

My Husband,  
Mohandas Karamchand Gandhi  
By KASTURBA GANDHI

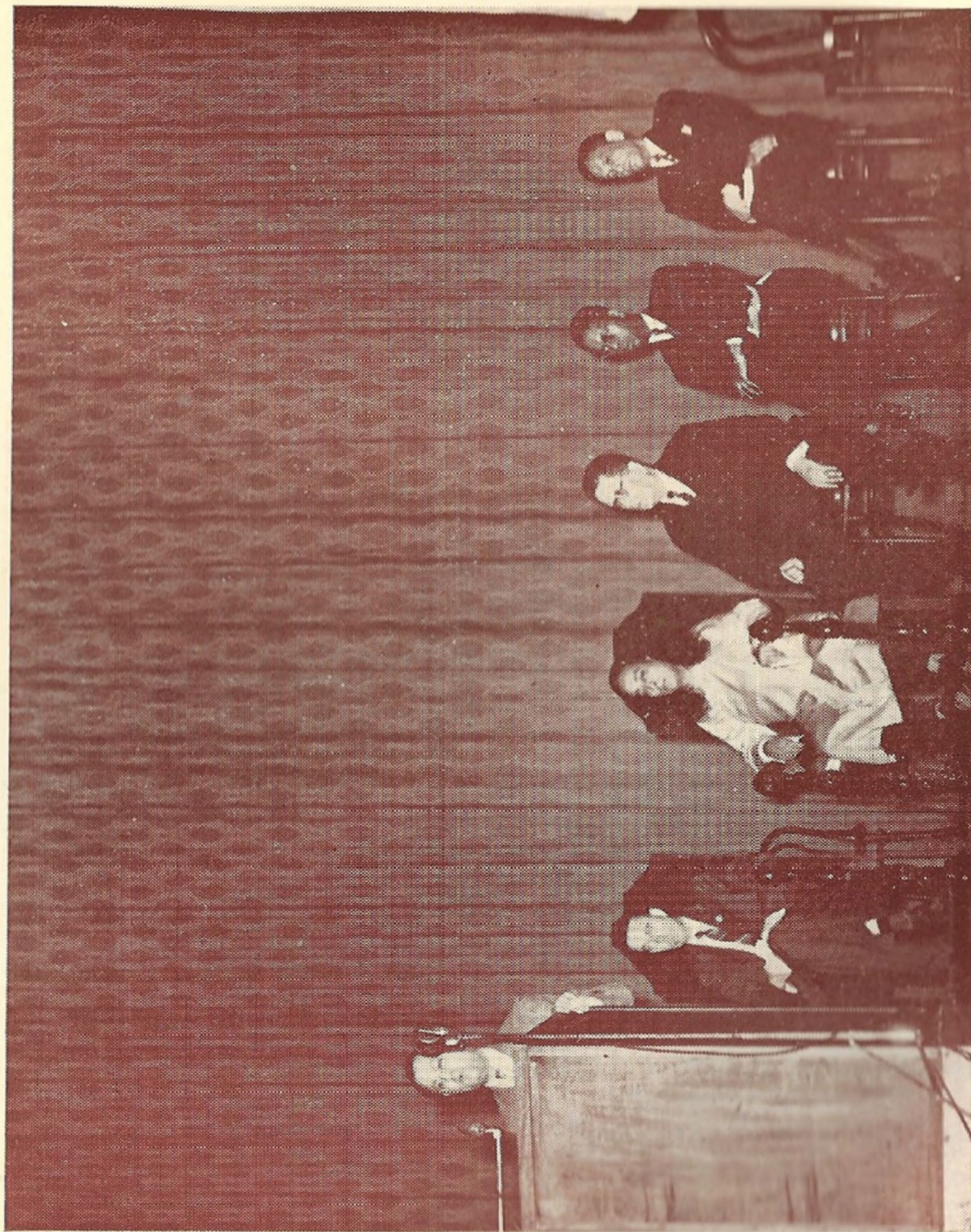
Why the Fig Tree Withered  
By PARAMHANSA YOGANANDA

Creative Work  
By NICHOLAS ROERICH

The Price of Poor Posture  
By LILLIAN R. CARQUE

Devotion  
By GRACE THOMPSON SETON





# INTERRACIAL MEETING AT SAN FRANCISCO

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Speakers: Dr. Maneck Anklesaria (at the microphone), John Cohee, Paramhansa Yogananda, Hugh E. MacBeth, attorney Vince M. Townsend Jr., Richard B. Moore.



# EAST-WEST

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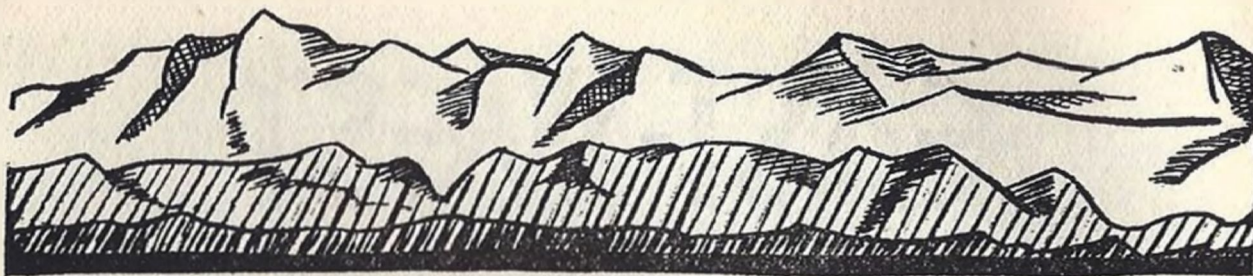
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# Creative Work

## *The Fallacy of Casual Criticism*

By NICHOLAS ROBRICH

About art in all its manifestations people are accustomed to judge very light-mindedly. Some have read two verses and already speak with authority about the poet. Some have seen three or four pictures, or reproductions of pictures, and already pass judgment on the artist. From one novel they fix the position of a writer. One book of sketches is enough for an irrevocable opinion over a cup of tea.

More than once it has been noted in literature that the celebrated "cup of tea" binds one to nothing. And perhaps the pronouncements at the table likewise are not binding; yet in the meantime they often have very profound consequences. In such conversations over "a cup of tea," people do not think about the fact that the separate productions are only as the petals of the entire *oeuvre*. Even an experienced horticulturist or botanist would hardly undertake to form a judgment about an entire plant from a single petal of its blossom.

Each one has had occasion to listen to most definite opinions about an author, yet it proved upon verification that only some one volume of all his writings had been read by the speaker—not to mention those in general who do not take the trouble to do any reading themselves, but pronounce their judgments according to the newspaper critiques. But the concept *oeuvre*, the concept of all of a person's work, should be set forth with special clearness. Not only a full acquaintance with all the creativeness of the author is needed, but for forming a just estimate it is necessary also to assimilate his productions in the chronological order of their creation.

### Casual Criticism

The whole creative work is like a necklace put together in a definite order. Each production expresses this or that psychological moment of the creator. The life of the artist has been composed of such moments. In order to understand a result one must know the



cause. One needs to understand why such and such a sequence of creation took place. Whatever external or internal circumstances were stratified and produced fragments of the whole creativeness, to form an opinion about these would be to speak about the design of a variegated necklace after merely seeing one or two links of it.

In all kinds of creativeness in literature, in music, in the graphic arts—everywhere an attentive and careful correlation is decidedly necessary. Each one has had occasion to read and to hear how much has been attributed to authors, which was entirely alien to them, by quoting snatches from their uninterrupted train of thought. You know that not only casual people take it upon themselves to pass judgment. In each domain dwells a self-appointed judge.

I recall how in the law faculty the students were considering how they would apply their assimilated knowledge. One who was attracted to the bar wished to be an administrator; another aspired to the role of prosecutor; but a third, a fun-loving student, said: "For my part, it would certainly suit me to pass judgment on all of you." Who knows, perhaps this jest really impelled him to a juridical career, for which in the last analysis he had no special aptitudes.

The same happens in many professions; in judgments about creativeness much is contrived completely accidentally. But from this

casualness often springs an almost irreparable consequence.

### Varying Values

It is said that the valuation by critics changes three times in a century, that is, by generations. To observe these deviations of evaluations will influence public opinion. The competition of publishers or greed of the dealers in artistic productions—finally, any of the various forms of envy and enmity—are so complexly reflected in appraisals, that for the future investigator or historian it is often completely impossible to discriminate. A great number of examples of this could be adduced.

Let us recall how two competing publishers tried to disparage an author whom they had in view, in order to secure more cheaply the right of publishing his work. You know that such specific belittlements are to be found in any annals. Let us recall how a certain dealer in pictures tried by all means to depreciate for a time the value of an artist, with the end in view of buying up enough of his productions and then commissioning some one to resurrect anew the forgotten or discredited artist.

Let us not bring up specific episodes out of the world of collectors, when competition led these people to most unworthy conduct. It is only important to remember that *appraisals of creative work are singularly tortuous and personal*. We recollect how a certain



music-lover warned a well-known musician not to play on a particular day because an influential critic had a toothache. But, when to all these vital fortuities there is united the wish in general not to acquaint oneself with a man's entire *oeuvre*, then the situation becomes truly tragic.

Let us recall any prolific writer. Can one form a judgment about him without knowing the sequence of all his works? One can, indeed, estimate separate productions of the author, but then this will be an opinion which concerns the production itself but not all the man's creative *oeuvre*. It is not alone the biography of a great personality which enlightens us, for it is still more valuable to follow the accumulation of creative power and all the paths of its expression. Thus, once again we see how significant in its meaning is the word *oeuvre*. It impels one to reflect particularly broadly, it impels one to outline the entire manifestation and comprehensively to examine its influence and consequence.

### The Larger View

History, passing from the personal *oeuvre*, appraises also the *oeuvre* of an entire nation, of a whole epoch. If the historian does not teach himself in the small and accessible, then by what means can he draw near to and encompass broad problems? Before thinking about such comprehensive tasks it is necessary to reflect about con-

scientious judgments of parts, of individuals. He who sets himself the task of always staying within the bounds of truth, learns to discriminate in all fortuities and to compare causes and effects carefully. It is a pleasure to rejoice over the whole beautifully composed necklace in which are found many natural colors in unexpected combinations.

