

INNER CULTURE

EAST-WEST MAGAZINE



Your Spiritual Preceptor



His Journey Home

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*A Magazine Devoted to the Healing
of Body, Mind and Soul*

First Things First

RECENTLY the writer attended a joint conference of Universalists and Unitarians, and he was interested to note that the leaders of these churches, who are supposed by many to be materialistic, and almost purely socialistic, in their philosophy, laid special emphasis, in their addresses, on the paramount value of Spiritual wisdom and the conduct inspired thereby. Every speaker stressed the important point that the world is not to be saved by political, social or economic systems, but by individuals who educate their hearts to lofty ideals, as well as training their minds to right knowledge and its efficient application.

The Bible admonishes man to "put first things first," and throughout that great book it is made plain that "first things" do not mean material acquisitions, nor systems of government, nor mere religious rites, but that "first things" refer to those fine qualities of Spirit which are the source of all true progress and the inspiration of all noble conduct.

It is interesting to remember that most of the great Spiritual leaders of history have had little to say of education, politics, social systems, wealth or poverty, health, illness, pleasure, or pain, AS SUCH, but when they spoke or wrote of any of these things, they did so in connection with basic principles, which they sought to teach through their messages. They dealt with fundamental, essential things, those great teachers, and counted nothing else of great worth. They realized the necessity for "the foolishness of preaching," but they knew that the best that words can do is to suggest to the individual that he look within himself for that "Kingdom of Heaven" which cannot be brought to him from without.

"A kindly heart is the greatest thing in life," said Lord Buddha.

And St. John, the beloved disciple, "whose head had lain on the breast of Jesus," and who might have said: "Mine ear hath heard the beating of God's heart," had only three words to say to those who wanted to argue theological questions with him, and those words were: "Love One Another."

—By James M. Warnack.

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Master Minds of the East and the West are contributing their best efforts to this magazine, dedicated to the super-art of living.

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Each in His Separate Star

By LOUISE ELIZABETH COLVIN

(Continued from Last Issue)

I am thinking that earthly honors do not mean very much in God's sight. There is a beautiful poem by Robert Browning which suggests something of this thought. It is an imaginary legend which tells of a boy who aspired to become a Pope. The boy, Theocrite, was a skilled craftsman, who was carrying on a necessary work and never failing to offer up his humble praise and gratitude to God. Daily, from morning until night he worked faithfully with thankfulness in his heart and praise on his lips.

But the boy became dissatisfied, and a desire for greatness began to obsess him. "Ah," thought he, "how unworthy are my poor prayers to God. If I could but praise Him in some grand way—in the Pope's great way!" Little did he realize that true greatness and true humility always go hand in hand. Did not Jesus Christ himself glorify lowly labor? For He was the good carpenter before He became the great Teacher, the Wayshower and Savior of mankind.

Theocrite was not content, however, and he dreamed of himself in the Vatican at Rome. And, since the story is purely legendary with no foundation in fact, the boy was permitted to see his desire realized. Just how, we are not told. The poem tells only that a sickness fell upon Theocrite, and when he seemed very near the door of death an angel appeared before him. Then, when he rose once more to health and vigor, he found that in some miraculous way his wish to become Pope had been granted. And we next see him at Rome, clothed in the holy vestments of the Pope.

In the meantime, God has missed the humble praises of Theocrite. So, according to the legend, the Angel Gabriel

descends to earth, enters the cell left empty by Theocrite, and taking on the human form he plies the craftsman's trade while he daily offers up his praises on high.

But God is not yet satisfied, so Gabriel spreads his wings and flies to Rome, where he sees the new Pope, Theocrite. It is Easter Day! And, although his great ambition has been realized, Theocrite does not find that it brings him the satisfaction that he anticipated.

His thoughts go back over his past career. He recalls his boyhood, how he plied his trade and dreamed his dreams, until the sickness came upon him. He remembers the angelic presence that came to him during his illness and brought about the miracle.

While lost in contemplation of the wonderful transformation that has taken place in him, he becomes aware that he is again in the presence of the Angel, who speaks to him something like this:

"It was I who took you away from your humble cell and brought you here to this exalted station, while I left my angel sphere to carry on your trade. That was a mistake, for you are needed in your old place and I am needed in mine. I cannot do your work and you cannot successfully usurp the place of another. The harmony of the universe depends upon the perfection with which we play our individual roles. All together we make up Creation's chorus of praise, and every voice must be kept in tune. Your note in this grand universal chorus has been missed since you have been away."

And the Angel continues: "Go back to your unfinished tasks; take up the broken strain of your song of praise—

'Back to the cell and poor employ;
Resume the craftsman and the boy!'"

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Your Spiritual Preceptor

By S. Y.

BHAGAVAD GITA

(Continued from Last Issue.)

Chapter II Stanza VII

ENGLISH TRANSLATION

"With my inner nature overshadowed by frail sympathy and pity and with a mind in bewilderment about duty, I implore Thee to advise what is the most wholesome path for me to follow. I am Thy student. Teach me whose refuge is in Thee."

LITERAL SPIRITUAL TRANSLATION

"How, by slaying my sense-relatives, can I live? Such weak thoughts of commiseration have overpowered my real self-controlling spiritual nature that I do not know whether my duty lies in leading a self-controlled existence by destroying my sense kinsmen, or in making the senses happy. I implore the Spirit within me to please tell me positively, the duty-confused individual, what my highest good is. I am Thy disciple, who has taken refuge in Thee, so please instruct me."

ELABORATE SPIRITUAL INTERPRETATION

The devotee, after egotistically pleading for the senses as depicted in the previous stanzas, at last is filled with remorse, doubt, and indecision and throws himself prostrate before his inner self or before his Guru-preceptor, if he has one. The devotee feels that, although he is naturally drawn to his sense relatives and caters to their comforts, still he is intuitively devoted to the glimpses of soul peace which he has felt during deep meditation.

So, sometimes clinging to the memories of sense comforts and sometimes inclining toward the soul's bliss, he be-

comes utterly bewildered. In this state the devotee must be a truly obedient disciple to his Inner Self and to his spiritual guide on earth. By listening to the invisible instructor within (the intuitive wisdom of the soul) and by following the verbal advice of a preceptor, the spiritual novice can get out of his mental entanglements and perplexing doubts.

In the primary state of meditation, the voice of Inner Silence lacks clarity, hence the advice of a spiritual veteran is necessary. It is easy to misinterpret the Inner Voice or to act against it, but it is harder to pay no heed to the definite warnings of a great preceptor.

In hermitage life many spiritual novitiates are tormented with inner weakness and mental doubts. They undergo a sort of psychological tug of war between good and evil. Evil seems alluring and good seems to be dryly unattractive to such unsettled spiritual students. At this time, the doubt-inflicted student throws himself at the feet of his preceptor and says, "Master, I don't know the way. You, who know, must instruct me, your true disciple."

The disciple continues, "Master, I am filled with soft-heartedness for my mental relatives of the senses. My wisdom is eclipsed and I cannot understand what my true duty in life is. Please instruct me and strengthen me so that I may follow the right path."

The advanced devotee must have a penitent, all-surrendering attitude toward the Infinite Silence, which then gradually approaches him if he meditates deeply and persistently.

As long as there is egotism in the devotee and he thinks, "O, I will gain heaven and I will enslave God by meditation," so long will the highest spir-

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Is Science Discovering God?

By LOUIS E. VAN NORMAN

THE sum of human striving, said a German poet, is to find out God and man's relation to Him.

Some philosopher — a materialist, of course (if really there be such)—has said, scornfully, that religion bakes no bread. But Jesus told us that man does not live by bread alone. And one of the most advanced thinkers of today reminds us that, "if we could bring our knowledge of matter to its full meaning, it would be Spirit."

What is science? A modern biologist (Edwin G. Conklin) defines it as "classified knowledge based on sense impressions and rational processes; its methods are observation, experiment, generalization; and its aim is to understand, that is, to classify, and to control natural phenomena."

Religion, according to the "Century Dictionary," is faith in, and allegiance to, a superhuman power or powers . . . It is based largely on subjective feelings, instincts, and needs, and on objective revelations. Its aims are faith, hope, love, and more perfect ideals, aspirations, and harmony of life." In his exposition on "Universal Truth," Brahmachari Jotin speaks of religion as the "realization of absolute divinity," and as the "essential nature of man." In his interpretation of "The Religion of Man," he refers to it as "Self-Realization."

Three recently published books have made a special appeal to the mind and spirit of the writer of these lines: "Invading the Invisible," by James Arthur Edgerton, "The Dawn of Conscience," by James Henry Breasted, and "Has Science Discovered God?" edited by E. D. Cotton. The thread running through all of them is the conviction that both religion and science have been too dogmatic. Older men in the physical

sciences, in the opinion of Heber D. Curtis (one of the scientists represented in Cotton's volume) are not quite so cocksure as they were a few years ago.

Recalling Kant's admission that there are "boundaries" to reason, and that reason is unable to deal with the "thing itself," Edgerton reminds us that, in our effort to test realities by our physical senses, we so often forget that these are not always reliable. After all, he says, what we call matter is "a state that is movable." Witness Einstein, who has shown us that nothing is absolutely static, and that there is "no straight line in Nature." Matter, after all, is "only organized energy." Edgerton's conclusion, as a scientist, is that the "supreme need of the world today is to know and relate itself anew to God."

