


INNER CULTURE

EAST-WEST MAGAZINE



Life Everlasting

The Eternal Self

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

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Building Permanently

EACH Soul should pray a similar prayer to that of David: "Search me, O God, and know my heart; try me, and know my thoughts, and see if there be any wicked way in me, and lead me in the Way Everlasting."

One who truly desires to know God, will scrutinize his thoughts and motives, to ascertain wherein he is still manifesting qualities that are incompatible with God's life in him, and so bring his thoughts and behavior into conscious, willing harmony—at-one-ment with the Mind and Will of God. This is the goal of human life.

The realization of Perfection is the normal state of consciousness of the one who has attained to full Self-Realization. But those who are in the process of unfoldment perceive Life only at the level of their awakening. Greater realization can be attained through the increasing capacity of the Soul to yield all to God. Thus, the Soul is constantly impregnated with God's purity, and absorbs His nature as its own. As God lives more fully in him, discrimination is developed. The Christ Light of understanding shows him whether the thoughts he entertains are of the Light, toward freedom, or of darkness and bondage.

"When you seek Me with all your heart, you shall surely find Me." If we are seeking God with all our hearts, we shall consciously co-operate with Him, to the end of establishing His Mind and Will supreme in our lives, so completely as to become one Will.

This is true self-discipline. It brings us face to face with ourselves, and will eventually, through a purified, God-impregnated consciousness, bring us face to face with Christ indwelling, our own true Self. Such self-discipline is the result of understanding, and is the Light that "fadeth not away." It is only in our spiritual childhood that we need to be disciplined by some other person or organization. When the Christ Light illumines the mind of man, while he may often fall short of his Ideal, on account of previously formed habits, he knows that only the things of God should find lodgment in his mind from henceforth. He marshals all the forces of his Being toward the one purpose—realizing God.

Man has thought to become supremely perfect and happy without taking cognizance of the Source of his Being. A people of old, on the Plain of Shinar, said: "Come, let us make a name for ourselves, and build us a tower that will reach to Heaven." In every Age men have aspired to reach a state of abiding happiness by their own personal building, with the inevitable collapse of their God-less structure.

Only by intelligent surrender to, and submergence in and with the Mind and Will of God, shall individuals or nations build permanently, and experience Eternal Joy.

—By Seva Devi.

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

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SALOME E. MARCKWARDT, Managing Editor.

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Independence

TO SPEAK the truth, even with some austerity, to live with some rigor of temperance, or some extremes of generosity, seems to be an asceticism which common good-nature would appoint to those who are at ease and in plenty, in sign that they feel a brotherhood with the great multitude of suffering men. And not only need we breathe and exercise the soul by assuming the penalties of abstinence, of debt, of solitude, of unpopularity, but it behooves the wise man to look with a bold eye into those rarer dangers which sometimes invade men, and to familiarize himself with disgusting forms of disease, with sounds of execration, and the vision of violent death.

Times of heroism are generally times of terror, but the day never shines in which this element may not work. The circumstances of man, we say, are historically somewhat better in this country, and at this hour, than perhaps ever before. More freedom exists for culture. It will not now run against an ax at the first step out of the beaten track of opinion. But whoso is heroic will always find crises to try his edge. Human virtue demands her champions and martyrs, and the trial of persecution always proceeds. It is but the other day that the brave Lovejoy gave his breast to the bullets of a mob, for the rights of free speech and opinion, and died when it was better not to live.

I see not any road of perfect peace which a man can walk, but after the counsel of his own bosom. Let him quit too much association, let him go home much, and establish himself in those courses he approves. The unremitting retention of simple and high sentiments in obscure duties is hardening the character to that temper which will work

with honor, if need be, in the tumult, or on the scaffold. Whatever outrages have happened to men may befall a man again; and very easily in a republic, if there appear any signs of a decay of religion. Coarse slander, fire, tar and feathers, and the gibbet, the youth may freely bring home to his mind, and with what sweetness of temper he can, and inquire how fast he can fix his sense of duty, braving such penalties, whenever it may please the next newspaper and a sufficient number of his neighbors to pronounce his opinions incendiary.

It may calm the apprehension of calamity in the most susceptible heart to see how quick a bound nature has set to the utmost infliction of malice. We rapidly approach a brink over which no enemy can follow us.

'Let them rave:
Thou art quiet in thy grave.'

In the gloom of our ignorance of what shall be, in the hour when we are deaf to the higher voices, who does not envy those who have seen safely to an end their manful endeavor? Who that sees the meanness of our politics, but inly congratulates Washington that he is long already wrapped in his shroud, and forever safe; that he was laid sweet in his grave, the hope of humanity not yet subjugated in him? Who does not sometimes envy the good and brave, who are no more to suffer from the tumults of the natural world, and await with curious complacency the speedy term of his own conversation with finite nature? And yet the love that will be annihilated sooner than treacherous has already made death impossible, and affirms itself no mortal, but a native of the deeps of absolute and inextinguishable being."

(From Emerson's *Essay on Heroism*.)

Life Everlasting

By S. Y.

IF LIFE is eternal motion, then why does death visit the human body? This is the great question. Death is not cessation nor annihilation, for even matter is indestructible. At death, the life and intelligence waves, with the Soul, slips away from the body wave. The burned candle changes form, but its weight and constituent ingredients can be found if the carbonic acid gas is held in a jar. Matter is Life. Life is matter. Life is intelligence. Matter is sleeping intelligence. Since matter is indestructible, all life is indestructible.

Some waves of Life last longer than others, but they all have to express the Infinite variously and fully. They all emerge from and merge into the Infinite Ocean. The speck of star dust, the sun, moon, clouds, rainbow, the gossamer, the nightingale, and the whippoorwill all have to express the silent Infinite. Natural death comes when each object, each human being, has done its full share in expressing the Infinite. The untimely death of a youth suggests that he is changing his diseased body vehicle and is existing elsewhere for better opportunities. That is why the beautiful rose and the glorious youth, after expressing certain qualities of the Infinite, disappear as silent waves into the Infinite Ocean of Life. The body is the froth of life on the intelligence and Soul waves. The froth is temporary compared to the individual Soul wave.

That earthly life is not dependent upon food or oxygen is proved by verified cases of men living for long periods of time in a state of suspended animation. Life can exist in a corpse in a different form. A chicken heart can live 16 years in a chemical syrup—longer than the life of a chicken. A crocodile lives 600 years. Life is va-

grant, like a river appearing and disappearing in the desert of Life.

Human beings should learn to live more by inner energy, unattached to the body. Those who learn in this Life to live by Spirit, and are unattached to the body, quickly realize the freedom of the Soul from the bondage of oxygen, food, and water, after death. Death is a fear to the ignorant human being, but it is a transition to a higher state to the wise—a promotion to higher grades of Life.

Matter and Spirit

There is no difference between inorganic and organic life except that they are separate manifestations of the one Life. Nothing is really dead. The atoms in the flesh of even a corpse are rapidly vibrating and constantly moving with life. Different forms of life are manifestations of the same Life Force. Just as ice, water, steam, and hydrogen oxygen gases are different forms of the same thing, so also solids, liquids, gases, stones, crystals, plants, animals, and human beings, both living and dead, are manifestations of Life.

The Spirit contained in matter, and matter, are the same, just as hydrogen oxygen gases contained in a closed jar, made out of a block of ice, are of the same essential composition as the jar itself. The thing contained is made of the same material as the container. If it were otherwise, matter and Spirit would be the result of two co-existing Infinite forces, which is impossible. As the ocean becomes the waves, so does Spirit become matter. Spirit and matter are the same as the ocean and the waves. The waves are disturbed ocean and matter is distorted, objectified Spirit. The waves, except in form, contain all the essential qualities of the ocean; similarly, matter, organic and inorganic, manifestly or latently, contains all the qualities of the Spirit. Thus we can say

that Life sleeps in the crude earth, dreams beauty in the flowers, wakes with power in the animals, and in man has consciousness of Infinite possibilities.

It is by understanding that life continues after death that we can unite our consciousness with the Cosmic Consciousness of God and find the cord of one life, one law, one rhythm, and one wisdom uniting us all. It is only when we feel that we are prodigal immortals on earth, and that our gift of discrimination must be used to find a true art of common living, that we make the effort to unite all wisdom in our hearts and to realize that all of us are world-brothers marching hand in hand back to the mansion of God.

Death is the Cosmic furnace in which the dross of all objects and living Souls is purified. Death comes to a dutiful Soul as its promotion to a higher state. It comes to an unsuccessful Soul to give it another chance in a different environment. The wise man experiences through death an infinitely better, safer haven.

In that better region, change is not decay, but change exists like a Cosmic magician, to entertain with variety through Infinite expression. There the law of change is governed by the will of Souls and is not forced upon them. No bacteria, no thirst, no selfish desires, no heartaches, no lust, no pain nor sorrow, no boisterous fleeting joy, no accidents, shattered bones or skulls, and no excruciating pain of parting, can ever exist there.

Eternal Infinite Life manifests itself through myriads of finite forms of flowers and living creatures. The phenomena of death, or the illusion of change, is reflected in all finite substances, otherwise the Infinite would be limited and measured by finite substances. The Infinite would lose its nature by becoming finite, definite, circumscribed, and molded.

