

1916

Mazda in East W.

Vol. 15 No. 1

January 1916

10 Cents

772517

Vol. 15
(1916)
PB

Mazdaznan

The Master-Thought or Thought
That Masters All Things Unto
Peace, Prosperity and Perfection

Issued Monthly by Mazdaznan Press
Los Angeles, California, U. S. A.

MAZDAZNAN CENTERS

UNITED STATES OF AMERICA

- CHICAGO, Ill., Mazdaznan Science Center, 2748 Hampden Court, North Side. Mrs. Julia Kuehmsted, Kalantress.
- LOWELL, Mass., Mazdaznan Temple Spenta Maria, 52-54 Columbus Ave. Hortense Hilton.
- BALTIMORE, Md., 1705 Moreland Ave. H. Custer.
- BOSTON, Mass., 37 Court St., Dr. G. Maurer.
- DENVER, Colo., 1847 Pearl St., Mazdaznan Center.
- KOKOMO, Ind., 414 E. Walnut St., Dr. Grace Russell, Prior.
- LOS ANGELES, Calif., 116 N. Flower St. Mrs. J. Wilder.
- NEW YORK CITY, 515 W. 187th St., Mazdaznan Center. Dr. Alice Woodbridge.
- OAKLAND, Calif., 4120 Adeline St., between 41st and 42nd Sts.
- PASADENA, Calif., 368 Franklin Ave., Congregation Dearborn, Carl Holdorf.
- PHILADELPHIA, Pa., 27 S. 16th St. Dr. E. G. Pyne.
- ROCHESTER, N. Y., 42 Cutler St. Dr. B. G. Kester.
- SAN DIEGO, Calif., 1867 Union St., corner Fir. H. Nackenhorst.
- SAN FRANCISCO, Calif., 1750 Clay St., between Polk and Van Ness, California Club House. Mrs. H. Pearce, President.
- SEATTLE, Wash., "The Hollywood," 118 John St., Western Stronghold of Mazda. Fred Eckas, Secretary.

DOMINION OF CANADA

- MONTREAL, Can., 1063 Mount Royal Ave., W. Mazdaznan Temple. Mr. and Mrs. Hooper Mallet, Kalantars.
- YARMOUTH, Nova Scotia, Canada. G. C. Creelman.

GREAT BRITAIN

- LONDON, Eng., Headquarters, 62 Eton Ave., N. W.; Branch, 2 the Boulevard, High Road, Balham, S.W., Rev. Gilman Beeler.
- EDINBURGH, Scotland, 3 St. Andrew Square, Mrs. E. Ingraham.
- GLASGOW, Scotland, 280 Bath St. Mrs. E. Ingraham.

GERMANY, SWITZERLAND and AUSTRIA

- LEIPZIG, Schulstrasse 1. Mazdaznan Temple und Zentrale.
- HERRLIBERG, Zurich, Dr. David Ammann, Ambassador and Kalantar. Lydia Ammann, Representative.
- VIENNA, XVIII Abt Carlgasse 22-70. Frau Margarete Thern.

DENMARK

- BRABRAND, Truevej 26. Viggs Nielsen.

INDIA

- BOMBAY, Dadabhoy Sunawalla, Goalia, Malabar Hill, Tank Road.
- SURAT, O. Guard, Old Butcher St.

THE NEW YORK
PUBLIC LIBRARY

772517

ASTOR, LENOX AND
TILDEN FOUNDATIONS
1917

M a z d a z n a n

PUBLISHED MONTHLY BY THE MAZDAZAN PRESS
P. O. Box 1854, Los Angeles, California, U. S. A.

DIRECTORS:

Wm. K. Sandberg.
K. Graichen.

J. Clauson.
H. W. Riley.

Carl J. von Bibra, Managing Editor.

Copyrighted 1916 by Mazdaznan Press.
Transfer of entry as Second Class Matter pending at Post Office,
Los Angeles, California, U. S. A.

Annual Subscription, \$1.0010 per copy.

Vol. XV JANUARY, 1916 No. 1

CONTENTS:

Editorial,.....	2
Poem,.....	4
Sermonettes,.....	5
Zoroastrianism,.....	8
Season Hints,.....	14
Breath and Breathing,.....	17
Thought and Thinking,.....	18
An Inca's View of Sun-worship,.....	20
Happy New Year,.....	21
Topics of Interest,.....	22
The Great Stir,.....	24
Copy of Letter Sent by Mrs. Hooper Mallet,.....	25
From Abroad,.....	29

MAZDAZNAN

EDITORIAL

FOR fourteen years MAZDAZNAN has been published on a philanthropic basis. Beginning with this, its fifteenth year, it is to be conducted according to business principles. No effort has been spared in making this issue a source of pleasure to our old subscribers and an incentive to squander a dollar to those who were unacquainted with the publication.

For a number of years MAZDAZNAN has been edited and published by Mrs. M. E. R. Hilton and her household in Lowell, Massachusetts. The work has been very ably done. However, being called to labor in other fields, Mrs. Hilton was forced to give up the work of editing MAZDAZNAN and consequently the magazine will in the future be deprived to a large degree of her highly esteemed work.

From this issue on, MAZDAZNAN will be published under the direction of the trustees of the Mazdaznan Congregation of Los Angeles, California, U. S. A.

With the kind co-operation of our readers it will be possible to add department upon department. In this way MAZDAZNAN will soon be second to no publication upon the news-stands. In order to facilitate this desired co-operation of our readers there will be established a "Question Box," beginning with the February issue. All questions concerning the Mazdaznan work will be gladly answered insofar as the limited space will allow. It is requested that no reader put more than one question each month. This will give all a fair chance.

Published in the Land of Sunshine under the most wholesome conditions, MAZDAZNAN is destined to grow. It will be the aim of the editor to make it well worth the while of any man, woman and child to spend a few hours monthly in studying its pages.

Any of our readers wishing to assist in the publication of MAZDAZNAN can send subjects for publication. Any meritorious article or item of interest to Mazdaznan

will receive careful consideration. The diverse centers, through their respective secretaries, are requested to send monthly reports to the editor for publication. MAZDAZNAN aims to be the bond by which all Mazdaznan are bound to one another.

The Mazdaznan Message is still in its infancy. However, in the comparatively short time of its organized existence here in America, great things have been accomplished. This fact should goad us on to the doing of bigger things and not give us an excuse for resting on our laurels. The time is past when one man can do practically everything there is to be done in an organization. Up to the present Dr. O. Z. Hanish, to whom we are indebted for Mazdaznan, has attempted to do the impossible with very little assistance for so great a task. He has carried on simultaneously the work of lecturer, writer, publisher, editor, physician, general organizer and what not else besides. Within recent years there has been added to all this the most annoying of all hindrances,—persecution based on ignorance. The one consoling thought which persecution bears is that unless the thing attacked be worth while no one would trouble himself about it. However, let us add to this another and a more inspiring truth. If everyone who has received any help from Dr. Hanish or been benefited in any way by his work would in turn aid others to attain the good which he has been blessed with, he will settle a debt and aid humanity at the same time. The fact that the teachings of Mazdaznan are appreciated at least by those who have benefited thereby will serve as an inspiration to Dr. Hanish and uphold him in his noble work. It has been said that contempt prior to examination is the greatest of sins. Let us all be free from such sinning.

May the year just in its infancy be one of record-breaking prosperity and success in all things for the entire Mazdaznan World.—*Carl J. von Bibra.*

MAZDAZNAN
POEM

We worship the Spirit Divine,
All wisdom and goodness possessing,
Surrounded by Holy Immortals,
The givers of bounty and blessing;
We joy in the works of His hands,
His truth and His powers confessing.

We praise all things that are pure,
For these are His only creation;
The thoughts that are true, and the words
And deeds that have won approbation;
These are supported by Him
And for these we make adoration.

Hear us, O Mazda! Thou livest
In truth and in heavenly gladness;
Cleanse us from falsehood, and keep us
From evil and bondage to badness;
Pour out the light and the joy of Thy life
On our darkness and sadness.

Shine on our gardens and fields,
Shine on our working and weaving;
Shine on the whole race of man,
Believing and unbelieving;
Shine on us now through the night,
Shine on us now in Thy might,
The flame of our holy love
And the song of our worship receiving.

— *Yasna, Zend Avesta.*

SERMONETTES

THE old has passed away; lo, and behold, I shall make all things new!

BE it a snowflake or a raindrop, both reveal the measures of gravity that command inspiration.

NO more than the world has been made in a day will it be possible to renew it with the turn of a hand.

VON TERSTEEGEN held that true Christianity may be found in one's humble chamber with a little book in hand.

THE Messenger of Peace does not ramble upon the broad avenues paved by human hand; he seeks the quiet lanes where lovers choose to meet.

THE vast arid regions have a future before them promising a blooming paradise, while the splendor of the Elysian gardens of today may pass on into the forgotten past, for ravens only to coo.

THE wisdom of the world is as circumstantial as the ascension to a throne.

IGNORANCE may be bliss, still all seek education which in the majority of cases only strengthens superstition.

SUPERSTITION cannot be confined to religious schools alone as there is a goodly portion of it in Science, Philosophy and Politics.

THE irregularity of the lines of mountain chains not only breaks the monotony of a cloudless sky but adds to grandeur, calling out the sublime in nature.

INHERITED tendencies are the ballast, keeping man from rising to brighter realms and more useful vocations.

