

SPECIAL NUMBER

THE DISCOVERERS OF THE SWASTIKA

Vol. III.

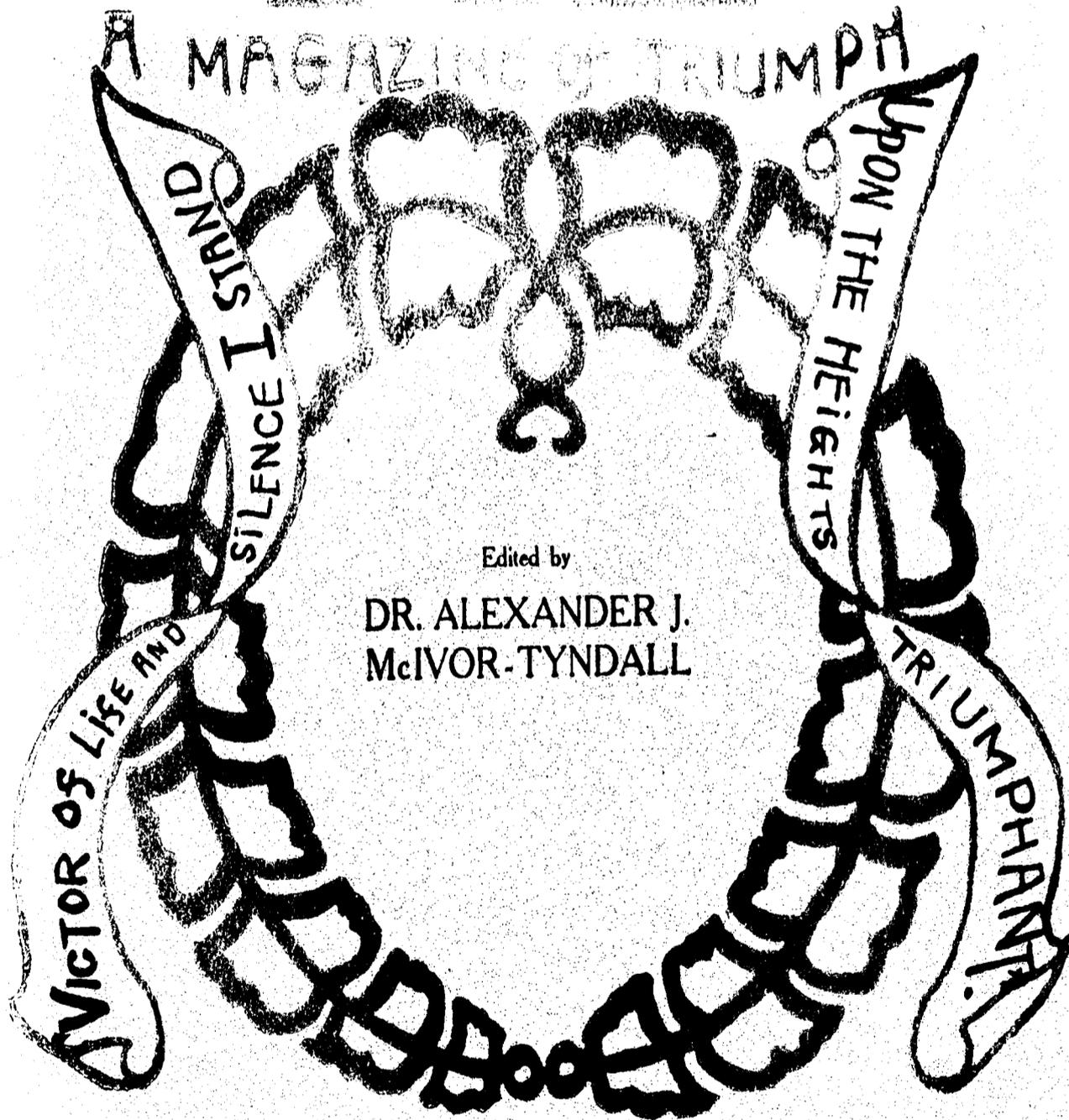
SEPTEMBER, 1907

No. 1

THE

SWASTIKA

A MAGAZINE OF TRIUMPH



Edited by

DR. ALEXANDER J.
McIVOR-TYNDALL

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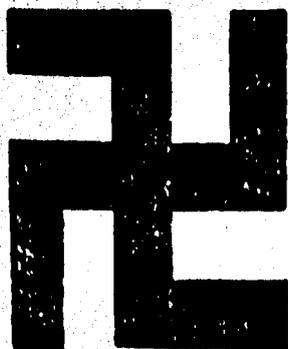


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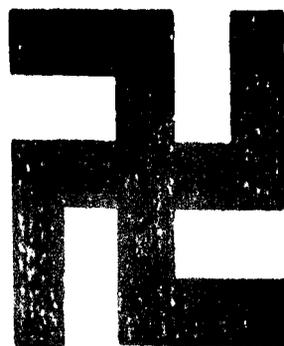


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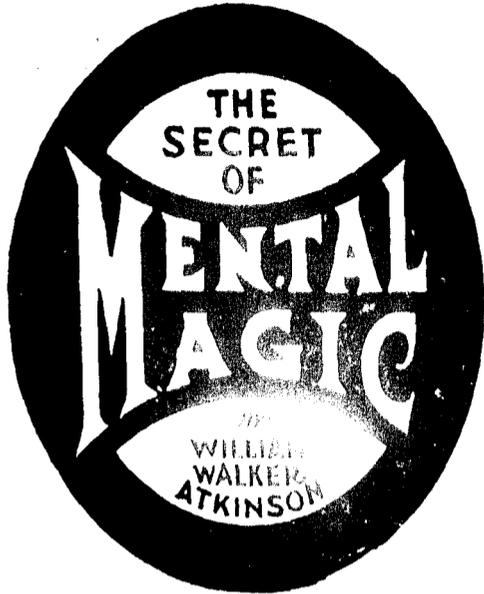
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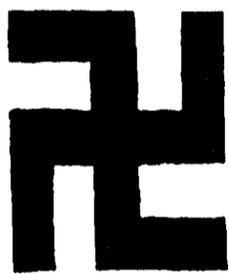
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THE SWASTIKA

A Magazine of Triumph

Edited by Dr. Alexander J. McIvor-Tyndall

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The Solution of Personal Problems.

Published By
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Vol. III.

SEPTEMBER, 1907

No. 1

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A Magazine of Triumph

Vol. III

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Editorials

It is the history of all philosophical and religious movements that organization means decay and ultimate death to the spirit of the principle for which they were organized. But, the question arises for solution, "Can any presentation of the Message of Truth succeed without organization?"

Rare indeed is the individual who is willing to contribute his time and his effort and his money to the propagation of an individual movement.

In fact, history records no such example.

As long as a person feels that he is in some way directly, or indirectly as it may be, responsible for a defined, baptized and christened movement, with an apparent "religious" atmosphere, that moment he will go down into his pocket and dig up his "mite," smacking his lips over the unction to his soul in leading the way for those less fortunate, or less keen of perception.

And yet, no permanent, ultimate and inevitable good can be conceived that does not incorporate absolute individual freedom, the non-organized, but the spiritually co-operative principle of individual independence, consciousness of brotherhood, inclusiveness of effort, and willingness to serve without recognition, without organization, without recompense. What are we going to do about it?

To organize into a "society" or a "sect" or a "brotherhood" or a "lodge" or some other limited, separate-from-the-rest childishness of make-believe, or not to organize?

That's the question.

This question is made pertinent at this time, because of the arrest and conviction in this city of a gentleman who has for many years been an excellent citizen, a valuable adjunct to the good of the community, and a most worthy and kindly spirit. The crime charged against this resident is the crime of healing the sick without the license of a medical practitioner, or the cloak of "religious practice."

He is not accused of giving medicine. He expressly does not give medicine, nor does he claim or pretend to diagnose disease. He simply cures. In proof of this fact, hundreds of voluntary testimonials, in person and in writing, were ready at hand, but they were not admitted in evidence.

These signs point to the possibility that the near future holds two alternatives. Either the "religious" cloak, under which many unbelievers are already hiding for protection, or the protection of a medical license must be employed, if one wants to use his inherent power and right to teach the way to health.

It seems that few persons have any logical idea of the scope of co-operation, or unity. Surely, there is a broader conception of unity than that which is symbolized by membership in a specific church, lodge or society. Jesus recognized this when he said: "Those who are not against us are for us." He recognized the fact of co-operation, even though it were not labelled "socialism," "religion," "trust" or "union."

Our good will, our tolerance, our recognition of the "other fellow's" viewpoint, establishes our co-operation and our unity, without the kindergarten method of "joining" things.

A certain man who expresses in words, his earnest belief in "brotherhood," in "socialism," in "co-operative living," came into one of my meetings recently. The class was discussing this very point, of individualism, in connection with Universal Brotherhood and co-operation, and our visitor took occasion to air his convictions very strongly. He took us to task for what he called the "private ownership" of The Swastika magazine. It should, he declared, be free to every one without the exaction of \$1.00 a year for subscription price. And he lived up to the letter of his creed by walking off with several copies of the magazine, all the books he wanted, and neglected to pay his entrance fee into our class. This is a bona fide case of the "co-operative" system advocate.

His idea of co-operation extended only as far as his personal wants. He was honest in his belief that we should publish free of charge The Swastika magazine, and that we should give our instruction free of cost. That far his vision extended, but where, we would like to ask, is the co-operation in such a viewpoint?

The person who pays the stipulated price for The Swastika magazine is co-operating with the publishers in maintain-

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ing the output of the publication, and is, it seems to us, no less a member of the enterprise than if he were personally on hand to receipt the payment of bills. To be sure, he has the easier part of the partnership, being exempt from responsibility for the continuation of the publication, for printing bills, postage, and all the items of expense connected with the enterprise, but, should he feel like shouldering more of the responsibility and guaranteeing the expenses of same, there is nothing to prevent him from doing so. Nevertheless, we feel the co-operation and the bond of brotherhood expressed by the simple acceptance of our efforts at the trifling exaction of \$1.00 per year, no less than we would if this co-operation were represented by hundreds instead of by one dollar.

Which simply proves that those who are loudest and most insistent in their demands for co-operation often have the least conception of the meaning of the word.

Finland, the obscure, inconsequential country lying up there in the frozen Northland, has set the world an example which it may well follow.

To begin with, the country is being ruled by women.

Was not it in the May issue of *The Swastika* that Professor Larkin made the startling announcement that the world will be ruled by women within the next fifty years?

Well, it has already begun, in a small way. That small way is in Finland. The most notable thing that this counsel of women has done, is to decide that the "illegitimate" child shall have the same property rights as the child born in wedlock and called "legitimate."

This is something. But why not eliminate the word "illegitimate" altogether? Can a child be other than legitimate? Not unless the entire process of birth is fundamentally wrong.

If you happen to get a new idea, don't build a barbed wire fence around it and label it yours. By giving your best thoughts freely others will come to you so freely that you will soon never think of fencing them in. Thoughts refuse to climb barbed wire fences to reach anybody.—Luther Burbank.

When we look deeply into every life that touches our own, we find that each one is on the same journey, each hunting the same ends.—Julia Seton Sears.