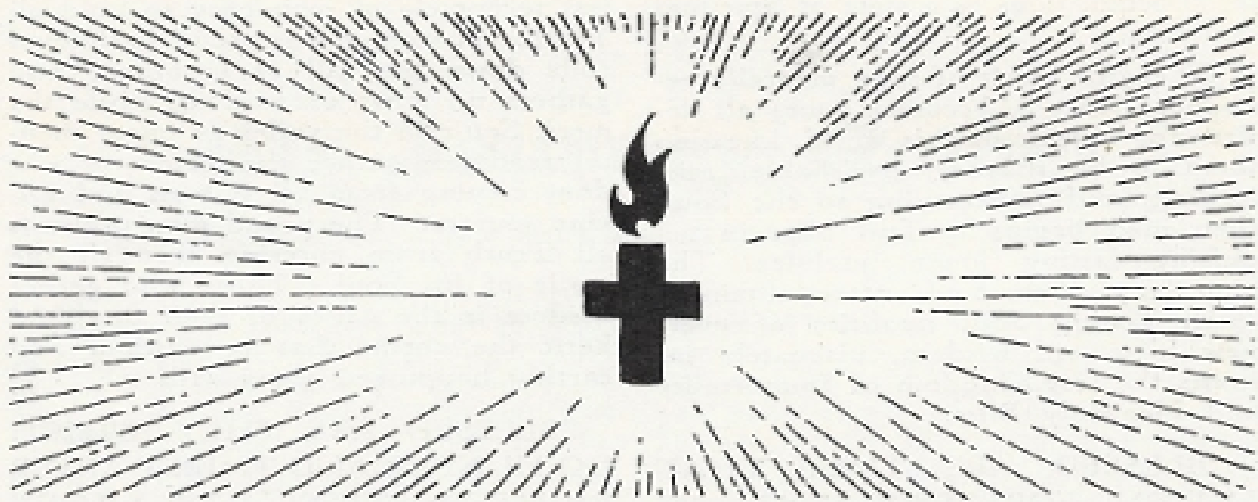
Prof. Breasted's tracing of the development of a spiritual consciousness in the life story of Egypt is a fascinating one. After the "Age of precision," the era of engineering, which expressed itself in the Pyramids and other works of "supreme engineering skill," came the "great disillusionment"—the

"genesis of the most tremendous transformation in the history of the universe—the process by which man has passed from his conquest of the material world to the amazing discovery of inner values, the victory over Self and the vision of social responsibility."

The Pyramid makers became the thoughtful moralists who flowered in Akenaten.

Without moral control, all our scientific knowledge is vain, even dangerous, and each addition to our store of purely material, factual data, unless directed by some higher power, only makes our situation more perilous. This is the way

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The Second Coming of Christ

Steps Toward the Attaining of the Consciousness
Which was in Christ Jesus

By S. Y.

(Continued from Last Issue)

"And seeing the multitudes, He went up into the mountains; and when He was set, His disciples came unto Him; and He opened His mouth, and taught them—"

("Walks and Words of Jesus," by Rev. M. N. Olmsted.)

JESUS avoided multitudes because, in a vast unmanageable crowd, there is very little exchange of spirituality between the Master and his disciples. Jesus preferred one seeking Soul to a crowd of merely curious persons, and so He was seeking crowds of Souls and not noisy crowds without Souls.

Those people who can manage to meditate on a mountain top find it very quiet, and free from noise and the obnoxious vapors of the city. A high elevation brings the meditator to a rarefied atmosphere which is free from gross gases. On a mountain top the physical and Astral bodies of man become adjusted and dependent upon a finer atmosphere than the gross atmosphere of the valley.

"He opened His mouth and taught them—" means that during His teach-

ing Jesus let loose some of His Life Force and vibration over the disciples, so that they became calm and magnetized to receive His vibration perfectly.

"BLESSED ARE THE POOR IN SPIRIT: FOR THEIR'S IS THE KINGDOM OF HEAVEN."

The word "Blessed" comes from Bliss, which is ever new, everlasting joy, never growing stale like short-lasting human happiness. Here the word "poor" signifies wanting in elegance, or marks of Spiritual wealth. Those who have vast spirituality never make a display of it. Those who appear to be poverty-stricken in spirit or those who shed all desire for material objects, earthly possessions, mundane friends, and human love will be rich with the everlasting Kingdom of Wisdom and Bliss where God and the Saints dwell in constant communion with them. People who are materially rich may have no inner Spiritual development, and those who are materially poor by choice may be spiritually rich. To be poor in spirit does not mean that you have to be a pauper, but it certainly means that you must not think of ma-

terial acquisitions as a state of Spiritual opulence.

When the spirit of man mentally renounces (that is, becomes poor) all desires for objects of this world, knowing them to be illusory, perishable, misleading, and unbecoming to the Soul, then man begins to find bliss in acquiring lasting inner qualities. The materially poor Soul, after obtaining many lasting Soul qualities of ever-new bliss and wisdom, ultimately inherits the lost Kingdom of Immortality and Heavenly Bliss.

"BLESSED ARE THEY THAT MOURN: FOR THEY SHALL BE COMFORTED."

Ordinary suffering from loss of material possessions and from unfulfilled earthly hopes leads to sorrow, which is very detrimental to the retention of Spiritual Bliss obtained by strenuous efforts.

Material sorrow eclipses and buries mental, physical, and Spiritual happiness, but mourning or deep sorrow due to separation from Truth, or God, creates in one the insatiable desire to make the greatest effort to contact God directly. Those who really mourn and wail for God and Truth incessantly, with ever-increasing zeal, shall find comfort due to the revealing of Wisdom-Bliss sent to them by God. It is the naughty baby who cries continuously for Spiritual knowledge who attracts the attention of the Divine Mother and who is comforted by Her Wisdom revealed through intuition or by the revelation of Her own Presence.

Those who long for material things, and get them, will have to mourn again when all of them are taken away at the time of death. But those who long for Truth and God will be forever comforted after receiving the ever-joyous Divinity.

"BLESSED ARE THE MEEK: FOR THEY SHALL INHERIT THE EARTH."

Blessed are the ones who are meek and humble in spirit, for humbleness and meekness create in them a bottom-

less receptacle of reciprocity to hold all Truth. A stone-hard, proud individual rolls down the hill of ignorance and gathers no moss of wisdom, while the meek Souls in the valley of eager mental readiness gather the waters of wisdom coming from all human and Divine sources. The proud man prevents all Truth from entering through the castle of his Soul. Those who gather wisdom in the valley of their Souls inherit the earth, that is, wisdom and earthly happiness, along with it.

"BLESSED ARE THEY WHICH DO HUNGER AND THIRST AFTER RIGHTEOUSNESS: FOR THEY SHALL BE FILLED."

Those people receive the ever-new Bliss of God who feel a great thirst and hunger for doing only the supreme duties of life. Righteousness means to possess the quality of doing only the right thing in all physical, mental, and Spiritual departments of life. Thirst is satisfied with liquids and hunger is satisfied by solid food. These two words, "thirst and hunger," are applied here in connection with Spiritual matters. A Soul must first have thirst for the theoretical knowledge of the technique of salvation. After that, when his thirst for the technique of salvation is satisfied, he begins to satisfy his constant hunger for Truth by swallowing the Divine manna, or daily Spiritual perception resulting from meditation. Those who are thirsty and hungry for material things find that their thirst of desires is never quenched, nor is their hunger for material possessions ever satisfied.

The Soul's desire or thirst and hunger for God can only be alleviated by attaining immortality and the imperishable state of Divinity. But when the Soul foolishly tries to quench its thirst with the substitutes of sense-happiness, it hops from one sense-pleasure to another, ultimately rejecting them all as inadequate for quenching its Soul-thirst. Sense-pleasures can never fill or satisfy the Soul. Only the attainment of the right things for the Soul, such as immortality, virtue, bliss, right behavior, and so on, can fill or satisfy the Soul.

His Journey Home

By STARR DAILY

THE year was nineteen hundred and thirty-three, A.D. One night in the month of June, Paul Stanley had just come to the fork in the road. At the triangular-shaped junction, where the separation of the two roads occurred, was a signboard with arrows pointing in two directions. Beneath these arrows, the traveler could make out the faint lines of some sort of writing. What the words were, he could not tell. Time and weather had all but effaced them completely.

As he stood studying the board, a sense of wonder stole into his consciousness. "How like my own life," he thought, "is this fork in the road!" He was aware that the conflict between the spirit and the flesh had just reached a crisis in his life. For years he had been staving off this crisis with one compromise or another. But he knew now that compromise would no longer be tolerated. A decision must be made. He alone could make it. And somehow he realized that upon his decision rested the salvation or damnation of his Soul. Gladly would he have put the decision off a little longer. Gladly would he have drifted a while, drawing to himself the old eddies of good and bad. But, no; he must decide now.

Almost mad under the pressure of it, he sat down and leaned his head against the post supporting the signboard. Insane thoughts crawled into his consciousness like squirming serpents, sinuous, hypnotic of eye, insidiously alluring—thoughts of murder, suicide, drugs, escape—anything but this, this decision. The weight of habit-gorged centuries rolled over him. Still wanting them with all the sluggish senses of his Being, with equal force he knew that he wanted and must have that which was demanded of the Spirit. He felt his

nerves unraveling at the ends. He grew feverish, on the edge of hysteria. Then suddenly he grew quiet, with a strange new sense awakened in him. The post against which his head was resting seemed to become soft. The signboard above his head, inanimate, of a sudden appeared in his consciousness as a living presence. Under its beneficent influence, he grew drowsy. Like a tired child, his head fell forward, and he dozed.

It was not like a dream, nor a fantasy. Dreams are usually disconnected, making reference to manifold things, throwing endless and indiscriminate implications upon the screen of subjective vision. This was clear, real, unmistakable; graphic in its simplicity of detail; profound in the compelling power of its theme. Dreams ordinarily are drawn out of subconscious reservoirs of memory. This was no memory. If anything, it was a play upon some supersensible faculty that had hitherto lain dormant within him.

In fact, Paul Stanley was not aware of having dozed at all. It seemed that he felt the appearance as though he were wide awake. He could see the presence. But he did not recognize him. Physically, it could not be said that the man was attractive. Yet to Paul Stanley he was beautiful—he possessed something that could only be described as beauty, and could only be known and appreciated in silence.

There seemed to be tears in the man's eyes, which dropped on Paul's head. They were not tears of emotion, exactly. They seemed to symbolize something more refined than emotion. They seemed to spring from a deeper source of feeling. They seemed to have a more universal application than ordinary emotional attachments. Compassion, no doubt, would more accurately describe this thing that lay behind the man's

tears . . . AND WISDOM! There was, also, sadness on his sparsely bearded face, sadness reflected in wordless radiance; the radiance not of good health, but of perfect health, plus something else.

Strength was in his face, masculine strength. Also there was the greater strength, the strength that only a woman displays who has retained her purity in the face of unspoken criticism and the rise of universal dissipation, and who through it all has held fast to her faith that the purity she holds must in the end triumph in the hearts and Souls of men. It was a composite face. But it was more. It was the triune face many master artists had seen, but none had been able to translate to line and color. A composite face plus that hidden side of the triangle. The hands, too, were both masculine and feminine plus, strong, slender, gentle. Always in the sleeper's consciousness beneath the Presence was that illusive PLUS. It was this Plus which made him say, instinctively, "Master?"

The Presence nodded His head briefly, thus adding the capital to the pronoun. "You have spoken rightly," He replied.

Immediately upon His words, Paul said thankfully: "You have done something to me. You have helped me to make my decision."