INASMUCH as traits, tendencies and characteristics can be established in plants, by properly attending to them, all the more can man rise to a higher state of cultivation.

A PLANT, void of the required consciousness of corresponding congenialities bounding it within as well as without, cannot rise above its set traits, neither can man attain to what he is not called at the time of his creation.

MORE knowledge upon lines of scientific eugenics will assist greatly in the rise of a higher type of civilization; free thought will tend more toward its realization than all the powers of hades dare to bar it.

THE great momentum that holds all the powers of the world at bay is awaiting the command of mother to turn the tide. If she fails to speak the magic word then the struggle of the future will claim untold victims. If she realizes that she is the key of heaven and hell, and uses her influence unto determination we shall enjoy the realization of the Lord's prayer: "Thy kingdom come; Thy will be done on earth as it is in heaven."

VARIETY is the spice of life but there is such a thing as spicing too much, in which case both body and mind suffer.

THE pendulum of a clock knows of no happy medium; it swings back and forth, still in perfect rhythm, which makes time a dependable thing.

MOST people swing suddenly into one direction and just as suddenly come to a dead *standstill*.

WITH people it is very much like it is with vegetation: you can go by looks only after some study, experimenting and experience. These three stages of mental development increase concept, consideration and observation.

IF to be human is to be divine then we are excused when concluding that the majority of our kin is lacking the one and the minority, the other.

GOD so loved the world that He sent His only begotten Son that all who believed Him may have everlasting life." Should this prove true there will be a meager gathering in the Realms of Life Everlasting.

SINCE God tests and tries no man, the latter has taken it upon himself to sit in judgment over creation.

OMAR held that in youth he thought he had just about solved the problems of life, but toward the end of his days he felt he was going to take into the grave all life's problems unsolved and many more perplexing questions added to those once engaged in. However problematic questions of life may seem, one thing is certain, that to solve the problems of the daily walks of life and those of life itself involve two diametrically opposed phases.

ACCORDING to common law everything moves but there are times when things move in the wrong direction. In fact there is much skidding done of late on both planes of life and unless the hand becomes more steady and the road better there is no telling as to the outcome of it all.

—O. Z. Hanish.

ZOROASTRIANISM—ITS HISTORY

MAZDAZNAN is a system intended primarily for the Aryan White Race. Zoroastrianism, upon which it is based, is of all the great religions of the White Race, the only one truly Aryan. Judaism and its products, Christianity and Mahometanism are all of Semetic origin. Brahminism and its offsprings, Buddhism and Lamaism, are the products of a mixture of the White and Dusk Races of India. The Græco-Roman and Teutonic Races migrated from Central Asia and brought with them the beliefs which later became known in Persia as Zoroastrianism. These were changed in the course of time to the elaborate mythology made familiar to us by the classics. So Zoroastrianism remains the original Aryan Religion.

Ever since the advent of the study of Comparative Religion, Orientalists have debated on the question of the relative age of Zoroastrianism and Brahmanism. The truth of the matter appears to be that both are different developments of an earlier faith. Zoroastrianism was developed by the Aryans in Iran (Ancient Persia) and Brahminism is the result of the development of the Indo-Aryans after their mixture with the native Dusk Race of Hindostan.

The pre-Zoroastrian faith was largely mythological. Before the advent of the great prophet it had degenerated to Animism. With Zoroaster, however, came the dawn of that great philosophy, a greater one than which was ever devised.

Authorities differ greatly as to the date of Zoroaster's birth. It is placed all the way from 600 to 6000 B. C. Modern writers are inclined to favor the 600 year mark. The reason for this is undoubtedly that the birth of the Master is confused with the introduction of his teachings among the Persians. Dr. O. Z. Hanish, in an article entitled *Zoroaster and Zoroastrianism*, makes the comparison of naming 710 A. D. as the date of Christ's birth

because His teachings were introduced among the Teutons by St. Boniface in that year. That is, Christ was born to them in that year. Herodotus, 484 B. C., prefers not to fix any date, merely stating that Zoroaster lived thousands of years before his time. Judging from available material it is certain that Zoroaster preceeded Abraham (2247 B. C.). There were innumerable Zarthushts or Zarathushtras (Zoroasters) following the great prophet just as there were other Cæsars besides Julius Cæsar. They are not to be confused with the original one.

Zoroaster prepared himself for thirty years in order to carry on his work of reformation. At that age he had a vision on the banks of the Daiti River. Vohumanah, the archangel of good thought, appeared to him and carried him to the heavenly abode of Ahura Mazda and the Amshaspands, his personified attributes. Then Mazda Himself gave to Zoroaster the faith which he was to impart to the world.

Immediately upon receiving the divine message, Zoroaster began to preach. He tried to convert everyone, good and bad, but succeeded in winning none. For ten years he traveled and taught but not a single convert did he make. During that time, however, he had had six great prophetic visions in which the six archangels committed their respective earthly wards to his care. Thus Vohumanah gave good thought embodied in the domestic animals such as the horse and cow; Asha, purity, truth and righteousness, represented by fire; Keshathra, royalty and administrative ability, symbolized by the metals; Spiyenta Armaiti, modesty, characterized by the earth; Haurvatat, health and fruition, whose material counterpart is water; and lastly Ameretatat appeared to him and gave to him immortality, whose symbol is plant-life. After the last of these visions had appeared to him and still no converts had been made, Zoroaster despaired and appealed to the Lord God Mazda for assistance. Mazda declared the time for conversion not yet

ripe and gave to Zoroaster more revelations. While descending from the realms of Mazda the prophet was attacked by the entire evil creation led by Angromainyus. The host of evil was, however, destroyed by the goodness of Zoroaster. Quoting the Vendidad-Fargard XIX of the Avesta (Zoroastrian Bible) we have the episode described in detail.

"1. From the region of the north, forth rushed Angromainyus, the deadly, the Dæva (Devil) of Dævas. And thus spake the evil-doer Angromainyus, the deadly: 'Drug, rush down and kill him'; O holy Zarathushtra! The Drug came rushing along, the demon Buiti, who is deceiving, unseen death.

"2 (5). Zarathushtra chanted aloud the Ahuna-Vairya (Holy Prayer): 'The will of the Lord is the law of holiness. The gifts of the Vohomanah to the deeds done in the world for Mazda. He who relieves the poor makes Ahura King.'

"He offered sacrifice to the good waters of Ainyahita! He recited the profession of the worshipers of Mazda!

"The Drug dismayed, rushed away, the demon Buiti, who is deceiving, unseen death.

"3 (7). And the Drug said unto Angromainyus: 'Thou tormentor, Angromainyus! I see no way to kill Spitama Zarathushtra, so great is the glory of the great Zarathushtra.'

"Zarathushtra saw (all this) within his soul; 'The wicked, the evil-doing Dævas (thought he) take counsel together for my death.'

"4 (11). Up started Zarathushtra, forward went Zarathushtra, unabated by Akem-mano, by the hardness of his malignant riddles; he went swinging stones in his hand, stones as big as a house, which he obtained from the Maker, Ahura Mazda, he the holy Zarathushtra.

" 'Whereat on this wide, round earth, whose ends lie far apart, whereat dost thou swing those stones, thou who standest upon the bank of the River Darega in the mansion of Pourushaspa?'

"5 (16). Thus Zarathushtra answered Angromainyus: 'O evil-doer, Angromainyus! I will smite the creation of the Dæva; I will smite the Nasu, a creature of the Dæva; I will smite the Pairika Knathaiti, till the victorious Saoshyant come up to life out of the Lake Kasava, from the regions of the dawn.'

"6 (20). Again to him said the maker of the evil world, Angromainyus: 'By whose word wilt thou strike, by whose word wilt thou repel, by whose weapon will the good creatures repel my creation, who am Angromainyus?'

"9 (29). Spitama Zarathushtra said in answer: 'The sacred mortar, the sacred cups, the Haoma, the Word taught by Mazda, these are my weapons, my best weapons! By this Word will I strike, by this Word will I repel, by this weapon will the good creatures strike and repel thee. O evil-doer, Angromainyus! The Good Spirit made the creation. He made it in the boundless Time. The Ameska Spyentas made the creation the good, the wise sovereigns.'

"10 (35). Zarathushtra chanted aloud the Ahuna-Vairya. The holy Zarathushtra said aloud, "This I ask Thee: teach me the truth, O Lord!"

This is the tale of the first great opposition of evil to the good Zarathushtra.

After ten years Zoroaster succeeded in converting Metyomah, his cousin, to his faith. Two years later came the great triumph of the faith. By the aid of many miracles he converted Vishtasp, the ruler of Iran. Fearing the loss of their position the priests of Vishtasp's court conspired against Zoroaster and were so successful that the prophet was thrown into prison and later crucified. Many other cruelties were inflicted upon him but each time he escaped. The result was that Vishtasp, thoroughly convinced of the supernatural power of the prophet, hailed him as the saviour of Iran. After that the success of the young faith was assured and converts flocked to Zoroaster. Soon the entire nation

embraced Zoroastrianism. The old animistic creed gave way to the enlightened and philosophical religion of the prophet.

