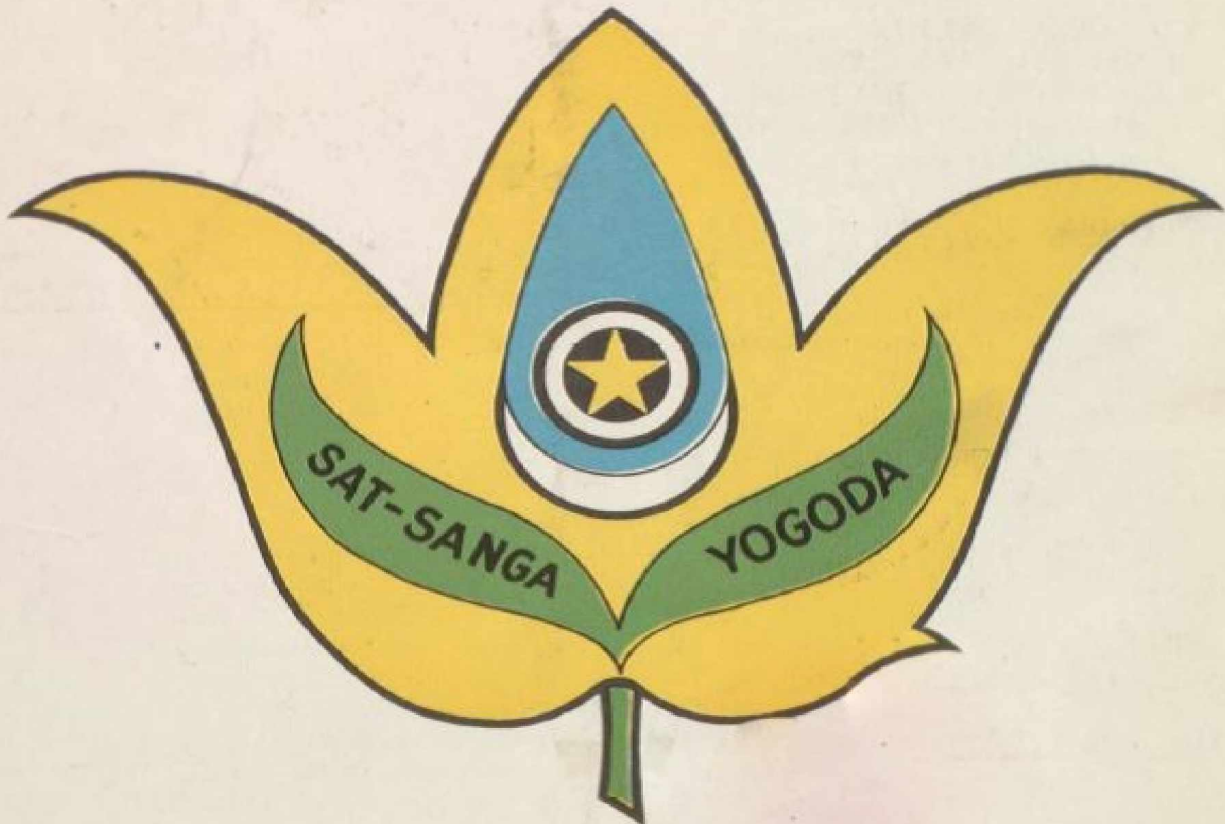


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# EAST-WEST

## World Wide



"CHRISTIAN SCIENCE and HINDU PHILOSOPHY,"  
by Swami Yogananda

"EDUCATION," by Dr. Frederick B. Robinson

"ORIENTAL MUSIC AND ART," by Dale Stuart

"THE LOST GOSPEL OF MARY MAGDALEN"

"ETHNOLOGISTS vs. the 'COMMON MAN' "

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An Illustrated Non-Sectarian Bi-Monthly Magazine devoted to the Spiritual, Psychological and Cultural Aspects of all Civilizations, especially the Oriental, with special reference to their bearing on Present-day, Practical Life. EAST-WEST is the official organ for the Mount Washington Educational Center in Los Angeles, Headquarters of the Yogoda and Sat-Sanga movement in America.

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# CHRISTIAN SCIENCE AND HINDU PHILOSOPHY

by *Swami Yogananda*

(Concluded from last issue.)

*(The first part of this article appeared in the May-June, 1926 number of EAST-WEST, a copy of which may be secured by sending 25¢ to The Mount Washington Educational Center, 3880 San Rafael Avenue, Los Angeles, Calif.)*

Being mentally identified with food and body, man forgets that if the inner life-energy fails him, no amount of dieting or oxygenating the body can enable him to live. If the stomach of a dead man is stuffed with good food and his lungs are inflated with oxygen, he does not revive. Outwardly, food helps to keep life in the body, but life-force is maintained from within, and when the Cosmic Current fails to supply from within, no outward aid is of any avail.

Those who never fast, do not know that man can live by the word of God, or energy flowing from God. Jesus fasted forty days in order to convince himself that his soul had risen above the bodily conditions. That's why he uttered when he was tempted by the material hunger-consciousness "Man shall not live by bread alone," etc.

Hence the earlier stages of a week's fasting are marked by hunger, but as the days of fasting multiply, less hunger and more freedom from food are distinctly felt. Why? Because the soul is unconsciously made to depend on the inner source of supply by a forced denial of the external source of supply of food. But this method of fasting is only one of the physical methods of rising above the consciousness of matter. No spiritual aspirant should indiscriminately indulge in long fasts without expert advice. Partial fasting, by omitting one or two meals a day, or by a day's fasting every week, done with the sole purpose of forgetting food, and followed by deep meditation, is helpful in spiritual realization.

The Christian Scientist generally employs strong imagination, developed by study of "Science and Health," in order to heal his physical diseases and convince himself of the non-existence of matter. But there is a more powerful element in man, says the Hindu teacher—the Will—by development of which man can convert his body into a dry battery, charging his body with life-current from within by the cosmic source, and living without food, chemicals, or medicine. This requires long practice, and is difficult, but the easiest way is to learn to treat the body like a wet battery and live more by the vital force charged by the will from within, and less by material food.

The Will is the great inner generator of energy into the body. When one is unwilling to do his daily work one feels a lack of energy in the system. Whereas when one works incessantly but willingly, he feels full of energy within the body. Imagine if a man lying down quietly on a sofa, does not will to move his limbs or muscles or does not will to imagine or think or feel, and goes on remaining in that passive state, can he live? No.

Hence the body movements and physical processes are initiated by will, consciously or unconsciously. Therefore, when one learns the higher metaphysical method, living by conscious energy and will, he can then know that mind-power is self-contained and may live without being conditioned by the requirements of the body.

Then comes the method of learning the art of concentration by which one can transfer the attention at will from the body to the soul in order to destroy the gross identification of the soul with the body—for this identification is the sole cause of the soul's ascribing to itself all the frailties and diseases of the body.

In order to fix a broken bone, the doctor, a child of God, with the help of God's material laws, has developed an almost perfect method of bone fixture. Then why ask a suffering layman to wait for a mental method of bone fixture, which only the highly developed ones, acquainted with the law of materialization and dematerialization of atomic vibration and bony tissue, can perform. Until belief in mind-power is converted into exact knowledge, the layman is in danger of disillusionment. Merely ignoring a disease by belief in health would not prevent the progress of a disease, for the operation of God's physical laws are just as true as His mental laws. That's why many have died of disease though they believed in mental healing. In order to be absolutely sure of mental healing,

one must regularly develop his powers. Jesus was always sure of his healing because he had studied and knew what he was doing.

The inspired Hindu teachers are thoroughly in accord with the basic principles of Christian Science. But they express themselves differently. Instead of saying, as the Christian Scientist does, that matter does not exist, they say matter is materialized mind-force, and scientifically prove this statement by their power of materialization and dematerialization of matter.

Science has demonstrated that all matter is composed of vibration. The ninety-two elements of matter, which enter into the composition of all the universe, from stars to human beings, are nothing but different forms of electronic vibrations. For example, in ice we find coldness, weight, form; it is visible. Melt the ice; it becomes water. Pass electricity thru it; it becomes invisible H<sub>2</sub>O, which, analyzed further, is a form of electronic vibration. Hence, one may scientifically say that ice does not exist, even though it is perceptible to our senses of sight, taste, feeling and so forth. In reality its essence is invisible electrons or forms of energy. In other words, that which can be dissolved into invisibility cannot be said to have valid existence. In this sense, matter can be said not to exist, but only in this sense, because matter does have relative existence, i.e., matter exists in relation to our mind and as an expression of the invisible electronic forces which do exist, because they are unchangeable and immortal. Just as the child could not be born without the parents, so matter is dependent on mind for its existence. It is born out of Divine mind, and is perceptible to mortal mind; *in itself and of itself*, it has no reality and no existence. Hinduism supplies the missing link between Matter and Mind as being energy, just as the missing link between invisible H<sub>2</sub>O gas and ice is water. Water and ice are both manifestations of invisible H<sub>2</sub>O, with only formal existence, transitory appearance. Similarly, conscious mortal mind and matter are the formal manifestations of Divine Consciousness, with formal existence; but essentially, only Divine Mind exists.

In a very interesting booklet by Swami Abhedananda on "Christian Science and Vedanta," the following observations are made: "Christian Science, by denying the existence of matter and mortal mind, denies the existence of the phenomenal world and reduces it to nothingness . . . . This difficulty does not arise in Vedanta\* philosophy, because it does not deny the existence of matter, mind, and everything that is on the phenomenal plane. Altho it tells us that the world is unreal, that matter is unreal, mind unreal; still it recognizes their existence, but adds that that existence cannot be separated from the absolute existence. If Brahman, or the absolute existence, be all in all, then everything that exists on the phenomenal plane is in reality Brahman, or the absolute Truth. The reality of the chair, the table, the earth, the sun, moon, and stars, is the absolute existence, is divinity itself. The reality in you, in me, and in all living creatures is the same as the absolute reality of the universe; only, on account of names and forms, the one Reality appears to be many. As, for instance, the one substance, clay, appears thru diverse names and forms in numberless varieties, such as pots, jars, bricks, etc., so the one absolute Reality, when clothed with varying names and forms, appears to be sun, moon, stars, animals, vegetables, etc. . . .

"The names and forms have of course no absolute reality, but they have conditional reality; or, in other words, they exist in relation to our minds. The world is real, according to Vedanta, but at the same time it is not as it seems to be; it is not that which appears to us at the present moment. This is what is meant by 'illusion' in Vedanta. For example, here is a chair; the substance of this chair is the absolute reality, because the absolute reality is all-pervading and one. It is in you, in me, in the table, and in everything, and that which gives reality to the chair is one with the absolute reality. But the chair appears as chair only so long as it is clothed with the name and form of chair. If we can mentally separate the name and form from the substance of the chair, that which will be left will be common wood; take away the name and form of wood, atoms and molecules will remain; take away the name and form of atoms and molecules, there will be nothing but eternal energy, and that is inseparable from the absolute substance. In this way, if we can mentally separate the names and forms from the substance, all phenomenal objects can be reduced to one substance which is the absolute reality of the universe . . . .

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\* Vedanta is the last of the six systems of Hindu Philosophy.

"In this age of agnosticism and materialism, Christian Science has done an admirable work, in making people realize that this phenomenal world of ours is like a dreamland, and that all objects of sense are nothing more than objects seen in a dream. This is no small gain for Western minds; because the more we realize that this world is like a dream, the nearer we approach to absolute Truth. In this respect, what Christian Science is at present trying to do in this country, has been done by Vedanta in India for centuries. Furthermore, Christian Science has rendered a great service to humanity by demonstrating the power of the mind over the body, the power of spirit over matter. Altho this fact was in no way new to the spiritual teachers, sages and best thinkers of every country, still in no other country and at no other time had there ever been so well organized a movement as that started recently by Mrs. Eddy under the name of Christian Science. Like Vedanta, it has brought health to many diseased bodies and rest to many diseased minds. . . .

"The power of healing is the property of every individual soul. There have been many remarkable healers in every country,—among the Hindus, the Buddhists, the Mohammedans, and those of other religious creeds. It is a great mistake to think that the power of healing comes from any outside source or from belief in this or that. It is developed by living a right life in accordance with the moral and spiritual laws of nature. . . . If we read the religious history of the world carefully, we find that long before the birth of Christ, the same healing power of the mind or spirit was practiced by the followers of Buddha with marvellous success. Wherever Buddhist missionaries travelled, they healed the sick without using drugs. The yogis in India also use no drugs in curing disease, but rely entirely upon the spiritual power which they acquire thru right living and the practice of Yoga. . . . The power of healing is universal and cannot be confined within the boundaries of any one creed, sect, religion or book."

Resuming our discussion of mind and matter: We find that the blind or non-intelligent electronic forces of creation, in order to be creative teleological agents, contain within themselves the vibrations of the Universal conscious Life-Force, which in its turn came from the vibrations of God's Divine Cosmic Consciousness. God said, "Let there be light," i.e., the Creator vibrated in His consciousness and it produced light or energy, the flowing conscious light of life-current and electrons, which further vibrated more grossly and became the diverse subtle force of Nature, which in their turn became the gross ninety-two elements of matter that constitute the material universe.

To the human consciousness, matter is both real and perceptible. But man has discovered thru theoretical investigation, thru logic and thru certain experiments (such as being able to convert a visible piece of ice into an invisible force) that there is a permanent and unalterable creative force behind all the transitory and illusive forms of material creation. This truth may be grasped just as we grasp the fact that the ocean exists though its waves have no permanent existence, being just the passing formal manifestations of one great substance. The waves cannot exist without the ocean, but the ocean can exist without the waves. So matter cannot exist without Divine Mind-Power, but Divine Mind-Power can exist without matter. These concepts can be intellectually grasped, but they cannot be *realized* until one has learned the conscious method of converting matter into conscious energy and conscious energy into Cosmic Consciousness, as Jesus could and as many Hindu saints have been able to do. To such enlightened ones, matter does not exist because they can see the whole unchangeable ocean of Spirit beneath the slight rippling waves of creation.

