

In This Issue THE CALL OF THE DOLLAR by Augustus Wittfeld

Vol. IV.

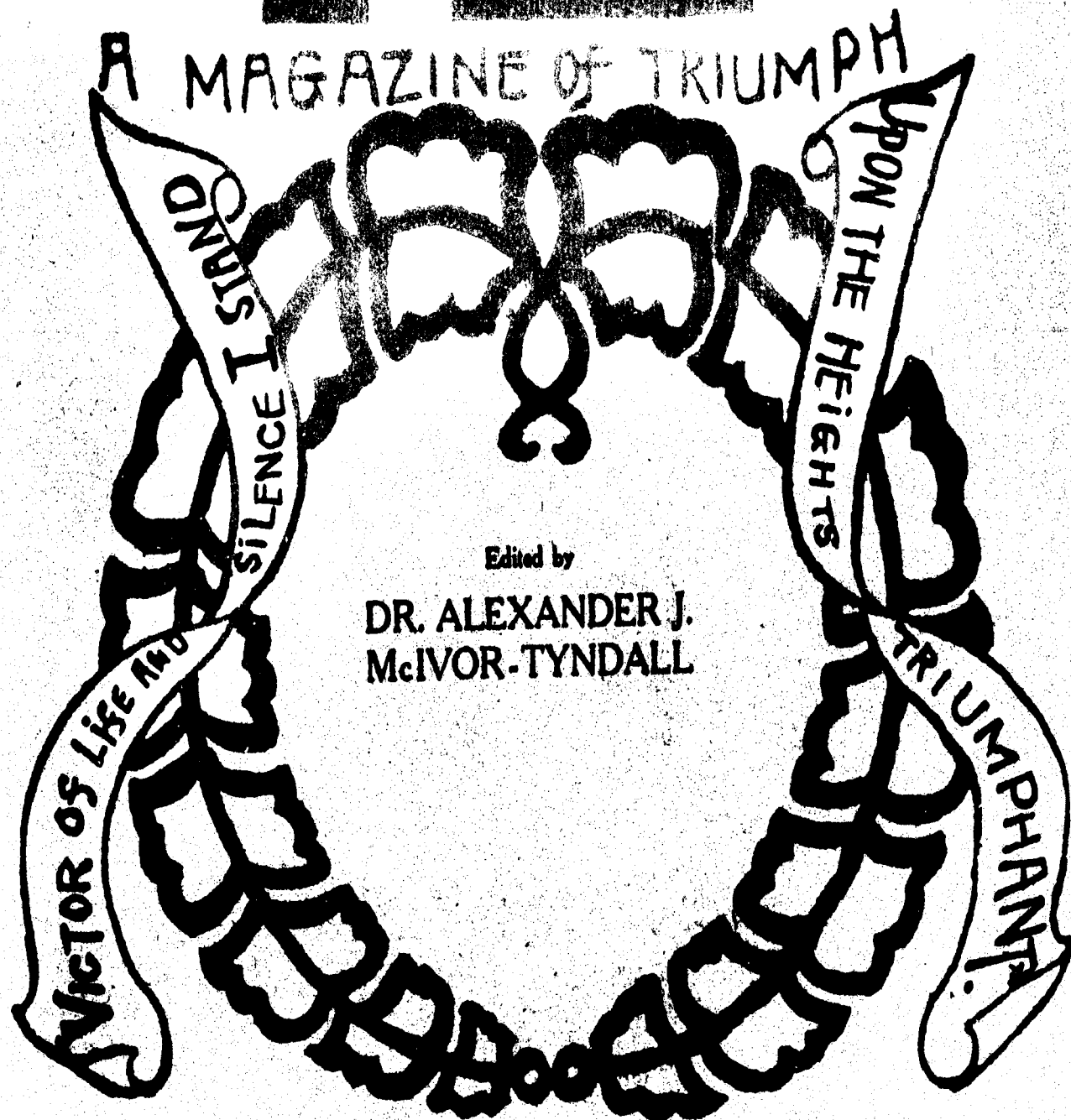
MARCH, 1908

No. 3

THE

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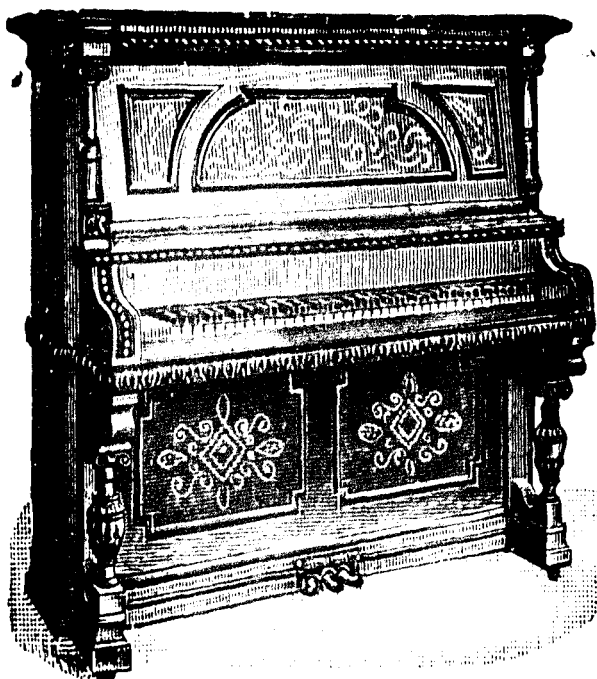
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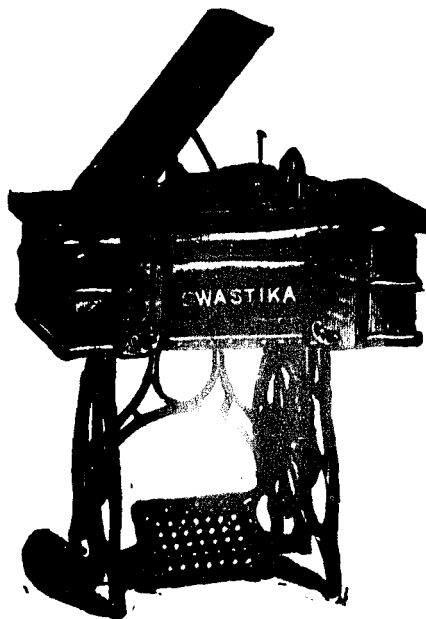
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# THE SWASTIKA

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.

MARCH, 1908

No. 8

[Entered as second class matter December 18, 1906 at the Post Office at Denver, Colo., under the Act of Congress of March 3, 1879.]

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# THE SWASTIKA

A Magazine of Triumph

Vol. IV

MARCH, 1908

No. 3

## Editorials

RESULTS OR  
PRINCIPLE?

Those who have followed the career of Thomas Lawson since he instituted his celebrated expose of the methods of Wall Street finance, will have read with mingled feelings, his remarkable story of his experiences, published in the February issue of Everybody's Magazine.

Lawson defends his position in going back to the speculating game, in words that will not soon be forgotten by those who read them—words that leave no doubt in the reader's mind, that Lawson's conduct throughout the "losing fight," as he calls it, was perfectly honest and that everything he did was done in good faith.

And now that he has decided to "quit his reform work and go back to stock-gambling" as he himself boldly puts it, there are different opinions regarding his attitude toward The People whom he sought to help, which attitude is expressed by him as follows:

"At the beginning of my battle the people stood on the curb, looking on at the most terrific onslaught ever made on man—and grinned. Scores of thousands of cartoons, holding me up to ridicule, the people bought and paid for—and grinned. Thousands of press tirades describing me as all that was dangerous and detestable, the people read without resentment—and grinned."

Further on, in his remarkable letter to the editors, Lawson says:

"I cut off my friends and the friends of those dearest to me. I directed upon myself and upon those dearest to me, the cursed machinations of the most vicious of human wolves. I spent an enormous fortune. I replaced a big broad love for and faith in The People with a contempt so great as to make me wonder how both could be bred in the same human soul"

In the last phrase is concentrated the whole tragedy of failure. And it is the failure of the man who works for results, instead of for principle.

The reformer, the altruist who works for results must inevitably be a failure, or at least until such time as the mass of human beings awaken from their hypnotic sleep sufficiently to *think*. When that time shall arrive, verily "no man knoweth" as yet.



The People have always crucified in one way or another, the one who would save them from the consequences of their own blindness.

One who works from an altruistic motive, must work for the principle of that motive, and not from any hope of seeing direct results, if he would spare himself the torture of misrepresentation and seeming defeat. We say "seeming" defeat, because it is but seeming. Every fight in life that is made for principle, sets in motion a never-dying force that will find fruition somewhere, and sometime.

To work for results when those results depend upon the sympathy, and co-operation of "The People" is to invite disappointment. Dear Souls! If they could see and understand, there would be no work for reformers.

It is because of the truth of the statement credited to Jesus, when on the cross, "Father forgive them for *they know not what they do*," that poor human children must continue to re-enact the tragedies of life. *If they could but know*—there's the rub.

It is because they don't know and because only by strict adherence to principle and devotion to the whole of Truth, on the part of those who do know, can they some day be made to know and to see and to use their divine right to think and act like men instead of like sheep, that one should feel that he must not take into the perspective of his ideal, the probability of results in a great World Movement.

As great and frank a soul as Lawson's must see this too, when he shall have recovered from the scars of his recent battle.

\* \* \*

OUR ATTITUDE      A reader of THE SWASTIKA magazine  
TOWARD SOCIALISM      has written to us thus: "It seems to me  
that you people are Socialists and that you  
don't know it. Why don't you drop your Metaphysical mush and  
direct your influence where it will do the most good? You ought  
to know by this time that Socialism is the only salvation of this  
country."

Again there is the same old cry of "the *only way*," when, as a matter of fact there are many and diverse "ways" of reaching the goal we are seeking.

We believe in voicing every way, of arousing into conscious activity, the latent longing that lies in every human heart for the universal adoption of whatever means or methods will produce "the greatest good to the greatest number."

We claim to be consistent believers in Socialism, and also to be teachers of the principles of Metaphysics. It is only through

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a larger perspective, an enlargement of individual consciousness that the altruistic and at the same time self-protecting ideal of mutual welfare can be engrafted upon the ethics of the race.

Socialism is not, nor can it be, a means of awakening this spirit of altruism. Socialism will be the natural outgrowth of the larger consciousness, because when a sufficient number shall have been aroused to the benefits of altruism, as an everyday working hypothesis, there will be a concerted action to put into operation those altruistic and mutually protective principles.

It is our belief that there are now a sufficiently large number of persons in the world, or even in this country, alive to the benefits of the higher ideal of brotherhood, to bring about conditions expressive of this ideal, and it is a further conviction that the only possible point of unity for the expression must be found politically, for the very evident reason that philosophically and theologically, people will go on "splitting hairs" until the end of the chapter.

There are now as many varieties of "New Thought" churches as there are of the old orthodoxy. And the differences between them are even less trifling. Nevertheless, they maintain their separate, individual viewpoint, regarding these trifling ideas, and the ideal is quite certain in time to become buried beneath the dust heap of what may be termed "New Thought ecclesiasticism."

And all the time, there are millions of minds which, could they but find the visible, practical, material *point of unity*, would quickly bring into the perspective of the immediate and the material, this ideal of mutual aid and mutual kindness and tolerance and the much quoted, long looked for hope of "brotherly love."

This point of unity can be found and maintained only, we believe, on political ground.

Here, we find the Catholic and the Protestant, and the New Thinker, and the Atheist and the Free Thinker may meet each other without fighting over the various viewpoints through which they have come into a realization that in "unity there is strength."