A Visit to the Discoverers of the Life-Principle



To step aside from the well-worn path of tradition, in any line of thought, requires a degree of courage, and brings with it inevitable hardship, unless, indeed, one already possesses a substantial bank account to insure against the attacks of scoffers.

But in no line of thought, no profession or calling, is the penalty of originality greater than in that of medicine.

The "ethics" of the profession is the veritable bugbear of medical science.

"Ethics" is to the medical practitioner, what "malicious magnetism" is to the Christian Scientist.

Many an able follower of the profession of medicine has fallen a victim to this "ghost." Many have seen their families suffer for the necessaries of life rather than to transgress medical "ethics," and many are following in the prescribed path of medical practice, when, like the clergy, their convictions lead them in quite another direction, merely because of this empty word "ethics."

It is, indeed, another form of the old hypnotism of "ex-communication," the club which has beaten many a wandering follower back into the fold of the church, and which has been adopted by our above mentioned brothers, the Christian Scientists, because of its effective work in days gone by.

I mention this fetish "medical ethics," in order that some idea may be gained of the credit due to the subjects of this article, Dr. Emma A. Lewis, and Dr. Albert J. Atkins of San Francisco, whose remarkable articles on "Life Processes" ended in the August issue of The Swastika magazine, and who will take up, in the October issue, a series of articles on "The Life Principle."

While in San Francisco recently we had the good fortune to be the guests of these two great minds, and we were impressed with the fact that the principles upon which they have been and are still working, are no longer to be classed

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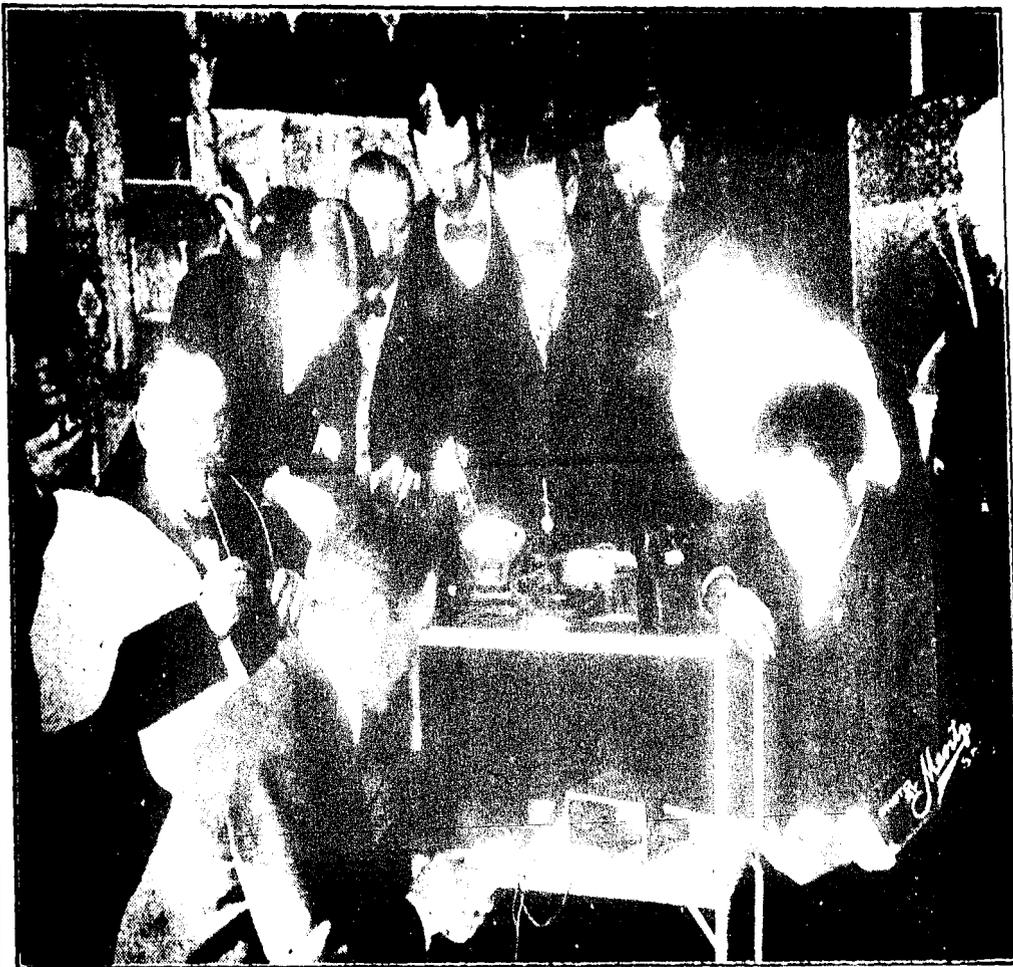


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Although these able scientists have passed that stage in the development traveled by everyone with a new idea, where the uninitiated stand ready to scoff and repudiate, yet we, of The Swastika, knew them when they were obliged to



Dr. Emma A. Lewis and Dr. Albert J. Atkins demonstrating before a body of physicians and experts how sound waves may be transmitted through a telephone receiver connected with two electrodes swallowed and kept in contact with the walls of the stomach. Col. E. P. Richardson acted as subject of experiment.

fight every inch of the way in their heroic efforts to demonstrate their message of Truth to the medical world, and we know something of the trials and the hardships that such a course entailed.

This age is a rapid one. Results follow with lightning speed, upon effort, and so it is, that these indefatigable workers have not had to wait, as did the pioneers of other days,

A Visit to the Discoverers of the Life-Principle



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The "ethics" of the profession is the veritable bugbear of medical science.

"Ethics" is to the medical practitioner, what "malicious magnetism" is to the Christian Scientist.

Many an able follower of the profession of medicine has fallen a victim to this "ghost." Many have seen their families suffer for the necessaries of life rather than to transgress medical "ethics," and many are following in the prescribed path of medical practice, when, like the clergy, their convictions lead them in quite another direction, merely because of this empty word "ethics."

It is, indeed, another form of the old hypnotism of "ex-communication," the club which has beaten many a wandering follower back into the fold of the church, and which has been adopted by our above mentioned brothers, the Christian Scientists, because of its effective work in days gone by.

I mention this fetish "medical ethics," in order that some idea may be gained of the credit due to the subjects of this article, Dr. Emma A. Lewis, and Dr. Albert J. Atkins of San Francisco, whose remarkable articles on "Life Processes" ended in the August issue of The Swastika magazine, and who will take up, in the October issue, a series of articles on "The Life Principle."

While in San Francisco recently we had the good fortune to be the guests of these two great minds, and we were impressed with the fact that the principles upon which they have been and are still working, are no longer to be classed

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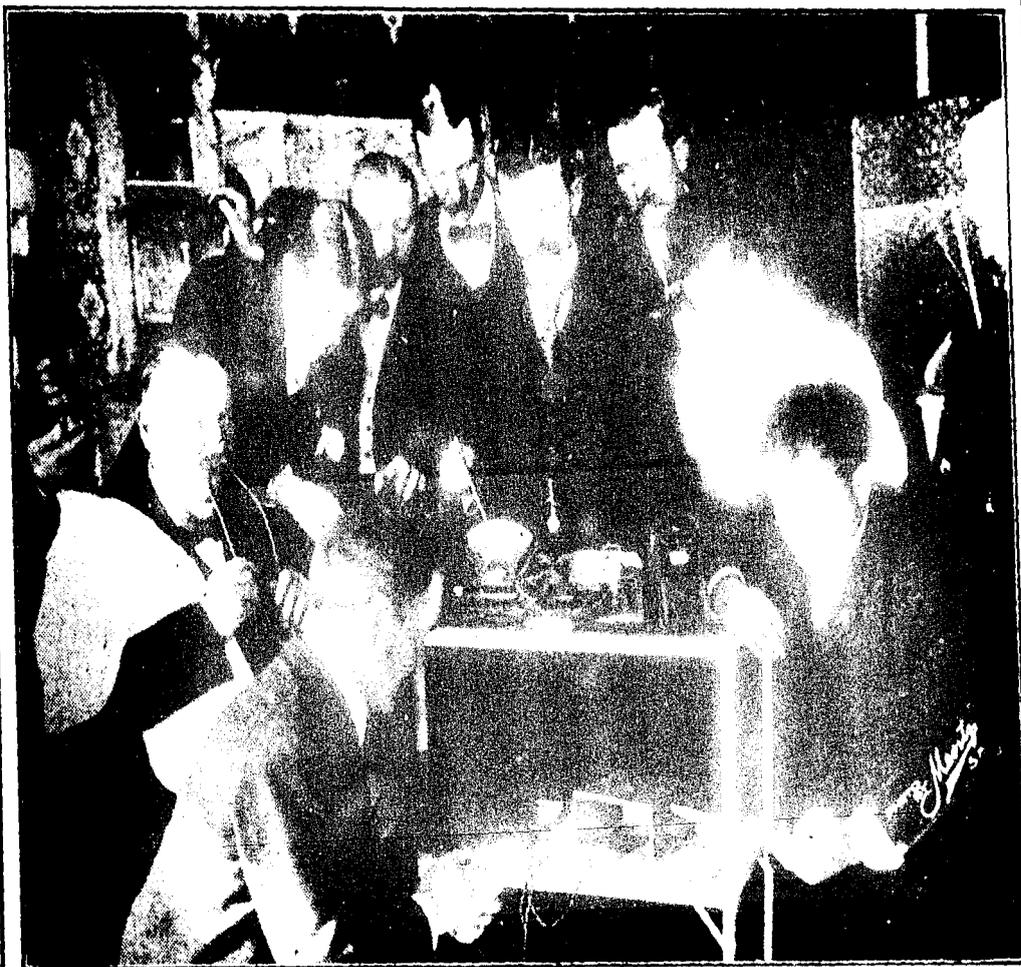


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with "theories." They have been proven to the satisfaction of the most exacting code of scientific formula and have been duly accepted in the laboratories of the world, as evidenced by the volumes of congratulatory letters and earnest inquiries from every corner of the scientific world, which are received daily at the Atkins-Lewis laboratories.

Although these able scientists have passed that stage in the development traveled by everyone with a new idea, where the uninitiated stand ready to scoff and repudiate, yet we, of The Swastika, knew them when they were obliged to



Dr. Emma A. Lewis and Dr. Albert J. Atkins demonstrating before a body of physicians and experts how sound waves may be transmitted through a telephone receiver connected with two electrodes swallowed and kept in contact with the walls of the stomach. Col. E. P. Richardson acted as subject of experiment.

fight every inch of the way in their heroic efforts to demonstrate their message of Truth to the medical world, and we know something of the trials and the hardships that such a course entailed.

This age is a rapid one. Results follow with lightning speed, upon effort, and so it is, that these indefatigable workers have not had to wait, as did the pioneers of other days,

as did their illustrious predecessor in medical progress, Harvey, for example, to reap their reward.

