its principles as will serve to destroy its improper employment." The book is bound in cloth, and priced at \$1.00. Order of The Fiduciary Press, Tacoma Building, Chicago, Ill.

THE STORY OF THE FOUNDING AND DEVELOPMENT OF THE MUNSEY PUBLISHING HOUSE. Written and published by Frank Munsey, reads like a novel. It is an interesting and inspiring message for the one seeking success along any line, though it deals directly with the publishing business. Send to the Munsey Publishing Co., New York.

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THE WONDERFUL WISHERS OF WISHING WELL, by Annie Rix Militz, published by The Absolute Press, N. Y., is a delightful presentation of Metaphysical Truth, in the form of a "fairy story" for grown-ups. The little brochure is daintily dressed and typed, and should be in the possession of every student of New Thought, especially as it may be had for the trifling sum of 15 cents. Order of the author, P. O. Box, 155, Brooklyn, N. Y.

THE JAPANESE NATION IN EVOLUTION, by Dr. William E. Griffis, is one of the most important books of the season, issued by the Thomas Y. Crowell Co. Dr. Griffis, is said to be peculiarly fitted for his subject, as he has witnessed many of the great inner events and changes which he describes. Dr. Griffis has for years enjoyed the friendship of the Mikado, and other leading Japanese. Dr. Griffis traces the rise of the Japanese people from pre-historic times, incidentally emphasizing a curious fact upon which the author insists—that the original stock of Japanese is Aryan and not Mongolian. The book contains 420 pages. Cloth, \$1.25; 10 cents extra for postage. May be had of the Thos. Y. Crowell Co., New York.

THE COAL PROBLEM, examined in the light of the annular theory, is another scientific treatise upon the subject of geological and mineral formation based upon Prof. Vail's theories. Price 30 cents. Order of the author, Station A, Pasadena, Cal.

STEPPING-STONES TO HEAVEN, the Dawn-Thought series, by Charles Louis Brewer, published by Tomorrow Publishing Co., Chicago. The book is 84 pages, the text delivered in three lectures as follows: The Gospel of To-day, Ignorance the Negation of Bliss, and The Sex Question. They are splendid—Far-and-away beyond anything yet seen from the same author. Cloth, 50 cents; paper, 25 cents.

THE MENTAL GROUPS, a treatise on the brain centers, by N. S. Edens, published by Fowler, Wells & Co, New York, fills a popular demand for a concise, understandable and inexpensive study of the faculties of the human mind, from the standpoint of brain development. Pamphlet form. Price 25 cents.

THE MYSTERY OF BEING. Published by the Yogi Publishing Co., Chicago, is a valuable addition to the Yogi publications. Chapters are: The Sankhya System—The Properties of Matter—The Mind—The Primordial Element—Matter and Force—The Origin of Life—The Doctrine of Causality, etc. Price 50 cents. Order of New Thought Reading Rooms, Albany Hotel Annex, Stout Street, Denver, Colo.

HEALTHOLOGY, is the title of a new book by Dr. I. J. Eales, dealing with personal experiences and conclusions from a thirty-day fast, in which the author has kept a close record of each day's events and observations. The book is divided into three parts in which he discusses separately and distinctly each subject. In part one he compares the chemical composition of the human body with the chemical composition of foods. In part two the author deals with fasting in ancient and modern times and gives records of some of the marvelous cures, which have been obtained by fasting. He takes up and discusses in detail his thirty-one days' fast in part three. The book is not a rehashing of dietetics, but a scientific treatise which takes up every department in detail. No one can read it without feeling better for having done so, and no one can afford not to read it. Order it direct from the author, Dr. I. J. Eales, Belleville, Ill.

A FRIENDLY CHAT AND PLAIN TALK ABOUT MIND-READING. By Page A. Cochran, Essex Junction, Vermont. Well worth the price asked. 50 cents, paper covered.

LIVING IDEALS. By Eugene Del Mar. Published by the Progressive Literature Co., is in Mr. Del Mar's well-known literary style. In this volume he shows the origin and function of ideals, the methods of their development in one's daily life and the necessity and practicability of their exercise in character building. The book is beautifully bound in cloth, blue and gold, and is priced at \$1.00. Order of the Progressive Literature Co.

BIOCHEMIC PATHOLOGY OF DISEASE. By Dr. George W. Carey. Dr. Carey considers Biochemistry the natural law of cure, based upon the absence or preponderance, or proper proportions of the cell-salts present in the human organism. The author says: "The human body is a receptacle for a storage battery and will always run right while the chemicals are present in proper quantity and combination, as surely as an automobile will run when charged or supplied with the necessary ingredients to vibrate or cause motion." We earnestly recommend that the reader write to Dr. Carey regarding this subject. Address: Dr. Geo. W. Carey, Pomona, Cal.

