

INNER CULTURE



EAST-WEST MAGAZINE



How To Acquire
Initiative

—♦—
The Daily Character
Bath

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

JUNE

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SURRENDER

“O YE sons of men, how long shall my glory be turned into dishonor.”

The mind, the faculties that we use every day, belong to God. Our ability to think, to perceive, to will, is God's light and power within us, which, when used for selfish purposes, results in darkness and suffering, or what is termed "the wrath of God." The same mind and will, surrendered to God, will operate unto man's full redemption. So, man turns the glory of God into dishonor when he does not accord to God the honor of being his indwelling life and intelligence, but usurps that honor himself.

We often repeat the words, "God is the one and only Life, Light, and Power." But mere repetition will not produce Realization. There must be a daily disposition to surrender the consciousness of self; a joyful willingness that God's will be done. As the mind expands with Truth, it sees the incongruity of personal pride and self-exaltation. It sees that truly it is through the grace of God alone, that it has existence, intelligence, and identity.

Living in the Spirit is not a different life, in essence, from what we call "mortal" life, but the mind is differently focused, recognizing the Everlasting Source, the mystical inner fountain. Individual life is as a tree. From the planting to the fruitage, the same life is growing it, without a break, but with steady expansion, unto fruitage. Consequently, the life in Spirit is a fuller life, the natural faculties becoming increasingly enriched and intensified.

The truly surrendered life will not desire to shine any more in its own luster. It will not think, "How can I do something to make me appear great, or bring my name into prominence?" But its constant prayer will be, "Father, I am Thine; use me as Thou wilt; let me be conscious of only Thee."

This is not weakness, but true strength. This is building on the only unshakable foundation. When one knows that he is not limited to frail human capacity, there wells up in him a courage, peace, and security such as he could never experience if he continued to walk in self-sufficiency.

We must magnify God, and give Him more room to dwell with each succeeding day. As the Apostle Paul says, we should "make no provision for the flesh." This does not mean that we should neglect the body, for the body is the temple of God. It means to make no provision for fleshly tendencies, and to have the mind so filled with thoughts of God that there is room for no lesser subject. In the words of Swami Yogananda, "Never will I take down the vision of my lifted eyes, and place it on aught but Thee."

The redemptive process takes place in the mind. The desire for God must supersede every other desire. The pathway behind us was stony and dreary, only because we did not look to God alone.

—By Seva Devi.

INNER CULTURE

EAST-WEST MAGAZINE

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

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How to Acquire Initiative

By S. Y.

WHEN you look at the vast panorama of this world, when you look at the vast crowds of humanity rushing hot-haste throughout their span of life, you wonder what it is all about. Where are we going, what is the motive, what the best way to get to our destination? Most of us rush aimlessly, regardless of our destination, like a runaway automobile, driving heedlessly in the pathway of life, never realizing the purpose of the path, the winding ways and straight paths that lead to our destination. How can you find your goal, if you never think of it? Many people, though they don't know their destination, still have initiative enough to find out and seek the thing they need—in connection with their desires, in connection with their environment, they always try to use the initiative within them. What is initiative within a person? Initiative is some creative faculty within you, a spark of the Infinite Creator within you.

America is a land of initiative in business, applied mechanism; India is a land of initiative in spirituality. What is this mysterious faculty? Examine a dozen minds; they all remind you of one-horse-power engines. Most people have minds like that; the whole process, the whole activity of their lives consists in waking, eating, amusements, and sleeping. What is the difference between yourself and the animals? One difference, psychologists say, is that man is a laughing animal. It is good to laugh. You need this consciousness of being human beings—if you lose your power to laugh, you lose one human development. Some people, day in and day out, take life seriously—they don't enjoy life at all, are afraid to smile. One quality of human beings is to laugh. Another quality, the greatest of all qualities, is initiative.

Initiative means power of creation, the power of creating something that nobody else has ever created. What have you ever done in this life which nobody else has done? Initiative means trying to do things in new ways and trying to create new things. Initiative means creative ability, which is derived from your Creator directly. How many people try to use that ability? Weeks, months, years pass, and they are always the same; they have not changed, except in age. The man of initiative is like a shooting star—creating something from nothing, making the impossible possible by the great inventive power of the Spirit. There are three kinds of people with initiative—the extraordinary class, the medium class, and the common class, and in "no-man's land" are hundreds huddled together.

Ask yourself this question: "Have I ever done anything new in life which nobody else ever did?" That is the starting point of your initiative; you must know that before you can start at all. Some people think they have absolutely no power to act differently; they are walking in their sleep, affected by somnambulism. Their subconscious mind has suggested them into one-horse-power people. In order to wake up, you must say: "I have man's greatest quality. Every human being has some spark of power by which he can create something new which has not been created before. How easily I could be deluded with the consciousness of the world, if I let myself be hypnotized by my environment!" "Every line is crowded, why try at all?" This thought is why, in every walk of life, so many remain unsuccessful, because of lack of initiative, hypnotized by the consciousness of the world.

How can you have initiative? The first quality of initiative is the common

quality—the man with little initiative tries only to improve on the inventions of other people. And in spiritual things, many people just follow the same path—they were born in some denomination and they die in that denomination. Or, "I was born a Baptist, but when I changed my residence, I happened to be near the Congregational Church, so I became a Congregationalist." You have a spark of Divinity within yourself, and you want to adapt yourself conscientiously according to its dictates.

My Master used to say: "Remember this: if you have that faith within you, and if there is something you desire which is not in the universe, it shall be created for you." And I had that peculiar belief in my own strength, in the strength of my will, and I found that some new lines were created to give me the things I wanted. The power of initiative within you remains undeveloped, unformed, unexploited, unused—and that power is native to the soul, actually given to all of you, but you have not used it. You have lots of solar energy in you. Your first attempt is to try to improve on somebody else, if you have not developed the power to think for yourself, the initiative to have your own way.

The second quality of initiative, the medium quality, is shown by people who write a little new book or invent something new, but small. That is the medium quality. The extraordinary quality of initiative is that which makes you stand in blazing fame before the world, like Burbank, Edison, men of initiative, spiritual initiative. Is God partial to these great men, that they had this particular greatness? Were they chosen by Divine will to take so much glory? Those who look for glory are never great—in their inflated pride they never receive the strength of God. Those who enjoy giving—giving strength, courage, music—they are great.

There is one way to be great, to have this extraordinary power of initiative, which not only gives you a medium quality, but can give you an extraordinary quality of initiative by which you can stand blazing before the eyes of the world. Most people who have become great have been subconsciously guided,

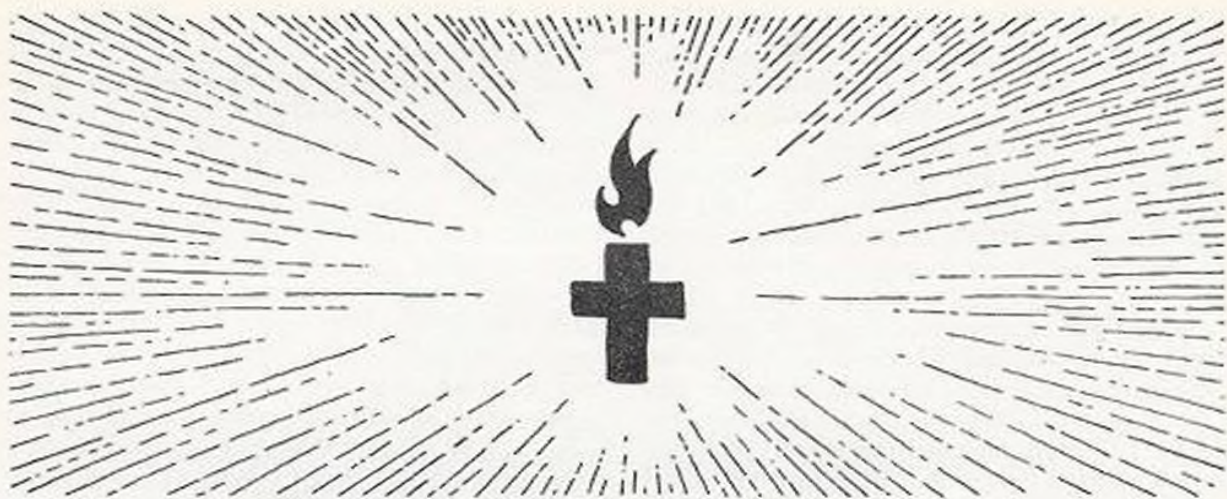
have had a tinge of heredity which gave them the initial advantage—and they used that in their life and thereby became extraordinary. Remember, if you have that extraordinary quality, you are led by unconscious forces of mind by which you change your environment, and in that new environment you can bring forth that great quality.

I believe, and I know, that great men can be made. By training and practice of Self-Realization, they can develop that initiative quality and bring it into play. The ones who struggled long ago see now the fruition of their activities. You must step out of that great horde who are just like automatons—step out and discover how much power you have, overcoming apparent impossibilities.

At first, I was afraid to be a teacher—the name of teacher frightened me. You have to be a shock-absorber, love everybody and understand humanity. The moment you get disturbed, you are one with the one who has come to get help from you. You must always be ready to withstand the opinion of the world, in order to succeed. Stay away from one-horse-power people; and then think differently, speak a little differently. And you must be untiring in your zeal. The man of extraordinary initiative swallows all difficulties, and says: "I am right." With unflinching steadiness march on your path, believing that the Infinite Creative Power is behind you.

You must first get yourself in conscious contact with that Infinite Power. When you contact that Power, which is the source of all initiative, your subconscious mind becomes super-powerful. I used to be apprehensive that if I created a little initiative it might run out quickly under different tests. I know now that within myself is that great Infinite Principle, which is the source of all art, all music, all knowledge. If that is behind me, how can I fail? Whenever you want to create something wonderful, sit quietly and go deep. That Infinite Power, that inventive, creative power is within you. Try something new, and always be sure that that great creative principle is behind anything you do, and that creative principle will see you through. Every human being is guided by the great creative power of

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The Second Coming of Christ

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

By S. Y.

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

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

NO one can serve two different contradictory ideals with the same devotion. If you are a full-fledged matter and pleasure worshipper, you will forget God. If you are engrossed in the Bliss of God, then you will forget and lose the taste for material joys. So do not try to engage your attention on two contradictory ideals—God and Mammon. Of course, it is possible to keep your major attention on God with your hands and part of your mind performing material duties and enjoying material things. That is a better way of living—the Yogi life of happy medium—to live in the world for God rather than becoming a monk or an epicurean.

Therefore I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the

life more than meat, and the body than raiment. Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

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

Take no thought, that is, do not use up all your thoughts worrying about your life which comes from God. Do not lose your mind worrying about what you shall eat or what you shall drink, or what clothes you will wear. Look how the fowls of the air, though they sow no grain nor reap, yet they are fed by God. In the Western world, Christian men think day and night of food, drink, and clothing, so much so, that at the height of selfish industrial civilization, they have experienced depression and inner discontentment, being gorged with materiality. Houses, money, and automobiles may be necessary to modern existence, but unless one gives some time to God and meditation, he can never make life happy.

The Aryan Hindu, on the other hand, thinks only of God and has neglected

his material life, and in spite of his spirituality is suffering from poverty, famine, sickness, and political slavery.

The old doctrine of complete renunciation is extreme; if people let go their duties, then cities will be dens of malaria and poverty. But because people are using all their thoughts to make money, they have forgotten in what lies the secret of a truly happy life.

What Jesus means is to put your principal thought on God—the Giver of Life and its necessities—and not on the necessities of life in utter oblivion of God. Complete concentration on material things in utter oblivion of God would produce nothing but inner discontentment, unbalance, and physical and spiritual unhappiness.

The Divine man eats, drinks, and clothes himself, but his whole attention is on God and not on the material necessities. The material man clothes himself and drinks and eats, and that is all he does; under the smoke screen of materiality he hides from God. To cut off life from its very Divine invigorating source, depletes life and makes it run dry of the truly satisfying joys of true existence.

The fowls do not store up food in barns, yet God feeds them, and how much more He would feed His better child, man, if he would only depend upon the Divine Bounty and not altogether remain engrossed in acquiring material things in utter oblivion of God. If God feeds the instinctively depending fowls, how much more would He feed man if he would only depend upon Him.

Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin, and yet I say unto you that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe ye, O ye of little faith.

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

As by no human effort or care can the body be made even a little longer,

so also by all human care man cannot maintain himself without the help from God. God is the Maker of Life and the Creator of sunlight, grain, water, and air, which support human life. But because man does his share to acquire God-given things, he soon forgets the direct Hand of God in all human affairs. Man cannot make grain, nor power of digestion to digest food, nor life which absorbs the grain chemicals into his tissues.

Look how the lilies are attired with ethereal fragrance and beauty by God, even though they make no conscious effort to spin their petalled clothing. King Solomon, with all his glorious artificial royal robes, could not decorate himself like the naive lilies clothed by God.