Besides the struggle which ordinarily falls to the lot of scientific innovators, the terrible earthquake which devastated San Francisco two years ago, wiped out every vestige of the years of work already done, and destroyed every scrap of writing upon which were recorded the latest experiments of Dr. Atkins and Dr. Lewis. But one article of furnishing, of the splendidly equipped offices in the Parrott building, was rescued from the flames. This was the pet bird and cage. Characteristic of the unselfish humanity of Dr. Atkins was it that when confronted with the choice of saving his valuable papers, his expensive experimental apparatus, or sacrificing the life of the helpless bird, he unhesitatingly allowed the destructive flames to wipe out the work of years rather than to abandon that which appealed to him for succor.

And after the terrible time was all over and the stricken city again began to be resurrected from the tomb of disaster, these two, like all true scientists, without complaint, again turned their attention to the work left unfinished, and again sought to prove to the world in terms comprehensible and undeniable, the perception of Truth that the future will recognize as one of the greatest achievements of this great century of discovery.

The principle upon which Dr. Atkins and Dr. Lewis have been working these many years and which they have finally proven to the entire satisfaction of scientific thinkers, is now being incorporated into medical textbooks and must, inevitably, revolutionize the present system of medical practice.

Several years ago, when Dr. Atkins and Dr. Lewis were seeking to demonstrate to their confreres in medical practice, the absolute certainty of their then theories, the press of the country then said: "If the truth of the discovery made by Dr. Atkins and Dr. Lewis be accepted, there is no doubt but that it will revolutionize the practice of medicine, and their names will be classed with that of Dr. Harvey, who discovered the circulation of the blood, more than three centuries ago."

Since the time this opinion was expressed, the truth of these discoveries has been sustained.

Throughout their long years of research and their unrelenting devotion to what they knew was truth, Dr. Atkins and Dr. Lewis had the encouragement and co-operation of a few of the larger minded scientists of the century, and for this encouragement they express profound gratitude. Luther

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Burbank, one of the world's great benefactors, with that keen insight which has made him one of the leaders of modern thought, four years ago wrote his appreciation of the Atkins-Lewis discoveries in the following words:

"I rejoice with you in your discoveries. You are, in my opinion, beyond the shadow of a doubt, on the road which all scientists will be traveling in about ten years from now, possibly less."

Thus it will be seen, in the recent incorporation into medical text-books of the Atkins-Lewis theories, that the superior judgment of the "horticultural seer" is not confined to plants alone.

Other well-known scientists who have sustained and encouraged Dr. Atkins and Dr. Lewis in their work are Sir William Crookes of London, Sir Oliver Lodge, Elmer Gates, E. H. Pratt, M. D. of Chicago, and Professor Edgar L. Larkin.

Those who have followed the articles which have been published in *The Swastika* since March, will readily understand the fundamental proposition, which differentiates the discoveries of Dr. Atkins and Dr. Lewis from the old basis of physiological postulates.

This proposition, briefly stated, is that the Life-Principle is electrical in character and in action and that oxygen does not enter the lungs, in the manner which has, for generations, been the accepted belief and the foundation of text-book physiology.

"In the study of physical and mental activities," declare these profound scientists, "we must deal with two great underlying manifestations of the Universal Force—namely, Electricity and Magnetism."

By this statement, they do not mean to present the old theistic idea of dualism, for, continuing, they say: "The Universe may be considered as a unit, because of its absolute oneness in principle, but this unity may be divided and subdivided, and yet each integrant part will partake of the character and quality of the original unit."

Many of our readers have expressed their appreciation of the opportunity of following these two deep thinkers in their further researches into the principles and action of life-processes, but we feel that we can not too strongly impress upon our readers their good fortune, as well as ours, in being able to publish in *The Swastika*, from month to month, the fruits of the years of painstaking study and research which have made possible the Atkins-Lewis discoveries.

Not for wealth, far greater than that at the command of The Swastika magazine, could these articles be purchased. Dr. Atkins and Dr. Lewis have refused large sums for their monthly contributions to current magazines. They have no time for work of that kind, but the priceless jewel, Friendship, ever held above boundless wealth by such great souls as theirs proved the magic which persuaded them to take the time to write for our readers.

In the October number of The Swastika will begin what is perhaps the best of the recorded work of Dr. Atkins and Dr. Lewis, under the caption "The Life Principle."

Regarding these articles, the following words by the writers, will best explain their import. They write:

"These twelve pages will place us ahead for a little while and by the time this is used up, we will have some more, as the subject is one that increases in interest as we proceed, step by step. In this matter we have placed the thoughts of nearly twelve years of hard work and vast research in the subjects relating to the science with which we are dealing. We hope to publish this very same matter in book form before the end of the year, but we have decided to give out the ideas through The Swastika magazine first, and we hope at the same time it will help to build up for the magazine a great circulation. We will discuss the publication of the book at another time. At present we are still working out details of the functional activities of every organ of the body and you know what a work that means. When we shall have finished, I sincerely believe that we can offer the world its first scientific analysis of the physical and mental laws of the human organism. I do not mean to disparage the work of others by such a statement, for others have touched the great truth from many viewpoints but they have not made it, consecutive and mathematical, so that we can be absolutely certain. What the world most needs is definite knowledge in a condensed form."

As Dr. Atkins and Dr. Lewis here suggest, the electrical basis of life-functioning, while probably known to the ancients, and touched upon in the Hindu philosophies, has never before been demonstrated in the practical manner and in the convincing methods which have made the materialistic West open their eyes to this phase of the Message of Truth.

ALEXANDER J. McIVOR-TYNDALL.

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Socialism and Astrology: A Prophecy

(Written for The Swastika.)

By DR. GEORGE W. CAREY.



The solar system has entered the humane sign Aquarius and great industrial, financial and social upheavals mark the event.

Aquarius is ruled by Uranus, the planet of natural law, as opposed to man-made laws.

Uranus was discovered in the year 1782, just as the United Colonies had established their independence. The peo-

ple in that day were anarchists; they trampled ruthlessly upon the "sacred" laws of King George, that had been worshipped as infallible for centuries, laws bearing upon their armored front the hypnotic suggestion, "The king can do no wrong."

A band of New England farmers trampled upon the authority of royalty and sent their ultimatum across the storm-tossed waves careering like a thunder storm against the gale, and warned the executor of "sacred laws" that they would no longer submit to his taxes, tyranny and standing armies in times of peace.

In 1782 our solar system was back one hundred and twenty-five years in the Pisces age—the deep water sign—an age in which the vision of man was distorted by refraction.

But Uranus was the John the Baptist, the voice crying the coming of the son of man.

Aquarius is the only Zodiacal sign represented by a man in ancient mythology or symbolism—hence the only sign that may properly be called the son of man. "Aquarius, the son of man, appeared in the heavens." (Matt. 24-30), in 1901, and earth was born into a new vibration or rate of motion, that is shaking the foundation of all old established things, and the vibration will continue until not one stone of the old order remains, upon the other.

Graft, fraud, injustice and wholesale thievery, from the lowest to the highest in the land had been the rule, but it required the son of man with his searchlight (Uranus) to lay bare the unspeakable crime and corruption of all man-made governments.

The satellites of all planets except Uranus revolve around their sun from west to east, but the six moons of Uranus revolve from east to west. Thus we have an influence that spells revolution.

Now for a "test," as the spiritualists say. In the spring of 1775 Uranus entered the sign Gemini (the twins, represented by the free states and slave states, making practically two nations).

Now, the astral or symbolical colors of Gemini are red, white and blue.

The effect of the angles or rays of Uranus upon the brain cells of the people of that period caused them to adopt the Gemini colors for the national flag.

Socialism is eminently Uranian and will prepare the way for the new heaven and the new earth, but will not be needed when the new day dawns.

John the Baptist, a figurative person, came to prepare the way, and then lost his head—another symbol—and so Socialism can only prepare the way, for it is wholly materialistic and deals with effects and is grounded in the fallacy of evolution, instead of the operation of Beginningless Wisdom.

Neptune is the Christ who holds the new heaven and the new earth in his hands and his advent is marked for 1945.

It is not given to man to prophecy the glories of that age but we may safely predict the things that will pass away—the things that will have become forgotten horrors.

No laws, no hate, no crime, no stealing, no profits, no hiring out of one son of God, to another.

Men will not inhale and exhale tobacco smoke and thus choke the lung-cells of all who come near them.

A thousand men will not enslave themselves to build up a colossal fortune for one man.

In that glad time no one will criticise, try to influence, or in any way control the thoughts or actions of another—but each will work out his own salvation with none to molest or make afraid.

Individualism kills leadership, and with the struggle for supremacy dead, there will be absolute peace, and with the establishment of peace there will come the bloom and fruitage of individual genius. The reign of necessity will have passed and the reign of beauty will be established.—Helen Wilmans.

All things happen by necessity. In Nature there is neither good nor bad.—Spinoza.

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Biology of Intelligence

(Written for The Swastika.)

By GEORGE EDWIN BURNELL.

(Article No. 6.)

The depressing nature of subjection being observed, and the application of independence, in the form of: "I will be what I will to be!" and, "I know what I am about!" vitality responds. Nine-tenths of the patients that come to me for treatment do not know what they are going to do or what they want to do. They do not know what they are about, and they are afraid to know! Decision sort of disturbs them. They "will think it over." There is nothing that snaps certainty to them or about them, as intelligence.

They are depressed into thinking that it is the choice of several evils. I think it is the definition Mark Twain offers of pessimism,—that, given two evils, the pessimist takes both!

The optimist takes one. That is a very compromising view for the pessimist, to say nothing of the optimist.

The great text of the Sufis was, "The eye of certainty," "the ripened eye." Other eyes were called "green eyes." But the "ripe eye" was filled with a deposit of intelligence, that snapped decision and certainty and prophecy and fulfilment. It generally happens that after you have treated a patient or yourself four times, and you have informed him definitely that he was never born, he will never die, there is no such thing as ignorance and deception, that all this viewpoint he has had is totally unreal, that there is no sin and there is nothing to be afraid of, he is in a sort of a lackadaisical condition of thinking, unconsciously feeling, that it does not make much difference anyway! He is in a sort of dough condition of mind.

His vitality is like a vine that has been growing in the cellar; like a root under a stone. It is fully developed, but not tough,—plastic, indefinite. He feels that anything might be. If he is brought to the point of believing that there is no evil, no matter, no birth, no death, no ignorance, no fear,—well, then, anything, anything! And he will prove it by answering to your questions, "What do you think?" "What do you know?" that he does not know anything, he does not think anything! "I have got over that!" * * * "I am through with all that. I don't know anything at all—noth-

ing!" And, of course, if he prolongs that condition for a week or two, or a month or two, or a year or two, his bones, even, will get flabby, and as for standing up straight, it is out of the question!

He prefers to sit down all the time or lie down, and probably cannot walk around very much, has not definiteness enough to put one foot in front of the other! He may call it indifference. He may call it "don't care." People like this may think that they are in a profound condition of philosophical stoicism, but they are really, for the moment, at least, weaned from their ideas, without having yet any true ideals. There has been a good deal of that flabby uncertainty in the makeup of minds that have principally succeeded in their work in this movement in getting rid of ideas, or, at least, shaking their conviction in ideas and still hanging on to them until they can get some other.