Soon thereafter the Turanian king, Arjasp, declared war on Vishtasp and invaded Iran with an army of 300,000 men. Iran was defended by a comparatively small host of 144,000 select warriors. So well, however, did the new faith inspire them that Arjasp's overwhelming force was badly beaten and driven back into their country. After this successful defense of Iran against infidel invaders, Vishtasp inaugurated crusades against unbelievers in other sections of Persia. Not long thereafter Arjasp again invaded the Iranian country. This time success crowned his efforts and with terrible fury he leveled cities and temples, destroying every outward sign of the new religion. Zoroaster, while praying in the temple at Nush-Adar, was seized by the fanatical Turanian soldiery and put to the sword. This was in his seventy-seventh year. In our system of time reckoning it would be May first. This war, known as the second holy war, was ended by Vishtasp's son who drove the Turanians from the land and in turn invaded their country which he laid waste.

After the prophet's death the authority of the creed was vested in Jamaspa whom the Avesta calls Zoroaster's son-in-law.

After the prophet's decease his faith spread rapidly and soon became the state religion of Persia. It remained such until the Mahomedan invasion in 644 when the Persians accepted the creed of their conquerors. Some of them, however, refused to do so and taking with them a brand of the sacred fire they wandered in search of a place where religious toleration would be accorded them. Such a place they found on the west coast of India. The cities of Bombay and Surat are today the strongholds of Zoroastrianism. Also in northern Persia, in the province of Mazanderan, there still remain a few thousand Zoroastrians. Each year finds

them on the decrease there but the Parsees of Bombay and Surat show no signs whatsoever of a possibility of oblivion. They compare very favorably with the most enterprising of peoples.

To follow next month:

ZOROASTRIANISM—ITS TENETS.

REINCARNATION

WE have all experienced that feeling, that comes over us occasionally, of what we are saying and doing having been said and done before, in a remote time—of our having been surrounded, dim ages ago, by the same faces, objects and circumstances—of our knowing perfectly what will be said next, as if we suddenly remembered it!—*David Copperfield*, Dickens.

The ideal should never touch the real;

When nature conquers, art must then give way.

—*Schiller.*

Growth and love make life. When we cease to grow we disintegrate. When we have nothing more to love we have no purpose in life. Therefore, insure perpetual growth by perfect living and assure a joyous existence by bestowing your love upon a worthy object.

SEASON HINTS

ARTICHOKES are coming in and their cheapness in price ought to tempt even the closest pocketbook to indulge in one artichoke a day, no more, but less. Less at first as we are apt to overdo a good thing. Two artichokes won't do. One is enough. To get the best results from it, to serve as a nerve tonic and nerve builder, boil artichoke for ten minutes; pour off water; add enough water to steam artichoke for fifteen to twenty minutes. Drain thoroughly; pour lemon juice over it and set in slow oven to dry. It may be salted to taste.

THIS is the season for all kinds of griddlecakes with syrup, pancakes with apple sauce, potato pancakes with cranberry and other sauces. Potato pancakes without egg or milk will be found most wholesome. Used in small quantities, they will prove a panacea in many an ailment.

PPOTATO peels should never be cast away. Wash them, clean and boil them with additional onion and celery tops into stock. Use this with heated oil or butter as a broth. A bay leaf and a pepper corn will add to the flavor. The stock may be used by boiling barley in it, rice, vermicelli, rivilet or any other curdle, adding chopped parsley, fried garlic or catsup to change flavor. Economy often not only leads to wealth but it assures health when guided by scientific measures.

WHEN using any of nature's remedial agents always bear in mind that such are merely means to arrest troubles, to stimulate the system long enough to give it an opportunity to adjust matters. Make it a point to correct your diet and do not fail to attend to rhythmic breathing.

CASSABAS are just about gone, persimmons have become rare, while pomegranates are pithy, but grapes are still to be had and should be indulged in twice a week at least, in quantities of one tumblerful of juice a day to induce elimination of acids. Of course catarrhal people should abstain from grapes unless modified by additional use of grapefruit. The fresh grape-juice, made when needed is preferable to that sold in bottles. The latter may be a wholesome drink, but the fresh grape is an eliminator and also betters assimilation.

TO work up an appetite is not to tease it by using all kinds of medication but by resting from all food, that through the arresting of the stomach's action a dish may suggest itself assuring thorough digestion and assimilation.

THE preparation of foods or dishes has much to do with the supply demanded by our nature and where one thrives largely on steamed foods another soon develops digestive troubles, while another thriving on raw foods largely, another develops biliousness in a comparatively short time; and again it depends much upon the season and certain circumstances. All play some part in the process of digestion. Thus the same food agreeable at one season becomes disagreeable at another. In that case it is best to live up to the seasons. At any rate it is well to lay less stress upon "what shall I eat, what shall I drink," and partake of food with thanksgiving in our heart.

IN the babe and the young many digestive troubles arise from chilled stomachs; the matured and advanced in years will find most of their digestive disorders to be due to insufficient attention to the generatives. Any impairment calls out reflex troubles, necessarily affecting the digestives, the lungs, and lastly the heart. Some attention in that direction may teach us more than all our studies on food values.

PISTACHIO and Pine Nuts should always be on the table during this month.

NOT the quantity of food *consumed* assures strength and health but the food *assimilated*. Selection of food for this reason is most important in the question of health.

BBETTER than bakers' wares are doughnuts and other light batter foods made fresh for one meal a day.

We derive good results from the following recipe: three tablespoonfuls of flour, four saltspoonfuls of salt and one heaping spoonful of brown sugar, adding enough cold water to suit. Dropping into an oiled pan, setting into a hot oven, assures a fine dish after fifteen minutes' baking. Buttered while hot satisfies the most pampered stomach. However, cocoanut butter or honey may be used. The consistency of the batter, variation in salt and sugar will create different tasting muffins or doughnuts. With some fresh fruit, an egg omelette, and tea or coffee with cream, will prove a satisfactory meal.

THE Australian Oil of Eucalyptus is receiving quite a universal recognition of late. Taking it in quantities of one part of Oil of Eucalyptus to ten parts of White Syrup not only croup and whooping cough yield to it but even serious lung attacks are quickly overcome, using the preparation in teaspoonful doses at intervals of from fifteen minutes to three hours. Taken in doses of one part of Oil of Eucalyptus to five of Glycerine and ten of White Syrup, rheumatism, neuralgia and constipation yield most charmingly. As a worm cure Oil of Eucalyptus has been sufficiently tested; but, strange as it may seem, the California Oil of Eucalyptus has not the same effect. In eye troubles, however, the California Fluid Extract of Eucalyptus works miracles and should be used as a frequent eyewash, two drops of the fluid to an eyecupful of warm water.—O. Z. H.

BREATH AND BREATHING

YOU can't force nature except in her unorganized state where you may wrest from her latent forces providing you discover the principle upon which the elementaries are based. But the organized state has to be approached with great caution and care as there is no telling when nature may resent our measures causing a fiasco to our aims. Nature, organized nature, will yield if approached intelligently and by means of scientific measures in accord with principle and law.

The science of breathing needs no advocates as the efficacy of rhythmic breathing enjoys world-wide recognition. But there are many methods like there are methods in instrumental and vocal music, there are many ways and methods to attain a mechanical and a mental training, methods upon every field of culture. Some methods are simpler than others and again much depends upon the pupil's aim or desire. Still, the ordinarily applied method of rhythmic breathing does not lead the student to the goal desired. Neither is rhythmic breathing to be used as a mere stimulus or a panacea. "Go and sin no more" should prompt us to take up rhythmic breathing. To rhythmic breath we should be as religiously devout as to our daily prayers and perform our part with good judgment and reason, obtaining results of a mental as well as a physical nature. To obtain good results the body must not only be in a relaxed state but the mind must be calm and at ease, entertaining no other thought during the performance than that of inhalation, retainment, exhalation and arrestment of muscular action. Using mentally a formula of prayer set to melody will greatly add to good results and encourage the practitioner to faithful observance.—*O. Z. H.*



THOUGHT AND THINKING

O. Z. HANISH

Delivered on June 30, 1915, at San Francisco, Calif.

THE greatest of all attainments is not to think. Thinking is the product of the objective induced by emotion. Thought is tranquil. Thinking is illusionary and deceptive. Thought is consciousness. Thought is independent of emotion. It is as extensive as magnitude itself, extending on *ad infinitum*. Thinking is limited by the capability of the thinker. Thought can only be conscious when we cease to be governed by environment.

What do you think when you think nothing? This question is as foolish as, which came first, the chicken or the egg? You have not gained in life when you get to the point where you think nothing at all. You cannot possibly draw from the fount of wisdom until thought becomes the governing factor in your life. The flower that is placed in a vase will wither and die but that which has power within itself is ever creative.

What does knowledge avail a writer or a poet when he is overcome by the elements in mid-ocean! All knowledge is purely of an objective nature. But if the poet or writer has found himself—when thought rules supremely, he retains consciousness in the midst of all the turmoil. Although his body may go to the bottom of the ocean he still smiles. In finding himself he has made himself subject to thought, that thought which comes when all must be subject to the divine. A person who has once attained to that state has nothing more to worry about. The seed in the soil will not sprout until the proper time. Be at peace. How you have struggled and what anxieties you have gone through in your efforts to hurry the course of the universe! As long as you are anxious you will encounter difficulties and make mistakes. Thought is the only supreme and governing factor.

Jesus stood for principle and knowledge which was provable. His life was a true demonstration. Mazdaznan also not only entertain thought but give it birth in everyday life. A theory to be of any value must be proven by the one entertaining it. Thus it becomes a law. In Mazdaznan we demonstrate to ourselves. When you pray go into the prayer-closet and commune with the Father. In this way gain understanding. Having accomplished it secretly God will give unto you openly. Demonstrate in secret and the Father will aid you. We never have to impose upon anyone.