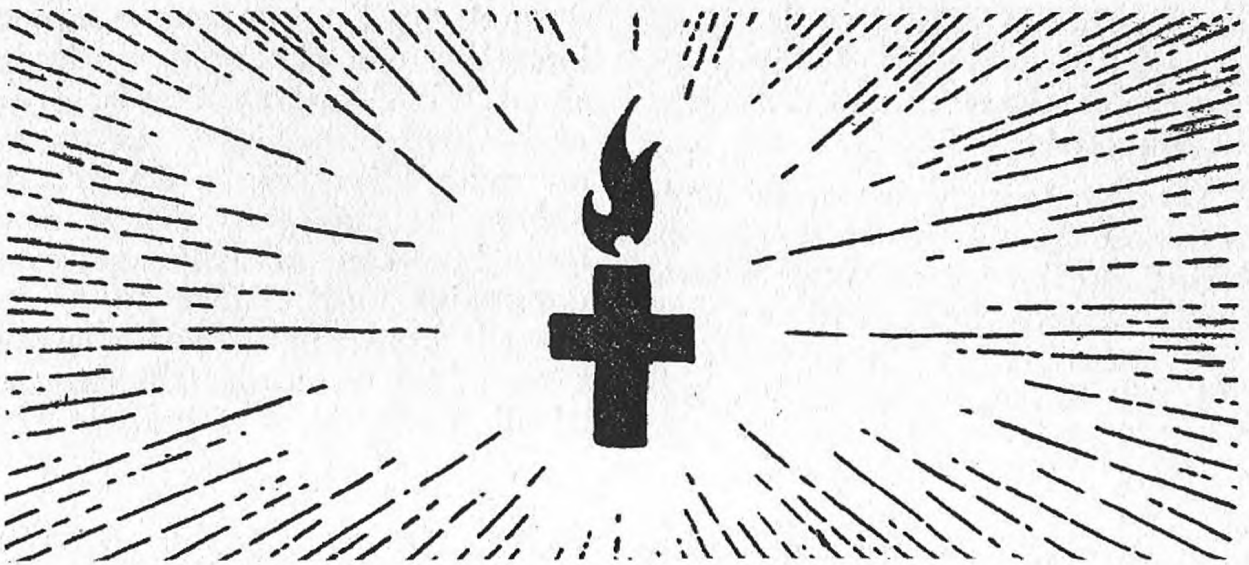
Just now, when there is so much destruction and upheaval, each clear, honest, exhaustive understanding of a subject will be an especially needed contemporary task. We have read how Stokowski has definitely expressed himself about the harm of mechanical music for true creativeness. Stokowski has justly reminded us that even between the very vibrations transmitted directly or mechanically there is an enormous difference. Certain instruments are generally imperceptible in mechanical transmission.

In a time when music and science, design and the graphic arts have been subjected to mechanization, precisely then must the appraisals of creativeness be still more precise, profound, and well-grounded. At this very moment when it is the modern practice to strive for the brief, the staccato and the casual, it is especially necessary to aspire to evaluations on the basis of the entire *oeuvre*.

Though it is difficult to translate, the word *oeuvre* is a very expres-

(concluded on page 37)





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

## Why The Fig Tree Withered

By PARAMHANSA YOGANANDA

*Now in the morning as he returned into the city, he hungered. And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away. And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away! Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive. —Matt. 21:18-22.*

In this incident we have an interesting contrast between the human and the divine, manifesting simultaneously in one man: human reaction at a disappointment taking form in divine power. Jesus was hungry and looked for figs on the leafy fig tree at the wrong season; finding no figs, he just willed the fig tree to cease to exist! And the will and life force present in the body of Jesus, being in tune with the Cosmic Will and Cosmic Life, were able to withdraw the life and will which were sustaining the fig tree. Just as an electrical engineer who has access to the main dynamo which controls all the electricity in a city, can put off or on at will a single light or all the lights, so Jesus, being one with Cosmic Life was able to switch on



life in the extinguished lamp of the lifeless body of Lazarus, or switch off the life that sustained the fig tree.

Though Jesus was unreasonable to expect the fig tree to yield fruit during the off-season (for it produced in accordance with nature's laws, instituted by the Creator) still his impulsive action showed the disciples that he was not an ordinary human being but was one with the Cosmic Electrical Engineer, and at will could switch on life in anything, or switch off life from any object.

In other words, Jesus' action showed his disciples that man, being made in God's image, can do everything which God can, *provided* he forsakes delusion and, by meditation lifts his consciousness from the body and unites it with the perfect image of God within him. The Hindu Scriptures say that one who knows the Spirit becomes the Spirit. Jesus demonstrated that, being one with Spirit, he had dominion over all things, even as Spirit has.

When the disciples expressed surprise at the prompt response of the tree to this sentence of destruction, Jesus utilized the incident to illustrate the power of faith—not blind faith, but deep faith born of the personal realization of great metaphysical laws. When he said, "If ye have faith and doubt not," he implied that if one first has intuitive realization of the Almighty God within,

through meditation and communion, then one cannot have doubts about His Almighty Power. Then, and then only—*after* becoming one with Him—can a devotee not only exert power to change a fig tree, but can actually command mountains and planets to be removed from their fixed places—even as he can order the removal of all difficulties which beset him.

### Faith Versus Karma

Jesus did not use this merely as an allegory. He actually meant that even as God causes mountains to rise from beneath the seas, or continents to sink from sight, so liberated souls who are in tune with Him—as Jesus was—are in touch with that unlimited power. However, when Jesus said, "And all things whatsoever ye shall ask in prayer, believing, ye shall receive," he did not mean that if all the people of this earth prayed *and thoroughly believed* that they could be as rich as Croesus within a year, their desires would be granted.

All the people of the earth could not suddenly change their habits, and the karmas (results of actions) of their present lives and past lives instantly, just by prayer and belief, and also change their environments and suddenly become as rich as Henry Ford. According to the present karmic conditions of the earth such a happening is impossible. *Human prosperity requires human meriting and is conditioned by environment.* There are in this



world scores of people who have greater brains and more will power than Henry Ford but they are not placed in the same environment, with the same karmic background, which made it possible for Henry Ford to gain the fortune he now controls. In fact, the average person of today might have to work hard for many more lives before the law of financial evolution would permit him to enter the millionaire class. All human achievements have to be merited, all human facilities acquired. And there are many other abilities to be achieved besides that of making money; many other forms of karmic evolution more important than financial evolution.

Nevertheless all human beings—being already made in the image of God—can by prayer, meditation, and good actions develop until they attain communion with God and an *intuitive conviction* of the almighty presence of God within themselves. This is more than blind faith; it is conviction based on attainment. Then *after* attaining God-consciousness, whatever they pray and believe they can accomplish. This is what Jesus meant. Because we are made in the image of God, we can in a short time—even within one life—become one with almighty God. And anyone who establishes his oneness with God *first* can then be more powerful than Henry Ford, *if he wants to be*. But, paradoxically, wealth and material

power are never the goals of the enlightened man!

Of course, Jesus had established his oneness with God by meditation, prayer and his past evolution. That is why, as a divine child, he could do everything even as God could. Jesus realized, "I and my Father are one." That is why he had almighty powers like God. He could perform miracles, heal, and raise the dead when he wished to do so, because he had *first* established his identity with God. But most people do the reverse. They pray for things their karma and stage of evolution do not permit them to have at present, and really believe that their prayers will be fulfilled. But when their desires are not granted, they are filled with doubt, and wonder about the efficacy of prayers and the existence of God.

Most people make this blunder because they take the saying of Jesus: "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive," without its context: "If ye have faith (not blind faith but intuitive conviction of the Almighty presence of God within the enlightened Self) and doubt not (that the Presence and power are within)."

A human beggar gets a beggar's pittance, but a divine son who is one with God gets the son's share. Man, made in His image, identifies himself with the body and its limitations, through delusion, and

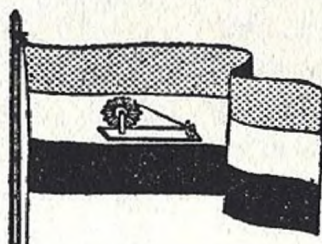
(concluded on page 12)



# My Husband Mohandas Karamchand Gandhi

*Impressions*

By KASTURBA GANDHI



*Lift up your hearts. My strength is from heaven.  
By courage and faith through bolts and bars to the stars.*

I thank you for the privilege of having been your wife.

I thank you for your enduring love.

I thank you for your devotion and personal care during my illness (refers to South Africa).

I thank you for having had the privilege of being your life-long companion and helpmate. . . .

I thank you for the privilege of sharing your joys and your sorrows.

I thank you for considering me your equal in your life's work for Bharat.

I thank you for the privilege of having been the mother of your sons.

I thank you for the most perfect marriage in the world, based on *Brahmacharya* and not sex.

I thank you for showing me how to save my soul.

I thank you for the privilege of tending to your house.

I thank you for the privilege of my children's companionship when they needed my care.

I thank you for giving me an unshakeable belief in God.

Could I live my life all over again and be given my choice as to *race, color, creed and husband*, I would not have changed my life. How thankful I am that you were you and that we grew old together. How much I have to be thankful for that you were not one of those husbands who spend their time in foreign countries, gambling, racing, women, wine and song, the typical playboys, tiring of their wives and children as the little boy quickly tires of his childhood toys. How thankful I was that you were not one of those husbands who devoted his time to growing rich on the exploitation of the labor of others. How thankful I was I could wear *Khaddar* and not be "decked" out in European



clothes that are produced at the expense and the health of the ill paid worker. How much I have to be thankful for, beloved, that my husband put God and country before bribes. How thankful I am that I had a husband with a soul and a complete and implicit faith in God. How thankful I am that my husband was born in Bharat where he could serve his God and his Nation. How thankful I am that I had a husband who had the courage of his convictions. How thankful I am that my husband put God and his country before me. How thankful I am that my husband was so patient, so understanding, so kind, so loving in a pure sense. I thank you for the privilege of always being a part of your life's work, and that I was never shut out from you and your work. As we grew older you grew more beautiful to me for it was your soul I loved, not the material.

### **Ideal Marriage**

I am grateful to you that I was able to serve you, wait upon you and be of use to you as is the duty of a wife. I am grateful to you for all you taught me, for they were the worthy things in life. I am grateful to you for your tolerance of me and my shortcomings in my youth. I am grateful to you for your tolerance toward me when I grumbled and rebelled against the change you made in our mode of living, from India to South Africa, from so much to so little.



When Mahatma Gandhi's wife, Kasturba Gandhi, died in February, 1944, admirers of her selfless work suggested raising a Memorial Fund to be used for social welfare along the lines of her lifelong interest. Gandhi, who was appointed to head the fund, said its objectives should be limited to welfare work for women and children in the villages. Some thought the proposed figure — 75 lakhs of rupees—was too high, but to date 125 lakhs have been received (\$3,-750,000).

These Impressions by Kasturba Gandhi are taken from an article which has been running in India News, of which R. Lal Singh is editor. Some of her reverent statements are added proof of the fact that she looked upon Gandhi not only as her husband, but as her guru. Paramhansa Yogananda, who visited them in India a few years ago, has often spoken of this attitude of hers, which impressed him deeply.



I am thankful that you were always satisfied with my being a Hindu woman and that though I was not outstandingly brilliant of mind as measured by Western University learning, you found in me the life's companion you needed to travel down the years of our long lives, married more than half a century. It was always my secret pride and joy that though throughout the years you met many brilliant learned women who openly showed their regard for you, there was only one woman you wanted for your helpmate and mother of your children, myself. I knew that their brilliancy of mind carried little weight, since you measured women only by the standard of goodness. I had the unfair advantage of these other women, who

would have supplanted me in your affections. As a young child, before my marriage to you I had lived in your parents' home; your mother was a great and good woman, she trained me, taught me how to be brave, courageous and how to keep the love and respect of her son, my future husband. Your mother instructed me in Hindu life, the duties of a wife and mother. As the years passed and you became India's most beloved leader, I had none of the fears that beset the wife who is fearful she will be cast aside when her husband has climbed the ladder of success as so often happens in the West, for I knew death would still find us husband and wife.