"Of myself I can do nothing, but the Father within, He doeth the works." His accents were soft; His manner gentle, even, stable. "You have come to the parting in the road," He went on. "You have sought the well of living water, and your search has brought you to the spring of decision, whereof you might will to drink of either good or evil: but no longer of both. The Father, knowing of your extremity, has sent the Son that a witness might testify in the Father's name as to which of these two roads leads to the well of life."

"It is for the well I thirst, Master," said Paul Stanley with firmness. "Many times have I thought of renouncing the world, family, and friends, ambition and position. This night I have willed to decide. You have made my decision. Often I have thought of taking the

vows of poverty and renunciation, of hiding my face in a hermitage of denial, of accepting a worldless life of prayer."

"That way leads to knowledge and wisdom," He said. "Self-abnegation and annihilation are valleys that lie before the seeker. But they may not be entered, except as you first traverse the valley of Love. In this valley you do not hide from life. Self-mastery is not gained through escape, but through living. The world does not hunger for those who run away before they have made their contribution of love and service. The world thirsts and hungers for the coming of the Lover." He added: "I am the way of Love. I am both the sheepfold and the door. Except as you enter by the door shall it avail you anything."

"Then, Master," Paul told Him in reply, "I would enter by the door. I would walk in the path of Love."

"To the senses it is not an easy path," He said. "You must hear Me before you decide." Whereupon He taught Paul, saying:

"The poor in spirit who inherit the kingdom of heaven must walk through the kingdom of hell. They must mourn that they may be comforted; be meek that they may be made to mourn. Before they may be filled, they must first hunger and thirst for righteousness. They must exchange true mercy for the doubtful mercy of the world, and be willing to wait for the doubtless mercy. Only the pure in heart may see God; and the peacemakers shall be called the children of God. They will be persecuted for My sake; all manner of evil will be said against them by those whom they seek to serve."

And whereupon Paul answered Him, saying: "Still, Master, would I follow you."

His face lighted briefly.

He said: "Yet there is much to which you must listen."

"But I am weary of all that has been," Paul told Him, and his tones carried to the Master's ears the agony of a soul in travail. "I have tried everything and still I hunger. To all the corners of the earth have I gone in search of

new sensations, new beauties, new variations—all for naught, Master.”

“Yes,” He said softly, and waited.

“I’ve had ambitions whose friction-fires went out in their fulfillment. I’ve known the dearth that rides in the wake of frivolity, of vanity, and the superficial life. I’ve known the condemnation of idleness, the futility of gaiety, the boredom of misused wealth. O, Master, where in all the world is there food for such hunger as mine, is there drink for this thirsting Soul?”

“You have had fame,” He said.

“Yes, I have had fame.”

“You have contributed much to science.”

“I know what science has given the world to know.”

“You have spoken with authority upon many things,” He went on. “Men have honored you with Chairs and Degrees. Your opinions have been sought, and your conclusions have gone around the world. Men have spoken of you as being a man of wisdom. The world has made a path to your door.”

“Yes, Master, all of this. I can take you back to the cradle of many dead languages. I can explain the causes that lie beneath buried Empires. I can take the human body apart for You, and discourse learnedly upon the intricacies of its structure. I can comment upon the theory of evolution, upon the systems of all our great mathematicians, past and present. I am familiar with the story of Nature, of History, of Philosophy, of Ethics.”

“And of psychology,” He added.

“Of psychology,” Paul said. “And yet—”

“Yes, go on.”

“And yet, Master, in the presence of the apparently simple things I stand bewildered, confused, inarticulate.”

“For example?” He mused dreamily.

“The motives that actuate a child. The difference between right and wrong. The question of free will. Man’s inhumanity to man. The idea of justice.”

As Paul enunciated these last two sentences, a shadow of sadness seemed

to fall over His face like a hangman’s bandage. The tears in His eyes were red, like drops of blood. Of a sudden the appointments of the whole scene changed. Paul recognized the place immediately. It was Gethsemane. In a voice that was broken and choked with feeling, He cried out:

“Father, where is the harvest? The eyes of my Soul bleedeth for the fruits of my sowing. Famine is upon the earth, and Love has hidden her smile from the children of men. Oh, this pitiful barrenness of Love! The hearts of men overfloweth with self-seeking and perversity. Suspicion and war build armor in the temples of Thy children. Dreary and empty are the Souls of men. Whichsoever way I turn, there is no love. The slums runneth over, and no man owns that he is his brother’s keeper. Over and over, generation after generation, civilization on civilization cling to the loveless fallacy. Everywhere do they continue to build Empires on the sands of greed and hate, the insatiable desire for worldly power and the esteem of men; and then by violence do they reign for a little while, and by violence die. O, Father, let the kingship of Thy love water the parched earth! Bring to earth the sovereign government of Thy love, wherein service shall rule over gain, wherein love shall rule over hate, and peace over violence. But, Father, Thy will be done, not mine. If Thou so will it, the cup shall not pass from my lips.”

For a moment His head was bowed. Beads of perspiration had gathered by now in crystal clearness over His brow and dropped one by one to the ground. Again the scene changed, and He said, “You were saying:”

“That I am weary, Master. My heart is empty, and a terrible ennui of helplessness weighs heavy on my mind. All my ideas are canceled in my Soul. Man has nothing left to give me. No position that I longer care to fill. All pleasure for which I have hungered has vanished away. Longing for death, I yet lack courage or wisdom to die. Longing for life, I yet lack courage and wisdom to live. So far as I know I have come to the end of my rope. Below

me nothing remains but darkness, and I am too weary to climb."

"Darkness," He repeated slowly. "You have been journeying long in darkness. There is yet a little way to go. The way of love and probation. Darkness; Love's last opportunity. Love's final foe. Go on," he said.

Paul Stanley hesitated only a moment.

"Master, if there is anything left," he pleaded, "if there is still a remnant of virtue beckoning men on, let me wed my Soul to that. I know that my days are numbered. I have burned both the sunlight and the lamplight. For what? To grow prematurely old, jaded, disillusioned, impotent? If my remaining days can be made to count, put them in the scales for what they hope to be. I am unaware of any purpose in life. If there is a purpose and it is akin to all mankind, then let me become a brother to man. If there is anything noble in my brother, let me not lose sight of that nobility. If there is a higher goal toward which my fellowman is moving, let me move with him as his servant. I do not care how I am sacrificed to his welfare, or whether he ever learns of my interest in him. It makes no difference which man I serve, only that I may serve where the needs of my service prevail. Let me dwell not too much upon results, nor look forward to worldly honors, rewards, or the adulations of men. These I have had. They are burdens I have long carried. Let me now put them down, never to be picked up again. Let me become as a new creature freed from the futility of ponderous pretenses. Master, if there is any sense in it or reason to it, I want to love my fellowman; I want to be my brother's keeper."

As Paul looked up into His face, he was surprised to see the last shadow of sadness being dissolved into a radiance of glory. His eyes had the gleam of star-shine in them. Out from His noble brow shone an effulgence, a luminiferous circle had caught and framed His magnificent features, in every line of which Paul could now behold "the greatest thing in the world"—Love, the supreme good, the ultimate virtue, the

one thing that would remain when all traditions built without it would have passed into extinction; the thing that would persist changelessly when every philosophy and science had served its purpose and faded from the minds of men. He said to Paul Stanley, slowly, deliberately: "You have made your decision, then?"

"I have," Paul replied.

"Still I must warn you. The way is very hard. You will stumble against the sharp edges of many stones. A garland of thorns will be twined about your head."

"Master, I want to love and serve my fellowman."

"Your way will be lonely. Men will not understand your viewpoint. They will twist your words and impute strange meanings to your actions. Your old friends will deny and denounce you in their hearts. Others will take advantage of your ideals to promote their own selfish ends. You will no longer be called a genius and a wise man, but a dolt and a fool, a sentimentalist and a quack. You will have to detach your heart from things and lay it in the bosom of the Father, not knowing when He in turn will place the loaf of life in your willing hands."

"Tell me, Master, how I may love and serve my fellowman?"

"Men you hunger to serve will insult you and laugh when you pass by. And yet you will be conscious of their ignorance and the pain they must bring upon themselves. And you will be compelled to serve most those who in their ignorance hate you most. For their hate you must return your love. You must help them to overcome their evils with good. You will wander about in the world an object of both man's pity and contempt, and you will meet comparatively few to share your lonely journey. You will allow no man to attach you, to make you his own particular friend or servant, for you will be the servant of all and the friend of all. Family and home ties will vanish from your consciousness. The weight of the world's misery will be upon your heart. The wails of

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Meditations for June

By S. E. M.

Sat.
June 1. I am thankful for this new day. I am thankful for the fresh opportunities, for the wonder, for the tests and responsibilities, for the dreams, for the miracle of life, and for the evidences of truth and divine order which await my recognition. May I be keenly alive and may I always be aware of the Father's presence within and around me. This is a day of fulfillment. May God's will be done through me this day.

Sun.
June 2. There is no confusion or uncertainty in Divine Mind and, since I am a part of that mind, I see clearly what is required of me; I am able to discern the correct values in every experience; and I make right decisions instantly.

Mon.
June 3. I am made of the One Substance according to a divine pattern. Just as one bulb knows how to develop into a lily, and another, which looks very much like it, knows how to become a potato, so there is something within me which knows how to become a perfect human being. I will remove all hindrances of wrong thought from my mind and let the Perfect Design of my life now manifest itself. I open my mind to receive divine instruction so that I may know what is required of me in carrying out the Perfect Plan.

Tues.
June 4. I no longer resist the problem which has been troubling me but now surrender it to Infinite Wisdom for solution. If this situation is in accordance with the Divine Plan, I bless it and know that it will work itself out satisfactorily. If it is not so planned, it will dissolve and disappear of itself when I stop resisting—when I let go of fear and worry and trust the One Intelligence and Power to "bring it to pass."

Wed.
June 5. Since there is only one mind and one power, I cannot be separated from the good which is mine by divine right. I cannot be separated from my supply, from love and companionship, from my right work, from my perfect health, or from perfect understanding. I demand that the way be opened now for all that is mine by divine right to come to be immediately without condition in perfect ways.

Thurs.
June 6. The perfect plan for my life does not include lack or limitation of any kind. My realization of truth magnetizes me so that I become a strong center of attraction for all that is mine as a child of the Infinite, and, as I speak the word, the way is opened for its perfect manifestation.

Fri.
June 7. Before I can receive the gifts the Father has for me, it is the law that I must give—both of service and of things. The channel must be kept open in order that the limitless universal supply may flow freely.