Among recent exchanges we note:

THE SEATTLE ARGUS, Holiday number. A most beautifully illustrated issue of The Argus, Harry Chadwick, editor, containing full page half tone views of Seattle and Puget Sound points of beauty and interest. The cover design is a gem. Price of the issue is 50 cents. If you would know Seattle, the City Wonderful, send for a copy of The Argus.

THE LIFE. Edited and published by A. P. and C. Josephine Barton, Kansas City, has a specially attractive holiday number, the cover design being a new version of the Father Time idea. Instead of "Tempus Fugit," it has the significant phrase "Tempus Omnia Revelat."

LIVE-FOREVER MAGAZINE, has again made its appearance, edited by Harry Gaze, this time from Hertz England. The magazine is excellent in appearance and we wish for it, all success. Subscriptions may be sent to the editor, 31 Hatton Road, Chestnut, Herts, England. Price, \$1.00 per year.

THE IRON TRAIL MAGAZINE. Published at Minneapolis, Minn. Edited by Ed E. Sheasgreen, contains a splendid article on "The Cause of Panics."

THE NEW THEOLOGY MAGAZINE, is a recent addition to Advance Thought literature, and is to be published quarterly. J. Franklin Pease is the editor and the magazine is published at Boston, Mass. Address, Box 2592. The January number contains some excellent reading matter among which we note "The New and the Old."

NOTES AND QUERIES, one of the oldest and best publications of its kind, in this country, published at Manchester, N. H., by S. C. Gould. Among the notable contribution in the January issue is "The Grand Book of Maxims," translated from the French.

THE OCCULT REVIEW. Edited by Ralph Shirley, and published in London, England, with branch offices in New York and the International News Co., and Western News Co., Chicago, is one of the best magazines of its kind that comes to us. It is extremely interesting and scientific in its study and analysis of happenings classed as "psychical."

THE MOUNTAIN PINE. Published at Crystal, Colo., and edited by Geo. B. Lang, contains an article in the Christmas issue that should be interesting to many. It is "Is Man Signaling Mars?" Other splendid contributions are: "Soul Growth," "The Evolution of Consciousness," and "Co-Operative Ownership." The Mountain Pine is \$1.00 per year; 10 cents per copy.

THE OCCIDENTAL MYSTIC AND OCCULT, is a publication new to Denver. It is the organ of The Mystic Church of Christ. It is edited by Prof. Frank D. Hines, and published monthly at 1438 Tremont Street, Denver.

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Father and Son.—A professional humorist was having his boots blacked. "And is your father a bootblack, too?" he asked the boy. "No, sir," replied the bootblack, "my father is a farmer." "Ah," said the professional humorist, reaching for his notebook, "he believes in making hay while the son shines."

A draft for \$24,302,200 was delivered to the Japanese Ambassador by the Russian Legation at London. It represents the balance due Japan for the maintenance of Russian prisoners of war and practically settles all outstanding accounts between the two nations.

Run along and sell your papers,
Never mind what some folk say;
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If troubles spring up in your path,
Don't stop to fret and stew,
Although the sky is grey today
Tomorrow 'twill be blue.
And when 'tis time for you to fly
Up to the heavenly fold,
Just say good bye and run along,
Your papers are all sold.
—Anna Arrington.

It is worth while to do even the smallest kindnesses as we go along the way. Nothing is lost. No dew-drop perishes, but sinking into the flower makes it sweeter.

Canada sent \$1,000 to the Japanese consul at Vancouver in settlement of the Japanese government's expenses during the riot there. The consul returned the check, saying that it was impossible for his government to accept a reward for the protection of citizens of Japan.

Previous to the death of Alexander the Great all images impressed on coins were of deities.

American skyscrapers, from nine to ten stories are to be erected near the pyramids of Ghiseh in Egypt. Permission for the erection of homes and hotels in the great plain extending from Eskebich to the Nile, and covered with ancient sphinxes and structures, has been granted by the Egyptian government. Several associations have been formed for the building of large hotels in this district.

A woman can defend her virtue from a man, much easier than she can protect her reputation from women.—Hubbard.

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Laughable.—British workmen are highly amused at Canada being described as "The Worker's Paradise," in view of the fact that in that country work is found for everyone.—*Punch*.

Growing Generous.—An Englishman and his friend, who was a Scotchman, were traveling together, and at the last six stations the Englishman paid for drinks for both. At last the Scotchman's conscience began to prick him, and, when the Englishman proposed another drink at his expense, he said: "Ah, no! You paid for the last six drinks; we'll toss up for this one."