The Universe has been spoken of in Vedanta and Yoga philosophies as God's dream. Matter and mind, with the universe, planets, and the human powers of feeling, will and consciousness, the states of life and death, disease and health, the gross surface waves and the subtle under-currents of material creation, are realities according to the law of relativity governing this dream of God's. All the dualities perceived thru the law of relativity are real to the dreamer, to the ordinary man in the world who plays his little part in the great dream of God. To escape from these dualities, one must awaken from this dream into eternal God-wakefulness. We cannot change God's dream just by imagination or denying matter, or by accepting life but rejecting death, or by seeking health and fleeing sickness. One state is as much a part of its opposite state as the two sides of the same cloth. The dualities are part and parcel of each other. The man who sees his body different from mind, who cannot dematerialize his body into electronic energy, who cannot see the inconsistency of rejecting medicine but accepting food, or denying

sickness but affirming health, is a man still under the delusion of the dream-world. Just as the ordinary man has dreams which seem real for a time, but lose their reality when the man emerges into the ordinary waking state, so it is possible for every one to awaken some day from the seeming reality of the present world-dream, and live in the eternal Cosmic Consciousness of God.

The super-man, he who has consciously awakened in God by transferring and expanding his consciousness into the world of unchangeable reality, he alone can realize this creation as a dream of God; he alone can say matter has no existence. Thru a long series of self-disciplinary steps, thru the different paths of Yoga, or thru any method of spiritual perfection, thru service, love, wisdom and self-effacement, the aspirant climbs beyond the clutch of dualities and the impermanence of all created things, into the incomprehensible grandeur of his true Being.



## EDUCATION

*by Dr. Frederick B. Robinson*

*(Dr. Robinson is Dean of the College of the City of New York.)*

Few topics have been so thoroughly discussed from all angles and by so many of various ages and races as education. The processes of education began with the first spark of life upon the world. As soon as a living organism began to react against its environment, the great school of nature opened its session. But there is some difference between education itself and men's thoughts about education. Primitive man was roughly educated by nature and was, no doubt, vaguely disturbed and bewildered by the experiences which were shaping him for higher things, and it was not until the race had advanced to relatively high stages of mentality that theories or organized ideas concerning education were conceived and expressed. Our present educational principles and practices will be modified with the flight of time and no one can pronounce the "last word."

Considered in the broadest possible way, education for an individual begins at birth (or even before) and continues to the grave. Very early, impressions are made upon us, the cumulative effects of which determine, to a large extent, our destinies. Each situation we face and each event of life evokes a reaction on our part and leaves an impression. Our reactions become habitual in numerous directions and we get distinctive traits of body, mind and spirit. At first reactions are called forth by external forces only, but little by little the mind itself becomes capable of originating mental experiences which are increasingly dominant and which, as they are cherished, shape character. Slowly there are built up habits of body, mind and spirit, all of which, as a composite, constitute the individual, with his own, distinctive personality. Just as no two people have the same circumstances of birth, of experience, of thought and expression, so no two are precisely the same in personality. All living is learning and all life is a school.

There are, however, certain means of education which are more consciously selected and directed to shape human thought, character and conduct than others. As we know, various items of experience come to us haphazard and in no well-regulated manner. Little by little we store them up and reach conclusions about them. But, in modern civilization there are persons who make it their business to collate special material in order to educate others in special directions. There is nothing haphazard about their contacts and their methods. All are carefully planned and systematized as to aim, procedure and anticipated effect. I classify these agencies roughly into three groups; agencies of salesmanship, agencies of propaganda, and agencies of scientific instruction.

The last group, or scientific teachers, are concerned with the *TRUTH*. They do not dogmatize as to what is the truth, but are open-minded in testing all that comes before them in order to discover that which seems most worthy of acceptance, whether it squares with past prejudices or not, whether its acceptance will enrich or impoverish them, and whether it will establish them as prophets or reveal them as having been previously in error. No one is fit to be regarded as a real teacher or as being of the company of those set aside to discharge the special function of educator unless he is in this third group. He must be an earnest, patient and humble seeker of the truth. But this wholesome attitude is not all; the successful educator must be intellectually capable and a master of the technique of his calling.

Formal education has two great functions; the conservation and transmission of the heritage of wisdom and skill received from past ages, and the adjustment of the individual to current life through the discovery and transmission of truth so far as it is ascertainable. The aim of organized education is to shape individuals so that they will be intelligently aware of the social community in which they live and be able to discharge well some worthy function in that community.

I shall not go into methods of discovering truth or ways of observing facts and drawing inferences so that trustworthy conclusions may be reached. That would require many pages of discourse on logic and scientific method and a treatment of the technique of the natural sciences and mental philosophy that is quite beyond our present scope. We shall assume that modern teachers have available the reports of men, who, if not infallible in the discovery of truth, are as competent as current understanding makes possible.

The educator has at his hands the wealth of ages. He compresses knowledge in various fields such as languages, mathematics, material science, social science, technology and the applied arts, which it took many generations to discover. By his method of arranging exercises he teaches, in a term, mathematics which it took generations of mathematical philosophers to formulate. The same is true of all branches of knowledge. As a pedagogue, the educator enables the young of the present generation to possess the knowledge and skill of the ages. Increasingly does the world work out its destinies with human beings endowed with the strength of youth and the wisdom not only of age, but of all ages.

But this professional task of compacting and transmitting the race heritage is secondary to the careful observation of each student so that his character may be understood and improved. Mere knowledge is not enough; it must be used or applied by the recipient who must also be developed so that he can meet new situations as they present themselves. No man can or should become an encyclopaedic storehouse of information. But each man must know certain basic things well and be able to look up or find other things when necessary. The educator is successful when he gives his student a good start and leaves him capable of supervising his own further development and usefulness. Indeed, the final stages of education are those of self-education or self-salvation.

Clearly bodily health is essential to all. Children must be educated in the care of the body and they must establish hygienic habits that make for health. Then comes the mind which needs the sound body in which to dwell. Here must be developed skill in observation, clarity of reasoning, and habits of intellectual honesty. Finally, we have the spirit, which is reflected in the attitude of the individual to all his fellow men. We need not enter any religious or theological dispute as to the spirit, whether it is mortal or immortal and whether it is distinct from intelligence. As educators we may simply say—let each man decide those ultimate questions for himself. For our practical purposes we shall define spirit as that which prompts him to be well-disposed or ill-disposed toward others, which makes him cruel or kind, selfish or self-sacrificing, good or wicked. With these things in mind, we distinguish, for educational purposes, three aspects of the whole man; the physical, the mental and the moral, which coincide with body, mind and spirit.

Certain bodies, at birth, are capable of greater development than others. Certain minds can be taught more than others. The educator must see to it that no laziness of body or mind develops, but rather that constant exercise and application will keep both on a steadily upward trend. Not all men can become giants or geniuses, but all should reach the highest perfection which their own limits permit. One of the great problems of a practical educator is to gauge accurately the capacity of those under him so as to adjust the quantity and quality of study or work to that capacity. The great crime is to under-educate those capable of receiving much. So also, in the pursuits of life, the great crime of a man is to deliver less service than that which he is capable of performing. The will is the driving-power; that keeps us at our tasks. It is the internal task-master. Our moral natures point the direction, our intelligence indicates methods and devices; but it is the will that keeps us working to the limit of capacity.

In youth, the teacher is a sort of artificial will to the pupil. Should the scholar lag, the teacher spurs him on. Gradually habits of diligence are formed and the pupil has his own standards of faithfulness and persistence. Slowly the individual will becomes stronger and the coercion of the teacher may relax. Finally the will of the individual is free and acts as the spur to mind and body. Again, we need not enter



into a learned discussion of the psychological nature of the will. Practically, we know some men are aware of the tasks they should perform and who realize that they should perfect themselves along this or that line, but who ease up, loaf or follow some diverting whim. Others stick to a program till it is completed to the best of their ability. The first are weak and the second are strong of will. Granted bodily health and flexibility, our educators must concern themselves with developing the will to use the mind, great or small, to its full capacity.

As the body develops, it has a wider and wider range of possibilities. It can carry out the orders of the mind with greater and greater facility. Its fullest development comes relatively early in life and it weakens slowly over a long period of years. The mind grows more wonderful in resources and more accurate in its operations more slowly and reaches its climax later in life. The truly educated man is mentally the heir of all ages. He understands the experiences of the race and he looks out intelligently upon current life. He is a free, intellectual spirit, capable of dealing with ideas in his own way and not swayed by prejudices or the clamor of the foolish or fanatical. This perfect freedom and fluidity of mind comes to only a small per cent in this life, partly because only a few are capable of this degree of intellectual progress and partly because educational methods have failed to do all possible for every one. But such intellectual freedom is the ideal goal of education. Not all aspects of life can be grasped by youth. . . . There are studies of childhood. They deal with concrete things and action. Then follow studies in abstractions or judgments and processes. Finally come the philosophical studies which deal with relationships, final causes and the unity of all knowledge. As we progress through life, it is the duty of the teacher at first, and later of ourselves, to see to it that we grasp the significance of all life's experiences, to the end that we may be intellectually free.

Of course, moral development is the end of all education. True benevolence and brotherly love are our objects. At first the child must conform to the moral regulations of his elders. But there is sure to come the day when the spirit shows itself in the meditations of the heart, the words of the mouth and the deeds of the hand. As a man thinks in his heart, so is he. This is the spirit itself. Education's noblest aim is the elevation of the spirit. But this elevation cannot be had in seclusion. It comes from the performance of every day tasks, honestly and effectively, from struggle and effort, from success and failure, from joys and sorrows. It manifests itself in wisdom and kindness.

Because a man is spiritually good, he need not be impractical in his daily work. Indeed the test of greatness of spirit is the capacity to co-operate practically with others, "with firmness in the right" and "with charity for all and malice toward none."

The well-educated man is trained to do his share of the world's work. It is common-sense to seek more means of making life more comfortable for one's self and for the race. Manufactures and industries, transportation, banking, literature and means of communication—all are but means contributing to the realization of dreams for humanity. The social, economic and political structure of society changes slowly from age to age and each must play his part effectively, dependably and nobly. One cannot divorce himself from society; we are all interdependent; each must be dependable.

The modern educator seeks, therefore, to make men and women more and more capable of living in the practical world as it is, playing their parts nobly and shaping it so that the next generation will find a more glorious abode that will make possible even further progress in mind and in spirit. Educators are the high priests of progress in an endless evolution of the spirit. The physical needs of man are easily met in this generation, thanks to industrial development. Universal schooling is rapidly informing and freeing the minds of the race. Nor are signs wanting of a true development of the spirit. Because of ever-widening means of education, we can look forward to a human family with social virtues of co-operative efficiency, dependability and loyalty, made up of individuals who are intelligent, tolerant and charitable. This nobility of mind and spirit cannot be legislated into being, it must be evolved through individual grappling with real problems of living—problems of bare subsistence and of increased facilities for comfort, problems of agreement with others on the basis of personal freedom and mutual respect, and problems of spiritual growth that present themselves in meditation and reflection. The educator must help men to live together in a practical world that is illuminated by lofty ideals and that may be but the preparation for spiritual glory and freedom undreamed of by man.

## ETHNOLOGISTS vs. THE "COMMON MAN"

by Swami Yogananda

*(All lovers of justice and international brotherhood will find the following facts of vital interest to them; and it is specially asked that they read each word carefully and then act on the suggestions offered.)*

Up until recently, a Hindu of Aryan stock has always been free to become an American citizen, if he so desired. This right was granted him in accordance with an early American statute which declared all "white persons" to be eligible to American citizenship. For 133 years this phrase "white persons" has been interpreted in all courts of law to include the Hindus as a branch of the Aryan race. According to the Dictionary of races and peoples which has been approved and used by Congress in the past, the "white race" includes "the dark Hindus and other peoples of India, still more emphatically because of their possessing an Aryan speech, relating them still more closely to the white race, as well as because of their physical type."

The decisions of the American courts for almost a century and a half have interpreted the words "white persons" to mean those belonging to the Caucasian race. Hindus belong to the Caucasian race and as such have always been eligible to American citizenship. Webster's Dictionary defines "Aryan" to mean "a member of that Caucasic race of which one branch early occupied the Iranian plateau, and another entered India." Every ethnologist acknowledges that the Hindus are Caucasians and Aryans. The skull and other bone formations and the hair texture, as well as historical records and the possession of a common root language, all point to the fact that the Europeans and the Hindus came from the same stock, and they still maintain the same common racial characteristics.

So for 133 years Hindus have occasionally availed themselves, as members of the Caucasian race, of the privilege of becoming American citizens. But on February 19, 1923, when a high-caste Hindu, Mr. B. S. Thind, applied for American citizenship, he was refused this right by Justice Sutherland, who, in an attempt to explain why he was reversing the decisions of his predecessors on the bench for the last 133 years, said,

"What we *now* hold is that the words 'free white persons' are words of common speech, to be interpreted in accordance with the understanding of the common man, synonymous with the word 'Caucasian' only as the word is popularly understood and used, whatever may be the speculations of the ethnologists."