So for one week they will think they know a bit, and the next week they are sure they know nothing, and so back and forth, from the state of knowing something to the state of knowing nothing, until they have done that for a few dozen times, and then they think there is no possibility of their ever knowing anything. They think that when they do know something for sure, they will not know that they know it!

I say that the biological value of certainty, which is not positive nor negative, is excessively great in the form of health. Your relation to your environment, which can only be truly sustained by intelligence, being shocked from its estimated condition by the refreshing nature of the statement of truth, namely, that all experience is but a product of your own mind exhibiting the mental power which you have, and that you are the only and infinite being, you are carried to a place of balance, where you feel that neither the one viewpoint nor the other is particularly interesting.

It does not interest you particularly whether you are the Lord of the universe or only the master of one little house in it! No intensity of enthusiasm arouses over the largest announcements and contemplations. If you were to be given the whole universe to manage for your own, you would feel weary about it, tired. But I say, the application of the perception of the identity of vitality and intelligence is quickening in the form of certainty.

Something within you takes these two statements, or these two convictions in the form of such statements as,

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"I will be what I will to be!" "I know what I am about!"
"I know all things!"

I wish to mention a form of that sort of statement that was practiced by two men of whom all know very well. One was Tennyson, and the other was Walt Whitman. Tennyson used to say to himself, as he went along everywhere: "I am Lord Tennyson!" "I am Alfred Lord Tennyson!" Walt Whitman used to say over, and over, and over again: "I am Walt Whitman!" He would pronounce it in all the different ways he could. Tennyson would do the same, because he had an inkling of the fact that there was more to him, which was, like enough, all there was to him, that is to say, that all there was to anything in the whole universe, there was to him, Tennyson, to him, Whitman. So that Whitman used to say: "It is in you, Walt! It has to come out!"

Now, I suppose most people would feel rather ashamed to be caught pronouncing their own names! You would not have the subjective grit. There would be something rise up and say, "Well, what of it!" On that account, the old prophets used to introduce into their schools the method of rechristening or renaming the candidates, so they would get a name they thought better of than the one they had been having. So far as I know, there has not been any name but what, if there was being enough behind it, could be made the cupola and pinnacle of any form of existence it chose. If you had started life with the name Jesus or Gautama or Mahomet, or any other name, before you had made it what those names are, it would have seemed to you, perhaps, as insipid as your own. I mention this because one may feel the weakest thing one knows of, is oneself.

That is what you are convinced about, and that is the point to which you are to address this intelligence as the consciousness of life. Somehow or other, you stand in experience at the present time under a certain name. That may not be at all in your mind a conception of very much. It may be quite a large conception in your mind. In either case it counts for little, because if you are not convinced of it, it is a fact that if you should disappear you would not be missed.

When you think it over, you are convinced of it, when you do not, it does not worry you much. But the chances are, and the information is from those who know, that you in your own personality contain, possess, as your very own, the entire totality of power, of wisdom, of intelligence, of miraculous

ability, every skill, every art, every inspiration. You contain the wisdom of the illumined, the power of all the saviours of the world. You have in your own actual personality, nominal possession, under your own title and name, just as it stands, secreted, covered under the bushel of your interpretations, the entire light and intelligence of the universe.

And your business is to call it out. And it is the intention of the teachers that you shall be convinced of this inward continence of yourself, that you shall realize that you contain in your own personality the entire universe, whatever it is, as it is, and that you have not only that possession, but the power to invoke it, by calling to it in accordance with the name which you are certain you are named by.

(To be concluded in next issue.)

Whatever Is, Is Right

(Written for The Swastika.)

By M. TRUESDELL COOPER.

Is it true that whatever is is right?

Intuitively we feel we must take the affirmative side of this question and the slower process of reasoning leads us to the same conclusion.

It is not hard to believe the affirmation "all is good," if "our lines have fallen in pleasant places," but there is something of the philosopher in the man who, in the teeth of adversity can smilingly say, "It is well." Unselfish indeed is he who can be truly "glad when another's hand finds for itself a gem, where his found only sand."

That the universe is ruled by two opposing forces—first good and then evil reigning and man helplessly vibrating between the two extremes—does not seem a logical proposition, so starting, for argument's sake at least, from the initial point, the "ONENESS" of the UNIVERSE where can be found a man so pessimistic as to say ALL is evil when surrounded by Infinite Life expressed in myriad forms of joy and beauty?

The very affirmation "ALL is good" brings a certain feeling of peace even to the suffering doubter.

There is a firmness under one's feet when resting in the consciousness of one universal law governing the universe—a law IMMUTABLE but JUST.

Each individual, being an expression of the Universal Mind is subject to this law, and when he awakens to a con-

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sciousness of his "oneness" he rises superior to the petty ignobleness of pitying himself, and without bitterness works in harmony with the law, ignoring present suffering in the realization of ultimate good.

Nothing HAPPENS—we are no longer wandering in a world of CHANCE—

"The very law that moulds a tear
And bids it trickle from its source,
That law preserves the world a sphere,
And holds the planets in their course."

We shudder at the horrors of war but at this stage of development nations seem unable to rise above it. When a little higher plane in evolution is reached, human life will be held dearer than gold, higher than fame, and then will the dreams of the soldier of Peace be realized.

Hearts ache and eyes grow misty over the suffering of mankind, the seeming injustice of it all, yet without these object lessons the reign of greed, the love of power, might indefinitely prolong the misery.

We are in the school of experience and it is childish to complain because life's lessons are not always learned in "green pastures and beside still waters."

Trials test mental and spiritual as well as physical strength, and peace comes only when we calmly rest in the thought that Infinite Intelligence—Universal Love—is struggling for expression through us, and we may help or retard growth by our mental attitude.

A new heaven and a new earth is revealed to us when we accept circumstances with a dignity born of strength to endure if we must, power to better them if we may.

A present happiness, a present reward, a present satisfaction, is the newness of the new philosophy of life, whether we call it New Thought or something else.—McIvor-Tyndall.

We are forever, each day at the judgment bar of the Infinite Life, and whatever falls beneath its measure is placed where it belongs and is made manifest by those who can express it.—Julia Seton Sears, M. D.

Look not outside thee nor beyond thee for the light and blessedness of Truth, but look within. Thou wilt find it within the narrow sphere of thy duty, even in the humble and hidden sacrifices of thine own heart.—James Lane Allen.

Sir Edwin Arnold's Message to the World

(Written for The Swastika.)

By NORTON F. W. HAZELDINE.



Sir Edwin Arnold's works need no introduction here, as their praises have been sung from one end of the earth to the other, but it is to the inclusive study of them that the writer wishes to draw especial attention.

It would be a great thing for mankind in general if the Women's Literary, Ruskin and Emerson clubs, with all New Thought organizations, could take up Sir Edwin Arnold's works for special comparative study, as they offer the greatest possible range of inclusive religious thought and expression.

The fact that we so often hear what we do not know prevents us from striking out for ourselves along lines of original research.

To discuss matters of mutual interest is the easiest and the best way to bring people together, and when people have outgrown sectarianism they are ready to take up and study the message of Sir Edwin Arnold.

All right-thinking people know that it is not rational conduct to reject ninety-nine parts of anything so that it may be possible to monopolize the one hundredth part, and is not therefore, good reasoning to reject all religions so as to hold and maintain one's own.

A man who knows but one religion knows no religion. We must, in this inclusive age, know all religions, then indeed we can live and practice one religion, which religion is the Inclusive Religion evolved from the merits which have been extracted from all religions with which every individual can accept and satisfy his spiritual needs.

This is the message of Sir Edwin Arnold's life, and his works should be studied to this end of spiritual illumination.

Who could study "The Light of Asia," "The Pearls of the Faith," the "Song Celestial," and the "Light of the World," and not receive great spiritual illumination and

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also a vast insight into the practical combining of all religions without desecration to any.

From this comparative study of all religions, the fact that THE ONE GOD stands equally embodied in them all is most strikingly made clear, and that men, in different ages and countries, have evolved religions to meet their individual needs is most apparent.

But today is the Age of the Inclusive, and therefore we must not look for new religions or new saviours. Today each man and woman must become a religion and a sufficient saviour unto himself, or herself.

Thus the possibility has been presented, for the first time in the history of the world, wherein we can make an Inclusive Study and Practice of all religious truths, gaining this inmost knowledge as it is revealed in the religious thought of all times and races.

What a beautiful field of investigation! One which the very Gods of all ages have sought, for from this knowledge of God, comes the direct knowledge of man.

This revealed knowledge does not call for new churches, new creeds, or new organizations, for it but illuminates what we already possess and gives new life and strength to them all.

Think what a grand theology is offered to the coming generations; think what instruction can be given from pulpits, when it shall be realized that all religions have the same GOD, THE FATHER, in them all, expressed differently.

The name God, Allah, Jehovah, Om, Krishna and many other religious personifications are but the name of the ONE GOD, expressed in the language of various tongues. It has been the maya, the delusion of the ages and their races, that men have failed to grasp this truth in its entirety.

The Supreme Creator knew that variety was the essence of life and without it life could not exist.

We know today that flowers partake of the character of their environment the same as people, and if there had been but one environment, one specie of man and one specie of flowers, environment, man and flower would have become extinct ages ago. The same is true of religious thought.

Religion is the Great Spiritual Flower Garden, and the various phases of religious thought constitute its flora and fauna. It has taken the entire world of flora and fauna to give us our science of botany, and the absence of the least weed would spoil its completion; and so it has taken all systems

of religion to create the great science of religion, which science is the greatest of all sciences, the science of God, which is the science of man.

What richness of expression is found in these different religions; what vast ennoblement is given to our tongue and thought by such knowledge; but before we are allowed to universalize, we must know how to individualize, and thus by study of the works already mentioned, we learn how GOD has been, as it were, individualized in each religion, according to needs, customs and people. Realizing this, we see and understand the at-one-ment of all religions and the passing of the Personality into the Universality.

Here is the goal, the final union. Beyond this point no religion has ever taught or ever will; for here the Finite ends and the Infinite begins.

Everything is or must be encased or enwrapped to obtain an objective expression, hence God is enwrapped in diversity, the electron in the atom; the atom is enwrapped in gas, gas in atmosphere, atmosphere in matter, and matter is again enwrapped as the earthly body of man.

The laws of involution and evolution have been known through all these ages. In some language it was called incarnation and reincarnation, in another it was symbolized by the serpents, and in another it was impersonated as the devas and asuryas and in our language as the law of involution and evolution. All nations have used the duality of force to illustrate their poetry, their religion and philosophy.

How near we come to nature as we study these old but ever new religions and what a glorious sense of gratification it is to find that the old is ever the witness to the new, yesterday with today and the ages with the present.

Before we can gain heaven we must prevail over the earth, before we can gain the Infinite we must prevail over the Finite, before we can sing the song of songs we must prevail over all music, for action is greater than inaction and work is more fitted to develop physical, mental and spiritual realization than is mere affirmation or negation.

Realization comes through work, and knowledge comes before action. We now have the knowledge which we should put into action, which action will reveal wisdom—the soul of experience.

Only our inferiors enslave us—and liberty but opens our eyes to the fact.—Edward Earle Purinton.

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Every-Day Occultism

(Written for The Swastika.)

By KENNETH MacNICHOL.