—*Philadelphia Inquirer*.

Felt Like Bedtime.—A professor who is slightly absent-minded had arranged to escort his wife one evening to the theatre. "I don't like the tie you have on. I wish you would go up and put on another," said his wife. The professor tranquilly obeyed. Moment after moment elapsed, until finally the impatient wife went upstairs to learn the cause of delay. In his room she found her husband undressed and getting into bed. Habit had been too much for him when he took off his tie.—*Argonaut*.

Making It Difficult.—Minister's Wife (to her husband)—Will you help me put the drawing room carpet down today, dear?

Minister (vexatiously)—Ah, well, I suppose I will have to.

Wife—And don't forget, dear, while you are doing it that you are a minister of the Gospel!—*Puck*.

You will see that most men's minds are indeed little better than rough heath wilderness, neglected and stubborn, partly barren, partly overgrown with pestilent brakes and venomous wind-sown herbage of evil surmise; that the first thing you have to do for them, and yourself, is eagerly and scornfully to set fire to this; burn all the jungle into wholesome ash-heaps, and then plow and sow.—*John Ruskin*.

We find that there are fewer criminals where Atheists abound than where under similar conditions Catholics and Protestants are in the majority.—*Lombroso*.

The orthodox faith has painted God as so revengeful a being that you could hardly distinguish the difference between God and the devil.
—*P. T. Barnum*.

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A Sure Thing.—Pat—Sure, I voted the Tammany ticket.

Mike—How could ye trust such a party as that?

Pat—Oh, I didn't. They paid me cash.—*Judge.*

One too Many.—A lawyer died in a provincial town and his fellow lawyers wrote over his grave, "Here lies a lawyer and an honest man." Not long afterwards the governor of the province visited the town, and among other places inspected the cemetery. When he came to the lawyer's grave he stopped, read the inscription once or twice, and, turning to the head inspector, said: "Look, here, my friend. We wink at a good many things in this province, but I do object to your burying two men in one grave."—*Argonaut.*

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In its flow,
And a harmony divine
Murmuring low;
As the cadence falls so sweet,
With a rhythm most complete,
Laughing, playing at my feet—
Current fleet.

With a kiss for every pebble
That it laves,
A caress for every crevice
In its waves;
With a bubble of pure joy,
Every tiny leaf its toy,
It says "good-bye" for aye—
And hastes away.

Does it love one nook the best,
Can it tell?
Would it linger if it could,
In each dell?
Every drop a lover free,
Rushing onward to the sea,
Constant to itself to be—
Not to me.

How I love you, gentle stream,
Fairest sheen,
And you seem to speak to me,
Like a dream;
And the message that you bring,
Is all trouble far to fling,
To be happy, free, and sing—
On the wing.

—*Essie E. Braffet.*

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Love is a lesson we always learn
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The misfortunes hardest to bear
are those which never come.

Where knowledge ends, religion
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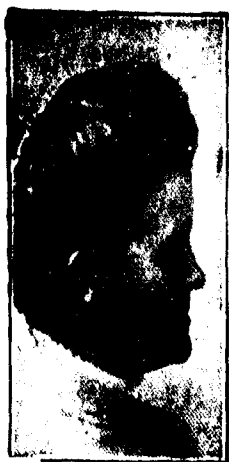
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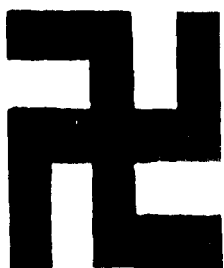
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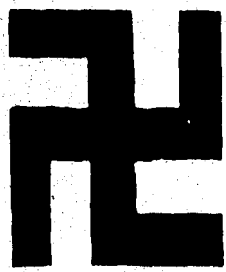
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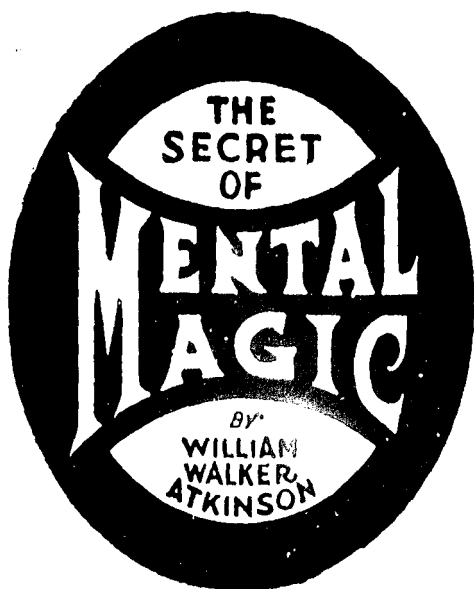
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