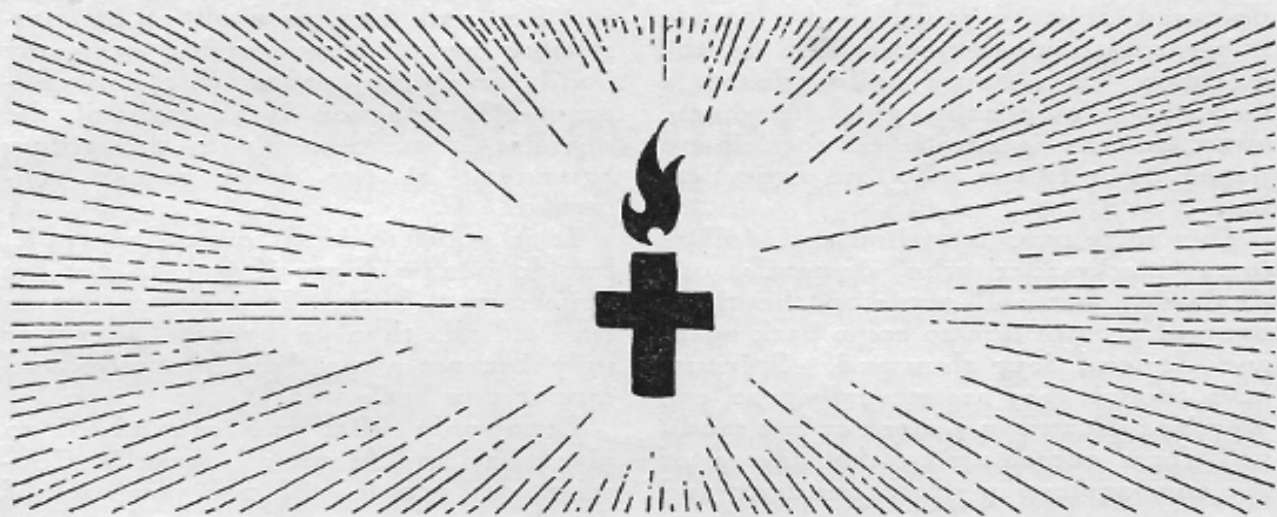
Why Mourn For the "Dead"?

Let us not bury the Soul in the grave and call death annihilation, but let us see it as a door through which bravely-marching Souls of earthly Life can enter to find the all-alluring, all-charming region of our ever-luminous, ever-peaceful Common Cosmic Home. Mortal fears, heartaches, dreams, and illusions fade, and the darkness of death changes into another infinitely more beautiful universe. Why pity the "dead?" In wisdom, they pity us. They can see their super-region and us at the same time with their Spiritual Eyes, while we cannot see them with our gross spiritually-blind physical eyes.

Only those who have practiced the control of the heart-beat and learned to live without oxygen—by eating less carbonized food and preventing decay of tissues in the body through definite training in meditation—can consciously experience death at will as a rest from constant muscular activity, and especially Life's involuntary activity of the heart, lungs, diaphragm, circulation, and so forth.

Insult not me,
With your cries of sympathy
When I soar
To the land of Eternal Light and Love.
It is I who should feel for you.
For me, disease, shattering of bones,
Sorrow, excruciating heartaches, no
more.
I dream joy; I glide in joy; I breathe in
joy evermore.
You are left behind,
Oh, yet Life's wheels to turn and wind.
I have worked with diligence
In the office of Life,
And now I have won
My pension of earned peace.
I left the flickering shadows of Life's
shores;
I am living by the shoreless shore
Of the Eternal Sea evermore.

For manhood dies on the roads of ease
where the skies are ever blue;
And each of us needs, if he would grow
strong, some difficult thing to do.
—Edgar Guest.



The Second Coming of Christ

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

By S. Y.

"Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth: but I say unto you, that ye resist not evil but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away."

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

JESUS says here that the Mosaic law of an eye for an eye, and a tooth for a tooth, may have been justified in the time when people were not very advanced spiritually. He says also that the spiritual man must rise above the desire for petty revenge because forgiveness is a greater spiritual virtue than the wreaking of vengeance. The "eye for an eye" law is evil, for, although apparently it seems just to injure a man who has inflicted some injury on another man, this giving way to revenge does not teach right actions to the wrong doer, but instead it makes

him more hateful, and he thinks: "I wish I had taken both of his eyes out, instead of one eye, so that he could not retaliate by plucking out one of my eyes." Hence, to wreak vengeance does not stop the recurrence of an evil act, but rather, it fosters countless evil thoughts and acts of vengeance.

Therefore, Jesus speaks of not resisting evil with evil methods, but advises man to conquer evil through the yielding, alluring power of love. If anybody wants to satisfy his anger by slapping you on one cheek, and if you slap back, his anger increases and he wants to slap you more than ever, or kick or shoot you, while, if you willingly let him slap you twice, then his wrath is quite likely to be spent and he will yield under the influence of your love. Wrath is increased by wrath as fire increases by fire, but as fire is extinguished by water, so also, wrath is wiped away by kindness.

If a man sues you and takes away some of your money, willingly give him a little more than he takes away by force, then he may feel remorseful and come back to his senses.

These spiritual laws can be completely

practiced only by saints or by people living under ideal conditions. If the mortgage on a house is foreclosed, a modern man cannot give his home away, and he is compelled to demand justice from those who are unjust to him.

If a man pays two thousand dollars to a blackmailer who demands one thousand, that will not stop the thief, but will prompt him to come back again and demand four thousand. Spiritual laws, though they are eternally true, can only be followed in a more or less modified form according to the nature of the environment in which one lives and moves.

If a kidnapper insists on taking his victim forty miles away from his home, he should not agree to go eighty miles away until compelled to do so. The idea is that if one resists a kidnapper with anger and abuse, the result to the kidnapped person may be disastrous, but if he uses love, kindness, and extreme humbleness, his attitude may melt the heart of his cruel captors and effect release.

It is good to give to deserving people what you can afford to give without causing yourself or other needy ones dependent upon you extreme hardship which they refuse to undergo. One should not "rob Peter to pay Paul."

One should not starve one's family in order to be a philanthropist. Gandhi convinced his family of the virtue of

sacrifice and then gave all of his possessions away without saving even any bonds or stocks for his wife and children. Such action is all right if the sacrifice is performed with the willing agreement of the other people concerned.

It is good to lend to needy people, but do not be angry if you do not get your money back. It is better not to lend at all, than to become angry or ugly because your debtor is poor and cannot pay back what he owes you.

Lend only what you can afford to give away and forget all about it. Conscientious people will pay you back if they have money, and unscrupulous people will not return your money even if they can afford to. It is good to share your possessions. Remember, you own nothing, for at death all things have to be forsaken. Through some good actions of yours you have been fortunate enough so that God has loaned you money, property, and so forth, so, even as the Heavenly Father loans you money and possessions, you should do the same to your own human brothers. No one owns anything. People are only given the use of things. Rockefeller and Henry Ford will not be able to take a dollar of their vast fortunes on to Heaven when they die. Hence, all possessions being borrowed from God, one should learn to loan them to other children of God according to the noble Divine example.

Solitude for Poise

MARY ALDEN has given the secret for acquiring perfect poise. She ought to know for she has it at all times in evidence.

"I learned it from a well known lawyer," said Miss Alden, "who told me that, for an hour every day of his life, he shuts himself up alone and reads poetry."

"It sounds a bit fantastic," Miss Alden continued, "but I have grown to believe more and more that solitude is the secret of poise. If you don't force yourself to be alone for certain periods to regain your own tempo, you will be swept along with the crowd, and find yourself adjusting yourself to the pace of the mob, which keeps you in a state of continuous discord."

The Eternal Self

By S. Y.

BHAGAVAD GITA

CHAPTER II STANZA XIX

He who considers the Self as the slayer, or he who deems that It can be slain, neither of these knows the truth. This Self does not kill nor is It killed.

POETIC RENDITION

He dreams illusion who deems the Self the dark slayer. He is error-drunk who thinks that the Self can droop at the touch of death. Neither of these two knows the truth. This Self could never soil Its hands of justice with the blood of slaughter, nor is there any power which can annihilate the soul.

SPIRITUAL INTERPRETATION

Just as the slain hero on a motion picture screen is not slain at all, so also, the souls who play in the cosmic motion picture of life are indestructible. Nor does the bandit-killer of the screen kill anyone.

This is a very deep philosophy depicting the immortal nature of matter and all creation. Matter, being Spirit-reflection, even though it changes, can never be annihilated. Just as the victim and the killer of the motion picture screen are nothing but change of electric shadows, so also, in reality, matter is not destroyed and the human body, being made of condensed electrons, though superficially changed in death, cannot in reality be annihilated.

Then again, the Self or the reflection of immortal Spirit in the water-cup-of-the-body is immortal too. This immortal Self can remain untouched when Its indwelling body is destroyed, just as a man may not necessarily die when his house crumbles away. One soul cannot kill another soul, both being reflections of the one immortal Spirit.

Of course, the above philosophy

should not be used to excuse murder by those who may erroneously think: "Let us murder our enemies, for their souls are immortal anyway, and this being so, we cannot be called killers even if we do kill."

This Stanza depicts a deep philosophy which shows that waves are neither born nor do they die, but the quantity of water contained in them remains the same when they are playing on the sea-breast, or when they are hidden beneath it. So, also, the soul-waves of life remain constant when they play on the surface of the sea of life, or when they remain resting within its bosom.

STANZA XX

This Self is never born nor does It perish. Existing once, It does not cease to be born again. It is birthless, eternal, changeless, ever itself. It is not slain when the body is killed.

POETIC RENDITION

This Self is the shadow of the Spirit Eternal, so It has ever been and hence could not be born with the birth of Its indwelling body. The Self, being the fragrance of everlastingness, is unfading even though its dwelling of life-petals fall off and droop. This Self, sojourning in the caravanserai of one body, may keep on traveling from one fleshly inn to another.

This Self is not born with the birth of its bodily dwelling. This Self is reflected Spirit-Immortality, ever Itself and free from the whims of change. Just as a man remains unharmed, even when his dwelling of straw is blown away, so also, the sturdy Self remains untouched though It dreams the births and deaths of Its indwelling bodies. Just as the consciousness of a man remains unchanged even though he may

(Continued on Page 25)

The Source of Creative Power

By KATHERINE MAURINE HAAFF

When we think of Creative Power, we usually think of silence and concentration. When we think of silence, we think of it as the absence of sound. Of course, we know that sound is never silent, and we learn that silence is never entirely devoid of sound. It is always pleasant and soothing—the sound that comes out of the silence as it falls upon the consciousness like a solemn benediction and a kindly caress. It is like the sound of a breeze high up in the trees, barely audible; like the strains of a harp just fading into the distance. If it is possible to conceive it, one might describe it as "Soundless Sound."

It is as though one hears many voices out of the Past, whispering; intermingling; harmonizing. Then, these voices seem to melt into one soft distinct voice that advances nearer and nearer. It is a soundless delicately colored voice that transforms into large misty letters before the eyes; like sky-writing, only much more fleeting. It appears for an instant, then fades into nothingness. If one is swift enough to capture the words and transmit them to paper, one is often surprised at their revelation.