THE TREE OF LIFE

LIKEN the memories of past years to a fir tree in the forest, whose topmost branches are fresh and covered with the new needles of present occurrences. While the branches, as the eye follows them successively down the trunk of life have less foliage, until only the tips or most prominent events in the history of that branch or period of our existence, still retain the lingering needles or associations to which the memory still clings. As we proceed still farther down this mainstay and body of the fir tree's life, we find the branches dead or entirely obliterated until we reach the ground. But tarry not here. Search still farther. Forget not the roots, the sources which supply the tree with material nourishment. Symbolizing the innumerable thoughts of Mother Nature toward the welfare of her progeny; not alone this, it is indicative also of the myriads of wishes and desires of our human mother who thus shaped our character.

A noble soul alone can noble souls attract;
And knows alone, as ye, to hold them.—*Gæthe*

AN INCA'S VIEW OF SUN-WORSHIP

AT a great religious council held in Peru about the year A. D. 1440 an Inca arose before the assembled multitude of sun-worshippers and said:

“Many tell us that the sun made all things. But he who makes must remain with what he makes; now many things happen when the sun is away, therefore he cannot have made all things. It is doubtful whether he is alive since he never seems tired. If he were living he would grow weary, as we do. Were he free he would sometimes go elsewhere. He is like an animal in harness who has to go where he is driven, like an arrow which must fly wheresoever the archer sends it. Therefore he, our father and mother, the sun, must have another master greater than himself. It is this master who compels him to go his daily round without peace or rest.”

A name was therefore invented for this supreme power and a temple built near Callao for his worship. This temple contained no images or sacrifices.

In like manner, the king of Tescuco in Mexico, reasoned. He had prayed for years in vain for a son. His prayers were left unanswered by the idols in the temples. At last he cried, “What are they, but dumb stones without sense or power! They could not have made this beautiful world; the sun, the moon, the stars; the waters and trees; and all the countless creatures which inhabit the earth. There must be some invisible and unknown god, the creator of all things. He alone can console me in my sorrow and take away my afflictions.”

“Therefore he erected a temple nine stories high, which he dedicated to the *unknown god the cause of causes*. He seems to have repeated, without knowing it, the argument of Paul at Athens,” says the old Spanish padre who quotes this incident in his chronicles.

HAPPY NEW YEAR

WITH this issue we enter upon the waves of a new year's ocean and no one knows what there is in store for us but the Powers that be. The eventful year of a World's War back of us has by no means instilled us with the hopes for speedy settlement, although the Panama-Pacific Exposition in San Francisco stands out as the Lighthouse unto the Heaven of Peace. Mazdaznan have pledged themselves to breathe and utter prayers that will charge the very ether with thoughtwaves of Peace and slowly but surely does country upon country realize the greater blessings of Peace. But the encounter seemed inevitable. Whether directed by God or devised by man it is destined to work all things for good. True, it may raise one nation to greater prominence and curtail the pride of another, but such are the ways of life that an equilibrium is only possible through concession.

The New Year of Nineteen Sixteen will surely disclose many more new surprises and call a whole race from a lethargic state that incurs destruction to a great industrial act.

Thus out of the ruins of misapplied energy and misdirected talent shall rise a new Christ element and with it a new order of things leading toward final emancipation and a mutual understanding that will make possible an international organization, or the *Federation of Nations*.—O. Z. H.



TOPICS OF INTEREST

BIBLE AND PRE-NATAL INFLUENCE

MOSESES said that the blessing of the father may create but that a mother's curse, misunderstanding, insufficient understanding, will tear it down. So we have gone through a process of destruction which proves to us that not until the mother is recognized will the day of salvation come. In the life of Jesus the Christ, the same idea is taken up. "Out of thee, not of him. . . ." He is left in the background. A savior is to be born to the white race when the mother is the central figure. The story says "It shall be unto me even as thou sayest. I am to determine it. The one born out of me is to have all the exceptional gifts and endowments. I grasp it all. It depends upon me." And it is so. It is the mother who imparts the gifts and talents which bring knowledge and power. We have been deprived of that great gift. Most of us spend years and years, if not our lifetimes in eradicating the pre-natal suggestions which our mothers gave us.—*O. Z. H.*

CONCERNING BEAUTY GENERALLY

BEAUTY, in general, has its origin in mental traits. It is, in its essence, a quality, not of matter, but of soul. Back of everything beautiful, whether animate or inanimate, there must be soul beauty; there must be perfection of character, of which that harmony of color or form, of movement or sound, which we call beauty, is but the physical expression.

Every beautiful face is the outgrowth of a beautiful mind and heart, a noble character that lived sometime, somewhere. Every beautiful thing in nature,—the rainbow, iridescent with the splendors of all the diamonds

of Galconda; the sunset with its marvelous procession of colors from brilliant, gorgeous, golden hues softening to neutral, sombre tints and gray; the landscape with its subtly changing atmosphere which no artist ever captures; the wonderful kaleidoscopic painting of the Aurora Borealis, in which one can almost see the mysterious artist-hand at work; the exquisite grace of flowers and foliage; the music of the wind; the melodious murmur of the waves,—everything in all the universe that appeals to the esthetic sense of intelligence is only the expression of the infinite beauty of that all-pervading, creating and upholding force which the Athenians worshiped as the "Unknown God." Hence the ultimate source of beauty is God himself, and to love beauty in the true sense is to love God. Beauty is only an expression of God.—*Dr. John Harvey Kellog.*

ALAS, OH! PLATO

IN the old Greek days merchants carried their goods across seas in vessels the size of a moderately sized launch of today. Painfully they toiled through mountain gorges with trains of pack-donkeys and traversed burning deserts with slowly moving caravans. Only the wealthy bought their goods. The rest of the people lived on home-products. As compared with modern business the Greek merchant made small profit with hard work. Yet Plato disdainfully said, "Commerce is the organized ministering of the appetites and detrimental to mankind when it includes aught but the necessities of life."

It makes us wonder what the Prince of Philosophers would have said had the \$85,000,000 war contract of the Bethlehem Steel Corporation been laid before him.

THE GREAT STIR

NOT the Canadian people but the foreign press in Canada is greatly shocked at the venture made by Mazdaznan to make public its great system of Individual Education. This system has been readily copied by public writers for several years without their giving credit to the source of information. "Mazdaznan shall the password be" is no longer a possibility—it is a fact. Were it not that even the most skeptical foresee in the Mazdaznan Movement a radical change in educational methods, so much attention would not be given it and the Powers of darkness would not conspire against it to the point of persecution. If it is a passing phenomenon why fight it with all the weapons at command? True, it shakes the world out of its lethargic state, but Mazdaznan does not destroy; it builds, constructs, uplifts, elevates, inspires.

Referring to the successful lecture course started by Mrs. A. F. Gault in Montreal, the *Montreal Daily Mail* voices the event as follows:

To give credit where credit is due, the Mazdaznan faith has found an able exponent in the person of Mrs. A. F. Gault, who last night spoke at the Ritz-Carlton. Her logical illustrations were evidently well studied.

"The Mazdaznan belief," says Mrs. Gault, "is not a religion, not a denomination; it does not attempt to teach anything new—there is nothing new. But whatever it is, by not being a disciple the ordinary man is defrauding himself of five senses by laboring under the delusion that he possesses only seven.

"If the poor creature could only realize it, he possesses a good round dozen senses—sight, hearing, smell, taste, touch, feeling, intuition, spiritual discernment, telepathy, transmission of ideas, clear-sight, and realization of what is his if he only wanted to take it."

—O. Z. H.

Let nature be your teacher. —*Louis Agassiz.*

**COPY OF LETTER SENT BY
MRS. HOOPER MALLET**

Mazdaznan Embassy,
1063 Mount Royal Ave. West,
Montreal, October 29th, 1915.

The Editor, The Montreal Daily Mail, City.

Re: MAZDAZNAN

Sir:—

Referring to the article on "Sun-worshippers," appearing in your edition of Tuesday last, and my subsequent interview with you in accordance with your suggestion, I am now taking the privilege of making a few comments, well appreciating that neither yourself nor readers wish to remain misinformed or to have a wrong conception, regarding the great Mazdaznan Movement, in which so many of the leading minds in all walks of life, throughout the world, are today interested. First, permit me to say, that since the inception of your paper, I have sincerely believed in your efforts for reform (feeling even some kindredship, on account of the many obstacles you have so bravely battled with), and cordially concurring that you were "a paper the people could trust";—belonging as well, to the later, or "New Order of Things." Therefore, that your intelligently edited columns should have been lent to such a palpably foolish travesty on our Mazdaznan Work, and its leader, was, I confess, somewhat of a surprise to myself and many others; though I for one am confident that the majority of your subscribers accepted it in the same amused spirit as did we; namely, as "sensational copy." Yet I am rather pleased than otherwise, for it has been the experience of Mazdaznan that no matter how derisively its "System of Living" is referred to, the very mention of the name attracts the better minds, leading them to make personal investigation. Thus, the Hearst publicity of the past ten years (and the several, and in every case defeated, legal trials so absurdly instituted against Mazdaznan), besides coming to naught has *published* our gospel throughout all civilization (as has Edison and the General Electric Company, the name), without the expenditure to us of a single cent. Sensational advertising, I grant, but the "only way," perhaps, in which to reach a sensational-loving world.