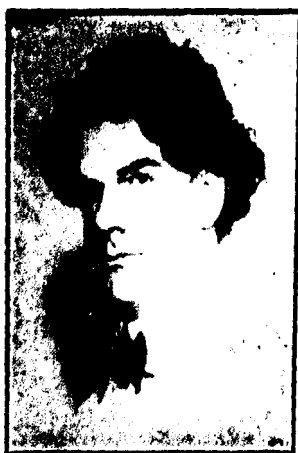
In so far as Socialism fills this ideal of unity and tolerance, in just so far is it the consistent point of unity for establishing conditions.

In the course of years, unless the principles of Socialism also expand to meet the expanding consciousness of the human race, it too will have to give place to even a broader and more inclusive and brotherly method of bringing conditions up to the standard of man's evolving ideal.

---

There never has been any "special revelation." Such an idea is impossible on the face of it. All revelation is simply the individual awakening to the knowledge of that which IS.

## Pity the Poor Rich



When it was discovered some years ago, that laziness was due to a peculiar "microbe," the world's mental attitude toward the unfortunate victim of the disease of laziness, underwent a radical change.

From disgust and abuse, the fair minded person transferred his line of thought regarding the lazy one, to a feeling of tolerant pity.

Gradually there sprang up "schools" and methods of "cure" for this disease and finally, the poor victim of the microbe of laziness became exalted to the plane of a more or less interesting invalid.

Now it is up to some one familiar with the microbe family to discover what strange and peculiar bug it is that finds lodgment in the organism of the rich.

For that there is such a species of bacteria observation will convince us.

In our extensive acquaintance we have met many rich men and women.

A few have escaped the microbe, but enough have exhibited symptoms of its inroads to prove the point.

*The rich are afflicted with a poverty microbe.*

If, perchance, the wealth has been in the family blood for several generations, we may discover that there have been "counter irritants" applied which have to some extent alleviated the sufferings, and the symptoms are less apparent.

But, I submit the idea in all seriousness. No other explanation will or can account for the insane attitude of mind which we find among so very many of the rich.

Rockefeller and his kind should not be blamed. They are victims of the microbe. We have no doubt, if one could find an instrument of sufficient power to penetrate the globules of blood in such a body, one would find millions of these bulging-eyed, long-clawed bugs, draining the vitality and the emotions of its victim, building into his mind pictures of beggary and need.

Some time ago, the newspapers were holding up to ridicule poor-rich Hetty Green. They declared that she had been shopping. Among other things that attracted the eye of the richest woman in America was a brooch containing imitation diamonds. Doubtless all her life she had longed for some such bauble. The

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"eternal feminine" dies hard, even in such a microbe-infested breast as that of Hetty Green. She wanted it. But fifty cents! Awful expenditure! And the "hard times" coming on too! She gave up the dream, and went her way occasionally casting longing eyes at the fifty-cent brooch.

This would sound exaggerated did we not have evidences all about us of this same attitude of mind.

We all know them. The "poor" woman who cannot afford a garment warm enough to keep from freezing in the cold weather because, forsooth, one of her one hundred and fifty tenants could not pay last month's rent, and she had depended upon just that sum for a new coat. Poor martyr! She goes without, unless some "rich" friend or relative who earns seven dollars a week comes to her rescue.

We knew a woman once, who was supposed to be very poor. She worked at sewing by the day. She worked when she was dreadfully ill—too ill to sit up and hold a needle. But as she seemed so to need the money, she was retained by her employer. One day when she failed to appear at the sewing establishment, some kind fellow work-woman hunted up her room, as she was known to be alone in the world. She found the woman dead, on the floor, on some old newspapers, covered over with a flannel shawl. She had been too poor to soil the sheets of her bed, or wear out the mattress, and had lain down on the floor to "save" them. And hidden in the room were bank notes to the amount of ten thousand dollars.

This may be thought an extreme case, but it is only a degree beyond the stage we meet daily and hourly. It parallels instances that we well know, within our immediate family or friends.

Is it not more than probable that this attitude of mind is a disease? It only remains for someone to discover the species of the bacilli, and "dose" them with the remedy.

We had a student once who was one of the most alert, progressive and satisfactory pupils ever found. She was over eighty years old. She had no relatives in the world except one son who was a successful lawyer, and unmarried.

The dear old lady regretfully informed us that she could not spare even one penny for the lessons, but would be eternally grateful if she might join the classes. She joined them, and we are not sorry—not though before very long we discovered that the poor, dear old lady was very rich in lands; in stocks; and in cash. She was a victim of the disease that attacks the rich. She never recovered. We think she is now in the invisible life, but we know she is still poor. The thought had become so much a part of

her that we dare not hope that she had dropped it when she entered the invisible realms.

Recently a man who has had more or less difficulty in making his way in Colorado owing to ill-health, asked us for a small loan.

Knowing that his relatives were very wealthy people in the East, we suggested that he send home for a sum sufficiently large to keep him from want for several months, while he recuperated.

He said he knew such a course would be useless, as his mother had complained in her last letter that she was obliged to reduce her rentals on blocks and houses, owing to the financial stringency.

Poor woman. She was a thousand times more "hard up" than her sick and penniless son.

Recently we have had this experience, which doubtless would be corroborated by other publishers, if they felt disposed to tell the truth of the matter.

To those whose subscriptions expired in December, we have sent the January number, even though they had not sent in the subscription for the coming year.

With this, we sent a notice that the subscription expired in December.

Occasionally there came back the renewal with these significant words: "Be sure to date my subscription with the February number as I have the January."

Now, isn't it evident that nothing less than an army of microbes would cause an otherwise decent person to do a thing like this?

Unless, indeed, it were the result of actual absence of much needed dimes.

We can assure you that it was not the latter. These seemingly "little" things constitute the invariable symptoms of the presence in large quantities of the microbe that attacks the rich.

We are safe in guaranteeing that none but the "poor rich" could think of sending such a message.

We know a woman who is the fortunate, or unfortunate—whichever way you elect to look at it—possessor of an independent fortune in her own right, with no one to whom to leave her money when she shall have gotten through with the need of it.

She deprives herself of the common necessities of life. But why continue? We have the illustrious examples of J. D. R. and Hetty Green, and observation and experience will convince any one that the world holds many of their type—victims of the *microbe that attacks the rich*.

*McM. J. J. J.*

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## Socialism

"Fools deride; philosophers investigate."

It is said by objectors to Socialism, that the doctrine will suppress individuality and genius. On the contrary, it will bless young genius with unprecedented scope for the expression of individuality. It is one of the curses of capitalism on youth, that it grants only to the children of rich men the time and means for the development of talent. When the sordid struggle for bread is done away with, men and women will then be able to devote themselves to their individual talents. Socialism will surely be a paradise for the lover of knowledge, art or invention. Not until men have no longer to sell their brains for a pittance, their souls for silence, their whole lives for a bare subsistence, not until then will individuality be able to find generous and unsuppressed expression. Objectors say Socialism will encourage laziness. What is our present system doing? When it turns thousands of homeless men into a workless world to tramp and beg, or starve. When it remunerates honest labor so miserably that the tramp himself is as well off at the end of the year as the hardest toiler.

Socialism makes absolutely no provision for the lazy parasite. It will make it possible to justly apply the biblical rule: "If a man will not work, neither shall he eat." Today, those who work least, eat and enjoy the most.

Then, we are told that under Socialism inventors will cease to invent, our creators will cease to create, our poets will cease to sing, and we will all become a nation of wooden heads. Our great inventors, artists and geniuses have, with few exceptions, lived, worked, and died in poverty. How many of the world's great ones have we murdered prematurely? How many sweet songs have we smothered unsung, by the hellish greed and selfishness of our capitalist system. It is said, that most of the natural geniuses born into the world are born from the working class, and to a large extent lost to the world on account of lack of opportunity for development. Socialism will give genius a chance, and will make our artists and inventors free to work out their glorious dreams. Then we can become a nation of gods, with our aspirations reaching to the clouds.

Another chronic objection is that Socialism will destroy ambition. It will indeed annihilate unworthy and ignoble aims, and give mankind a chance to fix their eyes upon higher things. Today the greatest of ambitions is to amass useless wealth. The

child is taught in infancy, the boy is schooled to think the highest type of manhood will be achieved when he has gathered together a million dollars, no matter by what means. If he can by hook or crook get his fingers upon the earnings of other men, he may become a great man in the community. May the Divine Ruler forgive us for having created and perpetuated, and glorified such ideals.

The forces of government are now against Socialism, because the government consists of those whose interests are with the idle parasites, the rich who live off the labor of the poor. These are the chronic objectors to Socialism, who say we will lose all ambition, all individuality and incentive to labor. What of our present day monopolies? The coal oil for instance of the American Continent is collectively owned by a consolidation of individuals known as The Standard Oil Company. Did Rockefeller sacrifice any of his peculiar identity when he joined hands with the other fellows in the oil ring? It would seem as if Rockefeller's individuality has remained unimpaired. The water supply of many of our large cities is owned by the whole people. Moreover, it is collectively managed and distributed for private consumption in the homes of the people. Does one's individuality suffer because one does not pump the water out of his back yard? You get your letters through a collectively owned and operated postal system. Does it in any way interfere with the development of your natural traits of character because you share the benefits with the whole people? Our public schools are likewise used and managed. Does the public school system interfere with the development of any talent or genius that the child mind possesses? Verily, no! In the face of all this, how can any thinking person harp on such a foolish theme.

With the Socialist commonwealth, will come to every human being the opportunity of leisure and means to cultivate every interest and inherent talent. Then, we are told it will restrict liberty. Whose liberty? What liberty? It will truly restrict the liberty of the able-bodied, voluntarily idle, to appropriate nine-tenths of the honest toiler's earnings, to support him in luxury, while the toiler lives and dies in poverty. What liberty has the worker today, being absolutely dependent upon purchase of his labor power. The toiler has one short period of liberty when in the polling-booth. Will he always use that period to perpetuate his own slavery? No, he is awakening from a long sleep. Soon he will strike the blow that means liberty, indeed—the liberty and freedom that will come with triumphant Socialism. The disinherited of the whole universe are aroused by the battle cry

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of the Socialist forces, "*Workers of the world, unite! You have nothing to lose but your chains.*"

Never before in the history of the world has it been so evident that the emancipation of the working class must be accomplished by their own efforts. As Eugene V. Debs says: "We must win the whole world from sordid animalism, and consecrate it to the uplift of humanity."

Evolution, at times, brings sudden and radical changes. We have arrived at a certain stage in our political and economic career, and we can ill afford to make any mistakes. There is, at the present time, but one decided drift to be observed in public policy—the drift toward Socialism. Those who oppose this, have nothing to suggest in place of the promises of Socialism. At present, there is much confusion and controversy respecting the claims of Socialistic doctrines. Assuming that the happiness of individuals composing society is the end to be attained by the policy and institutions of men, history gives no proof that any earthly government has ever done this. There have always been a privileged few. Our forefathers thought if they could do away with the foreign oppressors of our Nation, they could do away with all oppression. But it was here they made the mistake, and in attempting to escape one evil, they fell into another. They made excellent provision against foreign oppressors, but none against domestic oppression. They foresaw the peril of a foreign foe; they failed to foresee the peril of the foe at home. Through this oversight, it has come about that the constitution is employed in protecting industrial tyranny against its own people.

Thus, when the people tried to put trusts out of business, which were organized in the State of New Jersey, the people found it was unconstitutional to do so. When the people of New York tried to secure an eight-hour law for laborers, they found themselves powerless, balked by their own laws and constitution. When the state of Kansas attempted to establish an oil refinery for themselves, they found that the people of that state, in their constitution, had given the Standard Oil Company that right, but had denied it to themselves. When an attempt was made to protect the public against the threatening power of the capitalists, by means of a national income tax, lo! it turned out to be unconstitutional.