Some attribute this experience to Divine Inspiration. Some say it is their subconscious mind at work and some merely refer to it, in their minds, as a product of their mentality. Some refuse to accept credit for the words that come from their pens—but only for their part as channels through which the message came. Whatever it may be, most will agree that all creative work is coaxed and persuaded from out of the depths of this Soundless Sound.

Creative work is seemingly not so much a product of the intellect and imagination as it is a product of the

Soul. All artists conceive in different ways, but all draw Power from the same Source—the Divine Principle. While real art is not altogether a product of the intellect, it may be demonstrated only through the power of Will, Concentration, Desire, and Personal Effort. While it cannot be made manifest without intelligence and mental effort, these things do not always insure its manifestation.

All peoples express themselves through some form of activity and there is art in any work well done. Persistent effort, aptitude, and system is the keynote here. But in the Fine Arts, painting, drawing, architecture, sculpture, poetry, music, dramatic art, the Desire to do probably plays the greatest part in attaining success because it commands one to "find the way." Whatever talent one may possess, in order to realize success, it requires concentration, spiritual devotion, and peaceful contemplation. It is an individual problem that no one except the individual himself can solve.

The knowledge of the mechanics of any art is available to all. Fine Art is something more than that. Mechanics supplies the skeleton and form. Divinity supplies the flesh and life quality. Even the trained cannot always contact the Great Source at will. Many painters have failed to produce more than one masterpiece. Many sculptors have produced only one great model. Many authors have written only one great novel and many dramatic stars have attained only one really great production. Having contacted the Source once does not necessarily mean a repetition of this success. That alone is sufficient proof

(Continued on Page 18)

The Intangible Evidence

By STARR DAILY

AMONG the Hopi Indians, the legend persists even to this day. There may be something concerning the Mysteries in this very ancient tale. Perhaps in it the interpreter of esoterics could read a few signatures along the way to Initiation.

It seems that an old Chief of the Tribe, knowing that he was soon to join his fathers in the Happy Hunting Ground, selected five of the most likely youths from among the Tribe's younger generation that he might from this number choose the one best qualified to succeed him as Chieftain and leader of the Hopi people.

Before these five he placed a novel test. Far to the East a mountain range lay a blurred black mass against the hazy horizon, heaving upward until its towering peaks were lost in a tumbled bank of gray clouds. To the youths the Chief said: "He among you who comes nearest to finding the summit of the mountain the same shall be Chief of all the Hopi Nation." Then he designated which of the youths should be the first to try for the great prize.

This youth went forth to return later with a piece of cactus.

"You got no farther than the salt marsh," said the Chief; and the second youth went forth, to return later with a clump of sage brush. To him the Chief said: "You have crossed the salt marsh, but not the desert."

The third youth went forth to return later with a branch of cotton wood. Said the Chief to him: "You have reached the foothills and climbed upward as far as the springs." And then the fourth youth set out on the journey and test of endurance, to later return with a pine cone in his hand. To him the Chief said: "You have done well.

You have crossed the salt marsh and the desert; you have reached the foothills and the springs, and you have climbed to the land of the pine tree." Whereupon the fifth youth set out upon the journey to the East, to return later with empty hands, with no tangible evidence to prove the distance he had travelled; but upon his face there was a glow, indefinable and intangible, a rapture was in his eyes and his tongue moved haltingly, as though incapable of recounting that which was in his mind.

"I have seen the sea," he said at last.

"Indeed," said the Chief, "you shall be the leader of the Hopi Nation. You have been to the topmost peak, for the glory of what you have seen is in your face, and the awe of it all bears heavy upon your tongue."

It is only a legend, just a tale that persists among a savage tribe of people. The legend might be rephrased a trifle and brought down to modern times. To a modern Sage or Seer one person could bring as evidence a bag of gold to prove that he had contacted God and God's supply. The second could bring decorations as a token of his Christian service among the heathens. A third could point to his superb health as the evidence of his having found at-one-ment with God. A fourth could point to his scars gained in the crusades for righteousness as his evidence. The fifth could come back empty handed, but fresh from an hour of blissful meditation, no tangible evidence to offer; but the Sage or the Seer, looking upon his countenance, would discern a glow, an indefinable, intangible something, a something not of the substance of fact, and the Sage or the Seer would say: "Truly you have seen God, for the glory of what you have seen is in your

face, and the awe of it bears heavy on your tongue."

We demand factual evidence for that which is spiritually evidential. We demand definition for that which cannot be defined, but which is intuitively discerned. Before the glory and glow of God can shine in the face of man, and rest in awe upon man's tongue, he must have passed beyond thinking, beyond feeling, beyond willing. We entangle ourselves in terminology, we imprison ourselves behind the steel-barred network of mental definitions. Or, as Bishop Brent has so ably stated it:

"It is no kindness to impose upon searchers for Truth the tyranny of a static definition. It is startling and instructive that the teacher of teachers never indulged in definitions. But definition has its place in all the three great sciences of theology, philosophy, and physics. Provided its limitations are recognized, it makes for enlightenment. Among its limitations is its ephemeral value. It is a momentary arrest of the mobile to enable the mind by means of terminology of the day to gain a new foothold in the eternal. It is a window through which we can look into that of which we ourselves are a part, but yet which sweeps by us as we look. Definition is always relative to the sum-total of our knowledge as it happens to stand at the moment. Hence, definition cannot express to two minds exactly the same idea. This is certainly so of the definition of abstract truth. If a static definition arrests thought, it does so to imprison it."

Every atheist is blocked by a mountain chain of definitions. Every agnostic swims in a sea of definitions. The Christian church is splattered upon the ground and is held there by a blanket of definitions. The superstructure of nearly all our modern cults is hole-born by the termite of definition. Everywhere do seekers strain at a knat and swallow a camel.

Definitions are always the little self's idea of Truth. To one little self God is injustice; to another He is justice. To one He is personal; to another He is principle, and so on endlessly. But to the Seer, God IS. No definition here.

No noun; no quality; no principle. Just an all-inclusive, ever-present, all powerful verb of two letters. So, leaving all the definitions for those living in the little self to haggle over, the Seer meditates upon that which IS, HAS BEEN, and always WILL BE. In the liberation of bliss he thus becomes that which IS.

We, yielding to inertia, avoid the tedium of meditation, excuse our weakness with argument, and seek to save our faces by attempting to establish a reputation for wisdom. This false reputation we build with impressive definitions that do not impress, and with little self platitudes that are as meaningless to us as they are to others. But they achieve their purpose. Not being able to stand the Seer's light, and being too lazy to follow the Seer's path to God, they justify a life of dark wandering and blind groping through the maze which the Seer has transcended.

We seek the teacher. In minute detail he tells us how to meditate. Exactly how to realize our at-one-ment with the Eternal. We read over his instructions, cast them aside, and then we go seeking him out for a personal interview. Wisely he makes us pay for burning up his time. We enter his presence. On his face is a touch of sadness, a shade of futility, a trace of hopelessness. He knows what we are going to ask. But he graciously encourages us. And then, with perfect innocence, we ask the dull and deadly question: "Teacher, how can I contact God; just how must I meditate." And with infinite patience the teacher explains the simple process over again, and once more we leave his presence to return to our platitudes and definitions, but not to our meditations. We envy the teacher and are fascinated with the bright light he carries. We look at our own broken oil lamp and long to possess his electric bulb. But we are lazy and our longing never gets beyond the day dreaming wish stage. The earth is lead-like in our flesh, and we are loath to exchange our few crude pleasures for his infinite joys.

Maybe another teacher can give us the shiny light without our having to

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Meditations for February

By S. E. M.

Sat. If you wish to grow spiritually, give your best in effort, kindness, appreciation, compassion, understanding, and confidence
Feb. 1. to the world at all times no matter what it seems to return to you. The soul grows by giving and the law always takes care of the results.

Sun. Loose yourself from all pettiness and saturate your mind
Feb. 2. with the sublime, noble and beautiful thoughts of the great minds of all ages. Right now is it possible for you to live with the Buddha, the Christ, and all of the other inspired souls who have ever lived in this world. Stop wasting your time and begin getting acquainted with them.

Mon. Now also may you commune with the glorious Presence which
Feb. 3. is always with you if you will but turn your attention Godward, if you will but "seek the kingdom first" in thought and meditation and then in your daily expression.

Tues. Would you ascend to spiritual heights? Then keep your
Feb. 4. mind filled with true and beautiful pictures and ideas. Refuse to let ugliness and inharmony enter your consciousness at any time. You may live in a world of wonder and beauty if you so choose, and remember, you grow like that upon which your attention is fixed for any length of time.

Wed. Try to realize who and what you really are and stop taking
Feb. 5. yourself and all the marvels you habitually see around you for granted. Gaze attentively for a few moments into the eyes which meet you in the mirror and try to comprehend the wonder you see there.

Thurs. The loving Presence is so near; it is your very breath and
Feb. 6. life. The radiant One is ever calling to you to let go of the petty distractions which hinder your progress and bind you to limitation.

Fri. Give all of your attention to Life, to Light, to the Father,
Feb. 7. to God and He will solve your problems. He will lift you above anxiety, fear and worry and give you peace and love and harmony.

Sat. Truth and perfection exist in all creation. Train your vision
Feb. 8. to see past appearances and to realize the glory of the Presence in every person and thing you contact.

Sun. Since there is only one
Feb. 9. mind in the universe, your
mind is a part of the scintil-
lating, all-encompassing mind of God.
Turn your attention inward and explore
the depths and the heights of this Mind.
Here exist all of the original ideas and
all of the inspiration you can desire.

Mon. Keep your thoughts and
Feb. 10. aspirations on the eternal,
changeless Presence of Light
and Love and you will ascend to un-
dreamed of heights.

Tues. You live now in an infinite
Feb. 11. sea of life and are as unaware
of it as the fish is of the
water in which it swims. This life en-
ergizes, sustains, lives you. Why will
you not wake up to the wonder and
glory of it all?

Wed. You accept blindly with-
Feb. 12. out realization or gratitude.
There is no limit to the
beauty and perfection which may be
yours for the effort of attaining enlight-
enment.