Though almost all of the Western Christian brothers think first of breakfast, lunch, and dinner, and what to eat and how much money to make in order to eat and clothe properly, still it should be remembered that to think of the gifts of God all the time in preference to thinking of the Giver, is extremely wrong.

To think of God, the Giver, along with the struggle to acquire material things, is all right. The lilies are clothed directly by God and they do not have to pay for the sunshine, air, and soil chemicals which they require, but, in the present civilization, man has to pay for his food and clothing and he could not have them given to him without his thought and struggle to get them. In the Orient, when Jesus taught, people lived simply and could get themselves fed and clothed without much effort through charity or family help. Nowadays, conditions of life are changed; civilization is more individualistic and selfish, hence man has to struggle for his existence and give considerable thought to his maintenance.

Then the question comes, is it impossible to apply the above Christ doctrine in modern life? No. History shows that the smartest, wealthiest individuals of all Ages, with all their thought and effort and craftiness to acquire wealth and material success from time to time, have been made to wal-

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Diet and Health

By ELLEN EASTON, B. Sc.

DINNER MENU

Celery Soup
Combination Fresh Vegetable Salad
French Peas
Baked Beets
Mushroom Cheese Souffle
Berry Delight

COMBINATION FRESH VEGETABLE SALAD

1 cup chopped crisp, young cabbage
 $\frac{1}{2}$ cup grated raw carrots
 $\frac{1}{2}$ cup grated beets (uncooked)
2 tablespoons minced parsley
2 tablespoons chopped green onion
Mix and serve very cold with well
seasoned French dressing.

FRENCH PEAS

1 quart shelled, fresh, young peas
1 heart of a large head of lettuce
18 or more tiny pickling onions, peeled
2 teaspoons sugar
Mineralized salt
 $\frac{1}{4}$ pound butter
2 tablespoons water

Put all ingredients into a very heavy
saucepan, cover and simmer until the
peas are tender. To serve, put peas in a
hot dish, divide the lettuce and place
it on the peas. Garnish with the little
onions.

BAKED BEETS

3 bunches young beets
2 tablespoons butter
1 cup boiling water
Mineralized salt

Wash, peel and shred the beets. Ar-
range beets in casserole, dot with butter
and sprinkle with salt. Pour the boil-
ing water over them, cover closely and
bake in a hot oven until tender.

MUSHROOM CHEESE SOUFFLE

3 tablespoons butter
4 tablespoons whole wheat flour
 $1\frac{1}{2}$ cups milk

1 cup grated cheese
 $\frac{1}{2}$ teaspoon mineralized salt
 $\frac{1}{4}$ teaspoon paprika
 $\frac{1}{2}$ teaspoon celery salt
1 tablespoon chopped pimientos
1 cup cooked mushrooms
3 egg yolks
3 egg whites, beaten

Melt butter, add flour and slowly stir
in milk. Stir constantly and when
thickened add cheese, seasoning, mush-
rooms and egg yolks. Beat for two
minutes, fold in whites and pour into
buttered baking dish. Bake in pan of
hot water 35 minutes in moderate oven.

BERRY DELIGHT

1 cup real maple syrup
2 egg yolks
 $\frac{1}{2}$ pint heavy cream
 $\frac{1}{2}$ lemon, juice only.
2 cups berries or shredded pineapple
Add the beaten yolks to the maple
syrup. Cook over low fire, stirring con-
stantly until thick and cool. Whip
cream and combine with egg and syrup
mixture. Put in a shallow dish and
chill in refrigerator. Just before serv-
ing add lemon juice and berries. Serve
in parfait glasses.

HEALTH

Dr. Sherman of Columbia University
classes silicon along with fluorine but
Mr. Martin W. Pretorius considers it
more important. He says that "silicon is
found in the skin, tendons, hair and
nails. It makes the muscles firmer,
blood warmer, hair more luxuriant and
glossy. It strengthens membranes, liga-
ments and linings of the organs."

DIET

Some foods containing silicon are:
lettuce, asparagus, dandelions, parsnips,
strawberries, cucumbers, onions, spin-
ach, beets, radishes, savoy cabbage,
pumpkin and romaine lettuce.

How to Conquer Worry

By SRI RANENDRA KUMAR DAS

"My mind to me a Kingdom is,
Such perfect joy therein I find,
As far exceeds all earthly bliss
That God or Nature hath assigned.
Content I live. This is my stay—
I seek no more than my suffice;
I press to hear no haughty sway.
Look! What I lack my mind supplies.
Lo! Thus I triumph like a king,
Content with what my mind doth
bring."

—Sir Edmund Dyer.

WORRY is a universal characteristic of the human race. In our daily intercourse with people, we find that much of the time of the average person is spent in worrying about something or other, especially in these trying times of the depression. Business anxieties, health problems, financial difficulties, problems of a social nature, continually present themselves in formidable array to us for adjustment, until one reaches the point where these worries are taken for granted as a part of one's life—as a daily routine. We must eat, drink, clothe ourselves daily, and, similarly, we accept worry as a part of the day's routine.

But here it is necessary to draw a distinction between worrying and thinking. As one faces a difficulty, through constructive thinking, he has control over the senses, the mental faculties, the will, and reasoning power. This process brings good results in the well-rounded solution of the problem. As one worries over the difficulty though, they become as helpless as a child. They become agitated, perturbed, and so confused that they cannot see even one ray of light for guidance, and the case seems hopelessly lost. They become swayed by emotion, lose all their power of resistance, and float like driftwood in the

current of the river of life without ever a struggle to reach the shore.

A physical defect can be a source of worry, and if one so allows, in time, an inferiority complex will quite naturally develop and the individual will become most miserable. A better way would be to accept the defect, but resolve to remedy it, if at all possible. If not, then create or enlarge on some other quality or faculty by means of which we shall attract others. Never accept defeat, which may be a product of worry, but courageously declare that all difficulties can be surmounted, and they will so be through patience, perseverance, and divine help. Many an unattractive looking person has developed other qualities to offset that handicap, and has even become more of a favorite than others having that wanted charm. One can develop fine qualities of mind, character, and genius, and thus counteract the effect of physical unloveliness or handicap.

Similar examples can be enumerated in the business world. As one is pushed into the corner, a better plan is not to wait for the inevitable to happen, but draw your robes about you and with the help of the divine power ever flowing through you, master the situation.

One grocer noticed that his competitor was running a special on sugar at a price lower than he, himself, could afford to sell. He realized that, as his customers read the advertisement, they would patronize his competitor and also would be apt to buy other groceries and become accustomed to dealing there. This would mean ruin to him.

He related the situation to his banker friend, who cautioned him not to worry about it, but offered a plan of action for him. The banker instructed him to call

all of his customers, take their regular orders, and, in addition, remind them that the season to make preserves was at hand, which would require an added supply of sugar; that he had a very special price to offer them and would be glad to deliver it to their homes.

His customers were more than pleased at the proposition. He not only met the competition, but increased his business as well. He forged ahead with a definite plan of action and conquered worry, bringing success to himself.

Worry creates a negative vibration within us by charging our body-batteries. We are de-magnetizing ourselves with low, depressing, degrading vibrations. When we do this, we are attracting those same things from others who are in that same negative vibration. We become surrounded by this negativity and, in our lowered state, bring disease, sickness, discouragement or loss of hope, skepticism, and, last of all, suffering, sorrow, and death.

Worry is primarily caused by fear, which encircles us in some form or other, as a spider web, from which it is difficult to escape. The following story explains this:

The god of death, requesting to enter a particular village in India, which was guarded by a saint, was refused admittance by the saint. The god of death argued with the saint that, through the law of Karma, some of the villagers had to die. The saint asked him how many lives he expected to take. The reply was "Only three." He was given permission to enter.

Three persons became the victims of smallpox, but the number of deaths increased to one hundred. The saint called the god of death to him in explanation for his action. He replied: "I took only three people. The rest died because of the fear that they would get the smallpox."

Are we not constantly afraid that adverse things will come our way, and do we not suffer because of that fear? In reality, we so often find that the things about which we worried so, did not happen at all. To some, the habit of worry has become so embedded in their consciousness that they almost seem to get joy from it.

Again, we worry, and fear grips us as we see unwanted conditions appear in the lives of other people, and we imagine that our life might perhaps be so patterned too. When thinking so, a deliberate turn to the opposite thought will encourage the happening of the desirable conditions for us, because, by saturating our minds with positive thoughts, we shall draw the same from the Divine current, the source of all good. Then we shall not be losing or wasting our precious vitality, strength, and health.

Another cause for worry is that of our status in the minds of other people. Are we loved or are we admired; do people approve of our manners, our dress, and so forth? We become suspicious that we are being laughed at or whispered about, and make ourselves most unhappy. If we shall always expect to meet the approval of all, we shall be sadly disillusioned. All are not in the same stage of growth and do not understand or respond as we think. As we disregard such conclusions of others, we are more free to do our own duty and march forward.

Coming a little closer into the family circle, we again find our thoughts on a parallel with those we held toward the outside world. Do our loved ones love us? Do our children respect us? Do our relatives and friends really care for us? Everyone feels that everyone is insincere. They become skeptical. Suspicion reigns in the air. Lack of faith spoils mutual understanding and happiness. It has even come to the point of bargaining, buying and selling, as in the market. If you like me, I will like you. Love me, and I will love you. Exchange and interchange, even for such a divine thing as love. We are bringing commercial tactics into our spiritual life. Instead of worrying, how much more elevating would it be to declare unto ourselves that we shall love each one without thought of return or gain. We surely must know that according to Nature's law, as we give out unselfishly, we attract the same unto us, and it returns to us in manifold ways.

Another fear that grips humanity is that of old age and death. We are un-

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ation of investment value. Suppose we consider the U. S. A. as a great business association of which every consumer is a member. The business of this association is to produce and distribute wanted goods for consumption and in this business every consumer is a partner. The association has officers and directors represented by the government.

The chief asset of this great association, the richest on the face of the earth, is its enormous power to produce wealth. This power is made possible principally by the sum total of its scientific knowledge—chemistry, engineering, and physics.

* * *

This body of knowledge is the cultural heritage of the nation. We do not ordinarily think much about our power and control over Nature. We carelessly take for granted the achievements of past generations who labored, discovered, and organized the knowledge which makes possible our present standards of living. We use telephones, we drive automobiles over paved streets, and we live in steam-heated houses lighted by electricity. All of these are every-day experiences of our common cultural inheritance. By virtue of our association and participation in this knowledge, every citizen shares in the values of the nation's cultural inheritance.

As a shareholder, every citizen would receive national dividends, payable monthly by check, out of the national credit account. Such dividends would equal the basic necessities of life—food, clothing, and shelter. The dividend would represent our share in the increasing benefits of power production and the consequent appreciation in our national wealth. Under present conditions it would be \$12.50 a month a person.

As the machine displaces men, the wage income previously paid to these men must continue to be paid by the machines that displaced them. The dividend is the logical successor of the wage.

* * *

Such national dividends can be paid to every citizen as soon as the national

credit account reflects in money the actual facts of our real wealth. The dividend would be delivered to every citizen in the form of a check drawn against the balance in the national credit account. The credit available in this account would then be used to increase consumption by means of the retail discount and national dividends. Both the discount and the dividends would operate together for the benefit of consumers at the same time and from the same source.

The postman who brings our mail would have the dividend at our residence the first of every month. The payment of such national dividends will in effect abolish poverty and make economic security a fact. Thus social credit bridges the gap between buying power and prices.

The achievement of economic security means that our national life will be enriched with a new prosperity not only in material things but in new human and cultural values.

* * *

We must understand very clearly that the proposals of social credit are not socialistic. They involve no confiscation or redistribution of existing wealth. They would provide instead more wealth for all of us based upon our ability to produce that wealth. Social credit is directly opposed in principle and practice to Fascism, Communism, or any other form of regimentation or dictatorship.

You may think that adoption of social credit must be a long time in the future. It need not be. Already the National Social Credit Association is working for it, bringing pressure to bear upon Congress to adopt the National Credit Issue Act. This act embodies the essential principles of social credit as applied to the United States.

Members of this association and others who know about social credit believe with Major Douglas that a "small impetus from a body of men who know what to do and how to do it may make the difference between yet one more retreat to the Dark Ages or the emergence into the full light of a day of such splendor as we can at present only envisage dimly."

The Second Coming of Christ

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low in the mire of poverty through the naive decree of Fate. Those who think that prosperity depends only upon man's effort and craftiness are mightily deluded.

Modern depression in America has humbled many millionaires who were sure of their ability to invest properly and preserve their mighty fortunes. The spiritual laws of "unselfishness" and "including the prosperity of others in one's own prosperity" were broken; hence, the advent of depression. Industrial selfishness was precipitated from dire human greed for gold, leading to unfair suicidal competition and the dumping of prices to kill the competitor and the all-destroying depression. Even the smartest business men have become children in the hands of destiny and depression, knowing not which way to turn. When the materially-minded business man's brain is befuddled with greed, his intelligence institutes plans which fail one after the other. This is the price all materially-minded God-forgotten egotistic people are bound to meet sometime or other.