Now, we are told, to try to regulate railroads is unconstitutional. Thus history has taught us that if the people fail to direct their own destinies, they will have their destinies directed for them. If they find themselves the plaything of tyrants, they have their own folly to thank for it.

Look about at the present capitalist domination in industry and government, and see what we have come to. We have awakened to find that self-constituted sovereigns, in the shape of trusts and combines, have usurped power over the whole people, as independent and tyrannical as the monarchs of old. These conditions have arisen, because the people have permitted it. To remedy this, we must follow the example of the men who founded this Republic. Like them, we must refuse to be bound by tradition. Like them, we must adopt new policies, to meet new conditions. Like them, we must face conditions as we find them. We should be radical, when radicalism is called for. In the words of the Declaration of Independence we should hold that it is the "right of the people to alter or abolish whatever law (or laws) is detrimental to the best interest of the Nation."

Socialism is the only political party that offers itself to cure the ills of the Nation. That a few men should be allowed to fence in and build a wall around the great storehouse of God's creation, the land, and keep the majority of the human race from the necessities of life, is a crime, that our present Government seems powerless to change. Under Socialism, all the storehouses of earth and heaven will be open to the children of men. Gold has so entered into public and private interests that governmental policies have become a large gambling system. In the final analysis, it is money and not men that makes laws. The rich are money-maniacs. The extreme poverty of the masses, has reduced the poor man's home to a mere hovel. The overpopulation of the underworld, the over-crowding of our prisons and insane asylums, are matters that need a special remedy.

Socialism has been charged with destroying home life. Unless Socialism soon comes, we will have few homes to destroy. What with the overwork of divorce courts, desertion of wives by poverty-stricken husbands, the corrosion of poverty which prevents young men from marrying, this institution called "the home" must soon suffer dissolution.

*Isabel*

This is the secret of adeptship—the extension of your consciousness. Every one is an adept or a master of the elemental forces—in the degree that his consciousness extends beyond the primitive—to the infinite. The infinite, so-called, becomes the finite and the finite extends into the so-called infinite—according as we cognize the unlimited scope of our consciousness.

Between the man who molds to his uses the earth and the metals and the products of nature, and the East Indian adept who allows himself to be buried alive, or pierced with swords, there is only the difference of degree of perception of Man's inherent mastership.—McIvor-Tyndall.

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## Let Us Bring Occult Things to Light

*By Edgar Lucien Larkin*



From the very remarkable letters received up here, I am fully convinced that there are now enough students of the occult in the United States who are "able to receive;" "who are worthy and well qualified;" "and duly prepared," to be granted a small portion, at least, of esoteric wisdom. Every phase of human mentality, every possible delicate shading of thought, and every hope and fear may be studied in these thousands of letters from all parts of the world. The number of people now studying their minds, their mental natures, even to the depths of modern psychology, is almost beyond belief. The mere fact of so many being engaged in this, the highest of all researches, is in itself a psychic phenomenon. I have received letters on arcane matters from Australia, Hawaii, Alaska, India, England, etc., showing that the movement is world-wide. This note is written to *THE SWASTIKA* and its many scholarly readers to secure their opinions as to whether it is now advisable to publish occult knowledge broadcast before the people. It may be premature just at present. Will advanced men and women write me their personal opinions on this stupendous matter? It is now well known, and has been for a hundred centuries, that the revelation of true occult wisdom before "paths are made straight" is injurious, not only to the cause of occult science, but to those who receive, for they cannot receive unless they have made "suitable proficiency in all preceding things," and have traversed "regular steps." For if occult and arcane facts now known to the few, were implanted in the minds of all in the Nation having capacity to receive and assimilate, to use and to teach, there would be one of the most striking transformation scenes in history; a drama greater than any ever enacted on the stage of humanity. How would it do to publish these things in occult terms? That is, print in all occult magazines and journals, but in such language that those not high up in occultism could secure glimpses of the startling truths here and there. Then in three months publish more, but in plainer language. The first lesson would merely lift one corner of the Mystic Veil of Isis, and the second raise it a little higher. In two years, a portion of the majestic face might



be exposed to souls able to look upon the wondrous and classic features. In ten years the marvelous lips would no doubt speak a word or two, to the higher occultists. In fifteen years, the veil could be removed from before the blessed eyes, permitting advanced students to gaze into their profound depths. Or, not publish in these magazines, but have temples wherein occult knowledge could be imparted to initiates by the world's greatest occultists.

Which is the better way? I feel deeply in these problems and I am sure readers would also, could they read the wonderful letters and questions. I assert that events are shaping themselves, making ready for the appearance of psychic things in many parts of the world, in close succession, or simultaneously. And I further assert that human actions and indeed, the careers of millions are soon to be shaped and governed by finer forces, the psychic forces of nature. Striking events are nearly due; really some are being wrought out now. Scarcely a beginning has been made. And all who can be made able to drink of the cool cisterns and vast reservoirs of psychic knowledge, should begin preparation soon. But all who can make themselves ready to take of the limitless supplies and everlasting stores, should begin now to make careful self-preparation. To repeat, I say psychic wonders are about to burst on man in a splendor beyond all imagination. Do we wish to be taken all unawares? And with no bright lights shining? How blessed beyond conception will it be to those all ready with expanded souls to make finer things their own. How to prepare minds is the pressing problem. I will be glad to publish what has been shown to me if it is thought advisable. Will occultists, women as well as men, write me their opinions?

Lowe Observatory, Echo Mountain P. O., California, U.S.A.

The beginning of the year brings to our notice two noteworthy incidents in the direction of Advance Thought. One is the repealing of the "compulsory vaccination law" in England, and the other is the vindication after two years of legislation, of Eugene Christian, the noted New York Food Expert. We gave in the news columns of THE SWASTIKA magazine last month an account of the Court's decision in favor of Mr. Christian, and we extend hearty congratulations to all who are interested in the work of drugless healing, as well as to Mr. Christian himself. Verily, "the world do move."—[ED.]

When any individual, society or sect advises you to confine your investigation to the particular thought they represent—be sure that their house is built upon sand.

## Cosy Chats



Yes, of course, concentrate upon it, go into the Silence and draw the universal forces to your assistance, but be sure and reserve sufficient time and conserve sufficient energy to enable you to go out into the ranks of the workers and hustle for its accomplishment.

The secret of all accomplishment is to do something—stop trying to do things, just do them. It is one of the weak phazes of a mighty philosophy when it teaches that faith apart from work, or life apart from the folks results in any kind of accomplishment.

We cannot develop by separating ourselves from any form of life, nor can we strengthen ourselves by detaching our lives from men or from the activities of men; that is equivalent to dividing ourselves and God, which is the absolutely sure method of utter destruction.

The man who would walk with God, who would manifest all of the constructive energies of his being, must stand out in the open and move with the God life which is all of life; he must unite with the law in its activity; in other words he must work, for that is the only avenue upon this planet of any sort of attainment.

And in his work, let him cultivate the wonderful point of intention which we call Hope—let him be cheerful, that his path may be unobstructed by destructive energies. So many men have missed the goal of their desire and the point of their success by entertaining doubt and thereby cultivating their fear that one almost believes, in spite of the fact that he knows it is a cold, clammy nothingness, that fear is a sort of a grinning, hideous germ, which riotously intrudes into the sanctity of our flesh temples and desecrates and invites other fear germs to desecrate them with their mischievous orgies.

No man can do any sort of creative work unless he is unafraid. He may possibly do a cheap sort of drudgery under somebody's else direction, but his chances for true accomplishment are mighty slim if he allows himself to associate with that infamous degenerate which we call fear.

Men are always greater than any problem which they are called upon to meet. A test never comes to a man until he is

big enough to master it. No person is ever called upon to do one thing more than his ability permits, but we are not always aware of that law of nature because we seldom have the true quality of faith in ourselves and so we do not realize the full extent of our capacity.

You see our relation to life is based entirely upon our faith in ourselves; we actually become what we realize in our heart of hearts that we are, and this little demon of fear sometimes creeps down into the inner recesses of that heart of us and obliterates the true and the real of us, until we are fantastic creatures of a scattered delusion.

Now, dear fellow student, am I not right—and if you agree with me as I am sure you will, let's snub and squelch and strangle this little fear devil and then we may have the quality of courage which will permit us to demand of life its supreme development.

And we do not want any thing which is not earned by fair and square methods—we want to work while we pray and to live while we work. We do not want to skim through our experiences as though they were something to be avoided; no indeed, we want to follow the true path of attainment which is to work with all our might in the humble place in which we find ourselves today; then to morrow we shall find ourselves taking another step onto a higher plane of action with a little freer vision and then we shall take each step distinctly and fearlessly until our faith in our ability gives us that supreme confidence in ourselves which always means accomplishment.

So concentrate by all means and rest in the beautiful Silence to your heart's content—but at the same time, dearly beloved folks, don't forget to hustle.

*Gran M. Brown*

Man has been growing through a thousand ages to get to where he now is. He was not created perfect at the hands of God. Thought exists always in divine possibility, yet he has been steadily creating himself; and from his far-away beginning when he was nothing more than an atom, he has constantly built himself by recognition of truth.—*Helen Wilmans.*

It seems to me that all the good religions and philosophers teach that Man is God, with more or less timid circumlocution, rendering the teachings ineffectual and failing to instill into the heart of the student the real essence of Truth.—*The Individualist.*

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

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# The Origin of The Swastika

By Prof. Isaac Newton Vail.

(CONTINUED FROM LAST ISSUE.)

The Latin races have the same thought, where Coelum, or Heaven, was deposed and exiled from the celestial throne, which can only be canopy dissolution. More force, if possible, is added to these claims when we run the Latin name Coelum back to a root, from which also comes our word concealment. Here, too, the classic student will recall how a new sun-god came in as Ouranos and Coelum fell. Helios of the Greeks and Sol of the Latins succeeded the old sun-god Hyperion. The succession of heavens is canopy testimony buttressed by a succession of suns.

The same variant tale of an old heaven "departing as a garment or vesture," I repeat, is universal, and the thought did not migrate from any certain land or people. Even the Scandinavian races have a record of a new heaven, or universe, sun, moon and stars made out of a prior heaven; the same thought that is found in the hoary annals of China and Japan. The northern Eddas record that when the old gods fell at Ragnarok, the "*Bridge of heaven broke down*, the heavens parted asunder, and the sun and his legions came riding through the opening in grand array." (Anderson).

I need go no further to prove that all ancient peoples have left a record, petrified in beds of fossil thought, that place the fact of a canopy on unassailable rock. I have given but a tithe of the testimony of this kind that I have before me. But lest there be some who do not place the proper value upon this sort of evidence; I will now fortify this rock by another class of witnesses.

If the races ever lived under a canopy and saw it pass away, as they assert, we have the means of corroborating or refuting their statements. As any one can see, a canopy of revolving vapors, while acting as an all-shining sun revolving very rapidly eastward around the earth, would actually rise in the west and go down in the east.

Now there are fragmentary statements in the ancient records,

and which do not often get to the common reader, because the scholars think them too absurd to repeat, but in Ampere's classic dictionary it is recorded that the statement has come down from immemorial time that the sun formerly rose in the west and set in the east. As canopy testimony, the very absurdity of it affirms a necessary fact, for the persons who made the statement had no intention of exploiting the canopy idea thus unconsciously affirmed, and we conclude there must have been a canopy shining as the sun, or the statement would never have been made.

There is also a well known statement, in the book of Joshua, that the sun once "*stood still in Gibeon.*" Now this is just what a canopy sun had to do if it ever passed away. It could not fall till it ceased to revolve.