Thurs. Look up! Keep your eyes
Feb. 13. on the Light and your body,
mind and soul will be lifted
up. See perfection! Feel perfection!
Be perfection! As you become poised
and enlightened, your body and world
assume conditions of health and har-
mony.

Fri. You live, move, and have
Feb. 14. your being in pure spirit.
Wake up! Become aware of
the celestial light, energy and substance
in which you exist, which is your very
life.

Sat. If you are living in com-
Feb. 15. plete love, peace and har-
mony neither physical nor
mental discord can touch you no matter
how close it comes. In order to be free
from imperfection you must raise your-
self above it.

Sun. No matter what your cir-
Feb. 16. cumstances, you are always
free to do the will of God.
His will for you is health, abundance,
peace, happiness and perfection. Your
first step is to realize this truth—to real-
ize who and what you are.

Mon. God alone exists. There is
Feb. 17. no life apart from Life.
Practice realizing the unity of
Being—of seeing the One in the many.

Tues. Try to see that this one
Feb. 18. Life is your life and that
nothing can possibly be
separated from it.

Wed. See all creation as an ex-
Feb. 19. pression of God and then
realize your relation to the
universe and to your divine Source.

Thurs. Then further acknowledge
Feb. 20. your unity through words
and deeds by dedicating all
of your thoughts and words to the Cre-
ator of all thought and by performing
all work and action as direct service to
the Great Worker.

Fri. Try realizing the unity of
Feb. 21. all persons and all things and
you will truly "see" God in
all manifestation.

Sat. Your real Self, the I AM,
Feb. 22. is God in you. Let It more
and more rule your body,
mind and world.

Sun. Let go of all outer confu-
Feb. 23. sion and discord and identify
yourself with the only reality
which is Life. This is what you are and
to know this truth is of vital importance.

Mon. "Seeing" God in all people
Feb. 24. and things, realizing that
God alone exists, is the best
method of freeing yourself from greed
and attachment.

Tues. To be able to maintain a
Feb. 25. state of calmness and serenity
through all circumstances is
to be free.

Wed. You cannot completely
Feb. 26. separate yourself from the
One Supreme Consciousness
no matter what you may think or how
you may act.

Thurs. No matter to what depths
Feb. 27. you may have sunk, it is al-
ways possible to "arise and
go unto your Father." You alone have
complete control of your thoughts and
emotions and it is for you to choose
which direction you will follow.

Fri. Never forget for an instant that you live, move, and have your being in God, and never let go your hold on this sustaining power. Get acquainted with the wondrous, all-powerful Presence and let it express Its perfection through you—let it live you.

Sat. The I AM, Christ Consciousness, and Cosmic Consciousness, all represent the indwelling God, "the Father." Learn to contact Him by patient and persistent meditation, affirming, "I and my Father are One," praying, "Father, reveal Thyself to me."

Holy Science of Marriage

By SRI NERODE

"A happy marriage is a fresh beginning of life; a new starting point for higher happiness and greater usefulness."

MARRIAGE is a holy institution; it is a divine dispensation; it is a spiritual sacrament; it is established by God in man, speaking through the voice of love and wisdom.

Marriage has a three-fold purpose. Through matrimony, man and wife serve themselves, their God, and society.

In the first place, it has a biological purpose which serves to humanize and educate the human passions, human desires, human emotions, as well as the cravings of the human heart, so that they become socialized and beneficent, rather than destructive and demoralizing to the individuals or to society. "A person's character is but half-formed till after wedlock." Man is man; man is human as well as divine.

Marriage is a unique opportunity for the evolution of human happiness, human character, and human morals. Guarded by love and care and shielded by mutual understanding, man and wife have a divine opportunity to rise gradually in the scale of higher humanity and rationality which promiscuity never offers. Therefore, from the biological standpoint, marriage is a safety and security, whereas promiscuity is destructive and anti-social. Again, as a rule, bachelors live a shorter life than mar-

ried people. Marriage smoothes the edges of human emotions, whereas their suppression or misuse entails untold mental and physical sufferings.

Freud, Jung, and other psychoanalysts have proved the disastrous consequences of repression. So, on one hand, the unmarried people should learn to spiritualize and harmonize their emotions, as, on the other hand, the married people should strive to know God through their happy matrimony. Self-Realization is the key to success in both cases. It gives them power over passions which can turn human beings either into beasts or into Gods. Therefore, people should observe the following points in their married life:

(a) They should never choose unhealthy persons for their life partners.

(b) They should look after each other's health and never do anything that may deteriorate their physical vigor.

(c) They should daily bathe in God, so that they can keep their minds on the divine plane. The human body is the temple of God. Married people in India meditate three times a day, in spite of their adverse conditions. Consequently, according to the English authorities, nowhere is marriage so successful as in India.

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Scientific Digest

Human Evolution

Can be Speeded

THAT the speed of human evolution can be increased and directed in the light of recent studies of human evolution in the past was asserted recently by Dr. John C. Merriam, president of the Carnegie Institution of Washington, D. C., in an address before the American Association for the Advancement of Science.

Studies made especially by the Carnegie Institution scientists and others have convinced scientists, it is stated, that the rate of human evolution and its general pattern in America has been similar to human and animal evolution evinced in the old world.

Reviewing several of the discoveries made in American continents, including the United States, that prove that a far greater antiquity of the beginnings of human cultures than had been previously supposed, Dr. Merriam contended that the problem now is to learn how to accelerate Nature's own pace of human evolution.

Among the most important instruments for this new viewpoint of deliberately speeding and guiding evolution, Dr. Merriam mentioned the importance of scientific studies bearing upon human evolution, the general dissemination of scientific information and attitudes through the powerful means of the public press, application of eugenics, scientific studies of economics and governmental problems, and the replacement of individualistic selfishness by the spirit of service.

Energy Changed Into Matter

THE possible indication of the truth of a theory, long speculated upon by physicists, namely, that somewhere in the universe energy may be transformed

into matter, was contained in the results of an experiment, which were revealed recently at the convention of the American Association for the Advancement of Science. Stimulation of the growth of seeds by the use of "soft" X-Rays, and the development of a new kind of potato, were other subjects that came under the scientific microscope.

Dr. E. A. Spessard, professor of biology at Hendrix College, Conway, Ark., is the scientist who performed the energy experiment. He explained it in a paper presented before the American Society of Plant Physiologists.

The observed increase in weight of plant materials, which had been subjected to sunlight while enclosed in a hermetically-sealed glass tube, led Dr. Spessard to conclude that the gain in weight was the result of absorption of light by the plants.

The scientist placed the plant material, mixed with microscopic animals, in the sealed tube and weighted it against a tube of water. The tubes were then placed in a bell-jar and exposed to the sunlight. After a period of time, Dr. Spessard's observations revealed the gain in weights by the tube containing the plants.

"The results may have been achieved from the action of chlorophyll (coloring matter) contained in the cells of the plants," he concluded. "The one subject where the product of energy absorption may be actual is the living protoplast containing chlorophyll."

Dr. Olin West, Secretary of the American Medical Association, says that the one great outstanding problem before the medical profession today is that involved in the delivery of adequate scientific medical service to all the people, rich and poor, at a cost which can be reasonably met by them in their respective stations in life.

Pressure and Aspiration, the Two Sources of Morality and Religion

By LOUIS E. VAN NORMAN

IN HIS first book after "Creative Evolution," which was so illuminating when it appeared several years ago, Henri Bergson, the eminent French philosopher, carries forward his ideas into a new field, showing the interplay of instinct and intelligence in guiding the human family in its forward march.

In this new work, under the title, "The Two Sources of Morality and Religion," he inquires into the origins and nature of moral obligation and into the place of religion and the purposes it has served from primitive times to the present.

Pressure and aspiration, he says, have conditioned our ethical and spiritual growth as a race of beings. However radical the difference may be between primitive man and civilized man, it is due—says M. Bergson—almost solely "to what the child has amassed since the first awakening of its consciousness; all the acquisitions of humanity during centuries of civilization are there, at his elbow, deposited in the knowledge imparted to him, in the traditions, the institutions, the customs, the syntax and vocabulary of the language he learns to speak, and even in the gestures of the people about him. It is this thick humus which covers today, the bed-rock of original Nature. It may indeed represent the slowly accumulated effects of an infinite variety of causes; it has, nevertheless, had to follow the general configuration of the soil on which it is deposited. In short, the obligation we find in the depths of our consciousness and which, as the etymology of the word implies, binds us to the other members of society, is a link of the same nature as that which unites the ants in the ant-

hill or the cells of an organism; it would take this form in the eyes of an ant, were she to become endowed with man's intelligence, or of an organic cell, were it to become as independent in its movements as an intelligent ant."

But it is when we come to men of genius, to the great saviors, that we begin to perceive the difference between pressure and aspirations. "Today, when in imagination we call to life these great moral leaders, when we listen to their words and see them at work, we feel that they communicate to us something of their fervor, and draw us in their wake; this is no longer a more or less attenuated compulsion, it is a more or less irresistible attraction. But neither does this second force, any more than the first, call for an explanation. For you cannot reject these two data: a compulsion, or something like it, exerted by habits which correspond, in man, to what you call instinct in animals, and, besides this, a certain stirring up of the soul, which you call emotion; in the one case you have primal obligation, in the other, something which becomes an extension of it; but in both cases you are confronted by forces which are not strictly and exclusively moral, and whose origin, therefore, it is no special duty of the moralist to trace."

And yet, we need discipline even in religion. Says this French philosopher: "Religion supplies strength and discipline. For that reason regularly repeated exercises are necessary, like those whose automatism ends by instilling into the body of the soldier the confidence he will need in the hour of danger. This means that there is no religion without rites and ceremonies. The religious representation is above all an occasion for these religious acts. They

doubtless emanate from belief, but they at once react on it and strengthen it: if gods exist, they must have their worship; but since there is worship, then there must be gods. This solidarity of the god with the homage paid him makes of religious truth a thing apart, having no common measure with speculative truth, and depending, up to a certain point, on man."