What Justice Sutherland means by these extraordinary words is that he believes that only those persons should be admitted to American citizenship whose skin is so white that even the most ignorant "common man" would know he belonged to the white race.\* In thus interpreting the words "white persons," Justice Sutherland takes the stand that he prefers the judgment of ignorance to the judgment of science. He would rather let the "common man" interpret what "white persons" means, regardless of what the ethnologist thinks, notwithstanding the fact that the former may be an ignoramus on the subject and the latter is a learned specialist who has studied the matter and is in a position to give a true impartial decision.

Further, the most remarkable complications may logically result from the decision of Justice Sutherland. If, then, the interpretation of what a "white person" is, is going to be left to the "common man" rather than the ethnologist, and if the words are going to be interpreted so literally that one must have a certain degree of whiteness in the skin in order to qualify for American citizenship, then we may logically expect that not only Hindus but also great numbers of southeastern Europeans will be barred. Certainly many Spanish, Italian, Greek and other Latin peoples have dark skins. Even fair English and other blond types often become very dark thru long association with tropical suns. Many English officials in India return to their native land after years of service in India, so dark that their own mothers would scarcely know them. Such is the power of the fiery sun. So perhaps it is well to warn naturalized Americans who intend travelling in tropical countries that, if Justice Sutherland's ruling is going to stand as a law in this country, they had better extract a solemn promise from their own American government that they will be allowed to return to America and retain all their rights as American citizens, regardless of how dark they may appear on their return. Such a precautionary step is cer-

\* The eligibility of Negroes to American citizenship is specifically granted to them by American law; hence they are not affected by Judge Sutherland's ruling.

tainly advisable in the present state of affairs!

Then, reflect that many Hindus of Kashmere and other north India provinces within the cold climatic belt of the snowy Himalayas, are very fair and white in complexion and often have blue eyes. The "common man" whose interpretation is so dear to Justice Sutherland, would certainly consider these Kashmiris to be "white persons." The State Department has since ruled that such persons would be ineligible to American citizenship on account of their race, but, so far as Justice Sutherland's decision is concerned (because his ruling makes citizenship dependent not on race, but on skin color), it would not have been impossible for a Kashmiri Hindu to have become an American citizen, while another naturalized American, visiting foreign parts, and who had rashly sunned himself into a shade of brown too deep for political recognition, would find on his return to America that he could not satisfy the "common man" that he was a "white person," since obviously he is not, and hence his citizenship might be lost to him! Nor is this example too far-fetched, since the State Department has since used Justice Sutherland's ruling with what practically amounts to unconstitutional retro-active application.

The situation is not without its humorous aspects. It is most unusual, fortunately, to find a judge who is willing to waive the opinion of experts in favor of the "understanding of the common man." The point is, there must be a standard to judge everything by, if chaos is not to reign. For example, imagine a judge who, in a murder case, would rather accept the opinion of the ordinary lay man, and who set at naught the findings of a chemist, in reference to whether or not a certain spot on a vital piece of evidence, was a spot of blood! So, when ethnological advice is obtainable as to the meaning of the words "white persons," it is inexcusable to prefer the judgment of the "common man."

Consider, too, other complications that are bound to arise. Justice Sutherland refused citizenship to Mr. Thind solely because his skin was not white. But in thus refusing to interpret "white persons" to mean Caucasians, and in agreeing to interpret the phrase as referring only to the color of the skin, Justice Sutherland leaves room for a host of new difficulties, some of them of the most humorous "complexion." Who is going to decide just where "white" leaves off, and "brown" begins in the skin pigment? And who will decide just where powder and other cosmetics leave off and true skin color begins? Assuredly, the learned Justice must have realized that he was treading on very delicate ground here!

Jesus Christ, according to Justice Sutherland, was not a "white person" and would be ineligible to American citizenship were he present today. All thru the ages, the spiritual contribution of India to the world has been boundless. But Justice Sutherland is not interested in the quality of the candidate for American citizenship. He thinks that the color of the skin is more important. But it is difficult to believe that the American people agree with him or think as he thinks. The American people realize that their national greatness lies in the contributions of diverse races and minds. "The Melting Pot!" The land of equal opportunity! America would not be America without her cosmopolitan spirit, her racial admixtures, her diverse representatives. When Justice Sutherland expressed his willingness to accept the interpretation of the "common man" in the belief that the "common man" would base his judgment of what a "white person" was, solely on the color of the person's skin, I do not think that the Justice gave much credit to the intelligence and the fair-mindedness of the average American.

What has been the result of this decision of Justice Sutherland's? It has not only prevented any Hindu from becoming an American citizen since 1923, but it has even been used to deprive all Hindus in this country who had become citizens prior to 1923, of their citizenship. The injustice of this simply cannot be overstated. It rendered such Hindus absolutely *stateless*. They automatically ceased to be British subjects when they took the oath of American allegiance. By British law, they rendered themselves *for all time to come*, aliens in the eyes of the British. Hence, though they were considered "white persons" at the time they were granted citizenship, and had no reason to suppose the United States would ever retract its pledge of protection, yet they are now in the sorry plight of the "man without a country." The retro-active application of Justice Sutherland's decision has worked the utmost hardship upon those Hindus who had previously been granted citizenship. As stateless persons, neither their liberty nor their property is secured to them. It is hard for them even to make a living as professional men, for few people would wish to employ stateless persons. The American Government will not issue them a passport to travel abroad, and there is no other government to whom

they may apply. They cannot enter any other country with proper credentials, nor can they secure citizenship in any other country while staying in America. The wives of these stateless Hindus are also rendered stateless, even when these women are American-born. The sudden change of political fortune forced many Hindus to give up their property under the Alien Land Laws, and wrought the utmost economic injustice and even ruin upon them.

Race distinction by the color standard has in it the dynamite of violent racial passion, which once roused fully would work havoc in the world. America needs statesmen who can design laws to bring out international good will, not racial animosity for pointless purposes.

One such statesman is Senator Royal S. Copeland of New York. On June 23rd, 1926, he introduced into Congress a bill designed to give a legal definition to the words "white person" and to include Hindus within the scope of this definition. For 133 years it has not been necessary to thus specifically define "white persons," because all judicial authority during that period of time has agreed to interpret the words "white persons" in their ethnological and true sense. It was left to Justice Sutherland to discover that all his predecessors for 133 years had been mistaken and that he alone had at last discovered the proper and literal meaning of the word "white." Senator Copeland, in an effort to legally define the words "white persons," has introduced a bill, which, if passed, will effectively prevent any more literal rulings by individual judges to whom white is white, and brown is a crime. The new bill aims to include all Caucasian peoples within the scope of the words "white persons."

One authority sums up the situation thus: "The Hindus affected by this ruling (of Justice Sutherland's) number from three to five thousand, most of them farmers on the Pacific Coast. They had made an important contribution to the economic life of the country in developing cultivation of cotton in the Imperial Valley, and were in many cases well-to-do. The opinion of Judge Sutherland placed them in the class of those ineligible for citizenship, who under California law are ineligible to hold or lease land. They were enabled to remain on the farms which they had developed on what was thought to be sterile and arid land, only by virtue of transferring title or leasehold to American citizens, by whom they were mulcted of the fruits of their industry, and in some cases reduced to peonage. The present bill, which should be promptly passed, will have no effect on the immigration of Hindus from the barred zone. It will merely make impossible the economic exploitation of a group of extraordinarily able farmers and artisans. It will rescue the Hindus already admitted to citizenship from their stateless condition, and in cases where Hindus not citizens have married American women, it will allow their wives to retain United States citizenship. It will save the United States from the meanness and dishonor of retracting a pledge already given. A man who renounces one government and swears allegiance to another in good faith has a right to expect good faith on the part of the nation to which he is admitted, particularly if he is ready to shed his blood in its defence."

Senator Copeland's bill is worthy of the support of all right-thinking and justice-loving Americans. It was introduced into the last session of the 69th Congress on June 23, 1926, and is Bill Number S. 4505. It was read twice and referred to the Committee on Immigration. The bill reads as follows: "A BILL: To amend section 2169 of the Revised Statutes as amended, in respect to the definition of a white person. Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That section 2169 of the Revised Statutes, as amended, is amended by adding at the end thereof the following new sentence: 'A person shall be deemed to be a white person within the meaning of this section if such person is of any one of the following peoples: Scandinavian (Danish, Norwegian, Swedish), German, Dutch, English, Flemish, Lithuanian, Scotch, Irish, Welsh, Russian, Polish, Czech (Bohemian, Moravian), Servian, Croatian, Montenegrin, Slovak, Slovenian, Ruthenian, Dalmatian, Herzegovinian, Bosnian, Albanian, Armenian, French, Italian, Roumanian, Spanish, Spanish-American, Mexican, Portuguese, Greek, Hindu, Gypsy, Arabian, Hebrew, Syrian, Caucasus, Basque.'"

Thus it will be seen that Senator Copeland's bill does not have any reference to immigration of Hindus from the barred zone. Nor is it my wish or intention in this article to give the United States Government any advice or suggestions about handling its immigration situation or other political problems. It is my desire simply to protest against the injustice that the Hindus in this country have suffered thru an interpretation of the words

"white persons" from a standpoint of color rather than from the proper standpoint of race. Color is a most unnatural and arbitrary standard to use. The Hindu Aryans and the European Aryans are brothers, not only in the wide and beautiful sense that all men are brothers, claiming the same Divine Father as their Creator, but also in a narrow historical sense. Because one branch of the Aryans settled in the warm regions of India and acquired a darker skin, and the other branch settled in the colder European countries and remained lighter in color, is surely no argument in favor of their denying their common blood and heritage.

I specially request all my students to write to the Senators who compose the Immigration Committee, to which Senator Copeland's bill has been referred, urging the passing of the bill. The names of the Senators comprising the Committee, are as follows:

- 1.—Hon. Hiram Johnson, of California.
- 2.—Hon. Henry W. Keyes, of New Hampshire.
- 3.—Hon. Frank B. Willis, of Ohio.
- 4.—Hon. David A. Reed, of Pennsylvania.
- 5.—Hon. Rice W. Means, of Colorado.
- 6.—Hon. Gerald P. Nye, of North Dakota.
- 7.—Hon. William H. King, of Utah.
- 8.—Hon. William J. Harris, of Georgia.
- 9.—Hon. Pat. Harrison, of Mississippi.
- 10.—Hon. Royal S. Copeland, of New York.
- 11.—Hon. Cole L. Blaise, of South Carolina.

These gentlemen should all be addressed as above, in care of the Senate Office Building, Washington, D. C.

If you have not time to write to all of them individually, then write to Hon. Hiram Johnson, who is Chairman of the Committee; to Hon. Royal S. Copeland, thanking him for introducing the Bill; and to President Coolidge, asking for his support.

In your letters, please stress the following points:

1.—Senator Copeland's Bill (Number S. 4505; please mention this) does not have any bearing on the immigration problem.

2.—The passage of the bill will prevent the economic exploitation of those Hindus who now have had to dispose of their property under the Alien Land Laws.

3.—It will rescue those Hindus, admitted to citizenship prior to 1923, from their present stateless condition of men without a country.

4.—It will enable American women who have married Hindus to retain their American citizenship. An American man does not lose his citizenship thru marriage with a foreigner. The same privilege should be granted to American women.

5.—It will prevent racial bitterness and the raising of a new color barrier. The Hindus are now discriminated against, not as members of the Caucasian race, but as the possessors of a dark skin. This is manifestly unjust and unwise.

6.—India has ever been the great giver of spiritual gifts to the world. America has ever been the land of political freedom. To cultivate friendship between the two countries is to foster a constructive and mutually advantageous relationship.

Please write up the above points in your own words. Try to interest all your friends in this struggle against injustice and untruth, and ask them to write to Senator Copeland and Senator Johnson. If you have time, besides writing to President Coolidge and to the eleven Senators of the Immigration Committee, mentioned above, write also to the two Senators in the National Senate who represent your own state.

My object in writing this article, is not merely to aid in securing simple justice for the Hindus in America, however desirable that object might be. For the Hindus have their own great and spiritual land, and Americans should deem it at least as high an honor to welcome a son of India to American citizenship, as the Hindu should feel in assuming that position.

But my object is also to point out to all truth-loving, Christian Americans that their high and sacred duty is to uphold the beautiful standards of Christianity, whose Founder said, "All ye are brethren" (Matthew 23:8). If Christianity is to remain a vital and redeeming faith in the world, it must inspire its followers with courage to maintain its principles. Mental sloth is spiritual stagnation. We must fight for the right, and be willing to actively bestir ourselves in a spiritual cause against injustice.

## ORIENTAL MUSIC AND ART

by Dale Stuart

Music exercises a universal and divine power over the hearts of man and the animal kingdom also. Its mysterious potency lies in the higher vibrations that it communicates to its devotees. Thru music, man gets his first faint initiation into the cosmic truth that all creation sprang from vibration.

Signs are not wanting that the West is beginning to realize that Oriental music can offer new inspiration and treasure . . . Many Orientals, among them the Swami Yogananda, are entranced by the music of great Western composers. True music naturally has this universal appeal. Similarly, when Western musicians finally consent to give Oriental music a respectful hearing, the outcome has been, and is, that, though coming to scoff, they remain to pray.

The eminent music critic, Mr. Redfern Mason, writing in the *San Francisco Examiner*, tells the story of the conversion to Eastern musical standards, of a distinguished Western musician and composer, Henry Eicheim. Mr. Mason writes:

"Instead of freeing music, Bach put it in shackles, and we have to get free again." The man who made this statement was no wild-eyed Futurist, but a man who played Bach, Beethoven and Brahms under Nikisch and Thomas, a sober product of the best Old World musical discipline. His name is Henry Eicheim; he played the violin with the Boston Symphony and the Thomas Orchestra. Something inside him made him wonder whether the 'three B's' were the be-all and end-all of music; whether, in a word, other races than ours might have a vision of tonal beauty different from anything which has been vouchsafed to our Occidental civilization.