Were not Mazdaznan founded on a sound and firm basis, it would have long ere this disappeared or become derelict, whereas its growth and prosperity not only proves its vitality, but what is far more important, its worthiness; for if not of good how could it have existed, as it has, these thousands of years past?

As all scholars know, "Sun-Worship," or "Mazdayasnianism,"

was the term applied to the most ancient of known religions, signifying "Believers in Truth, as revealed by the Open Book of Nature." Anyone, referring to the Iranian (Aryan) or Persian Bible, the "Zend-Avesta," written or compiled by Zoroaster, about seven thousand years ago, will find that the "Righteous Order" were so called; and that in ancient Assyrian, Babylonian and Egyptian history, it is stated that the high priests, kings, rulers and nobility, styled themselves as such. The great Bishop of Durham is authority for the statement that the Saviour Christ was a member of this order, the Aramaeans (who were Jews by adoption), dwelling on the shores of the Dead Sea, being Zarathushtrians; or those who worshiped the one true God, through his handiwork, man and nature, as Scriptural parables also denote. But the vulgar view, that any people ever, or do, actually worship the sun as the Supreme Deity is unfounded and cannot be substantiated, except in the sense of King David, when he said "The Lord God is a sun and a shield." That, however, the sun is today and always has been the highest accepted symbol of light, love and wisdom, or divine justice, is undoubted, as evidenced by it being the sign of Christ, and most churches, temples and pyramids; that the first day of the week, blessed and set aside for worship and rest, is called Sunday; and that the great "Sun Dog", or "Lion" of Great Britain (same as that of ancient sun-worshiping Persia), is but another emblem of the sun. Even the points of crowns, as was the long hair of the Nazarites, the Crusaders and the Cavaliers, are representative of the sun's rays, and synonymous of this "Son of the Sun" or "Sun-worship" ideal. With this explanation and a proper understanding of the word "worship," which means "that which is worthy," should, I think, suffice to make everyone desirous of being a "Sun-worshiper." Anyway, without the sun,—the material source of life, the terror of evil-doers—what would happen? As is well known, in classic days, Socrates, Plato, Aristotle, Diogenes, Pythagoras, Akbar, and many other great men, symbolically worshiped the sun, acknowledging Zoroaster (even Grecianizing his name) as the source of much of their inspiration, as do, in more recent times, Omar Khayyam, Swedenborg, Emerson, Newman, Carlyle, Ruskin, Kingsley, Max Mueller, Browning, Whitman, Tolstoi, Nietzsche, Wadia, and scores of others, not forgetting the recognized "King of Science," Ernst Haeckel, who, since the war began, has said that "after fifty-two years of search, I have found what I have been looking for in Mazdaznan." Again, our Queen Mary has expressed herself as being honored, at the dedication to her of a Mazdaznan work. It may also interest you to know that the tutor of the young Czarevitch of Russia is a Mazdaznan, as is the noble statesman who inaugurated the prohibition of Vodka-drinking.

When the "leading philosopher of France," and the "man who makes England think most," as well as our "greatest imperialist,"

proclaim themselves as has Haeckel, scientific circles will be more anxious to acquire the knowledge, from which they have so liberally drawn.

In reply to your query as to what Mazdaznan is, I would briefly say it is a complete system of education and individual reform, that has been tested and tried in every age and clime, and which when put into practice never fails to give immediate benefit, being based on scientific principles of pure and lawful living, covering every present needful phase, such as "Health and Breath," "Dietetics" (appreciating that man is triune in being—physical, spiritual, and intellectual), "Eugenics," "Harmony," etc., as can be ascertained from its text books, magazine and literature, and an attendance at Dr. Hanish's free lectures. Mazdaznan is neither a cult, sect, creed nor denomination, and in no way interferes with religion or business, being entirely instructive and constructive. Its methods are given without price or obligation, all that is asked being that the individual live the simple life, by practicing and demonstrating the truth and value of every good thought, good word and good deed, that others may do likewise, knowing that one demonstration is better than a thousand arguments. It stands for perfect etiquette and purity; also true individualism united with practical collectivism; seeking, without proselytizing, to unite all those who are honestly interested in themselves and in humanity. The word Mazdaznan means the Thought that gives Self-Mastery. Because Dr. Hanish is a "Master Mind" and has, and is making sacrifices beyond words to promote and teach this wonderful message is the reason we gladly and affectionately call him "Master." Though, before reading your article I had never heard him named "Infinite Intelligence," your reporter is perhaps not so wide of the mark, for after all, what real intelligence could there be that is not "Infinite?"

Let me further say that I never before knew it was a "requisite of admission for the aspirant to our Sacred Circle" to donate all, or even part of his possessions; we having no "Sacred Circle," all meetings being open, and contributions entirely voluntary. It is also a Mazdaznan principle that its teachers must be self-supporting, there being no salaries. "Age" with us is quickly forgotten, believing as we do that the Power that can create can sustain.

What our leader is can be best judged by hearing him, and an opportunity, on his return to Montreal, will shortly be accorded at some public hall. In Europe he has frequently had audiences of three thousand people.

I would certainly not have accepted the privilege of your space were it not extraordinary how apt many are to believe anything they hear and read, without making any effort of confirmation, even for their own good. Such can, however, be assured that the aim of Mazdaznan is perfection, here and now.

from English into German.

The view from the windows and veranda of your "bungie" is certainly beautiful and some early mornings we can see the snow-clad Alps far to the south with the sun shining on them and the lake and blue hills between them and us. There is a great deal of fog and mist which usually hides the mountains though we can nearly always see the hills. The train service to Zurich is very good with local trains, nearly every hour and a round fare of about twenty cents.

We close with the best of good wishes and continue to remember you with hearts grateful to Ahura Mazda.

Lovingly,

Mignonetta and Benjamin Ruth.

BETWEEN TWO FIRES

RECENTLY a banquet was given in Los Angeles in honor of a delegation of Japanese newspaper editors. Several prominent American editors were also present.

The most important point made in the after-dinner speeches was that it is the daily press which determines the fate of nations. "It is not governments, diplomats, armies and navies which create the policies of nations, *but the daily press.*" This statement was greeted with laud applause by those present.

Civics teaches us that the government represents the nation—at least in a democratic country. If this is so, then the people do not govern themselves but are dominated by a few self-appointed venders of news and opinions.

If on the other hand the press reflects the ideas of the people, the government must frequently be at fault and consequently misdirects the affairs of the nation. Perhaps they are both wrong. Poor America!

The superfluous, a very necessary thing.—*Voltaire.*

ANNOUNCEMENT!

Send all private correspondence for Dr. O. Z. Hanish to
 Mazdaznan Embassy,
 1063 Mt. Royal Ave., W.
 Montreal, Canada.

All personal mail will be forwarded in quickest way.

BACK issues of MAZDAZNAN have become rare. A limited number can be had either bound or per copy at 25c a single number or \$2.50 per volume for the more recent issues. Early numbers quoted on by request.

H. E. HILTON
 234 Wilder St. Lowell, Mass.

EUCALYPTUS

the recognized cold-breaker and disinfectant, is a household necessity at this season.

Because of increased sales we can offer until January 31st:

1 bottle Australian Oil of Eucalyptus and 1 jar of the celebrated

ARYANA BEAUTY CREAM

for \$1.00.

Note what Dr. Hanish says about AUSTRALIAN OIL OF EUCALYPTUS on page 16 of this magazine. Take the advice of an expert and be sure of getting the right thing.

Place your order today and ask for new price lists.

ARYANA LABORATORY
 P. O. Box 1376, Los Angeles.

THE RE NU DILATORS

The new way of aiding Nature to cure Constipation, Nervous Disorders, Appendicitis, Indigestion, Insomnia and Piles.

Set of four Dilators with full instructions for use, \$2.00, post-paid. Free booklet on request.

WOOD & SARGENT

327 W. Florence, Los Angeles.



ORIGINAL IDEAS

IN

**OIL and WATER COLORS
 PEN and INK SKETCHES**

*Christmas, New Year,
 Easter and Birthday Cards*
 and any other cards to order. Designs submitted upon receipt of order. Also designer of gowns and robes for special occasions, weddings, parties, etc.

Lydia F. Hilton,
 234 Wilder St. Lowell, Mass.

DR. HILTON'S No. 3

**Not a Medicine but a
 Remedy to Prevent
 Diseases of the
 Membranes**

Essential in colds, influenza, etc.
PREVENTS PNEUMONIA

DR. HILTON'S SPECIFICS
 54 Columbus Ave. Lowell, Mass.

SPECIAL NEW-YEAR'S OFFER**Good until January 31, 1916**

AINYAHITA IN PEARLS, by Otoman Zar-Adusht Hanish—the book that reveals the secrets of life. All the problems which have troubled the minds of thinkers for ages are solved in one volume of logical and exacting deductions from the manifestations of nature. What is life? What is right? What is wrong? Is right ever wrong? Is wrong ever right? These and innumerable other equally important questions are solved.

Price for January only \$4.00

HEALTH AND BREATH CULTURE, by Otoman Zar-Adusht Hanish—de luxe, gold stamped and gilt top, revised and enlarged edition. If you are sick and wish to get well read this book. If you are well and want to remain so take the advice which *Health and Breath Culture* offers. Never before has such a simple and practical code of health culture been published. The regular net price of this absolutely necessary "Health Bible" is \$5.00. During the month of January only \$4.00

**MAZDAZNAN ENCYCLOPEDIA OF DIETETICS AND
HOME COOK BOOK**

by O. Z. Hanish, M. D.

