

# Meat Eating

## Versus Vegetarianism

By S. Y.

(Continued from Last Issue)

**T**HE vegetables utter no cry of pain, nor do they spill any horrifying blood when killed. From the standpoint of human sensitivity we may say that it is less painful to kill vegetables than animals. Advanced Souls sometimes hesitate even to behead the roses from their plant bodies, blooming in home gardens, just as other Souls hate to kill their animal pets for meat.

Meat is concentrated food and is strengthening, but it is highly constipating and acts as a retainer of body poisons and a harbinger of disease. Vegetables have to be eaten with more patience and are not as concentrated as meat, and hence the improper eating of vegetables does not produce strength. Vegetables and fruits, having a natural laxative action, are conducive to health and to the elimination of diseases.

The yogis of India speak against meat eating, while the Tantric worshippers advocate its use. Meat-eating races are usually politically free. Vegetarian India has not been strong enough to dispel continuous foreign aggressions. Americans are suffering from obesity, due to the eating of an over-abundance of the various forms of proteins, such as meat, milk, and nut proteins. Americans should become vegetarians. Hindus have almost no protein to eat, and due to fanaticism they indulge in a starch-predominant diet and therefore die thin and early in life. Animals live longer than human beings in India.

As a means to an end, or as a temporary measure, present day India

needs to eat lamb, goats, and fowl until she can get enough milk or meat substitutes. The Hindu spiritual life, even if sustained by meat-eating, would do greater good in the world than the dumb animals that are allowed to live doing nothing. Man's life is more valuable and serviceable to all living creatures than is the life of animals. If the choice must be made as to whether man should eat meat in order to live, or whether man should die without meat-eating, and the animals should live and not be eaten by man, I would say that man should live at the expense of the animals.

No one can escape. As animals are unwillingly killed to feed man, so, unwilling, man has to die and offer his flesh to replete the chemical hunger of the all-devouring Mother Earth. Fifteen hundred millions of people of the earth, multiplied by one hundred pounds of chemicals, which are taken out of the earth in the form of vegetables every sixty years to feed the people, must, at the interval of about every sixty years, be paid back to sustain the health of Mother Earth. If the bodies of fifteen hundred million people, instead of mixing with the earth, were to evaporate in the ether every sixty years, then, at the end of a few thousand years, the earth would grow thin and weak and be just a lump of barren soil, inhabited by ever-growing, ever-devouring ant-like human beings.

Chemical tests of introducing the blood of certain meat into human beings show that some people can eat only certain kinds of meat. This is a modern scientific way of ascertaining what specific meat will harmonize with



each specific individual. Neither are all vegetables and fruits suitable to all people. Some fruits cause rashes on certain individuals. Some people get sick from eating onions. Potatoes sometimes cause constipation. Some people get violently sick from eating beef, and others suffer from acidity from eating chicken. Most people respond favorably to lamb meat. Lamb has been found to agree better with the chemical elements in man's body than any other form of meat.

In cold countries, like Alaska, the people drink seal oil and blood to keep themselves warm. They live on fish, seal, caribou, and walrus meat. Just as some people eat dried vegetables and fruits, the Eskimos live on dried meat when a fresh supply is hard to procure. It is said that many Eskimos die of tuberculosis due to the extreme cold. Some people say that they die because of their mono-meat diet, while others ascribe their early death to the fact that they try to live the unnatural life of the white man.

We find, by studying, that both vegetarians and meat eaters have lived long and healthy lives. Jesus, Buddha, and St. Francis ate meat, whereas Shankara, Chaitanya, and some great Christ-like Saints of India, did not eat meat. In a vision, Peter was shown some animals and asked to kill them and eat. "Thou shalt not kill" was meant to apply to man and not to animals. Moses and Jesus both ate meat, and Moses was the giver of the ten commandments.

Life evolves itself in different ways in the different stages of life. It is manifest in the minerals, but their tissues are hard and have to be powdered and conditioned before they can be absorbed into the human system. Minerals are emulsified and changed to an organic form in the vegetable life, so that they can be consumed by other soft-bodied vegetables, animals, or human beings. The vegetable tissue is soft but rarely shows the presence of a strong nervous system, and when the vegetables are slaughtered with knives, they never utter cries of pain or spill red blood. Their blood is a white viscous fluid called sap.

Life evolves the tissues of the fish to

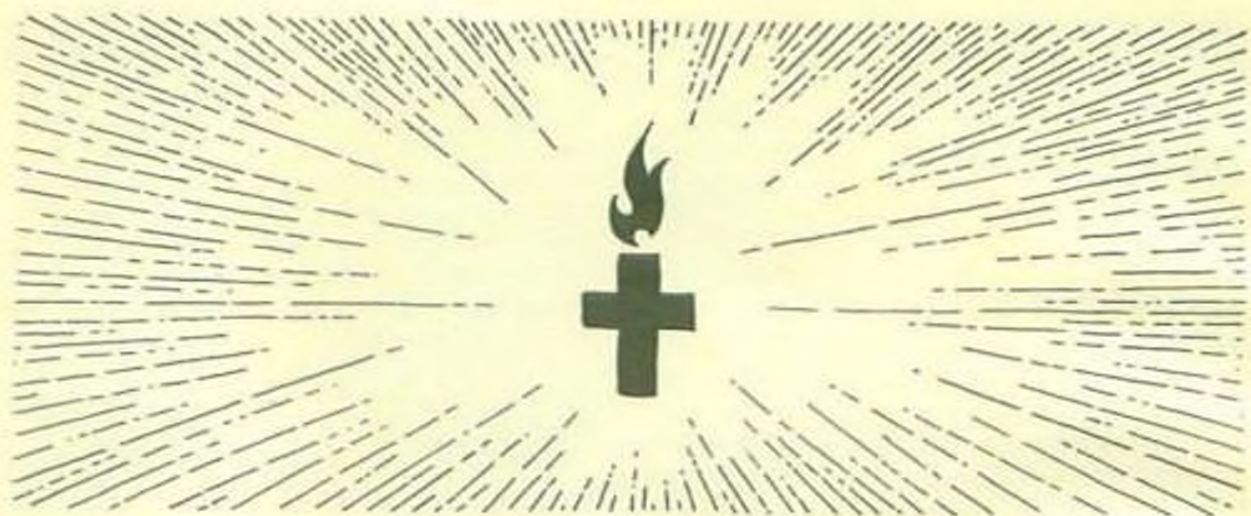
a more complex degree than that of the vegetables. Fish meat is usually white. Fish have blood and a nervous system, but very few fish make any noise or loud protest when they are killed. Life evolves more complex forms still in the animals, hence their tissues are different from the fish. Animals protest loudly during the process of being killed. The bull and hog, having highly developed pugnacious nervous systems, feel greater pain during any travail they undergo and loudly protest any attempt to kill them. They protest more violently than does the lamb. This shows that, although the animals cannot talk intelligibly, like humans, yet they are evolved enough to protest by sounds that they feel pain and do not like to be killed.

Man is not killed and eaten by his own kind, except by ignorant cannibalistic tribes, because he can protest against his killing by intelligible sounds. Man would not think of killing animals if they could protest against their slaughter by speaking his language or by intelligible writing before a law court. Though dogs are eaten in certain parts of the world, still nobody thinks of killing an intelligent, almost human, pet dog for the ghoulish table of greedy men. Hence, it is evident, from the point of view of sound protestation, that man is the first creature who refuses to be killed, and hence should not be killed.

Next come the bulls, oxen, cows, hogs, and others, that protest loudly enough that they do not like to be killed—that they have evolved enough mind and consciousness to understand the love of self-preservation and the injustice of inflicting pain, and therefore they should not be killed. It looks as if the dumb vegetables, fish, and meek animals are intentionally given by Nature an undeveloped nervous system which does not register much pain or bring forth reactionary protests in the form of sounds during pain. This may be one reason why these lower forms of unevolved life are made to sacrifice their lives for the maintenance of the higher forms of life.

(To Be Continued)





# The Second Coming of Christ

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

By S. Y.

*(Continued from Last Issue)*

**T**HE cultivation of a spiritual life must be carried on in solitary places. God can be felt easily in inspiring scenic surroundings free from noise. Man's mind is usually busy with the sensations of sight, sound, touch, smell, and taste. Sound is the worst of all distracting sensations. The sight of material objects or material activities is also very distracting. Of course, by closing the eyes, one can quickly get rid of the sight sensation, but sound sensations can be gotten rid of only by being in a quiet place.