"A sojourn of fourteen months in the Orient, during which he visited China and Japan, Siam, Burma and the Dutch East Indies, affected him as the glimpse of the Pacific affected Balboa, and today Mr. Eicheim has cast out the old gods of European music and bowed the knee of faith to the still older but to him younger musical divinities of the Far East.

"Thanks to Miss Ida Scott, who is working on the new idea that there is virtue among American artists as well as among those who come from Europe, we had a chance of hearing Mr. Eicheim talk. It was a wonderful story that he told, and if Mr. Eicheim were not a man strictly disciplined in the great European classics, we might have doubts of his credibility. For he came out, without qualification, with the assertion that the music which the Japanese use in the No Drama is truer in aesthetic propriety than is that of Wagner in the "Ring." From the lips of an impressionable tourist such a dictum would provoke an amused smile. But Mr. Eicheim is both artist and theorist. He is steeped in the best music our Western civilization has to offer. He is no dilettante; he is a practical musician and he speaks in all seriousness.

"Claude Debussy comes nearer to the Oriental sense of fitness. The reason why is that he listened to the Javanese orchestra which played at the Paris Exposition of twenty years ago. Ravel has come under the like influence. The gamelang of Java is penetrating modern French music with its subtle sonorities.

"In such a matter one is in duty bound to assume an attitude of philosophic doubt. We must believe only when we have proof. So when Mr. Eicheim told me of Chinese music fourteen hundred years old, harmonically rich and astonishingly like Ravel, I told him I was from Missoari and must be 'shown.'

"Is the music traditional, or does it exist in manuscript?' I demanded. 'If it is traditional, how do you establish its antiquity?'

"The answer was a knock-down blow. It took the underpinning from my position. 'The music is not traditional,' said Mr. Eicheim; 'it was written down and I have transcribed it from the ancient manuscript.'

"And you didn't modernize it; you didn't fill in the harmonies?'

"I did not add a single note.'

"The title of the work is 'Entenraku'; it is Chinese music of mourning, and Mrs. Ethel Roe Eicheim, who is her husband's mate aesthetically as well as domestically, played the music for us. The characteristically Chinese melody is in instrumental counterpoint of twelve parts, and it belongs to the seventh century.

"Now you believers in Western superiority, compare this Chinese achievement

with the crude organum of the Dark Ages.

"Mr. Eicheim's discourse was largely a description of musical effects which had swum into his consciousness during his Oriental wanderjahr. He played us the cheng, in which he sees the far-off ancestor of the organ; he sounded wonderful gongs which propagate fluctuating streams of tone; he dwelt on the rhythmic subtlety of the drum music he heard in Trichinopoly.

"A little more than a year is only time enough to become conscious of the wonder and the diversity of Oriental music. To understand it, even in any single important phase of its manifold diversity, calls for long study. Mr. Eicheim will return to China and he will try to get beyond the perplexing symbolism of Oriental terminology to the scientific bases of Eastern music. The music of Japan he found subtle, almost in the Gallic sense of the term. The Chinese temple music has a massive grandeur in its simplicity, while the music of India, with its quarter tones, opens up a harmonic realm to which we of the West are absolute strangers.

"I believe a new era is about to start for our music," he declares, and, in all seriousness, I do not think any musician can hear what he has to say and not come to the conclusion that he has made out a prima facie case.

*"It is only a little more than half a century since Schopenhauer informed an incredulous world that the intellectual hope of humanity lay in the texts of India and China. Now we have a musician making a parallel assertion concerning their music."*

"We must keep an open mind. If music is to be enriched by a new vernacular; if, as Mr. Eicheim asserts, we are only in our rhythmic nonage, then those of us who are wise will be glad to learn, and if the Chinese, the Indians and the people of Java can teach us, we must be willing disciples.

"We got Christianity from the Orient. It is not impossible that our musical salvation may come from the East as well."



*"The Two Friends" by Beniamino Bufano*

In another article, Mr. Mason tells of an interesting conversation with the gifted sculptor, Beniamino Bufano. In answer to Mr. Mason's question as to whether the East and West can meet on the ground of art, Mr. Bufano replies:

"They met long ago. I wonder how many people are aware, when they admire the gold background of Angelico and Orcagna, that they are admiring something the Italians learned from the Orient. Probably the idea was brought by Marco Polo. The angels we love in Gothic Rheims show Byzantine influence. That, too, is Oriental and the world has nothing more beautiful."

"But doesn't the East link up with us on the basis of thought?"

"If you mean philosophy, they reach out their hands to us, when we are represented by men like Dewey and

Bertrand Russell. They loved Dewey. He talked to them practically, in ways they could reduce to aphorisms after the fashion of Confucius and Lao Tse. And maybe there will be a coming together through music. . . . I agree with you that the West is going to receive a big musical stimulus from the East. They have music for everything. When they recite their old ballads, they do it in recitative. Their temple chants are indescribably beautiful, with the sonorities of gong and flute. And every craftsman does his work rhythmically, usually singing some old song as he works. It is that rhythmic sense which I want our art students to get, so that they will do everything with a sort of aesthetic 'elan,' as the French would say. Real teaching is not preaching a code of rules; it is setting the mind of the individual to work for itself, to objectivate its own vision, so to speak."

"And the dance and music help?"

"Assuredly. Isn't it Schumann who says there are many mediums but only one art? I believe that your literary artist should think musically, see with the eyes of a painter, have the sculptor's sense of plasticity, and the architect's vision of form. When a man creates a work of art—I don't care whether it is writing or music or painting—he is realizing the psychological drama of his own soul. It isn't the eyes that see or the ears that hear; it is the mind to which the senses give their report."

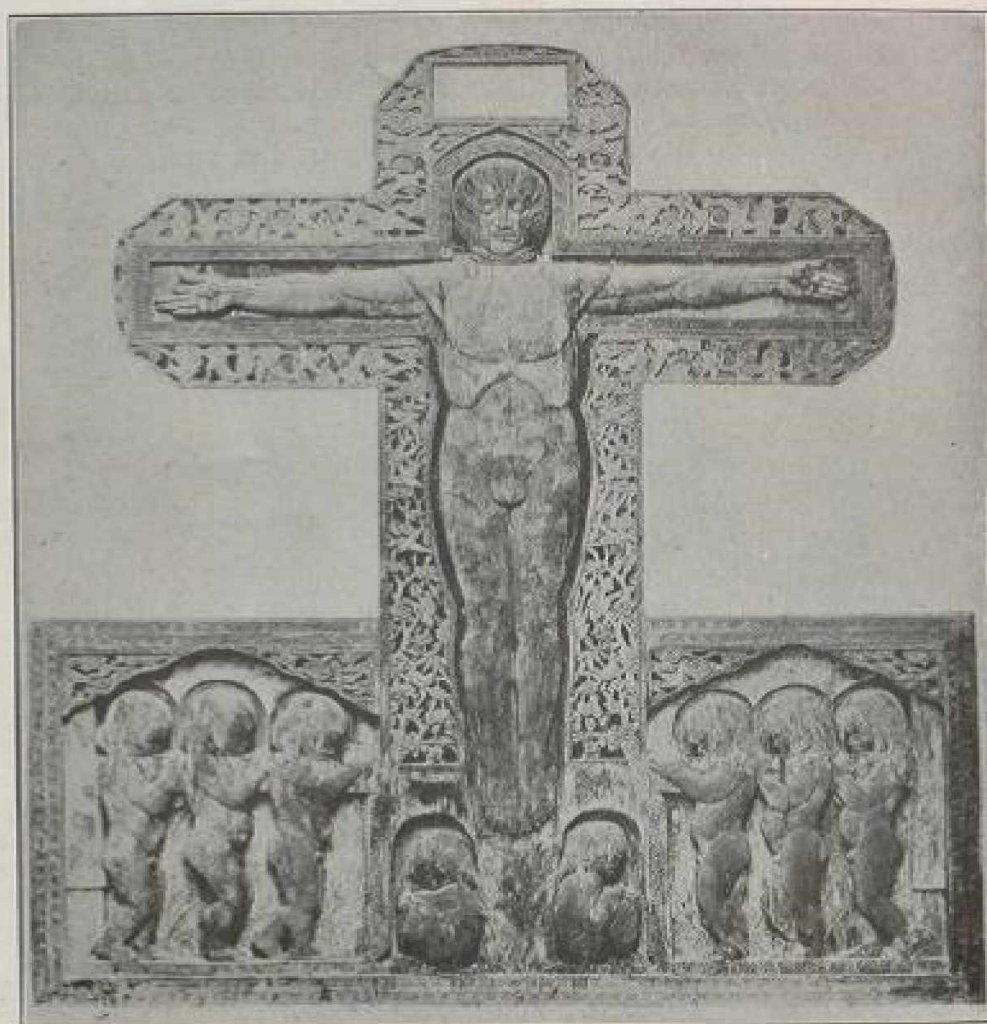
The sculptor who voices these philosophic views is an Italian with both European and American successes to boast of. But Bufano was not satisfied with Western art and went to the Orient to study. He visited Cambodia, Java, Sumatra and finally China. There he found a new world of inspiration, of subtle, suggestive beauty. He settled down in Kingtechchen, living the life of a Chinaman, so far as possible, to better understand their life and art. He incorporated the Oriental sense of rhythmic flow, of coherent form, of perfect balance and final simplicity, into his own artistic expression—with such success that, though only a young man, he ranks among the foremost sculptors of the age.

### "CRUCIFIXION"

By

Beniamino Bufano

*This is the finest example of Mr. Bufano's art. Phyllis Ackerman describes it thus: "The Christ, a young Christ, is on the cross. But he is not hung by the cruel spikes. He is suspended almost without weight, rising by his own spiritual exaltation; comes not within the compass of earthly things, though he is God's Son in the flesh, but is slightly disengaged with a detachment that at once expresses his transcendence of corporeality and also creates the aesthetic isolation from the world of natural things which is so difficult and so important in sculpture. And he is a young Christ not only because Jesus himself was young but because He was the voice of unsmirched youth in the world. 'Suffer little children to come unto Me, and forbid them not: for of such is the kingdom of Heaven.' And there are the little children, lovely solemn children in a row at the base of the cross. And all about the cross are fruit blossoms and singing birds, the springtime of the year and the renewal of life."*





## EMANCIPATION

*by James M. Warnack*

Come, sell me into bondage, if you will;  
Cast me in prison, bind me down with chains;  
Beat me with stripes, smile when the red blood flows—  
And I shall not condemn, but pity you.  
Crown me with thorns—'twill bring no shame to me,  
Nor rob me of one ray of heaven's light—  
For on my brow that crown shall blossom fair,  
And I will dream your kindness placed it there.

—o—

## AWAKENING

*by Frances Wierman*

My Soul, through what great arcs of cosmic drifting  
And lovely ventures on transcendant sea;  
With what beloved other souls a-journeying,  
Do you spend all these hours away from me?

Come home, my Soul, from your enchanted straying  
Along fair highways in the land of dreams,  
The stars grow weary and the Moon is dying,  
The Earth awaits the Sun's first opal beams.

My Soul, do you not hear the linnets calling,  
And mark the feet of Night on shaken dew;  
Come! Bring me tales of memory-haunted wandering—  
I wake not till I feel the light of you.

I hear your step among the buds of morning,  
I meet your eyes, cool, dark with mystery;  
You touch me gently and I rise, awakening—  
My vagrant Soul, you have come home to me!

—o—

## ESSENCE

*by James M. Warnack*

Above all, yet of all and in all, majestic I stand,  
The essence of ether, the tone of all form and all sound.  
I am the uncreated, yet all-creative am I;  
With myself and none else do I deal—united, alone;  
Looking afar over all that has breath and that dies,  
Yet knowing that unto myself is no death or revival.  
Watching the dawn in the east and the sundown smile,  
Mad in the moonlight, drunk with the glow of day;  
Glad with the blooming flowers, at home in the clouds,  
Loving the thunder and riding the reckless winds,  
Swooning and sick from the song of the whirling worlds;  
Drowsing with insects down on the steaming earth,  
Feeling the life in the seed of the thing that is sown,  
Seeing the light in the slime and the lily as one;  
In me the mountains and forests, the deserts and seas—  
In me the actions of men and the thoughts that are still.

## NATURE'S WEATHER PROPHET

(The "New York American" gives the following interesting account of the "paternoster pea.")

Would you like always to know what the weather is going to be forty-eight hours ahead? If so, you should have a "weather plant."

It is a plant native to the island of Corsica, where its powers of meteorological prophecy were first discovered. Otherwise known as the "paternoster pea," its leaves, two to three inches long, resemble those of the acacia.

The plant is a legume. The more delicate leaves of its upper branchlets foretell the state of the weather two days in advance. The lower and hardier leaves indicate atmospheric changes three days before they occur.



The "Weather Plant."

Weather indications are given by changes in the position of the leaves, and by the lifting or drooping of the twigs and branchlets. Any given position of the leaves corresponds to a certain condition of the weather forty-eight hours later.

If they gradually turn upward, the forecast is "clearing". The higher they point, the better the weather that is in prospect—"fair," or "fine and cloudless," according to the angle the leaves assume.

On the other hand, if the leaves show a tendency to decline, there will be an overcast sky forty-eight hours later. A further sinking forecasts "probable rain." If they turn vertically downward, it means that heavy rains will arrive.

At the point where each leaf joins the twig there is a joint which enables the leaf to perform the up-and-down and sidewise movements above described. Likewise, there is a joint, similar in function, at the point where each branchlet joins the main stem of the plant.