The idea is this: a business man who keeps his mind principally concentrated upon the Almighty Giver of all things would never be left without anything (unless it is for a test) even in the worst depression which might come along. God is the Creator and Owner of all food, clothing, money, property, and life; it is He who gives all those things to man so that he can maintain his life on earth. If the nations of the earth lived as brothers in the United States of the World, no individual of the earth could die of starvation or go naked. But man, by giving artificial monetary value to production, has brought in strife between capital and labor, leading to systematically recurring inflations and depressions. When a member of a family gets sick or disabled, he is not the object of charity, but he honorably shares the family food and wealth. The same should hold good for each member of the world family. Nobody should starve because he has no job, or because he is old or disabled.

Brain and hands both cooperate to maintain the body and equally share the food in the stomach, so also capital (the brains of the society) and the labor (the working power of the society) must cooperate to make life prosperous and equally share in all they produce. Neither capital nor labor should get special preference in an imperialistic or socialistic form of government. Capital and labor have their eternal place, and they must do their respective duties in equality. Everybody should be rich, or everybody get along somehow, equally sharing in national wealth, or everybody should be poor if poverty comes unavoidably through the inclemencies of Nature. There should not be some richer than others. That is the root cause of crime, greed, selfishness, wars, famines, pestilence, and all untold social evils.

If nations realized that all possessions are gifts of God and that therefore all things should be shared equally, then they could live centuries without wars and famine. One nation possessing everything side by side with another nation starving to death, can never keep peace on earth. Nations must look after one another or they are doomed. That is why Jesus speaks to the nations of the earth: "Ye nations, do not be selfish and think only of food, industry, and raiment, in utter forgetfulness of brotherhood and the Giver of all things, God, or ye will bring complete disaster on yourselves through your own self-created ignorance and its attendant wars, pestilence, and so forth."

The prosperous nation might think: "What do we care for other nations: let us roll in plenty; what do we care for other starving nations dying by the millions, as long as we are prosperous." Well, the people of an intelligent prosperous nation must realize that national prosperity depends upon natural resources, moral conduct, harmony, and spiritual living of the people. A nation, no matter how successful, if it becomes debauched, selfish, and inharmonious, will have civil wars, treachery, and foreign aggression to disrupt its prosperity.

Hence, no individual or nation should be selfish and give entire thought to food or raiment, but should be humble,

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News From India

By C. RICHARD WRIGHT

(Continued from April Issue.)

This night is entrancing, for a moon high full is gladdening and enlivening the palms, the bayle, the banyan, the mango, and the sal trees with a brilliantly bluish hue like the dazzling blue-white diamond; all objects are alive or dead with the coldness of a phosphorescent bluish tinge; even the Ashrama building, mothering so many slumbering souls on her bosom, looks stark and cold beneath the moon's icy gaze. Once seen, an Oriental moon-lit night can never be forgotten. It's iciness is as stabbing as a cold, curt word—all scenery seems to have been frozen to a pale ashen whiteness beneath its merciless gaze.

And now, through the icy stillness of this Oriental night is throbbing the drums of the natives or Aborigines, echoed by shrill-throated mongrels, and re-echoed by the insistent shrill of the world-famous crickets. The slumbering hush of night is ruffled by the rolling of the drums and an occasional sputter of native chanting—only that which is caught on the crest of the night zephyrs. I daresay my pen feels like whispering, instead of scratching its way in this hush of night. A night like this is loved by all weak-voiced Nature, for then it reigns aristocratically; perhaps that's why I like the night—nothing and no one can stifle me or my thoughts. Be that as it may, I'm tossing around in the entrancing lap of the East, and hope I'm making you envious, envious enough to make you want us to return so that we may share our experiences with you.

Everything seems quite lonely and empty with Swamiji gone. I hurried to the evening dinner quite anxiously, hoping to fill in those dull, vacant min-

utes at least with food, and as I cautiously hastened along, swinging a flickering lamp, thoughts dancing with the shadows, I passed just beneath the small, grated window of Swamiji's old room when he was Acharya (principal) of the School, and just as the small, mischievous boys used to do to him, when he was meditating or sitting quietly, wrapped in seclusion, I fell a victim to such memories and stealthily and gleefully tossed a few pebbles into the room through the same small barred window, inwardly pleased with the tinkling of stone on some glass object inside, but sadness followed, for no Swamiji was there; but anyway I played as if he were there, and thus my reveries led me into an abbreviated childhood.

Well, I continued to dinner, headed for the kitchen veranda, where all the boys sit in two rows, facing each other, squatting before a brass plate the size of a round platter, with a brass cup at one side and a brass bowl at the other side, the former for water, the latter for dhal, when I was beckoned by an old friend of Swamiji's, Swami Shivananda, to come into his private den and eat with him as his guest.

Refusing not being my style, (especially when Indian food is concerned) I accepted and placed a two-square rug (very common as "squatting" rugs, as I call them) up on a discarded wooden bed, pre-sensing the numbness were I to squat on the cement floor, as is the custom, and, climbing aboard, I sat cross-legged awaiting food service.

First, a huge brass plate was brought, next a brass cup full of water, next an aluminum bowl with curried and spiced potatoes, and then the food was brought—a monstrous helping of rice, (bhat)

warm, (garum) was served, rutis (large, dry, wholewheat cakes, like our buckwheat cakes, and used nearly as commonly as we use bread), followed by dhal, and curried vegetables, plus several spiced dishes still quite foreign to me by name and content.

My right hand worked furiously and unhesitatingly with the food. "Scoop up with the fingers, lift to the mouth and push food into the mouth with the thumb" is the technique, and I might add, I can hold my own with the best of them in stoking my mouth thusly. I did quit finally, drank my "garum dood" (warm milk) and merely rolled off that wooden bed, for my latitude had grown to equal my longitude.

Sincerely, I intensely enjoy these strange, odd experiences. Every new experience, and the old ones too, makes my heart yearn and ache for you all to be here enjoying this wonderful atmosphere.

The Second Coming of Christ

(Continued from Page 23)

share prosperity with all brothers, and acknowledge God as the only Giver and Owner of all the earth's gifts.

God clothes the grass with green attire and then it is burnt in the fiery sun. All things of this earth are evanescent; hence, man, who is more important than the grass, should not be busy with temporal things and be cast in the fire of ignorance and misery. If the grass gets its attire from God, man, who is more important than grass, should not doubt about his food and raiment from God, but rather man should try to seek the Kingdom of Heaven and evade the fate of the grass which is clothed and then burnt by the sun to lifelessness. Man, being conscious, should have more faith in God.

How to Conquer Worry

(Continued from Page 20)

able to enjoy the material pleasures of life, feeling that at some time we must leave them behind and depart to a realm from which none ever return. We have not yet risen to the level of high spiritual vibration. We are still slaves to our

sense pleasures. Could we but understand the true significance of advancing age and death, we would not worry.

Thus we find that to many, life is a continual series of worries, which rob it of peace and joy. But there is a way out. Look back to your childhood days. They were comparatively free from worry and doubt. There was no conflict. We had complete faith in our parents. Can we not place our complete faith in God and realize that His light is ever guarding us and guiding us; depend upon Him the more; realize that He is our constant companion. Again, we can place more faith in Nature's laws. The birds and beasts do not worry. They are so free, and roam around in absolute ease. And yet, they are taken care of. In like manner, one can place absolute trust in the Divine Power and He shall take care of us.

Let us not burden our lives with too many unnecessary things, but live simply with our thoughts alive with devotion. God will care for us. Divine Will, Courage, and Power will flow through us as we raise ourselves to that high spiritual vibration where we shall be one with the Infinite Primeval Energy. Feel that what seemed unbearable yesterday, will soon be forgotten. Affirm: "I shall never again worry, but manifest Divine Courage and Power. I shall conquer all adversities, rise above all difficulties, and become successful."

Woman Doctor Describes Work in India

WITHIN a few years the purdah system of the veil for women of India will be abandoned, is the belief of Dr. Carol E. Jamison, State chairman of the endowment committee of the Medical College for Women of Vellore, India, who has just returned from thirteen years of service as staff member of the College.

"Women of India are becoming more and more progressive and are eager to become enlightened," she said. "India has compulsory birth education. The national law forbids marriage before 14 years of age, but public opinion does not always support the law. Women patronize only women doctors."

Center News

By ORPHA L. SAHLY

(Director of Center Activity)

Aims and Tenets of the Self-Realization Fellowship (Yogoda Sat-Sanga)
Super-Art of Living.

Established by Swami Yogananda.

1. Universal all-round education, and establishment of educational institutions for the development of man's physical, mental and spiritual natures.
2. Contacting Cosmic Consciousness—the ever-new, ever-existing, ever-conscious Bliss-God—through the scientific technique of concentration and meditation taught by the Master of all Ages.
3. Attaining bodily health through the Self-Realization Fellowship technique of recharging the body-battery from inner life-energy.
4. Intelligently maintaining the physical body on unadulterated foods, including a large percentage of raw fruits, vegetables, and nuts.
5. Physical, mental, and spiritual healing.
6. Establishing, by a scientific system of realization, the absolute basic harmony and oneness of Christianity, Hindu Yoga teachings, and all true religions.
7. Serving all mankind as one's larger Self.
8. Demonstrating the superiority of mind over body, and of soul over mind.
9. Fighting the Satan of Ignorance—man's common enemy.
10. Establishing a spiritual unity among all nations.
11. Overcoming evil by good; overcoming sorrow by joy; overcoming cruelty by kindness.
12. Realization of the purpose of Life as being the evolution from human consciousness into divine consciousness, through individual effort.
13. Realization of the truth that human life is given to man to afford him opportunity to manifest his inner divine qualities, and not for physical pleasure nor selfish gratification.
14. Furthering the cultural and spiritual understanding between East and West, and the constructive exchange of the distinctive features of their civilizations.
15. Uniting science and religion through study and practical realization of the unity of their underlying principles.
16. Finding the common scientific art of super-living underlying all religions.
17. The establishing of a small temple of right meditation in each home.
18. The development of a World Spiritual University where an universal technique of salvation, art of self-realization, and art of super-living and super-technique of body, mind, and soul perfection would be taught.

Sri Ranendra K. Das will conduct a series of lectures and classes in Akron, Ohio, early in May.

Sri Das gives a talk over the radio each Wednesday afternoon at 4:30, over Station WHIO, Dayton, Ohio.

~~You tuned the strings of sound,—
Sang Your song,—
And You heard the song—
Of all hearts—
Through the changing aeons—
On the stage of Time.—
God plays the drama—
Of color and beauty—
On the stage of blossoms—
And advertises His show—
Through the fragrance,—
Which calls—
Truant absent-minded visitors—
To His sanctum.—
Man is playing the drama of Spirit—
On the stage of life.—
He is the stage manager—
And we are the players—
Working at our big and small—
All-important parts,—
All according—
To His unseen directions.—
Sometimes we mar the play—
By our stubbornness,—
But whenever we follow—
The echo of true wisdom within us,—
Then we automatically work out—
His Will—
In our actions.—~~

~~Swami Yogananda and friends with fresh-picked mangoes, Mexico, 1929~~

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SCIENCE DIGEST

Vision Fails First in Sleeplessness Test
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DIET/RECIPIES, HEALTH AND HEALING

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BERRY DELIGHT
SILICON

THIS AND THAT

Letters of Appreciation

CENTER NEWS

Center News—By ORPHA L. SAHLY

SURRENDER

By Seva Devi

"O YE sons of men,
How long shall my glory
Be turned into dishonor."

The mind, the faculties that we use every day, belong to God. Our ability to think, to perceive, to will, is God's light and power within us, which, when used for selfish purposes, results in darkness and suffering, or what is termed "the wrath of God." The same mind and will, surrendered to God, will operate unto man's full redemption. So, man turns the glory of God into dishonor when he does not accord to God the honor of being his indwelling life and intelligence, but usurps that honor himself.

We often repeat the words, "God is the one and only Life, Light, and Power." But mere repetition will not produce Realization. There must be a daily disposition to surrender the consciousness of self; a joyful willingness that God's will be done. As the mind expands with truth, it sees the incongruity of personal pride and self-exaltation. It sees that truly it is through the grace

of God alone, that it has existence, intelligence, and identity.

Living in the Spirit is not a different life, in essence, from what we call "mortal" life, but the mind is differently focused, recognizing the Everlasting Source, the mystical inner fountain. Individual life is as a tree. From the planting to the fruitage, the same life is growing it, without a break, but with steady expansion, unto fruitage. consequently, the life in Spirit is a fuller life, the natural faculties becoming increasingly enriched and intensified.

The truly surrendered life will not desire to shine any more in its own luster. It will not think, "How can I do something to make me appear great, or bring my name into prominence?" But its constant prayer will be, "Father, I am thine; use me as Thou wilt; let me be conscious of only Thee."