Most people who meditate in noisy surroundings (without the knowledge of the Fifth Lesson on meditation) find their time of silence entirely taken up in the battling of noises. However, if you meditate in a quiet place, you can go deep into the silence without any preliminary skirmish with the sensations of sounds. Besides, in noisy places there are people to interrupt your meditations.

This does not mean that you should not meditate unless you have a chance

to make an expensive trip to a quiet place. If you can have a quiet room with nobody to disturb you, that is all that is really necessary. Besides, at night most people are asleep, and the city, or your surroundings, are quiet. This is also true of the early morning, from 5 a.m. to 6 a.m. To meditate in the quietness of the early mornings and the late evenings is to meditate in a solitary place free from noise and disturbance.

In the depth of the night, or in the early morning, or at any time if in a solitary place, the results of peace realized from meditation are easily obtained due to lack of noise and lack of the wrong vibrations of restless people working around you. Restless thoughts silently pass through the body of the meditating individual and keep his released energy rushing toward the senses instead of toward God. However, if a person makes a super effort of will, he can concentrate in spite of all noise.

To meditate on quiet occasions and in solitary places, if available, is very helpful to the beginner. On holidays, at least, instead of wasting time with rest-



less people, walk to a quiet lonely place and meditate there. It is easy to do this during the summer in cold climates, and at all times in temperate climates like California and India. Jesus lived in a temperate climate and so He chose the early morning and a quiet place. He would have done differently if He had been in Alaska during the winter time.

Of course, certain spiritual adepts in India are known to go barefooted and with bare body to meditate in this condition in the snow-capped Himalayan Mountains. However, the best way is to lock yourself in a little room and create your quietness by deeply meditating on the Infinite, and, once the Infinite is contacted, no outward disturbance can bother the Soul.

As the night time is used for sleep and the day time for business, so spiritual development is best cultivated during the earliest hour of dawn, from 5 to 8 a.m. (any time during that period), from 10 a.m. to 1 p.m., from 5 p.m. to 8 p.m., or from 10 p.m. to 1 a.m. To meditate any time during these periods is very beneficial.

All the laws of attraction and repulsion which govern the body are more harmonious during the above periods, and thus help an individual to withdraw the Life Force from the sense-telephones of sight, hearing, smell, taste, and touch. This frees the attention from all sense disturbances and allows it to march toward God without interruption.

"All men Seek for Thee" ("Walks and Words of Jesus," page 38) signifies that Jesus was sought by the spiritually hungry Souls of His day. Just as the fragrance of flowers draws the bees, so Souls like Jesus, who are fragrant with God, automatically draw spiritually hungry Souls unto themselves.

"And He said unto them: 'Let us go into the next towns, that I may preach there also: for therefore came I forth.' And the people sought Him, and came unto Him, and stayed Him, that He should not depart from them. And He said unto them: 'I must preach the Kingdom of God to other cities also: for therefore am I sent.' And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the

kingdom and healing all manner of sickness and all manner of disease among the people, and cast out devils. And His fame went throughout all Syria; and they brought unto Him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and He healed them. And there followed Him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan."

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

Jesus did not want to confine Himself in His preaching to one land only, for He felt that His message was universal and He wanted to give His teachings to all spiritually needy people, irrespective of caste, creed, or color. He came forth from the Spirit to give His message to all the children of the Spirit. That is what is meant by: "Therefore came I forth."

How different are the many missionaries, both in the Orient and the Occident, who come forth from theological schools to preach to others. Self-elected soap-box orators can create emotional upheavals but they cannot save or uplift Souls. To save others, one must first save oneself. To heal others, one must have healing power. Only those who are thoroughly grounded in meditation and who could really contact God (whether they have book learning or not) are qualified to teach.

Jesus was not a school or a college graduate. He was a Master, and a Ph.D. with highest honors, acquired in the university of meditation. Those who try to preach before contacting God, lead their followers into the pit of ignorance and worry themselves with the financial problems of a spiritual organization. But those who are settled in God are the ones who can successfully transmit God to other Souls.

Jesus, being in touch with God and His all-healing, all-creative Cosmic Energy, could change any diseased atoms of the body into healthful atoms. Ordinary healers should try to heal only

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# The Return

By JAMES M. WARNACK



IN the backwoods of the southern part of the United States (the name of the State is omitted at the request of the central character of this story) a little boy walked with his parents, admiring the beauty of the spring day—the tiny blossoms at his feet, the green, budding trees, and the cloudlets that floated above him.

Suddenly the boy paused and leaned caressingly over a wild Sweet William that had sprung up in the shadow of a big oak tree.

"Mother," he said, "this is the flower I used to love—a long time ago."

"How long ago?" asked the woman, smiling.

"Oh, I don't know, but a long, long time ago," answered the child. "And you know, mother," he continued, "I used to see these same trees and these little forget-me-nots, and those clouds in the skies."

"Yes, as long as three days ago," answered the woman.

"No, no, mother—long, long time ago," insisted the boy. "It was so long ago that I had another mother and father."

The man and woman glanced at each other and smiled.

"What does the child mean?" asked the man.

"He's beyond me," replied the woman.

\* \* \*

The boy never mentioned his "long ago" any more. As the days went by he seemed to forget, and probably had forgotten, the strange ideas that came to him on that spring day. However, as he grew into young manhood he continued to have the feeling that the environment into which he had been born

was not new to him; that he had, somehow, sometime, walked through the same fields and woodlands and enjoyed the same scenes. He grew passionately fond of Nature. He would weep at the sight of a bed of violets, go into ecstasies at the discovery of a wild honeysuckle, laugh and sing when he came upon a blooming poplar or dogwood tree, stand entranced at sight of a couple of butterflies sailing above a stream, and lie for hours with his head resting upon a bed of verdant moss.

John Fenton (which is the name we shall give him, for the purpose of this story) attended the country grammar school and later went to a small-town college a few miles distant. Although he spent four years at the school, he never was able to overcome his homesickness. It was at college that he became interested in art and his sketches and paintings attracted no little notice. Following the death of his parents, he returned to the old home. Taking little interest in farming, he devoted much of his time to sketching and painting. Within a few years he had become known throughout his State for his remarkable paintings of landscapes, trees, flowers, birds, and clouds. He did not become rich, but he earned enough to provide for himself and the simple, sweet country girl whom he married.

To the home of Mr. and Mrs. Fenton there came to live an old man, a distant relative of Mrs. Fenton. He was a fairly well educated man and seemed to have a great appreciation of John's artistry. Often, when John came home from a long stroll in the woodlands, the old man, Henry Kyle by name, would admire a sketch John had made and then would read to John a poem that seemed to match the sketch.

"He was my only son," said Mr. Kyle,

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# The Vedas

By S. A. BISEY, D. Sc.

**T**HE teachings of the Divine Vedas are based upon scientific principles and should be studied as a science. In order to understand the greatness of the Vedas, it is necessary to know their origin, the scientific principle upon which they are based, and how and why they benefit those who chant the Vedic hymns and those who hear them.

**Origin of the Vedas:** No one knows who was the author of the Vedas. It is believed that they came to the earth from the Divine or mystic sources, and such a belief seems to be tenable.

Our life is divided into four periods: Childhood, adulthood, middle age, and old age. Children are guided in their childhood by their parents until they grow old enough to take care of themselves. The first intelligent human race, afterward known as "Aryans," lived at the North Pole. Being in its infancy and in a purer state of mind, it was, I believe, constantly helped and guided by great Souls from the Spirit world, who taught the new race the various Vedic hymns embodying prayers to the sun, fire, air, Indra, and Varuna gods as the manifestations of the Almighty, the Creator of the Universe. The hymns were recited in their daily prayers and passed on from generation to generation, until after thousands of years those were recorded in the written Sanskrit language.

## Vibration—Sound—Thought

**Vibration:** Everything in this world, animate or inanimate, small or large, constantly vibrates, and the rate of its vibration determines its color, construction, or form. Take, for instance, water. It has four distinct stages or forms, according to rate of vibration, namely, solid as ice, liquid as water, gaseous as

steam, and invisible as vapor. The smallest particle in the world is a single invisible unit vibration—part of the Almighty. It commences vibrating, forms or unites with other vibrations, and keeps on increasing its rate of vibration until it becomes one with the Almighty. The higher the rate of vibration of the particle, or body, the lighter and less visible it becomes, and when it reaches an abnormally higher rate of vibration it begins to glow or shine.

**Sound:** Our throat forms one of the most vital organs of the body. It is rightly called the "seat of the RUDRA" (Shunker). A group of vibrations coming out of the throat forms a sound which has a certain rate of vibration. There are over sixty such sounds that the throat is capable of producing, and each sound has a different rate of vibration.