Sat. I shall be alert to recognize my good, which comes to me in some form, from every person I contact. Each one carries a message from the Great Teacher or a lesson for me to learn and all the people I meet are working for my ultimate good whether they are aware of it or not.

Sun. As all storms eventually clear up and as the dawn always comes, so this desperate situation which faces me must clear up. I can do nothing of myself and therefore I turn it over to Infinite Power and Intelligence, and rest in the assurance that the perfect solution will be brought about.

Mon. There are no conflicting ideas in Divine Mind. All of God's ideas are perfect and harmonious. Therefore my good cannot conflict with that of anyone else and no one can stand in the way of my interest or prevent me from receiving that which is rightfully mine.

Tues. The power which flows through me is God's power and therefore no person, thing, or condition can resist it. It conquers all seeming obstacles and brings beauty, health, and success wherever it is directed.

Wed. Stop criticizing and condemning other people. Mend your own ways, overcome your own faults, clean up your own life and live joyously and radiantly. Your happiness, understanding, and kindness will furnish the best help and the best example that you can give to anyone else. You are responsible for the way you live your own life. See that you do it intelligently.

Thurs. If you are in harmony with Infinite Love and Wisdom, your very presence will emanate cheer, healing, and confidence.

Fri. Today is the day to change your mind—to discard all negation and prejudice and to think constructively. Now is the instant to realize the beauty, wonder and mystery which surrounds you. Now you have the precious gift of life. Are you

aware of it? Now is the time to live abundantly. Now—each instant of now—is all the time you can ever be conscious of. Wake up and live fully and completely now.

Sat. Every thought is dynamic and creates according to its own kind. Each thought which you project into the Infinite adds either to your success or failure, to your peace or anguish and distress, to discernment and insight, or confusion. It is well to know where your thoughts are leading you and to insist that they take you where you will to go.

Sun. Each day brings its quota of disturbing and antagonizing experiences. Do you recognize such experiences as messages from Infinite Wisdom and therefore as opportunities for you to exercise your power and intelligence? Do you overcome and finish each experience as it arises, learning its lesson and passing on in confidence with the increased strength and knowledge gained in the process?

Mon. You cannot get anywhere until you know where you are going. Do you want one thing today and something different tomorrow? What is it you really want, and how much do you want it? Is your vision steady and intense? Does your whole being ache with the desire for its accomplishment? Is it ever in your heart? Do you toil incessantly for its attainment? You must stop wavering and make up your mind. You must have a definite and persistent purpose. When you can attain this state of mind, nothing can keep you from demonstrating your heart's desire. Just be sure that it is a righteous desire, and then let nothing move you until it is brought to completion.

Tues. An idea persistently held in mind becomes a magnet or center for the attraction of all the elements necessary to bring it into outer manifestation.

Wed. If you would be free from limitation, learn who you are in reality and in truth. Learn your relation to God and the universe,

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Credit Belongs to People, Not Banks

By J. CRATE LARKIN
Vice President, The Larkin Company

(Reprinted from Buffalo Times)

This is the ninth of a series of articles by J. Crate Larkin, vice president of Larkin Co., Inc., of Buffalo, in which he sets forth his views on Social Credit. As the author of "From Debt to Prosperity," Mr. Larkin has lectured before numerous civic organizations. Exclusively for The Buffalo Times he discusses Social Credit from the viewpoint of an experienced business man looking for the straightest way out of economic depression.

ONE of the peculiarities of the present wildcat era of private credit issues, controlled by private banking interests as to the amounts issued and the amounts withdrawn, is that the banking system issues money through the mechanism of production.

This is a fact of the utmost significance. At a time when the people are suffering for lack of money to buy the output of industry at the present rate of production, more money cannot be issued except to stimulate output at a higher rate. We are now producing goods at about half the rate of 1929. Through the codes restricting production, through the limitation of acreage, through the plowing under of crops, through the slaughter of cattle and pigs, farming and industry have been reduced to a low level of activity.

Because they are producing little, and because machine production has been further aided by labor-saving contrivances, the unemployed millions have not returned to work. Most of the workers of the nation are on part time or out of jobs. The industries have been drawing on their reserves to pay

dividends, and the rate of profits and dividends has shrunk.

The aim and end of production is consumption. But the means of purchasing for individual and family consumption, which is the end of all industry, has been cut off from the workers and from the investors.

At this juncture, the issue of new credit money to stimulate production is not warranted so long as the people lack the purchasing power to absorb the new output. So long as new money can be injected into the business system only via production, and only via borrowing, merchants and producers will say: "We do not need it. We cannot sell even what we now produce. Why borrow money in order to produce more?"

This is a perfectly pertinent objection to the revival of business. Consumers are relied upon to pay the total costs of production. These costs, passed down through the various stages of production, are summed up in the purchase price at retail which individual consumers must pay.

But when money is forced into the renewal of plants and the building of new plants for the production of more goods through loans issued for added investment or through public works, which add to the production of capital goods, the people still go hungry. This is because the added investment is directed chiefly to machinery and plant, not into human labor.

Of course, the only sound basis on which to issue financial credit is the ability to produce and distribute needed wealth. But the nation's "Real Credit" consists in its ability to deliver wanted

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Scientific Digest

Life-Giving Acid.

ARTIFICIAL creation, at the University of Illinois, of a new acid, without which man cannot live, was announced recently to the Federation of American Societies for Experimental Biology. The substance is an amino-acid, the twenty-second and last of its kind to be found. Amino-acids are the stuff of which all food proteins are made. The stomach has to break the proteins down into amino-acids before the body can turn them into flesh.

Importance of the Illinois discovery is shown by the fact that for the first time in medical history animals have been fed, with benefit, a diet completely lacking in proteins. In place of meat, milk, egg, and vegetable proteins, Illinois scientists substituted the completed list of amino-acids. Previous attempts to substitute the acids had failed, until it became evident that one amino-acid was missing, and that this missing acid was all-essential to life.

UNIVERSE MAY HOLD BILLION INHABITED GLOBES

THE farthest seeing man in the world says that there may be a billion or more inhabited worlds in the universe. He is Dr. Edwin Hubble, astronomer who sits at the world's biggest eye—the 100-inch telescope of the Carnegie Institution of Washington, D. C., Observatory, through which he can see some 3,000,000,000,000,000,000 miles. In that area, his calculations show, there are some 900,000,000,000,000 stars. If only one out of 900,000 of these had a solar system of planets, like that of our sun, this would give the possibility of a billion worlds.

Not one of these worlds, however,

would be within the range of telescopes on the earth. That is because a world like ours, which is a planet, has no light of its own. Stars are seen because of their luminosity. A planet would be invisible to astronomers on the earth if it were very much further away than Pluto, a mere 3,800,000,000 miles distant. Optical science holds little hope, therefore, of ever seeing another world unless speculation about some of the sun's planets put them in that category—Mars, for instance.

How about radio signals then? Well, science has found nothing that travels faster than light—186,000 miles a second. Radio signals, transmitted at that speed, might cover the 23,000,000,000,000 miles to a world in a system of the nearest star, Alpha Centauri, in about four and one-half years. But engineers are not certain that radio signals can pierce the heaviside layer in our atmosphere.

Physicists have found that Cosmic Rays do penetrate the atmosphere, but there is some question as to whether these Cosmic Rays are of 8,000,000,000 volts or more. The greatest voltage reported made by man is 25,000,000 volts.

GYROSCOPIC STABILIZER

THE million-dollar gyroscopic stabilizers in the Italian liner Conte di Savoia have proved to be a huge success. When the ship is in heavy seas, and rolling through an arc of thirty degrees, if the stabilizers are turned on, the rolling is at once reduced to about five degrees. It is believed that this is one of the greatest discoveries ever made for the promotion of travel comfort on the high seas.

How to Pray to Have Prayers Answered

By SRI NERODE

(Continued from Last Issue)

To have prayers answered one has to obey the following rules:

1. Feel that you are a mere reed in the hands of God—that you are just an instrument which He uses to play His Cosmic lyrics.

2. Acquire complete calmness, conquer nervousness, restlessness, and indecision. Self-Realization teaches one how to overcome them.

3. Pray like a child, but remember to pray with all your heart, all your mind, and all your Soul. You must have a wealth of devotion springing out of the well of your heart; you must have enough reason and wisdom radiating from your mind; also you must have love and God-contact through the union of your Soul with His Soul. That is what Jesus meant by "heart, mind, and Soul." When you thus offer your prayers, you go above your devotion to Divine union, above your reason to Divine reason through your own reason, and above your individual love and illumination to Cosmic love and illumination. Then your prayers come back as fruits from the tree of your sacred wish.

4. Whatever you ask will be given to you; whatever you secretly desire will come openly to you, even though it may take time. Through the culture of wisdom, prune and purify your desires. Have a clear idea of what you righteously desire to have. Float your desires in the Cosmic ether. Leave the fruits thereof in His care. Wait with the patience of the mountains; let not impatience blur the clear perspective before your vision. If it is necessary, wait

for all Eternity. When your patience becomes constitutional and organic, ingrained in your very bones, then fruition will appear.

Through intense prayers, laden with Soul force and devotion, the time element between sowing and reaping can be shortened or even brought to a vanishing point. This duration can be shortened or prolonged according to the rapid or slow process of our activity, spiritual, mental, or otherwise. Mental vibration is quicker than physical vibration, and spiritual vibration is much more rapid than that of the mental. Therefore, quicken the active vibration of your Soul, thereby you will bring the potentiality into actuality instantaneously, eliminating all durations. Create more waves in the Cosmic ether by quickening the Soul. The mightier the waves, the greater will be the results.

6. The more devotional, patient, and God-minded you are, the more waves you will create in the ether. The nearer you come to God, the more devotional you will become. Strangely, however, the more God-intoxicated you become, the more desireless you will be. The very means which enables you to quicken the evolution of your desires kills those very desires and wishes as soon as you acquire the Supreme knowledge. Therefore, the Masters, who can instantaneously create out of the ether, do not materialize, because they are beyond desire. Therefore, pray to be Masters rather than to be beggars, for the few mundane things that come for a day pass away. Strive to have the higher and highest values in life. Why be contented with the brittle toys? In any case, quicken the Soul-motion by

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The Vedas

By S. A. BISEY, D. Sc.