This is not weakness, but true strength. This is building on the only unshakable foundation. When one knows that he is not limited to frail human capacity, there wells up in him a courage, peace, and security such as he could never experience if he continued to walk in self-sufficiency.

We must magnify God, and give Him more room to dwell with each succeeding day. As the Apostle Paul says, we should "make no provision for the flesh." This does not mean that we should neglect the body, for the body is the temple of God. It means to make no provision for fleshly tendencies, and to have the mind so filled with thoughts of God that there is room for no lesser subject. In the words of Swami Yogananda, "Never will I take down the vision of my lifted eyes, and place it on aught but Thee."

The redemptive process takes place in the mind. The desire for God must supersede every other desire. The pathway behind us was stony and dreary, only because we did not look to God alone.

The Daily Character Bath
By Louis E. Van Norman

THE race was very young when man first discovered the desirability of physical cleanliness, and it is many million years, probably, since our forebears began to use water to wash the body. Even the most primitive of races have believed, with Bacon, the "cleanliness of body is to be deemed to proceed from a reverence to God." Moreover, in the words of the poet Thomson, "Even from the body's purity the mind receives a secret sympathetic aid."

Washing the body is no longer a religious ritual as it was in ancient days. It has become a necessary part of our life just as have eating and sleeping. We admit, with Lord Palmerston, that "dirt is only something in the wrong place." But we insist upon removing it from the place where it should not be. Beauty, said Addison, "commonly produces love, but cleanliness preserves it."

Each day brings its contact with this "something in the wrong place" which we call dirt. Each day we apply soap and water and emerge clean. Moreover, we admit that the course of human life is such that physical dirt is not to be avoided. But we can wash it, and when the unclean covering has been removed we forget it. Physical life is, as it were, a compromise with dirt.

How about our mental, esthetic and moral life? When we retire at night, when we arise in the morning, is it possible to wash off the dirt of the day and night?

Yes. Intellectual and spiritual life in this world of duality is a compromise. How can we bathe and wash our minds, our spirits, so that they may

be clean after the little compromises of the day—the yieldings to the lesser good, the pettiness, the tricks, the evasions, the white lies, and all the other little concessions to expediency and assumed "welfare?"

Meditation and prayer are the only answer. We can wash our mind and spirit in the clear light and flow of communion with our better selves, our oneness with the Universe, with God. Every night, before we sleep, every morning, before we start the day's work, we can follow our physical bath, our face and hand washing, with a cleansing of the mind, the character, the spirit, in the clear water of meditation and prayer.

How to Acquire Initiative

By S. Y.

WHEN you look at the vast panorama of this world, when you look at the vast crowds of humanity rushing hot-haste throughout their span of life, you wonder what it is all about. Where are we going, what is the motive, what is the best way to get to our destination? Most of us rush aimlessly, regardless of our destination, like a run-away automobile, driving heedlessly in the pathway of life, never realizing the purpose of the path, the winding ways and straight paths that lead to our destination. How can you find your goal, if you never think of it? Many people, though they don't know their destination, still have initiative enough to find out and seek the thing they need—in connection with their desires, in connection with their environment, they always try to use the initiative within them. What is initiative within a person? Initiative is some creative faculty within you, a spark of the Infinite Creator within you.

America is a land of initiative in business, applied mechanism; India is a land of initiative in spirituality. What is this mysterious faculty? Examine a dozen minds; they all remind you of one-horse-power engines. Most people have minds like that; the whole process, the whole activity of their lives consists in waking, eating, amusements, and sleeping. What is the difference between yourself and the animals? One difference, psychologists say, is that man is a laughing animal. It is good to laugh. You need this consciousness of being human beings—if you lose your power to laugh, you lose one human development. Some people, day in and day out, take life seriously—they don't enjoy life at all, are afraid to smile. One quality of human beings is to laugh. Another quality, the greatest of all qualities, is initiative.

Initiative means power of creation, the power of creating something that nobody else has ever created. What have you ever done in this life which nobody else has done? Initiative means trying to do things in new ways and trying to create new things. Initiative means creative ability, which is derived from your Creator directly. How many people try to use that ability? Weeks, months, years pass, and they are always the same; they have not changed, except in age. The man of initiative is like a shooting star—creating something from nothing, making the impossible possible by the great inventive power of the Spirit. There are three kinds of people with initiative—the extraordinary class, the medium class, and the common class, and in "no-man's land" are hundreds huddled together.

Ask yourself this question: "Have I ever done anything new in life which nobody else ever did?" That is the starting point of your initiative; you must know that before you can start at all. Some people think they have absolutely no power to act differently; they are walking in their sleep, affected by somnambulism. Their subconscious mind has suggested them into one-horse-power

people. In order to wake up, you must say: "I have man's greatest quality. Every human being has some spark of power by which he can create something new which has not been created before. How easily I could be deluded with the consciousness of the world, if I let myself be hypnotized by my environment!" "Every line is crowded, why try at all?" This thought is why, in every walk of life, so many remain unsuccessful, because of lack of initiative, hypnotized by the consciousness of the world.

How can you have initiative? The first quality of initiative is the common quality—the man with little initiative tries only to improve on the inventions of other people. And in spiritual things, many people just follow the same path—they were born in some denomination and they die in that denomination. Or, "I was born a Baptist, but when I changed my residence, I happened to be near the Congregational Church, so I became a Congregationalist." You have a spark of Divinity within yourself, and you want to adapt yourself conscientiously according to its dictates.

My Master used to say: "Remember this: if you have that faith within you, and if there is something you desire which is not in the universe, it shall be created for you." And I had that peculiar belief of my will, and I found that some new lines were created to give me the things I wanted. The power of initiative within you remains undeveloped, unformed, unexploited, unused—and that power is native to the soul, actually given to all of you, but you have not used it. You have lots of solar energy in you. Your first attempt is to try to improve on somebody else, if you have not developed the power to think for yourself, the initiative to have your own way.

The second quality of initiative, the medium quality, is shown by people who write a little new book or invent something new, but small. That is the medium quality. The extraordinary quality of initiative is that which makes you stand in blazing fame before the world, like Burbank, Edison, men of initiative, spiritual initiative. Is God partial to these great men, that they had this particular greatness? Were they chosen by Divine will to take so much glory? Those who look for glory are never great—in their inflated pride they never receive the strength of God. Those who enjoy giving—giving strength, courage, music—they are great.

There is one way to be great, to have this extraordinary power of initiative, which not only gives you a medium quality, but can give you an extraordinary quality of initiative by which you can stand blazing before the eyes of the world. Most people who have become great have been subconsciously guided, have had a tinge of heredity which gave them the initial advantage—and they used that in their life and thereby became extraordinary. Remember, if you have that extraordinary quality, you are led by unconscious forces of mind by which you change your environment, and in that new environment you can bring forth that great quality.

I believe, and I know, that great men can be made. By training and practice of Self-Realization, they can develop that initiative quality and bring it into play. The ones who struggled long ago see now the fruition of their activities. You must step out of that great horde who are just like automatons—step out and discover how much power you have, overcoming apparent impossibilities.

At first, I was afraid to be a teacher—the name of teacher frightened me. You have to be a shock-absorber, love everybody and understand humanity. The moment you get disturbed, you are one with the one who has come to get help from you. You must always be ready to withstand the opinion of the world, in order to succeed. Stay away from one-horse-power people; and then think differently, speak a little differently. And you must be untiring in your zeal. The man of extraordinary initiative swallows all difficulties, and says: "I am right." With unflinching steadiness march on your path, believing that the Infinite Creative

Power is behind you.

You must first get yourself in conscious contact with that Infinite Power. When you contact that Power, which is the source of all initiative, your subconscious mind becomes super-powerful. I used to be apprehensive that if I created a little initiative it might run out quickly under different tests. I know now that within myself is that great Infinite Principle, which is the source of all art, all music, all knowledge. If that is behind me, how can I fail? Whenever you want to create something wonderful, sit quietly and go deep. That Infinite Power, that inventive, creative power is within you. Try something new, and always be sure that that great creative principle is behind anything you do, and that creative principle will see you through. Every human being is guided by the great creative power of Spirit. You have choked your fountain—clear it out. Show infinite determination in everything you do.

People live in dead quotations, go on collecting ideas of others without ever showing themselves. Where are you? Where is the distinctiveness in you, where is the great distinctive power of God in you? You have not been using it. I made up my mind I would not lecture by learning but by inspiration, believing that the Infinite Creative Power was behind my speech. In other things, too, I have utilized that, helping others in business, and so forth. I have used mortal mind to bring immortality. I did not say: "Father, do it," but "I want to do it, Father; You must guide me, You must inspire me, You must lead me on."

Do little things in an extraordinary way; be the best one in your line. You must not let your life run in the ordinary way—you have got to do something which nobody else has done, which will dazzle the world, do something that will show that God's creative principle works in you. You may get the power of that great principle. Never mind the past. Errors as deep as the Atlantic Ocean cannot stop you, because the soul can never be darkened. Have unflinching determination to move on your path unhampered.

Life may be dark, difficulties come, all chances may go, but never within yourself say: "I am gone, God has forsaken me." One cannot do anything for that kind of a person. Your family may forsake you, destiny seemingly forsake you, all the forces of Nature be against you; but by that initiative quality you can go into paradise and defeat the invasions of fate created by your own wrong actions. I may be defeated one hundred times, but I am going to conquer. Defeat is not meant for eternity.

Defeat is a test for you. Disease, lack of prosperity are not meant to crush you. Naturally, God wants to make you invincible, bringing into play the almighty power that is within you, so that on the stage of life you can fulfill your destiny.

How are you going to find out what suits you? If we all want to be kings, who will be the servants? On the stage, king's and servant's parts are all the same if they play them well. Only remember, that is why we are sent into this world with various desires, various vocations. God meant the world to be a play, an entertainment, a huge show to entertain us. But we forget the Stage Manager and want to play our own parts. So on the stage of life, you are failing because you are trying to play a different part from the one designed for you. Tune yourself with Spirit, and in this earth-play, play your part well. Sometimes, the buffoon attracts more attention than the king; so no matter how little your duty is, do it conscientiously.

The world is a stage wherein you are not meant to suffer—the ones who play the tragedy parts must know that they are but play. Never mind, always strive to play your part well, in tune with the Stage Manager, so that your little play will dazzle the world. Play your part well, realizing that on the stage of the world the Infinite Power of the Spirit is there. Infinite Spirit creates new success. Infinite Spirit does not want you to be a mechanism. Tune yourself with Cosmic Power, and whether in the factory or in the business world

mixing with people, always say: "Infinite Creative Power is within me, I shall not go into the grave doing nothing. I am God-man, a rational animal; I am power of Spirit, dynamic source of soul; I shall create revelations in the world of business, in the world of thought, in the world of wisdom—I and my Father are One. What He can create, so can I."

The Second Coming Of Christ

No man can serve two masters:

For either he will hate the one, and love the other;

Or else he will hold to the one, and despise the other.

Ye cannot serve God and mammon.

NO man can serve two different contradictory ideals with the same devotion. If you are a full-fledged matter and pleasure worshipper, you will forget God. If you are engrossed in the Bliss of God, then you will forget and lose the taste for material joys. Do not try to engage your attention on two contradictory ideals—God and Mammon. Of course, it is possible to keep your major attention on God with your hands and part of your mind performing material duties and enjoying material things. That is a better way of living—the Yogi life of happy medium—to live in the world for God rather than becoming a monk or an epicurean.

Therefore I say unto you,

Take no thought for your life,

What ye shall eat, or what ye shall drink;

Nor yet for your body, what ye shall put on.

Is not the life more than meat,

And the body than raiment.

Behold the fowls of the air:

For they sow not, neither do they reap,

nor gather into barns;

Yet your heavenly Father feedeth them.

Are ye not much better than they?

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

Take no thought, that is do not use up all your thought worrying about your life which comes from God. Do not lose your mind worrying about what you shall eat or what you shall drink, or what clothes you will wear. Look how the fowls of the air, though they sow no grain nor reap, yet they are fed by God. In the Western world, Christian men think day and night of food, drink, and clothing, so much so, that at the height of selfish industrial civilization, they have experienced depression and inner discontentment, being gorged with materiality. Houses, money, and automobiles may be necessary to modern existence, but unless one gives some time to God and meditation, he can never make life happy.

The Aryan Hindu, on the other hand, thinks only of God and has neglected his material life, and in spite of his spirituality is suffering from poverty, famine, sickness, and political slavery.

The old doctrine of complete renunciation is extreme; if people let go their duties, then cities will be dens of malaria and poverty. But because people are using all their thoughts to make money, they have forgotten in what lies the secret of a truly happy life.

What Jesus means is to put your principal thought on God—the Giver of Life and its necessities—and not on the necessities of life in utter oblivion of

God. Complete concentration on material things in utter oblivion of God would produce nothing but inner discontentment, unbalance, and physical and spiritual unhappiness.

