

"Your Most Important Engagement," *by Swami Yogananda*

"My Travels in India," *by Grace Thompson Seton*

"The Crime Wave in America," *by Dr. Thos. M. Stewart*

"Forgiveness," *by Elizabeth C. T. Miller*

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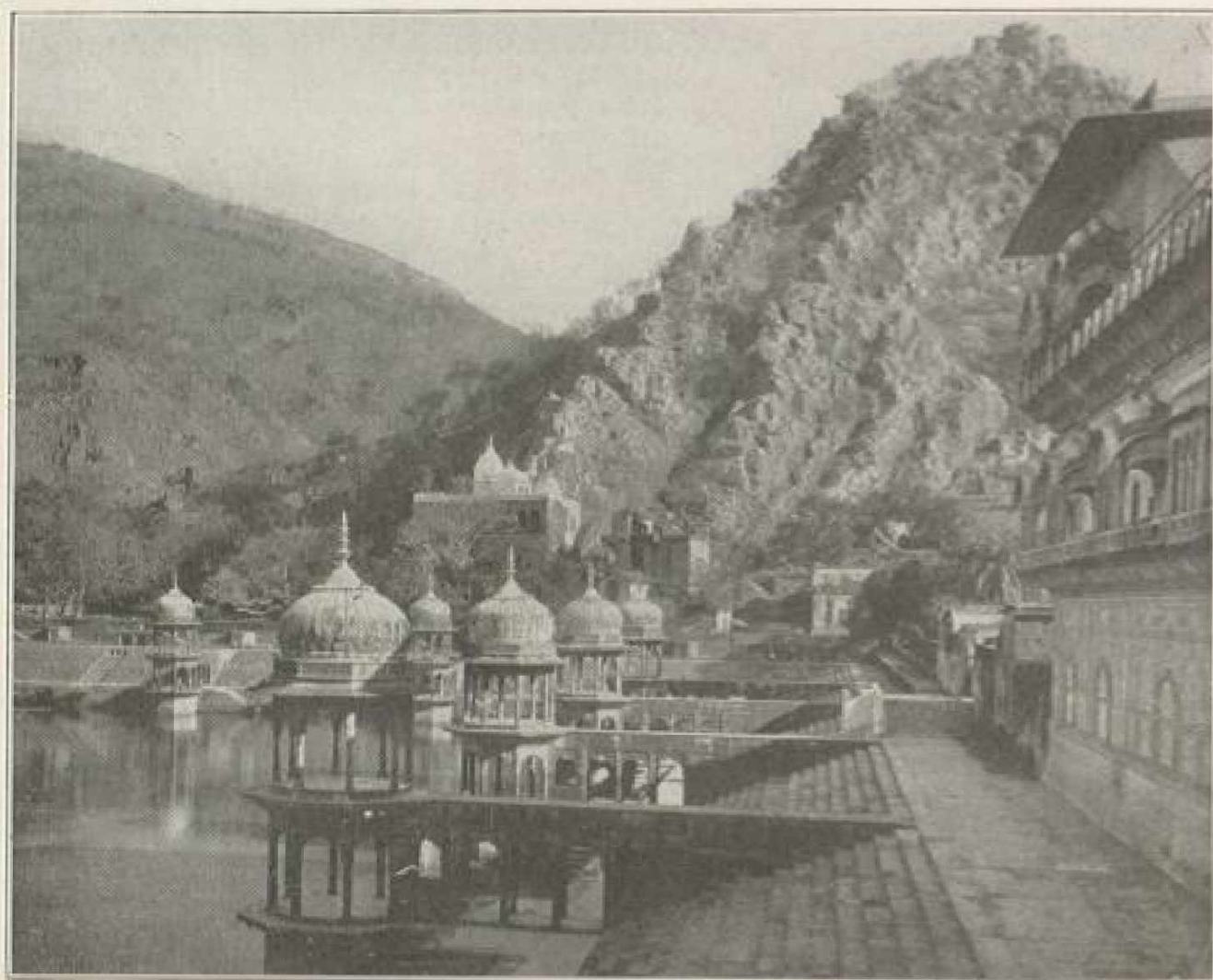
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WHO GOETH HENCE

by Helen Frazee Bower

When death shall come to summon us at last,
Some will remember children and the sound
Of little footsteps hallowing the past,
As driven snowflakes hallow oft the ground;
Some will remember sunlight on a fence;
And some the breath of blossoms in the rain;
Some will glimpse stars. And all the going hence
Of these will be a wishing to remain.

But some will think of One who said, "And I,
If I be lifted up will draw to me
All men." And when these latter come to die,
With faces lifted to Eternity,
They shall go forth with calm, untroubled eyes,
Like children hasting to a glad surprise.



The beauty of Hindu Temple spires amid lake and mountains.

MIRACLES OF RAJA YOGA

Its Western Misconceptions

by Swami Yogananda

It was while applying for a passport to go to Vancouver, B. C., that an immigration official became sarcastically fascinated with my yellow turban, the national headdress of the Hindus.

The officer looked at me with pity and said, "Do you gaze at crystals, tell fortunes, swallow swords? Are you a snake charmer?"

I said nothing but presented him with one of my books, and when he had read a few lines and had a look of apology in his eye for his rash inference, I looked at him smilingly and said, "Dear officer, did you know that the Hindus never had any factory where they knew the art of making crystals? Crystals are of western origin. Hence it is news to me that the Hindus gaze at crystals."

As regards fortune telling, you have quite a number right here in America as well as in India. But whenever you meet an American gentleman do you ask him, "Are you a fortune teller?" Every Hindu is not a fortune teller. They don't believe in flattering an unmarried woman by telling her fortune, saying that she is going to have a good wealthy husband, and then relieve her of three or four dollars. Wise Hindus can teach you how to solve the problem of life. Your present poverty or opulence, disease or health, is brought about by your own past actions. Your present life will determine your future life. They diagnose scientifically how the law of cause and effect apply to human actions and lives. They do not believe in fate, i. e., anything happening without cause. Hence the Hindus do not like fooling people by telling them what is going to happen through the trickery of imagination, equivocal words, or by fraud. The real Hindu astrologers make a scientific study of the law of causation governing human actions and they are not satisfied with telling you the past or predicting your future only. They teach you the art of averting an unwelcome event or stimulating the fruition of a desirable event coming to you as a result of your

past evil or good actions. Good astrologers tell their students only what will benefit them, and do not like to satisfy idle curiosity. They say there is no use in telling you what is coming to you anyway unless one can also show you the way to control or regulate your self-created destiny. Otherwise ignorance is bliss.

I said to the immigration officer again, "Sir, I haven't had the singular, dangerous experience of swallowing swords or taming cobras, which our wonderful street magicians often do in open daylight before the gaze of people." These snake charmers and sword swallows are our street magicians. They are skilled in sleight-of-hand tricks at the same time. They do perform magic by producing optical illusions. Herein the eastern magician is superior to the western magician.

Hypocrisy and Hats?

Then smilingly I asked the officer again, "I have seen some hypocritical western people wearing hats and dress suits, but I never connected hypocrisy with the wearing of hats. How did you happen to connect snake-charming with my turban?"

By this time the officer was smoothed out and in a very friendly tone he said, "I am sorry. Many good turbaned Hindus have to suffer the persecution of public opinion because some turbaned Hindu fakers have produced a wrong impression on our people."

I replied, "Well, but you cannot expect all Hindus to forsake turbans because some Hindus have not done right, just as I can not expect all western brothers to forsake their hats because some practised hypocrisy while wearing hats. Western tourists go to India and watch our poorly dressed coolie laborers, and see the performances of the street magicians or fakers, and they think the Hindus need to wear swallow-tail coats and neckties to be civilized. Well, you can dress a cow with a swallow-tail coat

and necktie, but that would not make it civilized. Neither would a turbaned cow dressed in a robe become a spiritual Hindu."

Customs and mannerisms are non-essentials resulting from certain climatic influences. The real development of man consists of the development of his mind-power.

So the American tourist visiting India must take care not to misconceive the real Yogis of India. The real Yogis are distinctly different from the magicians, sword-swallowers, instantaneous mango tree growers. The latter are our magicians and street entertainers. The former are great men, very difficult to recognize due to their child-like simplicity, yet possessing miraculous powers like those of Christ.

Physical and Mental Miracles

There is no difference between physical laws and super-laws or miracles worked by the knowledge of the mechanism of the human mind. The Americans work miracles through use of physical laws; the Hindus work mental miracles. The operation of radio and tele-photo cameras are still miracles to many Hindus, and the workable miracles of the mind so often displayed by the Yogis of India are unknown to the Americans. In these days of marvels of constant inventions it would be wise for the Americans to at least investigate thoroughly the discovery of spiritual miracles by their Hindu brothers. Miracles are nothing but the operation of super-mental and cosmic laws. Jesus and the master-minds of India know how to operate them. To ordinary people such work appears as miracles, but they are really the result of natural operation of certain higher, hidden laws.

Need for Raja Yoga

Yoga means uniting mind-power with cosmic power. Raja Yoga consists of those principles of concentration which were easily practised even by the Rajas or royalists of India who were engrossed with the multifarious duties of their states.

These methods of concentration, or Raja Yoga, which bring power over one's own destiny and which can turn failure—material, moral, social or spiritual—into success can fit in with the busy and

worried life of the American Rajas and Maharajahs, the American millionaires and billionaires. Human nature is everywhere the same. The Americans need poise and spiritual strength just as much as the Hindu does. The American, because he makes the machine work hard for him, has more time than the Hindu, who has to work with his hands for his living. The American business man has more time than the proverbially spiritual Hindu to devote to developing mental miracles.

The superiority of acquiring miraculous mental powers over the acquirement of business skill is this, that the former has no limitations, whereas the latter has. The ordinary intelligent business man may be broken down by hard competition. When his business intelligence is exhausted he utterly fails. But the Hindu savant says that when your intelligence gives out you don't need to give up. One can use his unlimited super-powers for the materialization of a desire. As God is all-powerful, so also, by Raja-Yoga, or uniting with Him consciously, man becomes likewise powerful.

Miracles Historically Recorded

I will give below a few authentic, historically true, miraculous achievements of the Yogis of India showing that they lived far ahead of the modern times and performed miracles still far remote from even the comprehension of modern material science.

About seventy years ago the holy city of Benares was agog with the miracles of Tailanga Swami. He was two hundred fifty years old, and it is said he used to remain below or floating on the surface of the Ganges two or three days at a time; he read peoples' minds like books; he drank poisonous liquids by bowlfuls without dying, and seemingly had done all the miracles of Jesus Christ. The story goes that once, for disregarding the laws of the city, he was put in jail. He was seen the next minute walking on the roof. He had many wonderful powers. Can science tell us of anyone else who has lived for two hundred and fifty years?

The Miracle of Sadhu Haridas

Another miracle of Raja Yoga was demonstrated when Sadhu Haridas permitted himself to be buried alive under

ground for five months. In the sixteenth century, in the court of Prince Ranjit Singh—emperor of the Punjab—and under the seal of French and other European doctors, the miraculous performance of Sadhu Haridas was historically recorded. The emperor buried this Saint Haridas (after waxing the body all over the sewing in a sack which was then sealed in a stone chest) several hundred feet below the earth in his own courtyard for five months. Millions of people waited for the news about the saint when he was disinterred after five months had passed. The stone chest was opened, the clothing and wax was removed, and the body was examined by French and English doctors and pronounced dead. Yet in a few minutes the Saint Sadhu Haridas blinked his eyes and came back to life. Boom! went the cannon from the ramparts of the emperor's fort at Lahore (Punjab, India), heralding and declaring that the Saint Haridas had come back to life. Millions witnessed this event, and in any comprehensive historical book on India this occurrence will be found recorded.

There are such saints who once in a while publicly demonstrate these powers even to this day. My teacher's teacher gave a demonstration similar to that mentioned above, to my mother. But it is considered a spiritual degradation and blasphemy against God's laws for great Yogis to give such above demonstrations merely to satisfy the idle cravings of curiosity-seekers.

It took me a long time to understand my master and his miraculous power, though I had close contact with him. I have seen miracles, and of all the wonderful things witnessed, I shall declare to the world that I secured my A.B. degree through this miraculous power. I used to always visit and stay with him, and neglected my college work so much that I hardly knew where my college books were. Two days before the university examination, I told my master I wasn't going to appear at the examination. He just changed suddenly and said, "Then all my relations with you cease this instant." He insisted and said, "All I ask of you is to *appear* at the examination." He declared I would pass even though I had not studied. I agreed reluctantly, thinking I would write about his teachings in the answer paper to ques-

tions on the writings of Shakespeare. I just agreed literally to carry out his behest.

Next he asked me, at first gently, then vehemently, to go to a certain friend of mine and ask certain questions of him every morning of all those days that my A.B. examination lasted. This Calcutta University A.B. degree, in some respects, is more difficult to obtain than a Harvard A.B. degree. There is so much injustice and difficulty set in the path of those being examined. I did as my master told me; and strange to say, whatever questions this friend of mine unconsciously told me to prepare for, I found those very questions in my examinations. After the first day I declared to the world that I was going to pass, and when I received the A.B. degree, my parents and friends, who had given up all hopes about the success of my college life, told me I had performed a miracle. That is why I am fond of putting the A.B. after my name in all my books and articles. The A.B. title reminds me of this singular experience. When I questioned my master, Sri Yukteswar Giri, he just replied that faith, works and knowledge of supermental law can work miracles, where physical efforts of man fail.

I remember that a friend of mine, seeing me a devout follower of my master and negligent of my studies, had once ridiculed me and said, "I am sorry to tell you that your master and God won't make you pass your examinations." And half in faith and half for the sake of argument, I replied, "Why not?" Little did I dream I would see the fulfillment of my saying later on.

My master is still living in flesh and blood in India and I dare not tell all the wonderful things I have seen. This much I can say: throughout the whole western world I have not found a single one like him. I would accept all the poverty, famine, inconveniences of life in India in preference to the comfortable American life, to sit at the feet of one like my master. Americans who are good listeners and love real progress now ought to go deeper than mere listening to the philosophical message of India's spiritual science. They should learn the technique by which the super-miracles of the mind can be understood and the higher laws applied to make life not only financially successful, but blissful in every way.

MY TRAVELS IN INDIA

by Grace Thompson Seton

The Mysterious Backwater on the Coast of India

In little Muttancheri, of British Cochin, there is a sample of everything—a palace, a residency, a small English club, the oldest European church in India and branches of Big Business, but most of all it is the place from which I stepped into a commodious launch, fitted with servants and food, for a trip south through the Backwaters to Quilon in Travancore.



Mrs. Seton on an Indian Elephant at the Foot of the Himalayas

Oh, that mysterious Backwater! To describe it one must have the tongue of poetry, the voice of music. The long hours of gliding through placid waters, with distant shore a rim of feathery green. More intimate hours of narrow channels whose banks present a slow-moving reel of cocoanut palms, sandy

soil, and native life. The half-naked children playing happily, the wife cooking an evening meal, the husband perchance down by the water's edge with a flambeau, fishing. As night advances, these darting flames from many torches are reflected in the water mirror, as myriad flecks of light.

The tropical sun has cast its slanting beams upon the distant ocean, here and there visible through the trees. A wave of molten gold sweeps toward one and is gone, in a burst of crimson, purple, and turquoise.

The moon climbs over a group of feather-duster palms, making the waterways in shadows even more mysterious. An alligator goes "plop" into deep water, a gull circles beyond. Out again in wider waters, all the earth is stilled in the twilight hush and the glow of Nature's harmony.

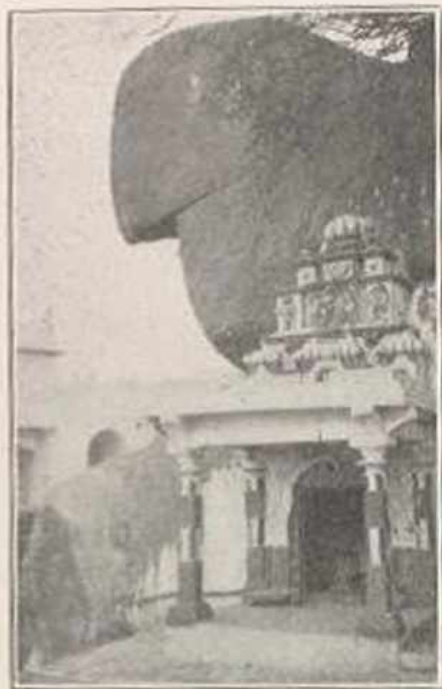
It was the time of the New Year Feast. I knew that the Great Temple at Ernakum at the other end of the Backwater was ablaze with a thousand candles and crowds were moving about in it, for it was the night that the God Siva sleeps and every one must stay awake to watch the world.

Outside my veranda a casuarina tree rustled strange music and the sacred pipal leaves were whispering "good messages" in the grove beyond. Somewhere near, a drum was going vigorously. Tum! tum! tumpetty tum! Sleep was impossible, so perforce I joined the worshippers of Siva and kept vigil on that mysterious Backwater. Pearl of great price, translucent, exquisite, this picture shines in my heart as the last jewel placed in this antique Indian setting of the strange West Coast.

A Hindu Widow

The wealthy lady Vithaldas Thackersey came to me in her beautiful drawing-room wearing (as becomes a widow), a white cotton sari, no jewels, no stockings, no sindoor (the caste-mark of red powder on the forehead), no alta (henna) on her feet, only leather sandals. These, later, she left outside the door, when she showed me the marble shrine-room sacred to her husband's memory. Here a low prayer table, six inches from the ground and about three feet

square, made of woven cords and covered with white cloth, was placed before a painting of her beloved husband. Her sleeping-room, also floored and walled with marble, held only a cane lounging-chair, a small stand holding six books, and a bed that stood in the middle of the room. Beside it was a small table and electric light and over both was suspended a mosquito-net. An inlaid recess in the wall provided a *puja* place for her husband's miniature—nothing else, no easy-chairs, no toilet accessories, no rugs.



A Wayside Shrine

A beautiful marble balcony opened from it, where a peacock was perched, and from another side she led the way on to a series of roof terraces where she spends much of her time contemplating the wide country which lies spread out before her. The fringe of Western Ghats rose bare and brown, deep shadows marked their sharply sloping sides. The plains between were dotted with mango trees and acacia. On a green island in the river some water buffalo grazed, and crimson *saris* were drying upon the river stones.