When a thunderstorm or other electrical disturbance of the atmosphere is in prospect, the leaves, even though the weather at the time be clear and fine, will curl their tips downward in such wise that their upper surfaces become convex. The curl may even be so pronounced as to bring the leaf-tips into contact with the twig; in which case a very violent storm with lightning and thunder is to be expected within two days.

So reliable are the forecasts given by this wonderful plant that the Austrian Tourists' Club, in the Styrian Alps, was persuaded to discard ordinary barometers, preferring to depend on the plant alone.

It is claimed that the plant foretells earthquakes three to eight days ahead, such warnings being given by a marked tendency of the branchlets to sink downward and gather themselves about the main stem. On a number of occasions, it is said, the forecasts thus made of coming seismic convulsions have enabled mine-owners to take precautions which prevented loss of human lives.

The plant is a semi-tropical species, and, in order to make observations of its forecasts reliable for practical use, it should be grown in a pot under glass, with a temperature kept at 80 to 90 degrees Fahrenheit.



*Left—Swami Yogananda visits Amelita Galli-Curci and Homer Samuels at their summer home, "Sul Monte." Right—The Swami and Mme. Galli-Curci say "Pronam!"*

### AT "SUL MONTE"

*by Swami Yogananda*

*(Dedicated to Amelita Galli-Curci and Homer Samuels.)*

They say He's far remote, unseen,  
 Too austere and beyond our vision keen.  
 Ah, yet when I passed thru the tunnel of leaves  
 And saw the hill-top green grassy orchid-vase  
 (Adorned with a doll temple little  
 Artistic, grand and simple)  
 Hanging from the big skiey roof  
 High amidst the clouds, aloof  
 From din and uproars loud  
 Of aimless rushing crowds,  
 I asked myself this and that—  
 Who made this, Who made that?  
 And I found my answer  
 From His servitors, O everywhere, O every-  
 where;  
 The painted screens of varying light and shade  
 Did drop, go up or fade,  
 And the changing charming scenic players  
 Did speak of Him, entertain and disappear.  
 Rows of motley costumed leaves did stand  
 And dance in tune with the playing breeze or  
 fitful thunder-band,  
 The turbaned soldier trees,  
 Serious, mystic, grim,  
 Merging from colossal castle of mounts  
 Stood in the distant dim  
 To declare  
 "Hark! He's very near; Wake, He's very  
 near."  
 And soon with the nightly curtain fall  
 They'd vanish all.

By the flower-fringed lawn strolling  
 A song came wafting—  
 "Is it a nightingale or a fairy voice?"  
 Nay, coloratura of celestial choice!  
 I listened and listened and listened  
 And when I thought the song was best  
 And the voice reached the supreme test,  
 Came whistling a deeper, deepest mystic  
 note  
 Straight from her soul, from the spirit re-  
 mote.  
 Around the tiny temple  
 Oft the listening breeze long drank  
 The sweet music of Homer,  
 And her soul-solacing song,  
 And in wild joy would call  
 The wren, the whippoorwill and all  
 To this peace-bathed pure God-altar,  
 Where man's beauty-touches rare  
 Did soften Nature's scenic painting bare.  
 Of all the august guests  
 A few forget-me-nots  
 From unknown somewhere  
 Came peeping thru the little temple door  
 To remind us, said she,  
 "Love not My things, more than Me,  
 Thru little forget-me-nots thy Father  
 Will speak to thee ever, ever,  
 Never forget Me, O never, never,  
 Amelita de Sul Monte and Homer,  
 Remember Me ever, ever."

## THE LOST GOSPEL OF MARY MAGDALEN

by *W. B. Seabrook*

(This article by Mr. Seabrook, recently published elsewhere, is not presented as authoritative, though it may be; but in any case it is very interesting.—Editor.)

Translation of an old Coptic manuscript in the British Museum, probably dating from the early second century, has just revealed an apocryphal lost Gospel, in which Mary Magdalen appears as a character of much greater importance than that given her in the four Gospels of the New Testament.

It has created tremendous interest, for while the King James version implies that Mary Magdalen became one of the most devoted of Christ's women disciples, it has very little to say about her directly.

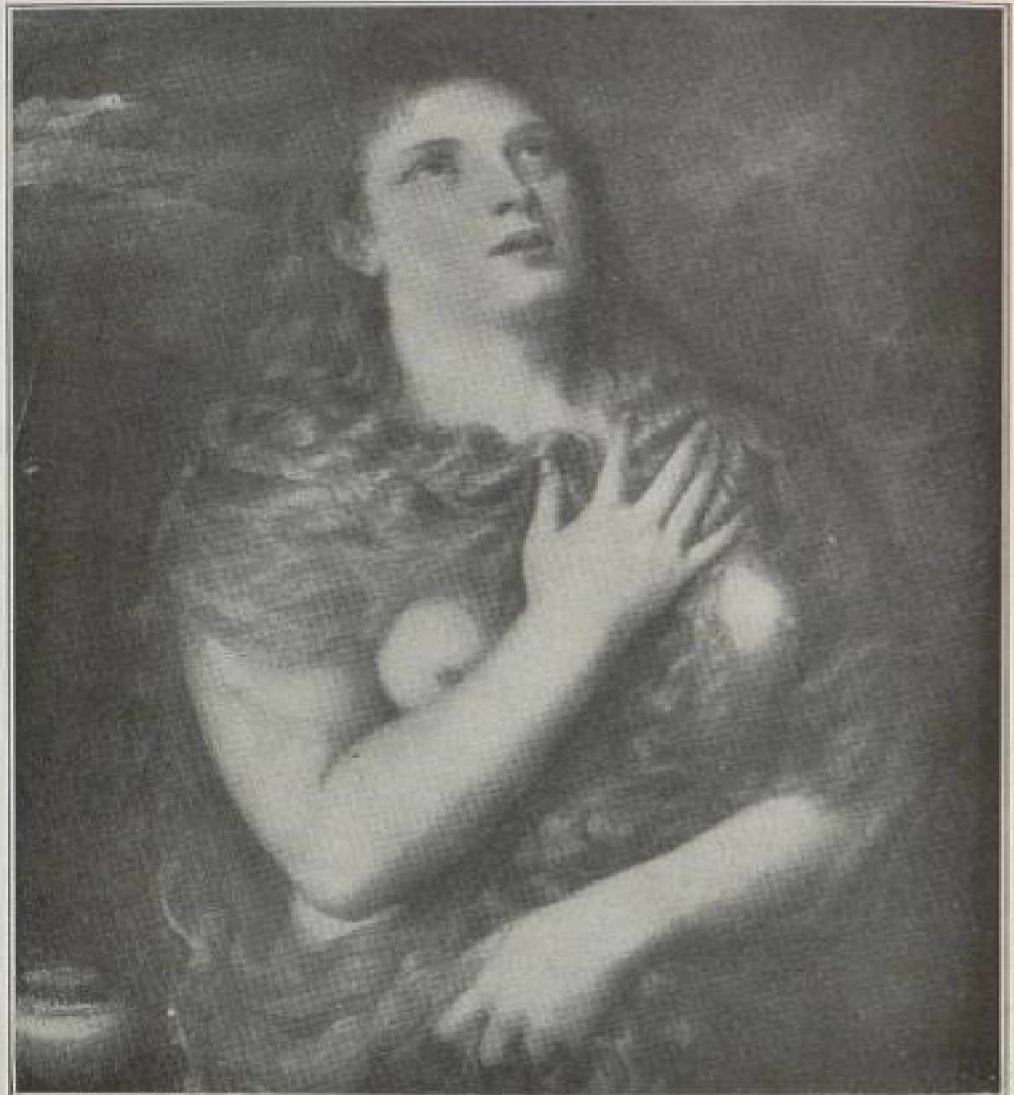
The New Testament tells only of how Jesus cast out "seven devils" from her, of how she watched with the other women at the Cross, and of how it was she to whom Christ first appeared after His resurrection.

The legends of her great beauty, of the amazing loveliness of her red-gold hair, of her career as a brilliant and abandoned courtesan before her conversion, and of her repentance in a desert cave, all come from outside sources, mostly early Greek and Hebrew writings.

The lost Coptic Gospel tends to confirm this picture of her, but indicates that she was even more wonderful as a saint than she had ever been as a sinner.

It pictures her as a woman whose soul was glowing with an inner mystic light, with an intuitive occult knowledge of the meaning of Jesus' teachings that not even the Apostles could quite comprehend.

It pictures her as a woman whose soul was glowing with an inner mystic light, with an intuitive occult knowledge of the meaning of Jesus' teachings that not even the Apostles could quite comprehend.



"The Magdalen" by Titian  
(Pitti Gallery, Florence).

*Titian's contemporary, Vasari, writes of this picture: "The eyes are fixed on Heaven, their redness and the tears still within them giving evidence of her sorrow for the sins of her past life. This picture, which is most beautiful, moves all who behold it to compassion."*

In an early part of the Coptic Gospel, Jesus says:

"Wherefore have I said unto you aforetime, in the place where I shall be, there also will be my twelve ministers, but Mary Magdalen and John the Baptist shall be higher than all the disciples."

This apocryphal Gospel deals chiefly with mystic and esoteric matters, and indicates a thing which a few scholars have always suspected, that many of Christ's teachings had a secret, hidden underlying meaning intelligible only to the initiates.

The following typical passage from the Gospel, called "Pistis Sophia," illustrates both its mystical trend, and also the high place of Mary Magdalen among the disciples:

"And when Jesus had spoken those things unto his disciples, he said unto them: 'He that hath ears let him hear.'

"It came to pass that when Mary Magdalen had heard the words which the Saviour said, that she gazed, as one inspired, into the air for the space of an hour. She said unto Him: 'Master, give commandment unto me to speak freely.'

"And Jesus, the Compassionate, answered and said unto Mary: 'Speak freely, Mary, thou blessed one, whom I will perfect in all the mysteries of the dwellers on high, whose heart is right for the kingdom of heaven more than all thy brethren'."

A difficult and extremely interesting discourse follows between Jesus and Mary on magic, sorcery and soothsaying. She asks:

"Will all men who know the mystery of the magic of all the rulers of all the aeons of the fate and those of the sphere, in the way in which the transgressing angels have taught them; if they invoke them in their evil mysteries, that is to say, in their evil magic rites, will they accomplish them henceforth from this hour or not?"

She wants to know, by this question, whether the new power of Christ has completely destroyed the power of devils and devil-worshippers and black magicians who derive their skill from the powers of darkness—a question which has puzzled all the mystic theologians ever since.

And Jesus answers:

"They will not accomplish them as they accomplished them from the beginning, for I have taken from them the third of their power; but they will make use of those who knew the mysteries of the magic of the thirteenth aeon; they will accomplish them at their ease, for I have not taken away their power in that region."

Mary, evidently herself a great mystic, insists further, and asks:

"Master, surely the ordainers of the hour and diviners (soothsayers, necromancers, witches and fortune tellers) will no more tell men what will come to pass henceforth from this hour?"

But Jesus answered:

"If the ordainers of the hour chance upon the fate, and the sphere, turning toward the left, according to their first emanations, their words shall come to pass, and they will say what is to take place; but if they chance on the fate, or the sphere, turning to the right, they cannot obtain any truth, since I have changed their influence, their four angles, their three angles, and their eight configurations."

This, by the way, may be involved and difficult for the average reader, but any one who has studied the recent scientific speculations with reference to the possibility of identifying time with the fourth spacial dimension of Einstein, will realize that it has a profound and definite meaning.

And in many subsequent passages, Mary Magdalen emerges as a beautiful and inwardly illumined figure. For instance:

"It came to pass that when Jesus had said these things unto His disciples, that Mary Magdalen, the fair in speech, the blessed one, bowed herself at the feet of Jesus, saying: 'Master, suffer me to speak and be not wroth if I distress Thee with frequent questioning'."

And after Christ has recounted the great central mystery of Pistis Sophia, which the others cannot understand, she is inspired and speaks:

"Master, my indweller of light hath ears, and I hear in my light power, and Thy Spirit which is with me, is sober.

"Hearken, therefore, I will speak concerning the repentance which Pistis Sophia made, speaking her sin and all that befell her."

Then Peter, starting forward, said unto Jesus: "Master, we cannot endure this woman to take our place from us, and not suffer us to speak but she speaks many times."

And Jesus answered and said: "Let him in whom the power of the spirit seethes to make him understand, let him come forward and speak."

Later, according to this record, when the disciples were cast down and lost courage because they could not understand Jesus' words, Mary came forward, and threw herself prostrate and kissed the feet of Jesus and worshipped Him.

A misunderstanding develops on the meaning of Jesus' saying:

"He who shall not leave his father and mother to follow me is not worthy of me."

The disciples cannot understand it, in view of the old Mosaic law that "He who shall leave (abandon) his father or mother, let him die the death."

Jesus replies: "What I said was: 'Ye shall leave your parents, the rulers, that yet may be all children of the first everlasting mystery.'"

Still the disciples do not understand, but then, "the light power" which was in Mary Magdalen seethed in her and she said:

"Whoever shall remain without the Saviour and His mysteries, which are all His parents, let him die the death, nay, let him be lost in utter destruction."

Among the other mystical discourses of Jesus recorded in this lost gospel is the following:

"And Jesus said: The counterfeit of the spirit is stationed without the soul, watching over it and dogging it, and the rulers bind it to the soul with their seal and with their bonds, and force it to commit mischiefs unremittingly, that it may be their slave forever, and be under their subjection forever in the *transmigration into bodies*.\*

"And they seal this counterfeit to the soul, so that it may be in every kind of sin and all the desires of the world.

"It is because of this that I have brought the mysteries into the world, which break all the bonds of the counterfeit of the spirit, which make the soul free and ransom it from the hands of its parents, the rulers, and transform it into pure light, to bring it into the kingdom of the true father, the first everlasting mystery."