The Divine man eats, drinks, and clothes himself, but his whole attention is on God and not on the material necessities. The material man clothes himself and drinks and eats, and that is all he does; under the smoke screen of materiality he hides from God. To cut off life from its very Divine invigorating source, depletes life and makes it run dry of the truly satisfying joys of true existence.

The fowls do not store up food in barns, yet God feeds them, and how much more He would feed His better child, man, if he would only depend upon the Divine Bounty and not altogether remain engrossed in acquiring material things in utter oblivion of God. If God feeds the instinctively depending fowls, how much more would He feed man if he would only depend upon Him.

Which of you by taking thought

Can add one cubit unto his stature?

And why take ye thought for raiment?

Consider the lilies of the field, how they grow;

They toil not, neither do they spin,

And yet I say unto you

That even Solomon in all his glory

Was not arrayed like one of these.

Wherefore, if God so clothe the grass of the field,

Which today is, and tomorrow is cast into the oven,

Shall he not much more clothe ye, O ye of little faith.

As by no human effort or care can the body be made even a little longer, so also by all human care man cannot maintain himself without the help from God. God is the Maker of Life and the Creator of sunlight, grain, water, and air, which support human life. But because man does his share to acquire God-given things, he soon forgets the direct Hand of God in all human affairs. Man cannot make grain, nor power of digestion to digest food, nor life which absorbs the grain chemicals into his tissues.

Look how the lilies are attired with ethereal fragrance and beauty by God, even though they make no conscious effort to spin their petalled clothing. King Solomon, with all his glorious artificial royal robes, could not decorate himself like the naive lilies clothed by God.

Though almost all of the Western Christian brothers think first of breakfast, lunch, and dinner, and what to eat and how much money to make in order to eat and clothe properly, still it should be remembered that to think of the gifts of God all the time in preference to thinking of the Giver, is extremely wrong.

To think of God, the Giver, along with the struggle to acquire material things, is all right. The lilies are clothed directly by God and they do not have to pay for the sunshine, air, and soil chemicals which they require, but, in the present civilization, man has to pay for his food and clothing and he could not have them given to him without his thought and struggle to get them. In the Orient, when Jesus taught, people lived simply and could get themselves fed and clothed without much effort through charity or family help. Nowadays, conditions of life are changed; civilization is more individualistic and selfish, hence man has to struggle for his existence and give considerable thought to his maintenance.

Then the question comes, is it impossible to apply the above Christ doctrine in modern life? No. History shows that the smartest, wealthiest individuals of all Ages, with all their thought and effort and craftiness to acquire wealth and material success from time to time, have been made to wallow in the mire of poverty through the naive decree of Fate. Those who think that

prosperity depends only upon man's effort and craftiness are mightily deluded.

Modern depression in America has humbled many millionaires who were sure of their ability to invest properly and preserve their mighty fortunes. The spiritual laws of "unselfishness" and "including the prosperity of others in one's own prosperity" were broken; hence, the advent of depression. Industrial selfishness was precipitated from dire human greed for gold, leading to unfair suicidal competition and the dumping of prices to kill the competitor and the all-destroying depression. Even the smartest business men have become children in the hands of destiny and depression, knowing not which way to turn. When the materially-minded business man's brain is befuddled with greed, his intelligence institutes plans which fail one after the other. This is the price all materially-minded God-forgotten egotistic people are bound to meet sometime or other.

The idea is this: a business man who keeps his mind principally concentrated upon the Almighty Giver of all things would never be left without anything (unless it is for a test) even in the worst depression which might come along. God is the Creator and Owner of all food, clothing, money, property, and life; it is He who gives all those things to man so that he can maintain his life on earth. If the nations of the earth lived as brothers in the United States of the World, no individual of the earth could die of starvation or go naked. But man, by giving artificial monetary value to production, has brought in strife between capital and labor, leading to systematically recurring inflations and depressions. When a member of a family gets sick or disabled, he is not the object of charity, but he honorably shares the family food and wealth. The same should hold good for each member of the world family. Nobody should starve because he has no job, or because he is old or disabled.

Brain and hands both cooperate to maintain the body and equally share the food in the stomach, so also capital (the brains of the society) and the labor (the working power of the society) must cooperate to make life prosperous and equally share in all they produce. Neither capital nor labor should get special preference in an imperialistic or socialistic form of government. Capital and labor have their eternal place, and they must do their respective duties in equality. Everybody should be rich, or everybody get along somehow, equally sharing in national wealth, or everybody should be poor if poverty comes unavoidable through the inclemencies of Nature. There should not be some richer than others. That is the root cause of crime, greed, selfishness, wars, famines, pestilence, and all untold social evils.

If nations realized that all possessions are gifts of God and that therefore all things should be shared equally, then they could live centuries without wars and famine. One nation possessing everything side by side with another nation starving to death, can never keep peace on earth. Nations must look after one another or they are doomed. That is why Jesus speaks to the nations of the earth: "Ye nations do not be selfish and think only of food, industry, and raiment, in utter forgetfulness of brotherhood and the Giver of all things, God, or ye will bring complete disaster on yourselves through your own self-created ignorance and its attendant wars, pestilence, and so forth.

The prosperous nation might think: "What do we care for other nations: let us roll in plenty; what do we care for other starving nations dying by the millions, as long as we are prosperous." Well, the people of an intelligent prosperous nation must realize that national prosperity depends upon natural resources, moral conduct, harmony, and spiritual living of the people. A nation, no matter how successful, if it becomes debauched, selfish, and inharmonious, will have civil wars, treachery, and foreign aggression to disrupt its prosperity.

Hence, no individual or nation should be selfish and give entire thought to food or raiment, but should be humble, share prosperity with all brothers,

and acknowledge God as the only Giver and Owner of all the earth's gifts.

God clothes the grass with green attire and then it is burnt in the fiery sun. All things of this earth are evanescent; hence, man, who is more important than the grass, should not be busy with temporal things and be cast in the fire of ignorance and misery. If the grass gets its attire from God, man, who is more important than grass, should not doubt about his food and raiment from God, but rather man should try to seek the kingdom of Heaven and evade the fate of the grass which is clothed and then burnt by the sun to lifelessness. Man, being conscious, should have more faith in God.

A Priceless Jewel

By SISTER GYANAMATA

"Pilate saith unto Him, what is Truth?"

MANY there are who put this question. Much time is spent in searching for the ultimate Truth. And yet the blessed fact is, that it is ever present with us. It is not here nor there. It is not the exclusive property of any person. It is universal like air and light, and like air and light it does not have to be searched for. As air and light stream into a house through the open windows, so if the windows of the soul are thrown open, Truth will flow in and illumine the man according to his ability to recognize and receive it.

Apply the tests to self that usually are reserved for abstract Truth. Apply the acid test to your own character. Have you faith—not what have you faith in, but have you faith? Are you capable of Loyalty? How far will it carry you?

The "gentle Dauphin" to whose person and cause Joan of Arc was devoted, was, in himself, worthless—and yet, not quite, after all, for he inspired Joan with such a passionate Loyalty that she, a simple peasant girl, freed France, and was faithful, even unto death, to the Voices that inspired and directed her. Deserted by the unworthy Dauphin, now King through her Loyalty, is she to be pitied for having mistaken base metal for gold? No, and Louis only obtained a temporary good, while she, in her own Loyalty, the attribute of her own character, possessed a jewel of such worth and brilliance that we may envy her. You say that the good cause justifies the fight, said Nietzsche, but I tell you that the good fight justifies the cause. Think on these things.

Above us stand those Great Ones who have won their Palms in Bliss, who, beginning on the plane of Loyalty to a Master, to a Teaching, their fight for self-mastery, "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: and others had trials of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth." O, world, unworthy, indeed!

To some one of these Great Ones you belong. Trust God and your good karma to lead you to Him. When placed, think on Joan of Arc, and give. Give, not carefully, prudently, grudgingly, but freely and generously with both hands.

O, Blessed Ones, bestow upon us a little of your Courage, Faith, and

Loyalty to a Cause, to a Master, that there will be no time, no need, to search for the Truth, for it will live in us, manifest through us, and lead us to unimagined heights, since "The race is not to the swift, nor the battle to the strong, but the Victory is unto him who is faithful."

Making Salvation News
By Mrs. J. H. Cochran

Salvation isn't a word that commands attention in the news of the world. News is whatever concerns public welfare, whatever interests and instructs the individual in any of his relations, activities, opinions, properties, or personal conduct. Salvation as a successful idea becomes news. Salvation of the human being from sin, non-truth, and ignorance, from the runaway mind and from death itself, is news.

Self-Realization is a salvation idea; it is salvation. The Soul of Self is lost in the material universe. It doesn't remember, at times, what is right and what is wrong; what is good and what is evil. It forgets Its own nature, how It got here, and what Its destiny and being-motive is. This is being lost. Salvation consists of rescuing the lost Soul and reminding It of Its own being.

Man realizes lostness by means of death; it constantly reminds him of it. The Self is immortal. It is not born when the body is born, and will not die when the body dies. The Self is both personal and impersonal. On the whole, death is not believed in impersonally, but the individual must learn that he cannot die, either. Mental attributes are not real and are perishable.

Lostness, and need of salvation, is expressed by certain predicaments of man, such as fear and unrighteousness. Conquering fear is a failure unless the Self does the conquering. Man has that dual thing in him—fear, and absolute shining fearlessness. The fear comes out of the mind, and is realized. It is formed in the mind and is caused by various experiences, all of which have had their being in material life, in the various disturbances of it. Fear is a self-preservation idea. All these experiences pass, and the Self emerges serenely, undisturbed, undamaged, and master of the experiences.

Self-Realization saves by locating fear, which is in the mind and not in the things feared. The Self is fearless. It saves the individual by realizing for him his own deathlessness. It saves him by realizing for him his own pure and sinless nature; by showing him the nature of the body and mind as apart from the Self and by teaching him the nature of the Self, which is absolute love, absolute intelligence, absolute truth, and immortality itself.

A POWER—By S. Y.

There is a power of earth
Which pervades all the glorious flowers,
The sunshine, the breeze, and the souls of men.
We must first find Him
Through suggestive Nature,
And then through Nature
—Find Nature's Maker.

He is so clear ...that we see Him everywhere.

The Truth Contained in Fairy Tales
By MARY ISABEL BUCHANAN

THE wise men of long ago were probably among our first story tellers—giving of their wisdom in this form, since there were no books or printing presses. Their stories have been handed down by mothers to children, tavern keepers to their guests, and carried from country to country by soldiers of fortune and traveling merchants.

For centuries, fairy tales have been accepted without desire for explanation, and the wise men did not bother to explain. The stories provided entertainment, and that was all that was expected of them. But children, with their intuitive faculties more or less alert, have clung to them, and loved them, knowing some way that they were more real than adults were apt to regard them. And today we know, scientifically, that they were right.

For instance, the OZ books, while written in the 20th century, have been considered purely imaginative, and the land of Oz a mythical kingdom. But are the unique qualities of this lovely country all imagination? Instead, has it not been a fairly accurate forecast of things we are using in the world every day?

This country is ruled over by a Princess Ozma, who has in her palace a Magic Picture in which she can see what is going on at any place, any time. In 1906, when this book appeared, this was considered by adults as wholly unplausible. Yet today we not only know that sight is possible by television, but we hear, as well, by radio the very speech our President is making—or someone in far-off Europe—the very minute he is making it.

In Oz, and other fairylands, ships are built which glide, or vehicles fly, by merely sprinkling them with magic powder. Now we see a ship, in America (not fairyland) sail to sea and return without a person on board. Such a ship is controlled by radio.

There is the Tin-Woodman of Oz who talks and moves. There are many other unusual personages, such as Tic-Toc, the metal clockwork man. Impossible? Just imagination? Wait—the Westinghouse Electric Co. has a Robot, a mechanical man, that gives reports correctly over the telephone, and performs other movements, and services to the company.

We must remember, always, that the only difference between fairy tale wonders and scientific wonders, is that in the former the explanation is left out. When we can't see the inner working principle we call it magic; when we can, we call it the natural working of science, or Nature.

The spiritual significance of life is found in every worth-while fairy-book. The modern ones are especially appealing and applicable. A little group were traveling in a far-off corner of Oz and they came to a great gate and wall of heavy wrought-iron, too high to scale, and the lock too rusty to open. The forbidding iron bars would have turned most of them back, but Shaggy Man declares that "looks are deceiving," and that "this barrier is the most deceiving thing in all Oz." To pass through this wall they had to close their eyes and walk straight ahead. They found to their amazement the gateway far behind them. Shaggy Man explained further to his companions that "the wall is what is called an optical illusion. It is quite real while you have your eyes open, but if you are not looking at it, the barrier doesn't exist at all." Good, practical, and wholesome philosophy for ourselves, as well as for children!