**Thought:** All over the world people now-a-days enjoy the benefits of radios in their homes and hear music and speeches coming from different parts of the world. They know the broad principles that waves created in the ether by the transmitting station of the radio at long distance are received by their radio receiving-sets properly tuned for the purpose, and then transformed into sound waves. The radius of the circle in the ether in which the waves are able to vibrate depends upon the power of the transmitting station which creates the waves. The same principle applies to the human mind which creates a thought. Like the sound, the thought is a group of vibrations which create waves in the ether.

The gray matter in our brain acts like a storage battery. When the mind begins to vibrate with the thought waves, the electric current is released from the

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# Conquering Delusion

By S. Y.

BHAGAVAD GITA

Chapter II  
Stanza V

## ENGLISH TRANSLATION



**A**RJUNA said: "It would be more salutary even to live by begging than to slay my high-Souled preceptors. If I destroy them, even during this worldly existence, all my joyous experiences of wealth and sense-cravings will be blood-stained with evil vibrations."

## LITERAL SPIRITUAL TRANSLATION

During the manifestation of self-control in meditation, the following psychological state was felt by the devotee. This is the meaning of the words Arjuna spoke: "I would feel more benefitted if I were to live by begging than to live by destroying my own high-Souled preceptors of ego and pre-natal instincts. If I annihilate these chief inmates of my mental kingdom, then all my wealth of sense-comforts and cravings for them will be stained with the blood of a psychological and spiritual crime against my own Soul."

## ELABORATE SPIRITUAL INTERPRETATION

The Soul is a true reflection of the Spirit, and therefore is pure. When the Soul becomes identified with the body, it converts itself into the ego. In the worldly man the ego is the guiding principle of all his thoughts, feelings, and aspirations. The ego, being identified with the body, shapes its desires and ambitions after the habits of the body. The habits of the body and the ego are the guiding principles or preceptors of all the human desires, sense-inclinations, and discriminations.

The adept learns to kill the metal ego with the sword of wisdom. This can be accomplished by differentiating between physical desires and Soul desires. The pure Soul loves the Spirit-Wisdom and Bliss experienced in the union with the absolute, omnipresent, omniscient One. The ego loves name, fame, pride, greed, body-attachment, and all perishable qualities. When the ego succeeds in getting the mind to like all the perishable comforts of the body, then the mind becomes short-sighted, spiritually blind and actually dislikes the superior, imperishable comforts of the Soul resting in omnipresence.

As the incipient devotee, or the first initiate in the primary path of spirituality, endeavors to divert his mind from the commanding influence of his ego and bad habits, a sense of despondency invades his mind. The initiate devotee even wonders if he is destroying his very preceptors who have been the guiding influence of his life, mind, and senses. In such an initial devotee the thought of having to renounce sense-pleasures is repugnant, so much so that he does not want to destroy the ego and sense habits which are the guardian stimulators, preceptors, and counsellors of his mental tendencies.

In this case, the ego is short-sighted, for it refuses to lose the evanescent pleasures even to gain the superior lasting Soul pleasures. When the devotee's mind contacts Krishna, or Spirit, or the perfect image of the Soul, then it intuitively receives the command to destroy the ego and habit inclinations. It is at this time, before the devotee's mind has experienced enough of the superior superconscious pleasures to be sure of itself, that it begins to moan and com-



plain to itself: "It is better to live by begging pleasures from the senses than to destroy my life-long masters—ego, and habits, who have guided and shaped my destiny throughout life." The devotee, at this time thinks that even a victorious Soul could not be happy by soiling itself with the blood of the senses.

The man accustomed to the pleasures derived from evil cannot picture the superior and refined happiness of the Soul. Hence, he bemoans his lot if he has to relinquish short-lasting pleasures in order to gain the uncertain lasting pleasures of the Soul.

#### Stanza VI

#### ENGLISH TRANSLATION

I can hardly figure out which would be better, that they should conquer us, or that we should conquer them. The very children of Dhritarashtra, after killing whom, we should not care to live, are now facing us.

#### LITERAL SPIRITUAL TRANSLATION

In a psycho-metaphysical conflict the Soul is filled with indecision, hence it thinks: "I do not know which would be right and productive of goodness for my Soul—to be conquered by the senses or to conquer the sense-desires by discrimination." The devotee thinks that the killing of the desire-children of the mind would leave nothing to live for.

#### ELABORATE SPIRITUAL INTERPRETATION

Many beginners in the spiritual path wonder if happiness lies in the somewhat difficult and dry renunciation, or in surrendering to the natural cravings of the senses. Worldly people decry renunciation as a method of sense-torture, but to please the senses at the cost of the Soul's happiness is evil. To please the Soul by disciplining the senses is good. The senses are the servants of the Soul, and, as such, must always be trained to please it. But when the wisdom of the Soul is governed by the vagaries of the impulse-directed, habit-blinded senses, then misery is the result. The senses in unison cry: "Please us and never mind the Soul."

If a person succumbs to the lures of the sense-desires, he finds himself unable to satisfy the ever-increasing insatiable demands of the senses, and at the same time he fails to satisfy the legitimate demands of the Soul. The sense-happiness of taste, touch, smell, hearing, and sight develops first, and therefore it is easy to be influenced by sense-demands. Behind the clamor of the senses lies hidden the lasting bliss-demanding Soul. The law is that the greater the false sense-happiness, the weaker is the Soul happiness.

The energy flowing down the nerves to the five senses of touch, taste, smell, hearing and sight, makes the Soul like the sense objects and, when the devotee is taught to withdraw his mind and energy from the senses and is asked to indulge in the finer, more subtle joys of the Soul only, then everything appears to be impractical and bizarre to the sense-inclined, indigent mind. The spiritual novice tastes of the uncertain subtle Soul-silences and cannot make up his mind to give up the universally-enjoyed subtle joys of the Soul.

To the novice, Soul happiness seems exotic, and the sense happiness seems familiar and indigenous. In this state the mind of the devotee is crammed with misgivings and he is at a loss to be settled in his determination as to whether he should yield to the demands of the Soul and banish sense happiness, or do the opposite. Then the Soul moans: "Oh what is the use of living at all if I have to give up the well-known tangible joys of the senses?"

To eat moderately, to discipline sex-life, to abstain from strong drink and from eating to please the senses, seem to be methods of torture to the sense-slave. But the man of self-control is the one who knows the difference between the real happiness of the Soul and the passing pleasures of the senses.

The senses disregard Soul happiness and try to be happy by making the Soul miserable. The Soul, by discipline, does not want to torture the senses, but only seeks to lead the senses to develop a taste for real, lasting happiness.

The sense-slave eats to satisfy his palate and ultimately finds himself the

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# Meditations for May

By S. E. M.

**Wed.** With the changing season, when spring is bringing new life  
**May 1.** and color into the bleak and frozen north, clear away and discard all your old, worn out, false ideas, negative emotions, limiting prejudices, and habits of weakness which continually get in your way and prevent you from making the spiritual progress you desire. As the great mystery called life pushes itself forth into visibility in myriads of forms of beauty and loveliness, so let your being awaken in freshness and glory. Perceive with new eyes all the wonder spread before you; with new ardor pursue the quest for your soul; with a crystal clear mind search out and recognize new ideas of truth; with purified and refined emotions respond with gladness, kindness, and understanding to the experiences each day brings.

**Thurs.** You, yourself are not your mind and you are not the  
**May 2.** thoughts which your mind thinks and consequently you need not be identified with them. You are free to accept or reject whichever ones you choose. Think what power this gives you. Instead of spending your time with the petty, disturbing negative thoughts which demand attention every day, you may live with and use the greatest thoughts which the world has known through the ages. You can control your mind as you can control your body, if you will, and you must learn to do so if you would reach any kind of success. Mentally stand aside and watch your mind work. Watch how the thoughts come and go when they are not controlled. Meditate on, and try to realize the fact that your mind is not you, but that it is a powerful instrument for good or evil given you to use as you choose.

**Fri.** Are you one of those folks who are happy only when they  
**May 3.** are sad? How about it? Do you enjoy being miserable and thus trying to attract attention to yourself which you think you could not get otherwise? Do you bore all your friends with your continual complaints and fancied wrongs and troubles? Do not blame your friends if they think you disagreeable and lose interest in you. If you want friends, health, real happiness and peace, try being an interesting and interested friend yourself. Let go of your troubles and problems and put all of your thought and energy into getting understanding and in serving mankind with kindness and compassion.