The Occult! Oh, word of mystery, embracing all the sought-for knowledge of the gods!

Does it not bring to your mind a pungent flavor as of burning incense, a cloudy, dream-like phantasy of dim lights and swaying censers; of hidden rites in secret temple naves? And yet—

Various degrees of occult power are possessed by all men. Birth and sleep and death, occult mysteries to which we give no second thought, are not more ordinary in our daily lives than those more delicate manifestations, which, raised to the level of conscious understanding, are viewed almost as miracles.

We are an unsatisfied race; a curious people, not content to know that aught exists until we probe the reason for existence; with rude hands we must ever destroy the perfect flower in a mad endeavor to find the secret of its beauty.

With the cold scalpel of criticism and the keen calculation of microscopic analysis, we have dissected and examined our every thought and emotion and given them strange new names. 'Tis not in vogue to have any religion in these wondrous days. Science has decreed that we shall forsake our world-old heart-hunger for the Unseen to pursue the newly created study of metaphysics. We befool ourselves with mazy delvings into ill-defined laws of causation and attraction. But still we live and love, ever groping upward, and all the laws we formulate may never change emotion or destroy the finer fancies of the brain.

We know these truths. We have always known them, had we paused to think. Those very powers which we profess to doubt are the hinges upon which our daily acts are swung. Men are always wiser than they realize.

We speak of the "atmosphere" of home, church, college, studio. Of two homes, one has the "atmosphere" of peace and love; the other, of style and bickering. A very material thing with which we come in continued contact bears forever after the impress of our touch. The cast-off clothing of a man portrays his character. The letters from a loved one breath forth

a subtle essence of the spirit which prompted them, apart from the words in which the thoughts are clothed, but a business communication is calm and cold. We "read between the lines." To a mother, the little trinkets held dear by departed children tell more than mere memory can recall. We visit the homes of great men who are dead, and perceive more of the spirit in which they worked than we could know before. We treasure many little objects, worthless in themselves, because of their "associations." The artist's work tells us of his life. In a great painting, we may look deep and catch the overtones of the draughtsman's soul amid the harmony of color.

This power to apprehend the vibrations from material things has been named psychometry and hailed as a great discovery. Quite recently a few favored ones have performed wonderful experiments by its use. But, you and I, have we not always, unconsciously, known and used it?

Have you never had a friend, a soul-comrade, so thoroughly in harmony with your own being that speech was almost an unnecessary factor in your exchange of thoughts? With those whom you love, has not the fullest measure of understanding been between you in those tranquil hours of heart-communion, when it seemed that even to speak one word would break the perfect spell? When at loss for a word have you not often been surprised at the ease with which your listener had cognizance of your thought. How often you have said to yourself, "Today I shall receive the looked-for letter." "Today the loved one shall come to me." And has it not come to pass even as you spoke? We say, "Thoughts are things." "Silence speaks louder than words."

What, then, is this power? Thought transference? Telepathy? Mind reading? Ay! All these, and more, are but a small part of your unrecognized birthright.

I think there is no man living who has not, at some time, heard voices speaking to him, that did not proceed from human throats. And by most, it is always regarded as a trick of the imagination. Is there any lover of music, who has not heard harmonies unrivaled by man-made sounds, filling the air, and coming from—nowhere? Intellectual hallucination? Did you never catch yourself startled, listening, straining to catch a sound that never came?

You have a gift to be cultivated. Men call it clairaudience, when they have ceased to believe that these strange occurrences are only the premonitory symptoms of insanity.

Dig deep in your memory. In that delicious languor, half

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sleep and half waking, have you no recollection of conversations held with folk whom you know to be far away and yet who came to speak to you. You have been worried about some absent one who was dear to you, and at night your last thought was of them. In the morning you woke with a feeling that was absolute knowledge as to their misfortune or well-being.

Clairvoyance is almost as common as ordinary vision.

Do you know that you live in a continued state of mesmerism—alternately operator and subject? In every step of life suggestion plays a most important role. You may be swayed by the thought-force of your fellows as they may be swayed by yours. The orator "mesmerizes" his audience and we say that "he held them spellbound." The lawyer and his client, the doctor and his patient, a man and his friend, a maiden and her lover, are each ever influenced by the thoughts of the other. There is not a moment in our lives when our thoughts and acts are entirely our own. A man has unconsciously developed this power and we say that he has "influence," that he is "attractive" or "magnetic." Lacking it we say he is "weak," "unstable," "of no force." Ah! no, it is not necessary to sleep to be open to the power of suggestion.

All about us, occult influences are at work. These are but the most common of all the vast, unrecognized forces tending to shape our lives for good or ill. Understanding them we use them to our own great benefit. Facing them in doubting ignorance, they destroy.

The awakening of perception is simply the common-sense recognition of the cause which prompts our every act. The cause is to be found in the manifestations of that cause, which are ever present. When you have once awakened to the fact that you are but a portion of the perfect All; that your spirit and Divinity are One, the great Mystery will be mystery no more, for here will remain naught but Truth and Light and Love.

It seems to me that nothing so marks a man as primitive, undeveloped and unprogressive as his recognition of race or class distinction.—Melvor-Tyndall.

If you would have us more honorable give us more freedom, for nothing that man does can he not also undo. The present avalanche of divorce is the crying aloud of the multitude against the domination of ecclesiasticism—Clifford Greve, In Humanity.

The Way Out

(Written for The Swastika.)

By "LIZABETH"

"There is no virtue so truly great and Godlike as justice."

—Joseph Addison.

One of our greatest statesmen has said that the capital and labor problem is the most stupendous and overwhelming of the century. There are many persons who are naturally casting about for the best reading matter upon the subject. A very ancient writer has given us a genuine classic on this capital and labor problem, and it will not be very difficult to see from its persual what will be the sure outcome of it. His most significant utterance upon this theme is in the following words: "Go to now, ye rich men, weep and howl for the miseries that shall come upon you. Your riches are corrupted and your garments are moth eaten. Your gold and silver is cankered and the rust of them shall be a witness against you, and shall eat your flesh as if it were fire. Ye have heaped treasures together for the last days.

"Behold the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth, and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you."

Then the Epistle of James, 5: 1-6.

The writings of this ancient writer have not been read or studied as carefully as they deserve. He gives a graphic description of those who have amassed useless riches and live in hilarious luxury, while an army of helpless poor are crying out for the necessaries of life. The present day millionaires have a lesson to learn from the Epistle of James.

WE STAND TODAY AT THE PARTING OF THE WAYS. The old truth of justice and brotherly love is taking on a new form, we call it today, Socialism.

It comes with a hopeful message to the struggling world, and cries out to the children of men to join in the reform that will end strife and discord, that will eradicate wrong from the hearts of men and plant in its place justice, peace, and good will.

History tells us that all countries that have refused this

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message have withered and died. It is the courageous herald that chirps the song of peace which breathed upon us from the hills of Judea and makes kin of all mankind. We see the dawn of a better era; we would sing to the world a glad, new carol. This new hope is borne to the world in a thousand different ways that makes plain the law of brotherhood, of loving kindness and justice. When we remember that we all came from a common source and are all hastening to a common end, how deliciously absurd seem these class distinctions, these social circles, these clubs and orders! The time is now ripe for the people—"the common people"—to come to their own, their heritage from our common Father, and to share it in love with one another. When men realize that they are all linked together by the same divine principle of Fatherhood, then the truth will grow clear and bright, that by helping others we help ourselves, and that by injuring one we injure all the rest.

Jesus was the master teacher of this brotherhood of man, which is but another name for true Socialism. He was the embodiment of this divine teaching. He enunciated its laws in forms which the human mind can grasp.

A toiler and a carpenter's son He was, who left his tools to speak for a new hope and a new faith, for the toiling and sorrowing ones of earth. Are there none now to carry on His work for humanity? To teach as He taught? To work as He worked? Is there no one to stand for His real message? There is a call for volunteers. There never was such an opportunity as now to do good, to go out in the world and work in this socialistic movement for the brotherhood of man, for better times and better things. And thereby cause justice and right to reign in the world, that those who toil shall come into their heritage.

The time is at hand when the toilers of the world will be liberated from the drudgery of giving their lives in a practical slavery, for those who do not need the products of their toil.

Today, God's greatest material gift to man, THE LAND, has been cornered and monopolized by those who cannot use it, and the laws of our country sanction this. Legislation and mere political arrangements are powerless to cure the ills of humanity, social or otherwise.

Only a movement working on the individual human heart can do this. It must be spiritual. The Master had no faith in any other movement. He never preached any other. He always put any other to one side, even at a time when the

cruel heel of Rome had crushed the political life out of every individual state in the then known world.

So far as the Christ teaching is influential in the development of the race, we are going back to the conditions of His simple teaching. His teachings were given to a very common people, according to the world's standard, yet for 1900 years they have moved men to do and dare.

Socialism is the practical application of Christian ethics to society and the government. Seemingly the mid-day of the world's greatest enlightenment and the time of its greatest achievements is now reached.

The United States has been the great lodestone drawing the nations of the earth from oppression and tyranny to equality and justice. But today we have established in our midst a condition of social life full of class hatred and universal strife. How far away we have drifted from our landmarks. Justice and equality were the dominant spirits of the framers of the Declaration of Independence.

Everywhere the people are in open revolt against the competitive monopoly-producing system. Today the toilers clothe, wash, feed and transport themselves by permission of the Trusts, the great combines, every commodity of life is affected by this combination of capital. Some of the great trust magnates wield more power than many a monarch on his throne.

And all these un-American combinations which count dollars greater than men, are fostered by a government that was founded for the protection of HUMAN RIGHTS. The capitalists are so taken up with their economical and political ideas of expansion that they are unconcerned about the Socialistic movement which will soon constitute the most stupendous question of the day.

Whither are we drifting when one of our leading statesmen could give expression to such a statement as the following: "Oriental markets are more valuable than speeches on HUMAN RIGHTS" (Extract from speech of Senator Beveridge). Have we so soon arrived at the point in the race for gold, where HUMAN RIGHTS are ignored for profit's sake? Were it not for speeches on the rights of humanity where would men like Senator Beveridge be today?

Amid these hollow sounds of oratory and delirious rejoicing over foreign acquisition, the great Ship of State is drifting upon the rocks. The fundamental law of all human and social economy is the utter and absolute equality of man, not of

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this man or that man, BUT ALL MEN. Laws for the many and privileges for the few are not conducive to happiness. The principle upon which the gigantic trusts are formed is economic co-operation; that principle has come TO STAY, but not as now used, for private greed.

The Socialistic co-operative system, with its ramifications of Truth, Love and Justice, shall take the place of the oppressive conditions of the present time. Trusts and combines for private gain and greed will go. The trust is "an animal in the road," as the evolutionists would say.

True Socialism is combination gone to blossom and fruit. It means redemption for the oppressed and the downtrodden. It means liberty, fraternity and equality.

There is a gray dawn breaking beyond this tumult and darkness. It is the Socialistic Commonwealth, when the GOLDEN RULE will be lived and not talked and preached about.

"Then let us pray that come it may,
For come it will for a' that;
When man to man the world o'er
Shall brothers be, for a' that."