THE chanting of the Vedic Hymns and Mantras increase the size and color of the AURA. It is the purpose of the chanting of Vedic Hymns or Mantras to increase the power of the mind by increasing its rate of vibration, through the peculiar humming, or by vibratory sound, created by such chanting. Simply reciting one verse after another does not serve the purpose effectively. What is more effective is the humming sound produced by repeating the same hymns or Mantras continuously for a few minutes to create the vibratory force to increase the rate of vibration of the mind. I believe therein lies the secret of the power of our Japas—repeating the same Mantras like our Gayatri Mantra, continuously. Whether Mantras or hymns, they are different forms of prayer, but Mantras are more powerful than the hymns because they are more concentrated by continuous repeating.

Vedic Hymns

There are all kinds of songs composed by various musicians from time to time. Of some of the songs we just take a passing notice, while with others we feel charmed and remember them clearly and admire them because they give us certain thrills or raise our emotions—patriotic, philosophical, or spiritual. What is the secret of it? It is not merely the rhyming of the words together, but the selection of the words and the peculiar construction with which the sentence is composed, so that when the sentence is recited it creates a certain series of sounds or vibratory waves to increase the normal rate of vibration of the mind, and thus gives the mind the feeling of elevation, bliss, or contentment.

The same is true of our Mantras, re-

citing of which gives one a feeling of power to conquer something. A leading American physician has proved through actual demonstration that certain diseases appear or disappear when the rate of vibration of the body is raised or lowered to a certain rate. The rate of vibration therefore plays an important part in our lives. We act according to the rate of vibration of our mind—the higher the vibration, the higher our spiritual advancement.

Vedic hymns, coming from the divine or mystic sources, are properly composed to increase the rate of vibration of the mind. Therefore, reciting them increases the rate of vibration of the mind. If you take a few deep breaths and then chant "OM" continuously for a few minutes, humming the sound within you, you will find that the rate of vibration of your body and mind is greatly increased through the vibratory force created by the humming sound, and you will feel as if highly elated and lighter in body. Similar is the effect produced by chanting Vedic Hymns and the Mantras, which are ably composed for such a purpose by the purer minds of great Souls in the Spirit world.

Our mind is like the moon. As the flow-tide follows the moon, the supply of blood follows the activity of the mind, or to the spot where the mind is directed. That is the reason why it is advisable to take the mind away from the seat of pain. When the humming of "OM," or Vedic Hymns, begin to vibrate in the heart, a fresh supply of blood rushes to the heart region and the diaphragm of the heart begins to vibrate rapidly.

There is a very close connection between the heart and the mind, so that the vibration created in the region of the heart creates a secondary series of

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Diet and Health

By ELLEN EASTON, B. S.

BALANCED DINNER MENU

Celery and Tomato Soup
Spanish Lentils
Baked Onions
Buttered Baby Carrots
Salad—Spring greens
Dessert—Apples Baked with Bananas
Drink—Alfamint Tea or Health
Coffee Substitute.

TOMATO CELERY SOUP

Cook slowly 3 cupfuls diced celery and 1 tablespoonful chopped onion in 3 cupfuls of water until celery is tender. Add 3 cupfuls tomato juice, 1 small bay leaf, 1 tsp. of sal-savita or Vegex, 1 large tbs. butter, and salt to taste. Let come to a boil and serve.

Spanish Lentils

1 lb. lentils	1 clove garlic,
1 large onion, diced	chopped
1 c. canned tomatoes	1 orange, juice only
1 tbs. honey	Salt
4 tbs. butter or oil	4 sticks celery
Little chopped parsley	Juice of $\frac{1}{2}$ lemon

Cover lentils with water, add lemon juice and butter or salad oil, and let simmer slowly until lentils just begin to get tender. Add vegetables and seasoning and finish cooking.

APPLES BAKED WITH BANANAS

6 tart cooking apples
3 ripe bananas
 $\frac{1}{2}$ oz. butter
Raw or brown sugar to taste
Peel and slice the bananas. Pare, core, and slice the apples. Arrange in alternate layers in a buttered baking dish, adding butter and sugar to each layer. Finally, put in $\frac{1}{2}$ cupful of boil-

ing water and cover dish closely. Bake this way for half an hour, or until apples are about cooked, and then remove cover and bake for ten minutes longer. Cocomanut may be added if desired and buttered whole wheat or graham cracker crumbs may be sprinkled over the top before baking.

Serve either hot or cold with cream or custard sauce.

DIET

The body requires sixteen mineral elements, and if any one is missing from the diet, the chemical balance of the body will be upset and a deficiency in some part of the body will result. The mineral salts are found in all natural, unrefined foods, especially fresh fruits and vegetables, and they help in the process of digestion, assimilation, and secretion. These mineral elements, along with the foods which contain them, will be discussed later in detail.

HEALTH

The next organs of elimination to be discussed are the kidneys. Nitrogen waste materials, which are a by-product of protein foods, are eliminated through the kidneys, and serious conditions result when the kidneys are overworked for any length of time. Most people eat too much protein and consequently overtax their kidneys and increase the acid reaction in their systems. Unless very strenuous physical activity is engaged in, not more than $1\frac{1}{2}$ or 2 ounces of protein should be eaten each day. If the kidneys are already weak, the amount should not exceed one ounce. As you remember, the protein foods include meat, fish, eggs, nuts, legumes, etc.

The Vedas

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vibrations which increase the rate of the vibrations of the mind.

Reproduction of the Waves

Every wave has the power to create a corresponding wave within every object—animate or inanimate, small or large, within the surrounding circle of the atmosphere or ether, as in the case of a radio, and the diameter of such circles depends upon the intensity of the power of the source from which it comes. Such a secondary or induced wave is received by all the objects within the circle if they are properly tuned to receive such waves. These waves are then transformed into a sound wave through another device, as we see in radios. These are not theories, but facts, as have been demonstrated by the radio.

Applying the same principles to the Vedic Hymns, what happens is this: the recitation of the hymns increase the rate of vibrations of the mind of the person reciting the hymns, and according to the power of his mind it creates corresponding waves in the minds of the persons within his radius, and correspondingly increases the rate of vibrations of their minds. Increasing the rate of vibration of the mind increases its spirituality, therefore, as it becomes beneficial to the person reciting the hymns as well as to those hearing the same, it proves the greatness of the Vedas.

Who Should Recite The Hymns?

In order to create the proper series of sound waves, it is essential to recite the hymns properly with proper punctuation and sounding, and in order to do that properly, the person to recite such hymns effectively must be one of a pure and pious mind, possessed of spirituality, and understanding the meaning of the hymns, in order to do his part intelligently. He is like the broadcasting station of a radio, which must be properly constructed to do its work ef-

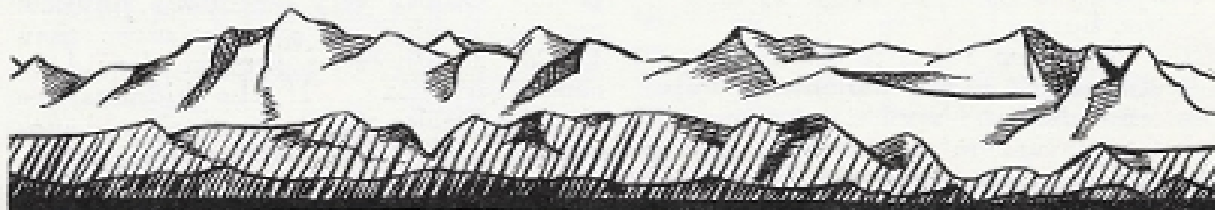
fectively. While there were no hereditary castes in Vedic times, there was a certain class of intelligent and spiritually minded people who were called Brahmins—knowing the Brahma, who were rightly fitted for such work, and therefore such spiritual work of reciting the hymns was left to Brahmins. There were, however, no restrictions in the way of anyone to raise himself to that position, or restrictions of any person to hear the Vedas, as long as they understood the importance and sanctity of Veda and the qualifications as to who should recite the Vedic Hymns.

The divine Vedas are divided into two parts. One relates to the hymns, for prayers, and the other relates to educational subjects and consists of Rugveda, Yajurveda, Samveda and Athurvaveda. The present article deals with the first part—Vedic prayer hymns. The Rugveda, Yajurveda, Samveda and Athurvaveda, being purely of an educational nature, may be studied by all as those related to the enlightenment of the mind and not to increasing the rate of vibration of the mind in order to raise it to spiritual heights.

I again repeat that the Vedas are a science, based upon scientific principles, as stated above, and as a science must be based upon TRUTH, which, being universal and everlasting, the Vedas will benefit humanity just as well today as they did in ancient times. This is my humble answer to the question asked by some friends: "Why the Vedas are great and everlasting."

The divine Vedas as a science belong to the whole world, as they have a universal application. The Aryan or Hindu race, however, is entitled to be justly proud of being the first one to receive the divine gift of Vedas, and for preserving it for thousands of years for the benefit of humanity.

Many a time our serious problems are solved by meditating upon Nature, as NATURE is GOD.



June, The Fatherless

By JULIA BROWN CALVERT

JUNE was a sweet child. Her eyes were friendly and as blue as a bit of sky reflected in a rain-filled pool. Her skimpy frocks were always exquisitely clean, and she was unfailingly polite—shyly polite. Despite all this, none of the children played with June.

In a cottage behind the ruined mill, June's mother washed clothes for a living. This, in itself, was sufficient reason to exclude June from the social circle of all little girls whose mothers did not wash clothes for a living. But, it was not the sole reason. The deep, underlying reason for June's rejection was that June had no father—to all seeming, had never had a father.

One night, as June lay in her mother's arms in the warm summer darkness, she found courage to question her mother regarding her state of fatherlessness. It was as if something had hurt her mother and her arms relaxed about her little daughter's slight form. But, only for a moment, then she drew her to her bosom all the more tenderly. She told her that all little girls have a father—a Heavenly Father—and if one were good, He could fill every corner of one's heart with a love so complete nothing could be missing.

After that, June asked to be sent to Sunday school that she might learn more about her Heavenly Father who could fill every corner of her heart so that nothing could be missing.

But, even here, the little girls drew apart from her, and once she heard her teacher remark to another teacher: "My dear, it is simply useless to deny caste."

"Mother, what is caste?" June inquired upon her return home.

"Caste means that people are different," her mother told her.

"Am I different?" June questioned.

Taking her daughter's flower-like face between her hands, her mother looked long into her shining eyes.

"Yes, dear," she said, "you are different." Then, after a short silence, she added: "You are different, although all are potentially the same."

It was a large word for June, that potentially, but from her earliest years June had had an intuitive understanding of words, and she said:

"I'm glad."

But, although June knew that all were potentially the same, a group of children who liked to believe in differences, out of sheer bravado, threw stones at her.