**Sat.** Since there is nothing constant in this world except change,  
**May 4.** why base your faith and hope on that which, by its very nature, cannot sustain you? There is only one thing which is abiding, changeless, eternal, and that is Truth, or Life itself. Why not come to certainty, security, peace and happiness by establishing your life on the only foundation which can support you? Use your discrimination to distinguish the essential from the non-essential, the eternal from the transient in every experience, and meditate until you realize Truth in its fullness, until you are free from the pairs of opposites and the lure of the senses, and until you are one with the eternal, changeless Cause.



**Sun.** Of what use are theological  
**May 5.** discussions and theoretical speculations about God and about life-after-death if you do not know how to live now; if you are not radiant, healthy, happy, charitable, forgiving, kind, humble, wise, and gracious now; if you do not live in such a way as to please God now?

**Mon.** Have you known the awful  
**May 6.** ache of loneliness? Then, to your bewildered, struggling friend, give the loving kindness and understanding interest which you desire for yourself. Have you suffered? Then smooth away the agony of suffering from some other tortured brow.

**Tues.** Have you ever tried to  
**May 7.** realize the utter devastating loneliness of the cross? Because it was possible for Christ to triumph over that excruciating experience, it is possible for Him to understand and help you through any trial now no matter how helpless the situation appears. Rely on His willingness and His power to help you.

**Wed.** Why not come to understand  
**May 8.** and freedom now by realizing that you have never been separated from your Source, that you are now, and always have been, one with the Infinite Creator of all manifestation, and that you have access to all the wisdom and power you need to live life victoriously, splendidly, creatively? This power is within you now and every problem or seeming difficulty is only a test—a call for you to release the power which you already possess.

**Thurs.** Why desire the things  
**May 9.** which you must eventually give up—the transient things that promise happiness but which in the end always bring grief and disappointment? It is possible to attain freedom from sorrow and suffering and to find lasting peace and happiness. This requires effort at first but surely the goal is worth the price. Do not let the temporary clouds of illusion blind you to reality. Beauty and truth await your recognition and acceptance.

**Fri.** Learn to handle your  
**May 10.** mind lightly. You keep such a firm grip on your troubles

and problems, you keep your mind so tense with resistance, that the needle of intuition cannot move at all—much less can it point the direction out of your difficulties. Get yourself quiet and poised through meditation if you wish to receive divine guidance.

**Sat.** You will never find peace  
**May 11.** and happiness if there is hatred in your heart. You will never be free and joyous; you will never find salvation so long as you harbor a grudge against someone who seemingly has wronged you. Clear your mind and heart of all such festering ill-feeling and go free now. Try to understand your defaulting friend; try to see and appreciate the fine and worth-while things about him. On the cross of your bitter experiences, try to forgive the ones who put you there and to say, "Father, forgive them, for they know not what they do." If you can really do this, you are well on your way to enlightenment; you have drawn near to Christ and to the understanding of Divine Love.

**Sun.** If you would be a good  
**May 12.** friend, try to see and to expect the potential best of those around you. See the divine pattern for your friends, see what God intended them to be—and then keep telling them and others what you see. Make your friends feel that they are worth while and thus give them the courage to strive to become the perfect beings they were intended to be. Not to be able to live up to the best that our friends expect of us is disappointing failure indeed. By seeing the truth for our friends, we help them to manifest it.

**Mon.** Never neglect to praise a  
**May 13.** generous act, a kind thought, or a good quality, no matter how small it seems. We can help each other by looking past the commonplace and the little, annoying, everyday faults and seeing the beauty and fineness of character which is the reality of each of us, and which we all hope to achieve. This is loving and understanding as Christ loved and understood.

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# 'Scarcity Complex' in Midst of Plenty Blamed by Larkin for Economic Ills

By J. CRATE LARKIN

Vice President, The Larkin Company

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

Is there want and poverty in the United States today? There is. But is there not plenty to satisfy these needs? There is—and should be even more. Taking the present capacity of men and machines, there can and should be plenty for everybody.

The great steel industry is working at only one-fifth of its capacity. The standard business indexes show that business activity, as compared with "normal," is down to one-half, or where it stood in February, 1933, just before President Roosevelt entered office. While the cost of living has been rising, the index of industrial output has been falling.

Yet Dr. H. S. Person of the Taylor society estimates that "if equipment were utilized to capacity we could double the quantity of physical goods produced in a working day."

#### What Engineer-Dictator Could Do

R. E. Flanders, past president of the American Society of Mechanical Engineers, a great manufacturer, declared: "All engineers know that if an engineer dictator over industry could be appointed and given complete control over raw material, machinery and trained labor, he could flood, bury and

smother the people under an avalanche of goods and services such as no utopian dreamer in his busiest slumbers ever imagined."

The Brookings Institution at Washington, in a recent estimate declared that in our banner year, 1929, one-fifth more goods could have been turned out with the same equipment operating the customary one or at most, two shifts a day, instead of maximum shifts.

This study of the Brookings Institution shows that our productive capacity is greatly in excess of our purchasing power. That is also the conclusion of the eminent Columbia University commission. It is likewise the conclusion of the National Survey of Potential Productive Capacity under Harold Loeb.

#### Opposes Cut in Production

Gen. Hugh Johnson has stated, "The ability of the people to buy is not so great as the total cost of what there is to sell."

Wallace Clark, famous industrial engineer, says that the remedy is, manifestly, to make the people's purchasing power equal to their capacity to produce. Instead, by slaughtering litters of pigs, by plowing under crops, limiting acreage, and by cutting down production under the codes, the actual practice of government and business has been to cut production down to purchasing power. As purchasing power has fallen, the goal has been to reduce goods and services to match the dwindling power of the people to buy.

The fault lies in man's viewpoint. He has inherited from bygone days of hand-labor, the "scarcity complex;" he

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# Scientific Digest

## Longevity Key Disclosed

**N**O more worrying—if you would live to a ripe old age. Dr. T. H. Larson, president of the Chicago College of Endocrine Therapy, made that declaration recently in Los Angeles. Worry, said the physician, who is known as the father of scientific endocrinology, disturbs the gland system, throwing the bodily mechanism out of balance. Likewise, he said, continual harassing of a child will stunt the child's growth.

Dr. Larson said that there are sixteen chemicals and water in the body, and that the various glands, of which there are twelve types, convert chemicals into living tissue. Any disturbance of the glandular activities, therefore, he said, affects the body's growth.

The pituitary gland produces intellect, one of the thyroids builds fat, and the thymus influences growth in height, Dr. Larson explained. The adrenal hormones are responsible for cell tone and strength. Endocrinology is a rapidly developing science, the physician asserted.

## Onions Send Out Rays

**S**CIENTISTS attending the International Congress for Radiobiology in Venice recently were told that the ordinary onion that brings tears to the eyes sends out ultra violet rays which will cure certain human ailments. Prof. S. S. Mehru and Vishnu Sharma, of India, joined to demonstrate "the teamwork" of onions. Prof. S. D. Misra, of India, was enthusiastic about the onion. It sends out M Rays, he said, which are useful in treating pharyngitis and nasal catarrh, and he cited instances where necklaces of onions were worn to cure colds.

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## Spectroscope Puts Rainbow to Work

**W**AYS of putting the rainbow to work by means of the spectroscope, one of the most powerful tools for research, were discovered recently at the Industrial Conference on Spectroscopy at the Massachusetts Institute of Technology, where 100 scientists and industrialists attended and showed great interest.

The spectroscope has innumerable uses, and in various applications serves as a watch, detective, balance, speedometer, microscope, camera, tape measure, transit, and forgery detector.

In addition to spectroscopists from this country and abroad, those attending the Conference included industrialists and research scientists working in textiles, chemical engineering, explosive manufacturing, metallurgical engineering, astronomy, medicine, biology, coal mining, automotive engineering, paper manufacturing, and wire making.

In crime detection the spectroscope has enabled investigators to identify materials on clothing. In food industries it is valuable in checking ultra-violet irradiation and in analysis of materials. Dental researchers have discovered by the use of the spectroscope that mottled enamel is due to small impurities in certain drinking waters.

There was a large attendance of industrialists at the Conference, who, although not trained in spectroscopy, realize its possibilities for their industries and want to learn how to utilize it.

## New Loud Speaker

**T**HERE is a new 500-watt loud-speaker that magnifies the human voice 1,000,000 times and makes speech intelligible over a five-mile radius. This new version of the megaphone was constructed by the Bell Telephone Labora-

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Inner Culture



# Diet and Health

By ELLEN EASTON

## BALANCED DINNER MENU

Radishes, celery, ripe olives  
Special corn soup  
Baked broccoli with cheese sauce  
Broiled tomatoes  
Buttered stringless beans or leeks  
Date custard  
Drink: Alfamint Tea or one of the new health coffee substitutes.