*(To be continued)*



### WHY THE FIG TREE WITHERED *(Continued from page 9)*

thus loses his divine status as the son of God with unlimited power. That is why man as a human beggar cannot expect prayers for the divine inheritance of great powers to be granted. But when, by meditation, man forgets his physical limitations and concentrates on the unlimited power of his soul, then he acknowledges his immortality. A man who constantly concentrates on the almighty Spir-

it within him develops intuitive faith in it and can never doubt it.

So, in these words of Jesus there should be a lesson to all believers in prayer: First seek contact with God, and then you can expect your requests to be granted. Do not expect your prayers answered while you are in a state of disunion with God just because you "believe" and laboriously pray and supplicate.





# *Spiritual Interpretation* OF THE ★ **BHAGAVAD GITA**

By PARAMHANSA YOGANANDA

## Why Saints Return to Earth

*Chapter III, Stanza 22*

### **Literal Translation:**

Offspring of Pritha (Arjuna), no (compelling) duty have I to perform, there is naught that I have not acquired, nor is there anything that I have to gain in the three worlds: yet I am consciously present in the performance of all actions.

### **Interpretation:**

In the above stanza the three worlds refer to the three universes: mental, astral and physical. God created all matter mentally, then He materialized it into an energy universe. Next, He quickened the astral atoms until they became the visible universe. This did not change the *essential* nature of mat-

ter, which is composed of the mind of God. Only by the law of relativity, He differentiated mind, energy and matter so that they seem to be divergent—different—as in a dream. Through Cosmic delusion God makes us aware of the superficial difference between these three forms of vibration: consciousness, astral energy and physical substance.

However, when the devotee becomes one with God by *Yoga* he perceives that the Infinite is the Supreme Cause (without being created by anything else) behind all causation or cause-evolved objects. Hence Krishna says to the perplexed disciple Arjuna — O Pritha, when you attain My consciousness you will discover that My Spirit, having consciously



evolved through all things, has no special duty to perform. There is nothing you can think of that I would like to gain, or that I have not already obtained, for all the threefold creation evolved out of Me."

Since the Lord realizes the world as a creation of His mind, he has no interest in it. But He continues to act in order that all His deluded children may know that this universe is only an ever-changing cosmic motion picture, not to be taken seriously but to be accepted as an entertaining and educational spectacle.

Krishna encourages Arjuna to realize that every devotee, being made in the image of Spirit, can be one with Spirit instead of remaining a beggar and being reincarnated on this miserable earth unendingly, due to concentration on lesser desires.

### The Redeemed Soul

By being united to Spirit every redeemed soul can realize that all things which belong to his Father also belong to him. After attaining the state of Cosmic Consciousness the devotee finds himself changed from a begging man to a son of God; and all his desires are satisfied, for he has gained the lost paradise within. "But," Krishna emphasizes, "even as I am non-attached to the Cosmos although I am the owner of this Universe, and yet am present in every action, so must all my Divine offspring do some work to help my deluded

creation and its mortals to come back home to me—even after they have returned home themselves."

In other words, since it has been the Almighty's desireless will to work as the Cosmic Intelligence in everything, He realizes that created atoms and earth and mortals do not know that they are one with Spirit and hence are miserable. Thus they have to be helped by Himself, and by His devotees, to return to the Cosmic home through complete liberation. In this stanza we find God's assurance that beings who went out of Him must return to Him. That is why as the Divine Intelligence He continues to work through man's conscience, and through words of prophets such as, "Seek the Kingdom of God first." There will be no peace in any attainment unless the prodigal soul is united to God.

This stanza also sounds a note of warning to all idle prophets, yogis, swamis, monks, and ascetics in the world. They must help their fellow beings in every way to be liberated, and if they are truly enlightened they must not be satisfied with the already attained joy of their own final freedom. *All must work since the Lord of the Cosmos has chosen to work.* It also applies to Christian missionaries who are so active in saving the souls of others, without first having saved their own souls and learned to be non-attached like God.

(concluded on page 37)



# Notes From The News



## INTERRACIAL MEETING AT SAN FRANCISCO

An epochal meeting in the interests of freedom and brotherhood among all races was held in San Francisco while the United Nations Conference was in session there. This meeting, organized by Hugh E. MacBeth, Dr. Maneck Ankersaria and Paramhansa Yogananda, was held at the Shrine Auditorium on Sunday, June 3rd, and attended by a capacity crowd. Just eleven days later the British, for the first time, offered to reconstruct the Executive Council, which governs India under the Viceroy, so that it would be composed of Hindus and Moslems who are recognized as leaders of the people.

Hugh E. MacBeth, prominent Los Angeles attorney who has done as much as anyone in America to promote the cause of Indian freedom, spoke as president of the United Races of America. In describing the program which he hopes to see put into effect, Mr. MacBeth said, "Included in this program are an annual World Conference of Races, promotion of a universal language, a vigor-

ous campaign of education to uproot racial and religious prejudice, to foster international harmony and human brotherhood, to enforce equal rights for all minorities and to achieve independence for all colonial peoples. These objectives, regarded as the unfinished business of the United Nations Conference, will be pursued by working with and through existing organizations.

"An auspicious example of how this program will be carried out is this mammoth meeting in Scottish Rite Hall. It has brought distinguished representatives of many organizations, nationalities and races together in a powerful demand for independence not only for India but for all other subjugated peoples. . . .

"The only way in which freedom is going to come to the human race is for the little ones of the United States and other countries, the many, the many millions of us to stop our personal hating of one another and move over and get acquainted. . . . When we stand together as common people, there will be peace on earth and good will toward all men."



Commenting on this program, John Cohee, representative of the New York Post Syndicate and chairman of the meeting, said, "Mr. MacBeth has pointed out a way in which the common people can begin immediately to keep check and keep watch, keep tab on the men who have written these words so that they won't become a dead letter, and so that we can keep constant vigilance over the provisions of this charter which is being created here."

### **If Lincoln Were Here**

Speaking on the stimulating topic, "If Lincoln Were At The Conference," Dr. Maneck Anle-saria, director of the United Press News Service of India, said, in part: "I have chosen my subject simply because I have found that the governments in the Conference are not doing all that they should in solving the problems of the world. We are the victims of expedience. If Abraham Lincoln were here he would not tolerate any such thing.

"I am glad that Brig. Gen. Carlos P. Romulo has again started the ball rolling about the colonial question. A few weeks ago, I had the privilege of talking to members of the Philippine delegation. I said to them that in the Bible we have the expression, 'A little child shall lead the way.' We are thankful that General Romulo reopened this question to fight for independence of all colonial peoples. . . .

"So, in spite of the fact that we are at this wonderful Conference, we are a voice in the wilderness unless you Americans raise your voices and say to them, 'We want permanent peace and independence for all the people of Africa and all the people of Asia, for all the people of Europe and all the people of America, North and South!'"

### **The Atlantic Charter**

Speaking in the name of the West Indies National Council, the Paragon Progressive Community Association and the Provisional World Council of Dominated Nations, Richard B. Moore, champion of independence for all people, moved the audience of 1,500 with a powerful oration: "We of the West Indies have a special interest in the freedom of India. We have learned the lesson that good nationalism must be founded upon good internationalism. So it is that we desire freedom and independence for all those who are denied these fundamental, inalienable human rights. . . .

"If this World Security Conference is to have prestige in the eyes of the millions of the people of the world, or to carry out its function, it should reaffirm the principles of the Atlantic Charter; declare specifically that these principles apply to all the colonial peoples and set up an International Commission to work out with these colonial peoples the means of changing peaceably from imperialist oppression and domination to



independence and cooperation.

"The events in Syria and Lebanon warn us—they drum into the consciousness of the peoples of the world the lesson of history—that there can be no peace unless the colonial peoples are accorded full independence. The logic of history now demands that imperialist domination and colonial subjugation must cease that men may live and attain security and peace."

### **Averting the Third Armageddon**

Following these political speeches came the spiritual fervor of Paramhansa Yogananda, founder of the Golden World City, Encinitas, California. In an inspiring address, "Averting the Third Armageddon," he said, "It certainly does not please the Heavenly Father to see yellow and red and white men killing their fellowmen and rejoicing about it, and the olive-colored races and white races fighting each other and hating each other.

"We must unite or perish. The radio and the airplane have brought us together. Why is it that in America ten million Negroes have been kept here? To teach the lesson of brotherhood. Why have the Englishmen been put into India? So that they may also become brothers.

"India hated the dark-skinned Dravidians and conquered them, so the English came and conquered the Indians. America had to suffer war because of its hatred and race prejudice and its treatment of the

Red Indians. England had to suffer war because she lost her national integrity in the subjugation of India.

"Japan is on the threshold of destruction because of attacking Pearl Harbor—and Japan had no business to invade China. That is why Japan is suffering. Russia, Germany, England, all nations of the earth, more or less, have suffered because at some time in history they have mistreated some races. We must go back to the cause of war and destroy it. War is born of selfishness, prejudice and brute force. I am afraid the League of Nations, or any League, can never be successful so long as the nations of the world think of their own benefit and forget that in the international welfare lies the national welfare.

"War is born of selfishness, greed and foolishness. War cannot destroy war. Since 50,000 years ago, war, like a snowball, has been growing and increasing in size, and this snowball of hate and greed resulted in the first World War, ending in a financial loss of 175 billion dollars and 11 million men killed and maimed.

"Because selfishness did not cease among nations after the first World War, this hate and greed grew into a bigger snowball of bad karma resulting in the second World War—with 1,030 billion dollars spent already, 25 million people killed and maimed, 200 million starving in Europe and 8



million dead in India from starvation.

"Unless America, Britain, India, Russia and all nations unite in brotherhood a third more horrible Armageddon will start wherein hundreds of millions of people will be killed and frightful atomic and V bombs will fly everywhere.

"Now, let us get together and, by the warmth of brotherhood of races and nations, melt this ever-growing snowball of war karma and help the establishment of the United States of the World, which we are modeling in the Golden World City at Encinitas, California."

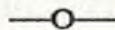
*A few days after this successful meeting a large free class in the principles and techniques of the SRF teachings was held there. It was conducted by Paramhansa Yogananda. His disciple, Yogi Bernard, demonstrated various yoga postures and the control of the blood circulation.*



## UNITED RACES BANQUET

Reports of the above meeting—and of the general status, the difficulties, efforts and successes, of the minority groups and their representatives at the San Francisco Conference—were later given at a banquet held at the Unitarian Church in Los Angeles. Hugh E. MacBeth as president of the United Races of America, the organization sponsoring the banquet, introduced the other speakers, including Dr. Maneck Anklesaria, the

group's secretary, J. Frank Burke of radio station KFVD, Richard B. Moore representing the groups mentioned in the above report, Professor Eugene Harley who teaches Political Science at the University of Southern California, and Paramhansa Yogananda. Yoganandaji was invited by Mr. Burke to repeat his speech over KFVD a few days later.