Speaking of the mystic, he says: "For the love which consumes him is no longer simply the love of man for God, it is the love of God for all men. Through God, in the strength of God, he loves all mankind with a divine love. This is not the fraternity enjoined on us by the philosophers in the name of reason, on the principle that all men share by birth in one rational essence: so noble an ideal cannot but command our respect; we may strive to the best of our ability to put it into practice, if it be not too irksome for the individual and the community; we shall never attach ourselves to it passionately. Or, if we do, it will be because we have breathed in some nook or corner of our civilization the intoxicating fragrance left there by mysticism. Would the philosophers themselves have laid down

so confidently the principle, so little in keeping with every-day experience, of an equal participation of all men in a higher essence, if there had not been mystics to embrace all humanity in one simple indivisible love?"

For mysticism and religion have this in common: "So then mysticism and religion are mutually cause and effect, and continue to interact on one another indefinitely. Yet there must have been a beginning. And indeed at the origin of Christianity there is Christ. From our standpoint, which shows us the divinity of all men, it matters little whether or no Christ be called a man. It does not even matter that he be called Christ. Those who have gone so far as to deny the existence of Jesus cannot prevent the Sermon on the Mount from being in the Gospels, with other divine sayings. Bestow what name you like on their author, there is no denying that there was one. The raising of such problems does not concern us here. Let us merely say that, if the great mystics are indeed such as we have described them, they are the imitators, and original but incomplete continuators, of what the Christ of the Gospels was completely."

You Who Have Wings

You who have wings
Be not afraid to soar
Even into heaven's dazzling light,
With steady gaze, and rapt,
Wing swiftly on your upward flight,
Through space untraveled,
To the unknown height—
And there, undaunted soul,
Where love holds sway,

Where mighty gods in splendor dwell,
And truth shines down its piercing ray,
Find treasures rare, from out the bound-
less store,
And thoughts living, that quick with life,
Will touch the souls of those that
Worm-like crawl the earth
And know not, they have wings to soar.
—By Jessie Scott.

Diet and Health

By ELLEN EASTON, B. Sc.

DINNER MENU

Carrot Chowder
Grapefruit and Orange Salad
Nutmeat Pot Roast with Dumplings
Sweet and Spiced String Beans
Baked Hubbard Squash
Walnut Mince Pie.

CARROT CHOWDER

1 small onion, sliced
2 tablespoons butter
1 cup canned corn
3 cups milk
1 cup carrots, sliced thin.

Melt butter in heavy pan, add carrots and onion. Cook over a low fire until carrots are tender. Add corn and milk, and season with a little powdered sea lettuce. Heat to boiling point and serve.

NUTMEAT POT ROAST WITH DUMPLINGS

1 large can India Nutsteak
4 tablespoons butter or Crisco
4 tablespoons whole wheat flour
Vegex or Savita
1 onion, sliced
6 small potatoes
2 tablespoons soy sauce.

Remove nutsteak from can whole by opening both ends and pushing it out. Cut in half lengthwise and spread surface thinly with Vegex or Savita vegetable meat flavoring and roll thoroughly in flour. Melt the butter or Crisco in a heavy kettle and brown the nutmeat. Add just enough hot water to cover, then the potatoes and sliced onion. Drop in the dumpling dough and cover tightly. Cook slowly for about 20 minutes, and when done remove solids from kettle, add soy sauce to liquid and thicken with the 4 tablespoons of flour. Stir until thickened and serve as gravy with the roast and dumplings.

DUMPLINGS

Sift together 1 cup wholewheat pastry flour, 2 teaspoons baking powder,

1/2 teaspoon salt. Add slowly 1/3 cup milk or water and stir until smooth. Drop into kettle a tablespoon at a time.

SWEET AND SPICED STRING BEANS

1 lb. fresh string beans
2 tablespoons butter
1 teaspoon raw sugar
1/4 teaspoon ginger
1/2 teaspoon vegetized salt
1/2 teaspoon lemon juice

Vegex or Savita

1/4 cup vegetable stock

Clean beans and cut lengthwise. Cook in boiling salted water for 30 minutes and drain. Melt butter, add seasonings and cook slowly until butter is absorbed. Add lemon juice, vegetable stock and a little Vegex or Savita and the beans. Simmer until the beans are tender.

WALNUT MINCE PIE

1 cup brown sugar
1 cup ground walnuts
1 cup unsulphured molasses
1 cup fruit juice
1/2 cup lemon juice
1 cup graham cracker crumbs
1 cup chopped apple
1 egg
1/2 teaspoon cloves
1 teaspoon allspice
1 teaspoon cinnamon
1 cup seeded raisins
1 tablespoon butter

Mix all ingredients and use as filling for pie. Sprinkle a little nutmeg over the top, add top crust and bake.

HEALTH

Sulphur is found in the hemoglobin of the blood, where it acts as an oxidizing agent. It is also one of the elements of the composition of albumen, gelatin, etc., in all of the tissues. It helps the resisting power of the body because its organized salts have a cleansing and antiseptic influence in the ali-

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The Source of Creative Power

(Continued from Page 8)

that Creative Art is not altogether dependent upon mentality, technique, and mechanical perfection.

Success and also lack of repeated success in creative work is dependent upon many things. Sometimes things come into our lives that disturb our peace and conscience and stand as a closed door between us and the Infinite. But, having opened the door once, we know the "combination" and we can, if we wish to pay the price, make it swing open again. We may accede that often the price of peace is loneliness, but in time that loneliness will disappear and something peaceful will take its place; something that no human can, or may be expected to fulfill. Loneliness, however, does not always mean that we shut ourselves off from others. We know that the loneliest person in the world may be surrounded by a multitude.

Worldly detachment is a part of the price that some pay to enter the Great Portal of Creative Achievement. It worldly pleasures and, as all artists will agree, it is the most lasting, a permanent seems to come as a form of compensation for having been able to forego joy to be experienced. Whatever comes to us in the way of achievement, we may be sure that the vital part of it comes out of the Infinite; the Unknown. We are awarded in proportion to our effort to seek our inspiration from the Divine Source. All are not meant to be artists, but whatever we really want and are fitted to do, we are given the Power to do through persistent effort. People do not become great artists merely because they desire the fame and wealth connected with it, but rather because they FEEL something so vividly that they wish to share it with the world, often without thought of remuneration.

It follows that remuneration is always forthcoming, in some form and from some source, whenever the artist earns it. By the very strength of public sentiment and demand, the artist who creates some thing the public can appreciate and for which it is willing to pay, will be rewarded. An authority on writing gives us the following tip: "One way to be successful in writing is to tell the world what it wants to hear about itself; to speak encouraging, inspiring, and uplifting words; to reveal a deep appreciation of persons and things." This sounds very logical as we know that we, as individuals in our social relations, seek the society of those who bring out the best in us; who are inclined to overlook our faults and appreciate our virtues. We know that any person, educated or uneducated, can point out our weaknesses, even as we can point out theirs, but we had much rather be appreciated for doing the best we can. So, we go on complimenting others and "seeing" virtues even where they do not exist. Finally, we discover that the good qualities we imagined have begun to manifest themselves. The person endeavors to live up to the ideal we have created. The world as a whole, and as a reader audience, is much like the individual.

Real art cannot be manifested on the surface. That is why artists have been willing to starve in garrets and to seek peace in solitude in order to pursue their chosen work; to concentrate deeply and be unaffected by outer disturbances; to contact the Great Source—the Divine. We know that suffering and disappointment brings out our better and deeper selves and that is why the artist uses every experience in life as "grist for the mill." In any creative power that we may be able to demonstrate, the more willing we are to accredit this power to the Divine Source, the more Power we shall be able to manifest.



What Is Social Credit and What Does It Seek to Do?

By J. CRATE LARKIN

ARTICLE 2

NOW do we get hold of these "money tickets" which we saw in our first article are so essential if we are to buy back the goods which as producers we are able to make? In the workshop of wealth, it will be remembered, we found two streams flowing together, the first one a stream of real goods and the second, a parallel stream of prices attached to these goods. Now, to complete the picture we have to add a third and last stream of money tickets.

The stream of real goods and the stream of prices both flow out of the productive system, and so also do all the money tickets with which to buy goods also come from the productive system. They come to us, the shopping public, as salaries, wages, and dividends. And the total of all these payments to us is what we call the "buying power of the Nation."

That personal income, derived from the productive system in return for services rendered, is the only shopping fund that the nation as a shopper possesses. It is all the money that the nation receives to buy the price-values that the Nation has created.

* * *

So our incomes depend upon business. Naturally, we receive more money when the Nation is busy producing and less when business slows down. Money in business is equally as vital as the blood in our bodies. It circulates, carrying life and vitality in its flow. And the stream of shopping tickets is the blood stream of business. When business is active, its circulation is good—it moves and thrives just as we do when we feel good and our circulation is

rapid. But when business slows down, then it begins to die. And now that business is two-thirds dead, we needn't wonder that money stops flowing to our pocketbooks.

So we have to go further with this question. Where do these money tickets originate? How do they get into the productive system? They are created and put in. They are created in the forms of loans by private money factories that are called banks.

More than 90 per cent of our money is bank money. It is born in a bank, it circulates or lives as checks, and it dies again in a bank. About eleven-twelfths of our money is bank deposits or what we call credit-money. Only a twelfth or less than 10 per cent is currency or government money—pennies, nickles, dimes, quarters, and dollar bills—and we know that currency is only the small change of business.

* * *

To understand the true nature of bank deposit or credit-money, it is helpful to know how this kind of money originally began to be issued. The practice of issuing it originated in the Middle Ages with the goldsmiths, who used to accept articles of wealth for safe keeping. The goldsmiths gave a receipt or a ticket to the customer depositing his valuables, gold, or other things. People had confidence in these tickets, knowing they were backed by actual goods, and since the tickets were convenient to exchange, they began to circulate as money.

But the goldsmith made an important discovery. He found that not all his customers wanted their valuables at the same time. Therefore, it became safe for him to issue more receipts than he had valuables in his vaults.

As time passed, the goldsmiths gradually assumed the privilege of issuing this credit money, and as they did, the creation of money became more and more a matter of the goldsmith's book-keeping and less and less a matter of handling valuables. And that was good business for the goldsmith, because it cost him only the expense of writing or issuing receipts. Yet it gave him the use of them as money. Eventually the goldsmiths found this method of issuing money so lucrative that they gave up the business of making ornaments, and concentrated on the business of making money. In other words, they quit being goldsmiths and began being bankers.