The reader will also recall how the old sun-god Helios is recorded to have turned the solar steeds over to his son, Phaeton, (the "luminous god"). Now when Solon was in Egypt, as Plato tells us, the learned priests of that land told him that the report of this transfer of sun-steeds "*really meant the fall of something that once revolved about the earth and in the heavens.*" This is the strongest kind of proof that a canopy fall took place; for the old sun-god could not have turned his chariot over to a successor in any other way.

The peculiar linking of the succession of suns with the fall of *anything* "revolving in the heavens," compels us to concede canopy conditions in the forgotten past. The tales of such conditions as a sun rising in the west, and a succession of sun-gods because something fell out of the skies, are two master links in the great chain of testimony which we cannot ignore.

A succession of suns; a regent sun; a hidden sun; fallen heavens, and water heavens, are immortal witnesses. The very name Ouranos, as well as Varunt, both coming from the Sanskrit *Var*, shows a watery heaven. The name of the Hebrew, or biblical heaven, *Shamayim*, means "shining waters." So, too, the Hebrew sun, *Shemesh*, means a "ministrant" or "regent." Then again we have before us the immortal fact that the old sun-gods were all *subalterns*—serving another.

Both Hercules and Apollo, known to be sun-gods, were born



subject to a superior power. Hercules always went at the beck of Eurystheus and had to perform twelve giant labors before he could become a free sun. And then, every one of these labors, when critically examined in the light of canopy evolution, shows beyond question that it is a great sun effort to rid itself of vapory coils, that made it a regent and servant. One of the last labors he performed was the significant task of lifting the heavens from the shoulders of Atlas and bringing forth the stars, or "golden apples." This act shows for itself what the old world condition was. If the heaven had to be lifted to bring forth the stars, what kind of a heaven was it if not a vapor one; and how long can a person of unbiased mind contemplate such an act and not see canopy evolution as one of the grand way marks of time? Look where we may among the old sun-gods, and we will find them all "dragophontes" or "dragon killers;" and the dragon is everywhere the "water spirit" of the infant race. For this reason Apollo, the sun, slew Pytho and freed himself from Asmetus, or "primeval order." I must now present another salient feature to buttress the foregoing canopy testimony, and we will then be ready to show how the Swastika became an object of divine in the vapor tapestried skies.

A canopy must fall more largely in the higher latitudes and chiefly about the polar circles. The rotation of the earth with its atmosphere resists the canopy's decline at the equator, and it is mechanically and mathematically certain that canopy vapors, seeking the line of least resistance and greatest attraction, must fall from the equator toward the poles of the earth. As there is no centrifugal force there all the vapors in the polar atmosphere must fall. They could not remain in the polar skies any more than a stone.

Hence, as any one can see, there must have been a *clear opening*, or *empty place* in the north polar sky during all canopy times. This opening or hole in the vapor sky, because it could be seen by all humanity in the Temperate zone as a *gateway* or *door* into the realm of the gods and the blest, must have been an all-commanding and sacred feature, if the canopy was a fact.

Now, as I have found this hole, or empty place, alluded

to again and again in the oldest literature of almost every race and tongue, I am forced to say that the *canopy* was a fact. People standing under that canopy and looking north would seem to be standing in a great world-tunnel and gazing at the *arched-opening* in the distance. Here let us recall the rapid movement, or whirling, of the canopy, and conceive a flying or floating *arch*, lit as with the gorgeous tints of the rainbow, and we have before us the mythic "flying" or "Floating Bridge of Heaven," which is alluded to by so many peoples. The "flying circle," too, that is seen surmounting a thousand doorways and monumental Pylons or gates of a hundred ancient and ruined cities, would be but a picture borrowed from that persistent and ever holy polar scene.

The "winged circle" in sculpture would thus have a grand pattern from which to be copied. I want the reader to keep that and the empty place under it, in mind, while we read from the twenty-sixth chapter of Job: "He stretcheth out the *north* over the empty place," and tell me what the penman of Job saw if he did not see an arch and a hole in the northern sky. And am I not justified in saying that the canopy was a fact?

An arch is an arc, and I want to know why the polar skies have been called the *arctic* skies from immemorial antiquity. They certainly would not have received that name if the arc had not been penciled upon them, and if it was there the canopy was a fact. I can pick out more than a hundred such terms, that I have found as petrifications in thought strata, and each of them tells the same old tale of canopied skies. I will briefly call a few of them to testify.

According to the prophet Ezekiel (chapter 8) the apostate Jews assembled on the north side of the temple and prostrated themselves before the image of *Baal Peor*, which was "a hole in the wall." Now Baal is always a *shining lord or god*, and Peor is a "hole." So that these backsliding Jews worshiped a "shining hole," and there is no possible solution to this puzzle without canopy aid, for Baal Peor was *light* beaming through a *hole* in the north.

(TO BE CONTINUED.)

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## The Call of the Dollar

*By Augustus Wittfeld.*

He that revels in the poetry of life, and whose soul in its flight soars above the dollar mark, is profligate in his use of all that nature supplies. He knows that nature will minister to his needs, and that confidence and faith in her bounty will be rewarded by a never-increasing supply. He knows that nature's bounty must not be considered in the light of proprietorship, but must be held in trust for humanity. As trustee, nothing must be diverted to himself, but all that he receives must be passed along to his brother.

The sordid, grasping man cannot realize that, as beneficiary of nature's liberality, he must render a strict accounting of his trust, and that the credit side of the ledger of life must balance the debit side, and what he withholds and refuses to pass along to his fellow-man, but makes him debtor to nature in a larger measure.

The call of the dollar is as the song of the siren. He that harkens to its lure endangers his soul and loses, one by one, the attributes of a man. Greed supplants love, and the virtue of charity gives way to selfishness.

They that hearken to the call, and enter the lists in the battle of life, bearing upon their shields the emblem of servitude to the Goddess Mammon are destined to disaster. . Accumulation is not victory, nor is poverty defeat, but he that garners the blessings which nature or nature's god offers with a lavish extravagance lives the full and complete life that is apportioned to man. The joy of the perfect life comes but to him who shares his life with his brother; whose only concern is for humanity, and whose only riches is a heart that is filled with love. Wealth and worth are not synonymous, nor is a hearkening to the call of the dollar justified by any emotion other than greed. Greed is the child of selfishness, and selfishness is the twin brother of avarice.

If you are willing to share the blessings of nature with your brother, you open the way for increased blessings, for nature pays a liberal interest upon her indebtedness. As ye sow, so shall ye reap; but in greater measure; while the pursuit of the dollar for the dollar's sake contributes not to your own happiness nor to the true wealth of the world. Money, which was created as a commodity for the use of man, has become the master of man, and he alone is free who holds the blessings of nature above the

traffic of the mart. Independence consists of asking nothing, and accepting with gratitude that which you attract to you; in living the natural life, and permitting nature to exercise her judgment in supplying your needs. The natural life engenders no unnatural desires. Its standard of worth is deeds and not dollars.

Why should we stamp the image of the Goddess of Liberty upon the dollar? Are we free when we permit her to cast her spell upon us and make us slaves? Are we richer in possessing her image on countless coin of the realm than in nurturing her image in our hearts?

After all, what is liberty? \* \* \* That man alone is free who is slave to no desire; who can accommodate himself to any condition or any circumstance, and who craves nothing he can do without.

The call of the dollar is the call to slavery, submission and death. Man's need is in the present, and a sufficiency for present needs should free the mind from the problems of the future. We live in the present, and in all kindness to posterity we should not lessen their worth to the world by making them dependent upon us. There is sufficient in the world for every one that enters it. He comes empty-handed and empty-handed departs, and his sole aim in life should be to add to her wealth of happiness and wisdom, for no man can add aught to the *riches* of the world. That which he accumulates he takes from another. And in harkening to the call of the dollar he deprives his fellow-man of his proper heritage in the law of life. By passing on to posterity that which he accumulates he perpetuates the wrong, and nature employs drastic measures to balance the account.

Study the tragedies in the lives of rich men and rich men's children. What is the lesson? They harkened to the call of the dollar and pursued her to such purpose that nature, outraged and indignant at their disregard of her laws, assumed the compelling attitude in enforcing a settlement of their indebtedness.

Be rational in your living; accept from nature your just due; no more, no less; and so live that the call of the dollars will be to your ear as the shrieking of the wind: a thing meaning destruction and desolation, and from which you will turn to seek solace in the cheerful voices and happy faces of little children.

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It is impossible to lose a friend. Remember this when you are doubtful as to whether your friends will stay with you in adversity. Friendship is as imperishable as God.

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The greatest misfortune that can befall one, may be made a weapon of defense by facing it bravely and without dodging.

## THE GARDEN OF LIFE

IT stands on the crest of a moss-grown ledge by the shores of a deep, blue sea,  
And the roses climb o'er the wall's high edge and the birds sing gleefully;  
The sun smiles down in its golden splendor, the skies are ever a rosy hue,  
While the heart of Youth, in glad surrender, is chanting a paean to the Love of You.

ITROD its path in Life's fair morning, when the golden sunlight kissed the dew,  
But my eyes were fixed on the cliffs adorning the sea's dim shore in the ether blue.  
I wanted to tread the hidden pathway, that led to the regions beyond the heights,  
And my thirsty soul in visions half-way pictured the scene with its rare delights.

THE bird's glad song and the blossom tender, the soft caress of the dawn of day  
To my restless soul seemed but to render an echo of that which was far away.  
And I closed my ears to the happy present, and strained my eyes for a distant sail  
That should bear me on up over the crescent, to where the sea met the coast line pale.

I STAND at last before the portal that guards the way to the longed-for goal  
And I know that the thirst was but the mortal, seeking the light of the Over-soul  
In effulgent glory the garden glistens; each tiny weed in the velvet sod  
Whenever my soul is still and listens, seems whispering: "I am a child of God."

Margaret M. Lord-Junkel



# The Futility of Negation

## PART II.

### THE GROWTH OF RELIGION.



Fear was the prime impulse actuating every deed of primeval man.

As we have seen, man-made law was ever, in its inception the child of fear.

Law and Religion, brother and sister, have come down to us through the ages, hand in hand, driven by Fear, grisly author of their being.

When King Reason first began his reign in the weak minds of our undeveloped ancestors, the Grand Vizier, Observation, began to reach out into a wider plane of knowledge; began to question the why of natural occurrences, where before he had only been occupied in helping to maintain existence.

The moving clouds, the falling avalanche, the flowing stream, seemed only various parts of a grand chaos, where the only object in life was to hunt and be hunted; where Terror ruled and Death was ever-present.

Man found about him a world, destructive in nearly all of the more noticeable manifestations of its elements. The lightning blasted him, the mountains fell upon him, the waters sought his life. In all his feeble experience, destruction was ever the result of anger directed against a given object: life and motion were synonymous. "Therefore," he reasoned, "the elements are angry; a force to be propitiated."

Thus came worship—the coward groveling before a force too high for combat, made doubly terrible by man's inability to understand the strokes that were delivered at him without warning and without apparent cause.

The worship of Nature in its destructive forms was the earliest religion. Then there were other forms of life to be recognized—forms beneficent, whose influence was for good—as the quiet trees, the gentle winds, the life-giving sun. It was but natural that these became noticeable as powers of good as opposed to the powers purely evil; but they, while recognized, were scarcely to be worshiped, for worship, fear and propitiation have ever been the same.

Man may bow, coward like, kissing the dust before a fear:

in the presence of love he stands upright and unafraid.

Slowly, with the enlargement of man's intellect and the groping after the unseen, came imagination. In the childhood of the race as in the childhood of the individual, the world of the invisible draws very near. The universe of our early man was peopled with spirits, conscious entities who were a part of his everyday existence. He reared crude altars where he might meet with the invisible on more equal terms and in a later development constructed quaint images as representations of those unseen spirits which his imagination had created.