The gardens and grass plots, arcades, and Greek peristyles of the palace stretched below in shimmering moonlight. The after-glow of an Indian sun caught the river in flashes of rose. It was a scene of marvelous beauty, of palatial Oriental splendor, with its one little woman in bare feet, white cotton, denuded of ornament, destined to a life

of solitary sacrifice amid the beauties that her husband's wealth had created!

This is the woman whose husband gave fifteen lakhs of rupees to build an Indian Women's University, dedicating it to his mother, Shrimati Nathibai Damodhar Thackersey. The white marble columns and broad portico of its main building are even now giving forth a substantial welcome to the new generation.

The Famous Woman Ruler of India

In the moonlight chill of a cold weather morning, before the dawn, the Punjab mail cast me forth a visitor to a woman ruler of an Indian State. Leaving Bombay at noon, the train went through a rolling country with the Western Ghats outlining the horizon. Slowly we rose among them and, after several hours, slipped down to a broad plain beyond which the red ball of an Indian sunset sank quickly out of sight. Now, Hakim, shivering and hollow-eyed from a sleepless night, busied himself with the luggage coolies while I offered apologies and thanks to no less a person than the Political Secretary who had sacrificed his personal comfort to meet the guest of H. H. the Begum of Bhopal. I was escorted to a smart touring car which quickly brought us to the Guest-House.

Nawab Sultan Jahan Begum, Ruler of the Rajputana State of Bhopal, twenty years ago, at the age of forty-three, succeeded to the government of a Mohammedan State which has the unique distinction of having been ruled by a woman for several generations.

The present Begum has established State schools for girls, a Women's Hospital, and an industrial school where exquisite work, embroideries with gold and silver, fine needlework, and basket-weaving are taught. Only such work as may be carried on within the home is developed, and, of course, all is *purdah* and all subsidized by Her Highness, who is doing what she can to improve the condition of her female subjects within the laws set down by the Prophet.

It was the hour for the noon meal when I was escorted through the Sarder Girls' School by the English Instructor while the Political Secretary waited discreetly in the outer court. In this old palace now dedicated to learning, the daughters of Bhopal's nobles are being taught the "three R's," carried higher along the lines of literature,



Mrs. Vithadas Thackersey, whose husband built the Indian Women's University pictured above, dedicating it to his mother, Shrimati Nathibai Damodhar Thackersey.

especially religious and poetical, and of languages. Not only the local tongue, Urdu, is taught, but Sanskrit and English, also French and such vernaculars as are desired.

The *malvi* (priest) comes daily to instruct in the *Koran*. Sometimes he sits in a curtained niche, and sometimes this formality is dispensed with, for his glance is holy. Cooking is raised to an art and included in the curriculum.

It was a pretty sight in the refectory when the girls were served their meal. Along the sides of a long gallery partly open to the weather, each assumed a conventional attitude upon a rush mat on the floor. Partly kneeling they received the large brass trays of food brought by the attendants and placed before them. They ate therefrom the various dainties served on plantain leaves, a dal or vegetable curry, chutney, chupatty (large, thin, cornflour wafers), preserves and fresh fruits, sweetmeats of fig, honey, dates, and the like. The girls wore tight, long bodices of bright-colored cottons, very full skirts of contrasting colors, and the Muslim trousers under these.

Nawab Sultan Jahan Begum is a talented

author of a half-dozen books. She has knowledge of engineering, music, cooking, and needlework, and is chancellor of that centre of learning, the Muslim University at Aligarh. In spite of her progressive ideas and accomplishments, the Begum of Bhopal believes firmly in the *pardah*. From no one more qualified to speak could I hear the arguments for it, and it was with great interest that, two days after my arrival, I was driven several miles to her palace outside the city. Her Highness was sad, enduring the pangs of a *Mater Dolorosa* while watching the hopeless struggles against a dread disease of her second son, the "General," and, it was said, her favorite.

Only out of the kindness of her heart did she receive me in private audience at such a time, and as I was ushered into her personal apartment in the centre of her palace, was seated comfortably and informally in a room of Mogul architecture furnished in European style, I realized that her face, though ravaged by grief, showed the strength, intelligence, and goodness which has characterized her reign. Her snow-white hair was simply dressed, her costume

was a tight, buttoned tunic and narrow trousers of thin material. Over it, as the air had a slight tang of freshness, was a brown Kashmir mantle of fine camel's hair, draped over the head like a sari. No crown that morning, nor gleaming jewels and em-



*Her Highness, the Nawab Sultan
Jahan Begum of Bhopal*

broidered robes, but the dignity of an aspiring soul shone out of those understanding, sympathetic eyes, and the strength of one who has suffered and conquered had squared the jaw under its softer lines of flesh, had

compressed the corners of those full, curving lips.

Her Highness speaks English, though preferring her native tongue of Urdu, in which her books have been written. These consist of biographies of her mother and great-grandmother, and a two-volume autobiography, *A Defense of Purdah* and *A Muslim Home*. She instructed her private secretary to present me with these books, and while that was being done, three charming little girls appeared at the open archway which served as a door. They had just come through the garden beyond, where flowers rioted in ordered masses and a fountain murmured gently. Racing on to the marble terrace, they were now seeking permission to pay their morning respects to "Grandmamma." The Begum kissed each one most affectionately, introduced them, and inquired after their mother, who is the wife of her youngest son. An example of how well Her Highness looks after the household as well as her State is shown in this young princess, who also now appeared moving like a swaying lotus bud along the marble terrace.

Before Maimoona Shah Bano was six years old she was selected by the ruler as a suitable wife for her youngest son, and thereupon betrothed to him and brought from her home in the north to be educated, and very well educated too, including foreign languages and music, under the fostering care of the ruler. When she matured, the marriage was celebrated. She looks very young, slim, and beautiful, has gentle manners, and seems happy. She is now twenty-two or three, has always lived with her mother-in-law in adjacent apartments of the palace, and always in strict *purdah*.

THE SIKH'S CATECHISM

Q. What is the Sikh's ablution?

A. To receive the instructions of the Guru,* and with them to wash away the filth of evil inclinations.

Q. What is a Sikh's badge?

A. A necklace of the Guru's words.

Q. What is a Sikh's life?

A. To be dead while alive (by renouncing pride).

Q. What is a Sikh's duty?

A. To obey the order of his Guru.

—Macauliffe.

*Spiritual teacher.

THE PRESENT CRIME WAVE IN AMERICA

Some Reflections on Its Prevalence, Cause and Cure

by Thomas M. Stewart, M.D.

Judge Marcus A. Kavanaugh of Circuit Court of Cook County, Illinois, in an address to the St. Louis Bar Association, stated there were "at large, unpunished and unafraid, 135,000 crimson-handed women and men who unlawfully have taken life." (*American Year Book*—1925.)

Insane persons in public institutions in the United States, per census taken by National Committee for Mental Hygiene:

Jan. 1, 1900.....187,791

Jan. 1, 1920.....232,680

An increase of about 24% in 20 years.

World Almanac, 1926, gives the following figures:

Felonies, N. Y. State, 1900.....2,599

Felonies, N. Y. State, 1924.....5,560

An increase of 21%.

In New York City (Manhattan and Brooklyn Boroughs), the Police Appropriations were:

1900.....\$11,494,393.00

1924.....\$33,187,918.38

Increase of 33%.

Police Arrests, 1900.....132,805

Police Arrests, 1924.....346,270

Increase of 62%.

Judge Marcus Kavanaugh, of the Chicago Criminal Court, has made a survey of the murders of the past twenty years. During that period 170,000 murders were committed in the United States; 34,000 murderers have been executed, 18,000 are in prison, 118,000 went scott free. (*Outlook*, May 19, 1926.)

"Why the continuous procession of nearly 500,000 prisoners going in and out of jail every year? Why the army of a million or more active crooks? Why does crime cost America over ten billion dollars annually?" (*Editorial, Annals of American Academy of Political Social Science*.)

Wm. G. Dever, Mayor of Chicago, in an address on June 10, 1924, before a convocation of University of Chicago, said: "The federal, state, county, and municipal gov-

ernments are spending annually in Cook County not less than \$40,000,000 for supervision and correction of crime. I wonder whether, if one fifth of this sum were set aside to provide preventive measures in the way of parks, playgrounds, and organized athletics, such constructive policy might not, aside from its social and human value, provide for an ever more efficient police service."

Cause of Crime

I would say it would help, but it would not cure. The cause of crime lies within the individual himself and external remedies alone cannot cure it.

Philip L. Lemon, Chairman of Committee on Parks and Public Recreation of Chicago, at National Council of Social Work, Denver, 1925, said:

"A hundred thousand youngsters go through our courts on delinquency charges each year; the total losses from robberies, thefts, confidence games and frauds of all kinds run up to about three billions a year. In a recent seven-year period, 59,377 murders were committed, which is 9,050 more than the number of American soldiers killed in the battles of the Great War."

"The larger percentage of modern criminals comprises boys and girls ranging from 15 to 25 years." (*Chas. S. Thomas, Denver*.)

What is happening in your minds, now, while I am speaking? Let us inquire. The upper part of your mind (the brain cortex) is considering the points that have been raised; that is, crime and insanity are on the increase; that it is estimated that \$3,500,000,000 is the loss in 1924 through the operations of criminals, that the records for 1923 show that commitments for robberies increased 83% in 13 years; forgeries 68%; rape 33%; homicide 16%.

The upper part of your mind, having grasped all these facts, now broadcasts to your lower brain (the cerebellum) this message: "I now have the facts and something must be done. The situation is appalling. I am ready to act on any plan that is prac-

tical, and sensible, to safeguard the coming generations from destruction, for that is the logical end if an adequate remedy is not speedily found and put to use."

In other words, your intellect has considered the proposition. Your conscience, which is the recognition of your individual responsibility, approves the idea of getting behind an adequate remedy, and you are ready to act accordingly.

Internal Stock Company

Now every act of your daily life requires this marvelous cooperation of your intellect and your emotions—of your conscience and your governing power—the WILL. All of this is a conscious act. You know you are awake, you know you are thinking, and what I am describing is the marvelous cooperation among your faculties, the Board of Directors, of your internal Stock Company.

Perfect cooperation in the Executive Committee, the upper mind or intellect, the lower mind or emotions, and the Will Power as chairman, with the deciding vote.

Now some people are carried away by their emotions, intellect is overpowered and the Will is not powerful enough, not convincing, and so one vote carries the day.

The illustration is not perfect. But you get the idea. There are defectives in the human family. That is the class from which criminals come.

Defect in the emotional nature, in the lower mind, spells crime. All conscious acts require Will, and the Will wavers if the right feelings are not always vibrating in that lower mind.

Here is the idea. "Money. Nobody looking." "Easy money," is the emotional answer. "Take," is the way the Will responds. Just exactly like hitting the wrong key on an adding machine.

Two men in Chicago, each famous in his profession, have dug out together, after years of experience, the cause of crime. These men are Judge Harry Olson and Dr. William J. Hickson. Judge Olson is Chief Justice of the Municipal Court of Chicago, a unique judicial institution with extraordinary powers. Judge Olson directs the work of thirty-six associate Judges. Dr. Hickson is director of the unique Psychopathic Laboratory attached to the criminal divisions of the Municipal Court.

Judge Olson was for ten years in the office of the Prosecuting Attorney of Cook

County and for seventeen years more has been Chief Justice of the Municipal Court. Long experience convinced him that practically all criminals are mentally abnormal. Ten years ago, he created the psychopathic laboratory and put Dr. Hickson in charge. Dr. Hickson, who had had years of practical experience with mental defectives in institutions, had also studied an entirely new field of abnormal psychology under Kraepelin and Bleuler in Europe. Under their inspiration, and out of his experience at Chicago, he has worked out tests of character that are analogous to the familiar tests of intelligence. These tests, checked by physical examination and by the records of criminals, bear out the new discovery of the cause of crime with remarkable uniformity.

Report of Experts

"Crime is caused by a physical defect of the brain. This defect renders its victim so far below normal in emotion that he has little or no conscience, or so far above normal in emotion as to make him hysterically irresponsible.

"There are all degrees of emotional response, just as there are all degrees of intelligence. But intelligence and emotion are functions of two different pieces of physical mechanism, so that the same man may have a perfectly good machine to think with and a thoroughly bad machine to feel with."

Judge Olson and Dr. Hickson of Chicago, who, as I have already said, have spent years and years upon the study of crime, its causes and cure, say that:

"1. Emotional insanity is nearly always inherited.

"2. Emotional insanity is incurable.

"3. Emotional insanity can now be positively diagnosed and accurately measured.

"In the light of this new knowledge and these known facts, what shall we do with the criminal? We cannot 'punish' people for irrational acts; we cannot hope to 'reform' people who are incurably irrational. What then, can we do?

"First, humanize our penology by abolishing our prisons. Those barbarous cages of stone and steel are relics of our old ideas of punishment. In their place, provide guarded farm colonies, where these pathetic victims (for that, in truth, is what they are) of their physical inheritance may live a civilized life, safe from the temptations of

the world, and where they cannot further molest society. . . .

" It should be understood at once that this system could not be adopted in the United States in less than thirty years, because at present there are less than a dozen psychologists here who are trained in the new science of making these tests of emotional insanity, and it will require a generation to train the thousands who would be needed."

Real Cure Lies Deeper

But these conclusions and plans of Judge Olson and Dr. Hickson cannot solve the problem of crime. Why should we wait for thirty years to put into operation a cure that is not a cure because it deals with surface conditions? Why continue to build machines that we know will break down under wear and tear of use or why continue methods that have not installed a power of Will to resist temptation in the individual?

I am tempted to go on and deal with the fascinating study of the mental process already briefly alluded to but that alluring excursion must wait another day.

We in the Western World, unless we have been students of the Vedas, that storehouse of recorded experiences of the Master Minds of India, are not aware of the fact that the East has a most valuable and practical contribution to make to us on the Art of Living.

How did the Master Minds of India discover these laws of a harmonious development of body, mind, and soul?

Simply through experiments on the life and thought of man in the laboratories of their own living experience. To find out the truth as to physical things we experiment on physical substances. To find out the truth as to what is the best way to increase bodily vigor, we try various exercises, and diets, and record the different and differing results and then choose the best for the purpose intended.

To know the human mind, the Savants of India studied their own minds and experimented on that line, recording and comparing results over a period of hundreds, yea thousands of years.

To know the range of action of Consciousness they studied their own Conscious Realm.

Now, briefly, what did they find? These scientists of old found that the human ego outlasts all changes of experience and

thought during the state of wakefulness, of dream, and of deep sleep, all through life.

Experiences changed, environment changed, sensation changed, thoughts and bodily states changed, but the sense of one's own Identity—his sense and knowledge of "I am I" did not change from birth to death.

The conclusion Hindu philosophers reached was that through concentration on the Ego—on this feeling of "I am I"—my own very self—they could solve the mystery of man.

So through a constant and conscious watching of the various changing states of life grouped under thought, will, feeling, wakefulness, dreaming and dreamless sleep, one could perceive the changeless and eternal nature of the Ego.

Awareness State

Ordinarily one is conscious of his waking state. You are not particularly conscious of your bodies, at least not until I directed your attention again to the fact that you all had bodies, but you are conscious of your awareness state of what is going on.

We can also be conscious of a dreaming state, we can even dream in a dream. Watch your dreams and you will find that to be a fact.

So through Concentration and Meditation, as taught by one who knows from having had the right teaching to begin with and from conscious experiences along these lines of Eastern psychological research work, one can find out and be aware of every state of consciousness: of sleep, of dream, of dreamless deep sleep.

During sleep there is involuntary relaxation of energy from the motor and sensory nerves. One can, by Will Power and knowing the Law, produce this relaxation during the conscious waking state. It requires the knowledge how, and then practice.

In the Big Sleep of death, energy leaves the heart and nervous system.

But even this further relaxation can be produced consciously in the waking state. That is to say, the Law as discovered by the wise men of the East is this:

"Every involuntary function may be accomplished voluntarily and consciously by practice."

The Hindu philosophers pursued their experimental studies consciously and under

the control of a highly developed Will Power so that one's consciousness of his own self-identity was found to be independent of the physical body and that therefore the physical body is but a bulb of matter for the display of that form of Life Energy called the Ego and its state of Consciousness. And that when the current is turned off or one dies, it is simply a switching off of the current—the Energy goes back to Cosmic Energy.

The electric light glows in the bulb. You may turn off the current, but the current does not die. Neither does that which makes you you, me me.

Swami Yogananda's How-To-Live plan is educational in a big way. It means a co-ordinated development of body, a coarse vibration of Life Energy, in order to render the mind more acutely responsive, as the mind is a finer vibration than the body, and to relate the mind to the soul of man—the immortal spark of Divinity in us all—and to do it early in life through all grades of school up to the end of University work and so save our young people in a jazz-crazed age from hitting the rocks of disease and of misery and of destruction.

In spite of some scientific statements that "children are born not from the body and brain cells you can educate, but from germ cells which by any process now known you cannot educate"; in spite of this train of thought, and because of my knowledge of the ancient Teachings, through which belief has changed to conscious conviction or realization, my faith in God and my hope for man lead me to the conclusion that in the eternal race of science with the Soul of Man, the soul will win.

Therefore, if you would be on the winning side, educate the Soul of Man, then the Mind; and the Temple not made with Hands will be seen in the heavenly countenance and beautiful bodies of the coming race of humanity.

THE DRAMA

By James M. Warnack

Above the clouds, beyond the stars I
dwell,
Forever watching my great dream unfold—
Watching the myriad forms of moving things
Portray their roles in the great shadow-play
Upon the swift-revolving stage of time.

Strange thoughts, emotions and desires
they have,
These creatures of my wondrous shadow-play.
They wake, they sleep, they work, they
laugh, they weep;
They suffer and enjoy, they moan, they
sing;
Confused, yet hopeful, mingling faith and
doubt,
Uncertain that they live or that they die;
On through illusion's mist they wend
their way—
Yet dreaming ever of Reality.

Oh, children of my dream! Ye shall not
stay
Forever in the dark! Behold, I come
In time to each of you and whisper soft
The message of the one Reality.
Yea, in mine own good time, each one
shall come
To find his home eternal in my heart,
And view the endless drama through my
eyes,
And know it for a shadow—while he
rests
Within the quiet citadel of peace.