In the palace of Glinda the Good, a Record Book prints events as they are

taking place in every part of the world. Consider this. Can you visualize this Record Book in America? Magic perhaps, but it is already here and in use! The Literary Digest for December 9, 1933, declares that "newspapers by radio" will be in every home. Let me explain. World news and all the things going on of interest, including photographs and illustrations, will be broadcast from a central station by this manner: the vibration of sound, instead of reaching our ears (as in radio) will be used to print the words on paper, right in our home, event by event. We then go to this device and take from it our daily paper, with pictures and all, without a person touching or operating the machine. We will have world news "right off the press," a few minutes after it happens, even though we live in mountain fastnesses, or far from news routes and trainways. In this manner certain ships at sea receive their newspapers today.

This, in the realm of physical realities and philosophy, of the truth contained in fairy tales. But one can always carry these comparisons into the realm of the mystic and continue without end in spiritual interpretations.

There was an arrangement between Princess Ozma and her little friend, Dorothy of Kansas, that whenever Dorothy wished to be transported to Oz, she was to go to her room at a stated hour, sit on a chair, quite alone, and by a certain sign made, Ozma, seeing her in the Magic Picture, would know to send for her. This links up rather definitely with the thought communion discussed by Alexandria David - Neil in her book "The Magic and Mystery of Tibet" as practiced today by the Tibetans across great distances: the "sending messages on the wind," etc., of which she had definite proof in her sojourn in that land of snows.

Some mothers today hesitate in selecting a fairy book for their child. They want something with facts. But things of the imagination have a way of becoming facts in time.

And now we find the announcement of another new discovery: a machine which generates a ray which causes anyone, or thing, to become invisible before one's eyes. Has a ray of this kind really been found? How very long children have believed implicitly in the power of fairies and sorcerers to become instantly invisible! Now some of the children have grown up, and are proving their beliefs in the physical world of today, and we are growing more like children in giving credence to these fairy-tale ideas. The average person today frequently ends a conversation with words similar to: "Well, after all I've seen in the last few years, I've ceased to doubt that anything can come about."

How Can It Be?

By Charles N. Gaskin

How can it be when the silent call
Wells up in the heart, if we do not know
That physical joys are a vanishing wraith,
A veil of illusion—and not the goal;
The Christ, we seek as a soul apart—
And yet in our hearts is the longing so,
We close its portals and search without,
Yet how can it be—if we do not know?

Meditations

By Sri Nerode

As seasons come and go,
Likewise there are fleeting seasons in our moods.

Through all seasons
Shall I seek Divine Contentment.
I seek repose for my soul
Only in the thought of the Divine.

I have my rendezvous with the Infinite forever.

No longer does jealousy or unhappiness
Bite my soul, as I compare not
My lot with the lot of anyone else.

I count my day a success
As long as in moments of action or inaction
I can remain absorbed in Thy thoughts.

Fear of what the future holds
Exists no longer for me.

Behind me
I see Thy mercy, before me I observe Thy grace,
And as for the future I see nothing
But Thy overwhelming assurance.

I am neither alive nor dead.
When I feel Thy peace in my heart,
I feel the surging life within me.

When I lose sight of Thy peace, life becomes
A living death.
In Thy peace is immortality.

Whatever my human will creates
Is mixed with the curse of destruction.
Whatever comes through the attunement
With Thy will has the promise
Of abiding happiness.

May Thy Will
Supplant my arrogant will.

I no longer measure my life
In terms of years or possessions.

When I serve and submit to Thy Plan,
I feel that I have lived
And have many possessions.

We must have a scientific attitude
Toward our own selves.

We must be sure
Whether what we call virtues in us
Are not vices in disguise.

May I have a cold reason to discover my vice,
And a warm heart to grow in virtue.

I used to wonder why my life did not come out
As I wished.
Now I wonder how Thy love
Has protected me in spite of myself.

I know Thee now, my Eternal Friend.
Now that rebellion against life has ceased in me,
I feel Thy peace descending like a shower
Upon my soul.

Thy peace is the peace of understanding,
Peace of superior wisdom.

Dear ones who have gone out of my life
Live in the bosom of God.
Perhaps they progress
Until they become gods.
In that thought,
My heart conquers the sting of death.

There are times when all forced activities
Should be suspended to allow the Divine Law
To turn its course.

With my passive
And expectant heart I wait for Thy direction.

Trust in the hidden but unfailing way
In which the divine plan works, clears the vision,
And restores poise.

Though I am active,
I will let my life drift in Thy Way.

Formerly I was poor because I craved
For more and more.
Now I am rich
Because I crave Thy fellowship beyond all things.

My riches multiply through Thee.

There is a hint of joy in everything that happens.

I will keep my eyes open
To greet Thy hidden wisdom.

The fit may survive in any old way,
But I want my survival in Thee

And through Thee.

Thy Way is the only way for me.

As I sit in the calm of my inner solitude,
I feel my body, bone, marrow, mind, and very self
Melting into the rays of Thy love.

May I remain in the ecstasy of Thy molten love.

I feel that I am a spoke
In the wheel of the Cosmic Plan.

I contribute my part to whatever befalls mankind.
Therefore, herewith I send my spirit of fellowship
And love to all humanity.

The high wind is blowing and the sea is rough.
But I see the land of promise
Stretching near the horizon.

As Thou art my helm,
I will plough through the waves.

Life is but a joke
As long as it does not take shelter in Thy shade.

In sunshine or rain,
I rest my soul
Under Thy Contemplation.

Wisdom grows in silence as well as in dispassion.

May my dispassionate heart

Grow in the loneliness of meditation.

Whether I move in sunbeams or shadows,
I can always catch a glimpse of Thy hidden Light.

May my day be a streak of light
From Thy Divine Heart.

Thy fullness surrounds me from pole to pole.

My life, my home, and my world
Are filled with Thy presence.

Keep my breath tuned with Thy thought forever.

Only when service
Becomes the dominant note in life,
Does that life find its fullest expression.

May I fill my moments
With humble acts of service to my fellowmen.

The mystery of the after-life
Has no mystery for me.

I see Thy ever-spreading grace
All along the shore of the hereafter.

As I have felt Thy presence here,
So shall I feel it everywhere.

I have plodded through multitudes
Of errors, mistakes, and sins.
I do not know

Whether I am yet out of the rim of darkness.
Whatever it may be, I will cling to Thy hands
Until the end of time.

I travel around to find ease of mind
And return with more uneasiness.
I go to lectures for wisdom and come back
With more confusion.
But only when I retire within me with Thee,
Do I receive illumination and peace.

From Dawn to twilight,
God whispers to my soul
The songs of peace, joy, and love.

My whole being has melted
Into a melody of divine ecstasy.

Nerves are the vehicles of Vitality.
Their strength is a joy, their weakness a misery.
O, Inner Power,
I feel Thy Divine Spark in every nerve.

Problems are burdens
If I look at them as my problems.
When I look at them as Thy gifts,
They become founts of inspiration.
May I maintain such an attitude henceforth.

Things For Which
To be Thankful
By Katherine Maurine Haaff

FOR THE BEAUTY of flowers, whose delicate colors represent the GOOD in Human Nature, and whose fragrance emanates as the radiance and warmth of kindly thought. . . . for the regularity of the earth's turn, and for gravitation that holds the planets in place. . . . For the sun, moon, and stars. . . . For the earth's natural resources; the raw materials that supply nourishment and make possible the man-made necessities, comforts, and luxuries of human existence. . . . for the different climates and the changing seasons that provide variety and exhilaration; that bring the crops to maturity. . . . For the Wintertime, which is Nature's Nighttime: the time when she slumbers, to awaken in the Morning of

Spring, refreshed, renewed, and inspiring to the human Spirit. . . . For the trees that stand as emblems of courage and endurance; that pray all day, ever looking heavenward.

FOR A SOUND mind, a Soul, and a healthy body as a Temple for the Soul. . . for energy and initiative and the opportunity for self-expression. . . for the ability to retain, in memory, the pleasant and the good as time moves along; and for the anesthetic of forgetfulness. . . . For human kindness and compassion; for love, tolerance, sympathy, understanding, friendship, and companionship. . . for world progress and peaceful friendly international relations; for a democratic form of government and freedom from despotism; for religious freedom; for liberty and personal freedom. . . for time in which to pray, to work, and to relax. . . . For physical, mental, moral, and spiritual strength; for hope, faith, and confidence; for universal knowledge, culture, and universal love. And, above all, we can be thankful for the RELIGION OF HUMANITY, which is the foundation of CIVILIZATION.

Scientific Digest

Vision Fails First in Sleeplessness Test

FOUR University of Southern California students were recently subjected to a sleeplessness test. The eyes of one became too heavy, so only three finished the test. Perversely, the three students were wider awake than they had been at any time during the previous thirty-six hours. Not that they were not glad to turn off the radio, snap off the lights, put away the cards, and leave Dr. Brant Clark and Dr. Neil Warren, University of Southern California psychologists, to figure out the results. Even for a college boy, fifty-four hours without forty winks is too long.

"The greatest loss in any single faculty was vision," said Dr. Clark.

"The boys just couldn't see clearly. Their notions of perspective were bad, their eye movements slow, and their judgment of color erratic. It shows what a problem the sleepy driver is."

There also was great loss of accuracy and steadiness in the tests for writing, aiming a gun, and hitting a nail on the head. General tests showed that muscular co-ordination was low. But there were periods when the boys seemed to make brief comebacks to alertness, a phenomenon noted in every-day life.

The longer the boys stayed awake, the more irritable they became. Attendants were constantly on hand not only to keep them from nodding off, but also to keep them from flying at each other. Full results of the test will not be known for several weeks.

Life Spark Discovered

DISCOVERY of billions of previously unknown electrical charges in the human body, showing that the "spark of life" is essentially something electrical, was reported to the American Chemical Society recently. The discovery, made at Harvard Medical School, fits significantly into other recent revelations of science that include thought and emotions in a network of electrical phenomena which appear to underlie body chemistry and structure of living matter. The

newly found electrical charges are on the giant protein molecules, the body's so-called "building blocks," hitherto considered electrically neutral. In effect, the scientists discovered billions of molecule-size dynamos which exist in every human being.

"These newly found forces," it was stated in the chemical society's announcement, "are of primary interest in connection with the transmission of nervous impulses. Clarification of these electrical effects removes an important barrier to the understanding necessary to the intelligent treatment of nervous disorders, of how a nerve message courses down a nerve fiber."

Experiment With Diet To Extend Human Life

THE riddle of extending the span of human life was attacked from a new angle, that of diet in the last half of adult life, in a six-year experiment, the beginning of which was announced recently at Cornell University.

President Livingston Farrand announced a gift of \$42,500 by the Rockefeller Foundation to support the new study for six years. The investigation is based upon a Cornell discovery that the diets which science has hitherto concentrated on, those for most rapid growth of the young, are antagonistic for longevity in rats. The life span of these animals was increased by diets low in calories, diets the opposite of the optimum feeding for growth of the young.

Many body, bone, and internal organ changes were noted as a result of the long-life diets. The new study proposes to find out the meaning of these effects and whether some of them can be applied to adults not only to prolong life but to retain mental and physical vigor to the last.

Om Chant

I AM OM I AM OM OM, O - - M
I AM OM Om-ni-present - I AM OM
I AM OM I AM OM OM OM
Come to me Come to me Come to me
O my Kris - na Come to me Come to me
O my Gur - ru Come to me Come to me
Come to me Oh my Je - sus Come to me
Di - vine Mo - ther Come to me
Come to me Come to me I AM OM
I AM OM OM, O - - M, I AM OM
O - - - - M O - - - - M O - - - - M

The Law of Human Destiny By Elisabeth Hinckley

WE are each of us weaving our own destiny, of shining threads or dull, according to our desire, thoughts, and deeds.

Let no time be wasted on the way, but let the conduct of our life be placed in the keeping of our Higher Self, so that we may become truly Self-possessed or possessed of our Soul-nature, instead of being slaves to the power propensities of our mind and body.

Think of your mind as a center of creative intelligence, and that your intelligence, your love, and your will are the avenues which the Cosmic Law uses to express through you.

Understanding is the first element. As long as your understanding is occupied wholly with the things of the earth, it is closed to the light of intelligence. A living faith in the Creator can come only through a well developed understanding of the truth that YOU are the temple of wisdom, love, and will; that your intelligence, your love, and your will are the very doors through which you know, feel, and do the will of Cosmic Law.

We can only know Cosmic Law through the exercise of human faculties. We can know power only as the power of will is expressed through our human wills. We can know love only as we feel love for others. We can know wisdom only as we develop an understanding of Cosmic Law through our intelligence. Connect with the great Divine Law.

You can learn to know Cosmic Law and to become perfect in health, beauty, and power to achieve, in the same way that you become perfect in playing the piano—by practice. If people believed that if the promises of religion could be attained by the understanding and practice of music, then all who desired to attain the blessings of religion would devote some time daily to the study and practice of music. In like manner, if people understood that all the marvelous promises of health and peace in this world, and of spiritual beauty and power in the next world, could be realized only by the practice of meditation, then all who desired these heavenly powers of mind would give an hour or more daily to the study of the powers of mind, the proper exercise of which would reveal the kingdom of heaven within them.