## ACTIVITIES AT LAKHANPUR

An appeal from the Medical Department of Y.S.S. at Ranchi was included in our last issue. The response has been fair, but we are not forwarding the money received until we have heard from more of you—since we know you are interested. At that time we mentioned the dispensary at Lakhanpur, but now we have received more information concerning the manifold activities there. The following description of *Yogoda Sat-Sanga* at Lakhanpur, Bihar (India) was furnished by S. Sasi B. Bose Mullick:

"The *Yogoda Sat-Sanga Society* of India has penetrated into the heart of the Indian villages and has been serving the rural population in various ways. The activities of our center at Lakhanpur, a small village in the district of Manbhum, Bihar, may be mentioned as an instance of indicating how the rural population is being served by our silent workers.

"Mr. G. K. Dey, B.A., a staunch follower and disciple of Param-



hansa Yogananda Giri, left the city life of Calcutta in 1937 and settled himself in a village in Manbhum where education is still a luxury. He took charge of the Lakhanpur Middle English school which was about to be withdrawn for its mismanagement and the lack of sympathy of the Education department, brought harmony in management and lifted it to the reputation of a first grade school of its type. Students increased in great number, poured in from all parts of Manbhum—nay, from outside the district—and the result became so satisfactory that almost every year general scholarship, Harijan and Aborigine scholarships were won by the boys of the school. This was most enthusiastically and sympathetically responded to by the villagers as well as by the department. A thatched cottage of the school house soon became a big *pucca* building with a hostel for about 60 boys. A genuine educational atmosphere was created in the surrounding villages, and gradually the soil became prepared for the growth of other public welfare works.

"In 1939, *Yogoda Sat-Sanga Ashram* was established with 17 *bigas* of land which was given by the late Haneswar Chowdhury and S. Keshab Ch. Chowdhury, the zamindars of Lakhanpur. In the same year, High School classes were started with the consent of the *Yogoda Sat-Sanga Society* of India. This was the first step and foundation stone of the *Yogoda*

*Sat-Sanga Vidyapit at Lakhanpur*. But it was very hard to get departmental recognition for the school. Struggle began for existence, financial difficulty arose and stemmed the progress, the local sympathizers were stunned, disruption began among workers, disappointments shrouded the hearts of the donors, but Mr. Dey—who was the heart and soul of the *Vidyapit*—stood the ordeal with patience and came out successfully after a period of four years. Departmental recognition for the school was received in 1944. Mr. K. C. Chowdhury, the chief donor, opened his purse to the extent of thousands and built new structures for the *Vidyapit* to commemorate the name of his dear mother, Kshirodamayee.

### Varied Undertakings

"Sympathy has been pouring forth from all the surrounding villages and other welfare works also have begun to shed their lustre on the locality. Twelve night schools were established in different villages, two boys' primary schools and one girls' school for Aborigine were started. One Charitable Dispensary at Lakhanpur and five other medical relief centers were also started in different villages. Besides these, revival of village industries with *charkas*, hand-loom, *ghanis* and *chakis* have been tried in the villages with good results in ameliorating the condition of the poor villagers.

"Since 1939, the *sannyasis* and workers of *Y.S.S. Society* of India



have been gracing the Ashram at Lakhanpur in different seasons every year. The most notable among them are Swami Satyananda Giri, Swami Benoyananda Giri, Br. Animnanda and Sj. Sasi Bhusan Bose Mullick, Secretary of the *Yogoda Sat-Sanga* Medical Department, Ranchi. Religious gatherings are held, lectures are arranged during their stay at the Ashram and the locality puts on festive attire with faces beaming with joy divine. This year, the Ashram was graced by the presence of Swami Benoyananda Giri, Acting President of the Y. S. S. of India, accompanied by Br. Animnanda, who resided there for seven days and made a special tour through villages to see the rural welfare works.

"The St. Lynn-Yogananda Scholarship of Rs.30/- per month was given as a special grant to the school to be awarded to meritorious and deserving boys, to take effect from May, 1945. This was gratefully and most enthusiastically received by the Governing Body of the *Vidyapit*. It has greatly enhanced the prestige of the Y.S.S. in the locality. The Medical Dept. of Y. S. S., Ranchi has been also helping the Charitable Dispensary of Lakhanpur in kind and with money."

### INDIAN CITIZENSHIP

The House of Representatives' Immigration Committee has recommended the passage of the Indian Immigration bills. (Now we hope

the Senate Committee will do likewise.) Samuel Dickstein, chairman, said of the bill, "Once it gets on the floor I am sure it will be approved by an overwhelming majority of representatives." The Committee's decision may have been hastened by letters received from President Truman and Lord Halifax. The President wrote on his own initiative, confirming the stand taken by Roosevelt, and stating that the White House sincerely hopes that an affront to the Indian people will be removed by allowing equal rights of immigration and naturalization.

### RANCHI NEWS

Swami Benoyananda Giri, acting president of the *Yogoda Sat-Sanga Society* of India, delivered a lecture at the Y.M.C.A. Camp near Ranchi on the evening of June 25th. The subject was, "The Art of Living," and during the thirty minutes in which he spoke extemporaneously, Benoyanandaji dealt with the cardinal principles of the art of living as given by the Rishis of India. At the conclusion, the speaker explained to the audience the Secret of Success of human life through *Yogoda*— which means harmonious development of body, mind and soul. Besides the Y.M.C.A. officials some high military officers also attended the meeting.



# Daily Deliberations

OCTOBER

By PARAMHANSA YOGANANDA



OCT. 1. Break this dream delusion by waking in God, and you will be safe forever.

OCT. 2. Conquer your body, and you will conquer the material world.

OCT. 3. Break the boundaries of selfishness which shut you away from universal love.

OCT. 4. I see God smiling in the petals of the flower. His life flows through the leaves and stems.

OCT. 5. Love nature, but only as an attribute of God.

OCT. 6. Worldly people have left God for perishable things, but you must leave perishable things for God.

OCT. 7. Feeling all hearts as one, I shall learn to sense the One Cosmic Heart beating within them all.

OCT. 8. Realize the true function of matter. It came not to repress God, but to express God.

OCT. 9. To know the Spirit you must become the Spirit, and find yourself manifested through the bodies and minds of others.

OCT. 10. Do not beg at the door of matter. Go deeper in and find the door to eternity.

OCT. 11. The greatest work you can do is to throw the current of love and draw souls back to God.

OCT. 12. For adornment, wear the pearls of wisdom whose shining perfection gives joy to all beholders.



OCT. 13. You cannot attract the attention of God while you are bent on attracting the attention of man.

OCT. 14. Though the world slip from its orbit, my heart shall remain fixed on Thee—the Eternal Pole Star of life.

OCT. 15. God's recognition is everlasting, for His memory is not fickle, but runs through eternity.

OCT. 16. Peace is the best medicine for body, mind and soul.

OCT. 17. Wherever there is activity there is sound. The sound of creation is *Aum*.

OCT. 18. Desire without will power leads to meditation—tomorrow.

OCT. 19. To learn the art of meditation you must show the same patience and perseverance used in mastery of other arts.

OCT. 20. A smile is like a torch, and you must burn it to lighten the darkness of others.

OCT. 21. In the cave of silence I shall barricade myself from the ravages of the five sense-bandits.

OCT. 22. Much is forgiven that person whose devotion toward God never wavers.

OCT. 23. God manifests through laws, yet He is beyond all law.

OCT. 24. In everything that gives you lasting satisfaction you will find a trace of God.

OCT. 25. Belief alone is not safe, for the false satisfaction built of dogma crumbles at the first storm of reason.

OCT. 26. Scepticism indicates refusal to investigate further; it is self-inflicted punishment.

OCT. 27. Every minute is eternity, because eternity can be experienced within that minute.

OCT. 28. I shall see God manifested in the golden robe of light clothing eternity.

OCT. 29. Forsake the slums of Ego and travel to the estate of Divine Bliss.

OCT. 30. Make a bonfire of all sorrows with the matchstick of your smiles.

OCT. 31. He is the wisest who seeks God. He is the most prosperous who has found God.



## NOVEMBER



NOV. 1. Learn the luxury of doing good.—*Goldsmith*.

NOV. 2. Many a word at random spoken, may soothe or wound a heart that's broken.—*Sir Walter Scott*.

NOV. 3. Solitude is the ante-chamber of God; only one step more and you will be in His immediate presence.—*Walter Savage Landor*.

NOV. 4. Into Thy guidance and care, O Lord, Thou Lover of man, we entrust all our life and hope.—*St. Chrysostom*.

NOV. 5. Most of the shadows are caused by standing in your own sunshine.—*Emerson*.

NOV. 6. So to conduct one's life as to realize oneself—this seems to me the highest attainment possible to a human being. It is the task of one and all of us, but most of us bungle it.—*Ibsen*.

NOV. 7. The friendship of one wise man is better than that of every fool.—*Democrates*.

NOV. 8. The discovery of what is true and the practice of that which is good, are the two most important aims of philosophy.—*Voltaire*.

NOV. 9. On the occasion of every accident that befalls you, remember to turn to yourself and inquire what power you have for turning it to use.—*Epictetus*.

NOV. 10. Courage is the lovely virtue—the rib of Himself that God sent down to His children.—*James Barrie*.

NOV. 11. Take Thou possession of us. We give our whole selves to Thee. Make known what Thou requirest of us, and we will accomplish it.—*St. Augustine*.

NOV. 12. If you have built castles in the air, your work need not be lost; that is where they should be. Now put the foundations under them.—*Thoreau*.

NOV. 13. The contemplation of celestial things will make a man speak and think more sublimely and magnificently when he descends to human affairs.—*Cicero*.

NOV. 14. You do well to have visions of a better life than that of every day, but it is the life of every day from which the elements of a better life must come.—*Maeterlinck*.



NOV. 15. Knowledge is the most precious treasure of all things, because it can never be given away, nor stolen, nor consumed.—*Sanskrit Proverb.*

NOV. 16. What a sublime doctrine it is that goodness cherished now, is eternal life already entered upon.—*Wm. Ellery Channing.*

NOV. 17. Do not think of your faults, still less of others'; look for what is good and strong; and try to imitate it. Your faults will drop off, like dead leaves, when their time comes.—*Ruskin.*

NOV. 18. The highest virtue is like water: it benefits everything without exciting rivalries.—*Lao Tzu.*

NOV. 19. It is better to light a candle than to curse the darkness.—*Old Chinese Proverb.*

NOV. 20. Consider how much more you often suffer from your anger and grief than from those very things for which you are angry and grieved.—*Marcus Antoninus.*

NOV. 21. Great truths are portions of the soul of man, great souls are portions of eternity. —*J. R. Lowell.*

NOV. 22. No man can tell whether he is rich or poor by turning to his ledger. It is the heart that makes a man rich. He is rich according to what he is, not according to what he has.—*Henry Ward Beecher.*

NOV. 23. I do not have to make over the universe; I have only to do my job, great or small, and to look often at the trees and the hills and the sky, and be friendly with all men.—*David Grayson.*

NOV. 24. When God shuts a door, he opens a window.—*John Ruskin.*

NOV. 25. Just as fire which is the same everywhere assumes different forms by entering different logs of wood, so does the Spirit become varied in various bodies.—*Upanishads.*

NOV. 26. He who has conferred a kindness should be silent; he who has received one should speak of it.—*Seneca.*

NOV. 27. Make yourselves nests of pleasant thoughts. None of us yet know what fairy palaces we may build of beautiful thoughts, houses built without hands, for our souls to live in.—*John Ruskin.*



NOV. 28. To live in the presence of great truths and eternal laws, that is what keeps a man patient when the world ignores him and calm and unspoiled when the world praises him.—*Balzac*.