SUNKAR A. BISEY—PIONEER HINDU INVENTOR AND SCIENTIST

by Ramlal Bajpai

India was, at one time, at the zenith of civilization, and the seat of philosophy, literature, sciences, and the arts. It was called the Golden Land and was the trade centre of several nations. Amongst her contributions to science and art were Astronomy, Astrology, Algebra, Mathematics, Decimal System, Metallurgy, Music, Medicine, vegetable dyeing, weaving, enamelling and scores of smaller industries. The science of aerial navigation was first known to the Hindus. There is, however, nothing everlasting in the world, and India gradually began to decline in her glory owing to several foreign invasions and internal warfare. Particularly during the last few centuries, while European nations made great progress in science, arts and inventions, India remained dormant. However, during the last fifty years India has been gradually awakening and striving hard to regain her past glory.

This is the age of scientific research and mechanical inventions which are the backbone of industries on which a nation's prosperity depends. During recent years, although Sir Jagadish Chander Bose startled the world with his original researches in plant life, India failed to materially contribute to mechanical inventions. In fact, the prevalent impression amongst the Occidental people was that while the Hindus could duplicate or operate a machine they could not invent original machines of any importance, as the inventive faculty was not their natural heritage.

With the object of removing such impression, Mr. S. A. Bisey undertook the pioneer work of successfully competing with the Occidental inventors in the field of original mechanical inventions, and during the last twenty-seven years he has been carrying out such work in England and America. Some of his epoch-making inventions in typesetting and composing machines have been internationally recognized. He has been frankly credited with solving intricate mechanical problems that many Occidental inventors previously attempted unsuccessfully.

Mr. Sunker A. Bisey was born at

Bombay on the 20th of April, 1867, and belongs to a high caste Hindu family. His father and three uncles held high judicial positions under the Government.

He was a born inventor, and his fondness for scientific research work was evident during his boyhood. When he



Sunker A. Bisey

was a student of the Dhulia High School, India, Divan B. R. V. Subnis, ex-Prime Minister of Kolhapur State was then the head master of that school. Mr. Subnis was the first one to admire and encourage Bisey in his scientific work and to declare that some day that young boy would be a celebrated inventor and scientist. In those days it was considered unbecoming for a son of a Judge to do mechanic's work, but Bisey with dogged determination fought his way without accepting any help from his parents.

During his school days he was very fond of reading the *Scientific American*, which inspired him to come to this country. In fact, he looked upon America as his "dream land," admirably suited to carry out his

scientific work, but it took him over thirty years to realize that dream, as he wanted to carry out his plans solely depending on his earnings in preference to the financial help cheerfully offered by his wealthy parents. He had the inborn ambition to become a self-made man and finally he succeeded in arriving here in 1916 and since then has established himself permanently in America.

Bisey's Early Life in India

He completed his education in 1887 and entered the Government Service in the accounting department to please his parents and also to earn money independently to carry out his scientific work. During the years 1890-95 he invented in his spare time several optical illusions to show the transformation of one solid object into another, and exhibited those to several scientific men and Princes in India and, later, at the Free Trade Hall, Manchester, England. They were greatly admired and declared to be far in advance of those invented by the Europeans. The prominent citizens of Bombay honored him with a public address and presentation of a gold medal in 1895 in recognition of the merits and superiority of his work.

Studied Yoga Philosophy

During the years 1896-98 he devoted his spare time in studying the Yoga Philosophy and developed the power of concentrating his mind to such an extent that he was able to correctly read other people's thoughts through simple contact. Several medical and scientific men were convinced about his power to read thoughts. His Highness Sayajirao Gaikwar of Baroda held a special durbar at Baroda at the Palace in 1897 to witness Bisey's remarkable power and to honor him with the presentation of a valuable diamond ring. Bisey, however, found it impracticable to carry out such Yoga practices any further while giving his attention to government service, and so he decided to devote his energy only to scientific research and inventions. He believes that those latent powers have helped him considerably in quickly solving problems in his inventive work.

In 1898 Bisey won a competitive prize offered by the publishers of the *Inventors' Review and Scientific Record* in London for inventing a machine for automatically weighing and delivering from bulk powders

substances, such as ground coffee, sugar, flour, etc. Although he had to compete with eighteen noted European inventors, he not only got the prize but an additional bonus for inventing other novel features. He had hardly a day's time to invent such a machine, but sent the particulars to London to reach in due time. A Hindu winning such a prize in London in competition with the European inventors created a great stir, and consequently Bisey was prominently brought before the Indian public as an inventive genius, and press notices appeared in Indian papers and in the *Scientific American*.

Bisey's Pioneer Mission

Some of the Hindu patriots and leaders who were aware of Bisey's previous scientific record, soon realized the significance of his winning the above-stated prize and the importance of sending him to England and America as the pioneer Hindu inventor and scientist, to prove to the Occidentals that Hindus were not lacking in inventive faculties, and with proper backing could successfully compete and even surpass the Occidental inventors in the field of original mechanical inventions. Seth Gokuldas, ex-sheriff of Bombay, Sir Dinshaw Edulji Watcha, Honorable Gopal Krishna Gokhale, Justice M. G. Ranade, P. L. Nagpurkar and many other prominent men urged Bisey to resign his government service to undertake such a pioneer mission in the interests of India. Bisey cheerfully answered the call of his country and resigned after nine years' government service. He left India in May, 1899, to go to England, and he has been steadily carrying out such inventive work since then, in spite of great personal sacrifice and much uphill work.

Bisey in England

Bisey came with a limited fund which was hardly sufficient to carry out his work in England successfully. So the late Honorable Dadabhai Naoroji, M.P., the "Grand Old Man" of India, took a personal interest in Bisey's pioneer work and helped him financially out of a national fund, till 1908.

Bisey's Principal Inventions

A type casting machine, such as is used by type foundries, casts about 150 single types per minute. Many previous inventors had attempted to cast several types simultaneously to increase the output, but with-

out any success. In fact, it was considered impracticable. Bisey undertook to solve the problem of multiple casting and in 1905 invented such a machine to cast thirty-two single types at one time. His method was so novel that the engineers of the Caslon type foundry openly challenged him to produce such a practical machine. He accepted the challenge, organized the *Bhiso type Limited*, financed by English capital, produced his first machine in 1908, and won the challenge. That machine had the capacity of automatically casting and assembling 1,200 single types per minute. It was exhibited to the entire satisfaction of several type machine experts and representatives of printers' journals. Following is the extract from an illustrated article which appeared in the *Caxton Magazine*, a leading printers' journal in London, after several investigations and tests made by the publisher's experts. *"The inventor of the machine is a native of Bombay and is recognised as the pioneer inventor of India. With the Indian population of our empire the mechanical inventive faculty is not a natural heritage, and it is all the more striking that a native of India should produce results which the most able engineers of the world have so far failed to accomplish."*

Recognition in India

In December 1908, Bisey returned to India on a short visit, as the guest of honor at the Indian National Industrial Congress at Madras, and several public meetings were held in various cities to do him honor. While in India on this trip, he secured the financial backing of the late Sir Ratan Rata. With this capital Bisey returned to England in March 1910 and formed the Tata-Bisey Syndicate. A machine shop was opened to carry out further work, and Bisey improved his original machine, designing it on the rotary principle to cast and assemble over 3,000 single types per minute. He produced his first model in 1913.

Further London Inventions

However, the multiple type caster, owing to its enormous output, was suitable only for the type foundries and not the printers. Mr. R. P. Bannerman, manufacturer of type casting machines in London, becoming convinced of Bisey's ability to solve intricate mechanical problems, advised Bisey to invent a single type caster with a uni-

versally adjustable mold suitable for printers to cast their own types. It had long been a keenly-felt need to make one mold universally adjustable to all sizes of type. In fact, it was a dream of inventors for the previous sixty years to invent such a mold, and while hundreds of patents were taken, no one succeeded in producing a practical mold.

Bisey therefore undertook to solve that difficult problem and succeeded in inventing the desired mold in 1914. He completed his first model machine in 1915, winning the praise of Mr. Bannerman and other type experts.

Bisey in America

Owing to the World War which involved England at this time, Bisey found it necessary to come to America to carry on his work. A further unforeseen difficulty arose when the illness and subsequent death of Sir Ratan Tata caused his financial support to be withdrawn. Bisey then set about making connections with an American firm. He approached the Universal Type Caster Corporation, who was his competitor. Its officers were delighted to meet him and frankly gave him credit for being the first inventor to solve the mold problem. They urged him to invent another mold to cast types as well as continuous strips of leads and rules, to meet the requirements of the American market. Bisey invented such a new machine based on principles entirely different from his previous mold, and as he did that work of inventing and designing the machine in only three days' time, it greatly astonished the engineers of the company, who wondered whether some Buddha or mysterious powers were helping him to solve the problems so quickly. He also invented a separate machine for casting leads and rules on original lines. The monotype caster has over 1500 operating parts, the Universal Caster has about 1000 parts, the Thompson caster has about 600 parts, while Bisey's new type caster has only 250 parts. Therefore not only is it the simplest, smallest and cheapest of all, but it also gives a larger output than other machines and so the experts named it the "Ideal Type Caster." The *Scientific American* published an illustrated article on Bisey's machine, from which the following is an extract: *"While the Hindu race has achieved brilliant success in science, literature and arts, it has given very little to the world in the*

way of invention; in fact, the prevalent impression amongst the Occidental people has been that the Indian brain was imitative and assimilative and sadly lacked inventive faculties. Whatever may have been the opinion of the world, the work of Mr. Bisey should do much to dispel this illusion."

Bisey Ideal Type Casting Corporation

This corporation was organized in New York in 1920 to develop and market the type casting and lead rule machine. The type caster was built and operated to the satisfaction of experts some time ago. The lead rule caster is partly built and is undergoing further developments. Over \$80,000 have already been spent on such work during the last six years. The type caster was examined by several experts. The following is an extract from the opinion given by Mr. W. Ackerman, inventor of Type Casting machines and assistant consulting engineer of the Linotype Company of America:

"He (Bisey) has now solved a problem which had been the dream of type machine inventors for many years. He has succeeded in producing the first universally adjustable nonrubbing mold for casting single type. A machine equipped with such a mold would represent a distinct advance in type making machinery and should be able to compete successfully with other type casters on the market. It would represent an ideal towards which all have been striving and no doubt would be welcomed by the trade as the solution of many of the problems now connected with the commercial use of type casters."

Bisey's Chemical Inventions

Bisey's versatile inventive brain did not stop with inventing type casters but was applied to the solution of problems in the chemical and electrical field with equal success. His first venture in this new field was a washing compound called "Rola," which he invented in 1917. He sold the entire world rights for the process and formula to an English company for a handsome price.

His principal invention in chemistry is a unique compound known as Beslin and is prepared from sea-weeds under his secret process which is partly mechanical and partly chemical. Although Beslin is a very powerful germicide (Phenol co-efficient 16.05) it is perfectly harmless, non-irritant, and non-

poisonous for internal and external use and has the unique property of promoting tissue growth, not possessed by any other germicide. It is the result of his many years' research work, and is now marketed by the American Beslin Corporation.

One of his electrical inventions is an apparatus for separating various gases from the atmosphere by electrical means. Another invention is for deriving electrical energy directly from the sunlight. Both the inventions are entirely original in their conception and method. In 1906 he invented a simple process of transmitting photos by wire but could not get financial support in England at that time to market it.

Bisey's Love For Peace

While in England Bisey was urged by some people interested in ammunition work to undertake the solution of certain problems in connection with automatic guns. But he refused some very tempting offers for such work as he believes that the inventive faculty is a divine gift meant for constructive purposes and not for the destructive work of killing human beings.

Future Program

Bisey brought his wife to England in 1904. He has two grown-up sons and a young daughter living with him in New York.

In spite of his advanced years Bisey has the activity, energy, ambition and sound health of a man of forty. However, the fact remains that he is nearly sixty years old and that he has decided to retire from the business world within four or five years, to devote the remainder of his life to the study of Yoga philosophy and occult sciences. He has just begun to reap the fruits of his many years' laborious work. He has half a dozen other inventions equally meritorious as those here mentioned, but which have remained undeveloped for want of capital. Some of his countrymen, friends, and admirers, realizing these facts, have organized Bisey Patents Company, and are endeavoring to raise capital to further finance his existing work, develop and market his other inventions, and give possible help to other Indian inventors.

Bisey has been elected an Hon. Fellow of the National Institute of Inventors, New York, and is recognized as an expert and authority in the particular field of typesetting and composing machinery and is often

consulted on such matters. He has not only succeeded in inventing original machines and methods, but has gone a step beyond—of successfully solving problems given up as impracticable by Occidental inventors. His success is all the more remarkable because it has been won in foreign countries.

The primary object of Bisey's pioneer mission was to prove to the Occidentals that the inventive faculty is a heritage of the Hindus, and that India could produce inventive geniuses to successfully compete with Occidental inventors. This ambition has been amply fulfilled.

(Editor's Note: Readers who are interested in Mr. Bisey's work and the aims of the Bisey Patents Company can get further information by writing to the Bisey Patents Co., P. O. Box 288, Grand Central Station, New York City.)

A JAPANESE PHILOSOPHER

The true spirit of understanding, devoid of all bitterness, shines through these words from a Japanese statesman to his Hindu friend who had been deprived of his American citizenship under the recent U. S. Court decision that Hindus cannot become American citizens because their skin is not "white" enough. He wrote:

"According to your letter, you left America which cancelled your citizenship and are now in Europe. This is indeed a surprising news for me and I cannot but sympathize with your fate. You have lost your citizenship in India when you were presumed to have secured the American citizenship. You are a landless person. But Mr. Das! what is this world? A small slip of revolving universe. Everything is changing, and very quickly. Don't be discouraged by the incident! Go straight ahead on the road on which you started out! I believe the time will come when fortune will smile on you. I am also struggling against all kinds of injustice. I think, however, there is no holier work than to fight injustice. The human life might be regarded as a great drama. A man who can fight injustice is assuming a happy role in this drama. Though you are undergoing all forms of hardships which are the outcome of the present unreasonable and selfish atmosphere of the world, I might congratulate you on playing a happy and holy

role in the play of human life. God is after all fair, so I believe. One who believes oneself unfortunate simply lacks a penetrating vision to find a better and brighter side of this life. We should be wise and then we can find that God is all fair."

ALLAH

(From the Al Quran)

He is of pure essence, free from all impurities, free from all defects, self-sufficient, self-subsisting, self-effulgent, light of all lights, possessing splendour and glory, self-dependent and ever-existing, an ever-living God, omniscient, omnipresent, imperishable even when all comes to naught. He is the beginning and the end, the manifest and the hidden, the Absolute and One indivisible, the minute of the minutest, the greatest of the great, the most intelligent, the most patient, the most magnificent, the most exalted, the high of the highest. He is beyond all attributive description, He who pervades the universe and whose knowledge extends over all; He who breathes life into the body and He who takes it away, He who created at the beginning and He who begins again with subsequent creation; He who watches everything and keeps everything within His knowledge.

THE WAVE

by Laura Rathbone

Whither goest thou, turbulent wave,
Whither goest thou in such haste?
Why seekest thou so early a grave,
Lost so soon in the sea's great waste?

Ere thou hast lived thou sinkest away
Into the sea's immensity,
As doth the night at break of day,
Thou stealest 'way all silently.

* * *

Knowest thou not I'm the wave of Life?
From narrow stream I set me free;
Released my soul from struggle and strife
I sink into eternity.

WORK: A SONG OF TRIUMPH

By Angela Morgan

Work!

Thank God for the might of it,
The ardor, the urge, the delight of it—
Work that springs from the heart's desire,
Setting the soul and the brain on fire.
Oh, what is so good as the heat of it,
And what is so glad as the beat of it,
And what is so kind as the stern command
Challenging brain and heart and hand?

Work!

Thank God for the pride of it,
For the beautiful conquering tide of it,
Sweeping the life in its furious flood,
Thrilling the arteries, cleansing the blood,
Mastering stupor and dull despair,
Moving the dreamer to do and dare.
Oh, what is so good as the urge of it,
And what is so glad as the surge of it,
And what is so strong as the summons deep
Rousing the torpid soul from sleep?

Work!

Thank God for the pace of it,
For the terrible, keen, swift race of it;
Fiery steeds in full control,
Nostrils aquiver to greet the goal.
Work, the power that drives behind,
Guiding the purposes, taming the mind,
Holding the runaway wishes back,
Reining the will to one steady track,
Speeding the energies faster, faster,
Triumphing over disaster.
Oh, what is so good as the pain of it,
And what is so great as the gain of it,
And what is so kind as the cruel goad,
Forcing us on through the rugged road?

Work!

Thank God for the swing of it,
For the clamoring, hammering ring of it,
Passions of labor daily hurled
On the mighty anvils of the world....
Oh, what is so fierce as the flame of it,
And what is so huge as the aim of it,
Thundering on through dearth and doubt,
Calling the plan of the Maker out:
Work, the Titan; Work, the friend,
Shaping the earth to a glorious end;
Draining the swamps and blasting the hills,
Doing whatever the spirit wills,
Rending a continent apart
To answer the dream of a Master heart.
Thank God for a world where none may shirk,
Thank God for the splendor of work!

YOUR MOST IMPORTANT ENGAGEMENT

by Swami Yogananda

First come first served. That has been mostly your worst calamity. The unwelcome habits that came earliest in your life have kept you quite busy now and have crowded out many worth-while things of life. The social world moves on the wheels of certain habits. Few realize whither the social machinery is headed—to the chasm of ignorance or towards the mire of petty engagements, which choke the steady progressive activities of life.

How many times card and dancing parties, over-gorged amusement hunger, time-killing, progress-murdering mental idleness, initiativelessness, ambitionlessness have stood in your way and persuaded you to ignore and break your engagement with worth-while objects of life, even though you are fastidiously punctual in keeping their daily engagements with useless doings.

When an overdose of drugging sleep makes you lazy and a late riser on Sunday mornings you forget your real engagement. On late waking you find the delaying-to-dress habit stands in your way, beckoning you not to go out of your home, and you easily break your engagement with the spirituality-stimulating atmosphere of the temple or church.

Your business engagements are important, and for them you sacrifice your equally important engagements of daily physical exercise, or of bathing the nerves and mind with showers of peace by meditation.

Evenness of Development

Just because your business engagements have been considered most important, they have always come first in your consideration. And they yet remain most important and they will remain so until you are called away in the Mystery beyond. But I preach evenness of development and of demonstrating prosperity—I do not believe in the spiritual sense being drugged and chloroformed by business madness or any kind of madness. Many think that unless one is "at it" day and night he is going to be left behind. That is not true. The one-sided business-bent man, forgetful of his other duties of life, is not the truly successful man. It re-

quires greater and greatest skill to live life evenly, rightly and successfully. He who only keeps engagement with money is left behind by God. Yet God talks to us very loudly through the pangs of hunger which He has given us so that we should get busy and make money to support our physical bodies. Yet it seems that just maintaining our physical bodies by using up all our mental powers is not the goal of life. There is little difference between eating food from a gold plate or an iron plate. The food in both cases is equally satisfying to hunger. Then why concentrate on unnecessary "necessities" or go on constantly multiplying self-created, useless desires for more? To create such meaningless demands for luxuries is to be engaged night and day, giving one's life blood in the pursuit of getting things which one does not need.