These receipts of the goldsmiths are the direct lineal ancestors of our modern bank money. The checks that we use in business today are descended from them. And the goldsmiths are the historic background of our modern bankers.

* * *

Over a long period of time, as this bank money gradually replaced and supplemented the coins in circulation, the money factories—that is, the banks—have assumed a monopoly over the creation and issuance of money. That monopoly is the supreme power in the world today. It controls our lives, because, inheriting from the goldsmiths their original method of issuing money, the banks have come to regard the money they create as their private property. They issue it in form of loans, as a debt which has to be repaid and repaid plus interest.

Now let's get straight on a very important point. This is not in any sense a question of criticizing bankers as individual business men. We are only talking about a method of issuing money and tracing its evolution, which

is recorded in history and describes the story of how the banking system creates the bulk of our money.

You will notice that we have said "create." If you are familiar with the book-keeping of a bank, you know that every loan which it makes "creates" a deposit and that every re-payment of a loan destroys a deposit. This is a matter of general agreement among monetary authorities. As a result of the bookkeeping process of the banks, new money is constantly being created and destroyed. And this money is really being created out of little more than pen, paper, confidence, and a bottle of ink. That process costs only the expenses of the bookkeeping and the money thus created is issued as loans.

* * *

Now, when we try to use this borrowed money to draw wealth from the shop window it becomes impossible at the same time to use the money and to draw wealth from the shop window and to repay the debt. As a simple example, if you should borrow \$5 from a friend to buy a pair of shoes, you have your choice between buying the pair of shoes or repaying your friend. If you choose to buy the shoes, you still owe your friend \$5. You can either have the shoes or pay the debt—you can't do both at once.

And it must be plain, therefore, that debt money cannot function to buy goods without piling up more debt, due to the accumulation of interest. Even if the loans are renewed, they must eventually be paid. Meanwhile, the debtors, although producers of real wealth, are subject to the dictates of the banking system. So the money system has broken down until it cannot distribute the wealth of goods that we produce.



A Vision of the New Year

By SRI RANENDRA KUMAR DAS

*"Life like a dome of many colored glass
Stains the white radiance of eternity."*

—TENNYSON

NOW gladly and with what heightened enthusiasm did a waiting world greet the New Year, young and bright with Hope. With cymbals and chimes, sirens and bells, mingling with the joyous greeting of "A Happy and Prosperous New Year" to each and every one, we paid homage to its birth.

Out of the bosom of eternity, the New Year arose, and into that same bosom of eternity will the Old Year descend. How well and how fitting also would be the like vanishing of all of the past, dismal conditions of our life—prejudice, ignorance, jealousy, avarice, greed, animosity, and other similar qualities of our lower nature—allowing only those pure Divine qualities, inherent in us, to remain as a foothold for the New Year.

A desire for a nobler, richer, and happier life should be predominant in the New Year and wise are those who know that this attainment is accomplished rather by curbing our turbulent desires and bringing forth a perfect relaxation that will result in a complete harmony of body, mind, and soul, and also, bringing with it, absolute contentment. Then alone, do we perceive real happiness. Then we shall not crave for things for ourselves alone, but ask for others, too, and the better will we understand the happiness of sacrifice. True happiness depends upon the proper interpretation of the episodes of our life through the medium of the mind. The world of happiness has its abode, within.

When reaching this stage of mature growth, we find life so interesting, so

exciting. Joy is derived from dreaming, planning, and hoping. The world then seems to offer so much of pleasure, so much to achieve, as the soul stands on the threshold of a mighty realisation, throbbing with a new vibration.

The problem arises now, as to how to perpetuate this state of exaltation. Cast all the dismal episodes of the past into oblivion and crowd into our life, fresh, new, living experiences that otherwise could find no place to enter. With this as our New Year's Resolution, we can never worry over past mistakes that would mar the chances of our success, block our path to prosperity, or spoil our opportunities for greater achievement. Our mistakes should be regarded as stepping-stones to knowledge. These very disappointments and disillusionments unfold to us the true way of life. Shift the episodes of life, retaining only those of true value which can be carried as the crowning diadem of life, and can be used in the future toward our betterment. Replace gloom, despair, and failure with Courage.

With the armor of our oneness with Divinity buckled about us and surrounded by the Cosmic current, we can feel that the Divine will is our will and step forward in this New Year, conquering every obstacle that crosses our path, facing the fierce dogs of difficulties and making them take to their heels.

We are born to conquer, destined to master all circumstances, both in the physical and mental realm, and CAN create our master-pieces. O. Henry, in his inspiring story, "The Last Leaf," has left a vivid description of our ability to mold our own life to fame.

Two girls, living in a studio in Greenwich Village, were close friends. One day, the more fragile of the two, was found to be suffering from pneumonia.

The doctors passed the verdict, that a cure could never be effected until she created within herself a desire to live. Her friend tried to inspire her toward that end, but it was of no avail.

One day, her friend noticed her counting backward, one by one, and on inquiry, learned that she was looking through the window at an ivy vine, clinging to the wall of a brick house. She made the remark that as the last leaf would fall, she would die. There was an artist who had been wanting to paint a master-piece, but had never started. It was to him that the girl's friend appealed. Pity filled his heart, but he could offer no solution.

One by one, the leaves fell. A miracle seemed to be in the air, for the last leaf never fell. Day after day, the sick girl could see the last leaf still clinging and she realized her mistake in wishing to die, and changed her line of thought, effecting a recovery.

They went to visit their artist friend, later, and learned that on the night before the last leaf, but one, fell, he had been out in the rain and snow and contracted pneumonia and died soon after.

In the course of time, the girls examined the vine and found that it was not the real vine but the master-piece

of their artist friend. He had created his master-piece and given his life as a sacrifice for another, because of it.

In this way, we find that the Divine Spirit impels us to action, and when we consciously follow this guiding of the Divine Hand, our life shall be crowned with success.

It behooves us then, in this New Year, to seek for the divinity in every creature, lest we judge as we wish not to be judged. A smiling, cheery countenance will bridge many a disheartening circumstance, and one will not be called upon to rely upon sympathy or pity from others but shall find the "dance of life" a tremendously interesting one. Remind ourselves that we are truly one with God. He is our constant companion, our everlasting and eternal friend, knowing our every thought and need and willing to help us if we will but help ourselves. The thought of His companionship will be our strength and the knowledge of His presence, a comfort. His guidance and comfort will empower us to bear our burdens with fortitude, by meditating faithfully for Self-Realization and trusting that, as the proper moment arrives, our Divine Father will reveal himself to us and illumine our heart with the joy of His indwelling presence.

The Swan

With outstretched wings,
Emitting a luster of beauty and love,
The Swan sails on,
Toward the endless, immaterial
Ocean of the infinite blue.
Having a golden crest on the forehead,
The Swan sails on, with sweet, soft-
measured motion.

What a curious eagerness,
Not caring for death,
Buoyed up by abstruse courage.
O! Inner Swan of my Soul,
Thou art ever-white as milk.
Why do you go, and whither are you
bound?

Bearing a message of the painful vision
Of ever mystic speech?
With fiery, reassured inspirations
Thou dost advance
Through endless morns and nights.
Art Thou not the ceaseless Traveller
Toward Eternity?
Toward the vanishing point of Endless-
ness,
Having no beginning, no death?

—By Bibhuti Bhuson Sarkar.

Liberation Through Reason

By MRS. J. H. COCHRAN

WHAT is liberation? To be free, to have freedom of mind, body, and Soul. The healthy body is free, and the mind that can think correctly is free. The mind is material, the Soul is non-material, and free because of Its nature. I am free.

Who am I? Who I am is a personal idea (notice the I am) and what I am is impersonal. Who I am is usually identified by a name and an environment, but each person usually realizes that he is a great deal more than that; and he himself often wonders who he is. One hears of the religious doctrine of pre-destination; perhaps it means a previous destination, or goal. I think it means: "I am pre-destined to be myself; I cannot be anyone other than myself. I existed before this lifetime, and I shall exist in another. Always I shall be myself." This is WHO I am. The qualities of the individual Self are Real and imperishable; they are bound to re-manifest. This makes the Self familiar to the Self. I must be always myself, plus what I gather in each lifetime. Nature is supreme, is principle, whether divine nature or material nature.

What am I? I am both material or matter; and spiritual, or spirit. What am I that is matter? My beautiful, exact body that is a home for me, and I am also the material universe. This I am. And I am mental, a Being of thought. Everything that is seen is the product of thought, therefore I am

thought. Then, I am spiritual, or divinity; a permanent, eternal idea. I am absolute goodness, or righteousness, absolute love and intelligence, absolute truth and beauty.

Where am I? If I am located materially, I am a citizen of the world. Matter is not reality and I am reality, so I cannot be located in anything unreal; however, I am most beautifully poised in matter. I am a part of the Ocean of Reality and poised in It; I am poised in the Self.

When am I? "Lord of a thousand worlds am I, and I reigned since Time began." Time is a principle, an element of matter. I am timeless, therefore I always am. Forever. I am free, always. "This is never born, nor does It die. It is not that, not having been, It again comes into being."

Why do I wish liberation? Because I am bound by matter. I don't *think*. I am free. My material mind interferes with my Self-Realization. "Through whatever reason the restless, unsteady mind wanders away, let him, curbing it from that, bring it under the subjugation of the Self alone. Verily, the supreme bliss comes to that yogi, of perfectly tranquil mind, and passions quieted, Brahman become, and Free."

How do I obtain my freedom? By constant realization, by single-pointed determination, by not being distracted from the contemplation of the riches of freedom.

The weakest among us has a gift, however seemingly trivial, which is peculiar to him and which worthily used will be a gift also to his race.

—Ruskin.

Holy Science of Marriage

(Continued from Page 13)

(d) They should know the cycles of their desires as they are related to the moon, seasons, food, and environment. The lack of this knowledge is the cause of so much incompatibility of temperament and unhappiness. Especially women suffer most physically and mentally for their ignorance of these vital facts of life. People should consult the family doctor and practice Self-Realization.