## SPECIAL CORN SOUP

1 stalk celery, cut into cubes, 1 medium-sized onion, cubed, 1 lb. fresh green peas (or small can), 1 cupful stewed tomatoes (or tomato juice), 1 potato, cut into cubes (this is used for thickening), 1 can of corn (use fresh corn in season), 1 tablespoonful butter, seasoning to taste, and 1 quart of boiling water.

Put celery, onion, peas (if fresh), potato and seasoning into the boiling water and cook until the vegetables are about tender. Then add the corn and the tomatoes and simmer for about fifteen minutes. Add butter last.

## BAKED BROCCOLI WITH CHEESE SAUCE

Wash 2 pounds of broccoli thoroughly and either steam it or cook in boiling salted water for about twenty minutes.

Sauce: Make a smooth cream sauce of 3 tablespoonfuls butter, 3 tablespoonfuls whole wheat flour, 1½ cupfuls milk, ½ teaspoonful salt, ¼ teaspoonful paprika, and ½ cupful grated cheese.

Put the broccoli in a buttered baking dish and pour the sauce over it. Cover with buttered whole wheat bread crumbs and bake for about twenty minutes.

## DATE CUSTARD

2 cupfuls of dates cut in small pieces, 1 cupful milk, and yolks of two eggs. Beat egg yolks and milk together.

Add dates and bake in a glass baking dish at 300 degrees F. for thirty or forty minutes, or until firm. No sugar is needed as the dates are sweet enough.

## DIET

The normal medium in which the body performs its functions is alkaline. When, as a result of improper diet, overwork, and lack of rest, lack of sufficient fresh air, etc., the body becomes acid, we are out of balance chemically and some sort of discomfort or illness results.

The alkali which the body needs to neutralize the acid condition is supplied through food and drink. The alkaline chemicals neutralize and eliminate the acids formed by acidity and an over amount of acid-producing foods. Alkalinity means better health and increased immunity to disease.

In order to keep the body in an alkaline condition, at least eighty per cent of our diet should be chosen from the foods which have an alkaline reaction, or which leave an alkaline ash after being burned during the process of digestion.

A few of the foods which have an alkaline reaction are tomatoes, lettuce, celery, watercress, cucumbers, beets, eggplant, spinach, asparagus, carrots, leeks, soy beans, strawberries, chard, mushrooms, squash, buttermilk, figs, peaches, lemons, oranges, canteloupe, raspberries, apricots, watermelons, apples, pears, grapes, and dates.

## HEALTH

To have a healthy body you must have a clean body, inside as well as out. Poisons or waste products must be eliminated, and this is accomplished through four organs, each of which must have proper care and attention. These four

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## The Return

(Continued from Page 7)

discussing the poet. "He went to California when he was a young fellow, and made good out there, but he never got over his homesickness, poor boy, and a few years before he died he used to send me poems that he had written in remembrance of the old home place. He was all ready to return home when he passed, suddenly, to the other side of life."

"I would have loved your son," said John. "And he would have understood my paintings. To hear you read his poems is like meeting a friend who understands."

It was almost sunset when John came in one afternoon, having been out for several hours. The old man sat on the porch, awaiting his coming. Mary, John's wife, was preparing the evening meal.

"Well, Uncle Henry, how do you like this?" asked John, displaying his latest sketch. "Does it look real?"

The old man glanced at the sketch—an old log cabin, apparently deserted, and with morning glory vines almost covering the steps and the front door. In the yard stood a great snowball bush, a rosebush, and a tall cottonwood tree."

"Wait a minute," said Mr. Kyle. "I'll be back in a minute. I have a poem that fits your sketch exactly."

Returning from the house, the enthusiastic "Uncle Henry" produced a scrapbook, whose leaves he turned until he had found the desired poem.

"Listen," said Mr. Kyle, and he began to read:

"O little cabin in the southern hills,  
Soon I shall be within your walls;  
I'm coming back to sit upon your  
hearth,  
And go to sleep as the night falls."

"That's the way I used to feel at college," said John, smiling.

The old man continued:

"O moon, you will come peeping  
through the chinks.  
Just as you used to come, I know—

And we shall whisper secrets as we did  
When we became friends, long ago."

"Long ago—long ago," whispered John. "Go on, Uncle Henry."

The old man continued:

"And I shall hear dear voices at the  
dawn,  
And I shall answer with my song—  
And I shall join the friends I always  
loved,  
And walk with them all the day long."

John sat with his face buried in his hands but did not speak.

The droning voice of the old man seemed to be the voice of one whom he had heard speak long ago. Mr. Kyle continued:

"O blessed flowers that once bloomed  
for me,  
Far, far down in the ferny glen.  
I know you will be waiting as of old—  
And I shall drink your breath again."

John trembled and tears filled his eyes as the reader went on:

"O tiny stream within your mossy bed,  
I know, I know that still there grows  
Upon your bank the purple violet,  
And the daisy and sweet wild rose."

"Wait, wait!" said John in a strange whisper, as he lifted his face from his hands and looked intently at the man before him. "I remember now—I remember! Let me repeat the last stanza of that poem for you. Listen:

"O my green woodlands! I shall stroll  
once more  
Through leafy lanes where sunlight  
gleams;  
Then back, at evening, through the  
cabin door,  
To my cot—sleep, and rainbow  
dreams."

The old man opened his eyes widely.

"How did you remember that?" he asked. "Have you been reading my little scrapbook recently?"

"I never did look into your scrapbook," replied John. "I always waited for you to read the poems to me. I remembered, I tell you I remembered! I remembered—because I wrote that poem. I am the poet who died in California. I am your son—come back to you."



# Each in His Separate Star

By LOUISE ELIZABETH COLVIN

(Continued from Last Issue)



HERE is an account in the Bible of a lesson Christ Jesus once taught his disciples in this regard. The Master had just engaged in a very earnest talk with His devoted but impetuous follower, Peter, and concluded with the command: "Follow me." Instead of immediate obedience, Peter stopped to inquire about the duties assigned to the other disciples and, seeing John, said: "Lord, what shall this man do?" And the reply of the great Teacher came: "What is that to thee? Follow thou me!" How could the disciple follow his Master while his attention was divided between following the path laid out for him and looking back to see what the other fellow was going to do?

And how indeed can we adequately fulfill our individual tasks and conform to the Infinite Creator's plan for His children if we are wasting our time and energies criticizing, condemning, or envying others? The same Divine Teacher who said: "Follow me," also said: "If thine eye be single, thy whole body shall be full of light."

As applied here, we might add: "Let us keep the light of a positive purpose burning high in our hearts, and let nothing distract us from tending the lamp which produces this inner illumination."

How ready we are to see what is wrong—with government, with religion,

or with the social order in the abstract. But do we remember that we are a part of that government, that religion, or that social order we so glibly criticize? Do we not sometimes say within ourselves, if not outwardly: "If I were only in a position of power, I would do thus and so. Then things would be different." But are we not forgetting that government, religion, or social life is but an aggregate of all the individuals that go to make it up? And right there is where you and I come in. The sum total of your thoughts and feelings and actions, and mine, and some few millions of others, flow together to make the stream of the governmental, spiritual, and social life in which we find ourselves. If we are a plowman in the field, or the President of our country, the only thing that matters is: "Are we doing our jobs well?"

One task well performed will enlarge our capacities and abilities, and the larger work will appear as we are made ready for it, assuring us of consistent progress. However, nothing is to be gained by deserting our present posts in our endeavor to clamber to a place of fame and worldly recognition. What is commonly recognized as the human span of existence is comparatively brief, but Life is eternal. If we are wise, then we are shaping our course to eternal ends and finding our delight in pleasing God rather than man.

(To be Continued)

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## FREEDOM

Freedom from bad habits beats any other kind of freedom.

—Ed. Howe.



# Yoga or Modern Science

(Continued from Page 16)

## Newton and Einstein

Out of millions a Newton and an Einstein are born, with enough natural concentration to penetrate some of the secrets of nature. These men are true men; Newton was deeply religious, and Einstein is a true humanitarian. But the results of their discoveries, the host of practical inventions that follows each new discovery of the laws of nature—can these be entrusted to the hands of ordinary men? Are not discoveries in physics and chemistry put to destructive use, as in the late war? The undeveloped man has always used discoveries and inventions to enslave others, and the machine age is far from a perfect one.

Such are the dangers of inventions. The forces of nature are not for the use of weaklings. First perfect the man, then he will know how to utilize nature. We do not need to perfect a cosmic-ray method of curing cancer, but to produce a race of men of pure minds and bodies where no cancer can grow. Man is the problem, not nature.