The Jesus pictured in this Coptic gospel corresponds to the beliefs held concerning Him by many oriental Christian sects today which have no direct connection of any sort with the Christian church, either Catholic or Protestant, as it is known to the western world. These sects have many gospels and supposed records of their own, which are neither included nor mentioned in the Bible. They make of Jesus an illumined oriental mystic as well as a sublime moralist. According to the oriental gospels, Jesus spent his time in the monasteries and lamasaries of India and Thibet, where he was perfected in the esoteric mysteries.

\* This is yet another reference of Jesus to his knowledge of the law of reincarnation. Similar references are found even in the King James version of the Bible.—Ed.

—o—

## URGE

by Emeline Mitchell Hand

Let me express my Self,  
Not that which others cant,  
Or learn by rote in schools  
But that which in me IS  
The God, the Joy, the Good,  
And if I falter?  
Nay, the Way is there;  
The Path to tread my human self now  
seeks.  
Then Soul, press back the outer things  
And let the Light shine thru.  
What is the price?  
Unending vigilance to keep the burning  
bright.  
What is the gain?  
The right to stand with men;  
Yet more, to stand alone.

## ARE YOU NOT A GOD?

by Philip Gray

Since you have been intimate with God,  
Have you not been the quiet reed  
Swaying above the waters by the shore?  
Since you have laid your breast upon the  
breast  
Of God, your lover, have you not become  
The spread of windless silk upon the  
sea?  
Since you have beheld white poems  
swung  
For scarves to cover His white shoul-  
ders, have  
You not been more in love with your own  
soul?  
And has not peace kneeled gently by your  
knee?  
Say, are you not transfigured, comrade of  
My dearest hours? Are you not a god?

## SPECIAL NOTICES AND ANNOUNCEMENTS

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

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

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

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

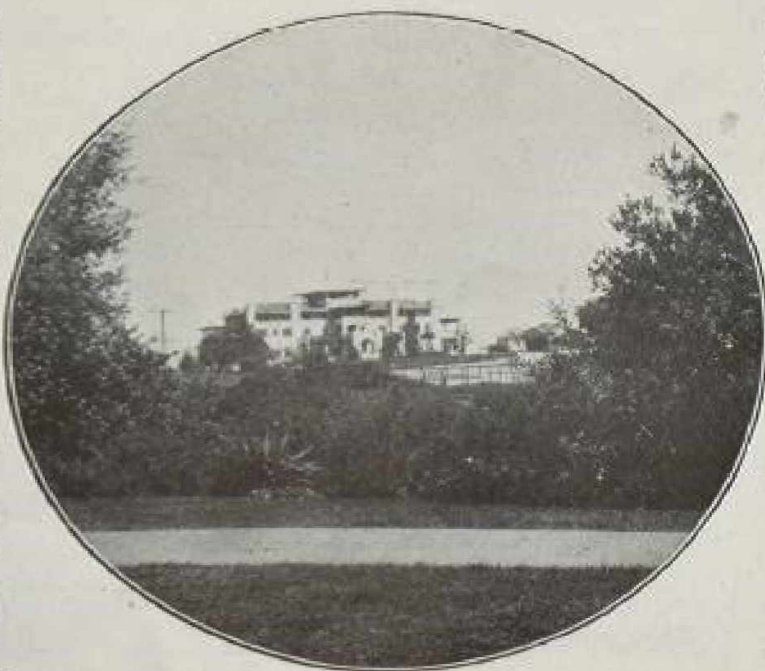
**GIFTS FOR OUR LIBRARY AND MUSEUM.** We welcome gifts of books for our fast-growing circulating library, or odd and interesting gifts for our Museum.

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

### ACTIVITIES AT THE LOS ANGELES YOGODA HEADQUARTERS

The American headquarters of the Yogoda and Sat-Sanga movement is the Mount Washington Educational Center in Los Angeles, California, founded by Swami Yogananda in October, 1925. Swami Dhirananda is the residential Swami.

The work of the Yogoda Correspondence Course School, and the magazine EAST-WEST, is carried on at this Center. Swami Dhirananda conducts regular



*Mount Washington Educational Center*

Sunday services, open to all. Some of his recent Sunday lecture topics have been "Path to Freedom," "Cosmic Urge," "Road to Happiness," "Law of the Super-Conscious," "Concentration," "Psychological Religion," "Reason versus Faith," and "Americanism."

A very interesting Sunday School, non-sectarian, for children, meets each Sunday at 2 p. m. On Thursday nights the Swami conducts a Gita class.

Strangers, visitors and Yogoda students from other cities are welcomed at the Center. Phone Garfield 6406 to make an appointment or arrangement to visit the Center.

#### 4th of July Exercises

The Center had a unique celebration on July 4th. The large main hall was beautifully decorated with flags and red, white and blue flowers. Over the platform was a graceful and inspiring canopy of red, white and blue streamers. After the opening prayer by the Swami, there was a special program of music and singing. Swami Yogananda's "Message" (pictured on opposite page) which he had wired from Detroit, was read to the appreciative audience. The Hon. James MacLachlan next read the immortal words of the "Declaration of Independence" of America. Mr. James Warnack of the Los Angeles "Times" followed with a short address, after which the whole audience sang "the Star-Spangled Banner."

Swami Dhirananda concluded the program with an inspiring talk on "Americanism," stressing the center's appreciation of this country, first because of the blessings and protection we enjoy under it, and second, because it stands for freedom, truth and human brotherhood, ideals which help in soul-realization.

Mrs. Zora Ritschel presented the Center with two flags on this patriotic occasion. One was a beautiful silk American flag which had belonged to President Wilson and was with him at the White House; the other was a white silk flag of Gandhi's.

On June 2nd the Center had the pleasure of entertaining our good friend Mr. R. J. Cromie of Vancouver, publisher of the daily "Vancouver Sun."

## YOGODA RECIPES

The following three recipes are given by Pittsburgh Yogoda students:

### YOGODA SALAD

- 1 cup diced canned pineapple
- 1 banana
- 1 cup watermelon, cubed
- 1 cup Honeydew Melon, cubed
- 1 cup fresh peaches, sliced

Place in bowl 2 tbs. brown sugar or honey and 2 tbs. lemon juice; pour over salad; serve on lettuce leaf and top with whipped cream and chopped nuts; sprinkle with shredded lettuce.

This serves six people.

### CELERY ROAST

Ingredients: 1 cup browned bread crumbs; 1 cup celery chopped fine;  $\frac{3}{4}$  cup English walnuts ground fine; onion chopped fine, 1 tablespoon; two eggs; three tablespoons melted butter; 1 teaspoon salt; pepper to taste;  $1\frac{1}{2}$  cups milk.

Method: beat the eggs in a bowl, add the milk, then the other ingredients. Let stand twenty minutes. Bake in a moderate oven twenty-five minutes.

### YOGODA WHOLE WHEAT NUT BREAD

- 4 cups whole wheat flour
- 2 cups sweet milk
- 1 ts. salt
- $\frac{1}{3}$  cup sugar, brown
- 1 egg
- 4 ts. baking powder
- 1 cup chopped nuts
- 1 cup raisins

Mix all the dry ingredients; then liquids; let stand  $\frac{1}{2}$  hour; bake 1 hour in medium oven.

## MME. GALLI-CURCI HELPS THE YOGODA CAUSE

MME. AMELITA GALLI-CURCI

**CENTRAL TRUST COMPANY OF ILLINOIS (2-23)**  
CHARTER MEMBER FEDERAL RESERVE BANK OF CHICAGO

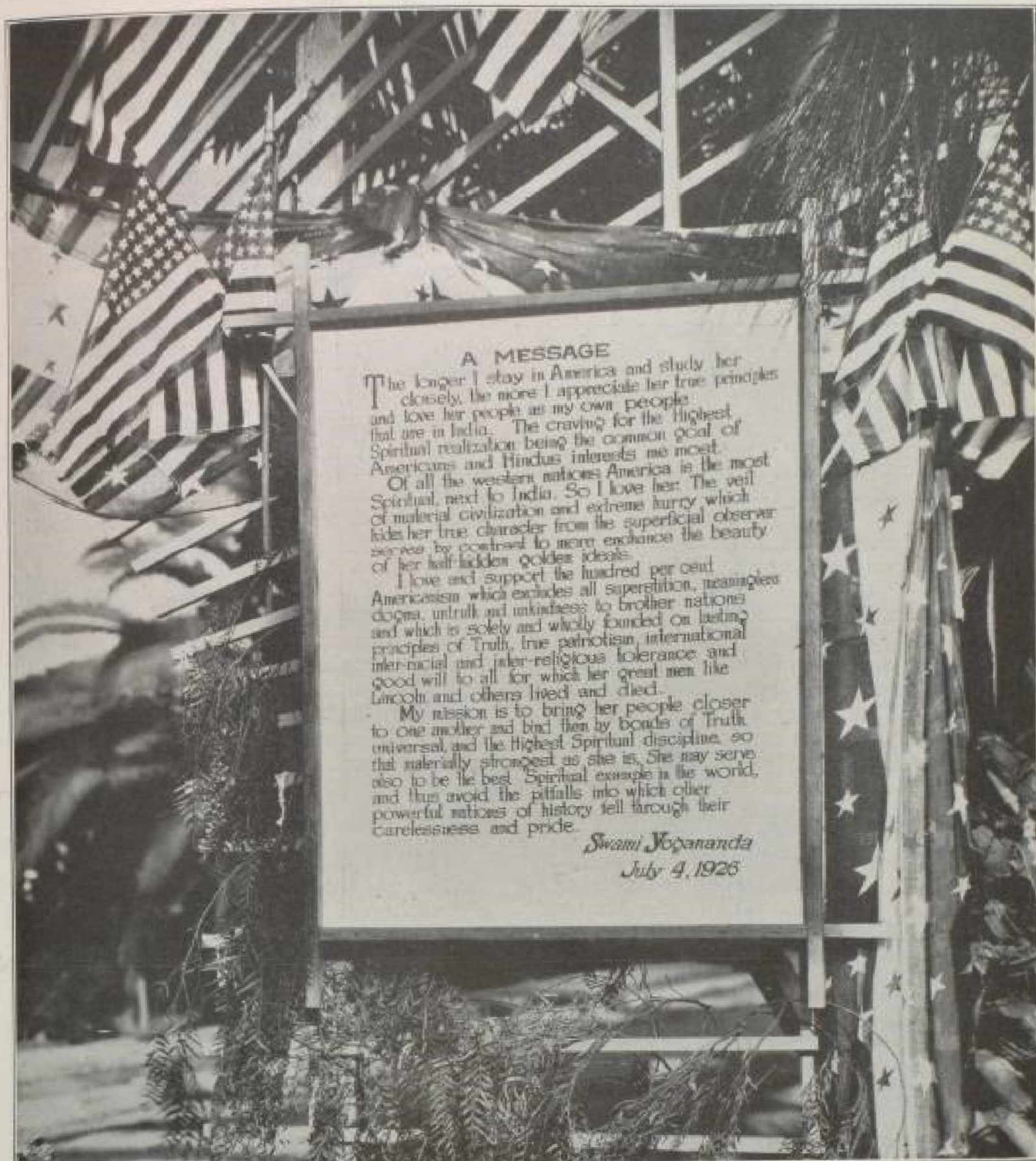
CHICAGO, 19 July 1926 No. \_\_\_\_\_

PAID TO THE ORDER OF Swami Yogananda \$ 100.00

One Hundred 00/100 DOLLARS

*Amelita Galli-Curci*





#### A MESSAGE

The longer I stay in America and study her closely, the more I appreciate her true principles and love her people as my own people that are in India. The craving for the highest Spiritual realization being the common goal of Americans and Hindus interests me most.

Of all the western nations America is the most Spiritual, next to India. So I love her. The veil of material civilization and extreme hurry which hides her true character from the superficial observer serves by contrast to more enhance the beauty of her half-hidden golden ideals.

I love and support the hundred per cent Americanism which excludes all superstition, meaningless dogma, untruth and unkindness to brother nations and which is solely and wisely founded on lasting principles of Truth, true patriotism, international inter-racial and inter-religious tolerance and good will to all for which her great men like Lincoln and others lived and died.

My mission is to bring her people closer to one another and bid them by bonds of Truth universal and the highest Spiritual discipline, so that materially strongest as she is, she may serve also to be the best Spiritual example in the world, and thus avoid the pitfalls into which other powerful nations of history fell through their carelessness and pride.

*Swami Yogananda*

*July 4, 1926*

#### FOURTH OF JULY MESSAGE

*The text of Swami Yogananda's Fourth of July Message to his students, as it appeared at the entrance of the Mount Washington Educational Center, Los Angeles.*

**YOGODA CENTERS DIRECTORY**  
(Yogoda Correspondence Courses, books  
and free literature may be obtained at  
following centers.)

**Los Angeles**

National Headquarters, Mount  
Washington Educational Center, 3880  
San Rafael Ave., Los Angeles, Calif.  
Phone Garfield 6406.

**Pittsburgh**

Leader, Mr. Ezra A. Zartman, 345  
Fifth Avenue, Suite B, Pittsburgh, Pa.  
Sunday evening meetings at Congress  
of Clubs, 408 Penn Avenue.

**Cleveland**

Leader, Rev. Edward A. Lohman,  
3518 Poe Avenue, Phone Lincoln 2031.  
Monday evening meetings in Truman  
Bldg., except during August.

**Boston**

Leader, Dr. M. W. Lewis, 24 Elec-  
tric Avenue, West Somerville, Mass.  
Phone Somerset 7363W.