The only Cook Book that has carried off the prize at four successive expositions. It presents the most complete collection of tested vegetarian recipes ever compiled. If you wish to know *what* to eat for health, *when* to eat it and *how* to prepare it, this is the manual you want. Bound in practical white oil-cloth cover. Regular net price \$2.00.

Until January 31 only \$1.60

HOW TO FAST, by O. Z. Hanish, M. D.—a concise treatise on a much misunderstood subject. The efficacy of fasting is proven beyond doubt. This valuable little "convincer" can be had paper-covered, during the month of January only, for25

Any of these offers sent postpaid until January 31, 1916, by

MAZDAZNAN PRESS

P. O. Box 1854, Los Angeles, Calif., U. S. A.

M a z d a z n a n

PUBLISHED MONTHLY BY THE MAZDAZNAN PRESS

1707½ Wall Street, Los Angeles, California, U. S. A.

Send all Correspondence to P.O. Box 1854

DIRECTORS

Wm. K. Sandberg, Chairman

J. Clauson, Auditor

K. Graichen, Treasurer

H. W. Riley, Secretary

Carl J. von Bibra, Managing Editor.

Copyrighted 1916 by Mazdaznan Press

Entered as Second Class Matter January 14, 1916, at the Post Office at Los Angeles, California, under the Act of March 3, 1879.

Annual Subscription, \$1.00 . . . 10 Cents per Copy

Vol. XV

FEBRUARY, 1916

No. 2

CONTENTS

The Retreat	34
Sermonettes	35
Zoroastrianism—Its Tenets	37
Moral Lessons From Natural Facts—Poem	42
Season Hints	43
My Impressions of America	45
To Think or Not to Think	48
Philanthropy	49
Christianity and the Orient	51
Fireside Chats	55
Editorial	56
Some Mazdaznan A, B, C's	57
Sentiment for 1916	58
Amongst Ourselves	59
Queries	61

MAZDAZNAN
THE RETREAT

Happy those early days when I
Shined in my angel infancy!
Before I understood this place
Appointed for my second race,
Or taught my soul to fancy ought
But a white, celestial thought;
Yet when I had not walked above
A mile or two from my first love,
And looking back—at that short space—
Could see a glimpse of His bright face;
When on some gilded cloud or flower
My gazing soul would dwell an hour,
And in those weaker glories spy
Some shadows of eternity;
Before I taught my tongue to wound
My conscience with a sinful sound,
Or had the black art to dispense,
A several sin to every sense,
But felt through all this fleshy dress
Bright shoots of everlastingness.
O, how I long to travel back,
And tread again that ancient track!
That I might once more reach that plain,
Where first I left my glorious train;
From whence the enlightened spirit sees
That shady city of palm trees.
But ah! my soul with too much stay
Is drunk, and staggers in the way!
Some men a forward movement love,
But I by backward steps would move;
And when this dust falls to the urn,
In that state I came, return.

—Henry Vaughan.

SERMONETTES

OTOMAN ZAR-ADUSHT HANISH

IT must annoy the cultured Westerner to have it revealed to him that Christ was an Oriental and that the scriptures upon which he bases his civilization are of Oriental origin.

DANIEL and John the Revelator have both become quite popular of late. One may ask with Philip of Agrippa: "Dost thou know whereof thou readeest?"

WHEN people have nothing they are more satisfied than they are when they begin to possess little. The man who possesses more than he is able to use is always satisfied that he shall get more.

THE man in a high place often fills a smaller responsibility than he who is considered of the lower walks of life. The president of a road may announce, "Safety First," but it takes the switchman to enforce it.

The queen in a beehive is an important factor, but she would soon have to look for something to eat if her workers were to leave.

THE stars never shine so clear as they do after a sweeping storm. When Xantippe threw a bucket of water, after having a family quarrel with Socrates, the latter said on leaving the house: "Rain always follows a storm." Could we but be a Socrates and be happy not only when there is sunshine in our souls, but when the adversary prepares a terrific storm and a shower that drenches us to the very skin.

WE have much to learn, but by far more to unlearn. And this is all because we forget that God has made man perfect. If God wanted us to go through trials and temptations, then he has surely endowed us with the necessary strength to bear them.

EVEN as there can be no flock without dogs to keep the sheep from getting into danger, even so there must be hirelings to keep the rest of us from falling over the precipice. Dogs are not particularly fond of sheep, only when it comes to eating them.

IF the Lord were to answer each individual prayer, he too would have to study "System" and employ an increased force of messenger boys.

WE are all tried to the limit of our strength.

SOME people never ask for much, but they take all they can get.

A SIMPLE home service is by far more elevating than all the pomp with which a mass can be read, as in the home the love of God guides the worshipers.

A MAN good at heart may lack the mind to direct the same toward proper accomplishments.

THE two-edged counter sword of the adversary is the edge of theology and the edge of medicine. The one cripples the spirit, while the other stunts the body. The only antidote is the two-edged sword of Truth, which alone shall cut the Gordian knot that has tied us to traditional society and imposed upon us all its sickness and sorrow.

ZOROASTRIANISM—ITS TENETS

THE first thought which springs into the mind of the average person when Zoroastrianism is mentioned is that of fire-worship. The idolization of fire and of the sun is to the uninformed the central doctrine of Zoroaster's faith. True enough, Zoroastrians use fire as the most appropriate symbol for an omnipotent, omniscient and omnipresent God. The sun, being the greatest and most ethereal manifestation of fire, is the centrum about which the religious ritual of Zoroastrianism has been woven. Besides this symbolic use of fire, there is also a very practical one. On the altar of every Avestan home burned a fire. Into this fire were cast at the end of each day the remnants of food. These "sacrifices" consisted chiefly of milk and flour products, vegetables and anything which might spoil over night. In this way indigestion and other alimentary disturbances were banned to a large extent. Incense was also burned on the family altar. The object of this was to disinfect the air. Thus we see that the so-called fire-worship was and is a most practical hygienic institution and a beautiful symbolism. In fact, it is everything but the idolatrous nature-worship which so many of our present-day writers like to term it.

Asha or purity is the Prime law of Zoroastrianism. Its application to daily life is manifested in many ways besides the use of fire. The rite of baptism, which is taken not once, as in our Christian churches, but many times during life, is a hygienic measure, also. There are several varying forms of baptism and these are taken at certain seasons of the year for purification.

The dietetic rules are well thought out and strictly enjoined. These also demonstrate the knowledge possessed by the law-givers of Zoroastrianism. A practical knowledge of chemistry was the basis of the food prescriptions and absolute purity was insisted upon.

Anointment, a rite still used in Christendom in a

purely symbolic way, is used in Zoroastrianism as a means of improving skin-action for the attainment of better health.

Zoroastrianism is so imbued with the idea of purity that even the pollution of air, water and earth is decried. Corpses are neither buried nor cremated. Burial would contaminate the soil and cremation the air. In order to dispose of dead bodies, they are placed in *dakhmas* or "Towers of Silence." These towers are open at the top and vultures fly in and eat the corpses. Dead bodies of animals found in the countryside are placed on rocks to be devoured by vultures. If they were placed on the ground, the soil would be polluted, therefore rocks are used.

The old church maxim of "Cleanliness is next to Godliness" has no appeal for the Zoroastrian. With him Cleanliness (Purity) is identical with Godliness (Holiness). *Ashem Vohu* or "Holiness is the best of all good," is one of the best-known Zoroastrian prayers.

Prayers, in the religion of Mazda, have also a different use from the prayers of other religions. All the litanies and prayer-formulæ are written according to the principle of vibrations. The Zoroastrian was well aware of the fact that it is useless to implore Mazda (God) for aid or the granting of favors. In place of this method he had a better one, one perfectly in accord with scientific principles. Certain vibrations affect corresponding nerve-centers or ganglia. By developing the nervous system through the recitation and chanting of prayers and incantations, the entire body was benefited. The brain was particularly aided in this way and thus, by improving his own bodily functions the devout Zoroastrian answered his own prayer. This is indeed a practical application of the Christian by-word of "God helps those who help themselves."

As a last word on Zoroastrian purity, we quote Professor Doctor Geiger, who says: "No nation of antiquity in the East has been able to attain to such purity and

sublimity of religious thought as the Avesta nation, the *old* Persians, whose descendants are today called Parsis. Nowhere do we meet with conceptions which approximate so closely to a pure monotheism, nowhere is the notion of Deity so free from human adjuncts, nowhere is the purely spiritual part of religion worked out with such exactness and preciseness. If this in itself is sufficient to arouse universal interest, it must undoubtedly do so much more powerfully when we learn that this religion is not the result of a long *unconscious* development, but on the contrary the outcome of *conscious* speculation. It would not be easy to find a people that attained under similar conditions to such a height of ethical knowledge and poetical morality."

The tenets of Zoroastrianism were fully expounded in the Avesta-Zend. We say *were* because the great copy of the Avesta which was kept at the temple at Persepolis was entirely destroyed by Alexander the Great. It contained twenty-one books. After the restoration of the Persian Empire, following Alexander's death, a few fragments of the Avesta were gathered together and these, added to the small and not-too-accurate portions which the priests had memorized, form the Avesta as we have it today. Of the twenty-one books which originally constituted the Avesta, there are three remaining and these are incomplete. This fact makes us marvel all the more at the wonders of the Zoroastrian faith which still remain.