It is noticeable among all savage races that it is only the evil that is supplicated for mercy, while the altars of the purely good are ever neglected.

Now arose men more developed in material intelligence than their brethren, who professed to hold a closer communion with the unknown than was granted to the common herd; the witch doctors, the voodoo women, the medicine men of the savage. These were the early priests; the go-betweens from men to their gods; working on the superstitious fears of the laity, they became the rulers by might of superior intelligence, as the kings were rulers by might of arms.

Fear has ever been the weapon of a priestcraft grown wise in its use through a thousand generations.

Can you not foresee the alliance of Church and State for the complete subjugation of the masses?

It would be far too long a story to trace, step by step, the rise of higher ideas of godhood or the subsequent decline to a worship of mere form when the incubus of cringing fear, was in a measure removed.

The pure nature-worship—nature fear—of the primeval man developed into the wonderful Pantheism of the Brahmin, the Egyptian, the Greek, the Northman. From the idea of one superior god arose the idea of a single being, all powerful, omniscient, who controlled the Universe; the Om of India, the Ra of Egypt, the Jehovah of the Jews. Inextricably mixed with symbolism and the memory of lesser deities in the minds of the uneducated, with the more enlightened priesthood, religion became more and more a recognition of pure Force—an unknown Power that maintained, that was, the Universe.

But man has always been a rebel against existing forms. Man demanded a better acquaintance with the higher truths; a greater knowledge of the Unknown. There grew an insistent yearning for a Messiah—a being who, while partaking of the nature of both gods and men, could come as a messenger from the other

world; could teach mankind the way to achieve eternal existence which he felt to be his birthright, and teach in a way that was not bound about by musty form and ceremonial.

Set the entire thought-force of a nation of souls groping toward a given object, even though the power exerted be an unconscious one, and but one result is inevitable. They insistantly demanded a teacher and a teacher came to them.

In lands wide apart were born into the flesh, great souls attracted to the earth by the thoughts of men; men themselves, but great teachers and founders of new religions; Quetzalcoatl of the Aztecs, Zoroaster in Persia, Jesus of Nazareth, Prince Gautama, the Buddha of India; Mohomet, the prophet of the Moslems; founding schools of thought far in advance of any fore-running idea that their degradation to the level of common understanding—the rank growth of form and fable in the pure soil of right doctrine—was inevitable from the first.

Of these the greatest never taught a religion of fear—that has always been a fungus growth in the minds of little men. The man-like Czar, Jehovah, demanding a crimson sacrifice of his own offspring that his anger might be appeased in a glut of blood; what is this but the thought of a savage, who, fleeing from the anger of the elements offers his bows and arrows, his most precious possessions, to the lightning in exchange for his own miserable life? Jehovah accepting a sacrifice; man offering up his possessions in an agony of fear—are these the conceptions of true men to whom Love is the highest Law?

Here is the seed from whence denial springs; the fundamental idea that punishment is the cure for crime; that a sacrifice made now will bear fruit of pleasure at some time in the distant future.

Religion, the religion of priestcraft, the religion of a wrathful Allah, the religion of punishment, the religion that leads to cowardly worship of a power that may destroy if man does not humble himself, has in no way changed. It is, in motive, now the same as it was in its first crude beginnings. Fear is the father, barter the mother of all worship.

*Kenneth MacNichol*

EDITOR'S NOTE.—In the February issue, on the first page of Professor Vail's article, "The Origin of The Swastika," the typist made the writer say: "The first thing the reader wants to do, is to prove that the vapor did exist. This I will not attempt to do." What should have been printed was: "The first thing the reader wants me to do is to prove that the vapor canopy did exist. This I will now attempt to do." A seemingly small mistake in type, but one which greatly alters the meaning, as the gist of Prof. Vail's article is to prove that the vapor canopy explains the origin of the Swastika symbol.

## Visitors From Unseen Realms:

### A TRUE OCCULT EXPERIENCE

*By Mrs. S. E. Wallace*

The 18th of April, 1906, the day of the San Francisco disaster, I had two sons living in the city, one of whom was practising dentistry in his own office, the other just about to graduate as a dentist, living in the same office.

My home is across the bay seven miles from Oakland. After the first great shock and we had received no harm, we turned to look towards the city, where we could see great clouds of smoke filling the air. The suspense and anguish of that day can never be expressed, as the most horrible reports were heard from every boat and train laden with the terror-stricken people fleeing for their lives from the burning city.

The second day, another son living at home, unable to endure the suspense determined to try to get to the city to find his brothers. Just after he had gone, my brain and heart seemed to burst with grief at the thoughts of my three sons great danger, and for a time I was inconsolable with the terrible suspense, thinking that he too might be hurt among the falling buildings and the fire, when all at once I felt a strong hand lead me into the house, which I had not entered since the day before, as we still had frequent shocks for several days. I felt myself pushed gently into my easy chair and under this influence I was impelled to arrange the pillows at my head, and place my feet on the rounds of the chair in front of me, then I saw and felt someone seat themselves on the chair, and take my hands between their own and quiet me with loving words, and at the same time another form stood by my side, and their dear hands were placed on my face, stroking my cheeks in token of loving sympathy. I heard the low, sweet laugh that I knew so well in the years of long ago, and in the same familiar tones, he said: "Do not worry, dear, your boys are all right, and L. will practise in his own office again."

While listening to both of these dear ones, I fell asleep with their loving hands still clasped in mine, and words cannot express the comfort and peace I received from them.

Not for any amount of money would I relinquish this grand experience.

When I awoke I still felt their comforting influence around me, and my family were all surprised at my calmness.

When I told them of what I had seen and heard they too were comforted.

When my son returned from his very exciting and dangerous trip to the city, he said his brothers were all right, but had every thing removed from their office up onto the hill, as they expected the fire would surely reach them and as we sat out in our yard nearly all night watching those dreadful flames, it was indeed a test of my faith in my spirit friends. But my loyalty and trust were firm although no human being thought it could be possible to check the fire before it reached the building in which my sons had their office.

About midnight, the wind changed its course and the building was saved and he *did* move back in it and resumed his practise, and is still there. That such a change in that fierce and raging fire *could* occur was a surprise to every one for no one thought that block could be saved.

Ah, but the angel world knew twelve hours in advance, and brought the news to me, to comfort and cheer me, for which I thank them very sincerely.

## LIFE

**L**IFE is what we make it. Fate gives us certain fabrics in the rough and we may model and weave at will. Our shuttles may joyously carry rosy-hued threads or slowly drag out the grays and purples. ¶ The apprentice boy begs from his master the waste fragments of stained glass left over from the construction of a grand cathedral window. There lie the crudely cut bits of glass, useless and powerless in his hand. Among them are pretty pieces of scarlet, purple, green, yellow, and all the lesser shades—even sombre black. ¶ Thoughtfully and silently he views his treasures and spreads them all out in the golden sunlight, thinking grave thoughts. After hours of secret work, snatched here and there from stern duty, he fashions out of these seemingly worthless bits of glass a beautiful mosaic. Its splendor surpasses even his master's exquisite work. He trembles with happiness at his success, and his artistic temperament is now satisfied. ¶ So with life! We may frown at the dark, dreary days occasionally our lot; we may not fully appreciate the days of sunshine and happiness; but when the grand sum total comes, as come it must—the sunshine and shadows will be weighed and our life-mosaic will be turned to Fate's dying sunset. ¶ We view it o'er. What then?

—Saidee Burrell Plaisted.



## Pain Brings Power

By Paul Tyner

An acute observer describing the ways of a wonderfully intelligent sheep dog, with whom he made acquaintance high up on a Colorado mesa, writes: "A dog like Katie is extremely sensitive; a cross word will cut her to the heart. To strike a sheep dog is sometimes to lose its friendship forever, and even to drive it away to other quarters. *It is this sensitiveness that marks acute intelligence.*"

The writer has hit on a truth as applicable to men as to dogs, the truth that in all life everywhere sensitiveness and intelligence go together. As "response to stimulus" is the biological test of life in any form, so the promptness and fullness of the response marks the degree of consciousness in every form all the way up from the amoeboid cell to the cultivated man. For wherever there is life, it is now well settled, there is consciousness.

The world-builders—the artists of genuine creative genius—have ever been those most sensitive to impression and, out of this sensitiveness and the knowledge it brought, putting their thought and feeling into *expression*.

Physical pain, in itself, serves a distinctly beneficial purpose. It stands as sentinel at all the gateways of life to aid consciousness in preserving the integrity of the organism. As such sentinel, it gives warning of the approach of an invader, of the presence of an alien and intruding substance. Not the space of a pinpoint anywhere on the entire surface of the body—exterior or interior—but is defended by the sensitiveness of the close-woven network of nerves enveloping it. This envelope and lining receives and conveys, not only from the outer world, but also from the internal organs, those impressions of environmental conditions and activity that are transmitted by it to the ganglia in brain, solar-plexus and medulla oblongata, to be there converted into discrete consciousness.

So, we find pain in its most elemental manifestations protecting the body from the injuries caused by cutting, bruising, burning, congestion, or obstruction anywhere. Man is warned by the pains of hunger and the pains of plethora alike. Indeed this sensitiveness holds the beginnings of all those self-conscious efforts for the modification of conditions in the world of nature and society that spell "Progress." Melody in music is the response to man's resentment of pain caused by discord and his joy in harmony. So

with art in all its forms, with science applied in industry and commerce. Man, in his very constitution, seeks pleasurable and avoids unpleasurable sensations, because he loves the one and abhors the other. This is the basis of what biologists call "the response to stimulus" observable wherever there is life.

In the degree that man obeys this tendency of his nature intelligently, he enjoys a sound mind in a sound body, keeps the structure of his organism and all its powers intact and efficient, and in his life becomes pliantly expressive of the law of growth.

It is sometimes argued that increased delicacy of organism involves loss of power and endurance. The robustness of the peasant or gypsy is often compared with the "effeminacy" of the highly civilized man. We hear of the keen scent and hearing and the piercing vision of the Indians of the plains, the Zulus on the African veldt, or the Bushmen of Australia. What to the white man is a mere speck on the distant horizon, is to the "child of nature" distinctly perceptible as a man, white or black, afoot or horseback, an elephant or an ostrich and exactly described, to the wonder of the white hunter. But the white man's intelligence, bringing to his aid the microscope and the telescope, magnifies his powers of vision a millionfold beyond the savage's. We extend the power of the voice and the hearing by means of the telephone to an extent that makes the unaided hearing of the savage seem insignificant. Like the horse or the deer, the Indian and the Zulu exceed the white man in fleetness of foot; but these are easily outdistanced when the white man adopts those artificial extensions or modes of locomotion in which steam and electricity are pressed into human service.

Remember the biological law: "Increase of structure limits function; refinement of structure press it for expansion intensively and extensively." Every expansion of consciousness follows increase of sensitiveness and carries with it expansion in range of powers.

It is the Soul that suffers, the Soul that joys, the Soul that knows and consequently the Soul that achieves: "The Father doeth the works." In all life, as at Marthon,

\* \* \* "Forevermore,

The Soul of Greece conquers the bulk of Persia."

The lesson of pain teaches us how to come out of pain and avoid its recurrence. Suffering is not good in itself; it is good as it shows the way out of suffering and into ever-increasing joy. "Pleasures" of a low order bring painful consequences, not that we may learn to eschew pleasure entirely, but that we may seek and prefer pleasures of a higher order. When we find that certain fruits

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pleasant to look upon and perhaps sweet to the taste leave a bitter flavor in the mouth, we let them alone, but we do not give up all fruits, we thereafter choose instead those fruits that leave a sweet taste in the mouth and that are not followed by headache and nausea. That is common sense.