**Detroit**

Leader, Rev. Lina M. Schanbacher,  
4744 Fourth Avenue, Detroit.

**DETROIT NEWS**

Swami Yogananda gave a series of  
free lectures from May 23 to June 6 in  
Orchestra Hall, Detroit, speaking each  
night to capacity audiences and win-  
ning many thousands of new friends  
for Yogoda. The Yogoda classes totalled  
up to the thousand mark, and Swami re-  
ported that they were delightful to teach,  
being responsive, sincere and merry.

The Swami spoke before the Lions  
Club, the Universal Islamic Society  
and over the WJR radio. On May 30th

he conducted a Memorial Day Service,  
using symbolic Hindu rites in honor  
of universal brotherhood and peace.

**"A Night in India"**

On June 27th, an entertainment  
called "A Night in India," was given  
at Orchestra Hall for the benefit of the  
Mount Washington Educational Cen-  
ter of Los Angeles. The program in-  
cluded the presentation of "The Ma-  
harani of Arakan," a play based on a  
theme of Rabindranath Tagore's. Mme.  
Clara Clemens, daughter of Mark  
Twain, sang two Hindu songs. Then  
followed a beautiful harp solo by  
Miss L. P. Parke, and the showing of  
Travelogue slides, "Visions of Art," by  
the Swiss traveller, Prof. W. Sandoz,  
which offering made a decided "hit"  
with the audience. Swami Yogananda  
closed the program with a talk on  
art and Yoga. The entertainment was  
given under the patronage of the De-  
troit Mayor's wife, Mrs. J. W. Smith;  
Mme. Ossip Gabrilowitsch, Miss Clara  
Dyer, Mrs. George Irwin, Mrs. J. A.  
Moross, Mrs. W. H. Pettibone and Mrs.  
W. J. Lamb.

In graciously promising to appear on  
the program, Mme. Clara Clemens  
said, "It is to help the cause of hu-  
man brotherhood and the educational  
work of Swami Yogananda, who is do-  
ing so much for my country, that I  
have agreed to sing in 'A Night in  
India.'"

**\$11,525 Raised in One Evening**

On July 6th, Swami Yogananda held  
a meeting of his students and outlined



*Hindu Cupid*



*Rabindranath Tagore*



*Mme. Clara Clemens*

his wishes that a Yogoda Sat-Sanga Center be established in Detroit, with its own building, restaurant, library, auditorium, meditation room, etc. Enthusiasm ran high among the students, who were overjoyed at the prospect of their own Center, and in a half-hour the sum of \$11,525.00 had been pledged by those present toward the realization of this object. The ultimate goal was set at \$200,000. Committees of House, Finance, Membership and Publicity were formed, and the Leadership of the Detroit Center was assigned to the Rev. Lina M. Schanbacher.

On August 22nd, the Detroit students plan to hold a Yogoda picnic, followed soon after by a real Hindu banquet at which they expect to have the attendance of one thousand friends and students of Yogoda and to further discuss ways and means of realizing their goal. It is not yet certain if the Swami will be able to attend these functions or not, but if it is at all possible, he will be there with great joy and blessings.

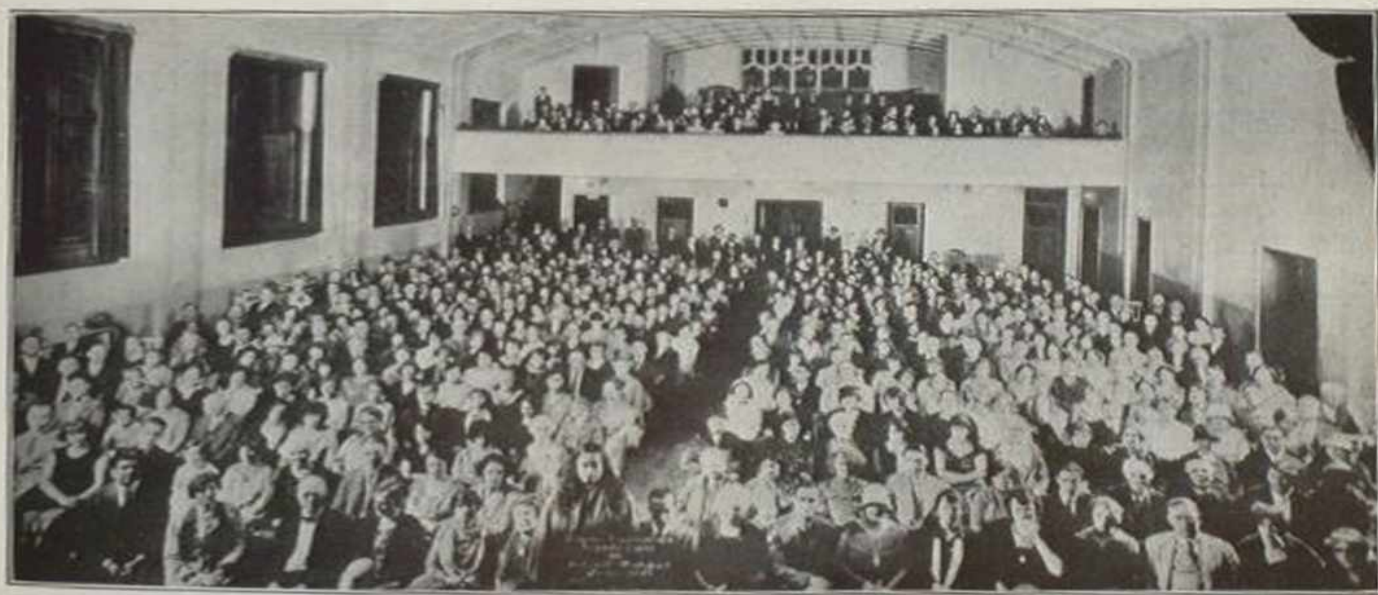
#### PITTSBURGH NEWS

The Pittsburgh Yogoda Sat-Sanga Center has so much life and vitality that it is a joy to co-operate with it. On June 21st, the Yogodans held a Hindu Banquet with the Swami Yogananda as guest of honor. The total attendance was over five hundred and fifty Yogoda students. Such an array of color and splendor and good things to eat! The Soldiers Memorial Hall

was a veritable paradise of beautiful things. The flags and bunting on the walls and in the massive arches; the orange-colored coverings on the banquet tables with orange napkins and decorations to match; the spirit of happiness and fellowship that prevailed; all conspired to make this by far the most delightful banquet that has taken place in Pittsburgh in years.

The menu, prepared under the able direction of Mr. Gupta, consisted of canteloupe, Yogoda Salad, whole wheat rolls, Deam Kalia (egg curry); Polao (special rice); Halua (pudding), orange juice with ground nuts (plenty of it) and ice-cream. Everyone was so pleased and gratified with this food that the most extravagant phrases of praise were heard on every side.

Ezra Zartman, writing in his little monthly "Pittsburgh Yogoda Light," described the event as follows: "The expression of welcome to our honor guest was shown when all present stood in their places at the tables, while Swami responded gracefully, yet simply, and with a modesty that reveals the inner dignity of respect and reverence of all really great souls. Swami's blessing was pronounced with such a depth of sacredness and devotion that not only appealed to the good, true and beautiful in life, but inspired in us a feeling of fellowship in a great cause, combined with a devotion to duty that thrilled our innermost being and challenged our students to 'carry on' the Yogoda cause of Right



*Yogoda Students of Swami Yogananda's Detroit Class, June, 1926*

Living with ever-new zeal and purpose."

The blessing given by Swami and repeated by the others in concert, was as follows:

"O Spirit, bless this food; make it holy;

Let no impurity of greed ever defile it.

It is for Thy temple—receive it.  
Spirit to Spirit goes. All is spiritual.  
I thank Thee."

#### Yogoda Entertainment

Yogoda entertainments have been quite prominent lately, with Detroit, Cleveland and Pittsburgh all contributing local talent in their own cities. On June 23rd, the Pittsburgh Yogoda Student Players presented a varied program at the Morris Kaufman Memorial Auditorium. Swami Yogananda was present and greatly enjoyed the evening. A forceful Japanese sketch "O Joy San" portrayed a bit of Oriental drama with a real moral. The dancing and musical numbers were very well done. The Swami himself played the Esraj (Hindu musical instrument), also performed on the organ while chanting a religious song. The Swami greatly enjoys and encourages these activities which give us a chance to develop the talents we have been entrusted with and to adjust ourselves to human relationships and responsibilities.

#### Pittsburgh's Gift to Swami.

Swami wishes to take this opportuni-

ty to express his appreciation of the very fine, useful gifts recently presented to him by his Pittsburgh class students. The gifts consisted of a wonderful Eyemo Moving Picture Camera, and an Acme Projector which the Swami will use in showing the moving pictures of the Mount Washington and other Centers to his various future classes. These gifts fulfill a real need in the work, and the Swami joins with his whole organization in thanking Pittsburgh for their thoughtfulness and kindness.

#### Pittsburgh Drive For Building

The Pittsburgh leader, Mr. Zartman, recently sent a letter to all students in his vicinity, making the following announcement:

"The Time Has Come! Swami said, 'Our family is growing, we must have a home of our own.' The Pittsburgh Yogoda Sat-Sanga Center needs a building of its own in order to carry on the work of a thoroly organized group of departmental activities—Healing Clinic, Social Service Work, Employment Bureau, Library, Yogoda Restaurant, etc., for which there is an urgent need in this community.

"Without any announcement of a drive, the matter of raising the Pittsburgh Yogoda Building Fund has taken a momentum that promises big results. A portion of the regular meeting, June 27, was intended merely to learn the sentiment of our members regarding the launching of such a drive, but



Those who attended the Fourth of July service at the Mount Washington Educational Center, Los Angeles, were pictured later with their flags, on the Center grounds.

it developed into almost a stampede for the immediate raising of the first section of the Building Fund." The proper committees have been formed and everything points to a big drive. The goal to be reached is set at \$100,000.

The Pittsburgh Center plans a Yogoda Picnic and Swim on August 14th. A Yogoda Harvest Festival is announced for September 22nd.

### CLEVELAND NEWS

The Rev. E. A. Lohman describes the recent delightful Yogoda Entertainment in Cleveland as follows:

"Cleveland's interest in Yogoda and love for Swami Yogananda were shown on June 28, when Channing Hall was filled to its capacity.

"The occasion was the first entertainment given to the Cleveland public by students and friends of the Cleveland Yogoda Sat-Sanga Center. Two hours of song, music and classic dancing, followed with an inspiring address on 'Liberty and Truth' by Swami himself, made the evening one long to be remembered.

"The spirit of Yogoda was evident everywhere in the crowded hall. Students of the class were ready to assist in whatever capacity. Smiles and cheers, good-will and laughter were scattered as profusely as God's fresh air and sunlight. It was our supreme pleasure, as well as distinguished privilege to have with us on this occasion, loyal Yogodans Mrs. A. Moseley of Chicago and Mrs. J. Moross of Detroit. Many of Swami's students and friends from outlying cities and towns were present to greet their beloved teacher again.

"In every way our first Yogoda offering was a pleasing success. 'The thing is this,' why wouldn't it be, with such splendid student talent and the presence of Swami himself, to whom we owe much gratitude for the happy culmination of the event. Of the many delights and surprises of the evening, perhaps the most outstanding occurred during the presentation of the sketch given by the Yogoda students themselves, in which about fifteen individuals appeared in old-fashioned costumes to represent pictures of 'friends and relatives' in the old 'Family Album.'

"Full half an hour of laughter ensued as one after the other of the au-

tique figures made their appearance in the huge picture-frame constructed on the stage; while last, but not least, and to the outburst of thunderous applause, there appeared in the frame as representative of a picture in our 'Family Album,' a real live picture in modern, yet quaint attire, Swami Yogananda, himself. After playing a sweet little Hindu melody on the Esraj (Indian instrument), and singing a Hindu song, Swami closed that part of the program. God bless our Swami, who is a real human-God-man, who can be all things to all men; who rejoices with us in our happier hours, and weeps when we are sad; our teacher, our friend and brother.

"Cleveland bids you God speed, dear Swami, with your message of 'Liberty and Truth,' and may you ever remember the words of the poem dedicated to you by our good friend and student, Mrs. James H. Stansbury, 'The world is waiting for you.'

"Thus was brought to a close one of the eventful occasions of the Cleveland Yogoda students. May we have many more.

"PRONAM to Yogoda students everywhere."

On July 31st, the Cleveland Center will hold a Yogoda Picnic.

### BOSTON NEWS

On June 23rd the Boston students celebrated a Yogoda Sat-Sanga Festival. Dr. M. W. Lewis gave a splendid address on "How to Know God."

### SWAMI SPEAKS AT NEW THOUGHT CONGRESS

The Swami made a special trip from Detroit to New York City in order to accept the invitation of Mrs. Mary Chapin, President, to speak before the 13th Annual Congress of the International New Thought Alliance. He was the principal speaker on Thursday evening, June 24th, and his talk on "Spiritual Force of Concentration and Success" was received with the utmost enthusiasm by the audience which filled the Grand Ballroom of the Hotel Commodore. A perfect storm of applause greeted the Swami at the conclusion of his address. Afterward he had the pleasure of meeting Mrs. Elizabeth Towne of "Nautilus" fame, the poet Edwin Markham and other

eminent New Thought leaders. Mr. Ralph Waldo Trine was there and in fact a perfect galaxy of distinguished persons were present. The Swami is more than happy to cooperate with all the different spiritual centers of America, and enjoyed the New Thought Congress so much that he stayed over in New York an extra night in order to attend another meeting.