The Light of the Soul: A Psychological Experience.

(Written for The Swastika.)

By EMMA F. JAY BULLENE.

Several years ago, I was visiting friends in Beloit, Wis., where I witnessed a most marvelous occurrence which could only be accounted for on psychic principles, as the most rigid search by men of professional skill failed to find the slightest physical cause for the phenomenon.

In the house where I visited, a family was boarding who had an infant daughter four weeks old, at the time mentioned. It was on a Sunday evening at early twilight of a lovely June day where the full moon shone resplendent.

Friends were calling, and the lady of the house who held the sleeping infant, laid her upon my bed in an adjoining room to avoid interrupting our visit.

I also chanced to step to the bed, and as the child was laid down, saw, simultaneously with my friend, a peculiar light, a trifle larger than a dime which fell upon the counterpane

about six inches from the infant's face. As there was an outside door, we fancied it might be reflection. We therefore had the door closed, the mirror covered and all things which could reflect light carefully scrutinized, calling to our aid the visitors and resident gentlemen of the house.

During this search the singular golden white light had changed its shape. It concentrated to the size and radiance of a star of the second magnitude, glowing and scintillating like a diamond under a strong light. It appeared at 8 o'clock p. m. and for five consecutive hours remained subject to the critical examination of neighbors and passers by who came to look upon the wonderful phenomenon.

In the brightest lamplight possible still it shone on beside the sleeping infant. Place the hand above the star and it was hidden, thus destroying the theory of reflection, but lift each article of bed clothing underneath and still it was seen, remaining until at a few minutes before 1 o'clock a. m., it began to fade; it quivered for a moment, flashed back a bright adieu and was gone.

I will add that wherever the infant was moved, the light followed, proving that it could not have been the result of material substance prearranged.

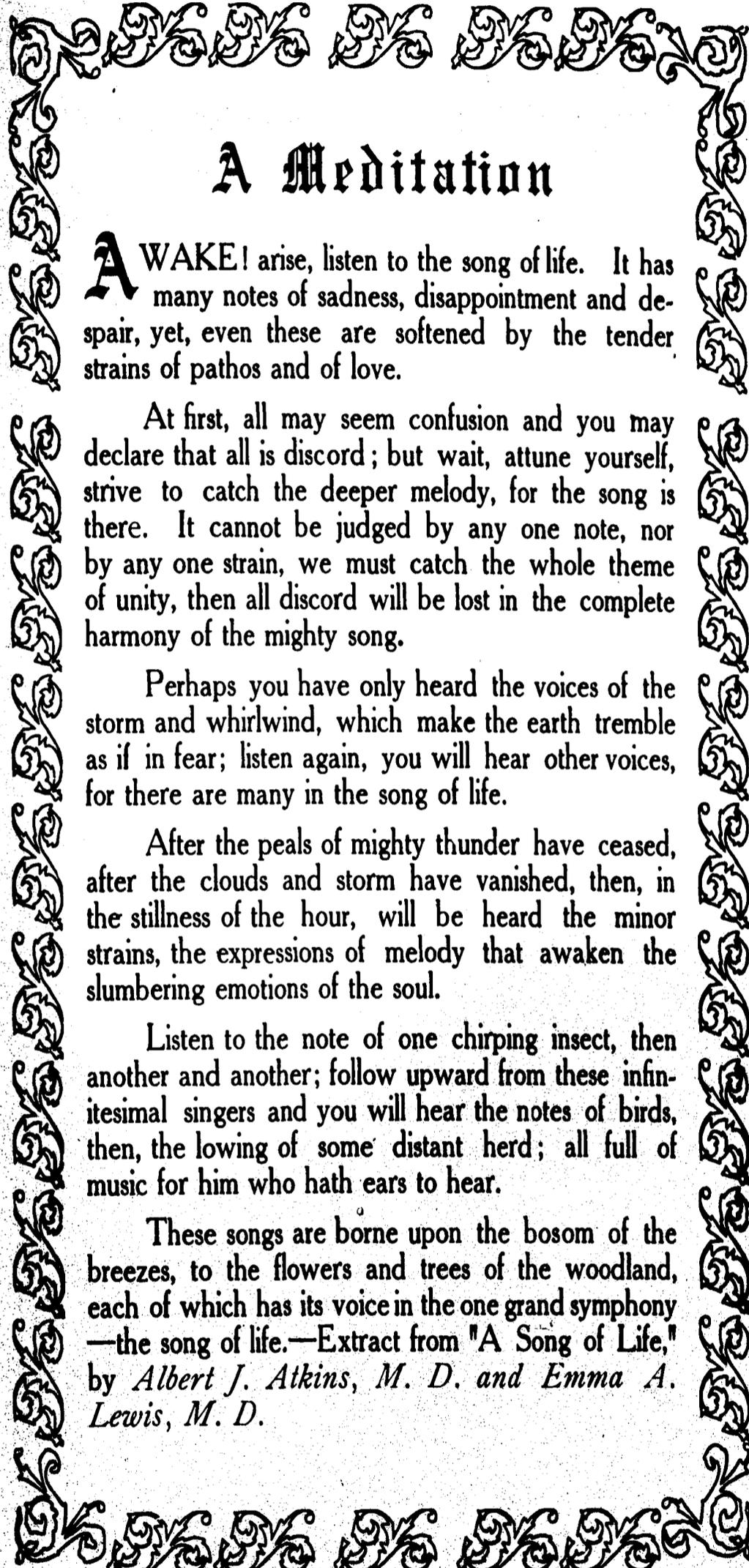
The beautiful little spirit, Lilly, dwelt in earth-life but four months when she was transplanted to celestial gardens where the soul blooms in supernal beauty, but one who saw the radiant star-light that crowned her like an angel benediction on that remarkable occurrence, can never doubt psychic law, and its varied demonstrations.

The memory of that material vision of rare beauty haunts me still, and I wonder why there are not more psychic infants born to give humanity clearer views of nature's occult forces.

Whenever you meet a man, whether Occidental or Oriental, Christian or "heathen" and you find him cultured, refined, well-read, achieving success, or doing well in the world, you can always depend that his evolution can be traced to a mother, wife, sister or the girl but for whom he would have been a different individual.—Saint Nihal Sing.

Today, humanism is really the underlying and often unconscious motive of one half the world's activities. True, men act now, as ever, only for their own pleasure, but every year more men find their only satisfying pleasure in increasing the joy of others.—J. William Lloyd, in Ariel.



A decorative border of intricate floral and scrollwork patterns surrounds the text on the page.

A Meditation

AWAKE! arise, listen to the song of life. It has many notes of sadness, disappointment and despair, yet, even these are softened by the tender strains of pathos and of love.

At first, all may seem confusion and you may declare that all is discord; but wait, attune yourself, strive to catch the deeper melody, for the song is there. It cannot be judged by any one note, nor by any one strain, we must catch the whole theme of unity, then all discord will be lost in the complete harmony of the mighty song.

Perhaps you have only heard the voices of the storm and whirlwind, which make the earth tremble as if in fear; listen again, you will hear other voices, for there are many in the song of life.

After the peals of mighty thunder have ceased, after the clouds and storm have vanished, then, in the stillness of the hour, will be heard the minor strains, the expressions of melody that awaken the slumbering emotions of the soul.

Listen to the note of one chirping insect, then another and another; follow upward from these infinitesimal singers and you will hear the notes of birds, then, the lowing of some distant herd; all full of music for him who hath ears to hear.

These songs are borne upon the bosom of the breezes, to the flowers and trees of the woodland, each of which has its voice in the one grand symphony—the song of life.—Extract from "A Song of Life," by *Albert J. Atkins, M. D. and Emma A. Lewis, M. D.*

September Festivals in Japan

(Written for The Swastika.)

By YONO SIMADA.



The editor of The Swastika magazine thinks that our readers would be interested in reading something of the life and customs of the Japanese people. Therefore I will make an attempt at giving a brief description of two important festivals which mark the month of "mid-fall" in Japan. This will necessarily be only a meager description, because to picture the color, and the happy, simple life of the country in flowery Nippon would require the brush of an artist as well as the pen of a writer far more gifted than I.

Japan is a country of festivals, and September is the month of months when festivals are celebrated. Always these festivals are semi-religious, so closely intertwined with religious ceremonials is the everyday life of the Oriental races.

In the month of September, there are two festivals that are national. One is the "Picking Clams" festival and the other is the festival of "Gathering the Leaves of the Life-Saving Tree."

These festivals are conducted in much the same way, always under the guidance of the temple priests.

Early in the morning one hears the temple gong, "De-la, da-la, de-la, da-la," and soon everyone within sound of its summons, hastens to the temple. Let us attend the festival of "Clam-picking," for example.

Young and old, rich and poor, each dressed in his best festival costume, and with spade and basket in hand, assemble within the temple gates, where the priest proudly arrayed in purple damask silk, with glittering gold decorations, tells in solemn, dignified tones of the purpose of the festival.

"Kami" (God), he declares, "has given us this day in which to pick the clams, and He wishes that all shall join in the holy festival, happily, with grateful hearts and with loving kindness toward each other. There shall be no difference between rich and poor, between caste or class"

Then he prays the "Universal prayer," which is a prayer of thankfulness to the great power that rules the "winds and

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the waves," that we are given the means of sustaining our material life.

This finished, everyone stands up and shouts "banzai" for the Universe, and the procession, led by the priest, hurries to the beach.

On the beach stand about twenty-four huge temple oxen hitched to plows, ready to begin the work of plowing up the poor clams.



Homeward bound, from "Picking Clams" festival.

Another prayer by the priest who gives thanks that the clams are willing to sacrifice their lives for those of the people, and the plowing begins.

The young people join in the "festival song" and on the sea the hundreds of boats of all descriptions, pleasure boats, junks, and fishing smacks, join in the music.

Following the plowers come the young men, dressed in bathing suits, and with their harrows, they turn up the

plowed sand, so that the clams may be picked up by the merry makers.

Amid laughter and singing, the festival goes on. Out on the sea between the gaily decorated boats, are adventurous swimmers, while here and there on the sands of the beach are luncheon parties, the red or green or blue of their sand-blankets marking the place of their feasting, and the bright hue of their clothing, the gay parasols and fans making splotches of gorgeous color, lighted by the soft blue of the sky and the deep blue of the sea.

Like happy children they all seem, and with all the care-



Returning, with lighted torches, from gathering the leaves of the "life saving" tree.

free abandonment of childhood, everyone enters into the spirit of the day, until, like tired children, evening sees them going homeward, refreshed by the outing, uplifted and strengthened in spirit by the prevalent thought of the day which is one of brotherly love, equality and thankfulness for the beauty and the gift of life.

A rich people like Americans, a rich country like America, can never know the taste of such simple pleasures as these days of festival in which Japan abounds, because the yellow vapor engendered by the struggle for gold, wraps America in its deadly grasp, and the intense satisfaction, the lasting pleasure of these old and inherited festival days, are obscured by the mists of the yellow vapor.

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Skagway

Another national festival that occurs in September, is the festival known as the mountain-tree festival.

The origin of this festival is very ancient. It dates back to the time of The Great Famine, when the failure of the crops drove the starving farmers to pick the leaves of trees in the mountains, in order to maintain life.