Yet, pain measures power. The Greeks that met and defeated Xerxes' host were not only fewer in number, but more sensitive, more highly bred than the Persians. And so they opposed to the terrific onset of the foe a soul-sturdiness overwhelmingly superior in power. The very thickness of hide that is the protection of the rhinoceros under certain conditions, makes him insensitive to the approach of danger and places his unwieldy bulk at the mercy of his enemies.

Through the very refinement of mental powers that we have gained in the evolutionary aeons through steadily increasing sensitiveness to pain, and to pleasure, man, who does not have to grow his house on his back like the turtle, nor his clothes like the bear, nor his weapons like the bull, nor his tools like any of the working animals—fashions clothing, shelter, weapons, tools and machinery from the materials supplied by nature without limiting his own physical structure or being limited by it. He thus exercises his powers in illimitable extensions of his own hands and feet, eyes and ears, flesh and bone—aye, even of brain and nerve—extensions that he may put on and off and take up or lay down, discard or improve at will. And so by the power gained through pain and of which pain passed is the measure, he is more than a match for the "child of nature" as primitive man is for the beasts of the field.

Extremes meet, and this is particularly true of pain and pleasure. We are told that many of the Christian martyrs in the agony of consuming flames sang and shouted for joy. Excess of joy has often been known to kill, and "tears of joy" mean an ecstasy that is close akin to pain. The pain of parting between lovers that is "such sorrow" is paralleled by those embraces the intense raptures of which bring them so near to pain that the paradoxical description of "an agony of joy" becomes accurate. The artist and the music lover know these thrills of pleasure that are akin to pain in listening to splendidly sustained orchestral performances of the great symphonies.

It must be apparent to one who stops to think, that where there is no pain there can be no pleasure. In this view, the orthodox idea of "heaven" is an impossible state or condition. With the Hindus, "the bliss of Nirvana" is not, as some imagine, a condition of perpetual pleasure without alloy of pain. It is

rather a state in which both pain and pleasure are transcended by equilibrium—an immovable poise from which all capacity for emotion has been eliminated. Such insensitiveness, to those of us unaccustomed to the subtleties of the Oriental mind, must seem very like annihilation. The writer confesses to a lack of attraction for him in such utter insensitiveness.

Yet, may it not be that between the extremes of pain and pleasure, we may sometimes attain to a poise or balance in which, without sacrifice of sensitiveness and the power that goes with sensitiveness, we may, by fuller understanding, transform all "seeming evil" (which is good misunderstood) into actual good? And if there is thus, in reality, no difference between the greatest "good" and the greatest "evil" and all that happens in perception or experience comes to us equally for understanding and for mastery in use, both pain and pleasure must disappear together. "None of these things will move us," simply because we realize the supremacy of the Soul moving on and in all things. Sensitiveness then will no longer be measured in terms of pain and pleasure, but, shall we say, of demand and supply, or duty and fulfilment. In turning adversity to its sweet uses, we deprive it of its power to cause pain. Do we also deprive prosperity of its power to bring pleasure?

The question brings us back to earth—Occidental earth. To the Western mind, eternal rest is simply inconceivable. Life and progress in growth are inseparable. Any rest that has place in life must be as the "rests" in music, stopping and starting points that mark the movement of the melody and break the monotony of continuity by alternation. The "smiling repose" in which the Infinite "lies stretched" is void of meaning or value save as it is rightly related to the Finite "that is disturbed." The Transcendentalism of the Concord School of Philosophy wound itself up and ran down, stopping short, like grandfather's clock, never to go again, because it postulated an ultimate instead of a "going on and not to die." When we Americanize Transcendentalism—democratize it, would perhaps be the better term—we shall see that the body is given feet that it may climb the heights to which the soul wings itself, as Lowell has it. We shall bring sense of the smiling repose of the Infinite into our dealing with the disturbances of the Finite and learn to suffer and be strong, rather than run away from suffering. Nirvana is the heaven of the wearied slave, as suicide is the refuge of the beater and wearied man. The healthy man wants a heaven of life and more life—of feeling and knowing and doing—and that sort of heaven is right at hand whenever we wake up and take hold of it.

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## "Self-Renunciation:"

### A Contradiction in Terms

*By Lucy E. Adams*

There is but One Self, broadly speaking. We are all parts of this Self. There are groups within groups, "wheels within wheels," selves within selves, and all enclosed and constituting the One-Self.

Therefore, there is no such thing as "Self-Renunciation," strictly speaking. The self cannot renounce the Self; but when the part-self realizes the right of the Whole Self to service, to loving obedience it grants it willingly, whereas, before it had been forced to act in—more or less—harmony, with a Law not understood, and quite likely misunderstood and condemned as evil.

We are sent out from the Center to gain knowledge of the Self in all of its parts. To identify that which we are in the Great Body and then to consciously travel back over the same road we were forced to journey upon blindfolded by matter.

When the time comes for us to start upon this homeward journey we say we renounce. This does not mean that we give up a something that we desire to keep, and that we submit because we must. We become conscious of a higher Law and begin to renounce willingly our lesser desires in order that the desires of the All be manifest. This is not pain, but pleasure, and this Law holds good even to the point of crucifixion.

One who feels strength glories in the use of it. I used to feel sorry for a horse or a man or anything that was forced to use strength. But I had failed to take into account the joy that goes with the use of power and strength, whether it be strength of muscle, mind, or soul.

When the time is ripe, the horse or the man will be conscious of the purpose to which strength is put, and his joy will be multiplied; to be forced to use the powers we have is joy too, and some day we are to be able to look back over all the traveled roads and see how each step was a joy-giving experience to the Self which we are from the beginning to the end of Time.

We never renounce anything. We get all there is for us out of food, experience, anything and everything, and then let it pass on for the further uses of others. We do not renounce until we have extracted from each and every thing that which Life holds for us. All that we can, by the chemistry of the body, the chemistry of the mind, and the chemistry of the soul, transmute into higher powers is for us. We appropriate this—the rest is rejected—renounced.



The Universe is made for traveling souls. We are journeyers along the grand highway. Only after a long time, after we have stumbled on for ages, our feet cut by the rocks, our flesh torn upon the thorns which grow in the by-paths, we come out at last upon the "Open Road," and we see the clear way. From thenceforth we refuse to go into the brambles, the bog and fen do not look alluring, because we can see better out in the open, and we like the "open" better. We begin to see that we are going somewhere, and no matter how long, how interminable the road stretches out before us, we go joyfully, eagerly.

Self-Renunciation?

No.

Just joy.

### From The Silence

*The cry of my heart:*—Today I long for the freedom of Truth. I catch glimpses of its wondrousness—the very breath of God.

O, Holy Spirit, give me Truth, that its light may illumine my life.

*The answer from the Silence:*—Be not afraid: for as thy desire so shall it be—and the light now shineth into thy soul. Set no limitations upon thy life; be free. Give Love, and thy Life must fulfill its desires.

Now we would impress this thought upon thy mind. Give no thought for tomorrow. Live in thy present for the present encompasseth the past and encloseth the future. The present is the crystal globe wherein are all things mirrored. Give it unto God and calmly look into its crystal depths and there find all revealed.

Now go thy way unheeding outward circumstances. They are but shadows of the Substance, and the defects of human vision often give them grotesque shapes.

Thou art in the Circle of Light, that Light shineth for all; but how few can see it because of the miasmic mists from the moldering thoughts of earthly minds. All the thought that is upward bound lives in Eternity; but the great volume falls to earth and decays. Every thing which makes the earth its resting place disintegrates, for this is the immutable earth-law whose basic principle in the cosmos is mutability. It is their decaying that vaporize the atmosphere of the thought world today. Live above it, live, it may be in solitude. But know that in the Solitude dwell the multitude of souls—never alone is he who lives in the Silence; but amid the throngs of the thought world he may be alone, as was the Master.

G. U. D.

## The Search for Freedom



Every living thing worships but one ideal, no matter what name we give it. This *One Priceless* thing is Freedom.

The birds, the beasts, the flowers, and man, alike and co-equally, possess power, strength, perfume and happiness, in accordance with the degree of their freedom.

America represents to the caste-bound people of Europe and the Orient, the playground of the world, because America stands for freedom.

No name in all the annals of history is so revered, so loved by the Japanese as is the name of George Washington.

Was he not the instrument of the Most High One for the establishment of the reality of all man's dreams?

Is he not personified Liberty, for love of which the lowliest as well as the highest, in the Mikado's realm, will gladly at any time lay down his life?

And so, when we find the Japanese in America, we may know that in his heart he has reached the ideal which has been with him for years, to reach which he has perhaps sacrificed many of life's necessities. And out of his love and his satisfaction in being here, he oftener than not, discards his own Oriental name which does not come easily to the lips of his American friends and employers, and he substitutes the name of "George," because George represents to him the liberty of this free country. But it does not take long for him to discover that Americans are anything but free. True, the constitution of their government stands for freedom. It almosts makes freedom compulsory. Does it not say that "Whatever racial or social differences may exist among men, industrially they are upon an equality?"

And yet, sad to relate, there are so many American workmen who do not know the constitution of their country. They are slaves to prejudice, to passion, to intolerance, to the thirst for subjugation—and freedom means to them only the license to mistreat others. Doubtless these poor men are not to be censured for their failure to grasp the ideals of their country's government.

They are the product of centuries of oppression in Central Europe, in the British Isles, or Scandinavia, perhaps.

Some of them were born in America, but only one generation of breathing the air of freedom cannot instill into their hearts the

glorious lesson of tolerance, of equality and brotherly love which the "Stars and Stripes" symbolizes.

In Denver recently, we have had the spectacle of a "mass-meeting" in which the labor unions of the state took active part, their object being to lay before the Chamber of Commerce alleged facts relating to the influx of Japanese into Colorado, with a view to the members taking active steps to exclude the Japanese from the State.

The Japanese, so they allege, are undermining the "American" workmen, displacing them in positions which they are seeking to earn their livelihood, and lowering the price of labor.

The petition to the Chamber of Commerce also complains that the Japanese are establishing stores and restaurants, and that they do not patronize American industries and American supplies.

This, of course, is by way of influencing sentiment in favor of their exclusion act, and is, on the face of it, built upon nothing more closely related to facts, than their wish that it might be true.

It is true that the Japanese have established stores and restaurants in every city in America where they receive sufficient support. This is true of every nationality under the sun, where there is commercial enterprise. Even the Turks have stores in American cities, and what of the many American merchants established in Tokio, Yokohama, Kobe, Kyoto, and elsewhere throughout the realm of the Mikado? Do we hear of "the white peril" in Japan?

Not yet, but the conclusion is inevitable that courtesies can not be always one sided.

The "calm disdain" of the Oriental nature will not always endure, and the time may come when they may condescend to come down to the level of the "American" working men, and meet them on their own ground.

One of the complaints entered by the American workmen (with such names as Lovinsky, Olsen, Schlitz, O'Brien, etc.), is that "you never see an idle Japanese," as though idleness were a virtue, and industry a menace to the country.

The charge that the Japanese reduce wages is unsupported by evidence. On the other hand, the complaint is frequently heard that the Japanese ask much too high wages.

The Japanese temperament is sentimental, but thanks to centuries of Samurai ancestry, it is also courageous. He needs an abundant supply of both qualities, indeed, if he seeks freedom in America, the "land of the free and the home of the brave."

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## Who Is Thy Master?



"Know ye not that to whom ye yield yourselves to obey, his servants ye are? \* \* \*"

So wrote one who knew.

Implanted in the intelligence of every individual human being is the heaven-born right of choice.

Every human being, unless he be an insane person or an imbecile, has the right to choose the sort of life he desires to lead.

There are many, I am aware, who do not think this privilege is theirs, but this does not render less obvious the fact that the right of choice is theirs and that they *do* unconsciously exercise this right nearly every moment.