The word Avesta means *Living Word* and Zend *The Interpretation*. The language in which the books are written is called by some scholars *Avestan*, or The Language of the Living Word, or *Zend*, The Language of Interpretation. The latter is probably the most logical name. The name Zend is also the name of a tribe of people inhabiting the western, northern and southern Keshvares. Originally they inhabited the Bactrian highlands. It is rumored that these people are in possession of a facsimile copy of the original Avesta and also of the

so-called Unwritten Law. These works, however, are beyond the reach of scholars and cannot be taken into account for that reason.

The Avesta teaches the doctrine of the duality of nature. Good and evil are combined in varying percentages in everything. Even Mazda himself was at first not free from contamination. From His realm came Angromainyus, the Satan of Christianity. These two great powers, Mazda and Angromainyus, wage incessant war on one another, and in league with either one or other are all manifestations of the entire universe. While this dualistic idea of life permeates the entire Zoroastrian conception of nature, the Godhead, Mazda, is considered free from evil. Since Angromainyus has left the arch-angelic host to wage war against the Lord God, Mazda himself marshals the hosts of purity and righteousness to combat evil. Thus Mazda is freed from taint. Angromainyus, however, is supposed in his heart to have an intense desire to regain the favor of Mazda and is warring against him merely because his position forces him to do so. Consequently Angromainyus has an admixture of good in his personality and is also included in the dualistic manifestations of nature. This idea sets Mazda into a sphere all His own.

The world of theology and literature is gradually being brought to acknowledge the fact that the Avesta is the source from which Judaism, Christianity and consequently also Mahometanism have liberally drawn. For the ideas of Heaven and Hell, Angels, Arch-Angels, Satan, resurrection, immortality and many more of the essential beliefs which Christianity owes to Judaism, the Avesta can be held responsible. The remarkable change from Pre-exilic to Post-exilic Judaism can only be attributed to the contact of the Jews with the Zoroastrians of Nebuchadnezzar's court and domain. Christianity was influenced directly by Zoroastrianism in its contact with and later absorption of the Mithraic Cult

which flourished so strongly in the early Christian centuries.

Probably one of the Avestan ethical precepts which affected Christianity more than any other is that of the inviolability of the marriage contract. Even now the Catholic church forbids divorce. All covenants, promises and agreements are held sacred by the Avesta, those contracted by a single word being just as binding as those secured by pawn or written bond. The marriage vows were particularly sacred because their violation involved a breach of the law of purity. This standard of morality is strikingly in contrast with the slave-market practices of other classic lands and faiths, Judea under Solomon the Wise included.

Another strict injunction of the Avesta is to place the riches of the spirit above the riches of the world in value. This idea is also very strongly pronounced in early Christianity, with the difference that the Avesta commands: "Seek not the riches of the earth at the cost of the riches of the spirit. . . ." This idea does not preclude the acquisition of riches and consequently material progress. It simply insists that all earthly comforts be honestly earned. Early Christians, and in fact many modern adherents of the faith, decry earthly wealth and power and spend their lives in anticipation of the glories to come after death. This makes them theoretical and entirely incapable of combating with the matter-of-fact methods of the commercialized world in which we live.

One of the cardinal virtues upon which the Zoroastrian faith lays emphasis is early rising. To rise with the sun was a habit to which all Old-Persian youth were educated. Another creature which rises with the sun is the barnyard cock. Besides arising, he makes a great noise, a noise sufficient to awaken a sleeper accustomed to getting up at an early hour, such as the Old-Persian was. So by this coincidence the cock became con-

nected with the religious ritual of the faith. Even now he has an established place in the ritual of Masonry, as have so many others of the Zoroastrian symbols.

It is impossible in so brief a sketch as this to examine the multitude of Zoroastrian laws of purity of thought, word and deed, but it is sincerely hoped that enough has been given to give to our readers a little insight into the faith upon whose teachings our own system of life is based.

MORAL LESSONS FROM NATURAL FACTS

All true words fly, as from yon reedy marsh
 The crane rings o'er the wild its screaming harsh.
 Vainly you try reason in chains to keep—
 Freely it moves as fish sweeps through the deep.
 Hate follows love, as 'neath those sandal trees
 The withered leaves the eager searcher sees.
 The hurtful ne'er without some good was born—
 The stones that mar the hill will grind the corn.

All true words spread as from the marsh's eye
 The crane's sonorous note ascends the sky.
 Goodness throughout the widest sphere abides,
 As fish 'round isle and through the ocean glides.
 And lesser good near greater you shall see,
 As grows the paper-shrub 'neath sandal-tree,
 And good emerges from what man condemns—
 Those stones that mar the hill will polish gems.

—*Shi-King, Part II, Book 3.*

SEASON HINTS

O. Z. HANISH

THE winter season north of the equator has as much variety of dishes as any other season, with this difference: When nature produces less variety, the culinary artist must create from the foods at his command not only tempting but also palatable dishes. These must be capable of easy assimilation, thus furnishing the body with elements conducive not only to good health, but mental development as well.

In the preparation of dishes it is well not to add too many diverse foodstocks, as very often the virtue of the one is impaired by another. It is false economy for this reason to make so many foodstuffs go into the making of a single dish. It is wiser to have several dishes and these must be congenial in their nature if good results are to be obtained.

TO select dishes for a meal that is to be not only palatable but conducive to perfect assimilation, we must follow a few elementary rules. The more strictly we adhere to them the better. What are called concessions in diet should not mislead us if we have our welfare at heart. Why make concessions which, after all, simply pamper the unhealthy appetite, laying a foundation for disease of one phase or another. Follow the iron-clad rule and appetites will soon yield.

THE rule is that when fruits are to start or finish a meal, or are to be used in entrees, in general no vegetables are to be served.

IF a meal is to start with a vegetable salad and to end with a desert like casaba, watermelon, cantaloupe, or melons, then no fruits can be served.

IN case a soup, consomme, bullion or puree is to precede the meal proper, then it is best to leave the salad to the last if the meal is to be considered a vegetable meal. If dishes are to follow the soup which contain fruits of any kind, salad is not permissible, unless it be a fruit salad.

A BREAKFAST should always start with some fruit, fresh if possible; a lunch should begin with a vegetable salad; a dinner begins well with a consomme or a broth.

A LITTLE study and attention to the routine will soon develop the sense leading to proper selection of foods most conducive to the individual wants and requirements.

NEXT to the oil of eucalyptus, garlic has won fame in the medical world—not that its odor can vie with the Teuton's gas bags, but it surely does charm away many an invader within and without man's anatomical arrangement.

AFTER many experiments with disinfectants, *Permanganate of Potash* cannot be supplanted. To say nothing of its comparative cheapness, it is the result to be obtained that should first be considered. Any bacilli, germs, microbes or animalculæ readily yield before it, consequently giving nature an opportunity to adjust deficiencies. It is not enough to use three crystals of Permanganate of Potash to one tumblerful of warm water as a mouth wash—one mouthful should be swallowed on an empty stomach. Also for several days every month the alvine as well as the renal parts should be thoroughly bathed, while in more serious troubles daily injections should be resorted to in full quantity—three crystals to a tumblerful of warm water.

MY IMPRESSIONS OF AMERICA

BY ADASER SORABJEE WADIA, M. A.

IN my three months' tour of America, I have covered some thousands of miles and these have naturally left on my mind many and varied impressions. These impressions, being unsifted as yet, are in a chaotic state and so I feel a certain diffidence in putting them down on paper. Still there are one or two things about its people that have strongly impressed me, which I believe I ought to note down here while they are fresh in my mind. The thing that most struck me when I first landed in the New World was the want of refinement of its people. In all their little ways of life they seemed to lack those fine touches which one generally associates with people of birth and breeding. In fact, at first I felt as if America had nothing like a class of gentlefolk one meets with in the older countries of the world. I was, however, soon disillusioned on this point, for I came across quite a number of men and women who would be ranked in that class in any country in the world.

Another thing that was strongly impressed on my mind was a certain "childishness" about the American mentality. To take the instance that strikes a visitor to their country at once—their fondness for sweets, for example. Go where I would, I came across their candy shops. The smallest village had one at least, and when one went to a city like New York, it would be scarcely an exaggeration to say that one could count more than a hundred in any of its main streets. This trait of theirs runs in many other phases of their mental equipment. For instance, everything big, massive or voluminous strikes their imagination just as it would that of a child. They seem to associate bigness with greatness. The Grand Canyon they consider the grandest sight in the world because of its vast proportions, and the Niagara Falls the grandest falls in the world not because

they can lay claim to any special attractiveness about their natural setting or any particular grace about the lines of their descent, but because of the immense quantity of water (I forget for the moment the exact number of gallons the guide is most particular in telling his gaping followers) which flows over the rim into the gorge below. One is shown a fine building—the capitol at Washington, for instance, or the Woolworth in New York—you are told nothing about its architect or the style of architecture in which it is built, but you will be enriched with the knowledge of the exact number of the millions of dollars it cost. On the whole, it would be doing injustice to the Americans to say that their mind and energy are wholly absorbed in the chase and worship of the almighty dollar, though they are not infrequently apt to betray their weakness in this direction, sometimes in a most amusing way. While at the Grand Canyon, I met a man returning from a particular point, and I asked him what he thought of the view he got from that point. To this he most innocently blurted out: “Oh! It was superb! I wouldn’t have missed it for five dollars.”