The time spent on science in this age is not misspent, because the more we discover of natural laws and their practical utilization, the more quickly we will see that without a corresponding extension of knowledge of man and his own nature and its control, the specter of world-wide destruction is the only promise of the future.

## World Peace?

World-peace is only the dream of visionaries so long as man does not know and is not taught how to control his passions. Whether he fight with poison gas or from the air with bombs, or with his bare hands, he is still a victim of his own ignorance. If he can live at peace and in harmony and cooperation with his family, his neighbors and his friends, then he is fit for world-peace. When nations are composed of men like that, then we can expect world-peace. Man is the measure of all things, according to the Hermetic teachings and

all ancient philosophies. World conditions can do no more than reflect the temper of man.

It was for this reason that Buddha, Christ, all the great teachers of mankind, stressed one point and only one—the conquering of human passions. They did not attack institutions nor initiate sweeping outward reforms of social or economic conditions, because these are only an effect of far deeper causes. The sages who have guided mankind did not bring inventions with them nor point out new ways to enslave nature for the daily purposes of man. The conquest of the internal nature is the only fit occupation for a human being. Otherwise he is no higher than an animal. Spiders can spin a geometric web; the ant is the greatest organizer in the world. A monkey can put any agile athlete to shame; the hibernating animals can live without food or drink; a turtle can exist for hundreds of years. A body of strength and endurance is not the measure of a man, nor his command of mathematics nor the extent of his scientific or artistic ingenuity. The measure of a man is his control over himself—his lower self, his thoughts, his impulses, his desires and his actions. This goal can never be achieved without a knowledge of his own nature, such as is embodied in the psychological, mental and spiritual sciences of Yoga. These sciences all rest on the same fundamental foundation of morality (*yama* and *niyama*), non-stealing, non-injury, truthfulness, etc. This is the starting-point of all religions as they were laid down by their founders.

## Fallibility of Science

Science such as we know it today can never be anything but fallible. There is no such thing as certainty or finality, when the proof must depend on the ordinary perceptive sensory powers of man. If the sensory instruments are faulty, so will be conclusions. And all inventions depend on the senses of man to utilize them.

Golden Age men therefore set out to perfect their sensory instruments, and did it so well that there is no modern discovery of natural law that

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# Universal Political Ideals

By K. R. SAMRAS, M.A., Ph.D.



THE history of civilization is marked by an incessant struggle for power, expansion, and gain. Mighty rulers ruled the world with their superior talents, and finally passed out of the picture. Great nations rose into prominence and fell after a short period of glory, and extensive empires held sway over various peoples, and ultimately broke up to provide material for the annals of history. Human nature, with all its selfishness, has been consistently active in these phenomena that brought pleasure and pain, and joy and sorrow, to mankind.

Everything in Nature is subject to the inexorable law of rise and fall, and change and flux. The Divine principle alone is permanent and immutable. In pursuit of his worldly activities, man forgets the significance of that principle, which beckons him in the form of the "still small voice within," and he craves for power, and hankers after wealth. By getting entangled in a net of material desires, he makes himself the center of the Universe; thus ensues a struggle for expanding personal, social, and political influence.

This struggle has manifested itself in all parts of the civilized world and in all spheres of man's activity. Human nature is seen at work with all its features—greed, jealousy, pride, and selfishness—whether inherent or acquired. It is active at present, without any modification or alteration in the degree of its intensity. In the international world, in the affairs of various States, and in the operation of associations, and organized human interests, the same human nature is playing its part.

In spite of the marvelous strides that civilization has made in scientific knowledge, intellectual investigations, and industrial and material projects, the peace and happiness of the human race is as

precarious and uncertain today as ever before in history. Everywhere in the civilized world a feeling of discontent and dissatisfaction with the actual state of affairs is prevailing. Whether it is a form of struggle for existence or a manifestation of human nature, the fact remains that the whole world is facing a uniform problem.

This Era is marked particularly by an effort to restrain aggressive nationalism and to end international strife. Every nation wants a place in the sun and strives to court favors from Nature. When the interests of the one begin to conflict with those of the other, they both try to come to some agreement; otherwise the issues are decided with a resort to arms. Such conditions in international affairs always prevailed in history, but now, because of the advancement made in the industrial and intellectual realms, where international peace and cooperation are extremely necessary, a deliberate effort is made to recognize the gravity of the situation.

As a result, the international machinery for peace is set in motion. International conferences to limit armaments are called, and under the auspices of the League of Nations various kinds of gatherings and meetings are held to discuss matters of peace, culture, and international harmony. These occasions are marked by a great display of intellectual and oratorical performance. Highly valuable and constructive suggestions are made and recommended to individual nations for their welfare as well as for the peace and prosperity of the world. Attempts are made to settle amicably points of difference threatening relations among States. Fervent appeals and momentous warnings are issued to the world to stand by and help the cause of international understanding. Such activities on the part of sincere and thoughtful men appeal to com-



mon sense, and they are understood and appreciated by every sensible individual. But in the realm of statecraft, they lose their power and pale into insignificance before the policies of ambitious and aspiring politicians. Human nature displays its selfishness in the form of Machiavellian policies, and international harmony is relegated to a secondary position.

The workings of human nature are so uniform that even great calamities and upheavals are powerless to change their course. This idea is expressed sometimes by saying that history repeats itself. In fact, it is human nature that makes history. Throughout the Ages past, man has faced problems of conflict and war on one side and enjoyed peace on the other. Today he has the same problems in spite of his knowledge of the past. Even the Great War, fought to "end war" and to "make the world safe for Democracy," has failed to change human nature.

Today the world is under a constant threat of a destructive war. Great powers are living under the shadow of Mars, and huge appropriations are made to increase their armaments. The European continent presents the appearance of an armed camp ready to burst into a conflagration at a moment's notice. Naval powers are building floating arsenals for the destruction of civilization, and all talk and appeal to human reason in matters of international harmony is contemptuously ignored. The gods of war are being worshipped fanatically all over the world.

Under these circumstances and in this atmosphere surcharged with uncertainty, depression, and marshal spirit, what is the condition of Democracy, for whose protection and safety the whole world was kept in turmoil for four years? It is a pity that instead of being safe or flourishing, Democracy has been stifled to death, but "most nations have neglected its funeral." Great powers have no scruples in depriving weak nations of their rights of liberty and self-determination. Some of the leading States have resorted to a worse form of despotism, suppressing even the semblance of democratic principles. Liberty of conscience and freedom of expression—elementary rights of man in modern

civilization—are denied and controlled for the so-called well-being of the State. In many cases people are instructed to maintain certain beliefs and to sacrifice principles for their own good. To all appearances, therefore, Democracy is in a bad plight; despotism is coming back from the Medieval times.

In their sober moments, men of light and leading certainly deplore the existing state of affairs. They are either helpless, or they lack the courage of their convictions. There is no reason why the world should be suffering from depression and misery. There is an abundance of everything in the world. If the principles of international justice and fair play were universally applied and respected, and if every nation considered it a crime to interfere with the rights and interests of the other, a spirit of good-will and confidence would reign supreme. If all nations would give up their ill-gotten gains and treat others with perfect equality and friendliness, there would be absolutely no room for international friction.

If the whole world would agree to recognize the sanctity of human life and abolish war, there would be no need of deadly armaments or man-slaughtering machines. The huge funds now squandered in maintaining the machinery of war would be employed in constructive purposes in the cause of civilization, and the stock of human happiness would be fabulously increased. All possibilities of economic or financial crises, now affecting the civilized world, all international jealousies, rivalries, and conflicts, and all individual troubles and heartaches would be wiped away from the face of the earth. The world would be safe for Democracy, free to enjoy peace, and free from the curse of war.

To supplement the efforts of the leaders of the world in the political sphere, an effort should be made to inculcate in the minds of men the spiritual principles of life enunciated by sages and savants. The lack of recognition of these higher principles in every-day life is the greatest cause of the present ills of the world. Although man's knowledge of the facts, scientific and intellectual, is tremendously advanced as compared with the past, little attention is

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# Love

By ELSA MIEHLING

"MAKE manifest the Word—  
which is LOVE."

Become co-workers with God. Love is God's Word for our world. The world problem is the individual problem. When man loves God as his highest ideal, then love becomes a great power in the Universe.

Arouse yourself to Self-Realization; awaken the dormant power of Love within you, that you may become God's flaming torch to light the way for struggling, stumbling humanity—His children, your brothers, who are trying to find their way home. Love spells home—Love spells God—but the children, bewildered through ignorance and selfishness, have upset the box of blocks, and are vainly attempting to readjust the letters to spell Love. For the most part these attempts are disastrous and heartrending in their results, and yet at times have a touch of pathetic humor about them.