In the mental realm, the world of thought and imagination, this power of choice is practically limitless. You may think what you choose or choose what thought you desire to think. By the choice of thoughts you may have the mind of a Christ or the mentality of a devil.

"As a man thinketh in his heart, so is he." Choose wisely the thoughts you think, and you will live wisely. Your life will be filled with wisdom. "Choose thou this day whom thou wilt serve."

Yield yourself to love, think loving thoughts, and love will direct your feet to happiness. Give yourself to life, think *living* thoughts, and life will bear you tirelessly upward and onward to the goal of your highest aspirations.

Make opulence your master, think opulent thoughts, and you will be surrounded by plenty and there will be no lack.

Obey success, think success, and you will know no failure.

Let happiness command you, and sorrow cannot enter your abode.

The Law of Life exists for nothing but to serve you.

Do as you would be done by. Be faithful in your every thought and act to the master you have chosen, and soon you will find your master is your servant.

*William Morris Nichols*

# What is the Motive of Human Conduct?

*By William T. Holmes.*

The form in which this question is put will be regarded by many as an assumption, inasmuch as but one motive of human conduct is recognized. Most people will dispute and deny the assertion that all human actions can be traced to one motive. Those who are not accustomed to close, analytic reasoning will recognize many, and there is a great diversity of opinion as to how many there really are. The human passions and emotions—love, hate, friendship, ambition, the requirements of self protection and support, the duties one is supposed to owe to country and family; all these have been regarded as motives by which mankind has been influenced in the many affairs of life. Undoubtedly they are of tremendous import as spurs to human action, and changing the form of our inquiry to the plural they might be cited as having a general tendency to mould conduct.

But it is not enough that we answer the question in a general way. The truth can only be arrived at by submitting investigation to analysis. Truth deals not with effects, but with causes; with fundamentals. By submitting each of the above named expressions or attributes to the test of analytical reasoning we find that not one of them is an independent action; that back of each is something else—some greater motive—and that one cause and one only is responsible for all the different manifestations.

Why do we love? Is it first of all because we desire to bestow happiness upon the objects of our affection? This praiseworthy desire no doubt influences us to a very great extent, but it is not the primary motive for love. We love others because it gives us pleasure and we seek to increase our own happiness. The gratification of desire is paramount to everything else, and in whatever manner we exercise our faculties it is in the hope and belief that we shall, in some way, be partakers of the general benefit.

Consider the opposite passion—hate. Our principal object in hating an enemy is not to injure him, although our hatred may express itself in that way. It is not natural for any person to seek to make others unhappy, and I venture to say that even in the case of our worst enemies, if we felt certain we could increase our own happiness more by loving than by hating them

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we would do so. It is self-gratification we seek—the fulfilment of personal desire—and we mistakenly believe we are increasing our own happiness by injuring those who have wronged us.

And so with every passion and emotion of the human mind. They all arise and seek expression from the same motive. Human beings have primarily one aim in life: to seek happiness through the gratification of personal desire. It is impossible to conceive of any one voluntarily choosing anything which he knows beforehand will make him unhappy. The result of his conduct may be unhappiness, but it was not for that he strove. Sometimes we seek directly to make ourselves and others happy by good deeds and kind words; often we seek happiness through the sufferings of others; but in the last analysis, whatever the outcome, the motive has been the same: self-gratification; in other words, selfishness.

The latter term is apparently capable of more than one definition; at least it seems to have different meanings to different individuals. In its grosser form it is easily understood and requires no explanation, but it is often misunderstood when applied to the nobler actions of human beings. To be selfish, in the common acceptation of the term, is to be coarse, greedy, brutal, seeking the gratification of personal desires without regard for the feelings of others; but when selfishness becomes thoroughly enlightened, that is, when it is guided and controlled by an enlightened understanding, it takes on an entirely different aspect and conveys a higher, nobler, more spiritual meaning. Every heroic and noble deed which has been recorded on the pages of history, as well as those beautiful and touching exhibitions of kindness with which our common lives abound, have been but manifestations of enlightened selfishness. True, there seem to be a few actions which are very difficult to trace to selfish motives, actions where the reasoning faculties have not had opportunity to determine the conduct; of which, later on.

Selfishness may be either positive or negative; that is, self-gratification may be the thing sought in the action or it may follow as a result, while not actually craved. Ambition is a fair illustration of the former or positive form; here the motive is apparent to everyone and cannot be misunderstood. A beautiful manifestation of the other form of selfishness has been published in a number of radical journals. It is supposed to represent the Russian revolutionist, Sophia Perovskay, seeking entrance into the terrorist faction. A young, beautiful and refined girl knocks at a door. The door is opened by an unseen hand. All within is inky blackness, forbidding, representing unknown terrors. A voice

from some one invisible questions the young girl, who seeks to enter. She is asked if she fully realizes that once inside that awful gloom she leaves home, social position, friends, reputation forever behind her; that she will encounter terrible perils and hardships, even death in its worst forms; that her good name will be forever lost; that she cannot even hope for justice or friendly recognition after death, but that her name may be forever execrated. All this she knows and yet seeks to enter, to serve a cause more sacred to her than life. Here the object sought is not selfishness in the ordinary acceptation of the term, for her action is, seemingly, the very embodiment of self-abnegation. Yet it pleases her to make the sacrifice, and self-gratification is as surely the motive for her conduct as if she had been promised a crown.

It is extremely difficult to find a selfish motive in many actions arising from what we call duty. In the early times of religious persecutions, through mistaken notions of duty beloved kindred have been given up to torture and death. It is difficult to conceive of any self-gratification in delivering up a loved parent to the Inquisition, yet through superstition and fear the mind may be worked upon to such an extent that the very happiness of the doomed victim may seem to depend upon the unnatural act. Duty sometimes seems to compel us to do things which give us no pleasure, yet the very reason for our doing them is that if we left them undone we would be less happy.

People often make unheard of sacrifices in the carrying out of an absorbing idea or principle, and persecution only intensifies their devotion. Every unpopular cause, every dangerous movement has furnished us examples. In his work "Underground Russia" Stepniak tells of several of these devoted men and women, some of them from noble and wealthy Russian families, who even denied themselves sufficient food and clothing in order that they might have more money to give to the revolutionary propoganda. The martyrs of old, singing hymns of praise while slowly suffering death at the stake, were actuated by the same motive that moves their modern prototypes to court calumny and death. In each case the happiness of the individual was sought, and self-gratification was the principal motive.

Is it possible, then, to conceive of any human conduct which does not spring from desire for self-gratification, express or implied? Let us see. We are at the theatre, and are seated in the front row of the balcony. Next to us are a lady and small child. Our whole attention is given to the play, which is of absorbing interest. Suddenly the lady utters an agonized cry,

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and involuntarily we stretch out our hands in time to rescue the child from falling to the floor below. Here there is no pre-meditation, no forethought, no time to think of motives. The act is instantaneous in its inception and execution. What is the motive? To save human life, you will say. But if the falling object had been a poodle or the lady's hat the action would have been precisely the same. We might have withheld our hand and let the child fall, but would that have given us gratification? The fact of the matter is we instinctively did that which, if we had had time to reason, we would have known beforehand would give us the most pleasure.

Yet one more instance. Prince Kropotkin, the noble Russian radical, cites the following as an example of instinctive altruism: A child falls into a stream, of which accident five men are witnesses. One, the child's wealthy father, cannot swim, and he will not risk his life even to save his child. Close by he sees No. 2, to whom he calls for help, offering a handsome reward for the rescue of his child. Numbers 3, 4 and 5 in the meantime have rushed to the rescue; No. 3 thinks as he runs that the child's father may be wealthy, and hopes to be rewarded; No. 4 does not think of pecuniary reward, but reasons to himself as he runs that this is a noble deed, and it will surely redound to his credit. No. 5 does not think. With the instinct of a dog he rushes forward, plunges into the stream and saves the child. It was instinct with him; it was reason in No. 4; it was lust for gain in Nos. 2 and 3. And yet, while No. 5 did not weigh motives or consciously seek the gratification of self, his deed was surely the one that gave him the greatest pleasure, and even though performed instinctively was none the less from a selfish motive.

And thus we see that from the higher form of enlightened selfishness, pure egoism, is born its natural corollary, altruism. Altruism, the desire for the happiness of others, is not antagonistic to egoism or self-gratification, but is its highest and best manifestation. As individuals we promote our own happiness by increasing the happiness of those around us, and thus express, in our actions, the highest form of egoism: pure, enlightened self-gratification—selfishness.

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There is nothing but Life in all the universe. The egg disappears to come to life in the bird. The rocks crumble into dust to spring to life in ferns and flowers. The body disintegrates to give birth to the victorious soul triumphant in a larger consciousness of Life.

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The greatest amount of injustice practiced, is done by loving parents to their offspring.

## Personal Problem Department

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

*Do Animals Have Souls?*—Mrs. S. E. W., El Paso, Texas, writes: It has always seemed to me that we have no right to assume that man is the only form of life endowed with a soul. I have known animals with a greater capacity for loving, a more patient, unselfish and self-sacrificing nature than any human being I have ever known. Is it absurd to believe that such an expression of life, although incased in animal form, is immortal and has a soul?

Answer: All forms of life on this physical plane, are but a denser, coarser expression of the soul form. Therefore, every animal as well as every human must be a soul.

Elizabeth Stuart Phelps tells in her beautiful story, "Gates Ajar," of meeting a beloved pet dog, in her excursion into unseen realms, and the story is not only convincing but very interesting.

*Why We Love Without Response.*—"Miss Un-requitted," tells a story that is common enough and for which she seeks a reason. She says: We are told that we reap what we sow, and yet, although I have always loved deeply and intensely, it seems to be my fate to meet with no return. I am not unattractive in appearance, and cannot understand why this is so. But, if I ever really care deeply for any one, it seems to repel them from me. What shall I do?

Answer: You probably waste your force in impulsive and intense vibrations instead of calmly, self-centeredly making yourself a magnet for the attraction of love-vibrations. Intention, however good, is not power. You cannot be a magnet to attract love, unless you yourself feel love, but you must "put your mind in order," learning the power that comes from poise, or your results will be quite as if you had never sown the seeds of love, as far as external observation goes. To love is in itself its own reward. We do not love for a return, but for the very joy in loving. If this be not sufficient for your happiness, then you must learn the art of intelligent direction of your forces. Learn to love yourself.

*The "Soul-Affinity" Problem.*—E. F., Vancouver, B. C., asks: What do you think of the present day tendency to infidelity on the plea of soul-affinity. Do you believe that marriage should be a sacrament or do you think divorce justifiable?

Answer: The "soul-affinity" plea like many other excuses is doubtless much overworked. Nevertheless, when people are on the same plane of development, they are naturally attracted to each other, and if this development be on the soul plane this attraction will be stronger, more irresistible than between those who are merely sense, or mind conscious. If either party to the marriage contract desires a separation, for any reason whatsoever, I advocate separation. Therefore divorce is always justifiable, even though the alleged reason therefor be founded upon a limited, or perverted point of view. Marriage is not, nor can it be, a sacrament, in the church sense.

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It is a business partnership, a co-operative enterprise, and should be considered in that light.

*The Philosophy of Diet.*—D. Snyder, L. A., Cal., asks: Do you believe in a course of diet for the development of the subconscious faculties, intuition and inspiration? If so, what do you suggest, or would you advise fasting?