### SUMMER PLANS

For the first time in two years, the Swami and his staff are enjoying a real vacation. No public activities are planned for August or September. Perhaps there will be a series of free lectures in Cincinnati and other mid-western cities during the autumn and winter, but final plans will not be matured and announced until the appearance of the Sept.-Oct. EAST-WEST.

The Swami enjoyed a beautiful week of peace and meditation at the ideal summer home of the most hospitable and spiritual Amelita Galli Curci and Homer Samuels. He intends to spend some time also at the summer home of Mr. Alvin Hunsicker and Mr. J. Motts. Out of this rest and quiet, the Swami will plan many wonderful things for the Yogoda movement in America. Mail may be sent to him in care of the Mount Washington Educational Center, 3880 San Rafael Avenue, Los Angeles, Calif.

### THREE RECIPES

*by Swami Yogananda*

#### Health Recipe

Did not the Spirit make your body out "of the dust of the ground" (Gen. 2:7), i. e., from the same ninety-two elements that compose the material of the earth? Hence you must remember to follow the God-made material laws which govern your health and physical body. But do not over-emphasize the importance of the body, nor be too fastidious about diet, because mind-power is more essential. There are food "cranks" whose only interest revolves around "calories" and "vitamins" and they talk of nothing but lettuce and nuts, lettuce and nuts, when you meet them, until you wonder how they can be so blind to other and more interesting phases of life.

But don't misunderstand me, I am not underestimating the value of a proper diet, but simply point out that it is better not to become fanatical

about it. It is necessary that modern people eat more raw "unkilled" food. Walk more, bathe in the sunshine every day. If you have no time for a real sun-bath, then open your window and with eyes closed and head bared, absorb the ultra-violet rays of the sunshine. Take an early morning run in the park to keep your heart in good condition, otherwise you will find you get out of breath quickly. If you abstain from meat, be sure to eat the proper substitutes, such as well-ground-up nuts. Man's almost universal habit of eating too fast, makes it hard for him to masticate nuts thoroughly enough before swallowing, therefore it is better to grind up the nuts before eating.

Obey the material laws of the body by sensible choice of food. Since you have to eat, eat the right kind of food. Choose a balanced diet, stick to it, and then forget the body, devote your time to the more important studies and problems of life.

#### Intellectual Recipe

Most bored people who think they have exhausted the joys of life do not know that a world of solace lies in good books. The vacant mind is the workshop of worry and despair. In choosing books, the first preference should be given to spiritual books which are free from dogma. In studying, remember you must master one subject or more, but you should also know something of every other subject, botany, logic, astronomy, music, languages, politics. The study of physiology is most important. Read a good scientific magazine every month. Reading is the best indoor intellectual sport. It keeps your mind busy and your intellect exercised. One or two hours' daily reading will give any man a liberal education in ten years, if his choice falls on worth-while books. Don't waste time and injure your mental faculties by reading purposeless or trashy books. Not to cultivate a genuine interest in books is to miss the heritage of the ages. Those who cannot get along with their friends and the world—let them read books and keep company with those silent friends who have the power to comfort and inspire. Those who are socially inclined will find a new power to help humanity thru the lessons taught by

books written by noble and gifted men.

### Spiritual Recipe

Why are you asleep yet! Offer no excuses to yourself that you are too busy to think of God! When death will come, you will have to leave all your activities and your engagements at once without notice or delay. Then why not give up now some of your useless pursuits and idle thoughts and make time for God? The world takes out of you all it can, keeps you engaged with many worthless habits and unproductive activities. Day after day you wish to be different but you are being carried a prisoner, bound hand and foot by the cord of your habits woven by you and your environment. Remember you are responsible for yourself and the world will not answer for your deeds. Then why not remember each day, "My most important engagement is with God"? To eat, work and die is not enough; the animal does the same. Use your precious gift of reason and try to find Him. You have not to go to the forest, where other though different temptations will assail and conquer you. Your work is in the world where your karma has placed you to work out your salvation by serving your fellow-man. It is not necessary to act solemnly as though you were at a funeral in order to seek Him. You can find God in the solitude of your own room, when, in the early morning hours and before sleeping, you compose yourself for meditation and thought on the great Divine principle that created you. With folded hands, say mentally, "Father, Thou art omniscient, Thou knowest my thoughts every one, talk to me, I want to hear Thy voice." Say it mentally again and again, until you feel it. You have to culture this feeling, work for it. Repeat the prayer again and again until you find your heart throbs with love and yearning for God and you get a conscious response.

Whenever you find yourself with a few moments of leisure, make a sincere prayer, "Father, come to me, reveal Thy omniscient presence." Let no one know of your secret prayers. And remember you cannot know God if other desires are in your mind at the same time. "Thou shalt have no other gods

before Me" means God will not reveal Himself to you if your thots for Him are not strong enough to blot out all other distracting thots. When you wish to express your love for some one, you do not need to quote from a book of poems to express that love. Your love finds its own words which flow spontaneously from the awakened heart. So pray to God mostly in your own words of love and yearning, not in the borrowed language of others all the time. Never cease, keep up your prayers to God until He answers you.

We are not as big as we think or imagine; we are only as big as we *act*. So act from today on your desire to know God, make the effort now to cultivate His friendship, without ignoring your worldly duties. Perform your worldly duties with the thought that you are realising Him thru them, and thus are pleasing Him.

### NEW YOGODA TESTIMONIALS

**Amelita Galli-Curci** and **Homer Samuels** are two distinguished names whose owners have recently lent their enthusiastic support to the Yogoda movement. Mme. Galli-Curci writes: "The teachings of Swami Yogananda give to life a purpose. Joy, happiness, bliss come to one . . . does not everyone of us strive for these? All takes on new beauty; a new force brings forth health and strength and power to accomplish. It is the Science of Living and it is applicable to all our daily problems and activities. It develops peace and poise."

**Clara Clemens Gabrilowitch**, daughter of Mark Twain, wife of the eminent musician Ossip Gabrilowitsch, and herself a singer of note, gives the following praise to Yogoda: "Swami Yogananda teaches the art of life. His wisdom and spiritual development are supreme. He unlocks the doors to many mysteries and discloses joy where we suspected only sorrow. Deeply grateful to him are all his pupils, among whom I am happy to count myself."

**Alfred Human**, editor of "Singing," writes: "If Westerners in general were made aware of the intensely practicable nature of the clear and logical system, Yogoda, they would besiege Swami Yogananda for instruction. The Swami demonstrates that the average person, the so-called "practical" man, utilizes an absurdly small part of his powers; without

disturbing his convictions or severely altering his daily life, the Swami sets him to work on explicit outward and inner gymnastics. The extreme simplicity of these exercises, the amazing results, from the physical side alone, must commend Yogoda to the dispassionate seeker. Even the terminology the Swami employs, is crystal-clear to the Occidental mind; in the same spirit the Swami has evolved a system, founded on centuries of wisdom, which is particularly adapted to the Western body and mentality."

The Universal Islamic Society of Detroit presented the following "Address of Thanks and Appreciation" to the Swami Yogananda on June 20, 1926. We quote it to show how Yogoda is succeeding in breaking down the barriers of creed and sect, barriers that were once thought insuperable, but that today are dissolving in the light of common human sympathies and understanding. The address reads, in part, as follows:

"We, the members of the Universal Islamic Society, beg to tender our heartfelt thanks for the services you have so generously rendered to us in the high interest of a common brotherhood, and the spiritual light you are spreading among the Western nations of the earth.

"Unquestionably, the Divine Creator of all things has sent you to this Western world at a time when mad materialism, unreasoning prejudice and misguided intolerance are leading God's people away

from that Divine Truth which makes for the Unity of God and the Brotherhood of man.

"From time to time, throughout the ages, God, in His Divine Mercy, has caused prophets to arise, to lead erring humanity in the right path, the path of Truth and Righteousness. He raised up Zoroaster, Moses, Buddha, Christ, Krishna and Mohammed. And you, dear Sir, he has raised to proclaim the Truth and to assist in leading erring humanity back to the path He would have them tread.

"God strengthen you to carry His work of spiritual unity and human brotherhood to the ends of the earth. We beg that you will pray for us even as we shall pray for you and your success and the success of the high and Divinely inspired work you have undertaken. May you be ever guided by that Spirit which is Birthless and Deathless and Changeless and remaineth forever. We wish you God-speed and assure you that the memory of your good work will ever remain treasured in the inmost hearts of each and everyone of us, who sign our names to this humble tribute of love, brotherhood and devotion for and on behalf of the Universal Islamic Society."

The broad-minded and sympathetic attitude (which we reciprocate) of the **International New Thought Alliance** toward the work of Yogoda is shown by a recent gracious letter to Swami

**Mystic Aims to make East and West meet in Spirit** Free Press FEATURE STORY

*Indian Savant Seeks Combination of Orient's Idealism With Occident's Materialism to Mutual Advantage*

The article discusses the spiritual teachings of Sri Sri Yogananda and his efforts to bridge the gap between Eastern mysticism and Western materialism. It highlights his work in Detroit and the support he has received from various groups, including the Universal Islamic Society and the International New Thought Alliance. The text emphasizes the practical and ethical aspects of his teachings, which aim to improve the human condition through spiritual growth and mutual understanding.

One of the largest newspapers in Detroit, the "Free Press," was so much impressed with the value of the Yogoda message that it ran a feature story describing its merits. We thank the paper for its cooperation.



Yogananda from its president, Mrs. Mary E. T. Chapin, who says: "I want to send you our sincerest thanks for your coming from Detroit to help make our Congress a success. . . . Our Alliance is the clearing-house of all religions and organizations working for unity and peace throughout the world. Your coming and presenting your religious and ethical view on your reaction to the Mystery was very significant and was unanimously considered a great event."

—o—  
**PRUNE WHIP**

This dessert is healthful and satisfying. Do not eat pastries which are made of denatured white flour. Cultivate the taste for wholesome desserts.

*This recipe serves one person.*

Eight prunes, soak until soft.  
Remove stones, mash them up with 1 tablespoonful of brown sugar or honey.

Serve with whipped cream on top.

—o—  
**BE ASSURED OF GOD**

by Philip Gray

Be assured of God . . .  
What power is it, then,  
After the labor's close,—  
After the sowing, the reaping,—  
Hushes the hearts of men  
Over the million of miles  
Of earth, beneath which those  
We love lie sleeping, sleeping?

**A PRAYER**

by Frances Wierman

Oh, that a time might come when in my  
life  
The overshadowing greater part of me  
Would never cease to urge, in still small  
voice,  
My steps, that falter toward Infinity,  
A time when I would never lose the light  
That drives before it all the evil powers;  
Nor suffer, blindly groping for His  
hand—  
When I would know no more unguarded  
hours!

**"Westernized Christianity,  
Oriental Christianity,  
and Yogoda"**

by

**SWAMI YOGANANDA**

This illuminating article is bound to be one of the most widely-discussed articles of the year.

It will appear in the September-October number of

**EAST - WEST**

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# THE SILENT VOICE

by  
BERENICE V. DELL

is food for thought and should be read by every one, especially by Yogoda students. It is a prophetic fiction of America in 4000 A.D., full of thrills, science, philosophy, religion and sociology.

\* \* \*

Not since the days of the great Utopian writers has there been a book of more profound interest in human affairs. The author takes the reader on the wings of fancy twenty centuries ahead and opens before him a vista of a new world. In a narrative which holds the interest from the first page to the last the reader is carried through the almost miraculous changes which time has wrought, and the manner in which the interesting material is handled is both entertaining and instructive.

\* \* \*

The following are a few of the Press comments:

**ATLANTA CONSTITUTION** writes:

"While this is a beautiful romance, it is something more than that and it will be interesting to each grown-up member of a family, to scientists, inventors, astronomers and astrologers, every lover of adventure, every instructor and student, clergyman and skeptic, judge and lawmaker, philanthropist and even suffragettes will find something entertaining, in fact every American will thoroughly enjoy the author's style of weaving in a fortieth century story features that seem as impossible as did the up-to-date telephone, telegraph, airplane, radio, etc."

**DETROIT NEWS** writes:

"Much is said concerning religion, prohibition, feminism, international entanglements and the development of radio and other scientific and mechanical discoveries."

**BOSTON HERALD** writes:

"'The Silent Voice,' by Berenice V. Dell, just published by The Four Seas Company, leaps farther into the future than the most imaginative fiction usually ventures."

**BOSTON GLOBE** writes:

"Here is a book which combines with romance some interesting views of the author and a general warning about the results of carelessness by our government and meddling and experimenting with ideas foreign to the spirit of this Nation. There is much that is fantastic in these pages and the time of the story is 4000 A.D. A man whom the author paints as the greatest knight of all ages, failing to gain favor of the maiden whom he desires undertakes a trip to Mars in the interest of science and for the benefit of humanity, planning to report by radio as long as life lasts. It is a book of many aspects and with considerable in it for every type of reader."

**SATURDAY NIGHT**, Los Angeles, writes:

"The author's ideas may seem grotesque, but there is food for thought in her story. They who read through the almost five hundred pages will find much to remember."

**EVENING MISSOURIAN**, Columbia, Mo., writes:

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*YOGODA means "harmonious development of all human faculties."  
SAT-SANGA means "fellowship with truth."*

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Week-day and Sunday classes and lectures are given, including a non-sectarian Sunday School for children. The Center also carries on the work of the YOGODA Correspondence Course School, and publishes the EAST-WEST MAGAZINE.

Those who are in sympathy with Swami Yogananda's plan of starting here a YOGODA-HOW-TO-LIVE School, for children and adults, for training them in ideal all-round physical, mental and especially spiritual development, please communicate with the Swami at the address given below.

**SWAMI YOGANANDA**

The Mount Washington Educational Center

3880 San Rafael Avenue

Los Angeles, California