Some of the stones found their mark and hurt her very much, but she did not cry out. Nor did she tell her mother of this frightful indignity that had been heaped upon her, knowing that her mother would be hurt to the very heart of her were she to know that her little daughter had been stoned.

But, that evening, with seeming irrelevance, June tremulously inquired: "Mother, were you ever stoned?"

To this her mother did not reply. But, she took a Bible from the center table, in the neat little sitting-room, where it always lay, and from it, with all the power and pathos of a great tragedian, she read aloud to her little daughter the greatest short story ever written, the story of an erring woman about to be stoned, and how Jesus had said to those ready to inflict upon her that punishment: "Let him that is without SIN among you, cast the FIRST stone." And how, when Jesus looked up, after He had said this, He found all the people had gone away.

In the story, only partially comprehended by the child-mind, there was something that moved June, as only a great piece of literature embodying a sublime Truth, can move one. And,

as she thought the story over, she wondered, had Jesus been there that afternoon, the stones to be aimed at her would have fallen from the children's hands.

One, two, three years went by, and, as a compensation for her aloneness, June received through the presence of the great Silence, an introduction to her own Soul.

One day, it was announced that a strange man was coming to the town in which June lived, a man who was different, different in that he wore clothes unlike the other people of the town, that he came from a far country, and that his face was dark. And, a dark face makes, indeed, a stupendous difference. It is almost as bad, if not worse, than having been born fatherless.

Nevertheless, this strange, dark man was to talk before the Women's Club, and the ladies were all a-flutter with preparations for his coming. They said he would be a good drawing card and laughingly admitted that they were lion hunting, and that this man, temporarily, at least, was a lion.

Certainly, no harm could come of listening to him on the subject of "Comparative Literature." Or was that really the subject? However, it was something that to June suggested books, and June loved books. The ladies were all aware that there were many, many books—more than any one person could ever read—but, for the most part, there was but one religion, and that religion their own, and needed no explanation. This June believed to be true, but she longed with a deep and persistent longing to hear this man speak. However, a silver offering was to be taken at the door, (a part of which was to be used to pay for a cut-glass punch bowl) and June had no silver.

The children told her it was just as well, for this man was a heathen, and as she was only a silly little thing, if she heard him, she, too, might become a heathen.

In some of the shop windows there was displayed the man's picture. He wore an orange-colored robe, and about his head was bound an orange-colored scarf in the form of a turban. Out of the picture gazed dark eyes with a look

that June tried in vain to fathom. She thought the picture was beautiful. But, on this particular picture at which she gazed there was a splash of mud.

"Dear me," thought June, drawing her scant skirts about her protectingly, "that is really worse than being stoned!"

If she might not hear this strange man, she was resolved to see him, and for this purpose she hid behind the hedge that encircled the back garden of the ladies' clubhouse and waited.

Other children were hidden there, mischievously laughing and whispering, and when the man in the orange-colored robe stepped from the side door of the clubhouse, the children rose en masse, threw stones at him, and went scampering away.

All but June. She stood quite still. On her own part, she felt that she had nothing to gain or lose. Having, herself, suffered, love and sympathy filled her heart to overflowing.

Moving a trifle, she stood fearlessly visible through a gap in the hedge.

"I'm very sorry," she said gently. "Even if you are a heathen you ought not to be stoned. I've been stoned and I know it hurts dreadfully. It hurts worse to think that any one believes that you ought to be stoned."

The man advanced to where she stood. He was smiling, and June felt for the first time in her life that she was beholding the real beauty of a smile. The meaning of the eyes in the picture was now apparent. These eyes that rested upon her so benignly glowed as a flame—a flame of unmistakable holiness.

"Why were you stoned, my child?" the man asked.

June hung her head. It did not rise, but her eyes were lifted to that flame that encompassed her as a light.

"I was stoned because I have no father."

"All have a Father," the man said.

June raised her head.

"A Heavenly Father, but he is very far away."

"You know, my child, that Jesus said: 'I and my Father are One.' Even so must the Father be one with each

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Is Science Discovering God?

(Continued from Page 4)

modern so-called "progress" is assessed by Father Edmund A. Walsh, of Georgetown University. In a recent lecture on "The Progress of Revolutionary Thought," Father Walsh reminded his hearers that, in spite of our boasted advance in material things,

"selfishness has not diminished; frivolity has increased; false values prevail; untested theories and speculations are accepted by youth as a law of life; mere physical sensations have been unduly exalted, almost apotheosized; and ancient loyalties which the race had learned through toilsome millenniums are discarded. Nobody has yet written the bitter tale of disillusioned and scorned parents of children who have been "educated" away from home ties and from the simple virtues and integrities."

The volume entitled "Has Science Discovered God?" is a symposium (edited by E. D. Cotton) on science and religion by such eminent names in science as Robert A. Millikan, Sir Arthur Eddington, Albert Einstein, Julian Huxley, Sir Arthur Thompson, Michael Pupin, Sir James Jeans, and Sir Oliver Lodge, besides others. The contributors are physicists, astronomers, biologists, mathematicians, philosophers, psychologists, and an authority on psychic research.

The emphasis of making this world better, Dr. Millikan believes, is certainly the dominant and characteristic element in the religion of today.

Strictly speaking, there is and can be, no conflict between science and religion, says Prof. Conklin, already quoted, for they deal with different universes. Moreover, in the words of Prof. Einstein, any one who only knows scientific research in its practical applications "may easily come to a wrong interpretation of the state of mind of the men who, surrounded by skeptical contemporaries, have shown the way to kindred spirits scattered over all countries in all centuries."

"Only those who have dedicated their lives to similar ends can have a living conception of the inspiration which gave these men the power to remain loyal to their purposes in spite of countless failures. It is the Cosmic religious sense which grants this power. A contemporary has rightly said that the only deeply religious people of our largely materialistic Age are the earnest men of research."

As a human being and not as a scientist, writes Prof. Huxley, I maintain that it is the "duty of religion to accept and assimilate scientific knowledge."

Observation, experiment, and calculation, in Dr. Pupin's opinion, led science to the revelation of new physical realities.

The history of science is a search for God, says Dr. Langdon-Davies.

"The fact that so many of us never discover this is due to the bad way in which science is taught in schools, and also to the general opinion among ignorant people that the object of science is utilitarian—motor cars, gas pipes, or a new patent medicine, perhaps, but if the modern man rightly understands science, he will discover that it arouses in him the same exalted state of mind experienced as when we listen to a beautiful piece of music, or read a sublime piece of prose. It leads him to the land beyond good and evil, where happiness and sorrow dissolve and become transformed into a mixture of reverence, awe, and wistful peace."

A God today, adequate to the needs of the scientific intelligence, Dr. Stetson believes, will "as far surpass the God of the world of primitive man as does the universe of Eddington surpass the old Babylonian Cosmos."

"The sense of an enlarged God to keep pace with the expanding universe of astronomy has undoubtedly proved somewhat disconcerting to the individualized conception of Deity made popular through the evangelical traditions of the church which for generations

has emphasized the individualized relationship with a Heavenly Father whose solicitation for the human Soul was consummated in the doctrine of the atonement. One may well ask, however, if the conception of an individual relationship of Deity is at all inconsistent with the conception of man as a unit of a greater intelligence, as above depicted. Does not the newer conception of man as an element of the universe in both mind and body still make for the basis of an individualized relationship with the Deity, although one must admit on a more cosmopolitan scale than the dogmatic exclusiveness of yesterday's faith would allow."

Science and religion are coming together, and their meeting ground to a large degree is that supplied by psychological research. Such is the belief of Dr. Bird, psychologist.

"Such a rapprochement calls for a contribution by both sides. Religion must contribute by losing some of its extremes of doctrinarism. Science's contribution must consist mainly in a recession from the hard-boiled materialistic shell into which nineteenth-century science crept and in which it imprisoned itself."

Summing up, in his "Conclusion," Dr. Cotton, the editor of the volume, "Has Science Discovered God?" says:

"Men need to be convinced of the reality of God. They need conclusive proof that when the pulse stops and respiration ceases, that

does not mean a stopping of personality. Men who do not believe these things are in distress, of course; because all the ills flesh is heir to are without explanation. The result is rebellion and desperation; and justifiably so, unless one can look with confidence beyond this three-dimensional experience, where reactionary theological dogmas, and dogmas of the cynics, too, would confine us . . .

Scientific discovery and application is reconstructing the world. Research always had a determining effect on religion; but in no time as at the present time . . .

Scientific theory is giving us a plausible idea of a universal mind, something religion has not given us. Research, in the last few years, has conferred on religion a dignity, a richness, an expanse it never had before. For those religionists who have ears to hear and minds to comprehend, these new discoveries will touch their faith with an unexampled sublimity. Together, science with its knowledge, philosophy with its interpretation, and religion with its faith, may prove that, after all, eternal purpose is eternal goodness.

We are closer to the First Cause, and the purpose back of Creation, than we ever have been. The door is ajar. It will swing back when all of us, philosophers, scientists, and religionists, submerge our prejudices in a universal desire to know the Truth."

Our Own

After all, what can we call our own, except energy, strength, and will? If I could give an account of all that I owe to great predecessors and contemporaries, there would be but a small balance in my favor.

—Goethe.

His Journey Home

(Continued from Page 10)

afflicted children will echo in your Soul. Your cause will be unpopular, and you must walk as one crying in the wilderness for peace against the distant roar of cannon, crime, and massacre. Think on this thing: You will be pioneering in a war to end war, with only Love as your defense and sword, and with no tangible victory to encourage your effort until the last man on earth has sheathed his weapon of selfishness and bloodshed and surrendered his Soul to the Father, until the last Prodigal has surfeited the far country and returned to the Father's house."

"But I have eaten the husks, Master. Nothing remains. I would now love and serve my fellowman. I would follow you."

"Men will lie about you," He continued. "They may even cast you into dungeons. They will revile you and scorn you. They will throw stones after you. Your loyalty will be held up as criminal. You will be spat upon. Driven from place to place. You will be called a freak and a nuisance. Mobs will follow after you crying out: 'Hang him, hang him,' and you must be able to make allowances for their stupidity. For men's curses you will give them love. You will love greatly those who mistreat you greatly. You will have but one rule to follow—the rule of Love. But one staff to lean upon—the staff of Love. You will have but one voice—the voice of Love, and your only words will be words of Love."

"Yes, Master," Paul murmured. "I know that you speak only words of truth. The picture you paint is dark. The path you point is hard. But I have traveled all others. Still I would love and serve my fellowman."