The West is suffering from over-production due to concentration on unnecessary objects of luxury—and the East is suffering from lack of adequate production and the supply of many real necessities. The height of contrast is reached when we find some Western ladies wearing shoes with fifty dollars' worth of jewel-studded heels—and most of the Eastern women going wholly without shoes amidst clay and rain and maybe catching cold.

Overactivity vs. Idleness

In the West many factories close due to competition and over-production, and the East suffers from want of factories. In the West the people are too busy finding the will-o'-the-wisp of comfort; in the East some people try to preserve comfort by not being very active and by dreading material activity, which produces laziness. Comfort can only be acquired by a balanced attitude, a self-mastery which makes it possible for one to be comfortably active and actively comfortable. Engagements with Over-activity and Mr. Idleness both lead to misery. It is high time for the modern man to shake his drowsiness of centuries and systematize his life. The primitive man led a wild life in everything. The modern man has learned to apply science, psychology and system to his business, which are nothing but devices for his material comfort. The real man

ought to apply the system and science to make his health, prosperity, social and international-world life and wisdom better and of scientific certainty. In order to do that he must not give all his time to business, which only ensures the hope of physical comfort. How people forget that increase in cost of living too luxuriously means the corresponding increase in using too much nerve and brain energy, expenditure of longevity, to gain the conditions of a luxurious life! Besides, most people become so engrossed and engaged in making money that they cannot utilize the conditions of comfort after acquiring them.

Systematize and schedule your engagements—let none, especially your bad habits, sway or influence your judgment. Let the secretary of your true judgment arrange your life's daily itinerary.

Culture Habit of Meditation

Your engagement with business is important, but your appointment of serving others is more important, and your engagement with Meditation, Home, God and Truth is most important. Don't say you are too busy with worries and cares of keeping the wolf from the door to get time for the culture of Heavenly qualities.

Break your self-satisfied, immovable old dogged bad habits of idolizing your less important engagements and utterly ignoring

the most important engagement with wisdom. No one else will answer for your actions, though others often become instruments in keeping you enmeshed in useless frivolities and so-called important engagements.

O sleeping Image of God, wake up—make the determination and the effort to know the right law which will enable you to keep your most important engagement with yourself—to know thyself (Soul).

Do not say, "I will meditate on the Cosmic Being tomorrow." That tomorrow will never come. Begin your meditation today. Today's practice will stimulate the desire to meditate tomorrow deeper, whereas this day's negligence will weaken your craving. Do not be lured by bad habits and paltry useless-vanity-engagements into crowding out God-contact.

The world creates in you bad habits, but the world will not stand responsible for your actions springing from those habits. Then why give all the time to the world? Reserve even an hour a day for actual soul to soul God-realization. Doesn't the Giver of the world itself, of your family, money and everything, deserve one twenty-fourth part of your time?

Your greatest and most important engagement is with God and seeking His Truth through the eyes of wisdom and daily discipline!

THE ZOO

by Harindranath Chattopadhyaya

Today I saw the azure skies
Reflected in a monkey's eyes
And also in a fleckless dove's
And in a peacock's and a deer's
For all these myriad eyes are Love's
Which sparkle through the dark of years.

Today I thought I saw God start
Flame-like within a tiger's heart,
And saw His old celestial smile
In the grey-hearted crocodile.
And saw Him like a splendour wake
In the brown wriggle of a snake.
And for their feet, I saw Him span
A gold bridge in the heart of man.

WOMEN OF INDIA—ANCIENT AND MODERN

by *Hon. Sir C. V. Kumaraswami Sastri*

"There are," observes Fielding Hall in his beautiful book, "One Immortality," "three loves that make and keep the world—the love that binds man and woman into one flesh and soul—the love that draws families into nations—the love that holds the world to God. Each is justified in its own immortality. All our life that is worth living is the expression of one or more of these loves, all our religion is an attempt to explain them, all our hope is in their immortality." The force of these loves is dynamic both in the life of individuals and in the history of nations and their proper appreciation is essential before one can understand a people correctly. The position which women occupy and the part which they played in the East, have been engaging the attention of historians and statesmen; and the number of books dealing with the subject is daily increasing. We, therefore, welcome Claressa Bader's "Women in Ancient India" (Published by Kegan Paul Trench Trubner & Co., Ltd., London) and Margaret M. Urquhart's "Women of Bengal" (Published by the Association Press [Y. M. C. A.] Calcutta). Both the books are written with that sympathy and inner knowledge without which a proper understanding of the part played by women in India, ancient and modern, is impossible. In spite of wars, conquests and revolutions, religious and social, the history of India presents a continuity which strikes the most superficial observer, but it is a great mistake to suppose that social and political life in India has not changed during the progress of centuries. There can be no world without tradition nor any life without movement and in India where the effort of sages, philosophers and poets has been to find a concrete and perfect embodiment of the ideal system of values, we find types of men and women representing changing ideals, from Gargi and Maitreyi, learned in religion and philosophy, to Seeta, Savitri, Damayanti, and Draupadi representing chastity, tactfulness, modesty, devotion, patience, self-abnegation and all those virtues so prized in India.

"Women in Ancient India" aims at presenting a picture of the social and religious life of women and the part they played in

Ancient India during the Vedic and the Heroic periods; i. e., women referred to in the Vedas and the Puranas, the Ramayana and the Mahabharata. The scope of the work is thus clearly set out in the preface:

"In discussing women under the different conditions of daughter, mother and widow we shall endeavor to trace the source of each type from the Vedic times and by following the successive development through the ages and commenting on the various episodes drawn from the hymns and poems. We shall avoid the dullness of merely studying the customs and laws taken by themselves. Her national character thus established, we shall further describe the part women was permitted to play in the legendary times which have come down to us, in the mysterious tales contained in the Puranas, in the heroic periods reflected in the Epics and in the Court of Malwa and its customs, revealed to us in drama and in story."

Position of Vedic Women

The earlier chapters of the book deal with the types of women referred to in the Vedas. There can be little doubt that women occupied a high place in the social life of the Early Aryans. The milder and more beneficent forces of nature were addressed as female deities and invoked with prayers. Loving care and protection were accorded to women both in her parent's and her husband's house. In the marriage Mantras the husband welcomes the wife with tender affection and hopes of a happy future for her and she is asked not to be the submissive slave of her whims but the mistress of the house, shedding joy and comfort all round.

"Come," exclaims the husband, "Oh deserved of the Gods, beautiful one, with the tender heart, with the charming look, good towards your husband, kind towards animals, destined to bring forth heroes. Let there be happiness in our home both for bipeds and quadrupeds. Oh Generous Indra, make her fortunate. May she have a beautiful family; May she give her husband ten children; May he himself be the eleventh. Reign with thy father-in-law, reign with thy mother-in-law; reign with the sisters of thy husband; reign with their brothers."

The value of women in relieving suffering is recognized in the Vedas. "A woman," says a hymn, "is more firm and better than a man who is godless and not charitable. She discerns the distressed and needy and the thirsty and is godly herself (*Rig Veda*, 5, 61, 67). The great law-giver Manu places women on a high pinnacle and describes them as "the ornaments and the light of the house, the very receptacles of grace and glory" and he summarises the duties of married life by saying "Let mutual fidelity continue till death, this is the law of paramount importance as regards husband and wife."

Vedic Women Learned

The author is mistaken in thinking that "Manu did not recognize woman's right to lift up her soul to God, to strengthen herself by prayer for her duties, to purify herself by penance." The duty of obedience to her husband and to look upon him as almost divine in no way supports the view above quoted and both in the Vedic and Heroic periods we find women learned in the Shastras and seeking salvation by study and contemplation.

A great portion of the book is taken up with the women who figure in the Ramayana and Mahabharata, and though to those who have read the original Sanskrit the descriptions and remarks may appear not to do full justice to the beauties of the originals, the author has given us a very fair description they played. What a wealth of contrast is there between Seeta and Draupadi and how nobly have all the heroines referred to in the book acted in all situations, whether in prosperity or adversity, whether old or young.

The title of the concluding chapter of the book "Women in the Court of Malwa" is rather misleading. The heroines of Kalidasa are women of the heroic age and they can no more be said to be women of the Court of Malwa than Cleopatra can be said to be a woman of the Court of Elizabeth because Shakespeare wrote about her. The author, in ascribing the decadence of the high ideal as to women revealed in the primitive Sanskrit literature to Pantheism, the Krishna cult and the enervating influence of Islam, is theorizing on insufficient data and imperfect knowledge of the various currents of Indian religious thought. Pantheism can no more account for any decadence than monotheism. The early Christian fathers held women in

no high regard and Saint Augustine called them the "gateways to hell." Even so late as the sixteenth century John Knox, the celebrated reformer, wrote: "To promote a woman to bear rule, superiority, dominion or empire above any realm, nation or city is repugnant to nature, contumely to God, a thing most contrarious to His revealed will and approved ordinance, and finally it is the subversion of good order of all equity and justice. * * * Nature, I say, doth paint them forth to be weak, frail, impatient, feeble and foolish and experience hath declared them to be inconstant, variable, cruel and lacking in the spirit of counsel and regiment." Martin Luther advised persons to marry wives who would be good housewives and thought women "a frail vessel, the silliest of God's creatures." Yet these divines can in no sense be said to be pantheists or devotees of Krishna.

Pantheism had developed and taken deep root in Hindu religious thought long before the Mahabharata took the shape it now does, and yet women described in it occupied a high niche in the ideals as to women's status and function in the body social. In the Anusasana Parva it is said: "Respect, kind interest and everything agreeable should be given to the maiden whose hand is taken in marriage. * * * Women, Oh, King, should always be worshipped and treated with affection. There where women are treated with respect the very deities are said to be filled with joy. There where women are not worshipped all acts become fruitless. Women deserve to be honored. Do, ye men, show them honor. The righteousness of men depends on women."

The Ascetic Ideal

It is difficult to find any one cause for the changing values as to social relations between men and women which we find in every nation's history and if any dominant reason for any decadence were to afford a workable hypothesis, the ascetic ideal which gradually found a large place in Indian religious thought would afford a sufficient explanation. The early Aryan conquerors of the Vedic and Heroic periods had little cause for being pessimistic or to regard life as an evil. Their prayers were for more power and dominion, for strength, joy and happiness in the enjoyment of their conquered lands. The period of introspection came long afterwards and the uselessness of material endeavor when sorrow, suffering

and sin found so large a place in man's life called for remedies. The chief remedy suggested by Buddhism and adopted by Hinduism on the Hindu revival after the decline of Buddhism was the attainment of bliss through cessation of attachment to material objects of joy—and as woman was, whether as wife, mother or daughter, the greatest obstacle to such detachment, she was gradually regarded as an enemy to emancipation and so to be avoided. This explanation accounts for the low place which women took both in the writings of the monotheistic Christian fathers and divines and the Pantheistic Hindu authors of the later Puranic period.

Bengalee Women

"Women of Bengal" is a study of the Hindu Pardanashins of Calcutta by Margaret M. Urquhart, who displays considerable knowledge of the inner life of Bengal Pardanashin ladies. It deals with the social and religious life of the women of Bengal and affords interesting reading. The Bengalees are a gifted and emotional race and as Western thought and culture gained root in Bengal earlier than in other parts of India and found a fruitful soil there, the Bengalee women are naturally more progressive than their sisters in other parts of India, and the study in contrast between the orthodox and the progressive types is much more interesting. Between the Pardanashin Gosha ladies bound down by tradition and mother-in-law rule and the "reformed" ladies emulating their Western sisters, the difference is wide and sometimes disconcerting. The book reveals several beautiful aspects of Bengalee orthodox life and manners and one almost wishes that the change that is sure to sweep away the pieties and graces of the old order will be gradual and discriminating.

A study of the two books, while affording interesting reading and useful knowledge, is sure to give room for much anxious thought. Women in the social economy of the East by no means

"Fades from the view
A cipher of man's changeless sum
Of lust past, present and to come"

and the progress of India, social and political, must in a large measure depend on the direction which reforms take as regards the position of the sexes and the part woman plays in the social and domestic economy of

the race. It is difficult to accept that the ancient ideals will remain unchanged by long and constant association with the modern progressive tendencies of the West, and the demand for independence and equality both social and political; and the only question is how the change is to be effected so as to retain all that is good in the past and avoid changes unsuited to the genius of the nation. A cynical friend of mine once remarked that if Seeta had been more "manly" and had stood out against the injustice and suffering undeservedly imposed on her, the lot of Indian women through the ages would have been better. Like all remarks of cynics there is no doubt a grain of truth in the remark, but who would wish Seeta, the concrete and perfect embodiment of all that is noble and true in Aryan womanhood, to be otherwise than she was. It is sad to think that in the conflict of the Eastern and Western ideals a great many of those mysteries and pieties of life which have been sanctioned by the reverence of ages will have to give place to the forces of noisy and aggressive ambitions. To such of those who clamor for immediate reversal of the ideals of the East, a study of these two books will supply much room for thought.

Let us hope that whatever changes may be in store for Indian women, they will be based on those ideals which have formed the glory and greatness of Indian women through countless generations.

THE PHAROS

by Beulah R. Ingram

Beyond the gleaming silver stars,
Beyond the crimson sunset bars,
Beyond the clouds that pile the west,
Beyond the ocean's gilded crest,
Beyond!

Beyond the gale that foams the deep,
Beyond the waking and the sleep,
Beyond the laughter and the tears,
Beyond the days, beyond the years,
Beyond!

Beyond all selfish aims man seeks,
Yogoda's star gleams forth—
Its message speaks
Across the seas
Beyond!

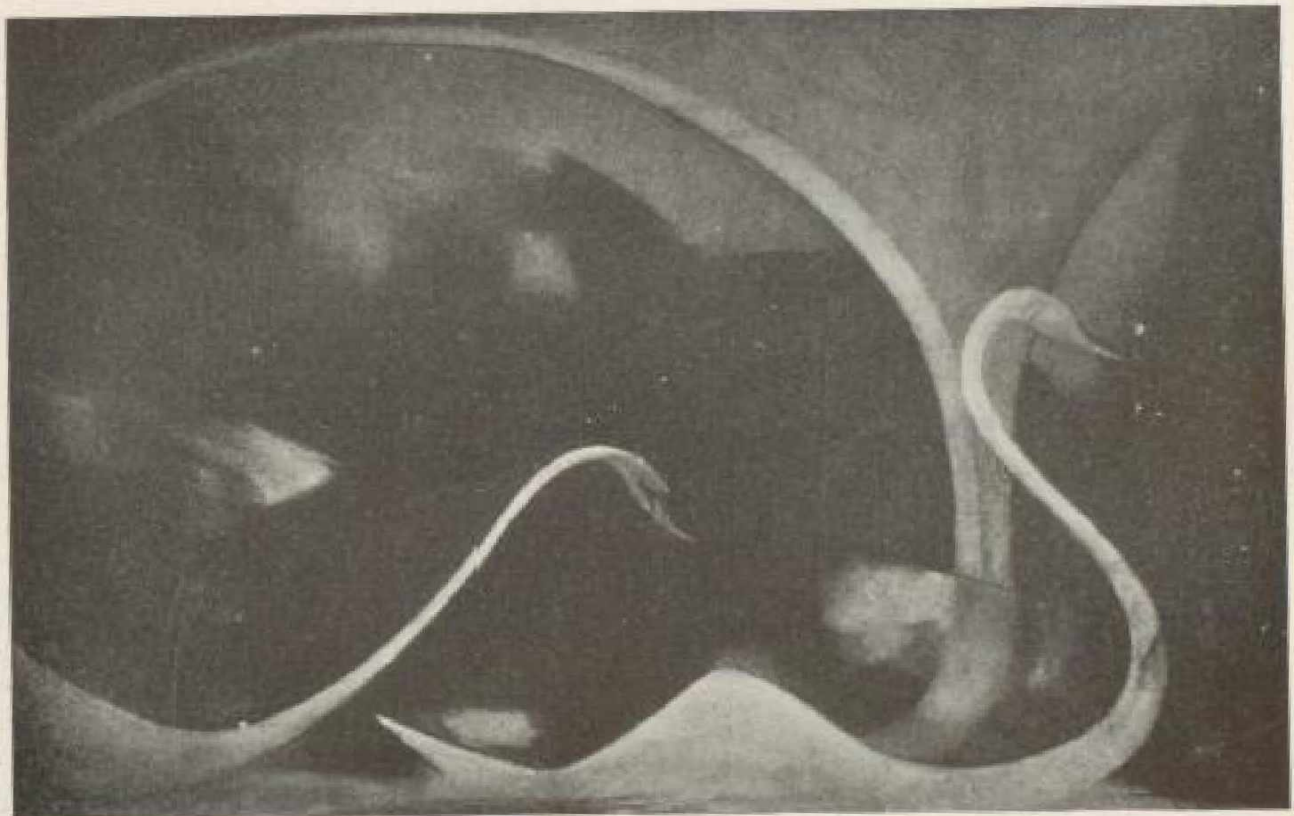
WHY DO I LOVE THEE?

by Francis Gray

Why do I love thee?
Why does the rose
List to the song of the breeze when it blows?
Why does it blossom
Fragrant and fair
Wafting its message of love through the air?

Why do its petals
Gently unfold
'Neath the caresses of sunbeams of gold?
Why does it ever
Deepen in hue
When it is kissed by the silvery dew?

Tell me, oh, tell me,
Canst thou disclose
Secrets that dwell in the heart of the rose?
Give me thine answer—
If thou canst tell
Then wilt thou know why I love thee so well



"SWANS: A NOCTURNE," a modernistic composition by Joseph Stella

FORGIVENESS

by Elisabeth C. T. Miller

Out of the depths have I cried unto thee,
O Lord.

Lord, hear my voice: let thine ears be attentive to the voice of my supplications.

If thou, Lord, shouldst mark iniquities,
O Lord, who shall stand?

But there is forgiveness with thee, that
thou mayest be feared.

I wait for the Lord, my soul doth wait,
and in his word do I hope.

My soul waiteth for the Lord more than
they that watch for the morning: I say more
than they that watch for the morning.