In the second place, marriage unites two souls into one, thus bringing fusion of two natures into unity. All things are from the One. All things have a dual nature, as well as a dual affinity. All things seem to go in two's. There are two divisions of the heart and lungs; two eyes, two ears, two nostrils, two hands, two mental natures, two kinds of electricity, two sexes. In the unified action of the two lies the salvation of both; it applies equally in the case of man and wife. Their souls are dual.

Man and wife are the two poles of the same whole. They complement and supplement each other in every conceivable way, the twain becoming one; man reasons, while the wife feels and loves; man does the harder work, woman bears the children for him; he is like the centrifugal force, having the tendency to go off on a tangent; the woman is like the centripetal force, always concentrating upon a centralized home life. In mutual contact, they curve their extreme natures and harmonize them on the middle ground. That is the true meaning of marriage. Through marriage man is made to be home-loving and the woman is given an opportunity to enlarge her horizon through her economic independence and security.

Thus, marriage brings the fulfillment of love. The spirit of love, mutuality, and companionship should be the foundation of the marriage instinct. Remember, never marry but for love; but see that you love that which is lovely. Of course, the idea of "give and take" should be the predominant and determining factor; yet any idea of bargaining has a disastrous effect. Both par-

ties should always be willing to sacrifice the highest and the last for each other, and by so doing each elevates love instinct to an instinct of divine love, where compensation is no longer a motive force.

Was not Dryden fully right when he said: "Love is love's reward." Love for the sake of love. According to the Cosmic Law, love will bring back love; why try to bargain? Love, your love, will be reciprocated. "Love is never lost; if not reciprocated, it will flow back and soften and purify the heart." There are not very many souls who do not respond to the sweet call of love. If there are any such, they are exceptions rather than the rule. The marriage failure is due to the fact that man and wife lack faith in Cosmic Laws. They seldom know these laws. Even when they know, they lack the personal experience and faith; so naturally they do not live up to the ideals of holy marriage. When slight troubles appear, they lose their balance and break up the holy tie. If one party is well grounded on the spiritual nature of marriage and love, matrimonial shipwrecks can easily be avoided. Remember what Shakespeare wrote in his sonnets: "Let me not to the marriage of true minds admit impediments, love is not love which alters when it alteration finds."

Life is for the most part a matter of compromise. If man and wife had not at least some feeling of love and some common grounds to stand on, they would have been unattracted to each other in the first place, let alone their engagement and marriage. So, if people are wise and God-loving, they can develop this little love into an all-consuming divine spark of dominant love. Love can be cultured like anything else. No matter which way you go, you will never find the absolute nature of anything on earth; everything is relative; so is love. Wisely it has been said: "Deceive not thyself by over-expecting happiness in the married state. Look not therein for contentment greater than God will give."

Therefore, try to make marriage a success. Once married, remain married forever unto death. The Hindus never divorce. They try to harmonize their

differences and succeed ultimately. Except in very exceptional cases, divorces are not necessary. People should keep their marriage vows. Even when parted, the one-time life partners should remain as friends instead of flinging dirt at each other in the tribunals of justice. One should have the courage to forgive each and every frailty of his or her life partner. Otherwise, there can be no perfect love; perfect love does not count losses and gains; it does not mind sacrifices. Love is all-giving; give all for the beloved; God will bring perfect love to you. Before marriage, love is only a sentiment and a passion; after marriage, love finds itself and blossoms forth into calm and sane perfection.

The Eternal Self

(Continued from Page 7)

dream himself being born or dying a thousand times in one dream, so also the soul, during this Cosmic dream, remains unaltered even though It may dream a thousand births and deaths about the bodies in which It dwells.

SPIRITUAL INTERPRETATION

The stage director sends his players costumed differently to play different characters on the stage at different times, so also, the Immortal Cosmic Director sends His children, made after His image, to play the parts of many incarnations many times on this stage of life.

Although the actors, costumed variously, appear differently at different times on the stage, yet they themselves remain the same. In the same way, the soul actors, though they appear dressed with different bodies at different times on the stage of life, still remain the same.

This Stanza emphasizes the fact that the soul remains unharmed even though the body in which it dwells decays.

Diet and Health

(Continued from Page 17)

mentary canal. It has a good insulating power which helps to keep the electricity of the body from premature and too rapid dissipation. It also gives softness, elasticity and pliability to those parts of the body containing it.

DIET

The best sulphur foods are kale, watercress, Brussels sprouts, cabbage, cranberries, fresh string beans, spinach, cauliflower, raspberries, turnips, red cabbage, s a v o y cabbage, parsnips, cheese, leeks, romaine lettuce, radishes, and cucumbers.

The Intangible Evidence

(Continued from Page 10)

meditate or relinquish. And so we go, and so we go from teacher to teacher, peddlars of empty words and carriers of unlighted lamps.

The Hopi boy obtained the lighted countenance on the mountain top. Those who went part way came back each with his portion of the evidence, each with a portion of the lamp that had no light. And it is not strange that neither of these was selected to lead the Hopi nation.

To them that watch, this world becomes a shrine,
And every sight they see a messenger divine.—Isaac Williams.

The small courtesies sweeten life; the greater ennoble it.—Bovee.



News From India

Excerpts From Letters of C. Richard Wright

November 22, 1935.

All is well and Swamiji is being highly appreciated in India, especially in Southern India as guest of His Highness the Yuvaraja of Mysore (the brother to the present Maharaja (ruler or king) and heir-to-the-throne of the most advanced state of Mysore).

Swamiji gave an inspiring, eloquent lecture before the students of Maharaja's College, November 18th, and another in the Town Hall on the 20th, before capacity audiences, to the wild acclamation and appreciation of his lecture and healings. And just this evening Swamiji enraptured a gathering of the elite and distinguished at the Third Princess's Mansion, attended by His Highness the Yuvaraja, H. H. the Yuvarina, H. H. the Maharini, and a host of state and royal officials—a splendid reception of his lecture on "Art of Contacting God"—applause and praise—and so it goes, wherever we travel—and that explains our prolonged or lengthened sojourn in India—nearly three or four months more, ere America's shores will raise tears in our eyes and a flutter in our hearts.

Important news! Visited the beautiful Chamundi Temple, with its gold and silver altars, situated on Chamundi Hills, overlooking Mysore, which was so suggestive of Los Angeles with its blinking lights and brightly illumined gold dome of the Palace—and imagine, I entered the sacred portal of this shrine, bowed on hands and knees before the Goddess Chamundi (goddess of the Maharaja's family—every family has its patron god or goddess), and received the blessed flowers and rose water from the altar, just as the others did. And it was in this Temple that Nila Cram Cook (former disciple of Mahatma Gandhi) was refused admittance, and for which reason she

launched her fast, which lasted for three weeks or so, and was refused only because she was an European—and here I went in, without any question or hitch, by Swamiji's side—just realize the importance of it—one out of thousands who have tried.

Another rare privilege—my first elephant ride yesterday. His Highness, the Yuvaraja, at whose invitation we are in Southern India, invited us to his summer palace to have a ride on one of his elephants—a huge one. There is a ladder provided to climb aloft to the "howdah," or elephant's saddle, which is a silk-cushioned box-like saddle, and then for a rolling, tossing, swaying and heaving down into a gully, hanging on for dear life, but too thrilled to worry or exclaim. Thus, I was initiated into the ranks of an elephant rider—a strange, thrilling experience, especially in the atmospheric setting of India.

This coming Monday we have an invitation from one of the officials of a London Film Company to attend a jungle location, where elephant scenes are going to be shot—and so, my life is gradually absorbing new experiences. The four enclosed leaves were picked from the famous Banyan Tree under which Ramakrishna meditated, when we visited his sacred ground at Dakshineswar just six or seven miles from Calcutta.

Have spent most of the day strolling in the India markets and pricing and handling valuables just as if I owned them, and enjoying them just as much. This market is an India market catering to English clientele and it is housed in a huge red structure covering an entire block, and the inside is literally packed with stalls or shops; one making picture frames, one selling flowers, one selling books; another selling ivory and sandalwood objects, still another displaying sweets, another selling shoes,

another jewelry, another saris, another trinkets of all kinds, from razors, knives, combs, toothpaste, shaving brushes, wristwatch straps, toys to coat hangers, belts, while another sells fruits and vegetables, and another cameras. Each stall is conspicuous because the merchant sits on the floor, no chair except for English customers. Later on I'll describe the Indian market for Indians.

Report from 'The Daily Post' of India

Report of Lecture at Bangalore, November 5, 1935

THE Swami Yogananda was introduced by the presiding Swami Sri Vasananda in the meeting held at the National High School. Before a crowded and a very appreciative audience the Swami gave a learned and comprehensive discourse on the "Art of Living."

After a complete report of the lecture, the paper continued its comments as follows:

The presiding Swami spoke of Swami Yogananda's speech as electrifying, wonderful, and comprehensive. He also said: "What am I to say before him who has done so much for others and for India? He is the exemplar of what India can do for the world."

The Headmaster of the National High School thanked the Yuvaraja for inviting the Swami to the State of Mysore even as Swami Vivekananda, 40 years ago, was invited by the Mysore State. The Headmaster said: "After listening to the Swami's spiritual utilitarianism we know why he has so many disciples in America."

Solar System Time Check

THE National Geographic Society recently announced that it would spend thousands of dollars to hold a stop watch on the sun for $2\frac{1}{2}$ minutes next June to see if the solar system is running on time.

A joint expedition of the Society and Georgetown University of Washington, D. C., will travel half way around the world to Orenburg, U. S. S. R., to study a total eclipse of the sun on June 19. Photographs will give scientists a clue on whether the solar system is running on schedule. These pictures will be taken in accurate time calibrations and will show whether predictions of the eclipse are correct.

For years astronomers calculated the movement of the sun, moon, and planets with accuracy. The only opportunities they have for checking their predictions is when two of these bodies pass each other. The total eclipse in June will be the first since February, 1934.

Dr. Paul A. McNally, S. J., director of the Georgetown College observatory and leader of the 1932 expedition sent to Maine for a total eclipse, will be in charge of the expedition. It will include five other experts. The group will leave for Russia in April and return in July. Headquarters will be established at Orenburg, 75 miles southeast of Moscow and north of the Caspian Sea on the Steppes west of the Ural mountains, which divide Europe and Asia.

"Blessed are they that are homesick, for they shall get home."