I cry to you, as did the prophet, Isaiah, of old, "Arise, shine; for thy Light is come, and the Glory of the Lord is risen upon thee."

Live—Love—Create!

Live in the present—in the Eternal Now. Wrest from Life its highest prize—Freedom—God's greatest gift to man. Love will be your guide to keep you free to create at will such thoughts and things, which shall be Children of the King of Kings.

The world problem is the individual problem. Therefore, let us have enough love-minded individuals, love-bound hearts; individuals who are clean, true, strong, and willing to offer themselves as channels, to wit, that the Eternal Power of Love, through them, may better contact the Earth-bound. Come one, Come all! Make manifest the Word— which is Love!

"Let us say: "Heavenly Father, may Thy Love shine forever on the sanctuary of my devotion, and may I be able to awaken Thy love in all hearts." "O God of Love and Light, illumine me. Make me a powerful channel through

which Thy love will flow. Come! Awaken in the hearts of men and women everywhere. Flood the earth with Love."  
LIVE—LOVE—CREATE.

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## Passionate Pilgrim

(By a Searching Student.)

O passionate Pilgrim!  
Thou art compassed about  
By glories thou dreamest not of.  
Can the moon enjoy her own luster?  
Into what mirror does she wondering  
gaze?  
Thou searchest for a shrine.  
Is the shrine to itself discovered?  
Thou lookest for a key.  
Can the key turn about in the lock?  
Thou dreamest of a flame.  
Does the flame light its own way?  
Thou askest for an answer.  
Shall the answer satisfy?  
O thou loveliest of all earth's loveliness!  
Thou art the key; the answer thou;  
Thou art the shrine where thy own  
flame burns.  
Higher than the highest heaven;  
Deeper than the saddest sea;  
Wider than the wings of space;  
More timeless thou! O breath of life!

—Dawn Child Cooley.

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## My Prayer

Infinite Intelligence Supreme,  
Thou knowest my every whim—  
My every dream.  
To Thee how shall I pray?  
On bended knee?  
With lowered head?  
When Thou knowest each thought  
Before it is said?  
Ah! no, it seems to me that  
Thou wouldst rather have it be,  
Pure faith: and in sweet ecstasy  
Say: "Gracious Father, I thank  
Thee."

—Mary Constance Wine.



## Yoga or Modern Science

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has not already been known and elucidated by the ancients. What fragments of natural laws have been discovered through physical instruments by the moderns were known, and far more comprehensively, by the ancients without any other instrument than their true inward eye.

Modern science can never hope to do more than confirm what the ancients have already said about the nature of the universe. The conclusions of scientists today are minus the ring of conviction, for knowledge obtained by outward means can never fully satisfy the nature of man, and there is always an element of doubt connected with every man-given dictum. The foremost scientists of our time openly acknowledge that they expect their present views to be overturned by later developments. But the ancient rishis *knew*, because they had *seen*, and not merely arrived at their conclusions by the trial-and-error method. Hence they could sing of the laws of the universe, could mix science and poetry and music, as later Pythagorus did, with the utmost serenity, knowing that future ages could do no more than confirm the timeless truths they were giving out.

### Tuning In

Cast all your worries from your mind,  
Far from the Sea of Strife;  
Let your thoughts drift blissfully  
Through the thorny paths of Life.

Fill your Soul with love Divine,  
Until your heart with joy doth beat;  
Then send a ray of happiness  
To weary Souls you chance to meet.

Open wide the Door of Wisdom  
Down the pathway to your heart;  
Tune in with the Infinite,  
Until the thoughts of world depart.

Enter now the Gates of Heaven  
Toward the great and powerful  
Light;

Listen to the Voice of Silence;  
Live a Life of pure delight.

—By Guilla Palmer.

## The Vedas

(Continued from Page 8)

gray matter to spread the thought waves in a circle of ether, the radius of which depends upon the strength of the mind, which acts as a transmitting station, and the purity of the gray matter.

The thought waves created by the mind create a circle of vibratory motion in the ether, the size of which depends upon the state of the mind of the individual and the strength of the gray matter in his brain. Such a circle, however, more condensed with such vibrations, surrounds the individual on an average of two feet in diameter, and it keeps on increasing, according to the rate of the vibrations of the mind. This circle is called an "AURA," which keeps on changing its color according to the rate of the vibrations of the mind. An AURA is visible to those who are gifted with clairvoyant or psychic powers. Some day science, I hope, will be able to record such waves as these in the AURA by means of delicate scientific instruments, and thereby know the nature of a thought wave. Thought transference is a definite fact, and it is possible that two persons, with minds in tune, receive thoughts. The writer had several such experiences while he experimented on thought transference or thought reading, in India during the years 1895-1897.

(To be Continued)

### Scientific Digest

(Continued from Page 14)

tories in New York City. It is 500 times more powerful than previous loud-speakers. Although at full power it is asserted to lack enunciation quality, the sound produced can be made louder than Nature's loudest sounds, including thunder.

The mechanism magnifies especially voice tones that are most essential in making speech intelligible, and filters out voice frequencies which cause enunciation blurring. In preliminary tests, the loud-speaker was mounted on the bridge of the Coast Guard cutter Tampa and used to warn boats to keep off the course during the international yacht races last fall.



# Universal Political Ideas

(Continued from Page 22)

paid to the real understanding of the values of life. Under the blinding impulse of pride, personal ambition, and greed, all finer virtues, such as honesty, simplicity, purity, and courage, that add zest and sweetness to living, are carelessly ignored, and life becomes a series of struggles, hardships, and hectic pursuit after material gain. So long as the spiritual side of life is neglected, the intellectual and scientific achievements of man will fail to provide a solution to the world's problems.

The so-called leaders of humanity know and understand the actual state of affairs. They realize the value of justice, fair play, and honest policies, and they also know exactly how to establish a reign of peace in the world, but, unfortunately, in their mind they are not fully convinced of the sanctity of higher principles. To guide the affairs of the world harmoniously, all material pursuits and all institutions should be made subservient to the development of Soul life, the life of thought and volition, so that all humanity may be inspired by higher motives, nobler desires, and genuine principles to maintain peace and cooperate in the cause of advancing civilization. There would then be no disturbing problems to upset the equilibrium of the world, and happiness and joy would reign supreme.

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## Conquering Delusion

(Continued from Page 10)

victim of indigestion and billiousness. The Soul, by discipline, may discipline the palate and make it restless for a while, but, if the palate listens to the Soul's voice, it creates no trouble, and at the same time it learns to be satisfied with eating wholesome food moderately.

A sense-slave, in the process of renunciation feels: "What is the use of living if I have to bear the burdensome

May, 1935

cross of life without any sense-pleasure?"

Sense cravings end in inevitable unhappiness, while Soul discipline ends in unending inner and outer happiness if practised over a long period of time.

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## Diet and Health

(Continued from Page 17)

organs of elimination are skin, lungs, kidneys, and bowels. They will be treated separately.

### THE SKIN

About one-quarter of the water taken into the body is eliminated, along with a large quantity of waste products, through the pores of the skin.

To keep the skin functioning properly, wear light, loose clothing. Take a warm bath each night to wash off the accumulated waste of the day, and allow the skin to breathe at night. Take a cool or cold shower in the morning to keep the skin in tone and to help it to react properly as a heat regulator.

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## "Scarcity Complex" Blamed

(Continued from Page 13)

has failed to fit his mind to an age of plenty. He has fashioned his money system for scarcity. Scarcity has gone forever, but he does not know it. His care, his fear for the future, his carefully cultivated training to pinch and save, his meagre provision of money to fit the needs of expanding industry—money, which is merely tickets for universal access to goods—all these have amounted to a denial of plenty in the midst of overwhelming plenty.

But the only real scarcity is a scarcity of these money symbols.

We are still trying to apply scarcity rules to a condition of plenty. The inevitable result is that the system has broken down. It can no longer move the goods.

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# Meditations for May

(Continued from Page 12)

**Tues.** You haven't been afflicted  
**May 14.** with unusual and special suffering. There are only a few certain kinds of trials that human beings seemingly have to endure and everyone gets his share. They are the same in kind—only the details differ. You will be harassed with what looks like misfortune until you become wise enough to realize who you really are and what your rightful place in the universal scheme of things is.