Let Israel hope in the Lord: for with the
Lord there is mercy, and with him is plentiful
redemption.

And he shall redeem Israel from all his
iniquities.—*Psalms* 130, 1-8.

Matthew 18, 21-35:

Then came Peter to him, and said, Lord,
how oft shall my brother sin against me,
and I forgive him? till seven times?

Jesus saith unto him, I say not unto thee,
Until seven times: but, Until seventy seven
times.—*Matthew* 18, 21-35.

A deaf mute was asked his interpretation of forgiveness; he wrote on a pad, "The perfume a flower yields when trampled on." There is something sublime in this answer. Think on it! "The perfume a flower yields when trampled on"—and a deaf mute made this answer. In a person, it is the love he still gives out in spite of injury, injustice or hurt. Even an effort to do this is an approach to the heights of the soul's attainment. To be able, no matter what has happened, to continue in loving regard of our fellow men is only just short of being divine.

When we forgive a person, we place him back in the same regard that we formerly held him. To forgive is to give back; to place back in the same relation as before. Surely, when each of us has so much for which to be forgiven, we can seek to render forgiveness, else how can we expect to partake thereof? "Forgive us our debts as we forgive our debtors." We must forgive those who have debts against us, if we expect to be forgiven. Of course, this ap-

plies to moral debts. In no way could it be interpreted as meaning material debts; we are certainly expected to take care of our material debts and no one could ever absolve us from them.

In forgiveness, there is a largeness of heart, a breadth of mind, a depth of understanding, a nobility of tolerance, and a generosity of soul; only a kindly spirit can truly forgive—and we benefit ourselves when we do this, for there can be no one of these above attributes exercised without its being increased.

Jesus said to his disciples: "Whosoever sins ye remit, they shall be remitted unto them, but whosoever sins ye retain, they shall be retained." In the old usage of this word "remit" meant pardon. What weight these words have in them! If we forgive, the person is released from this act, but if we hold this thing against him it remains. What availeth vindictiveness? Nothing. We injure ourselves far more by such an attitude. If we have been wronged, injustice done us, injury done, the natural laws will take care of all of these. We are not here to condemn, but to work toward the light and help others so to do. "To be workers together with God, not judges." How many times we speak or act hastily, hurriedly, without deep thought, and many times we wound another's feelings, and we seek forgiveness. Ought we not by the same token to render forgiveness? Until we give full pardon, we cannot expect to receive it, "for the measure ye mete shall be measured unto you again."

To be unforgiving is selfish, egotistical and blind. We hug our hurt feelings and are sorry for ourselves—this is sorrow's crown of sorrows; this being sorry for ourselves—it is ingrowing, and the more we dwell on this injury the larger it becomes, and more difficult becomes the step of forgiveness. We put ourselves so far above the other person in importance—we think of what has been done to us, and magnify the hurt. We dwarf our vision and see not how the other person has hurt himself, and that by generosity we can help both with forgiveness.

How much closer are human hearts knitted together by forgiveness, how friend-

ship takes on a new and larger meaning. How much deeper the understanding and how much more we feel at one with one another. Forgiveness is the healing balm of friendship—for human as we are, there are times when misunderstandings arise, but do we not each owe it to ourselves in largeness of heart and kindliness of spirit to forgive even as we would be forgiven?

Forgiveness is the approach to the throne and angels dwell close to the heart and mind that can forgive. Love is not love that hath not forgiveness in it. If we would travel the Master's path truly, forgiveness must accompany, for we, too, are frail and must needs call for this benign grace from the Father, and as we receive it, may we also give of it, for every one that asketh shall receive it. As we expect to receive and ask for forgiveness time and again so are we to give forgiveness time and time again.

Mercy is not mercy that hath not forgiveness in it. If we wish our errors turned according to our efforts and our intent to be the measure of them, so let us have mercy that hath forgiveness in it, as we expect mercy.

Humility is the twin sister of forgiveness, for if we do but realize our many shortcomings, our own weak efforts, our many failings, we shall have the grace to be forgiving when we need so much ourselves, and in all humbleness seek to be replaced in divine regard. What a comfort it is to know that we can be so replaced! There is always the answer to the sincere desire for forgiveness. Ever ready is the Father to replace his children. So no matter how we fall away from the path, or no matter where we turn from it, through the ever present grace of God's mercy, can we obtain forgiveness, and be once more at-one with him and with our fellow men.

Forgiveness is the healing balm of humanity. With no thought of Himself and in spite of curses, in spite of the hatred about him, in spite of his enemies and betrayers, Jesus on the Cross breathed the most sublime petition in all history:

"Father, forgive them, for they know not what they do."

THE URGE

By Susie M. Best

I feel within the urge of wings
To conquer time and space—
To reach beyond the world of things,
And meet God face to face.

DELIGHT IN GOD ONLY

By Francis Quarles

Without Thy presence earth gives no reflection;

Without Thy presence sea affords no treasure;

Without Thy presence air's a rank infection;

Without Thy presence heaven itself's no pleasure;

If not possess'd, if not enjoyed in Thee,
What's earth, or sea, or air, or heav'n to me!

Without Thy presence, wealth is bags of cares;

Wisdom but folly; joy disquiet—sadness;
Friendship is treason, and delights are snares;

Pleasures but pain, and mirth but pleasing madness;

Without Thee, Lord, things be not what they be,

Nor have they being, when compared with Thee.

In having all things and not Thee, what have I?

Not having Thee, what have my labors got?
Let me enjoy but Thee, what further crave I?

And having Thee alone, what have I not?
I wish nor sea nor land; nor would I be
Possess'd of heaven, heaven unpossess'd of Thee.

GREECE AND INDIA

It is an undisputed historical fact that Greek philosophy received great influence from Indian philosophy. In fact the Gnostic form of Christianity is based on Greek philosophy, especially on philosophy introduced from India.

On the other hand, it was from Greece that ancient India learned how to make idols. Until India came in contact with Greece, she had no idols, and it was only after Greek sculptors taught Indians that idols began to be produced in India.—*The Young East* (Tokyo).

INDIA AND CHINA

by P. B. Metta

It is a curious fact that Chinese culture, though so distinctive, all-pervasive and compulsive, could not come to India, or if it did come, it could not leave any lasting marks behind it. Archaeologists and scholars tell us that Chinese ideas and ideals came to India with the Kushan Kings of the North, who were Tartars, but the influence that that dynasty has left on India is almost negligible. We are also told that there is influence of Chinese art on the Ajanta paintings. But that is only a theory, since there is nothing characteristically Chinese about these frescoes. The influence of India on China however is undeniable. It is not merely in religion that India influenced China, but in most subjects that go to make up national culture.

The Chinese, always proud of their civilization, looked upon the outside world with contempt. They called the tribes living to their North "Hun slaves," and the tribes living to their North-West "barbarians," while the Japanese were denominated by them "Dwarf Pirates." But their attitude towards India was different. India was known to them by a number of names, not one of which was contemptuous. She was called Hsin Tu, the Kingdom of the Hindus, or Ti Yu, the Western Land; to Buddhists she was Fu Kuo, the Land of the Buddhas.

Pre-Buddhistic Influence

It is probable that there was contact between India and China even before the birth of Buddha; certain similarities of thought and belief between pre-Buddhist Indians and pre-Confucian Chinese go to strengthen that theory. According to Hindus, the world sprang from the union of Purusha and Prakriti, the Male and Female Principles; the ancient Chinese writers thought the same—the Purusha and Prakriti of Indians being called Yang and Yin in China. There is also the worship of mountains in both countries; what the Himalayas have been to Hindus that Mount Tai has been to the Celestials. I do not think

that these are mere coincidences due to the similarity of all early beliefs. There was a good deal of action and reaction of early Asiatic civilizations upon each other of which a proper history has yet to be written.

With the rise of Buddhism we are, historically speaking, on firmer ground. It is said that Asoka's missionaries had gone to China. There are however no records left of it. But we do know as a matter of historical fact that in 67 A.D., the Emperor Ming Ti received Kashyapamadanya from India, who bore with him presents of images and sculptures for the Chinese emperor. Since then the intercourse between the two countries continued uninterrupted till at least the eighth century. During that time it is estimated that between thirty to forty Indian scholars went to China, and some two hundred Chinese scholars came to India, who took back with them to their country Indian books, paintings, and statues.

The influence of India on China can be traced on music, architecture, painting, sculpture, literature, mythology, philosophy, and science.

Influence of Hindu Music

We learn from Chinese writers that Indian music had displaced Chinese music in the seventh century in northern China; records of this music are said to be preserved in Japan. Although Chinese architecture is mainly wooden, still Indian architecture has succeeded in influencing it. There were certain temples built during the Tang Period in China which were the offspring of Indian and Chinese styles of architecture. Those temples are however in ruins now, and so they cannot be studied properly. But the Chinese pagoda fortunately still exists. It is called Chinese, though the country of its origin was Nepal. The Newars, a people living in the Valley of Nepal, evolved it by making certain alterations in the Hindu temple. Those alterations were: (1) They built the pagoda on a platform and not on the ground direct like the Hindu temple; (2) They tilted up the roof of their building, main-

ly because the rainfall in the country is very heavy. Mr. Havell is of opinion that the pagoda was a modification of the stupa, while M. Sylvain Levi thinks that it represents an Indian style of architecture which has now disappeared. When the pagoda went from Nepal to Tibet and from thence to China is not definitely known yet. The oldest pagoda in China is, I think, of the sixth century.

In painting, India influenced China considerably. From the East Chin dynasty to the Tang dynasty there was continuous intercourse between the two countries, and Indian paintings went to China in great numbers and influenced if not actually displaced for a time Chinese painting in the North. This Indian School of Painting flourished in China till the rise to power of the Southern Sung who favored the purely Chinese style of painting. I shall never forget the exquisite, ethereally delicate pictures painted on silk of this period which I saw at an exhibition at Messrs. Yamanaka's art galleries in New York in 1923. The manager of the galleries on seeing that I was an Indian, approached me, and pointing at the pictures in front of us, remarked with his inimitable Japanese smile, "They are all Indian really!" Then there are the wall paintings of the Tun Huang Caves (the Caves of the Thousand Buddhas) which Sir Aurel Stein and others have recently excavated in Chinese Turkestan.

A Chinese writer tells us that before the introduction of Buddhism there was no sculpture in three dimensions in

China. But most of the early Chinese Buddhist sculpture was destroyed by an Emperor who was anti-Buddhist. There are, however, the rock sculptures and reliefs at Lo Yang and Lung Men of that period still left intact which show the influence of Indian sculpture on them. There are also sculptures to be found at Yung Kwang which closely resemble the Indo-Greek sculptures of Gandhara. The Sanskrit language and literature have influenced China to a certain extent, since the Buddhist Scriptures had to be translated into Chinese. On account of the study of Sanskrit—which, by the way, is the language of the Mahayana Buddhism and not Pali as some people imagine—the Chinese were inspired to invent an alphabetical system. This alphabetical system which has now disappeared, was called Ba-lamen Shu or Brahminical writing. Sakuntala, the masterpiece of the great Indian dramatist Kalidas, was translated into Chinese, and is said to have influenced the Chinese drama. In mythology, many Buddhist deities of India were adopted by the Chinese; for example, Kwan Yin, the Chinese Goddess of Mercy, was the Indian Tara. It has been suggested that Lao Tze got his idea of Tao—the Way—from the Hindu Brahm, Universal Soul. It is likely that the Indian sciences of Astronomy and Medicine influenced the astronomical and medical sciences of the Chinese. There is very good scope for a competent scholar to make a full study of Indian influence on China and other Far-Eastern countries, and write a book on the subject.

THOUGHTS FROM WALT WHITMAN

A child said, What is the grass? fetching it to me with full hand;
How could I answer the child? I do not know what it is, any more than he. . . .
I guess it is the handkerchief of the Lord,
A scented gift and remembrance, designedly dropt,
Bearing the owner's name some way in the corner, that we may see and remark,
and say, Whose?

* * *

Dazzling and tremendous, how quick the sun-rise would kill me,
If I could not now and always send sun-rise out of me.
We also ascend, dazzling and tremendous as the sun;
We found our own, O my Soul, in the calm and cool of the daybreak.

* * *

Do not weep for me,
This is not my true country, I have lived banish'd from my true country—
I now go back there,
I return to the celestial sphere, where every one goes in his turn.

A HEALTH INSTITUTION WITH A SPIRITUAL FOUNDATION

by Dudley C. Outcalt

In general the American people today are better fed, housed and clothed, than at any time in the past. Then, too, education is not only provided at public cost for every child, but attendance is made compulsory. Yet, instead of being made healthier and happier by all of the comforts and cultural advantages so bounteously provided, a greater percentage of our people are diseased in mind and body than at any previous period of our history. The rugged pioneers with all their privations were much better off in the matter of things that really count.

The building of hospitals continues in all large centers in an ever-increasing ratio, but the sick are not cured nor their miseries removed. Have we been going at the thing the wrong way? It is estimated that more than 240,000 young people of from 18 to 30 years of age go into insane hospitals in the United States each year diagnosed as dementia praecox cases. The question faces us of whether this disorder, whether rightly named or not, could have been averted by different educational methods and appropriate treatment applied years before the breakdown occurred. If Yogoda is bringing the solution of the problem it is indeed the great friend in our hour of need.

Religion An Underlying Factor in Good Health

About three years ago there was formed in New York City The National Association for the Advancement of Scientific Healing. Its organizers were a group of leaders in medicine, religion and social service headed by Dr. Edward S. Cowles, an eminent psychiatrist and physician and a graduate of the Harvard Medical School. A society, more or less, ordinarily means little, but this one is significant because of the crystallization of a startling idea; namely, that education in the true sense must include religion and the latter health. Further, Dr. Cowles contends that true religion plays a more important part than does hygiene and diet in any movement for general good health. Health will always come with the conscious-

ness that God is with us,—a kind Father and Great Friend. If, however, the dominant idea is that of a Terrible Avenger, the person suffers a deadly fear that takes deadly toll of his mind and body. Every true physician, says Dr. Cowles, is necessarily interested in religion.

Under the auspices of the association above mentioned there was established a clinic at St. Mark's on the Bowery, unique in its methods and which is now known throughout the land for the fine results that have been achieved. The services are given gratis by a staff composed of medical specialists, clergymen and social workers.

At the close of each session of the clinic all of the people, patients and workers, join voluntarily in a short, simple, religious service that is undenominational, and all are asked to be calm, to rest, and to experience the indwelling of the Peace of God.

In the realm of education Dr. Cowles contends that a system which allows young men and women to become nervous wrecks and lunatics is wrong in principle and must be reformed. He says: "Education primarily should fit the child for efficient life service, should make the weak strong and the strong stronger. Let each community organize for a better educational and social order. We have not the right to criticize the cults until we can put through a program ourselves of actual constructive work that will outdo the best efforts of any of them. If another has a truth give him credit for it."

PRACTICAL BUDDHISM

Some claim that Buddhism is a religion of extreme renunciation, unfitted to deal with the affairs of practical worldly life. But the Buddha taught that salvation could be won in the world and while assuming all the responsibilities of a worldly man. When asked, "What is the highest blessing?" part of his answer was as follow:

"To support father and mother,
To maintain wife and child,
To be engaged in blameless occupations,
This is the highest blessing."

—*Mangalasutta*.

THE PSYCHIC AGE

By Luther Burbank

Closely related to education nowadays, as well as to an increasingly wide field of other human activities, is the science of psychology, and here my education in Nature's university has enabled me to understand formulated laws and formulate a few premises of my own. Among my visitors have been several of the soundest psychologists of our time, and I have been intensely interested in them and in their points of view. We have had a working knowledge of psychology much longer than we have had a name for the science. I have found able psychologists among callers from East India, where they have thought for centuries along lines that we commonly consider metaphysical.

I believe that we have, perhaps, just about reached the end of this age of mechanical and chemical progress which has been so astounding as to change the whole face of things, even in my own lifetime. I think it not unlikely that there will come later an age when science will concentrate on the wonders of the mind of man and on the subjects that we now consider mystical and psychic. We have five senses, but all around us we see evidences that there may be a sixth sense, or some additional power of getting impressions and knowledge from without by other means than smelling, tasting, seeing, hearing or feeling. Undoubtedly, here we have a great field to work in—a field now almost untouched. We may some day find psychology only the first of a great body of sciences concerning themselves with what is now only hinted at in the present stage of this department of knowledge.

EASTERN INSPIRATION

The East is impenetrable to the West only for the man who deliberately refuses to get rid of certain ideas which, like armour, prevent him from bending to enter the low Japanese door or squat on the mat. . . . I regret that in the spiritual field, the philosophical and moral ideas of the Far East exercise but such superficial influence over us. The teaching of the great Indian thinkers could spiritually enrich the Euro-

pean soul. The habit of contemplation, if only for five minutes a day, would make for more mental concentration and strengthen our will by lessening our nervousness which makes us very unstable and prevents the formation of great character, a thing which is getting rarer and rarer in Europe.

In the course of its history, the European civilization has lost most of its spiritual values. It can no longer recover them though it still realizes their necessity. For the best of men cannot exist simply on the ideal of "efficiency of work" in the American way. In the condition in which the West finds itself, it is easier for us to go and search for truths in the East, than to come back to the few values we have left in the course of the development of our civilization.—*Serge Elisseiev*, ex-Professor of Oriental languages at Petrograd University, writing in the French monthly, *Cahiers du Mois*.

THE CHRIST-SPIRIT

"It is possible that the names of the founders of all great religions will be forgotten in time, but the Christ-spirit, which is the essence of religion, will continue to be manifested throughout eternity. The forms of religion may perish, but the fundamentals of religion are eternal. In the phenomenal universe names and forms are forever changing, but the glorious soul which it is our goal to understand, is the blessed, changeless truth of being. The outstanding demand of the world's great sage and hero, Jesus Christ, was that man should know and adore the soul above all else. The virile, heroic Jesus has never yet been adequately portrayed in poetry or painting. However, Christendom is growing weary of the anaemic, sickly, sorrowing Christ so long held aloft as a pattern. Jesus was a man of physical strength, superhuman power and deep and abiding gladness. In this dawning century of power and joy the church that fails to interpret Christ in terms of joy and power is doomed to lose its prestige and its influence."

—*Saxami Dhirananda*, in a recent lecture on "Christ and the Twentieth Century."

"Tear out that poisoned arrow, indolence."—*Buddha*.