Center News

By ORPHA L. SAHLY
(Director of Center Activity)

THIS month it would be well to take an inventory of your habits and thoughts. Discard the unessential. Discard instantly every thought which is not constructive, and of good building material. Stand guard every instant. There need be no compromise, ever, in the use of your thoughts. They are your own. Accept only the best.

When you would build, first you must decide what to build and where to build. Then, having your material at hand, you must build the foundation first. Any structure is no more durable than its foundation. Therefore build well from the beginning. On the Rock of Realization, build your tower of Understanding. Dwell therein, secure in the Faith that is born of Knowing.

India Headquarters

The extensive, and one of the most beautiful orchards of India, and Kasimbazar Palace at Ranchi have been acquired as the India Headquarters of Self-Realization Fellowship (Yogoda Sat-Sanga) and will be known as the "Shyama Charan Lahiri Mahasaya Mission."

Shyama Charan Lahiri Mahasaya Mission in India will have two departments—the Self-Realization Fellowship Headquarters and its activities and the Brahmacharya Vidyalaya (School of Self-Discipline) for boys.

Mt. Washington, Los Angeles

The Mother Center celebrated Christmas in the usual manner by observing a day of fasting, chanting, and meditating, on December 24, the day before Christmas. This has been the custom for many years. In this way, the true Spirit of Christmas is realized in the Consciousness, and the Soul is prepared to herald the Presence of the Christ.

Christmas Day was spent in quiet and loving communion. The dinner table was set in the lounge room, near the great fireplace, in which crackled cheery flames, the huge Christmas tree, with its softly gleaming, colorful lights, near by. Although the place at the head of the table, our Swamiji's chair, was empty this year, none doubted or failed to feel that he was with us just as surely as though he were physically present. We rejoice with him in his great mission in far-away India.

Second Temple, Los Angeles

The first anniversary of the opening of the Second Temple of Self-Realization Fellowship, 711 West 17th Street, Los Angeles, was commemorated on December 9, 1935.

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St. Louis, Mo.

The Fifth Anniversary of the Self-Realization Fellowship Center was celebrated on Friday, December 6, 1935, at 6 P. M. at Hotel Maryland. The Rev. Dr. Roman Ostoja, Lecturer and Teacher under auspices of Self-Realization Fellowship, was the guest speaker. Dinner was served. All students and friends were invited.

Dayton, Ohio

A Center has been newly formed in Dayton following a series of classes by Sri Nerode. On Friday evening, December 5, the members of the Dayton class met at the Gibbons Hotel to hear Sri Nerode speak to them on "The Esenes Brotherhood, and Christ, and their Interrelation with Yoga Philosophy." Ranendra Kumar Das of Cincinnati and Indianapolis was introduced to the group, and is to become their Conducting Teacher. Mrs. F. Woditsch of Dayton was appointed secretary. The first meeting of the new Center, under the Leadership of Mr. Das was held on December 18. Much interest was evidenced. Dayton is expected to be a very live Center. We welcome you, Dayton students.

Columbus, Ohio

Following his Classes in Columbus, Sri Nerode organized a Center in this city. Dr. W. W. Ford, prominent chiropractor of Columbus, will be the Conducting Teacher. Mrs. Emma Jaklon was appointed secretary. We are happy to welcome you, Columbus students, to the great Self-Realization Fellowship family. May your loyalty and enthusiasm carry you far on the Path.

Director of Centers visits Northwest

As this goes to press, the writer is on an extended trip, visiting Centers in the Northwestern and Pacific Coast States.

Inner Culture

The Horn of Plenty Bank

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

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

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

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 unfailing 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.

Name -----

Street -----

City ----- State -----

The Song of My Heart

(An Open Letter to a Friend in the Philippines)

By ANTONIO DIEGAL

My Dear Anatolia:

Do not be surprised to hear from me just because I have never written to you before, although for a long time I have been wanting to communicate with you and tell you of my experience.

February, 1936

It is now over twelve years since I left home, one bright afternoon, and I have wandered here and there on the face of this green globe—and may continue to wander. I have borne a heavy burden. I have suffered; have tasted the bitter cup

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of life. Both pleasure and pain I have tasted, to a great degree. But there is no rest. I jump from pain to pleasure; from pleasure to pain; from one position to another, and from place to place.

One gloomy day, four years ago, I got tired of everything. I resolved to change the course of my life. I made up my mind to forsake everything—money, position, and family ties.

Up on the hills in Los Angeles, away from the noise of the city, I joined a group of people living together, who devote their time to the study of practical philosophy and practical religion. It was there that I began to realize a "bigger something" in myself. It was there that I began to see and appreciate the real worth of living. There I grew young mentally. It was there that I began to feel that I could talk endlessly and listen to a talk even for Eternity.

I felt that I could write and sing endlessly. I began to discover that there are many things to think about, and to talk about, and countless things to write about. Every passing cloud became a melody and every human face a new God. There I sang—with the rest—worked, lived, and prayed. There I gained the brotherhood of all who needed my assistance.

It is for that very reason that I now am away from Self-Realization Fellowship Center, situated on beautiful Mount Washington. A hard-working brother, studious and ambitious, educating himself at a medical school, found himself without financial support. I went to his aid. I worked hard, but I enjoy life because I can sing the song of my heart, a song so well learned at Mount Washington Self-Realization Fellowship Center. Every passing cloud is a melody; every face a new God.

Your Friend,
ANTONIO DIEGAL

Men travel to gaze upon mountain heights and the waves of the sea, broad-flowing rivers, and the expanse of the ocean and the courses of the stars, and pass by themselves, the crowning wonder.

—St. Augustine's "Confessions."

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NUT MEAT LOAF

To a 1-lb. can of Nut Meat well mashed, add ½ teaspoonful of powdered sage, 1 medium-sized onion, and 1 green bell pepper chopped fine or grated, and 2 well beaten eggs. Also add 1 cupful of cooked tomatoes, or 1 small can of tomato puree, and 2 slices of bread, crumbled fine. Put in a baking dish; cover with a thin layer of bread crumbs and plenty of butter. Cover and bake in a medium hot oven, 350 F., for 45 minutes. Serve with tomato sauce or gravy.

NUT MEAT STEAK

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

SELF-REALIZATION FELLOWSHIP
Mt. Washington Estates, Los Angeles, Calif.
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Directory of Self-Realization Fellowship Centers

(Yogoda Sat-Sanga Society)

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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. Majumder, B.A.; 293 Upper Circular Road, Calcutta, India.

Tukum, Latvia

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

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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 Church, 711 West Seventeenth Street. Seva Devi, Assistant Leader-in-Charge. Services held every Sunday at 11 a.m. Phone: CApitol 9531. Other speakers when announced.

*Santa Barbara, Calif.

Mrs. Lloyd Briggs, Leader. Self-Realization Fellowship Center meetings held each Thursday evening at 8 p.m. at 701½ Anacapa St. Telephone 27338.

Boston, Mass.

Dr. M. W. Lewis, Conducting Teacher, 29 Edg-hill Road, Arlington, Mass. Meetings on the 1st and 3rd Monday evenings of each month, at 8:15 p.m., at 543 Boylston St.

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 newsstands 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 Sander St. Phone: University 1631 J. Several weekly meetings, held in Parlor A, Sinton St., Nicholas Hotel.

*Dayton, Ohio

Conducting Teacher, R. K. Das. Secretary, Mrs. Florenceada Woditsch, 65 Pinchurst St. Phone: TA 1155. Time and place of meeting may be learned by calling the Secretary.

*Columbus, Ohio

Conducting Teacher, Dr. W. W. Ford, 8 East Long St. Phone: Ad 3556. Secretary, Mrs. Emma Jaklon, 1345 Highland St. Phone: MA 4014. Time and place of meeting may be learned by calling the Secretary.

*Topeka, Kansas

Meetings the first and third Thursdays 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.

Milwaukee, Wis.

Meetings every Thursday evening at 8 p.m., at the Wisconsin Hotel, North Third Street, Room 157. Conducting Teacher, Miss Lillian Grabler, 3035 North Richards St.

Denver, Colorado

Friday weekly meetings in Room 303, Y.W.C.A. Building, 1545 Fremont Place, at 8 p.m. Fredrick H. Wadley, Conducting Teacher, 3428 Colfax Ave. "A." Miss Dorothy J. Ladwig, Assistant Teacher and Secretary, 1536 Willow St. Study Class every Tuesday evening at 429 Acoma St., at 7:30 p.m., Mrs. J. Leo Friend, Teacher and Treasurer. Inner Culture Magazine on sale at Daniels and Fishers, and the Publication Book Store.

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. Elisabeth Backus, 2201 East Lake of Isles Blvd. Self-Realization Fellowship Course No. 1 is taught by Miss Edna F. Hall, who also conducts reading groups who meet at 2121 Bryant Ave., South. Phone: Kenwood 4513. Noon Meditations every week day at the Self-Realization Center, 433 Lumber Exchange Building, at 12:15 to 1 p.m.

*Kansas City, Mo.

For time and place 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.

St. Louis, Mo.

U. Punditji, Conducting Teacher. Daily Meditation: 7:20 a.m. and 12:20 noon, and 1:20 p.m.; three times 20 minutes' devotion. Wednesdays, 8 p.m.: Bible Study in Light of Self-Realization. Fridays, 8 p.m.: Psychological Study and Question Class. Sundays, 8 p.m.: Devotion and Discourse on spiritual subjects. All activities open for the public at 840-842 Hotel Maryland, Ninth and Pine Streets.

*Indianapolis, Indiana

R. K. Das, Conducting Teacher; Sunday School, 10:30 a.m. Sunday Services held at 11 a.m. and 8 p.m. Thursday, 8 p.m.; new and advanced Yoga Philosophy Class Friday. Open class in applied Psychology, 8 p.m. Reading room 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: 38½ N. Pennsylvania Street, Pennsylvania Building, Room 200, Indianapolis, Indiana.

Washington, D. C.

Brahmacharee Jotin, Conducting Teacher. Several meetings weekly at 1758 Columbia Road, N.W.

Mexico

Self-Realization Fellowship Center of Progress. General Caly Mayor in charge; Esq. Ave. Coyocan Y., Tacubaya, Col de Valle, Mexico, D. F.

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