Diet and Health

By ELLEN EASTON, B. Sc.

DINNER MENU

Celery Soup

Combination Fresh Vegetable Salad

French Peas

Baked Beets

Mushroom Cheese Souffle

Berry Delight

COMBINATION FRESH

VEGETABLE SALAD

1 cup chopped crisp, young cabbage

1/2 cup grated raw carrots

1/2 cup grated beets (uncooked)
2 tablespoons minced parsley
2 tablespoons chopped green onion

Mix and serve very cold with well seasoned French dressing.

FRENCH PEAS

1 quart shelled, fresh, young peas
1 heart of a large head of lettuce
18 or more tiny pickling onions, peeled
2 teaspoons sugar
Mineralized salt
1/4 pound butter
2 tablespoons water

Put all ingredients into a very heavy saucepan, cover and simmer until the peas are tender. To serve, put peas in a hot dish, divide the lettuce and place it on the peas. Garnish with the little onions.

BAKED BEETS

3 bunches young beets
2 tablespoons butter
1 cup boiling water
Mineralized salt

Wash, peel and shred the beets. Arrange beets in casserole, dot with butter and sprinkle with salt. Pour the boiling water over them, cover closely and bake in a hot oven until tender.

MUSHROOM CHEESE SOUFFLE

3 tablespoons butter
4 tablespoons whole wheat flour
1-1/2 cups milk
1 cup grated cheese
1/2 teaspoon mineralized salt
1/4 teaspoon paprika
1/2 teaspoon celery salt
1 tablespoon chopped pimentos
1 cup cooked mushrooms
2 egg yolks
3 egg whites, beaten

Melt butter, add flour and slowly stir in milk. Stir constantly and when thickened add cheese, seasoning, mushrooms and egg yolks. Beat for two minutes, fold in whites and pour into buttered baking dish. Bake in pan of hot water 35

minutes in moderate oven.

BERRY DELIGHT

1 cup real maple syrup

2 egg yolks

1/2 pint heavy cream

1/2 lemon, juice only.

2 cups berries or shredded pineapple.

Add the beaten yolks to the maple syrup. Cook over low fire, stirring constantly until thick and cool. Whip cream and combine with egg and syrup mixture. Put in a shallow dish and chill in refrigerator. Just before serving add lemon juice and berries. Serve in parfait glasses.

SILICON

Dr. Sherman of Columbia University classes silicon along with fluorine but Mr. Martin W. Pretorius considers it more important. He says that "silicon is found in the skin, tendons, hair and nails. It makes the muscles firmer, blood warmer, hair more luxuriant and glossy. It strengthens membranes, ligaments and linings of the organs."

Some foods containing silicon are: lettuce, asparagus, dandelions, parsnips, strawberries, cucumbers, onions, spinach, beets, radishes, savoy cabbage, pumpkin and romaine lettuce.

The Pantheistic Play
By Bibhuti Bhuson Sarkar

Through His mystic hints,
The sun blazes in the spacious plate of azure.
Who is dancing on
With the measure of tunes
In so charming a manner?
The mad Ishana, intoxicated,
Blows his horn-bugle
—Stirs his mind up
Through the exciting tunes of lustrous light.
He causes to fill the pair of pipes
Of the cuckoo and peacock
With melodious songs.
Hark! The musical voice
Breaks boundaries and runs on
Obstinate, from forest to forest!
Who is at intervals,

Swinging on the green leafy branches
In the sweet zephyr? Lo!
How the dreamy deer
Casts dazzling lightning from its wide eyes,
With much agility!
Look! How the green foliage
Has become swelled up
—Expanded out its treasure
Of sparking fresh frothy greenness in the wood!
Ah! So the Sylvan king
Has come with rosy dreamy cheek
And swinging crimson lotus-wreath
Around his soft neck!
The wild bees sit relaxed
On the tinted petals of flowers.
What mystic love has made them so intoxicated?
What Lover is so unbiased
Within my heart? Ah!
He is the Beautiful, having soft rosy lips,
He who resides in me!
The sweetness of my mind
Supplies me with untold treasure.
I know not, which sweet flow of thought
Is oozing out from my mind!
Who has cast off his sorrows?
Who is advancing on,
Trampling all his earthly pleasures?
Who is passing away his days
In the garb of austerity
Behind his life's dreamy green bower?

The Song of Humanity

Thou hast made me a man,
So, let me sing songs of humanity
With tears of my pain.
Man is true and nothing else.
I realize Thee in manhood.
I lose the finite within the limits
Of the spirit of my mental sentiments.
The injunctions of manhood
Are message of Thine.
I know not what solitude reigns
In the limitless thoughts of humanity.
If ever the bewildered mind
Be made spiritfuf with unsensuous pain,
all doubts will vanish away
with the restraint of perfection.

The Mystic Creation

What an accumulated sweetness
Is in the lily of lightning!
What lustrous tints are flashing from its petals!
What perfume fills the atmosphere,
Oozing from its heart!
How ceaseless are the illusive manifestations!
What ultimate development
Of amorous pastime is going on in its center!
The vast sky being full of blueness
Steals the soul of every created object!
How startling is the material world
Through these mystic vibrations!
—By Bibhuti Bhuson Sarkar.

Good works doneendure forever,
And in higher life will meet,
E'en as gentle loving kinsmen
Home-returning kinsmen greet.
—Dhammapada.

A diamond is a chunk of coal
That has stuck to its job.
—Kaufman.

How to Conquer Worry
By SRI RANENDRA KUMAR DAS

"My mind to me a Kingdom is,
Such perfect joy therein I find,
As far exceeds all earthly bliss
That God or Nature hath assigned.
Content I live. This is my stay—
I seek no more than my suffice;
I press to hear no haughty sway.
Look! What I lack my mind supplies.
Lo! Thus I triumph like a king,
Content with what my mind doth bring."
—Sir Edmund Dyer

WORRY is a universal characteristic of the human race. In our daily intercourse with people, we find that much of the time of the average person is spent in worrying about something or other, especially in these trying times of the

depression. Business anxieties, health problems, financial difficulties, problems of a social nature, continually present themselves in formidable array to us for adjustment, until one reaches the point where these worries are taken for granted as a part of one's life—as a daily routine. We must eat, drink, clothe ourselves daily, and, similarly, we accept worry as a part of the day's routine.

But here it is necessary to draw a distinction between worrying and thinking. As one faces a difficulty, through constructive thinking, he has control over the senses, the mental faculties, the will, and reasoning power. This process brings good results in the well-rounded solution of the problem. As one worries over the difficulty though, they become as helpless as a child. They become agitated, perturbed, and so confused that they cannot see even one ray of light for guidance, and the case seems hopelessly lost. They become swayed by emotion lose all their power of resistance, and float like driftwood in the current of the river of life without ever a struggle to reach the shore.

A physical defect can be a source of worry, and if one so allows, in time, an inferiority complex will quite naturally develop and the individual will become most miserable. A better way would be to accept the defect, but resolve to remedy it, if at all possible. If not, then create or enlarge on some other quality or faculty by means of which we shall attract others. Never accept defeat, which may be a product of worry, but courageously declare that all difficulties can be surmounted, and they will so be through patience, perseverance, and divine help. Many an unattractive looking person has developed other qualities to offset that handicap, and has even become more of a favorite than others having that wanted charm. One can develop fine qualities of mind, character, and genius, and thus counteract the effect of physical unloveliness or handicap.

Similar examples can be enumerated in the business world. As one is pushed into the corner, a better plan is not to wait for the inevitable to happen, but draw your robes about you and with the help of the divine power ever flowing through you, master the situation.

One grocer noticed that his competitor was running a special on sugar at a price lower than he, himself, could afford to sell. He realized that, as his customers read the advertisement, they would patronize his competitor and also would be apt to buy other groceries and become accustomed to dealing there. This would mean ruin to him.

He related the situation to his banker friend, who cautioned him not to worry about it, but offered a plan of action for him. The banker instructed him to call all of his customers, take their regular orders, and, in addition, remind them that the season to make preserves was at hand, which would require an added supply of sugar; that he had a very special price to offer them and would be glad to deliver it to their homes.

His customers were more than pleased at the proposition. He not only met the competition, but increased his business as well. He forged ahead with a definite plan of action and conquered worry, bringing success to himself.

Worry creates a negative vibration within us by charging our body-batteries. We are de-magnetizing ourselves with low, depressing, degrading vibrations. When we do this, we are attracting those same things from others who are in that same negative vibration. We become surrounded by this negativity and, in our lowered state, bring disease, sickness, discouragement or loss of hope, skepticism, and, last of all, suffering, sorrow, and death.

Worry is primarily caused by fear, which encircles us in some form or other, as a spider web, from which it is difficult to escape. The following story explains this:

The god of death, requesting to enter a particular village in India, which was guarded by a saint, was refused admittance by the saint. The god of

death argued with the saint that, through the law of Karma, some of the villagers had to die. The saint asked him how many lives he expected to take. The reply was "Only three." He was given permission to enter.

Three persons became the victims of smallpox, but the number of deaths increased to one hundred. The saint called the god of death to him in explanation for his action. He replied: "I took only three people. The rest died because of the fear that they would get the smallpox."

Are we not constantly afraid that adverse things will come our way, and do we not suffer because of that fear? In reality, we so often find that the things about which we worried so, did not happen at all. To some, the habit of worry has become so embedded in their consciousness that they almost seem to get joy from it.

Again, we worry, and fear grips us as we see unwanted conditions appear in the lives of other people, and we imagine that our life might perhaps be so patterned too. When thinking so, a deliberate turn to the opposite thought will encourage the happening of the desirable conditions for us, because, by saturating our minds with positive thoughts, we shall draw the same from the Divine current, the source of all good. Then we shall not be losing or wasting our precious vitality, strength, and health.

Another cause for worry is that of our status in the minds of other people. Are we loved or are we admired; do people approve of our manners, our dress, and so forth? We become suspicious that we are being laughed at or whispered about, and make ourselves most unhappy. If we shall always expect to meet the approval of all, we shall be sadly disillusioned. All are not in the same stage of growth and do not understand or respond as we think. As we disregard such conclusions of others, we are more free to do our own duty and march forward.

Coming a little closer into the family circle, we again find our thoughts on a parallel with those we held toward the outside world. Do our loved ones love us? Do our children respect us? Do our relatives and friends really care for us? Everyone feels that everyone is insincere. They become skeptical. Suspicion reigns in the air. Lack of faith spoils mutual understanding and happiness. It has even come to the point of bargaining, buying and selling, as in the market. If you like me, I will like you. Love me, and I will love you. Exchange and interchange, even for such a divine thing as love. We are bringing commercial tactics into our spiritual life. Instead of worrying, how much more elevating would it be to declare unto ourselves that we shall love each one without thought of return or gain. We surely must know that according to Nature's law, as we give out unselfishly, we attract the same unto us, and it returns to us in manifold ways.

Another fear that grips humanity is that of old age and death. We are unable to enjoy the material pleasures of life, feeling that at some time we must leave them behind and depart to a realm from which none ever return. We have not yet risen to the level of high spiritual vibration. We are still slaves to our sense pleasures. Could we but understand the true significance of advancing age and death, we would not worry.

Thus we find that to many, life is a continual series of worries, which rob it of peace and joy. But there is a way out. Look back to your childhood days. They were comparatively free from worry and doubt. There was no conflict. We had complete faith in our parents. Can we not place our complete faith in God and realize that His light is ever guarding us and guiding us; depend upon Him the more; realize that He is our constant companion. Again, we can place more faith in Nature's laws. The birds and beasts do not worry. They are so free, and roam around in absolute ease. And yet, they are taken care of. In like manner, one can place absolute trust in the Divine Power and He shall take care of us.

Let us not burden our lives with too many unnecessary things, but live

simply with our thoughts alive with devotion. God will care for us. Divine Will, Courage, and Power will flow through us as we raise ourselves to that high spiritual vibration where we shall be one with the Infinite Primeval Energy. Feel that what seemed unbearable yesterday, will soon be forgotten. Affirm: "I shall never again worry, but manifest Divine Courage and Power. I shall conquer all adversities, rise above all difficulties, and become successful."

Woman Doctor Describes Work in India

WITHIN a few years the purdah system of the veil for women of India will be abandoned, is the belief of Dr. Carol E. Jamison, State chairman of the endowment committee of the Medical College for Women of Vellore, India, who has just returned from thirteen years of service as staff member of the College.

"Women of India are becoming more and more progressive and are eager to become enlightened," she said. "India has compulsory birth education. The national law forbids marriage before 14 years of age, but public opinion does not always support the law. Women patronize only women doctors."