WASHING SORROWS WITH MOONBEAMS

by Swami Yogananda

I will steal the milk of honeysuckles
Like Krishna of yore,
I will suckle the perfume
From the breast of the rose,
Roll over the velvet green
Or run after golden wings of gossamer.
I want no companions
But quietly wish to roam with my nursing
breeze.

Where the sheoli flowers
Dressed with pearly dew and showers
Rest on the throne of green gold lawns
For a while I will stand my homage to pay
To their scented majesties.
With the wings of the birds
My spirit joyfully flies over unknown fancies
Everywhere.
Thru the voice of birds
I will sing in silence.
I will spread with the vast blue;
With threads of sunbeams I will sew my
tattered joy.
With the moonbeams I will wash my sor-
rows.
With the night I will obliterate
My dark experiences,
With the dawn I will create
My new world of eternal joy.

CHINESE DISCOVERY OF AMERICA

Eminent anthropologists are coming to the conclusion that Buddhist missionaries visited the American continent as early as the fifth century. Chinese histories mention a foreign country *Fusang*, and this is believed to be the Mexico of today. Dr. Edward Sapir, noted Canadian anthropologist, reports that his research work on American Indian linguistics has convinced him of the identity of certain Indian tribes with that of the primitive Chinese. He has traced the some peculiarities of phonetics, vocabulary and grammatical structure on both sides of the Pacific Ocean.

The records left by the early Buddhist missionaries bear witness to the fact that these intrepid travellers were familiar with the American continent from Alaska to Mexico, and their writings cover the religious beliefs, traditions and antiquities of that section of the world.

THE POWER OF BEAUTY

A well-known writer tells of some episodes he recently witnessed in Tokyo. *The Young East* (Tokyo) translates one of them as follows:

A gang of laborers were endeavoring to raise from the ground a massive iron framework near the platform of Kanda Station, so as to lean it against a bank along the track. They strained their muscles to the full and lifting it up with a supreme effort, were about to let it fall, when one of them suddenly cried, "Wait a bit! Here's something serious!" The men stopped and looked at the spot pointed out. Sure enough, there was a morning-glory in bloom. For a moment they gazed at it with an admiring eye, and then carefully avoiding the spot where it grew, placed the framework a few inches away from it.

LIGHT IN DARKNESS

The following little poem is written for EAST-WEST by Alice Cary, the blind poet of Cincinnati who has produced some of her best poetry since losing her sight:

My soul is full of whispered song,
My blindness is my sight,
The shadows that I feared so long
Are full of life and light.

ROMAIN ROLLAND GREET'S INDIA

The following translation from the French is the text of the message of love sent to India through the editors of the Bengali magazine "Kallol," from the distinguished French writer, Romain Rolland: "*To My Friends of India*"

"Asia and Europe form parts of the same vessel, of which the prow is Europe and the watch-chamber India, the Empress of Thought, with eyes innumerable. Glory to thee, mine eyes! Thou art mine and my soul is thine. We are but one and the same being."

"*Romain Rolland.*"

The past as clear as polished glass appears,
While dark as lacquer seem the coming
years;
Yet, mirrored in the past, the eye may see
The faces of the centuries to be.

—From the Chinese.

SAYINGS OF RAMAKRISHNA

The Hindu almanacs contain predictions of the annual rainfall. But squeeze the book, and not a drop of water will be got out of it. So also good sayings are to be found in books, but merely reading them will not make one religious. One has to practice the virtue taught therein.

* * *

As long as the bee is outside the petals of the lily, it buzzes and emits sounds. But when it is inside the flower, the sweetness hath silenced the bee. It drinks the nectar and forgets sounds and forgets itself. So with the man of devotion.

TRUE NATURE

by *W. S. Haskell*

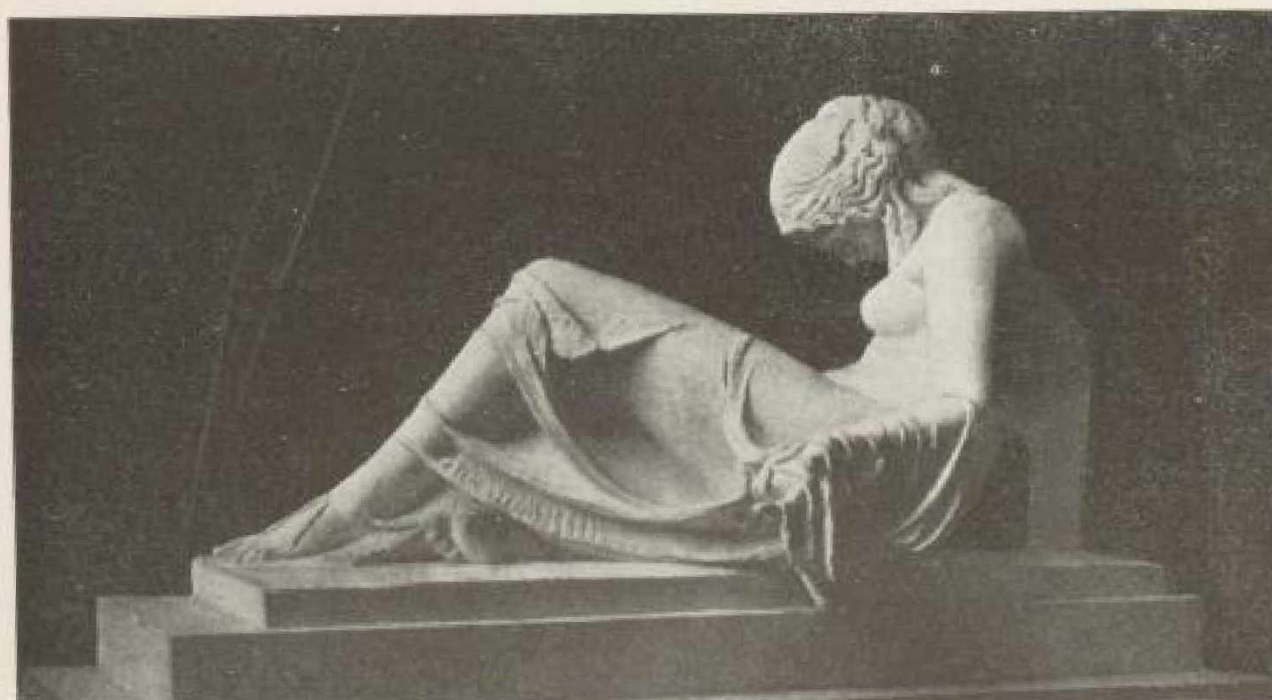
True nature never was confined,
To petals, dew, and shower;
True nature is the vital mind,
That dwells in every flower.
The occupant, not just the cot,
The soul, and not the shape;
In fact, the potter, not the pot,
The God, and not the ape.

Who would not have his footsteps show
Must walk in neither mud nor snow.

—*Chinese Proverb.*

IDEALISM

Every nation has its peculiar characteristics, every country its particular genius. The genius of America is for practical achievement. The genius of Egypt was science and art, the genius of Rome was conquest. Greece gave birth to beauty and democracy, and India developed spirituality. Idealism had its origin among the sages of the Aryan race and the common people of that ancient race were singing Vedic hymns, glorifying the monotheistic conception long before Plato taught, centuries before Moses came to redeem Israel from bondage. Idealism is based upon the conviction that the infinite Lord is One without a second and that the phenomenal universe is an expression, reflection or emanation of His being. Acquisition of relative knowledge may make man wise in a relative sense, but such knowledge will not lead to the consciousness of God unless, while it is being sought, the student retains and develops an attitude of reverence toward the source of all knowledge. Worship is the path to an understanding of that which is worshipped. Devotion to the good and true opens the door to perfect truth and goodness beyond compare.—*Swami Dhyanananda, in a recent lecture on "Idealism."*



"NIGHT," by MARIO KORBEL

YOGODA NOTICES AND ANNOUNCEMENTS

"EAST-WEST" SYMBOL. The colored symbol on our front cover signifies the single spiritual eye of meditation, the pranic star door through which we must enter to find Cosmic Consciousness, taught by the Yogoda method of meditation. "Therefore, when thine eye be single, thy body shall be full of light. . . . Take heed, therefore, that the light which is in thee be not darkness."—Luke 11:34-35.

MEANING OF "YOGODA" AND "SAT-SANGA." "Yogoda" means the system which teaches one to harmonize all the forces and faculties that operate for the perfection of body, mind and soul. "Sat-Sanga" means "fellowship with truth."

BRIEF HISTORY OF THE YOGODA MOVEMENT. The first school to teach the methods of Yogoda was founded by Swami Yogananda in 1917 at Ranchi, India. Later, two more schools were established at Puri and Bankura, Bengal, India. The Ranchi School has as its patron the Maharajah of Kasimbazar, Sir Manindra Chandra Nundy, Member of the Imperial Council, Government of India, and one of the wealthiest and most progressive princes of India. In 1920, Swami Yogananda, founder of the Yogoda system, came to America as the delegate from India to the International Congress of Religions in Boston. Since that time, he has established Yogoda and Sat-Sanga Centers in many American cities, with national Headquarters at the Mount Washington Educational Center, Los Angeles, California.

DIVINE PRAYER HEALING SERVICE FOR ALL. Every morning at seven o'clock Swami Yogananda sends a Divine Healing Prayer Vibration to his students and all who ask his help in healing and liberating themselves from physical or mental disease or the spiritual suffering of ignorance. Anyone who wishes to avail himself of this help, which the Swami is happy to extend to all, may write to the Los Angeles headquarters, briefly stating the nature of his or her trouble.

MONTHLY DONATION PLEDGES. We hope that every Yogoda student will see his way clear to donate a regular monthly sum to the upkeep of the Mount Washington Educational Center, so that its energies may be free to devote to educational activities of a world-wide nature. We want to feel that every Yogoda student is taking an active interest in our work, and is willing to do his share in maintaining it and helping to spread its message of peace and a fuller understanding of life. Checks should be made out to The Mount Washington Educational Center, 3880 San Rafael Ave., Los Angeles, Calif.

GIFTS FOR OUR LIBRARY AND MUSEUM. We welcome gifts of books for our fast-growing circulating library, or odd and interesting gifts for our Museum, in Los Angeles.

APPLICATIONS FOR TEACHERS' COURSE. Swami Yogananda wants to recruit a Spiritual Army. Yogoda needs real workers, robust in body and mind, of calm disposition, mental shock-absorbers who will allow nothing to upset or anger them, who will join us for life, or who can receive at least one year's training to be teachers, according to the rules of the institution. These rules will be printed in the near future in this magazine. *Make your application now*, telling your occupation, education, age, marital status, also financial condition (if you wish to give this information). Please send a recent photograph of yourself. The Yogoda Teachers Training School has not yet been opened, and no residential students are accepted at present. But plans are going forward all the time to start this work at the earliest possible moment. Watch EAST-WEST for news of all plans and developments.

ACTIVITIES AT THE LOS ANGELES HEADQUARTERS

The Yogoda Headquarters in Los Angeles continues to extend the scope of its work and to spread the message ever farther and farther. The audiences at the Sunday services are growing each month, and there is manifested an ever-increasing interest in

the humanitarian, non-sectarian work of the Center.

Swami Dhirananda has recently spoken on the following subjects at the Sunday services: "The Bible vs. Science," "German Philosopher Fichte and Eastern Thought," "Some Mystic Teachers," "Christ and the Twentieth Century," "Psychology of the New," "Earliest Idealism of

the World," "What is Reincarnation?" "Rudolph Eucken and Indian Thought," and "Is There Any Difference Between Inspiration and Intuition?" Extracts from these lectures appear each Monday in the *Los Angeles Times*. Swami Dhiraananda's subjects for February will be "Psychic Depths," "Christ and Krishna," "Evaluation of Values," and "Progressive Religious Concepts." The services are preceded by organ music by Mrs. Ruth Brady, and by piano or violin solos.

At 2 p. m. each Sunday, there is the very interesting Sunday school class for children. On Thursday nights, Swami Dhiraananda conducts a Gita class.

Committee Activities

The Chairman of the Senate Bill Committee, organized to urge the passage of Senator Copeland's bill s4505, which was recently introduced into Congress with the object of giving the words "white person" a legal definition, and to include Hindus within the scope of that definition, since Hindus are Aryans and Caucasians, reported at a meeting of the Mount Washington Helpers Association on December 7th, that a petition containing 1984 signatures, representing various local organizations, had been sent to Washington, D. C.

The Association also reported that, thru their various activities of the last three months, they had raised the \$500.00 due for street bonds on the Center property.

Christmas Dinner

Among the many activities at Mt. Washington in December was the Christmas dinner, served to one hundred and eighteen persons, Sunday, December 19th, following the regular Sunday service of Swami Dhiraananda.

This proved to be a most enjoyable affair. The spirit of good fellowship filled the room with harmonious vibrations and called forth a stirring toast from Mr. McLachlan, who toasted our Teachers, Swami Yogananda and Swami Dhiraananda, Mount Washington and all the workers. The enthusiasm grew to a great chorus of praise for the work of the Center, the students pledging their loyal support and co-operation for the coming year. Swami Dhiraananda then expressed his appreciation of all that the students had done to assist in the work.

Children's Christmas Celebration

On Sunday afternoon, December 26, the Sunday School children of Mount Washington held their Christmas Tree festivities. A beautiful tree, artistically decorated by the Art Department of the Center, stood on the platform and near it were presents and prizes.

The program began with musical numbers rendered by the talented children of the group. This was followed by a recitation by Elizabeth Gardner Neipp, just twelve years old, who has recently had published a book of her own poems, "A Child's Golden Garden," illustrated with quaint drawings by the author.

Swami Dhiraananda then read ten test questions that had been given to the Sunday School pupils two weeks before. He read the answers and commented on them. The questions were of a philosophical nature and some of the answers by the children were remarkably clear and penetrating, showing a good grasp of the subjects they have been taught in the Sunday School during the recent months.

Prizes were then distributed for the best answers to the test questions and for good attendance records. These prizes consisted of the following books: "The Bhagavad Gita," "At the Feet of the Master," by J. Krishnamurti, Emerson's "Essays," "Atma Inan," "The Impersonal Life," "The Upanishads," "Gold Dust," "The Heavenly Life," and "In Tune With the Infinite."

Gift boxes and candy were distributed to all present. Swami Dhiraananda opened and closed the festivities with prayer and each child said "Pronam" and bowed to God as he received his prize or gift.

Play Given at Center

On Friday evening, January 14, a one-act play, followed by entertainment and refreshments, was given for the benefit of the Mount Washington Educational Center. The play, "Suppressed Desires," by Susan Glaspell, was one full of fun. It contains a subtle warning against exaggerating the importance of dreams and shows how Psycho-Analysis is liable to misunderstanding and misapplication when it becomes a fad instead of a science. The play was directed by Lucile Friess and acted by Alice, Clarisse and Wilford Parisia. Both the directing and acting appeared to be the work of professionals rather than that of amateurs. The play was a great success and a credit to the Center.

The play was preceded by a half-hour of delightful music by Sadie and Erma Klein, pupils of Otie Chew Becker and Thilo Becker, and by Mary Parisia. Another interesting feature of the evening was the demonstrations of Mr. Nostradamus, who recently gave a "Burial Alive" demonstration at Long Beach, California, where he permitted himself to be buried underground to prove his ability to live under such conditions.

East-West Dinner

On January 30th, a Hindu East-West Dinner was given at the Mount Washington Educational Center, which was attended by about 120 persons. The menu consisted entirely of Hindu dishes, served by Yogoda students garbed in beautiful Hindu costumes. The tables were charmingly decorated. After-dinner speeches were given orated in green and gold. Speeches were given and great enthusiasm shown. The dinner brought the members closer together, as was evidenced by the words of appreciation of the Center.

Mr. P. G. Rogers of Los Angeles donated enough fine kitchen utensils to the Center to furnish two houses. We express our deep appreciation of his interest.

On February 12th, Mrs. Thilo Becker, pupil of Joseph Joachim of Berlin, and well-known symphony orchestra soloist, will give a violin recital for the benefit of the Mount Washington Educational Center.

SUCCESS IN WASHINGTON

On January 9th, Swami Yogananda opened his Washington, D. C., series of lectures by a talk on "Everlasting Youth" before a distinguished audience of 5000 people in the magnificent new Washington Auditorium. This lecture was followed by eleven other lectures on succeeding nights, and aroused tremendous enthusiasm among Washington people. The Swami was introduced by Senator Rathbone of Illinois.

The "Washington Patronesses" of the lectures were Mrs. Ernest Thompson Seton, Mrs. Woodbridge N. Ferris, Mrs. William H. King, Mrs. Charles L. McNary, Mrs. Robert Stanfield, Miss Jane Bartlett, Mrs. Charles J. Bell, Mrs. Delos Blodgett, Mrs. Eugene Byrnes, Mrs. John I. Capers, Mrs. Mandeville Carlisle, Mrs. Richard Porter

Davidson, Mrs. William Crawford Gorgas, Mrs. Anna E. Hendley, Mrs. Giles Scott Rafter, Mrs. Helena D. Reed, Mrs. J. Garfield Riley, Mrs. Everett Sanders, Mrs. William Wolff Smith—all prominent members of Washington society. Swami's "Washington Committee" consisted of Ross P. Andrew, Colonel Robert N. Harper, General Anton Stephan, Charles J. Bell, Ulric Bell, Woodbury Blair, Captain John H. Cowles, J. Harry Cunningham, Henry E. Davis, Dr. Howard L. Hodgkins, Martin A. Leese, Avery Marks, Henry L. Sweinhart, John J. Tigert, and James G. Yaden.

Rev. Lohman of Cleveland, who assisted with the Washington program, writes: "I returned from the Washington lectures very much elated with the wonderful success Swami is having there. Washington Auditorium was packed with 5000 hungry souls feeding on Yogoda as Swami hurled his thunderbolts of Truth and humor at them nightly for three weeks. The first session of the Washington Yogoda Class filled the Ballroom of the Washington Hotel to capacity."

Healing Service

On January 16th, Swami conducted the Healing Service that has healed so many hundreds throughout the country at various times. The *Washington Post* for January 17th reported the event as follows:

"More than 5,000 persons, several of them prominent locally, joined in chanting the slow, sonorous ritual of the scientific healing services conducted by Swami Yogananda, Indian teacher, metaphysician and psychologist, and founder of several Yogoda centers in this country, last night at the Washington auditorium.

"The slow incantation ended with several prolonged repetitions of 'I am whole, for Thou are in me,' the word 'whole,' toward the last, prolonged for more than a minute. At the close the Swami slowly left the platform, and the crowd filed out.