NOV. 29. We see no white-winged angels now. But yet men are led away from threatening destruction—a hand is put into theirs, which leads them forth gently towards a calm and bright land.—*George Eliot*.

NOV. 30. No man has come to true greatness who has not felt in some degree that his life belonged to the race, and that what God gives him He gives him for mankind.—*Phillips Brooks*.



## DECEMBER

By J. WILLIAM LLOYD

DEC. 1. Your definition is all right, but it will not fit the next case—love can no more be taken in a definition than the sea can be taken in a seine.

DEC. 2. I have given my heart to the Human, my hands and my brain to the Beautiful, my spirit to All-Universal.

DEC. 3. The wisdom of life centers around the acquired power of the individual to stand alone. To lean on others is always weakness and means at last a fall.

DEC. 4. We are to find out things for ourselves, and to grow through the struggle of finding out. How could we grow if everything were told to us and everything done for us?

DEC. 5. We are to give ourselves to others, but we are to so cultivate and enrich ourselves at the same time that we shall always have more and yet more to give.

DEC. 6. Love one centrally and many radiatingly, but do not merge utterly into the one or give yourself altogether away in fragments.

DEC. 7. Supremacy gives us the service of others, but not their best service, because not their loving service.

DEC. 8. Solitude takes us to the Center through our own souls, and society through the souls of others.



DEC. 9. Before I was, and I still shall be, When the worlds are dead and the suns hang cold.

DEC. 10. Evil is always potentially opportunity, but at the first the opportunity is disguised and the compulsion emphasized.

DEC. 11. The universe is like one of those modern engines which consumes its own smoke; its evil is all utilized and turned to pure fire and force at last.

DEC. 12. Whatever you stand for, remember that Nature affirms the opposite, also with equal vehemence, and that to accuse Nature is absurd and leaves you with no evidence and no court of appeal.

DEC. 13. I was not conscious before of shadow, but now that the light has come I know the difference by the contrast.

DEC. 14. The Divine Strength, the Father, holds us and protects us, the Divine Tenderness, the Mother, feeds and cherishes us.

DEC. 15. You may spend all your days in explaining your view, but those below you on the ladder will never see it as you see it till they also stand where you stand.

DEC. 16. I was never born, yet my births of breath Are as many as waves on the sleepless sea.

DEC. 17. Every independent thinker stains his words through and through with the pigment of his thought, and they are not as other men's are.

DEC. 18. The Whole is in embryo in every part; and all things are formed in its image because there is no other pattern or model—there is no other.

DEC. 19. Granite is no more substantial than hope, and thought is as real a substance as marble or diamond.

DEC. 20. Matter is but congealed spirit, and spirit but sublimated matter, and each transformable into the other.

DEC. 21. We cannot pick out a part of life and leave the rest. Nature will not have it so. She insists on the round. There is always the other side.

DEC. 22. The Real is tolerant and inclusive; God is not a party, a hostile fragment.



DEC. 23. I worship . . . Brahma, Allah, Sweet Mary's Son, The Power Inclusive, known, unknown.

DEC. 24. Where there is freedom there is nothing to stop growth, therefore men hold it first, and greatest of all. Growth is the river of life, and liberty the channel in which it runs.

DEC. 25. Everything contains a locked treasure and appreciation is the key.

DEC. 26. Sometimes truths seem to get into people's hands, hearts and eyes and leave their brains entirely out.

DEC. 27. We must not complain that that which we, imperfect, have made is itself imperfect.

DEC. 28. Lift any act to a sufficiently high plane of motive and it becomes a virtue, drop any virtue into the sink of a sufficient tincture of low intent and it becomes vile.

DEC. 29. Accept all, use all, approve all, improve all—runs the inscription to the eye of true wisdom.

DEC. 30. I behold the Cosmos as a Divine Self, Loving only Itself. And yet, thereby, loving all.

DEC. 31. Both blessings and curses remember their parents and feed them.



## AS THE WHEEL TURNS

"... Why should I mourn at the untimely fate of my people? Tribe follows tribe, and nation follows nation, like the waves of the sea. It is the order of nature, and regret is useless. Your time of decay may be distant, but it will surely come, for even the White Man, whose God walked and talked with him as friend with friend, cannot be exempt from the common destiny. We may be brothers after all. Let the White Man be just and deal kindly with my people, for the dead are not powerless. Dead, did I say? There is no death, only a change of worlds!"—*Chief Seattle, of the Siwash Indians when representatives of the "Great White Chief" forced his tribe to move onto a reservation. (His words, delivered in Duwamish, were written down by a Dr. Smith who understood the language.)*



# The Price Of Poor Posture

*Has Posture Affected Your Health?*

By LILLIAN R. CARQUE



Watch the living stream of humanity as it surges along the crowded city thoroughfare. The man of dauntless courage and achievement walks with a bold carriage and a confident step. His gait is elastic; his physical poise is energized; his bodily movement indicates hopefulness and self-confidence. For faith encourages the erect and correct physiological posture, which elevates all the abdominal organs and is most favorable to intestinal action and to abdominal circulation.

Strong, robust and well-developed chests are unmistakably evident in men and women of courage and faith; their lung capacity is usually above the average, and their oxygen intake is excellent. He who lacks mental and moral backbone, who stoops mentally before obstacles and difficulties, unerringly displays a similar bowed-over physical trait reflecting his mental weakness and defeat. A depression of the chest inevitably follows a depression of the spirits! (Of course

there are exceptions. Some heroes and saints have appeared in weak bodies, but I speak here of the average people we meet daily.)

Constipation is not, as a rule, due to a disease of the intestines; invariably it is a weakness of the intestinal muscles. Indeed constipation can be traced to causes which do not even originate in the intestines. Yet how few of us place the blame of our notoriously lagging abdominal organs in large measure where it belongs—to a *slouchy, defeatist posture of negation!*

Did it ever occur to you that it is possible for abdominal and other vital organs to drop several inches? When any organ of the body is thus sagging below its normal position, its ability to function is inhibited, making it impossible to receive the normal blood and nerve supply. When such restriction is placed on the fallen stomach, for example, it empties more slowly and its contents are likely to become soured and to produce gas, indigestion and pain.



A noted surgeon confirms that many abdominal disorders are caused by the sagging muscles of the abdomen, resulting from deviations from normal posture, with displacements of other organs following in its wake. It might surprise you to know the vast number of people whose colons are pro-lapsed or fallen, or otherwise ineffective in muscular activity. These numerous changes in the activity and structure of the colon all tend to produce putrefaction and inadequate disposal of food residues and toxins which, when absorbed into the blood, create a large number of diseases and symptoms.

The muscles themselves lose their power and healthy tone, and eventually become so debilitated that there is no strength left in them. Inevitably, some atrophy from non-use. Thus bad posture is an unsuspected cause of fatigue, because it places a strain on one set of overworked muscles which are unable to carry the extra burden.

### Effect On Diseases

Has it ever occurred to you that a case of that dreaded disease, pernicious anemia, can sometimes be mitigated in the intensity of its unfailingly destructive course when corrective postural measures are inaugurated? Red blood corpuscles, for the most part, are manufactured in the marrow of the long bones and matured in the liver. The function of every organ in the body depends upon

Poor posture can increase the ravages of disease, constipation, abnormal sexual excitation, etc. Yet, corrective measures are easy to follow—if the will power is enlisted.

the nerve supply it receives. When the spine becomes distorted, interfering with the nerve and blood circulation, an abnormality in its functioning inevitably follows. When such interference exists in the nerve circulation to the glands, organs and tissues which control the assimilation of iron and the manufacture and maintenance of the red blood corpuscles, there will, of course, develop a condition of anemia. Even pulmonary diseases may be adversely influenced by bad posture; the constant pressure upon the lungs does not allow for sufficient air intake.

When undue amounts of blood accumulate and stagnate in a relaxed abdomen, the brain and other organs are robbed of blood supply, giving rise to mental inefficiency, loss of memory and inability to concentrate, as well as to chronic fatigue.

Due to its size and weight, the liver is one of the first organs to drop, and as a consequence it is unable to contribute its full quota of bile to the intestines via the gall bladder. Carelessness of posture during long trips in buses, trains and automobiles causes need-



less suffering, sometimes serious bodily derangements.

Postural defects are sometimes aggravated by nearsightedness which causes the tendency to lean over constantly to see one's paper or book. This condition should always be corrected either by glasses or by exercises.

Let every "stylish stout" past 40 remember that correct posture plays no insignificant role in keeping weight down — due to improved muscular activity and increased lung expansion and oxygen supply. High blood pressure, too, is unsuspectedly brought under control by corrective postural efforts. When the abdomen becomes heavy, the circulation meets with resistance, increasing the work of the heart and thus raising the blood pressure.

### **Posture and Sex Impulse**

Correct posture is gratifyingly helpful to those who are tormented with lewd suggestions and erotic yearnings; and hence who experience difficulty in controlling amorous desires and in disciplining thoughts. A prolapsus of the abdominal organs, giving rise to undue crowding or pressure on the sex organs, arouses an unnatural heat, exciting the animal propensities and awakening concupiscence.

Thus faulty posture is indirectly conducive to lowering the thoughts and aspirations, and tends toward a degeneration of ideals and gratification via the genital organs.

Hence in correct posture, a moral laggard is afforded an effective safety valve to reduce sexual sensibility and to preserve continence, until an erstwhile slumbering spiritual consciousness is allowed to place irretrievably under control his animal appetites and passions.

### **Corrective Measures**

But, you may ask, how is it possible to keep the vital organs off the floor of the pelvis and elevated to their proper place? It is very simple; all that is necessary is to lift the ribs off the stomach and to maintain a mental attitude of faith to keep the organs in their normal position. Both are accomplished by an effort of the will. It is, of course, imperative that the will assume its regal status as sovereign ruler over mind and body. A re-education of the will is conducive to self-mastery, for the will is the supreme court of the conscious mind—the final arbiter of choice.

Welcome reinforcement troops, too, must fortify the will in the form of corrective exercises. Health-restorative dietetic measures likewise serve as a defending battalion, for muscles and tendons are now famishing for indispensable nutriment, so fundamentally necessary in the maintenance of correct posture. Unused relaxed muscle tissues have hitherto been robbed of their just share of nourishment because of impediments in the blood circulation. Now tiny boatlike red blood

*(concluded on page 37)*



# Devotion

*By Grace Thompson Seton*

On the wings of the butterfly  
Your jasmine breath swept the lilies.  
Your fragile feet caressed the dewdrop's brow.  
Saturate with the honey of flowers,  
You came, my love,  
Bringing the nectar of your presence.