What Is Social Credit And What Does It Seek to Do? By J. LARKIN ARTICLE 5

ESSENTIAL to social credit, as has already been pointed out in this series, is the "retail discount." This would reduce the prices of all consumers' goods, thus making an actual addition to the buying power of every dollar of our income. For example, at a 25 per cent discount \$4,000 worth of goods could be bought with a \$3,000 income. The retail discount thus adds to shoppers' income and reduces the prices of the goods in the shop, effectively closing the gap that now breeds poverty, depression, and war.

The price we would pay for goods under this arrangement has been called "the just price" because in it we would pay for what we consume in real wealth in the production and distribution of the goods we buy. Business would utilize the credit created in the discount, instead of depending upon money borrowed from banks. We would not have to pay for bank loans and debt and interest, nor in the prices of the goods we buy for machinery and factories that we can't consume. We would actually pay for what we buy and get what we pay for.

The just price involves no changes in our present efficient business structure, no taxes, no government interference with business.

To visualize its effects we need only ask ourselves "What would you do with a 25 per cent increase in your income?" Certainly we would put the money to use immediately to buy goods. And that buying would start America's workshop of wealth to producing and delivering more goods. As shoppers we could buy all the wanted goods in the shop window. Business would begin to move and live and grow again. And there you have the business basis for permanent recovery.

It is unquestionably true that business recovery would stimulate employment. But during the last 150 years, science has so rapidly replaced

man-labor with machine-power that today the amount of work necessary to keep everybody employed simply doesn't exist. To take the attitude that everyone must work in order to live is simply to characterize oneself as a stupid hangover from the bygone days of scarcity. We must realize that we have a problem not so much of unemployment as of "unempayment," a condition of lack of money. The need isn't to make work for the unemployed but to provide them with the buying power they require to live.

The final step in achieving economic security is to adopt another means in addition to employment to distribute money tickets to the nation as shoppers. Fortunately we have a working example of this method. In 1929 we all knew people who lived on dividends—some of them still do. They are not employed. We don't call them unfortunate victims of unemployment—we call them instead fortunate people of leisure. But the essential economic difference between the man who has no job and lives on dividends and the man who has no job and can't buy food for his family, is that one has the tickets that constitute buying power and the other hasn't.

It is an accepted business principle that dividends come from the appreciation of investment value. Suppose we consider the U. S. A. as a great business association of which every consumer is a member. The business of this association is to produce and distribute wanted goods for consumption and in this business every consumer is a partner. The association has officers and directors represented by the government.

The chief asset of this great association, the richest on the face of the earth, is its enormous power to produce wealth. This power is made possible principally by the sum total of its scientific knowledge—chemistry, engineering, and physics.

The body of knowledge is the cultural heritage of the nation. We do not ordinarily think much about our power and control over Nature. We carelessly take for granted the achievements of past generations who labored, discovered, and organized the knowledge which makes possible our present standards of living. We use telephones, we drive automobiles over paved streets, and we live in steam-heated houses lighted by electricity. All of these are every-day experiences of our common cultural inheritance. By virtue of our association and participation in this knowledge, every citizen shares in the values of the nation's cultural inheritance.

As a shareholder, every citizen would receive national dividends, payable monthly by check, out of the national credit account. Such dividends would equal the basic necessities of life—food, clothing, and shelter. The dividend would represent our share in the increasing benefits of power production and the consequent appreciation in our national wealth. Under present conditions it would be a \$12.50 a month a person.

As the machine displaces men, the wage income previously paid to these men must continue to be paid by the machines that displaced them. The dividend is the logical successor of the wage.

Such national dividends can be paid to every citizen as soon as the national credit account reflects in money the actual facts of our real wealth. The dividend would be delivered to every citizen in the form of a check drawn against the balance in the national credit account. The credit available in this account would then be used to increase consumption by means of the retail discount and national dividends. Both the discount and the dividends would operate together for the benefit of consumers at the same time and from the same source.

The postman who brings our mail would have the dividend at our residence the first of every month. The payment of such national dividends will in effect abolish poverty and make economic security a fact. Thus social credit bridges the gap between buying power and prices.

The achievement of economic security means that our national life will be enriched with a new prosperity not only in material things but in new human and cultural values.

We must understand very clearly that the proposals of social credit are not socialistic. They involve no confiscation or redistribution of existing wealth. They would provide instead more wealth for all of us based upon our ability to produce that wealth. Social credit is directly opposed in principle and practice to Fascism, Communism, or any other form of regimentation or dictatorship.

You may think that adoption of social credit must be a long time in the future. It need not be. Already the National Social Credit Association is working for it, bringing pressure to bear upon Congress to adopt the National Credit Issue Act. This act embodies the essential principles of social credit as applied to the United States.

Members of this association and others who know about social credit believe with Major Douglas that a "small impetus from a body of men who know what to do and how to do it may make the difference between yet one more retreat to the Dark Ages or the emergence into the full light of a day of such splendor as we can at present only envisage dimly."

News From India

By C. RICHARD WRIGHT

(Continued from April Issue.)

This night is entrancing, for a moon nigh full is gladdening and enlivening the palms, the bayle, the banyan, the mango, and the sal trees with a brilliantly bluish hue like the dazzling blue-white diamond; all objects are alive or dead with the coldness of a phosphorescent bluish tinge; even the Ashrama building, mothering so many slumbering souls on her bosom, looks stark and cold beneath the moon's icy gaze. Once seen, an Oriental moon-lit night can never be forgotten. It's iciness is as stabbing as a cold, curt word—all scenery seems to have been frozen to a pale ashen whiteness beneath its merciless gaze.

And now, through the icy stillness of this Oriental night is throbbing the drums of the natives or Aborigines, echoed by shrill-throated mongrels, and re-echoed by the insistent shrill of the world-famous crickets. The slumbering hush of night is ruffled by the rolling of the drums and an occasional sputter of native chanting—only that which is caught on the crest of the night zephyrs. I daresay my pen feels like whispering, instead of scratching its way in this hush of night. A night like this is loved by all weak-voiced Nature, for then it reigns aristocratically; perhaps that's why I like the night—nothing and no one can stifle me or my thoughts. Be that as it may, I'm tossing around in the entrancing lap of the East, and hope I'm making you envious, envious enough to make you want us to return so that we may share our experiences with you.

Everything seems quite lonely and empty with Swamiji gone. I hurried to the evening dinner quite anxiously, hoping to fill in those dull, vacant minutes at least with food, and as I cautiously hastened along, swinging a flickering lamp, thoughts dancing with the shadows, I passed just beneath the small, grated window of Swamiji's old room when he was Acharya (principal) of the School, and just as the small, mischievous boys used to do to him, when he was meditating or sitting quietly, wrapped in seclusion, I fell a victim to such memories and stealthily and gleefully tossed a few pebbles into the room through the same small barred window, inwardly pleased with the tinkling of stone on some glass

object inside, but sadness followed, for no Swamiji was there; but anyway I played as if he were there, and thus my reveries led me into an abbreviated childhood.

Well, I continued to dinner, headed for the kitchen veranda, where all the boys sit in two rows, facing each other, squatting before a brass plate the size of a round platter, with a brass cup at one side and a brass bowl at the other side, the former for water, the latter for dhal, when I was beckoned by an old friend of Swamiji's, Swami Shivananda, to come into his private den and eat with him as his guest.

Refusing not being my style, (especially when Indian food is concerned) I accepted and placed a two-square rug (very common as "squatting" rugs, as I call them) up on a discarded wooden bed, pre-sensing the numbness were I to squat on the cement floor, as is the custom, and, climbing aboard, I sat cross-legged awaiting food service.

First, a huge brass plate was brought, next a brass cup full of water, next an aluminum bowl with curried and spiced potatoes, and then the food was brought—a monstrous helping of rice, (bhat) warm, (garum) was served, rutis (large, dry, wholewheat cakes, like our buckwheat cakes, and used nearly as commonly as we use bread), followed by dhal, and curried vegetables, plus several spiced dishes still quite foreign to me by name and content.

My right hand worked furiously and unhesitatingly with the food. "Scoop up with the fingers, lift to the mouth and push food into the mouth with the thumb" is the technique, and I might add, I can hold my own with the best of them in stoking my mouth thusly. I did quit finally, drank my "garum dood" (warm milk) and merely rolled off that wooden bed, for my latitude had grown to equal my longitude.

Sincerely, I intensely enjoy these strange, odd experiences. Every new experience, and the old ones too, makes my heart yearn and ache for you all to be here enjoying this wonderful atmosphere.

Letters of Appreciation

Blessed Friends:

I am indeed thankful to be a member of "Self-Realization" and very thankful for Lessons thus far received.

These Lessons are inspiring, uplifting, and renewing. Yours sincerely, M. M.

Dear Friend:

I wish to congratulate you on the instructions of these Lessons so far received. They are in every way perfect and I can imagine what is coming later.

With the sincerest thanks, Yours fraternally,

M. S., New York City.

Dear Friends:

Just a line to tell you that Mr. H—'s health is improved. I do not know of any cases that I have asked your help for that have not shown marked improvement. C—is still working for the same company where his job came through your prayers, and he has been promoted to a better position. Now I am asking you to help some others in a different way. Mrs. H. R. G.

Dear Sir:

I wish to again express my deep gratitude for the untold benefit I am deriving from the studies. The study has already affected definite changes for

good and has brought that abundant peace which we desire to share with our fellowmen. Each lesson is a revelation and I look forward to them with increasing devotion. The studies of the Fellowship and the wisdom of Swami Yogananda have sustained me and brought me through a period of most severe trial and now on the horizon of this "span" the light of truth is rising. May the works of the beloved founder prosper until they reach all peoples.

Gratefully yours, A. L., Virginia.

Dear Friends:

I am enjoying the teaching of the weekly lessons which is easy to follow and understand. the Weekly Praecepta are always welcome. Each one seems to contain just what is needed to carry on from the previous lesson, and to answer questions which come into the mind with the previous week's study.

Yours sincerely, R. W., Australia.

Gentlemen:

Never have I felt so free from care. Life has taken on an altogether different outlook since I have been receiving my Praecepta. Have gained five pounds and it astonished me. But believe it is as it should be. Would that I could have joined long ago. Sincerely yours, W. E., Washington.

Center News

By ORPHA L. SAHLY

(Director of Center Activity)

Aims and Tenets

Of the Self-Realization Fellowship

(Yogoda Sat-Sanga) Super-Art of Living. Established by Swami Yogananda.

1. Universal all-round education, and establishment of educational institutions for the development of man's physical, mental and spiritual natures.
2. Contacting Cosmic Consciousness—the ever-new, ever-existing, ever-conscious Bliss-God—through the scientific technique of concentration and meditation taught by the Master of all Ages.
3. Attaining bodily health through the Self-Realization Fellowship technique of recharging the body-battery from inner life-energy.
4. Intelligently maintaining the physical body on unadulterated foods, including a large percentage of raw fruits, vegetables, and nuts.
5. Physical, mental, and spiritual healing.
6. Establishing, by a scientific system of realization, the absolute basic harmony and oneness of Christianity, Hindu Yoga teachings, and all true religions.
7. Serving all mankind as one's larger Self.
8. Demonstrating the superiority of mind over body, and of soul over mind.
9. Fighting the Satan of Ignorance—man's common enemy.
10. Establishing a spiritual unity among all nations.
11. Overcoming evil by good; overcoming sorrow by joy; overcoming cruelty by kindness.
12. Realization of the purpose of Life as being the evolution from human consciousness into divine consciousnessthrough individual effort.
13. Realization of the truth that human life is given to man to afford him opportunity to manifest his inner divine qualities, and not for physical pleasure nor selfish gratification.

14. Furthering the cultural and spiritual understanding between East and West, and the constructive exchange of the distinctive features of their civilizations.

15. Uniting science and religion through study and practical realization of the unity of their underlying principles.

16. Finding the common scientific art of super-living underlying all religions.

17. The establishing of a small temple of right meditation in each home.

18. The development of a World Spiritual University where an universal technique of salvation, art of self-realization, and art of super-living and super-technique of body, mind, and soul perfection would be taught.

The Boat of My Zeal By S. Y.

MANY a net in silence I wove
With the golden tassel of my devotion,
And yet You have so often fled from me
Down the Sea of Time.
Beloved, with deliberate insistency
I am pursuing You in the Boat of My Zeal.
I am casting upon You
Vaster nets of my burning inner peace.
Millenniums have slipped by
And I have been voyaging
On the sea of incarnations.
Now I cast all my nets away.
I plunge in Your Omnipresence,
Swiftly swimming after You
With powerful strokes of love inspired by You.
I am racing up and down
Into the innermost spaces of Your love,
And yet You seem to elude me.
As I cried with the broken hearts
And concentrated sobs of many lives,
At last You broke the vow of Your silence
And whispered to me:
"Why, your boat of devotion, your net of zeal,
Your silken tassel of peace,
Your swimming over the Cosmic sea
Or the waves of life,
And the innermost spaced of perceptions
—All, all I AM.
Wherefore do you pursue Me in vain.
I was always with you and in you
In your pursuing and in all the places
Where you pursued Me."