"The Swami previously had requested those who were cured to write to him. Later in an interview he explained that he sometimes received more than 100 letters after the healing service. The healing ritual embraced the casting away of ignorance, as well as cures for physical defects and afflictions.

"The Swami explained that the power of the healing was drawn by concentration, devotion and faith of affirmation from the

Comic Spirit, or God, by himself, and transmitted to the audience on the vehicle of vibrating sound, which he declared caused a chemical change in the body cells, and a new ordinance of the cells of the brain, provided, of course, that the recipient of the vibrating waves concentrate properly and was imbued with devotion."

There was an excellent musical program each night, preceding the lecture. Mr. Charles T. Ferry, organist of the Congregational Church of Washington, where President Coolidge worships, played the organ numbers at Swami's lectures.

Mrs. Ernest Thompson Seton Entertains Swami Yogananda and Mary Roberts Rinehart

On January 14th, Mr. and Mrs. Ernest Thompson Seton, the well-known writers and travellers, entertained at a luncheon for Swami Yogananda. Among the guests were Mrs. Mary Roberts Rinehart; the charge d'affaires of Egypt, Ismail Kamel Bey; and Maj. Gen. and Mrs. James G. Harbord.

Swami Yogananda was the guest of honor at a tea given by the Women's City Club on January 15th. He spoke on "Utilitarian Concentration as Practiced in India."

On January 9th, Swami was the guest of honor at a reception given by the National League of American Pen Women. The *Washington Evening Star* for January 10th reported the event as follows:

"The National League of American Pen Women entertained at one of the largest and most brilliant receptions in its history yesterday afternoon at 4 o'clock in the 'Garden' at the Mayflower Hotel, when the spacious room was thronged with representative men and women of Washington, who had been invited to meet the famous East Indian philosopher, Swami Yogananda, who is in the city to deliver a series of lectures.

"The guest of honor stood with Mrs. Ernest Thompson Seton, national president of the league, just in front of the low flight of steps at the right of the room, his colorful saffron robe and long black wavy hair making him a picturesque figure against the background of artistically arranged palms and ferns. He was the center of attraction from the opening of the reception to its close, receiving with Mrs. Seton both before and after his address, which was warmly applauded.

"Many persons prominent in official and residential society were there to meet the Swami, among them having been Senator and Mrs. Woodbridge Ferris, Senator Capper, Senator and Mrs. Robert N. Stanfield, Mrs. John B. Kendrick, Representative and Mrs. William N. Vaile, Representative Stephen G. Porter, Mrs. Henry T. Rainey, Mr. Rudolph Schoenfeld, Mrs. Delos A.



*Yogoda Students of Swami Yogananda's Yogoda Course in Washington, D. C.,
January, 1927.*

Blodgett, Mrs. John Allan Dougherty, Mrs. Charles G. Matthews, Countess Dutar de Benque, Dr. and Mrs. Henry Rowland, Mrs. Victor Kauffmann, Mr. Archibald C. V. Wells, Mrs. Ollie M. James, Mrs. Alfred J. Brosseau, Mrs. Rhett Goode, Mrs. Avery Marks, Mr. and Mrs. Henry E. Davis, the Dean of George Washington University and Mrs. Howard L. Hodgkins, Mrs. Charles Boughton Wood, Mrs. Edward Stafford, Mrs. Peter Drury, Mrs. Henry Gratton Doyle, Mrs. Mitchell Carroll, Mrs. James C. Pilling, Mrs. Eugene Byrnes, Mr. W. C. Deming, Mrs. J. Garfield Riley, Mrs. John G. Capers, Mr. and Mrs. Carlton von Valkenburg, Mrs. George Tully Vaughan, Dr. Marian Bertald, Mrs. Davenport White, Mrs. Edward E. Robbins, Mr. Lewis Moneyway, Mr. George Livingston Williams and Mr. Joseph W. Glidden."

At the invitation of Dean Wood, the Swami addressed the student body of American University on January 12th.

Swami also addressed the Lion's Club in Washington on the subject of "India's Contribution to American Business Methods." He spoke before the Men's City Club on "The Business Man. How He Can Achieve Success."

Other clubs addressed by Swami Yogananda in Washington were the Women's National Press Club; the Y's Club; the Soroptomist Club; the Quota Club, and the George Washington University Chapel Service. On February 15th, the Swami will speak at the Susan B. Anthony dinner.

Swami Yogananda will conduct classes in Washington during February and part of March.

Buffalo in April

In April, Swami will give a series of lectures and Yogoda classes in Buffalo, N. Y.

WOUNDED VETERAN HEALED

The following report of a Yogoda healing appeared in the *Washington Times* for January 19, 1927:

"William J. Duke, 2650 Wisconsin Ave. N. W., Washington, D. C., a gassed and wounded war veteran, who has been attending the lectures of the East Indian philosopher, Swami Yogananda, at the Auditorium, is among many who report seemingly miraculous improvement.

"Following the lecture of the Swami last night before 3,000 persons, the soldier told of his healing experience. He says he has been able to discard a heavy brace which he has been wearing, and that he feels no pain or discomfort.

"The Swami last night professed the ef-

ficacy of both physical and mental cures. He claims to embody in his teachings a method of releasing the psycho-physical currents necessary to healing in the human body."

SWAMI MEETS PRESIDENT COOLIDGE

On January 24th, Swami Yogananda, accompanied by Mr. John Balfour, second secretary of the British Embassy, had the pleasure of an interview with President Coolidge at the White House.

The *Washington Herald* for January 25th reported the event in the following words:

"SAGE SEES COOLIDGE"

"President Greets

Swami Yogananda"

"Swami Yogananda, East Indian educator and philosopher, was presented to President Coolidge yesterday at 12:30 by J. Balfour, second secretary of the British Embassy.

"He was greeted with evident pleasure by Mr. Coolidge, who told him he had been reading a great deal about him. This is the first time in the history of India that a Swami has been received officially by the President.

"Questioned as to his impression of the President after the interview the Swami said: 'I found him looking much healthier than his pictures would indicate. He was very calm and quiet, and I felt that he required health and calmness in order to discharge his many duties.'

"During the interview, which lasted several minutes, the Swami said: 'Mr. President, it is only spiritual understanding between all nations that can bring lasting peace. If the navy is scrapped and the machine guns are destroyed, that will not stop war, for the people still would fight, if their weapons were but stones.'

"Continuing, the Swami declared that he was interested in America because it is a very powerful factor in the world.

"To this the President replied: 'That is very true. It is only the spiritual understanding between nations that can bring lasting peace.'



Swami Yogananda and John Balfour, second Secretary of the British Embassy, as they appeared leaving the White House after a call on President Coolidge. President Coolidge is looking out of the window. This is the first time that a Hindu Swami has ever called upon a President of the United States.

Photo by Underwood and Underwood

Photo reproduced thru courtesy of the "Washington Herald."

Swami Outlines Ideal Diet For President Coolidge

The *Washington Post* for January 15, 1927, printed the following paragraphs about Swami Yogananda's suggested ideal diet for the nation's Chief Executive:

"MEATLESS COOLIDGE MEALS PRESCRIBED BY YOGANANDA"

"Ice Water Barred From Regimen of President in Diet Advocated by Swami—'Active Calm' and 'Calm Activity' Are Recommended"

"Swami Yogananda, Hindu lecturer, yesterday prescribed a daily regimen for President Coolidge.

"No meat would be allowed the President under the daily menu prescribed by the Swami, who told the President that he must do no worrying, but be calmly active and actively calm. Drinking of ice water was disapproved because it chilled the stomach. Partial fasting is extremely good—not eating because the dinner bell rings, but eating only with the signal of strong hunger, was another precept.

"Other laws by which the chief executive should live, according to the Swami, were:

"Morning and evening sit in introspective silence, thinking of your most important engagement with the soul within.

"Exercise 15 minutes. Walk 30 minutes. Eat in 30 minutes. Study one hour. Meditate one hour and a half. Write two

hours. Think four hours. Sleep eight hours, and smile from within all hours.'

"He had noticed in the newspapers that the President's physicians were changing his menu and was prompted to send a balanced food and health menu because of his admiration for America which gave him a deep concern in the health of the President, the Swami explained. The daily menu called for breakfast, lunch and dinner, as follows:

"Breakfast—Orange juice, with pulp and seeds, mixed with a tablespoonful of thoroughly ground pecan or pistachio nuts; thick grape fruit juice with two raw eggs beaten into it; toasted bran muffins buttered.

"Lunch—Fruit salad of five dates, handful of seedless raisins, thoroughly mixed with dressing of three tablespoons thick cream and tablespoonful of thoroughly ground almonds or peanut butter. For variety from day to day different fruits or an uncooked vegetable salad or dessert may be eaten, the approved list being Avocado pears, fresh pineapple, apples, oranges, grapefruit, tips of new cauliflowers, shelled green peas, chopped lettuce or spinach, pineapple with whipped cream and nuts.

"Dinner—Fruit salad; a cooked vegetable salad with fresh-made mayonnaise or Thousand Island dressing; nut-meat loaf, made of whole wheat and ground nuts; half a glass of milk with boiled prunes or two tablespoonfuls of raisins or six seeded dates, or thick creamed or boiled rice and chopped dates."

A NONAGENARIAN CLUBWOMAN GIVES AN INTERVIEW

Harriet E. N. Chase, an officer of the National League of American Pen Women, writes the following interview with Mrs. Poole:

Mrs. Hester M. Poole, 94 years of age, and said to be the oldest clubwoman in the United States and probably in the world, was a special guest at the final lecture given by Swami Yogananda in the Washington Auditorium Wednesday evening, January 26th, and following the lecture she was introduced to the Swami.

She is the last of that notable group of women, including Susan B. Anthony, Frances Willard, Elizabeth Cady Stanton, Clara Barton and Anna Howard Shaw, who pioneered for woman suffrage many years ago. She has met many of

the strong vigorous personalities of the country both because of her suffrage work and because she was one of the first women writers of the United States. She is one of the original members of Sororis, the first woman's club founded in America.

"I know all about pioneering," said Mrs. Poole reminiscently "for I was a pioneer myself. We women who had to fight for suffrage were combating prejudice and fixed ideas. We were not conquering and subduing savages and the wilds of primeval lands but we were just as much pioneers as those who laid the material foundations of America."

When asked about her opinion of Swami Yogananda she said: "Having been for many years a student of the philosophy of the Oriental sages I am glad to lay my little tribute at the feet of the exponent of Yogoda, Swami Yogananda, whose lecture on 'Highest Science of Super-Concentration and All-Round Success—Yogoda,' I found so inspiring. I think he is a magnificent world teacher for whose teachings this century is ripe. He seems to me to be a liason officer between the efficiency of this country and the spirituality of the East. Each needs the other and each must have the mingling of the two.

"Tremendously the world is going onward, through confusion and restlessness, toward a comprehension of what this portion of immortal life means. Such a leader as Swami Yogananda is sorely needed, such an interpreter as he is, is inspiring. How greedily his instructions are absorbed is evidenced by the crowds he nightly thrills.

"His philosophy appeals to the thinker, to those unsatisfied by materialism, who are weary of the evanescent, the unreal, which flee like shadows before the light of truth.

"We in the West," concluded Mrs. Poole, "are like children in regard to spiritual themes compared with the deep, quiet, Oriental student, who takes hold of the higher eternal laws under which evolution is carried onward."

Though in her body she has the infirmities and weaknesses of very great age, Mrs. Poole is still vigorous mentally. She keeps abreast of the times in her reading and looks toward the future of the world with zest.

DIRECTORY OF YOGODA AND SAT-SANGA CENTERS

Founded by Swami Yogananda

Los Angeles

National Headquarters, Mount Washington Educational Center, 3880 San Rafael Avenue, Los Angeles, Calif. Phone Garfield 6406. Swami Dhirananda in charge.

Cleveland

Leader, Rev. Edward A. Lohman, 3518 Poe Ave. Phone Atlantic 2031. Office hours 10 a. m. to 1 p. m. and Noon Silence service at Room 601, Old Arcade, Cleveland.

Boston

Leader, Dr. M. W. Lewis, 18 Field Road, Arlington, Mass.

Cincinnati

Leader, Dr. Thos. M. Stewart; Secretary, Mr. Chas. Kuehn, P. O. Box 943, Cincinnati. Sunday evening meetings at Veteran's Memorial Hall, 322 Broadway.

Detroit

Leader, Brahmachari Nerode, Hotel Embassy; phone Cadillac 0630. Public meetings every Sunday night; also Sunday School for children. Wednesday evening meetings for students only. New Yogoda classes on Tuesday and Saturday nights. All meetings at 3782 Woodward Avenue.

Pittsburgh

Leader, Mr. Ezra A. Zartman, 345 Fifth Avenue, Suite B, Pittsburgh, Pa. Sunday evening meetings at Congress of Clubs, 408 Penn Avenue. Phone Atlantic 0792. "Pittsburgh Yogoda Light," published monthly, 10 cents copy.

BUDDHISTIC GEMS

Giving of alms, the righteous life, to cherish kith and kin,

And to do deeds that bring no blame,—this is the greatest blessing.

Much learning and much science, and a discipline well learned,

Yea, and a pleasant utterance,—this is the greatest blessing.

A heart untouched by worldly things, a heart that is not swayed

By sorrow, a heart passionless, secure,—that is the greatest blessing.

CINCINNATI NEWS

The tremendous enthusiasm and spiritual interest aroused in Cincinnati late last year by Swami Yogananda's Yogoda message has materialized in the formation of a Cincinnati Yogoda and Sat-Sanga Center. Regular open meetings are held each Sunday at the Veteran's Memorial Hall, with three or four hundred students attending each Sunday to date. Dr. Thomas M. Stewart and Mr. Munford F. Platt, leaders, have conducted these meetings very delightfully to the entire satisfaction of the students.

Dr. Stewart's lecture subjects have been "Wise Men of the East," "Hindu Temple Symbolism," illustrated with slides, "The Superconscious Mind," "Brain Control and Nerve Centers," illustrated with slides, and "Self Control." Mr. Platt has spoken on "The Digestive Tract and Proper Nutrition" on two occasions. Mr. M. V. Whitacre gave a talk on December 26th on "Mind and Thought Force." These programs have been accompanied by music, and all meetings open and close with the meditation as taught by Swami Yogananda, and close with the chanting of OM for harmonious vibrations.

On December 19th, Swami Yogananda returned to Cincinnati for a brief consultation about the formation of the new Cincinnati Center, and on that date addressed his students on the subject of "Spiritual Habits," to the great inspiration and joy of his beloved Cincinnati students.

Detroit Leader Visits Cincinnati

Brahmachari Nerode, leader of the Detroit Center, visited the Cincinnati Center and addressed the students on January 23rd on "Divinity of Man." The "Cincinnati Enquirer" reported his address as follows:

"Man in his ignorance forgets his divine nature. To hide his stupidity he attributes divinity to a few aristocrats such as the founders of Hinduism, Christianity, Buddhism and others, and is content to regard himself as a sinner . . . But essentially every human being is divine. We have the divine potency in us waiting for self-expression. The right understanding of man's divine nature can alone stop the rising tide of divorce and crime.

"Why concentrate so much on darker spots of human character? Throw flashlights on the brighter ones; even in the case of criminals you will be surprised to

see the radical change in the thought processes and activities of these social victims. Help them by revealing to them their divine nature, not by punishment and harping on the brutal.

"When man realizes his divine nature, the boundary lines of color, creed and even of nationality vanish away. His passions are transformed into socially advantageous qualities. He becomes a social asset rather than a social burden; God becomes man, man God."

Brahmachari Nerode won the hearts of the Cincinnati students and they are planning to have him come soon again to teach a Yogoda class there.

Legal Foundations Laid

The legal foundations for a permanent Yogoda organization in Cincinnati have already been laid, and the incorporation papers and Constitution have been drawn up and approved by Swami, thru the disinterested service and loyal adherence to Yogoda ideals, of the following group of Yogoda students: Dr. T. M. Stewart, Mr. M. F. Platt, Mr. D. C. Outcalt, Mr. Roger Ferger, Mr. R. W. Smith, Mr. T. L. Talentire, Mr. Chas. Kuehn, Mr. F. F. Downs, Miss Minnie Tracey, Mrs. J. Louis Ransohoff, Mr. H. J. Guckenberger, Mr. J. J. Shearer and Mr. Chas. Koelblin.

Patrons of the Cincinnati Center (those who have pledged a definite monthly donation) are, to date: Mrs. Laura Adler, Mrs. C. M. Babbs, Miss D. A. Babbs, Wm. C. Bradley, Anna Bradley, Mary E. Coombe, Alice P. Coulter, Mrs. Geo. Creutzinger, F. F. Downs, Mrs. F. F. Downs, Mrs. Anna Epple, Mrs. T. Gallagher, Mrs. Edna Gutzwiller, Mrs. Alvin Hanauer, Bertha Heinrich, Mr. and Mrs. R. G. Hopff, Mr. and Mrs. Philip Huber, Mr. and Mrs. R. L. Huggins, Mrs. E. M. Johnson, Frank H. Mosser, Mr. and Mrs. C. I. Paris, Mrs. R. Peake, Mr. and Mrs. B. F. Puffer, Mrs. A. Rice, Flora Richard, Josephine Ross, Mrs. A. M. Snook, Mr. and Mrs. Robert Smith, Fannie Snow, Mabel B. Snyder, Mrs. Lena Strub, H. E. Krieger, Edith W. Williams, and Mrs. Norma Messer.

DETROIT NEWS

Brahmacharee Nerode, leader of the Detroit Yogoda Center, is a post-graduate of Calcutta, California and Harvard Uni-

versities. He is well versed in the Bible and in Vedanta, Upanishads, Gita and other Hindu scriptures, and is also a deep student of sociology and economics.

Brahmacharee Nerode is extending the sphere of activities in Detroit. As usual he gives free lectures on Sunday nights. During Wednesday classes he has already once finished reviewing the twelve Yogoda lessons. For the present he is taking up Swami's "Science of Religion" on Wednesdays, after which he will give lessons on Bhagavad Gita. He is giving new Yogoda classes on Tuesday and Saturday nights. He conducts a Sunday school for children on Sunday evening before the free lecture starts. He has started a Health Fund for flowers and aid to sick students. Flowers have been sent to six persons and pecuniary help given to one very devoted sick student. Also, a library and a Ladies' Aid Society have been started.

Brahmacharee Nerode recently gave a talk to the Senior Students of the Beth El College, on "Hindu Philosophy and Religion," where he was appreciated very much.