He smiled the sweetest smile that ever lighted human countenance. Nowhere in all biblical and artistic history had Paul known such a smile to play across His features.

"My child," He said, "rejoice and be exceeding glad: for great is your reward in heaven: for so persecuted they

the prophets which were before you. You will be always on the hand of right. The world will be yours and you will be the master thereof. You will be the sower of the seed, the salt of the earth, and the light that shines in darkness. Still, I have yet to warn you."

For a moment He stood looking down upon Paul Stanley in studied silence. Then He said:

"Your journey will carry you into the iron cellars of life, wherein the foulness of humanity's disease is spawned and the helpless whine weakly at Fate. You will live much behind the deadliness of life, and fraternize with the outcasts of earth. Prisons and mad-houses will become well-known to you. You will rub shoulders with vultures who once were men, with fallen women who once held dreams of motherhood. You will cast your lot in dens where vice breeds and men and women decay. You will know the suffering and squalor of industrial centers. You will share the frustrated hopes and ambitions of all who toil in meanness and futility. You will be forced to endure the pettiness of conceited men, and weep over the pathetic smallness of human aims. The rich, the poor, the good, the bad, the well, and the ill—all alike will be your brothers and sisters. Their problems will be your problems. Only their suffering may you share. The things that bring them sensual joy can never be for you." He paused. "I have spoken," He said.

"Yes, Master," said Paul firmly, "and I have heard You. You have helped me to make my decision. Still would I love and serve my fellowman, still would I follow You."

When Paul Stanley opened his eyes, he looked about him quickly, half thinking that a Presence stood near-by. Only the signboard met his gaze. Still he stood in the fork of the road. Out of his memory drifted a dreamy line: "You will always be on the hand of right." He turned to the right-hand road and began his journey—His journey home.

(continuation from page 2, "Each in His Separate Star")

The whole experience of the boy transformed into a Pope may have been a dream which came upon him during his sickness. But unreal though it seems, it served to awaken Theocrite to a truer vision of what constitutes real service and worthy prayer and praise. For when he finds himself once more within his humble craftsman's cell, he plies his trade with renewed zeal and continues to praise God with a grateful heart. And when old age and death overtake him he learns that he is not less in the sight of his Maker than the Pope at Rome, who praises God from Peter's Dome.

This is the story of Theocrite presented without embellishment in the plain garment of prose. Next month we shall consider it as pictured by the poetic genius of Robert Browning in "The Boy and the Angel."

(To be Continued.)

(continuation from page 15, "How to Pray to Have Prayers Answered")

active meditation, which Self-Realization teaches.

7. Pray for others more than for yourself. Thereby, you cover more of the Cosmic ether by including more into your prayers than less. So you will have more chances to draw better results than if you only pray for yourself.

8. Don't pray with a secret greed in your heart. Pray and also work. Don't pray and sit idle, expecting God to send you blessings without any effort on your part. The prayer will direct you to situations, conditions, or persons favorable to your destiny. Prayer is directive. Prayer is a guiding star. Prayer quickens the inner vision of the Soul and shows it the way, whether it realizes or not. There is no escape from work. Prayer is the director. You are the actor.

9. Pray for the prosperity consciousness rather than for the prosperity itself. Pray for positive consciousness rather than for positive things. Consciousness is causal, while prosperity is mere effect. Pray for the acquisition of the causal that causes prosperity to come rather than for the effects that may come and again disappear, at times. Once you are the possessor of that consciousness, you become the potential king of all that you survey. Create the consciousness of abundance; leave the abundance itself in the hands of God. What you require is consciousness, rich and electric with power. Don't be a slave to money consciously or unconsciously. Make the money your slave by acquiring the consciousness. Then you will become the master and ruler over the money values of the world. God forgets none, much less His worthy devotees. So pray like a Master.

10. Be grateful for all that you have and acquire, possess, or receive. Thank God for all the free gifts of Nature given unto you. Thank Him for the love of parents, relatives, and friends. Thank Him for the air and the sky, the water and the dewdrops. Thank everyone who even gives you a smile. Thank those who even hurt you, because thereby they give you the opportunity to love those who do not love you.

The first words that Jesus uttered in His ministry were: "Repent ye; the kingdom of Heaven is at hand." "Repent," said John the Baptist. What does it mean? Repentance means self-purification and self-introspection. It is the smelting process of our Soul. Repentance means renewing of heart by changing it in the presence of God, and laying bare before Him all the secret sins and open transgressions with a contrite heart. Grace in the form of an enlightened discrimination will fall like dew on your Soul. Repentance does not mean sobbing or weeping or indulging in negative mentality. It means merely the cognition of what we commit or omit in our daily work and laying be-

fore God a plea for our weaknesses. Thus through prayers, new will power, new habits, and new powers are formed. But how to utter such prayers?

Many prayers go unanswered because the hearts of the praying ones are not pure. How can you put new wine into old kegs? How can we put Divine thoughts into a subconscious which is unclean and unpurified. What are sins but errors? These errors leave their stains on the subconscious. They harden the human ego. They harden the moral arteries of the erring man. Therefore, heart-felt, silent, and meditative prayers soften the mind and cleanse the heart with God's presence.

Don't be afraid of the devil. Neither deny him nor hide him in your consciousness, calling him by a cultured name, such as complex, illusion, or phobia. Slay the devil utterly. Don't run from illusion to illusion. Pray, concentrate, discriminate, and meditate. Then all the devil's anger, meannesses, intolerance, poverty, disease, unkindness, and all other evils will die out, making room for effective prayers.

Above all things, pray for the "living water," having which you will never thirst again. Human thirst is the cause of human pains. When our Soul's thirst becomes satiated with the then "living water" of Divine consciousness, no more painful desires will then gnaw at your Soul. Then your desires will be the motive-powers of God; they will be granted without your asking. Prayers coming from your meditative Soul will transform you so radically that on its wings the aurora of golden bliss will appear in the horizon. Let prayers ooze out from the deepest layer of your humble Soul. Standing on the brink of Eternity, unload your troubles and trials into the Unseen Hands.

Know how to pray to be led from temptation to power, unsuccess to success, misery to happiness, worry to poise, restlessness to calmness, godlessness to godliness, darkness to light, ignorance to wisdom, ill health to youth, and from woe to the highest well-being and God. This is the way to Self-Realization and Christ.

June, 1935

June, The Fatherless

(Continued from Page 20)

and every one of his children. That being true, He is here, and here."

As he spoke, he lightly touched her forehead, then, ever so lightly, her breast, within which beat a heart that glowed.

Something was breaking up within her in a transcendent wave of understanding, and within the depths of her Being June realized that she was not, had never been, nor ever could be—fatherless.

The moment held the all of an Eternity. Then, out of that luminous fullness, she heard again that marvelous voice.

"What is your name, beloved child?"

"My name is June," she replied in tones sweet and unabashed. "Your name I know, but I can't pronounce it."

Slowly, syllable by syllable, the man pronounced the name that, for her, was forever to designate a Master.

Hidden Seed

WE ARE forced to leave the Garden of Eden, which is the false bliss of ignorance, when we see ourselves as naked. That is, when we become conscious of good and evil in us.

Then must we go forth into the world of toil and sorrow, in our efforts to separate the wheat from the chaff; in our limited consciousness not realizing that the chaff is the same power, only misapplied.

Thus we are kept from true Bliss by the two-edged sword of our consciousness of imperfection.

That we may find and eat of the fruit of the Tree of Life, we must enter into Paradise or Bliss. That we may enter into Bliss, we must make atonement—"at-one-ment." That is, raise our consciousness to the Christ degree, wherein, by the great light of Universal Love—Self-Realization is God-Revelation of our Divinity.

—By Orpha L. Sahly.

Page Twenty-five

Meditations for June

(Continued from Page 12)

and then act on your knowledge. If you will make the effort to get rid of your wrong ideas and bring yourself into harmony with the divine law of truth and love, you can free yourself from sorrow, suffering, and failure and live triumphantly in peace, happiness, and success. There is a divine plan for all of Creation and you have a unique and rightful place in it.

Thurs. June 20. Potentially the Christ power to heal and to bless is within you. Have you realized it? Have you released it to bring healing, harmony, and happiness wherever you go? This is your special privilege and responsibility. This is your purpose in life. Strive for sublimity of character, for purity of soul, for crystalline clear understanding and for loving kindness in order that you may wisely and selflessly use this precious gift which has been entrusted to you.

Fri. June 21. If you have dedicated your life to the service of God and your fellowman, you are going to have to suffer the pain of having your friends, as well as other people, misunderstand what is in your heart. They will criticize, condemn, and betray you. It is your part to go through this crucifixion understanding, forgiving, and blessing—never expecting acknowledgment, gratitude, or praise.

Sat. June 22. The confusion and clamor of the outside world cannot disturb the God within you. There is a center of peace and poise, a sanctuary, a spiritual home within you "where truth abides in fullness," where nothing can touch you, where you may retire at any time and commune with the Presence. Here lies your source of power, of energy, of understanding, of realization, of truth, and beauty.

Sun. June 23. If you have harmony, serenity, and understanding in your own heart, no outer discord can touch you. To attain peace and perfection and to become a fit in-

strument for carrying out the will of God, read the words of inspiration written by those who have attained enlightenment, strive to live each moment as the Master lived, and retire into your own chamber of silence for meditation each day.

Mon. June 24. You have to live with your own thoughts. What kind of companions are they? Are they interesting, inspiring, gay, happy, radiant, kind, appreciative, loving, powerful, intelligent, vibrant, and charming? You are free to choose these, your constant companions. You can walk with the wonder, beauty, glory, and wisdom of the ages if you so will.

Tues. June 25. Your thoughts build the world in which you must live. If your conditions and surroundings do not please you, look to your own mind and heart. What you have thought yourself into, you can think yourself out of.

Wed. June 26. Your activity is God in action. You cannot move, you cannot speak, you cannot breathe, you cannot think without using power derived from the source of your very being. Of yourself you can do nothing. When you feel the weight of the world on your shoulders, when your problem seems beyond endurance and impossible of solution, get still inside. Mentally place the situation in the all-powerful Divine Hands with the one thought that you want only that which God wants for you; with the one desire that the divine plan for your life be realized no matter what the seeming outcome of this particular problem is. Think with the colored brother who said: "Stop right still and steady yourself. God's going to move this ark Himself."