Deep was my drink.

Helas! Ravished with such sweetness,  
I madly sought to capture you.  
Ah me! Your radiant wings are broken now.  
Your gossamer garments rent by powers  
Of selfish joys—  
Blighting you with my human essence.

Away from the brink!

Fly from the rim of my mortal bowl.  
Seek the vibrant bliss eternal.  
Fare homeward! To *Iswara's* ocean bow!  
Let me worship your silver star showers,  
Your supreme joys,  
Wafting downward celestial incense. . . . .

While in *Maya* I sink.



# BOOK REVIEWS

## YOU ARE YOUNGER THAN YOU THINK

(By Martin Gumpert, M.D. Duell,  
Sloan & Pearce, New York, 1944.  
\$2.75.)

The author-physician attempts successfully to substantiate the agreeable title of his book with the story of steady advancements in science.

"In the face of the dramatic changes in the human population . . . nothing is impossible," he says. "By controlling nutrition or other chemical agents we are able to increase or to shorten the customary life-span of experimental animals and thus to alter what formerly seemed immutable laws of nature. By using certain techniques of detoxication on a favorable culture medium, we can prolong the life of isolated body tissue for an almost indefinite period. These words are being written on a day when the newspapers confirm the synthetic manufacture of biotine, that most rare and mysterious substance of which an infinitesimally small amount will stimulate growth to a tremendous degree. There is indeed no limit to the miraculous potentialities of living matter."

The volume is replete with odd and interesting facts: one concerns nature's caprice in assigning the life-span. "Some insects die after

only a few hours of life. . . . The rabbit, the rat and the snail live eight years," Dr. Gumpert tells us. "The duck and the nightingale live fifteen years. The cow, the pigeon, the pig, the cat live about twenty years. The horse lives twenty-five and the donkey thirty years. A pelican lives fifty years; a lion, a camel, a hippopotamus, sixty years. Parrots and eagles may live a hundred years. Elephants reach an average age of two hundred years. Crocodiles and carp may live as long as three hundred years. Thus the precious gift of life may be bestowed for several hours or for several centuries. It is still beyond our power to analyze the favors and disfavours of nature. . . .

"The midwife who delivered the wife of King Charles I of England lived to be 123 years old. Harvey dissected the corpse of a certain Thomas Parr, who was supposed to have lived for 152 years. Robert Tylor was born in 1764 and died in 1898, shortly after Queen Victoria had sent him her picture (although this is not supposed to have been a contributing factor). According to statistics of Doyon, in 1911 there were about seven thousand people in Europe who were over a hundred years of age, more than half of them in Bulgaria. All these data are intended to confirm the fact that the extension of life



—a result of combined inherent and external causes—is variable within much larger limits than we generally assume. This is our thesis.”

Dr. Gumpert quotes Lecomte du Nouy to bring out an Einsteinian truth of relativity. “The only time which counts for man is his own time, the time which extends between cradle and tomb,” the scientist stated. “Real age can differ from legal age. From a psychological point of view, the value of a day is not identical for ephemeral insects and for animals that live to be sixty years old. Even for one individual, this value seems to vary during the course of life. . . . The time needed to effectuate a certain unit of physiological repair is about four times greater at fifty than at ten years of age. We might say, therefore, that sidereal time flows four times faster for a man of fifty than for a child of ten. It is evident, on the other hand, that from a psychological point of view many more things happen to a child in a year than to an old man. . . . A year is thus physiologically and psychologically much longer for a child than for its parents. . . . Young and old, united in the same space, live in separate universes where the value of time is radically different.”

The author places continued education among the outwitting ma-

neuvers against senility. “It is utter nonsense, an allegation long contradicted by experience and experiment, to say that old people are incapable of learning,” he writes. “It is uneconomical and unwise to concentrate the habit or duty of learning into the period of mental immaturity. Mental power is the most precious and distinguished possession of elderly people and should be developed to the fullest extent. There should be a great number of schools all over the country for our aging population. Such education of course would have to be quite different in method and in plan from the education of youth, more along the lines of post-graduate work. New social or technical developments would have to be explained; the rights and the responsibilities of the advanced age group would have to be explored and described. Mental and physical adaptation to a new pattern of existence would have to be taught, new occupations found and the life of the aged filled with new meanings. Such schools could alleviate the conflicts and sorrows of advancing age in an unprecedented manner, greatly to the benefit of our entire society.”

The chief sections of the volume are devoted to “The Biology of Aging,” “Normal Old Age,” and “Social Problems of Aging,” with an informative appendix outlining

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### CORRECTION!

The new edition of *Jnana Yoga* by Swami Premananda (reviewed in the last issue) sells for \$2.50, clothbound. There is no paper edition.



the common diseases. Dr. Gumpert has courageously attacked a problem which for most men will assume a significant inevitability.

—Reviewed by D. S.



## JIM CROW JOINS UP

(Ruth Danehower Wilson. Press of Wm. J. Clark, 655 Sixth Ave., New York. \$2.50)

Public Relations Officers of all branches of the Armed Forces assisted Ruth Danehower Wilson when she toured American training camps to report how the Colored one tenth of our population now in uniform is faring. Because she came from a Navy family, Officials trusted her to observe taboos of the Services (never to ask a man his opinion of a superior officer, nor introduce a Colonel to a Corporal, etc.), while officers and men of both races trusted her because she is a Northerner by birth, yet has spent many years in the South, and is a member of the Advisory Board of Bethune-Cookman College for Negroes. Although the evils of the archaic practice of segregation still in force in most branches of the Armed Forces are sharply revealed in her report, there is no doubt that she has been impartial and accurate, for her manuscript was reviewed by the Navy O.P.R. and the War Department B. P. R.

## Democracy and Discrimination

The war's end does not affect the value of this report. Here, in a democracy, hundreds of thousands of men have been trained to fight for our national principles—including the Four Freedoms. Were they trained in accordance with these principles? The record is largely negative, especially for the *Air Force* and the *Navy*. The *Army*, too, has been organized on the traditional pattern of segregation, so that northern Negroes meet far more discrimination than ever before, while southern Negroes find a slight advance from their civilian experience since they receive equal pay and—with a few exceptions—equal housing, food and equipment. The *Marine Corps* and *Coast Guard* have better records. Members of the former are told: "No Marine ever lets another Marine down. . . . You are not to think of each other as black or white. You are all Marines."

The record as a whole is not one that proponents of racial liberty can be proud of. But there are some heartening signs, and in this brief review we shall stress the positive side of the report.

## Hope For Future Racial Unity

The author says, "For the most part the men and women I interviewed, whether in the ranks or commissioned, whether white or Negro, showed a deep interest in questions of racial relations." *The*



*discrimination and segregation which imbue the Services are largely the result of tradition rather than the will of the people involved.* Many officers and enlisted men and women—southern as well as northern—are striving to destroy these useless fences between the races. Some WACs of both races at Fort Des Moines—where “the attitude of the white WACs is far more liberal than the pattern on which they were organized”—expressed it thus: “If only the Army rules would let us alone, we women could work out this racial problem well and quickly by ourselves. We could do it, we are doing it, but these silly regulations make it all the harder.” Some white WACs who had never experienced racial prejudice were “bewildered by the inefficiency of letting any such feelings prevent the best of both races from joining the corps and helping to win the war as quickly as possible.”

The one exception to Army segregation is found in the *Officers' Candidate Schools*. There both races live and work together and many southerners learn to know a type of Negro they had never believed existed. Usually inbred prejudice withers away as knowledge and understanding grow. At times a Negro has been enthusiastically voted the most popular man of his class. “Candidates who come successfully through the thirteen weeks' course in any branch of the Army soon learn to judge each other by their fundamental quali-

ties rather than by race or color.” The course is difficult and strenuous, and the number of Candidates dropped is about the same in both races. As the author hopefully points out, “a large number of our young officers will have come through a course in racial understanding as well as in all the other subjects of the curriculum.”

A few Enlisted Men's Schools in the Army are now copying the unsegregated pattern, and with great success. One is the school for Cooks and Bakers, Fort Jay; another, a school of the Signal Corps at Fort Monmouth. There has been no friction between the races. Relations between the races in the Medical Corps and Chaplains' Corp are also good. Negro doctors have won high praise from officers and men alike.

### *Old Theory Exploded*

The Navy stands pat on its old rule that no Negro officer may command a white man. The argument is that racial friction would surely result. This has not proven true in other fields. “In civil life Negroes are being up-graded to positions where they are in charge of both whites and Negroes without undue tension, as in civil service positions all over the country and in industry. For example, in Detroit during the riots of 1943, in every shop in which the National Automobile Workers' Union with a million members had contracts, there were Negro foremen working with whites and Negroes



under them, yet there was not so much as a fist fight."

The record of the Maritime Service also dispels the above fear. Not only are men of both races trained together and sent to sea together—learning, living, playing, and working as equals—but Negroes are offered the opportunity to become officers in command of men of both races. The men interviewed could offer no reasons for the harmony which prevailed. They simply didn't see why they should not get along well together!

This refusal to draw racial lines produces good fruit. The mixed crew on the *Booker T. Washington* was so shocked at the news of the Detroit race riots that they wrote to Congressman Marcantonio of New York, stating that they could not "be fooled by accounts of uncontrollable antagonism between races," since they knew that "it is a normal condition for whites and Negroes to live and work together in harmony. For nine months, we, a fairly average group of Negroes and whites from the deep South as well as North, East and West have been sailing together on the *Booker T. Washington* under circumstances which have compelled the most intimate contact.

"If there were any real antagonism between the races surely it would have burst out again and again aboard. Even in peace-time a ship like the *Booker T. Washington* is a much smaller place than Detroit, but in war-time, due to

the black-out, the space actually occupied by the crew most of the time is smaller than the smallest drug-store in Detroit. And yet some would have us believe that the vast metropolis of Detroit extending over two hundred and fifty square miles isn't big enough for the two races to live in side by side without bitter discord. No, nothing can make us believe that fantastic and contemptible lie. Our own experience has demonstrated to each of us that the contrary is true, that harmony and fellowship are the natural relations for Americans of both races who share the traditional American democratic faith and unite to bring about its triumph over the dark competing lack of faith which is fascism.

"During the nine months that we have lived and worked together on this ship and manned the guns together when under attack from planes or submarines, we have not known the slightest racial tension, discord or animosity between white and colored. All observers of the conditions aboard our vessel will verify the assertion which we make unequivocally. . ." Some of the observers are then listed.

#### *Paradox That Pinches*

Service men of both races are aware of the irony of the Negro's position in this war. They are fighting to free enslaved peoples, and yet—. As Ruth Danehower Wilson says:

"Consider also the effect on our Negro troops of the first procla-



mation made by the Allied Military Government of Occupied Territories in conquered Sicily which immediately abolished 'all laws that were discriminatory because of race, creed or color.' On learning of that proclamation Negroes in

our armed forces realized more keenly than ever before the bitterness of discriminations against them in flat defiance of our Constitution which they have sworn 'to protect, preserve and defend.'"  
—Reviewed by Virginia Scott.