The festival of picking the leaves of the "life-saving tree" is conducted much the same as that of picking clams. The temple priest directs everything, beginning with the "Universal Prayer," and all joining in the song of praise and thanksgiving which has been named the "Universal Song".

When the leaves have all been gathered, they are packed on sledges, and these sledges are bound together, making a long train, while beside them down the mountain side, come the happy participators in the festival, each with a lighted torch made of bamboo, and singing the song of universal peace, "Tenka, Taihei Uta."

Refreshed by the mountain air, the smell of the pines and the beauty of the scenery, the volatile nature of the Japanese responds to the spirit of the festival, and thus, from the standpoint of health alone, these festival September days tend to dispel some of the gloom which will creep into the mind during the early decay of summer, foreshadowing the darkness of winter skies.

But these bright spots in the year's routine, remain in the memory for many weeks, and many a quiet, uneventful life dates all the little events of its days from the festival of "Jomei Ha, Sai su Matsuri."

PROFESSOR LARKIN IN ALASKA.

Our good friend, Professor Edgar L. Larkin, is "seeing things" in Alaska and writes us from Skagway. Here is his letter verbatim, from which Swastika readers will see that Professor Larkin is finding The Swastika even in the remote corner of our country known as Alaska. He writes.

Dear Swastika Friends:—I am writing this letter in Mr. Kern's jewelry store up here in Skagway. Have been to Dawson, and am going to the Glaciers and to Sitka tomorrow.

Kasco, the swastika-maker, who had an article on "The Legend of the Swastika" in your June issue, is not here at present, but there are hundreds of swastikas made by him all round about. He is a Chilcoot Indian and will be home tomorrow. That will be too late for me to see him.

I send some ferns from the Great Glacier for Mrs. McIvor-Tyndall.

Very truly your friend,

EDGAR L. LARKIN.

Skagway, Alaska, August 3, 1907.

Cosy Chats

(Written for The Swastika.)

By GRACE M. BROWN



How these beautiful, sunshiny days do reveal to us some of the joys of living!

Everybody is seeking the parks and the music and the gardens, and everybody puts on his or her freshest, brightest, garmenture and everybody smiles and smiles and smiles, and we are all young and gay and enthusiastic.

What miracles smiles do perform, anyway. Sometimes you meet people to whom you feel possibly you should apologize for standing upon the same side of the earth with them. But the angel side is within them, and smiles and mental love-taps will usually bring it out. So it isn't worth while to waste any force in thinking about crossness. It's all temporary. Just the result of frozen hearts.

And we all know what force to use in thawing the ice-forms. How the sunshine smiles when it commences its work of bringing into expression and activity the congealed life forces!

* * * * *

Don't you love it all, the enthusiasm and the sunshine and the youth? It is all the same isn't it? And there is nothing more inspiring than the vivid enthusiasm of youth.

It is a sorrowful home where the enthusiasm of youth flickers low—it sort of chills the heart and fills the being with lonesomeness when one allows the gayety and the youthful fun to leave—and the strange part of it is that we should never allow it to leave, because youth always has to be driven away; it never departs of its own free will, but abides with man so long as he sojourns here if he will only permit it to remain.

Youthful enthusiasm admits no cold, no disease, no real sorrow. How can it when it fills the body so completely that there is no room for anything else?

But if we insist upon suppressing our joy, upon making our lives a response to the demands of drudgery or pain, if we transform ourselves into vehicles for temper and jealousy and discord, then youth will soon disappear as a passing breath, and we may view it afar as some beautiful, vague, misunderstood thing which lives apart from our realm.

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Youth does not care how long a man has lived if he will only bid it welcome. Youth is so friendly, so cheery, so free from criticism. But when we refuse it admittance, when we prefer to fill our bodies with other forces, when we gradually become more dignified, less responsive to joy and less capable of perceiving all the good times of life, the heart action becomes a trifle more labored and the senses a little more numb, and the thing we call age creeps into the vacancies which are left by the beautiful youth which we have driven away.

The trouble is we do not appreciate the immediate opportunities. We seem to be always expecting something in the distance when enthusiasm and youth always demand something now. The fire must be fanned by present fuel, not by future promises, in order to keep its warm freshness, and the fires of youth must be fed by present activities in order to be held in fresh expression.

It takes no more time to live than it does to merely exist. It takes no more time to manifest our lives in gladness than it does to express them in sorrow, but all life responds to joy, as all nature responds to the sunshine.

* * * * *

Youth is perfectly natural and follows nature in all her moods. It rests with men whether they hold the treasure youth close to their hearts or whether they admit the forces which drive it away; youth responds to love as all life responds to all that is constructive. Youth sees no past and knows nothing of any future that is not purely the future of hope.

What cares enthusiastic youth for miles and years? It only knows the truth of love which sees everything in its pure comprehension with no delusion of fear and anxiety.

Distance is dissolved, space is annihilated by the glorious fresh atmosphere of the enthusiasm of youth. And in the beautiful summer time, with its suggestion of joy and life and love and gladness, let youth arise with its present living radiance and transform all the world into a play ground for all the children, no matter if they have been on earth for a hundred years. We are all children, radiant with life in its fullness, because we are full of the enthusiasm of youth.

On that false notion that man (as whole or as individual) owes his being, his safety, his health, his wealth, or his poverty, his well-being, his life and his death, to some power outside himself rests all human slavery and unhappiness.—
The Golden Elk.

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.

THE PROBLEM OF REGENERATION.

G. G. S., New York City, writes: A great deal is written in New Thought literature about our power to become regenerated and to become our ideals, but it seems to me that no definite formula has ever been given to accomplish this. Will you kindly give in your Personal Problem department the mental and physical and spiritual discipline necessary to accomplish this?

Answer: The very first thing to be done is to determine what "regeneration" means, and what it is you are being regenerated into. The end and aim of our mortal existence, I claim to be, the realization, and therefore, the demonstration, that we are God—the ALL. This perception of Truth is all that is necessary, as the actual realization of it will at once establish your identity with Omnipotence, and the manifestation of the power must follow as "night follows the day." Any estimate of yourself less than this one of Omnipotence will never make you free. Whatever method, or study, or rules of conduct appear to give you this apprehension of your godhood, is the one to take up. All roads lead to Rome, but we may each choose our way.

THE HIGHER SELF.

Mrs. T., Denver, asks: Do you believe that we may see and talk to our "higher self," as we would to another person? I have heard people so declare, but have never heard the subject discussed by one who knows.

Answer: Most certainly we may and oftentimes do receive information, inspiration and saving advice from the "spirit within," and frequently in such a manner as to leave with us the impression of a distinct entity.

PHYSICAL IMMORTALITY.

L. J. Houser, Indianapolis, Ind., writes: I do not see much in The Swastika about physical immortality and would like to hear your opinion upon this important subject. While it appeals to me as desirable and plausible, I must admit that as far as I can see, those who are loudest in their advocacy of physical immortality, do not demonstrate either youth or desirable environmental conditions. For example, Mrs. Wilmans shows decided signs of age. Mrs. Eddy is apparently decrepit, mentally unbalanced, and I have been told that you yourself, although young in appearance, are very grey-haired and emaciated. How is it?

Answer: I do not say very much about physical immor-

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tality because I consider it of minor importance, compared to the many public questions that press for solution. Any radical change of thought like that of the needlessness of dying and physical decay, must necessarily have its pioneers many centuries in advance of its fruition.

The reason why I do not consider it of vital importance is this: When the race shall have become thoroughly imbued with the fact that death does not in itself make any radical difference with our condition, our mental state, our growth, etc., people will in self defense seek to make the most of this life, instead of waiting for death to release them from undesirable conditions. As for the experience called death, I do not regard it in itself as of any importance. It doesn't matter to me whether I die tomorrow or the day after or this instant, since I look upon it as nothing more than a change of clothing. When we all so regard it, we will readily see that we can stay here on this plane of activity or we can function on the mental plane just as we see fit. I plead "not guilty" to the emaciation part of your accusation. I weigh 187 pounds. That doesn't look like emaciation. I seldom "take any thought" for my personal appearance. Not because I regard it as either foolish or non-essential, but mainly because I have not the time, and I do not think it matters. One might argue that we should take care of the body in order that we may remain longer in the flesh to teach others, if we have anything helpful to offer. But, I am not so blind as to imagine that Truth will be thwarted at my death. There will be others ready and capable of expressing Truth when I am no longer visible to mortal vision. Therefore, I repeat, it matters not one whit, either to me or to the world, whether I lay aside the body today or one hundred years from now, or never. I am. Nothing can alter this fact.

WHAT IS "THE SILENCE?"

Student, Witchita, Kan.: Please tell me how to go into "The Silence." It seems to me that I follow directions carefully, yet I can never obtain desired results. Are there persons who cannot learn to go into the silence, and do you think I may be one of those?

Answer: My dear friend, how can I know whether you are "one of those" or not, on so little evidence as your letter. Anyway, there is a deal of absurdity written anent this same "going into the silence." One may sit like the proverbial "bump on a log" for hours, imagining he is "going into the silence," whereas he probably gets no further than a gentle sleep. Again, one may be in touch with that Infinite source of Power and Knowledge, expressed by absence of manifestation and therefore absence of sight and sound, between the very letters of a word he is enunciating—so independent of time, is true communication with The Silence. The Silence is not necessarily the subconscious, although that is, I know, the general impression. I do not advocate living in the subconscious. It makes weaklings, epileptics and lunatics. Do not mistake the subjective state of your mind for The Silence. It isn't.

IN OPEN COURT

A SUGGESTION FROM THE EDITOR OF THE EQUITIST.

Margaret McIvor-Tyndall, Denver, Colo.—Friend: Allow me, hitherto a stranger to you, to reach across the Rockies and shake the hand that penned these burning words:

"And though this is not at all what I started out to write, since I have written it, I will let it stand, because it is the expression of my true sentiment, which is not patient of injustice, of hypocrisy, of conformity with convention, and which would annihilate with one blow, if it were possible, every crutch which allows Humanity to walk lame,"—

This sounds genuine. I do not hesitate, therefore, to come boldly forward with the positive assertion that it IS possible to "annihilate with one blow" "every crutch" which not merely "allows" but causes "Humanity to walk lame."

For about a quarter of a century I have been studying this subject. For the past thirteen years my wife and I have studied and discussed it together almost daily.

Years ago the following truth was made clear to me by Henry George: "Improvement, no matter how great, and reform, no matter how beneficial in itself, cannot help that class who, denied all claim to the use of the material elements, have only the power to labor. Hence, let other conditions be what they may, the person who, if he lives and works at all, must live and work on land appropriated by another, is necessarily a slave or a pauper."

It seems to me that most of the followers of Henry George never fully absorbed the significance of that truth, or they would never have been so dilettante as they are now. When you come to reflect upon and discuss this statement you will realize its force as you note that the tendency of all reforms, which do not CORRECT the land tenure, is either to increase the production or diminish the waste of wealth, but cannot possibly secure for those "who have nothing but labor to sell" more than the wages of the slave or pauper. George worked all that argument out beautifully in the twenty-fifth chapter of "Protection or Free Trade?"—"The Robber that Takes All that is Left."