Thurs. June 27. Do your words and deeds completely reveal and demonstrate your understanding of truth? Or do you know more than you habitually express? Do your thoughts during meditation differ widely from your words and deeds? Can you think of the truth you know the instant you need it under trying conditions? Do you always speak with kindness, under-

standing, and composure? Do you always act with wisdom and compassion? The only way you can synchronize your knowledge and activity is by constant practice. Set yourself problems in right thinking and right acting (this includes spoken words) for an hour at a time at first and then for a day, a week, a month—until finally right thought and action become an automatic habit. The truth realized in meditation must be carried through into daily thought and action.

Fri. Can you recognize the truth of a situation immediately, and do you always realize that only that which is true in Divine Mind is true for you? Or are you unable to think of what you know when you must need to apply it because your emotions get in your way and envelop you in a fog of confusion? Poise, insight, and instant right decisions come only with constant practice. Learn to understand and control your emotions. Practice analyzing each situation and try to discriminate between the transient phases and the eternal essence in them. Practice seeing every person and thing as spirit. Practice seeing the One Life and Power in operation, no matter how ignorantly or foolishly it may seem to be applied. Look always for the central core of truth, for the eternal purpose in each situation, and try to see as God sees. Do not judge and condemn, but look for the divine plan, and lend yourself as a willing instrument to help it manifest.

Sat. Do you recognize your answer when it comes from Infinite Wisdom? Do you see the door of opportunity when it opens for you, or do you wait for some unseen hands to push you through it? Do you recognize the inspiring ideas and suggestions which come from many unexpected sources? Spirit is always trying to show you the way, to make you aware of what you must do to bring your desires into manifestation. Listen to your own inner voice for directions. Watch for your message from the spoken words of the people you contact and from the printed words you read. If you are alert, you will recognize it no matter what channel the One Power chooses, and when you do, act on your impulse instantly. Do not argue and reason with intuition. Remember, the law does not force you in any given direction. Yours is the free choice. You may be guided but you must do the acting, for the power can only work through you.

Sun. I am patient because I know that the mind and the power of God are working in my affairs to solve my difficulties and to manifest the divine plan of my life. Because I have confidence in the loving kindness and the willingness of Infinite Intelligence I am relieved of anxiety and worry and consequently I am free to go about my work happily and without tension, and to carry out instantly the instructions of the Voice within.

True Religion

True Religion is the life we LIVE, not the creed we profess, and some day will be recognized by quality and quantity, and not by brand.

—J. F. Wright.

Your Spiritual Preceptor

(Continued from Page 3)

itual realization not accrue. Only in the valley of inner humbleness and a recipient mental attitude do the floods of divine mercy come and remain.

Also, it is true that each doubting disciple should mentally utter the truths in this stanza while he is near his Guru and should try to learn from him the deep truths of soul development.

In India the masters teach only the extremely willing and self-surrendering disciples. In the West, the ministers spoil their church members by too much coaxing and by lack of administering discipline when that discipline is necessary. The oriental master does not depend upon his disciples' wealth and therefore he talks freely for the disciples' good and is not afraid of their leaving if they are admonished. In the West, the minister is usually afraid to admonish a church member, even if necessary, for fear of losing a supporter.

The doubt-drenched devotee, in this state, is not willing to undergo the little loss of sense happiness for the unending bliss in God. So, bewildered, at last he takes refuge in the Inner Self and in his Guru-preceptor in order to disentangle his knotty dubiousness.

Credit Belongs to People, Not Banks

(Continued from Page 13)

goods and services. An estimate of such ability, valued on the current level of prices in the percentage of unused capacity to produce and distribute wanted goods, should be followed by public issues of credit in like measure.

The real credit, being created by the combined resources of the people of

the country as a whole and belonging to the people not to the private banking system, must be matched by a financial credit also belonging to the nation as a whole, and not to the banks.

Since such financial credit belongs to the people by virtue of their individual and associative ownership of their own powers of production and distribution, it need not be "borrowed" of the bankers.

Why should the Government borrow its own credit from private companies who contribute nothing to the process except the bookkeeping? Why should such credit be issued only in a certain ratio to amounts of precious metal which such companies by manipulation happen to control?

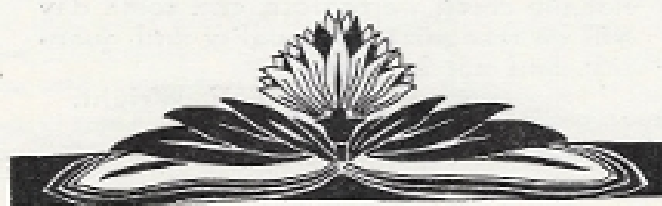
The money of the nation should be directly related to the nation's ability to produce and deliver goods, not to the chance discovery and possible production of gold and silver in amounts totally unrelated to the needs of trade.

New money, backed by real wealth should be issued to the nation, as consumers, on a correct estimate of their abilities as producers.

Since new credits are issued upon the people's own resources and ability, they should belong to the people initially. They should be issued, without implication of debt, directly to the nation as consumers, in the form of added purchasing power for goods and services. Such a control of the credit and currency; its issuance to the people as owners thereof, not as debtors, would establish in the United States a sound money system.

No such money system exists in the world today, yet such a money system is the one essential necessity to the preservation of our American traditions of individual initiative, liberty, and independence.

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The Horn of Plenty Bank

WE wish to be of greater service to our readers and students and have developed this method of helping you to demonstrate in your life the abundance and success which are yours by Divine right.

Until you realize that you and the Father are One, and that "All things whatsoever the Father hath are mine," until you know this in your mind and soul, you cannot manifest the abundance, health and happiness which you desire.

The purpose of the Horn of Plenty Bank and prayer practice is to help you to get the right attitude of mind firmly established through the daily practice of right prayer and right habit, and thus to help you to demonstrate in your everyday life the things you are only vaguely wishing for now.

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The Horn of Plenty Bank is a beautiful reminder to keep the idea of abundance always present in your consciousness.

This plan helps you practically in a number of ways. First, it shows you how to think correctly and encourages you in doing so through inspiring you to daily affirmation and prayer.

It helps you to realize and develop faith in the one unending source of supply, which is God, through the practice of a short prayer and meditation which is to be held in mind each time a coin is deposited, whenever a negative thought appears, and at as many other times during the day as possible.

It helps by supplying an easy method of saving for subscriptions to "Inner Culture" Magazine, for spiritual books or for offerings to the Mother Center to help carry on the holy work of spreading God's message to suffering humanity.

It helps by giving you the opportunity to supply your friends with gifts of spiritual literature. In this way you put into practice the command: "Give and it shall be given unto you."

It helps by giving you, along with the little Horn of Plenty Bank, a special lesson outlining the Divine Law of bringing desires into manifestation. Faith and prayer and work are the most important steps. Wishing and ineffective prayer get you nowhere. This method teaches you how to pray correctly and then how to do your part in bringing about your desire.

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SPECIAL NOTICE! Important Announcement!

We want to warn all our students and friends that only authorized representatives are to do any work for the Self-Realization Fellowship. This announcement is of particular importance, and we caution everyone against making any contributions to anyone who cannot indisputably prove that he or she is a specially authorized representative of the Self-Realization Fellowship. We do have bona fide teachers who have the endorsement of the International Headquarters, and we want you to give them every consideration. They have certificates signed by S. Yogananda, and only they are entitled to your attention. Remember this next time anyone comes to you, claiming to be from the Self-Realization Fellowship. True representatives can prove their identity.

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Everyone has trouble today in finding the time and the method to meditate. True meditation is only possible when you understand the proper way. Meditation brings that Spiritual Beneficence which causes Peace, Happiness, and Love to reign in your life. You must learn to meditate on the solution to your problem, shutting off all extraneous thought.

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Frederick Wadley, Conducting Teacher, 3428 East Colfax Avenue A. Miss Dorothy J. Ludwig, Acting Sec., 1536 Willow St. Friday weekly meetings held in the Y.W.C.A. Building, 1545 Tremont Place, at 8 p.m.

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Lillian Laachka, 626 North 23rd St. Thursday night class meetings held at 721 N. Milwaukee Street at 8 p.m.

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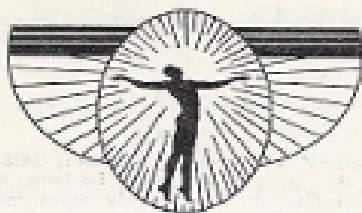
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Not where the musk of happiness
blows,
Not in the land where darkness and
fears never tread,
Not in the homes of perpetual smiles,
Not in the Heaven or Land of
Prosperity,
Would I be born—
If I have to put on a mortal garb
again—

A thousand famines may prowl
And tear my flesh,
Yet would I love to be again
In my Hindustan.
A million thieves of disease
May try to steal the fleeting health of
flesh,
Or the clouds of Fate
May shower scalding drops of searing
sorrow—
Yet would I there
In India love to re-appear!

Is this, my love, a blind sentiment
Which beholds not the pathways of
reason?
Ah, no! I love India—
For I learned first to love God and
all beautiful things there.
Some teach to seize the fickle dewdrop
—Life—

Sliding down the lotus leaf of Time.
Some build stubborn hopes
Around the gilded, brittle body-bub-
ble.
But India taught me to love
The Soul of deathless beauty in the
dewdrop or the bubble,
Not their fragile frames.
Her sages taught me to find my Self
Buried beneath the ash heaps
Of incarnations and ignorance.

Through many a land
Of power, plenty, and science,
My Soul, garbed as an Oriental

Or an Occidental, traveled far and
wide,
Seeking Itself:
At last in India to find Itself.
If mortal fires blaze all her homes and
golden paddy fields,
Yet to sleep on her ashes and dream
immortality,
O, India, I will be there!

The guns of science and matter
Have boomed on her shores,
Yet she is unconquered.
Her Soul is free evermore!
Her Soldier-Saints are away
To rout with Realization's Ray
The bandits of Hate, Prejudice, Pa-
triotic Selfishness,
And burn the walls of Separation dark
Which lie 'tween children of the One,
One Father.

The Western brothers by matter's
might have conquered my land;
Blow, blow aloud, her conch-shells all!
India now invades with love, to con-
quer their Souls.
Better than Heaven or Arcadia,
I love Thee, O my India,
And Thy love I shall give
To every brother-nation that lives.
God made the earth, and man made
his confining countries,
And their fancy-frozen boundaries.

But with the New-Found-Love I be-
hold—
The borderland of my India expand-
ing into the world.
Hail, mother of religions, lotus, scenic
beauty, and Sages!
Thy wide doors are open,
Welcoming God's true sons through
all the Ages,
Where Ganges, woods, Himalayan
caves and men dream God.
I am hallowed; my body touched that
sod!

—By S. Y.