He visited the Cincinnati Center and addressed about 600 Yogoda Students on the 23rd of January. His subject was "Divinity of Man." Everybody was delighted with his lecture and work in Cincinnati. During his absence from Detroit, Dr. Augustus Reccord, a well-known Minister of the Detroit Unitarian Church, conducted the Sunday Yogoda meeting and gave a talk on "Liberal Religion," which was highly appreciated.

In the past weeks Brahmacharee Nerode dealt with the following topics for his Sunday meetings: "Wonders of Intuition," "Dynamics of Success," "Rebuilding Weak Will," "Psychic Powers," "Personal Magnetism."

On the 2nd of January the Detroit Center had a wonderful Christmas Party, with a beautifully decorated Christmas tree, music and various forms of entertainment.

On the 12th of February the Detroit Center will have a St. Valentine Party.

MEDITATION

By Laura Rathbone

As down the stream of life I sail,
Faith be my anchor while I ride;
Christ temper every wind and gale,
And guide me safely o'er the tide.

CLEVELAND NEWS

On February 1st, the Cleveland Center opened an office in Room 601, Old Arcade, Cleveland. Rev. Lohman is in charge there daily from 10 a. m. to 1 p. m. for interviews. There is a Silence service daily from 12 to 1 p. m. Classes in meditation will be held weekly. The reading room is open to visitors.

Yogoda Banquet

On December 7, 1926, Swami was the guest at a Cleveland Yogoda banquet. The *Cleveland Plaindealer* for December 8th wrote up the event as follows:

"Five hundred members of the Cleveland Yogoda family dined last night at the Chamber of Commerce on a Hindu menu prepared in honor of their leader, Swami Yogananda.

"Yogoda" means 'balanced living,' and is the only term Swami will use to designate his philosophy. Like another religious leader 2,000 years ago, he defies cults and creeds and believes that the real religion is universal.

"Truth is neither Hindu nor American," he said last night. "Truth is the invisible force that is in us all. Who can explain the mystery of a flower, a candle flame, a human being?"

"Like that other religious leader, Swami preaches this 'truth' and wants his name omitted.

"You are unduly praising me," he said. "You place too much responsibility on me, I plead not to be your master, I plead to be your servant."

"God is not a terrible big thing with a javelin, ready to handle you as though he were a detective. He is a friend, a close personal force in all our lives."

On December 12th, Swami spoke over the radio in Cleveland.

During his visits to Cleveland and Pittsburgh in December, Swami conducted special Initiation classes for the first time in America in the Higher Art of Realization, which were attended by large and enthusiastic groups of Yogoda students. At this class in Cleveland at the Hotel Hollenden, the room had a gala appearance. One table was loaded with fruits, flowers and a delightful fruit drink brought by the students, and another table bore incense burners and other gift offerings.

Mr. and Mrs. J. H. MacDowell of Cleveland presented Swami with a wonderful portable radio to carry with him on his travels.

Rev. Lohman has sent in the following report of the Cleveland Yogoda Center's activities:

Rev. Lohman's Report

"The initial year of Yogoda Sat-Sanga in Cleveland has demonstrated the need for just such masterly teaching as our Swami

has given to us. The Cleveland Center has done some real pioneering work in establishing itself firmly in the minds and hearts of many citizens of our city. The bi-monthly meetings have been well attended and much enthusiasm has been displayed.

"The Yogoda Bazaar given December 20 was a most happy occasion and a glorious success in every way.

"Of course, the outstanding event of the year was the eight day visit of Swami, from December 4 to December 11, during which time he gave his Twelve Practical Lessons in Yogoda to a large class of students at the Hollenden Hotel. The class in the Special Initiation was most inspiring, and the large enrollment of students for this special work was evidence of the sincerity and determination on the part of the Cleveland Yogoda student body.

"The first regular student assembly was held January 3rd with a splendid attendance and an abundance of interest in Yogoda for 1927. A most unexpected visit by our dear Swami at this first meeting of the New Year was, to say the least, thrilling. The entire student body rose to its feet and greeted our most welcome guest with unceasing applause and waving of hands as tears of joy filled our half-believing eyes.

"Come again, Swami, come as often as you can and stay as long as you please; but come, for Cleveland loves you.

"It is our aim and desire to carry out Swami's altruistic ideas in connection with our class work in that we hope to serve our fellow beings and bring to them much of the joy which comes to the soul, once it has learned to live right.

"We need a 'How-to-live' school in Cleveland, and we shall have it."

"Greetings to Pittsburgh, Detroit, Cincinnati, Los Angeles, New York, Chicago, Boston and Yogodans everywhere."

*Cleveland Yogoda Center,
Rev. Edward A. Lohman, Leader.*

CREDO

by Edward Irvine

I am a Yogodan—

I believe in a god of the medulla oblongata—

I seek to unite East and West—

I would recharge the batteries of my life

Bathing my soul's beauty beneath cosmic rays.

PITTSBURGH NEWS

Beginning Sunday, February 6, 1927, the Pittsburgh Yogoda Center will hold double-session meetings every Sunday. The body-charging Yogoda exercises will be given for fifteen minutes, starting at 7 p. m., followed by meditation, and healing. This early meeting will be held for Yogoda students only.

At eight o'clock, the regular meeting and service, open to the public, will follow.

The Pittsburgh Center is making preparations to start a Sunday School for children.

Mr. Ezra Zartman's lecture topics in February will be: "The Bible," "Blue Monday," and "Looking Within." On February 13th, Mr. S. D. Gupta will address the audience on "Women's Place in Hindu Religion."

The Pittsburgh Center publishes a monthly leaflet, the "Pittsburgh Yogoda Light."

YOGODA FOR CHILDREN

A teacher in the Cincinnati public schools writes us the following letter:

"I have been experimenting with some of the Yogoda exercises and methods on my class-room children every day and have had wonderful results. I see their self-control and the increase in their intellectual and spiritual perceptions. These minds are innocent, free from the many vices of older persons, and I find they follow wonderfully the proper guidance of the Yogoda trellis erected for them—the right construction for their growing souls to climb upward upon. By learning thus to reflect the cosmic power and beauty within them, all thoughts of crime and viciousness are blotted out."

The following "sayings" of Swami Yogananda were featured in the *Washington Herald* for February 3, 1927:

SWAMI YOGANANDA SAYS:

"We say we love others, but in fact we love ourselves, for we generally love others in as much as they please us."

"Real love is that which is happy in the comfort of the beloved."

"Love is a better teacher than sarcasm."

"WHO'S WHO" AMONG OUR AUTHORS

Grace Thompson Seton, wife of the famous author, Ernest Thompson Seton, is the national president of the National League of American Pen Women. She has written several fascinating books of travel in the Orient.

Angela Morgan is the author of six inspiring volumes of poetry. Her latest is "Silver Clothes."

Dr. Thomas M. Stewart is a well-known physician of Cincinnati and the Leader of the Cincinnati Yogoda Center. He is an Egyptologist of note, and has published two volumes, "The Symbolism of the Gods of the Egyptians" and "Ancient Symbolic Teachings."

Elisabeth C. T. Miller is the leader of a New Thought Center in Cleveland. She is a philanthropist, author, and founder of the "Friends of India Society."

Laura Rathbone, wife of Senator Henry Riggs Rathbone of Illinois, is preparing her first volume of poetry for publication.

Dudley C. Outcalt is a well known attorney of Cincinnati. He is the Chairman of the Executive Committee of the Cincinnati Yogoda Center.

A World Run by Sun Power

The radiant energy received from the sun is the source of practically all the forces that man directs upon earth. The winds blow because the sun heats different portions of the earth's atmosphere unequally. There are waterfalls because the sun has evaporated and raised up into the air enormous quantities of water. When coal and petroleum burn they give up energy that plants received from the sun in bygone geological ages. When a man uses his muscle, or his brain, he is directing energies that were received by plants from the sun, perhaps transformed by some other animal before he uses them. Although the stored-up energies received from the sun in far-off geological ages may eventually be exhausted, there are still possibilities of having plenty, for our planet is receiving energy at the rate of 160,000 horse-power per inhabitant of the earth at the present time.

*The Nature of the World and of Man.
By Sixteen Members of the University
of Chicago.*

YOGODA TESTIMONIAL

Mr. Frederick F. Downs, vice-president of the United States Can Company, the third largest concern of this type in the



F. F. Downs

country, and member of the Cincinnati Yogoda class, wrote the following testimonial:

"The inspiration and teachings received from Yogoda have awakened my mind in a manner never conceived or expected. By following these lessons regularly, conscientiously, quietly, and

with true devotion, I know that our Father will grant our needful and proper desires. The benefits which have been and will continue to be derived in our home, as a result of our brief but ever to be remembered meeting with you, will continue to live with us. The United States should give thanks to God for the privilege of learning through you of the wonderful teachings of Yogoda."

RECIPES

by Swami Yogananda

Intellectual Recipe

Before starting to read always select logically written books which deal with vital subjects that will benefit your life. Read a little poetry every day. That will keep your feelings exercised. Read a little from modern physical science, study a little medical science and hygiene and add to these a little study of some book that will make you laugh. This will serve as a mental appetizer and will quicken the flow of your intellectual saliva.

Intellect can be developed by the habit of daily mental exercise in reading and thinking over certain logical philosophical

statements. Finding out your own views, after you have read a good book, is of inestimable value in assimilating true ideas.

If you mix sand and sugar together it is difficult for a man to separate them while eating, but in a mixture of sugar and sand the ant always gets the sugar and leaves the sand alone.

The blind reader, who swallows good and bad ideas indiscriminately, suffers from intellectual indigestion, chaos, and mental irritation, whereas the introspective reader, like the ant, separates the erroneous harmful or too sentimental views from beneficial and right expressions in the books he reads.

So select quality in the books you read, and above all discriminate and examine the salient statements in them as you read. Remember you are not a mental machine of recording others' ideas. Assimilate only the worthy ideas in books.

Success Recipe

Always seek to be worthy of the position just ahead of you. Use your will power and creative brain specially to create new success. Most of us follow the beaten track. It is the new energetic explorer on the pathway of success who succeeds.

Spiritual Recipe

If you read fifteen minutes, write twenty minutes, introspect thirty minutes and meditate thirty-five, you will be spending your time according to the grades of importance of your work.

Health Recipe

Eating three meals a day is an extremely dangerous habit. Many are being led to their graves quickly because they eat at the sound of the dinner bell. Ignore its ominous call if you are not hungry. It is good to eat at a regular time, for a psychological expectancy is created in the body cells which helps the secretion of the digestive juices. The intelligent cells like hungry animals at the Zoo wait for the dinner hour. But never eat unless you are hungry. Eat moderately, if you are hungry. Eat less if you are a little hungry. Eat nothing if you are not hungry at all. Omit the meals which you may try to eat with little hunger and this will sharpen your hunger for the next meal. Use your will power to resist the temptation of eating three meals every day, by

which the whole system, including the cells, the heart, the nerves, the stomach, has to work continuously. Give your intelligent machine occasional rest by cutting off breakfast, lunch or dinner every day. If you are very hungry and are working hard, you may safely eat three light meals daily, but if you don't do much manual labor, then two meals a day are plenty.

Raw Vegetable Cutlet

One head of very finely chopped lettuce, two tablespoonfuls of finely ground pecans, three tablespoonfuls of cottage cheese, a pinch of salt, half a teaspoonful of sugar, juice of a quarter of an onion. Mix these ingredients and knead them as you would a lump of dough, then make them in the form of a cutlet and serve on a dish.

SPECIAL NOTICE

EAST-WEST welcomes reports, letters and clippings from our readers all over the world, about those ideals and aims for which we stand—the brotherhood of man, the furtherance of peace, and the secular and spiritual education of all humanity.

EASTER GREETING CARDS

Handpainted Easter Yogoda Greeting Cards, suitable for the general public and for Yogoda students, may be purchased for 10 cents and 15 cents each (no order less than 12 cards). Sample cards may be purchased for 10 cents each. Complete with envelope. Please send your order direct to the Mount Washington Educational Center, 3880 San Rafael Avenue, Los Angeles, Calif.

NOTICE TO STUDENTS

All Yogoda students who have not received a copy of the leaflet, "Spiritual Pledge of Yogoda Students," may write for one to the Los Angeles headquarters, inclosing a stamped self-addressed return envelope. This pledge sheet outlines the duties that a Yogoda student should fulfil for his own welfare and happiness.

Please send to the Yogoda Headquarters, 3880 San Rafael Ave., Los Angeles,

California, the names and addresses of any of your friends to whom you would like Yogoda free literature and announcements to be sent.

SPECIAL NOTICE TO SUBSCRIBERS

This issue of EAST-WEST is a double one, combining the January-February and the March-April numbers. For that reason, it contains 48 pages instead of the customary 32 pages.

The combination of the two issues was caused by the delay occasioned by the transference of the subscribers' files and publishing headquarters from Los Angeles to New York.

All other issues will be published bi-monthly in New York City.

The May-June 1927 issue will be out by the end of April.

YOGODA PRINCIPLES

The Detroit Yogoda Center recently formulated a statement of its principles in the following words:

Yogoda believes in one God, one Truth, and one church—the Universal Church of the Brotherhood of Mankind.

Yogoda does not belong to any creed or sect. It has neither any dogma nor any theology of its own to establish.

Yogoda teaches the art of living, and the science of meditation.

Yogoda teaches how to live in order to live longer, how to eat in order to be healthier, how to think in order to think clearer, how to concentrate in order to be creative, and how to meditate in order to know God.

Yogoda teaches how to realize Eternal Health, Eternal Happiness, Eternal Existence, and Eternal Consciousness.

THE IDEAL LIFE

Acquiring thorough education in boyhood;
Enjoying the world in youth;

Retiring from the world as a *sanyasin* in old age;

And leaving the body in the end thru *yoga*.
—Kalidasa.

DRINKS THAT ARE CLEANSING AND NOURISHING

(The following recipes and health-hints are sent by Mrs. Henry E. Owen of Cleveland.)

Wash thoroughly $\frac{1}{2}$ cup of whole flaxseed, add 2 quarts of cold water, stir before drinking; as you use it, add more water. Good until sour. This can be used daily with benefit, it is healing and nourishing to tissues, and excellent for kidneys and bladder.

Juice of one lemon to a pint of cold water without sugar, taken to the room upon retiring, to drink in the night or first thing in the morning. The lemon removes calcareous deposit in the system, is refreshing, will remove coating from the tongue, and taken with an equal amount of pure olive oil is excellent for the nerves, and feeds the brain.

Oranges should be eaten daily—two to four each day. You can alternate the drink of lemon with orange, two to pint of water.

Pare potatoes thick. Cover with water. Cook until tender, keeping tightly covered. Strain and drink the water.

Two bunches of parsley to quart of cold water, keep well covered, steep about ten minutes, let water stand on parsley, strain and drink.

For Eliminating Toxins

A delicious broth may be made of celery, carrots, cabbage, tomatoes and onions. Add sufficient water and cook slowly. You may eat the vegetables or drink the broth. Use Whole Food Salt in your cooking.

When cleansing the system $\frac{1}{4}$ teaspoonful of Whole Food Salt in a glass of cold water before each meal for a period of a week is beneficial.

Salt of the Sea can be had from the Battle Creek Stores. Use this until Whole Food Salt can be obtained.

Baked potato with raw onion chopped into it, and a glass of milk, make a good dinner for a day of hard work.

Vegex may be used daily as a beverage. Small $\frac{1}{2}$ teaspoonful to cup of boiling water. Stir until dissolved. Not stimulating, but strengthening. Vegex supplies the NATURAL iodine as given by nature. It is made from the hearts of the yeast plant grown in the sea.

For A Pep Breakfast or Luncheon

Two well beaten eggs, juice and pulp of two oranges, a pinch of Whole Table Salt

or Salts of the Sea, and a little honey.

For breakfast use $1\frac{1}{2}$ cups of Whole Germ Meal to 2 cups of boiling water; as soon as it thickens take off burner, place in double boiler in which there is hot water, but do not cook.

Whole Germ Meal can be obtained at Battle Creek Stores.

THE GLEAM

When I stretch out my hand
To drink from the mountain stream,
In the hollow of my palm
I see a gentle gleam.
What am I drinking then?
I look above, below;
Is it water or the moon
This soft but radiant glow?

—*Rt. Rev. Soyen Shaku, in
"The Eastern Buddhist."*

ACKNOWLEDGMENTS

The photographs and extracts appearing in this issue under the title of "My Travels in India" are from the book "Yes, Lady Sahib" by Grace Thompson Seton, published by Harper and Brothers. They are reprinted by permission of the author.

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"Women of India, Ancient and Modern," by Hon. Sir C. V. Kumaraswami Sastri, and "India and China," by Mr. V. B. Metts, are reprinted from the *Indian Review*, Calcutta.

Do not say, "It is not so"—

But rather say, "I do not know."

—*Hindu Proverb.*

CACTUS CANDY

Quite unlike any other candy you ever ate. Mild, delicious, refreshing.
Tastes somewhat like candied pineapple, but is

DELIGHTFULLY DIFFERENT

All food has some inner quality, either of a beneficial or injurious nature. Our CACTUS CANDY is made from the Fresh Cactus Fruit, the cooling life-saver of desert regions. It possesses a medicinal and spiritual value.

GIFT BOX MADE OF CALIFORNIA GIANT REDWOOD TREES

The CACTUS CANDY is enclosed in beautiful Gift Boxes. The picture of our Center is burned on the top of the box, and the picture of the California Giant Redwood Trees is burned on the inside of the cover. A GIFT THAT IS DIFFERENT. - - - \$1.00 postpaid

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Yogoda Students everywhere!

Proclaim to the world your adherence to Yogoda principles by wearing one of these beautiful little pins or lapel buttons.

Gold-plated, in orange and blue enamel. \$1.00 each, postpaid.

YOGODA

3880 San Rafael Avenue,
Los Angeles, Calif.

LEATHER BINDERS

for

EAST-WEST

Preserve your copies of EAST-WEST! Our Leather Binders hold 12 copies. Each copy can be put in separately.

The letters, EAST-WEST, stamped in gold on cover. \$1.75, postpaid.

YOGODA

3880 San Rafael Avenue,
Los Angeles, Calif.

DO YOU WANT TO KNOW

What the people of the Far East
are thinking and doing?
If so, read

THE YOUNG EAST

A monthly magazine in English first published in June, 1925. Is attracting world-wide attention and rapidly making its way to the front rank of international journalism. Contributors to The Young East include some of the best-known Japanese, Chinese and Indian writers, thinkers and philosophers.

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