Answer: Experience and observation will convince you that there are persons who are utterly indifferent to the character and quantity of their food, and who nevertheless, have an extension of consciousness far beyond the average, while others who are slaves to dietary reform, are utterly lacking in the sub-conscious faculties. Oriental mystics lay great stress upon fasting and even go so far as to mal-treat the body in order to develop the soul consciousness, but the attainment of their efforts is due to the *desire*, and not to the method employed. The subject of diet, fasting etc., is related to the health of the physical body only. It has practically nothing to do with the subconscious. Our greatest geniuses have been chronic dyspeptics and more than reckless as to the subject of diet, while men who are perfectly healthy may and generally do lack the quality called "genius." This does not argue that to be a genius one must also be a dyspeptic, but it does point to the inevitable conclusion that physical health is quite another story from that of soul development, or extension of consciousness. I trust that you will not understand from this, that I do consider the subject of diet of no importance. It is of importance to physical health, but not to soul-development, and I have simply answered your question.

*The Application of an Old Adage.*—Mrs. Brewer, Beloxi, Miss., writes: Have you anything new and practical to offer as an antidote to failure? I have read stacks and volumes of New Thought literature. I have been an earnest, conscientious student of the "New Thought" idea, in all its forms, from Christian Science to Free Thought, and I am still a failure. I am discouraged. My environment still masters me. I hate it, and yet see no escape. I almost know in advance what you will say and I know it will not solve my problem.

Answer: You have already cast aside my advice, therefore why seek it? You are evidently defying me to help you. "You can't do it," breathes from every line of your letter. Why not co-operate with one from whom you are seeking advice? You hate your environment and as long as you hate it, you are holding yourself to it, by the very force of your own power. Don't waste time hating it, but seek a different one. I think your trouble lies in your unwillingness to pay for release. You have to give up something, or make some effort or apparent sacrifice, and this you are unwilling to do. There is no situation that can be stated, or even imagined so difficult, but some way of escape therefrom can be found, when the "victim" really and wholly desires escape. This I know.

## TALKS WITH SWASTIKA READERS

Whatever may be a man's personal ambition, whether the amassing of wealth, the attainment of power and influence in the world of business, art, literature, and those things which are thought to pertain more to the philosophy than to the business of life, there is after all but one test of his greatness—one measure of his success, and that is the measure of his usefulness to humanity.

Elbert Hubbard has an article in the January number of *The Philistine*, on the subject of "Business" which ought to be read and copied and studied, and then put into practice by every one who can read.



The argument is that business and religion should not be divorced, and that, in fact, where they are not identified, there must be hypocrisy. If this is not exactly what the editor of The Philistine means, at least this is what I mean.

I will repeat it: Any proposition that comes to you in the guise (I would rather say dis-guise) of religion, and that does not recognize the legitimacy, the absolute dignity and straightforwardness of business, is a piece of hypocrisy.

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I want to make a fair proposition to readers of THE SWASTIKA magazine.

It is my profound conviction, and I believe it is yours also, whoever you are, that each and every act of our lives that conforms to the good of the world, present and future, is a religious and a "holy" act. I want also to prove to you that it is none the less good "business."

There is no good thought or deed that the world may know, but must re-act upon us, making clearer and higher our plan of life, removing the strife and the bitterness and the competitiveness from our path. It is good business to see that you help in this work. Some may call it good "religion," and affect a disdain for the word business, but I believe that such an attitude of mind is born of a perverted viewpoint—when it is not hypocrisy.

Let us cease to do things solely "for the Lord," and do them for humanity, thereby serving the Lord, I am, which is ever seeking to bring into expression the power and poise and certainty of the godhood within us, and which, let us believe, may be expressed through business, and not left to the abstraction of a so-called "religious" cult.

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Wherewith I propose to you, or those of you who are sufficiently free to be able to stand upon your own feet without backing up to the door of some organization for stamina, to unite with us in spreading light upon the cheerful, and liberating principles of Truth enunciated monthly in the columns of THE SWASTIKA magazine.

Many leaders of Thought in the world today say that no great liberating movement can succeed without hiding behind the cloak of a religious organization, be that religion "new" or "old."

They frankly confess that they have not sufficient confidence in the intellect and the altruism and the inborn righteousness of the people, to deliver their message in a straightforward, business like way, without resorting to the time-worn device of making it into a "new religion."

Perhaps they are right, but we want to prove that there are enough people in the world who will support a Progressive Movement, conducted along honest, straightforward and un-pretentious business lines.

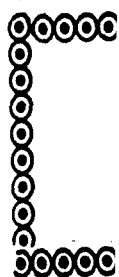
We want to say that every dollar contributed to THE SWASTIKA magazine is not only good religion, but it is also good business, as it assists us in spreading the light of Truth, the principles of Universal good-will, and establishing better conditions for all of mankind.

We earnestly ask your co-operation, in interesting subscribers to THE SWASTIKA magazine, and in patronizing our advertisers, in ordering your books and instruction from us, and in being prompt with your yearly subscriptions.

To any one who will send us \$10 now, we will give a life-subscription to THE SWASTIKA magazine, and a beautiful souvenir edition of "Ghosts: A Message from the Illuminati."

Let us bring our religion into our business, and let us make THE SWASTIKA magazine a world-power. Sincerely yours,

THE EDITOR.



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## BOOKS RECEIVED

Conducted by

Kenneth D. Lyle

**THE MYSTIC WILL**, a reprint from a book by the late Charles G. Leland, published by The Fiduciary Press, Tacoma Building, Chicago, Ill. Cloth, 50 cents.

This is a book designed as a "method of developing and strengthening the faculties of the mind, through the awakened will, by a simple, scientific process possible to any person of ordinary intelligence." We heartily recommend *The Mystic Will* to the student of New Thought and Mental Science.

**THE PROBLEM OF SEX MATING**, by Mae Lawson, published by the Raven Press, Findlay, Chio. Price 25 cents.

The author has presented in clear, uncompromising language, the unpopular subject of the sex instinct and its place in human ethics. Says the author: So rarely does sex-mating occur in civilized society, that normal sex-propensities are vastly repressed and certainly not understood—"Let's shoulder the spade of common-sense, and dig for the cause." And she does dig for the cause, in a manner that is both understandable and convincing. Order of publisher.

**DIAGNOSIS FROM THE EYE, AND SELF-HEALING**, by H. E. Lane, M. D., published by the Kosmos Publishing Company, 765 N. Clark St., Chicago, Ill., U. S. A. Price 75 cents paper, \$1.00 cloth.

This is a remarkable book in many respects. It deals with the fact that the iris of the eye is a mirror of mind and body and discloses the inner condition of the man. The book is profusely illustrated with original drawings and contains one hundred and fifty-six pages. Order of publishers.

**THE GREAT INTERLUDE**, by Adolphe Paradis, published by the author, 2002 Lafayette, Denver, Colo., price, paper cover, 35 cents.

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#### MAGAZINES OF THE MONTH.

POWER, is another Advanced Thought magazine new to Denver, and the last number is a particularly interesting and helpful issue. Power is edited by Charles Edgar Prather, formerly of Kansas City. The magazine is published by the Power Publishing Co., 730 17th Avenue, Denver.

THE CHRISTIAN, published in Denver by the only Shelton, takes for its February text "For the love of money is the root of all evil," and from this proceeds to show the relation between money and the law of vibration.

THE TRUTH SEEKER, 62 Vesey St., New York City, the aggressive Agnostic weekly, gives up two pages of its issue of January 25, to a discussion by George Allen White of "The Great American Fraud." This, by the way, has nothing to do with the present financial panic, but deals with the question of the modern Sunday.

THE NEW THOUGHT NEWS, published in Boston, Mass., is seeking a new field in the New Thought Movement, and one which should meet with ready co-operation from all who are interested in the New Thought.

THE PHILISTINE for January contains an article on "Business and The Man," in which the editor has so thoroughly "spoke my mind" as the Quakers say, that I would like to recommend its perusal to every reader of THE SWASTIKA magazine.

THE OPEN COURT for February contains an absorbing thesis by the editor, Dr. Paul Carus, entitled "Olympian Brides." There are numerous illustrations from famous art monuments.

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**The Penalty.**—"This magazine article says that bachelors should be taxed," remarked Mrs. Grouch.

"That's the way!" exclaimed Mr. Grouch, vigorously. "A man can't enjoy anything these days without paying for it."—*Judge.*

**Polite.**—Her (sighing).—Oh, I met such a lovely polite man to-day.

Him.—Where was that?

Her.—On the Parade. I must have been carrying my umbrella carelessly, for he bumped his eye into it. And I said, "Pardon me," and he said "Don't mention it—I have another eye left."—*Pick-Me-Up.*

**Says Mike to Pat.**—"Pat, are yez good in arithmetic."

"I am."

"Well, then, suppose ye have tin dollars and I ask ye for the loan of five; how much would ye then have?"

"I'd have tin dollars."

"Ah; ye don't seem to catch on to my idee."

"And ye don't seem to catch on to me five dollars."—*Truth Seeker.*

**Eternal Questions.**—Students at Walter H. Page's College of Poetry are required to answer correctly any five of the following six questions at the end of the first month's instruction:

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4. Oh, why should the spirit of mortal be proud.
5. The boy, oh, where was he?  
(b) And when the sun set, where were they?
6. Breathes there a man with soul so dead?—*Puck.*

**The Poor Consumer.**—"Going up!" cried Coal. "Going down!" cried Ice.

The cars suddenly stopped and a dead man was discovered wedged between them. He was a consumer. —*St. Louis Post-Dispatch.*

**Finding Out.**—"Tommy, did you go to Mrs. Turner's as I told you, to ask about her dressmaker?"

"Yes, mother."

"And what did you find out?"

"Mrs. Turner."—*Chicago News.*

**His Word For It.**—The Parental Voice.—"Maude, is that young man gone yet?"

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Tomorrow is the gods'—but, oh!  
Today is ours.

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The good in all things prone to find;  
A stranger to despair;  
It sees the howling storm today  
Shall by tomorrow speed away,  
And leave the prospect fair!  
—Edwin Emerson, M.A.

The Swiss press is agitated and indignant over the sentencing of a 3-year-old child to three and one-half months' imprisonment for theft. In passing a toy store, the little fellow helped himself to two or three articles which were on exhibition outside the shop.

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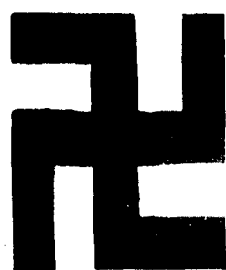
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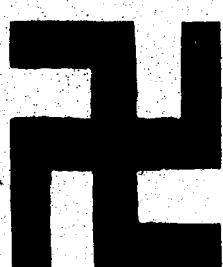
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The line of thought you are following appears to me one of the most important before the public at the present time.—*Arthur I. Street*, Editor of THE PANDEX OF THE PRESS.

You carry a good wad of phosphorus under your hat, and I like you.—*William Colby Cooper, M. D.*

You are clearing away the rubbish so the gates may swing open.—*Geo. W. Carey, M. D.*

I like the conservative, scientific tone of your essays.—*Ernest Weltmer.*

I have become so interested in its contents every month, I do not feel as if I could dispense with it.—*Anthony Barker.*

I like your method of reasoning. It is both inductive and logical, and a blending of inductive and deductive.—*J. M. Peebles, M. D.*

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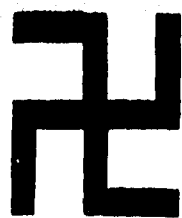
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HE People have always crucified, in one way or another, the one who would save them from the consequences of their own blindness. ¶ One who works from an altruistic motive must work for the principle of that motive, and not from any hope of seeing direct results, if he would spare himself the torture of misrepresentation and seeming defeat. We say "seeming" defeat, because it is but seeming. Every fight in life that is made for principle, sets in motion a never-dying force that will find fruition somewhere, and sometime.

¶ O work for results when those results depend upon the sympathy, and co-operation of "The People" is to invite disappointment. Dear Souls! If they could see and understand, there would be no work for reformers.