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#### THE PRICE OF POOR POSTURE (*Continued from page 30*)

corpuscles, laden with building materials and oxygen, find their way unobstructed and after delivering their cargo, navigate freely on their return journey, carrying away waste products.

The negative qualities of fear, worry, grief and discouragement are spiritual diseases, as they are indicative of a lack of confidence in Divine Wisdom. Faith in the

presence of the Living God within alone gives strength and steadfastness. There must be an unswerving trust in the dependability of the cosmic plan, its laws and its destiny. The Great Cosmic Intelligence works unceasingly toward perfection, and will safely guide us through our mishaps if we comply with Its higher laws in the spirit of love and service to all.

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#### WHY SAINTS RETURN TO EARTH (*Continued from page 14*)

By using His unlimited soul force, God could—like a dictator—forcibly retire creation into Himself. But since He has given the Cosmos and its inhabitants free choice to accept Him or to reject Him He works secretly, and through His saints, to persuade alienated mortals to come back to Him.

So we see that God and all His saints must work untiringly for incarnations until the salvation of the Cosmos and all its inhabitants is attained. When will that day of cosmic liberation come? Only

God and His saints know!

To sum it up, all men, including religious leaders, should attain liberation first. But while attaining it, and also after gaining the final goal, they should work in a non-attached way, even as God Himself does.

Meditate morning and night; think of God all the time and work not for yourself but for Him. This is not your world but God's, so work for Him. You are in this world for God, so be in business for God alone.

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#### CREATIVE WORK (*Continued from page 6*)

sive one. Let it be the seal of our age to record beautiful *oeuvres*, which will safeguard for the glory

of the nation entire immutable images of giants of thought and beauty!



# Spheres of Science

## NUTRITIONAL AILMENTS

Dr. Tom D. Spies, associate professor of medicine in the University of Cincinnati and director of the university's studies in nutrition at Hillman Hospital, Birmingham, Ala., recently gave an account of the activities of the Spies Committee for Clinical Research. Though it is not the only organization in the country which is engaged in the scientific study of nutritional deficiencies, the committee is probably the only one which has been formed by leaders of industry to meet the needs of a large area. The area in question is that around Birmingham, where pellagra was once widely prevalent.

Pellagra happens to be the deficiency disease with which the name of Dr. Spies is properly associated in the South, because he was the man who conducted the first large-scale clinical studies which showed that nicotinic acid is an effective remedy.

### *Example for Others*

The Spies Committee has set an example that ought to be followed in other parts of the country. Last year 5,845 patients were admitted to its nutrition clinic. These were all selected sufferers from vitamin deficiency—selected in the sense that they presented problems of

scientific interest. Not a death occurred among the lot, a remarkable record when it is considered that their cases were regarded as desperate and beyond the competence of the ordinary hospital or medical practitioner.

Spies starts with the principle that man's life is one long struggle for food. If that food is insufficient in quantity or poor in quality a score of diseases may appear, and any one of them may incapacitate a wage-earner.

It is not easy to diagnose a case of vitamin deficiency. But in Spies' clinic every known scientific test is made and every symptom correlated with the tests. Every patient is questioned. Is he so poor that he cannot afford the right food? What does he eat as a rule? Is he a crank who lives on one kind of food? Has he any disease that makes it difficult for him to eat the right kind of food in the right amount? Has his doctor ordered a diet which might be an aid in treating an organic disease but at the expense of his system? Does he get drunk on an empty stomach habitually? The questions are searching, and the answers frequently tell all that need be known. Time and time again it turns out that doctors recognize one vitamin deficiency and prescribe only for that. In the Spies clinic it has been



found that deficiencies rarely occur singly.

#### *Clinic an Economic Asset*

Because of its thorough work the clinic has become an economic asset of the Birmingham region. Not only is a patient cured of his deficiency but restored as a useful, wage-earning member of society. Some of the patients were regarded both by physicians and friends as insane. Sufferers from pellagra or acute alcoholism, then walked out of the hospital normal men and women, having been cured by doses

of nicotinic acid, minerals and other means.

Spies does not pretend that all physical and mental disability is the result of vitamin deficiency, but in his clinic evidence enough has been collected to show that malnutrition can be a major cause of debilitation. The work done by the staff has attracted so much attention that last year over 2,000 physicians, nurses, chemists and nutrition specialists visited the clinic to learn at first hand about its methods.—*W. K. in New York Times.*

## **The Health Front**

### *Today's Terrors are Tomorrow's History*

**Burns and Nutrition** Persons with more than 10% of body surface affected by third degree burns become serious nutritional problems because of great loss of nitrogen, and need for increased protein nourishment is induced by burn fever. New pre-digested product, Amigran, is 4½ times as rich in nitrogen as lean meat; one pound equals 23 units of blood plasma.

**Penicillin Lozenge** A penicillin lozenge is now under test at University Hospital, Ann Arbor. Hope is that it will reduce trench mouth, tonsilitis, strep throat to minor nuisances. As penicillin sodium tablet dissolves in mouth, throat is bathed with penicillin solution. Earlier tests were conducted in England and Canada.

**Tourniquet** A new pneumatic-type tourniquet virtually eliminates danger of gangrene. Its soft cushioning action with air pressure halts flow of blood in amputations, bone grafts, and other cases involving extremities, but without danger of breaking blood vessel walls or paralyzing important nerves.

**Source of Colds** Fulminating virus with which nature attempts to assimilate into soil the millions of decaying leaves, may be cause of influenza and colds, says Dr. B. Seymour-Jones of England. Air-borne virus is almost global.

**Hygiene** 300,000 homes in malaria belt of southern states will be sprayed by U.S. Public Health Service. New insecticide, DDT,



will be used. For months after spraying, every mosquito that touches a treated wall of the house will die. DDT will be available (in limited quantities) by fall. Entire area of Mackinac, famous Michigan resort island, has been sprayed to eliminate fly pest. . . . Recently a helicopter sprayed Yale Bowl before a

pop concert to eliminate mosquito nuisance. . . . Wooden panels covered with paint containing DDT have been submerged alongside boats treated with ordinary anti-fouling paints. The latter were coated with barnacles, etc. in three months, the treated panels were still free of them at the end of six months.

## **Tomorrow's World**

*Here are the newest discoveries and inventions of the scientific world. They will be available when manufacturers turn attention to post-war civilian production.*

- Stainless steel hosiery will compete with nylon! Will be composed of wire comparable to silk or nylon threads.

- Phosphorescent plastic tape with adhesive backing will mark exits, danger points, control valves, switches, etc. in dim light. Will be available in blank face and with informative lettering. Already in use by armed forces.

- A new writing instrument will write in ink on paper submerged in water, on cloth, or on blotting paper—without spreading!

- Bottled cream will be kept fresh at room temperature for one year by new sterilizing process. Will permit shipment in un-iced cars.

- Multicolor patterns will be printed on textiles photographically. One strip of photographic film will carry all colors (replacing series of engraved printing rollers each applying one color).

- Foods will be defrosted in minutes instead of hours by electronic heating (using radio frequency) which heats interior of frozen foods as rapidly as surface.

- Fountain pens will require no ink. One has been invented which is fed from a filler that lasts 4-5 years after one insertion.

- New brick composition (from ash residue of burned pulverized coal) announced by British scientists is fireproof, verminproof, may be plastered, papered, painted, sawed to desired size.

- A "magic box" will direct blind persons in traffic. With aid of earphones they can determine distance from people and objects, directions they are moving and speed of approach.

- Waterproof matches, now a reality, can be dropped in water, float 8 hours and still light. (Now used by armed forces.)





## IT WORKS!

"*We Tried This and It Worked,*" say the leaders of *American Unitarian Youth* in a report on the year's activities. Most programs were of an interfaith, interracial character. For example: *Baltimore*: Group celebrated international youth week by having speakers from Chinese, Greek, Polish and Russian groups. *Cleveland*: High school kids invited a group of Negro fellows and their girl friends for an evening of group games and square dancing, with cokes and doughnuts served at intermissions. *Chicago*: Group attended Sunday services with Negro friends at latter's church. Visited Negro centers, studied housing conditions. Took Negro friends to Third Unitarian Church in the evening for dinner, discussion and games, with dinner served by mothers of group. There followed a Forum in which all took part, and a social hour in which each introduced himself and told of his hopes, ambitions, hobbies, etc. Results showed both groups that such meetings are one of the easiest ways to promote understanding and erase prejudice.

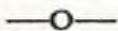
*Boston*: College group, led by Sen. Burton, held a conference.

There, a study group on *India*, lead by Indian students, was followed by letters to the press urging publication of facts about India, and by letters to the President in behalf of Indian freedom. *Lawrence, Kansas*: Group began as interracial group. Its members sponsor interracial rallies and work with other such groups. *Montreal, Canada*: Group tackled problem of discrimination. Visited theatres, movie houses and hotels to check on discriminatory practices with regard to Jewish clientele. Checked findings with Jewish Rabbi, held debates on the subject, etc. *Winchester, Mass.*: Group invited a Rabbi in to speak of the Jewish religion; and a Catholic layman to speak on the beliefs and practices of the Catholic church.

The report declares: Unitarian young people are finding out that the color of people's eyes or skin, the shape of their head or nose, or the fact that they are first or second or third generation Americans, isn't important. What is important is getting to know one another and learning to live and work together. And it is important to know what groups or people are trying to keep us from getting together by passing rumors or organizing race riots."



The by-laws of the organization call upon its members: *"To share through study and work in local fellowships in the building of a just social order which will guarantee equal rights and opportunities to all persons, irrespective of race, class, religion or nationality."* Of human brotherhood it declares: *"A true religion knows no barriers of nation, race, or class, and no exclusion through a creed. Its unity is in its purpose; its covenant is brotherhood."*



## INTERRACIAL CENTER

The New York section of the *National Council of Jewish Women* has presented its Council House, a \$250,000 community center in East Bronx, N.Y.C., to residents of that neighborhood, predominantly Negro. *Eleanor Roosevelt*, speaking at the presentation ceremonies, characterized the action of the coun-

cil as a "milestone in the pattern in relations between groups here at home. . . . It contributes to the pattern which we hope to develop for the world as a whole." *The Council of Jewish Women* also pledged to contribute \$20,000 in 1945 and \$10,000 in 1946 toward upkeep of the center.

Dr. Channing Tobias (senior secretary of the Y.M.C.A.'s service to Negro boys, and member of new interracial board of managers of center) in accepting the Council House at an interracial dinner

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attended by 1700 persons, recalled other instances when even Christian churches had regarded the advent of a Negro community with "deep and widespread resentment," while this approach to the problem was a direct contrast to such a narrow attitude.

Dr. Tobias said that this group of women: "could have yielded to the usual impulse and cried out in despair, 'The Hordes of Harlem are invading our community — what shall we do?' But they did no such thing. Instead they saw

in the changing neighborhood an opportunity and a challenge. First they accorded a whole-hearted welcome to their new neighbors, and then they sought the counsel of Negro and white leaders as to what changes in the organizational structure of the institution and in the program should be adopted in order more effectively to meet the needs of the youth to be served."