It is necessary that you should first realize that every one of those things of which you are ashamed has its tap root in an inequitable, unbalanced, land tenure system. It is for the purpose of getting you to feel this as keenly as you now feel the existence of them that I have called your attention to what Henry George has said.

But to know of an evil, or knowing its cause, is not, necessarily, knowing its cure. Unfortunately, Henry George followed the old political economists too closely in his reasoning, and so made some mistaken conclusions. So that he, himself, confessed that, not the single tax, but freedom, was the cure

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for all social and political ills. Now, that freedom which is not equal—that freedom which is unequal; which allows some persons more freedom than others—is not real freedom, not the kind that can cure any ills.

It is impossible for persons to be equally free under an inequitable land tenure system. No land tenure system can be equitable which allows some to retain advantages over others; in which advantages are not balanced.

In analyzing George's conception of rent, I discovered that there are two sources of what he called ground rent. On the one hand, from the power of property in the privilege of exclusive possession of locations (commonly called property in land) and on the other, from the labor involved in making and maintaining roads and other portions of the earth that we must use in common (and included under the term "highways"). He almost wholly overlooked this last (which is real rent), and spoke of the former (which is nothing but tribute) as rent. Hence his single tax proposition is merely for modern governments to appropriate the tribute (which he calls rent) and distribute it among their subjects as they see fit.

Now note this fact: All human efforts have for their object the satisfaction of human desires. That is self-evident. To produce is to bring forth. And since human beings will not labor to bring forth anything except to satisfy human desires—for this is only another form of the law of physics that motion tends to follow the line of least resistance and greatest attraction—to produce is to so labor as to satisfy human desires. In other words, the human satisfactions resulting from the labor to constitute the product.

Now, note the three ways in which these satisfactions are received: 1. Directly, as personal service. As when I pick berries and eat them as I pick them; or, when a vocalist sings for an audience. The product is immediately enjoyed—the satisfaction immediately consumed. 2. Indirectly, (a) stored in some object which will give satisfaction in future. As when I carry some berries home for tomorrow's meal; or, plant and care for a nut grove. In this form it is called wealth, and is exchangeable, and is said to have value, that is, a power to purchase satisfaction from others. 3. Indirectly, (b) in the form of advantages of exclusively possessed locations. As when I labor in the work of repairing the road. My labor is stored—not immediately consumed in satisfactions—but not in an obvious exchangeable form, for the road is free (where legislators have not given it to corporations). Where is it stored? Yonder, in those locations that are so related to the road as to enable the occupiers to reach and deal with more people in a given time than can those on other locations. It shows in the ability of the possessors of such locations to get more satisfactions for a given effort than can be obtained from an equal effort on the other locations. As when you spend two hours a day driving to and from market while I spend fifteen minutes. You use the road more than I do; but the road is more useful to me. My location enables me to save an hour and three-quarters a day which

you have to spend in driving to and from market. That is the measure of advantage given to me by the laborers who make and keep up the highway. What, then, ought I to give them? Evidently, an equivalent. Hence, each exclusive possessor ought to pay for the maintenance of highways in proportion to the advantages he receives from them.

Ponder this point—turn it over in your mind—and tell me if you can conceive any escape from this conclusion.

My discovery amounts to this: That products—leaving robbery out of the calculation—are distributed in just three ways: 1. Directly, in personal services. 2. Indirectly, (a) through exchangeable forms called wealth. 3. (b) Through maintenance of highways, in the form of rent. Hence, if the land tenure is not balanced by restoring rent to its producers, the whole process of distribution is disturbed and inequity bred in every direction.

Since this one act of balancing the land tenure would restore equity in the distribution of products, while at the same time securing equal freedom in production, simply abolishing all existing legislation and substituting this balanced land tenure would constitute the "one blow" "which would annihilate" forever "every crutch which allows Humanity to walk lame."

The earnest form of your expression must be my excuse for writing you at such length. But, friend, it is not possible that you can feel more earnestly than my wife and I do the need of IMMEDIATE, DEFINITE action to do away with the injustice you mention, and so many others deprecate.

WARREN EDWIN BROKAW.

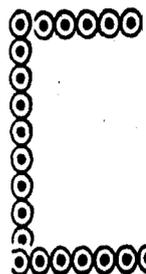
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 Your eyes soft light and tender smile,
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—Margaret McIvor-Tyndall



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PRACTICAL HEALTH, by Leander Edmund Whipple, published by the Metaphysical Pub. Co., New York, is one of the best books on the much-discussed subject of health-culture, that has come out during the past few years. It is practically and understandingly presented, covering a comprehensive study of what constitutes health, the various causes of disturbance, the action of thought in disease and in health, causative images, and in fact, the entire subject of health and health building. Practical Health will be found most valuable to every student of New Thought Principles. For sale by the publishers, 500 Fifth ave., New York.

THE WAY, THE TRUTH, AND THE LIFE, by J. H. Dewey, M. D., is a book that hardly needs introduction to New Thought readers. Dr. Dewey's books have been widely read and universally recommended for their beauty of diction, their loftiness of treatment and their effectiveness of method. Dr. Dewey's books are for sale by the J. H. Dewey Pub. Co., 1511 West 23d street, New York.

THE ONLY UNPARDONABLE SIN, by Warren Edwin Brokaw, is a condensation of an able treatise on the problem of private ownership of land, and the consequences thereof, by the editor of The Equitist magazine. Mr. Brokaw has a most convincing way of presenting his claim, and if earnestness of purpose were sufficient to win adherents to his cause, every reader of the pamphlet, "The Only Unpardonable Sin," would at once become a convert to the doctrine of equity. The price of the pamphlet is but five cents and may be ordered of the Equitist Pub. House, Station A, Pasadena, Cal.

THE ARIEL magazine for August is an unusually good number, even for the Ariel people, and that is saying much. There is a finely original editorial called "The Enthusiast," by George Elmer Littlefield, a contribution, very Burnellian in treatment by J. Stitt Wilson, something by J. William Lloyd, anent a new and inclusive "ism" called Humanism, a strongly socialistic viewpoint by John Spargo, and the filling of the department of The Anarchist by Bolton Hall. There are other good things. The only fault one can find with Ariel is the price for a yearly subscription.

THE BALANCE, our "esteemed contemporary" and friend, has beaten all records in its July issue. It has at last "taken thought" of its value and has increased its subscription price to \$1.00 per year and 10 cents for single copies. It has always "gone against the grain" for us to sell a copy of as fine a magazine as The Balance for less than the paltry sum of ten cents a copy, and we are glad to report the increased price of The Balance as well as a rapidly growing subscription list.

ABOUT THE PRIZE GHOST STORY.

Manuscript intended for the prize ghost story competition will be received at the office of The Swastika magazine, up to September 1st. Between that date and the October issue, which comes out on September 15th, the committee appointed to examine and pass judgment upon the manuscripts submitted, will make their decision in time to have the story winning first prize, and probably the one winning second prize, published in the October number.

Those receiving the other prizes will also be published in the succeeding months.

The prizes will be awarded in accordance with the number of votes cast for first prize, second prize, third and fourth prizes respectively. The committee selected to pass judgment will be: Grace M. Brown, J. Howard Cashmere of The Balance magazine, Dr. H. T. McClain, Yono Simada, and The Swastika magazine office staff.

The names and addresses of those winning the prizes will be published in the October number of The Swastika. Watch for it.

THE SWASTIKA MAGAZINE FOR OCTOBER.

Our October number promises to be about the best yet. In addition to the prize ghost story and other features that will come up in the interval, we will have:

THE LIFE PRINCIPLE, by Albert J. Atkins, M. D. and Emma A. Lewis, M. D., who will begin the first of their promised series on their discovery.

SAINT NIHAL SING, whom so many of our readers liked in the August issue will furnish a delightfully original article on "Some Lessons Love Has Taught Me."

Our old friend WILLIAM MORRIS NICHOLS, who has been rustivating all summer, will, we hope, get back to work in time to give his promised article on "Courage."

"LIZABETH" will contribute an article on Socialism.

YONO SIMADA, unquestionably the ablest Japanese writer in this country, will contribute an article on "More about the Oriental Invasion."

GRACE M. BROWN, in her "Cozy Chats," which were the most popular feature of her magazine "Fulfilment," will give us something of her inspiring optimism, her spiritual insight, and intellectual brilliancy.

GEORGE EDWIN BURNELL will complete his deeply interesting analysis of "The Biology of Intelligence."

DR. GEORGE W. CAREY will have something to say about "The End of the World: What Then?"

YANOSKE ISODA, the Buddhist priest, will give us further information regarding the methods of the Zen sect of Buddhists, noted for their extraordinary results in occultism.

The editor will tell "Why We Fail in Demonstration."

There will be two or more pages of answers to questions in the Personal Problem Department.

You will want to send the October Swastika to your friends.



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Florence Morse Kingsley's "*Radiant Force*;" **Elizabeth Towne's** "*Reincarnation and the Summerland*." **W. R. C. Latson's** "*Mental Habits and Health*," and **Ela Wheeler Wilcox** in September number. All these in addition to the \$5.50 worth! —for \$1 P. O. Or a three-months' trial subscription for 10c. Address, **The Nautilus** editor, who is yours truly,

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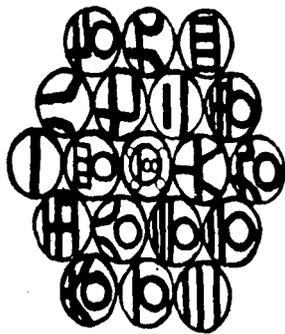
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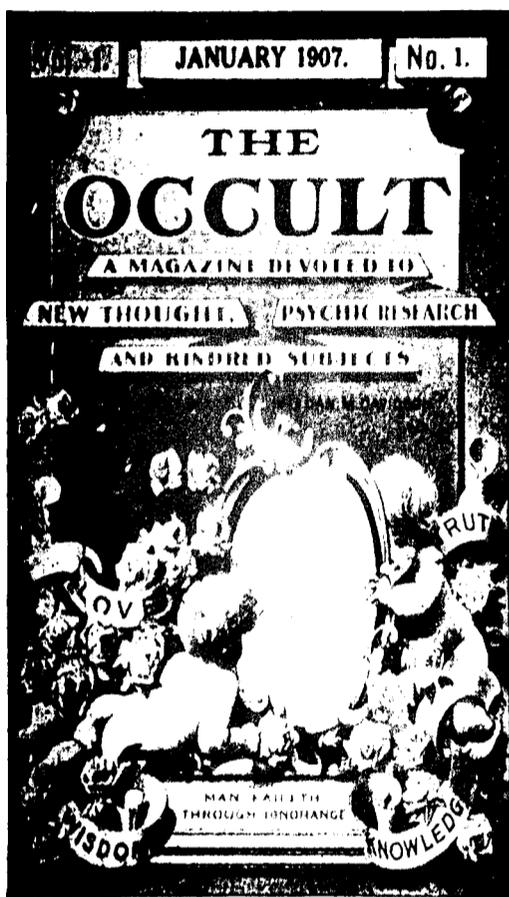
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