**Wed.** Did you ever think of  
**May 15.** using your troubles instead of letting them use you? You can, you know. Each thought which comes along disguised as a worry, thinking it is going to get you, can be fooled completely. These seeming troubles are really not trying to get you at all but you accept and cherish them so lovingly that they cannot get away. They are just trying to torment you into awareness. They lead you on by playing a hide-and-seek game, thus luring you to the discovery of the kernel of truth, the lesson of strength or understanding which each contains. You have invited them as a result of your past actions and no matter how devastating they may seem, recognize them as teachers and learn the lesson each brings and be finished with it. The next time you see a worry approaching say, "Ho, here comes a nice little worry. Watch me crack him open and find the treasure of wisdom and understanding which God has hidden in him for my enlightenment."

**Thurs.** Spirit or energy cannot be  
**May 16.** sick, discouraged, unhappy, or unsuccessful. You are made of divine substance; eternal energy flows through and animates you. In reality you are a perfect idea in the mind of God and consequently you are health, intelligence, joy, and success. There is nothing else for you to be and any appearance to the contrary is due to misconception and misunderstanding.

**Fri.** Forget your past failures,  
**May 17.** your past disappointments, and even your past attainments. Continual dwelling on them only blinds you to the happiness and opportunity of the present moment. Each moment spent in regret is a moment lost—and life is made up of moments. Use your past experiences as material with which to build nobility of character and wisdom of mind and soul.

**Sat.** Today is a perfect day—  
**May 18.** full of wonder, beauty, delight, and miraculous possibilities. O, wake up and be where you are. Life is yours now. Do not let it flow past without your awareness. No matter how long you live you can never realize more than one instant at a time. Why will you be so dull? Why do you persist in remaining less than half-conscious? Why do you let the golden moments slip by while your attention is riveted on something which is dead and gone, on something which will probably never happen in a future that will never come—when right now you might be vigorously, vibrantly awake; when you might thrill with the wondrous glory, beauty, and opportunity of Life?

**Sun.** God cannot use you as an  
**May 19.** instrument through which to perform fine, splendid and brave things unless you make it possible for Him to do so. Have you made yourself efficient? Is your body strong, beautiful, graceful, untiring? Is your mind keen, and trained so that it can be used as a mental searchlight? Are your emotions civilized, refined, and controlled? Is your manner kindly and gracious? Is your soul in tune with Infinite Harmony, Beauty, and Intelligence? Consecrate your whole being today to divine service and prepare yourself to carry on your Father's business perfectly.

**Mon.** Do not forget for a mo-  
**May 20.** ment that whatever work you are doing is God's work and therefore sacred and worthy of your best effort. Whatever it may be, it is your assignment for this particular time. Through it you can learn some lesson and can prepare yourself for some-



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# The Horn of Plenty Bank

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

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

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

As your mind is changed and renewed through right thinking, through persistently knowing that your good is yours now, the way opens for you to receive it.

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

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

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

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

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

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

It also helps by giving you the service of trained workers who pray for your success, health or happiness from the moment your request reaches us for a Horn of Plenty until the contents which you have saved are sent in with your order. You will wish to have one of these beautiful banks with you always once you have started your prayer drill and have found how effective it is.

Complete instructions in the use of the bank and also a lesson in demonstration are sent with each request for a Horn of Plenty.

Fill in the blank below and let our workers help you to bring into manifestation the super-abundant good which is yours now.

-----

Please send me a Horn of Plenty Bank and please also put my name on the prayer list for opening up the way for prosperity to come to me.

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Street \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_



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

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Cut Nut Meat into slices and fry in butter or other fat until nicely browned on both sides.

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# Directory of Self-Realization Fellowship Centers

(Yogoda Sat-Sanga Society)

## Ranchi, India

Brahmacharya Residential School for boys at Ranchi. Patron, Maharaja S. Nundy, M.A., of Kasimbazar, Bengal.

## Puri, India

Self-Realization Fellowship (Yogoda Sat-Sanga) at the Kararashram.

## Calcutta, India

Self-Realization Fellowship (Yogoda Sat-Sanga Society) and the Students' Home. Secretary: S. Majumdar, B.A.; 293 Upper Circular Road, Calcutta, India.

## Tulum, Latvia

Mr. Harry Dikman, president; Liela iela No. 20. K. Shuberg, treasurer; J. Vessal, secretary.

## Los Angeles, Calif.

Headquarters of THE SELF REALIZATION FELLOWSHIP (Yogoda Sat-Sanga Society,) founded by Swami Yogananda. Free public lectures when announced. All sincere Souls are welcome to come and meditate and read at any time in the day. Address, 3880 San Rafael Avenue, Los Angeles, Calif. Phone: CApitol 9531.

Self-Realization Fellowship Center, 711 West Seventeenth Street. K. R. Samras, M. A., Ph. D., Leader-in-Charge. Services held every Sunday at 11 a.m. Phone: CApitol 9531. Other speakers when announced.

## San Diego, Calif.

Self-Realization Fellowship, 1322 C Street; phone Main 8858. Conducting teacher, Elsie Rae Nachant. Meetings the first and third Fridays in the month at 7:30 p.m.

## \*Portland, Oregon

Self-Realization Fellowship Center, 215 Alderway Building; Harriet Mercer in charge; Sunday services at 11 a.m. and 8 p.m. Classes Tuesday and Friday at 8 p.m. and Thursday at 2 p.m. Reading Room and Lending Library open daily from 9:30 a.m. to 9 p.m.; Saturday from 9:30 a.m. to 3 p.m.

## Boston, Mass.

Dr. M. W. Lewis, Conducting Teacher, 29 Edghill Road, Arlington, Mass. Monday weekly meetings, 543 Boylston Street, Boston, Mass.

## Buffalo, N. Y.

Anna Krantz, Sec., 18 Goulding Ave. Sunday public meetings and Wednesday classes held at 475 Franklin St., Room 9. (Copies of Inner Culture Magazine may be obtained at news stands in Hotel Lafayette, White Building and Ellicott Square Building, and from Mrs. Sutly's Art Store on Tonawanda Street, and the Unity Rooms in the Hotel Statler.)

## \*Des Moines, Iowa

Meetings held every Thursday afternoon at the home of Mrs. Flora M. Lucas, 1428 W. 46th Street.

## Cincinnati, Ohio

R. K. Das, Conducting Teacher, 2917 Sanders St. Phone: University 1631 J. Meetings held in Parlor A, Sinton St. Nicholas Hotel, Sunday evenings at 8 p.m. Classes Monday evenings only. Mrs. Ada Huggins, Sec., 2618 Norwood Ave., Norwood, Ohio. Phone: Me. 1721.

## \*Topeka, Kansas

Meetings the first and third Wednesdays of each month at the Y.W.C.A. Building, until further notice. Mr. Roy H. Clark, chairman, 532 Kansas Ave.; Mr. A. E. Seal, teacher, 2732 Wisconsin Ave.; Mrs. Alta M. Redmond, Sec. and Treas., 1908 N. Kansas Ave., North Topeka.

## Denver, Colorado

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

## \*Milwaukee, Wis.

Meditation and Class Meeting will be held Sundays at 8 p.m. at the residence of Mr. Robert H. Meyer, 2055 N. 14th Street. All other meetings will also be held at this address.

## Minneapolis, Minn.

Sunday evening services held at 8 p.m. in Pioneer Hall, street floor, Lumber Exchange Building, 5th St. and Hennepin Ave. On Wednesdays, at 8 p.m., all Self-Realization Fellowship students meet for practice of the Self-Realization Fellowship Courses at the home of Mrs. Elizabeth Backus, 3201 East Lake of Isles Blvd. Self-Realization Fellowship Course No. 1 is taught by Miss Ednah E. Hall, who also conducts reading groups who meet at 2121 Bryant Ave., South. Phone: Kenwood 4511. Noon Meditations every week day at the Self-Realization Center, 433 Lumber Exchange Building, at 12:15 to 1 p.m.

## \*Kansas City, Mo.

The meeting place of the Self-Realization Fellowship Society is at St. Paul's House, 4010 Walnut Street. For time of meeting telephone Lillian Fuller, Cavalier Hotel. Phone, Logan 6710.

## Salt Lake City, Utah

Mr. B. J. L. Merck and Alyce Gubler in charge. Self-Realization Fellowship Center Meetings held every Sunday evening at 7 o'clock in the Newhouse Hotel.

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## \*Indianapolis, Ind.

R. K. Das, Conducting Teacher; Miss Zella Garrett, Sec., 2906 McPherson St. Sunday services held at 11 a.m. Thursday class meetings, 8 p.m. Reading rooms and lending library open to the public daily from 10 a.m. to 4 p.m. Noon meditations at 12:15. All services are held at the following address: 306 Castle Hall Building, 230 E. Ohio Street.

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