The new board of managers of *Forest House* is composed of Negroes and whites, Jews and Gentiles, Catholics and Protestants.

## **The Scales of Democracy**

Are Not Always Tipped Toward Freedom

### **THE POSITIVE (Freedom)**

● *When the Army Air Force's "approved rating" citation was given to the Pacific Parachute Company of Los Angeles, its founder, Howard "Skippy" Smith, was praised for having established a war plant where workers of all races have equal opportunity. Mr. Smith, a Negro, could easily have followed the lead of many of his white competitors and discriminated against races other than his own, but he preferred to offer another proof of the fact that inter-racial harmony among earnest workers is the natural result of equal opportunity. Rex Ingram, famous Negro stage and screen star was one of the speakers. "When our flyers have their ships shot from under them, and go hurtling*

### **THE NEGATIVE (Discrimination)**

● *When Lena Horne walked out on that USO show at Camp Robinson, Little Rock, Arkansas, it was because: the Negro servicemen were not allowed to come to the three performances she gave; and when she was permitted to entertain them in the Mess Hall (sans benefit of the glamor which comes from spotlights, mike, and evening clothes) it was packed with white civilians and soldiers, the colored boys off to the left in the first three rows; and there was no band to play for them until she insisted; and then, when she asked to have lunch with them she found they were to eat with the German Prisoners of War, and was told that it was not unusual for the colored soldiers to eat with them although*



## POSITIVE

*through space, I don't think they have time to worry whether white hands or black hands made their 'chutes," he said. "All they want to know when they reach for the gadget that controls the rip-cord, is that it works. We folks back home here know that those 'chutes were made by American hands. White hands, black hands, brown hands, hands of all colors."*

● *New York's Community Church (Dr. John Haynes Holmes, pastor) draws no color line at any of its social gatherings. Negroes are included on its board of trustees and its committees. It conducts an office for the mediation of discrimination on grounds of nationality, race, religion or sex. Sponsors are 32 rabbis and Protestant ministers.*

● *It happened in Alabama. Two white men who attacked an aged Negro have been sentenced to 180 days in jail and fined \$100 each. They were arrested by two white policemen who appeared as witnesses against them. Judge Henry Martin in sentencing the men declared that such cases had all the potentialities of race riots and he would give the limit to any one, white or black charged with provoking such situations. (We consider this a "positive" item because such action is rare in the south. It may indicate a new trend toward justice for all southern citizens.)*

## NEGATIVE

*they could not eat with their white fellow Americans—and that was too much! So she left as a protest against such conditions.*

● *Warner Bros. has built one of its short subjects around the Springfield Plan (a program of education for democracy, centered around integration of all races through "working and living together"). The picture is interesting and heart-warming, but—here's something you should consider if you see it: Racial leaders are disappointed because this fine plan is misinterpreted through the complete omission of Negro children from the picture. Thus, one tenth of the population is ignored in this study of racial cooperation, whereas actually there are many Negro teachers and children sharing in the Plan and the president of the School Council, John Williams, is a Negro student. Dr. J. Granrud, superintendent of public schools of Springfield, Mass. sent a memo to employees of Springfield schools praising the picture, but adding tactfully, "I think you will like it better if you understand before you see it that this film makes no particular effort to interpret the work which you are doing." (NOW a fine interracial magazine published at 1899 W. Jefferson Blvd., Los Angeles 7, carried three pictures and a story on the Springfield Plan in its Second Half January issue. NOW is 10c per copy.)*



## POSITIVE

● *Awards of \$500 each to be given annually to community groups making the most significant advances in meeting problems in the field of race relations were announced recently by the American Council on Race Relations. The awards will be given for achievements in industrial relations, housing, recreation, public protection and public relations.*

● *When the Nitta family, Americans of Japanese descent, returned to their ranch at Santa Ana, California, they were welcomed home by a large group of Caucasian friends and well-wishers, former teachers of the Nitta boys, the pastor of their church (Dr. Ashley of the First Methodist Church) etc. Mrs. Roy Corry, their nearest neighbor was there, and took charge of the Nitta baby. Her son has been missing in action for two years—he was on the Japanese front. When her neighborly attitude was mentioned she replied, "It is the least I can do. We are not fighting people—we are fighting against bigger things. Oh, if people only realized that!" And we add, "Oh, if only all neighbors had the insight shown by Mrs. Corry! (The Nitta family feels that this preponderantly friendly attitude, which has continued, far outweighs the attempts to terrorize them, made by a few farmers.)"*

## NEGATIVE

● "The Indian adult educational program has been largely ruled out, the land acquisition program has been stopped dead, and Indian service and the Indians are being forced to operate ranch and timber lands on an appropriation only one sixth as large as the forest service receives for similar operations," charged John Collier, retired U.S. commissioner on Indian affairs. He criticized Congress for denying appropriations to the "more creative and life-giving parts of that Indian program which is Congress' own." In urging settlement of Indian tribal claims, increase in education and the end of individual allotments of land, he warned that a "huge push by the Indians and all their friends is needed if the Indian race is to march on to complete, effective freedom, and if the many tribal societies are to be integrated with the American commonwealth while still not being despoiled and corrupted."

● "We have no bitterness. . . . We realize we are victims of circumstance," said Sam Takeda, Japanese-American truck driver of Santa Clara, Calif. whose house was splashed with gasoline and set afire. Attempting to telephone for help he found the wires cut. As the family rushed out to fight the flames, they were fired upon from a black sedan driven slowly past the house.



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(Affiliated with Yogoda Sat-Sanga Society of India)

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Self-Realization Church of all Religions. Conducting Teacher, Yogacharya B. C. Nandi. Sunday meetings and Monday evening Praecepta Study Class at I. N. T. A., 7 Henrietta St., Cavendish Square, W. 1, London, England.

### Tukuma, Latvia, Europe

Mr. Harry Dikman, Conducting Teacher; Zigfr. Meierovica iela Nr. 20. J. Vessel, Secretary.



### **Mexico City, Mexico**

Conducting Teachers, Mr. J. M. Cuaron (Spanish), Mrs. Watson (English). Apartado Postal Num. 1680. For information call: P-21-40 or J-91-56. Meetings every Tuesday, 8 p.m. at Paseo de la Reforma, 355 Depto. 14.

### **Los Angeles, California**

**WESTERN HEADQUARTERS of THE SELF-REALIZATION FELLOWSHIP** (Yogoda Sat-Sanga Society), Mount Washington Center, 3880 San Rafael Avenue, Los Angeles 31, California, established in 1925. Phone: CApitol 0212.

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Daily Meditation Service held at 8:15 a.m. and 8:15 p.m.

### **Hollywood, Calif.**

Self-Realization Church of All Religions, 4860 Sunset Blvd., near Edgemont St., Hollywood, Calif. Phone NO. 18006. Services held every Sunday; Paramhansa Yogananda speaks every other Sunday at the 11 a.m. service, followed by his 1:30 p.m. Patanjali Yoga Class. Alternate Sunday 11 a.m. services are conducted by Rev. Bernard Cole and Rev. Michael Krull, followed at 1 p.m. by classes in the Bhagavad Gita. Praecepta Class every Thursday at 8 p.m.

### **Encinitas, Calif.**

**GOLDEN WORLD CITY**, (100 miles south of Los Angeles). Phone: Encinitas 4341.

**PRAECEPTA STUDY CLASS.** Each Friday at 3 p.m., at the Hermitage, Mrs. Laura Rohner, Secretary.

### **San Diego, Calif.**

San Diego Self-Realization Church of All Religions, 3072 First Avenue. Take First Ave. bus to Quince Street. Phone Woodcrest 0923. Meetings every Sunday at 11 a.m., conducted

alternately by Paramhansa Yogananda, who also teaches a Sunday Patanjali Yoga Class at 1:30 p.m., and by Dr. Lloyd Kennell. He conducts a 5 p. m. Quiet Hour meeting on alternate Sundays, and a Praecepta Class every Thursday at 8 p.m.

### **Gardena, Calif.**

Conducting Teacher, Mrs. Harriet Grove, 16425 Halldale Ave.

Center meetings held each Tuesday at 7:45 p.m. at home of Mrs. Blanche Keesey, Secretary, 1630 W. 168 St.

### **Washington, D. C.**

Swami Premananda, Conducting Teacher. Sunday Service at 11 a.m. Wednesday Class on Philosophy and Yoga at 8 p.m. The public is welcome. Self-Realization Fellowship Temple at 4748 Western Avenue, N.W. Phone: Wisconsin 4748.

### **Miami, Florida**

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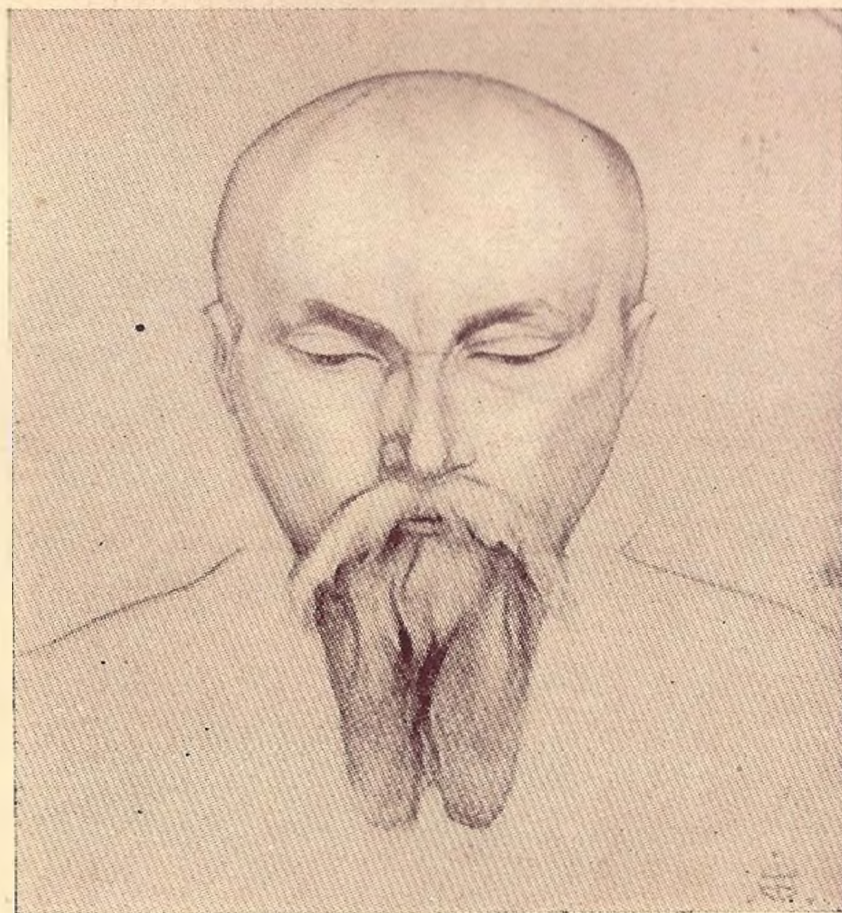
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From a painting by his son, Sviatoslav Roerich,  
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*(An article by this famous artist and philosopher, who now headquarters in Asia, appears on page 4.)*



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