Putting aside these little follies and foibles of theirs, I am, on the whole, most favorably impressed with the Americans, and I certainly carry away with me a higher opinion of them than the one I came with. As is the case with all things in this world, their shortcomings give them certain very desirable compensating advantages. Their very “childishness” makes them sincere, kindly, unconventional and hospitable; and among the happy recollections of the New World I am carrying to my distant home are those of the lavish hospitality, unfeigned kindness and simple humanity of the scores and scores of Americans I met and lived with. Of these recollections the happiest and most vivid are those of my Mazdazan friends. These dear people, from the time I landed at Montreal to the moment I embarked at San Francisco on my distant voyage, left nothing

undone to turn my American tour from being merely a successful sight-seeing trip into a most enjoyable three-months visit to my long-lost kith and kin. These, my newly-found kindred souls, in a true Mazdaznan spirit, poured out the treasure of their heads and hearts purely for my joy and delectation, and thus without their knowing opened out a new world of love and affection for me. In this connection I am particularly indebted to their Master, Dr. Hanish, and in a special measure to Brother A. F. Gault, who before ever knowing me, extended me a loan of his good-will and affection and thus secured me a like loan from the rest of his fellow-Mazdaznan. Nor can I pass on without leaving a word of thanks for what the different Mazdaznan Centers in the East and in the West did for me. Where all did so much it would be invidious to single out any individuals; still I cannot help mentioning the names of our dear Mothers Maria, Ashoi and Adelia, Mrs. Hewitt, Cousin Nellie and Miss Brauckman, not forgetting our Daddy Hooper and Brothers Sandberg and Krueger for being mere men.

Reverting to our subject, when one considers that all one sees in America has been produced within the last four hundred years, and in some places within the last sixty years, one realizes the tremendous force and potentiality of well-directed human will and energy; and an outsider like myself is filled with admiration for the people who could achieve so much in so short a time and at the end of his journey can scarcely help exclaiming: "Wonderful, perfectly wonderful!"

INASMUCH as an army, however numerous in numbers, can only be attacked at its weak point, and such is only possible where the commander himself is weak in his foresight, even so will a man's collective body, however strong, be attacked by influences destructive to health where the individual's thought lacks the foresight of proper self-control.—O. Z. H.

TO THINK OR NOT TO THINK

SOME people are in the habit of escaping difficulties by ignoring them. This philosophy is perfectly sound and logical when the difficulties escaped are unessential to life, progress or happiness. When, however, this practice is carried into fields of scientific, philosophical or sociological research, it loses its Epicurean charm. If man were to stop wondering, thinking and philosophizing about life's problems, he would sink to the level of the dumb animal. If research into all the phases of life were to cease, there would be only one thing left for us to do, and that is to live and love in blissful ignorance of all the wonders of existence.

Yet, strange as it may seem, the non-thinking argument is upheld by some of the most astute of thinkers. Henri Fabre, for instance, whose writings are pregnant with philosophical reasoning, pens the following:

"Because I have stirred a few grains of sand on the shore, am I in a position to know the depths of the ocean? Life has unfathomable secrets. Human knowledge will be erased from the archives of the world before we possess the last word that the gnat has to say to us. Scientifically, Nature is a riddle without a definite solution to satisfy man's curiosity. Hypothesis follows hypothesis; the theoretical rubbish heap accumulates, and truth ever eludes us. To know how not to know might well be the last word of wisdom."

Why is it that one disease after another is yielding to the discoveries of the medical world? It is only because the most learned of physicians and surgeons are working untiringly, by day and by night, to detect the sources of our afflictions. It is true that many mistakes are made. Often for years at a time all research laboratories may be working on a false clue. However, as soon as the mistake is discovered, the steps are retraced and the search goes on in a new direction. Some people see only the mistakes made and forget the good which has been accomplished. The same is true in all fields of endeavor. Being human, we all make mistakes. It is the everlasting search for the unknown, however, which

finally crowns our efforts with success. If no one had been searching for what Fabre terms the "unknowable" for the last four hundred years, we would still be living under the same conditions which existed in the Middle Ages.

PHILANTHROPY

ONE of the great principles of Christianity is the forgetting of self. You are repeatedly reminded that in order to save your soul, you must labor for others and take no heed of yourself. Ever since the time of Jesus, and even before then, good and holy men have sacrificed their lives in the service of their fellows. Unnumbered are the cases in which men and women have become ascetics, and with starved and abused bodies have gone forth into the world attempting to do good. It is true, they did do good, but how much?

In opposition to this theory of beneficence stands that held by Zoroastrianism and consequently also by Mazdaznan. The idea promulgated is this: Take care of yourself, beautify and improve the health of your body, calculate your work so that *you* reap the benefits primarily and not others—in short, do everything possible to promote your own welfare. At first sight, there could be no more selfish philosophy devised than this one. However, if we analyze the meaning, we will soon come to another conclusion. If we take good care of our bodies, we will have a vehicle better suited to carry and evolve noble thoughts and principles. By taking care of one's body is not meant to get up somewhere between nine and twelve A. M., take two hours for a bath, another hour for "fixing up," still another one for the first meal of the day, and then finish by dressing in the very finest of silks and satins in the case of women, and in newest cut of formal dress in the case of men, and spending the evening at a ball or other entertainment.

No, the correct way to take care of the body is to keep it clean, well fed, and not gorged in the manner in which ninety per cent of the world's civilized population does. Give the muscles of every part of the body opportunity to do some work each day. Last and most important of all, pay proper attention to the breath, for the dynamics are the filters of the body through which passes a constant flow of blood, which enters laden with refuse and leaves in a pure and vitalized state. If these simple matters are attended to, all the "Health Hints" and "Beauty Counsels" which the newspapers give us can be safely neglected.

In Mammoth Cave in Kentucky there are fish without eyes. Ordinarily fish have good eyes. Why is it that these particular fish have no eyes? It is simply because they have no use for them. If plants like the cactus, sagebrush, aloe, and several others are examined, it will be found that the leaf surface is invariably reduced. This is because the heat of the desert evaporates moisture much more rapidly than would that of more temperate climates. Consequently, the plant is forced to protect itself by adapting itself to its surroundings. With these and innumerable other examples in nature showing how its diverse manifestations hold their own against all the inroads of their environment, it is strange that so many thoughtful and idealistic men still persist in throwing away their lives in the service of others. Every other intelligent being works and strives first for itself. The vast majority of humans do the same, but most of those who have the noblest ideals go directly against the grain of nature. It is because of the irrefutable proof which nature gives us of the principle of the care of self that Mazdaznan teaches us to work first into our own pockets and not into the pockets of those who are shrewd enough to make use of our philanthropic spirit. However, as before stated, the principle is not an egotistic one. Having lived a virtuous life and having situated ourselves so that we are

not dependent upon the alms and sufferance of a grudging world, we are in a position to do our utmost for the uplift of humanity. The world will not listen to the teacher who comes a suppliant for his daily bread. The self-sacrificing missionary in any walk of life certainly does good, but how much more good could he do if he stood before his pupils a picture of health of body, word and thought? How much larger would be his sphere of influence if he could prove to the world that he has successfully coped with the practical side of life and that his ideals are not ideals alone, but that they are principles which have stood the demoralizing effects of contact with a corrupt world?

So it is clear that although a great deal of good can be and is being accomplished through the self-sacrifice practiced by earnest Christians, a greater service can be done the world by proving that ideals will stand the test of severe application to the daily walks of life. Again and again we have heard the saying: "One single demonstration is by far greater than a thousand arguments." Let us stop arguing, and by applying ourselves to the task of building and maintaining better bodies, nobler minds and more conscious souls may we be of the greatest possible benefit to our fellow-men by setting a model example.

CHRISTIANITY AND THE ORIENT

WHILE it is true that quite a few Orientals have accepted Christianity, the vast majority have very strong reasons for not doing so. Li Hung Chang, expressing his attitude toward Christianity, declared it to be a "Sunday religion." "What we Orientals want," said the eminent Chinaman, "is a religion for seven days every week and not for one day only." His prejudice can in this instance hardly be attributed to the religion, but rather to the commercialized life of

Christian peoples, which permits them only one day each week to attend to anything outside the sphere of business.

On the other hand, Satyasan Sinha, a very intellectual Hindu gentleman who has traveled extensively in Europe and America, gives reasons for India's non-acceptance of Christ which assault the very core of Christianity. *The American Journal of Theology* gives in full Mr. Sinha's arguments, a few of which we give here:

"The missionaries who are attempting the Christianizing of India are divided into two principal classes, Roman Catholics and Protestants. They are very hostile to one another. The relation between them in India is somewhat like that between a man and a tiger. The two preach entirely different doctrines. And on hearing we wonder that the religion of Christ, which comes from heaven above, has so many divisions, dogmas and doctrines.

"We cannot believe that a newly born baby is the progeny of deadly sin. We cannot believe that Eve came out of a rib of Adam or that the ass of the prophet Balaam spoke in human tongue, or that the sun stood still at the command of Joshua. We do not conceive how the Virgin Mary gave birth to Christ. Can science prove it? We do not see how the doctrines of 'eternal punishment' and of 'the remission of sins' agree. Such religious theories as the fall of man and his redemption will hardly meet with general acceptance, but we should think that Christianity could proceed without them. The learned Hindus read the Bible and the other religious books of the twin worlds with great care and do not find anything new to be taken out of the Bible. How can a Christian venture to advise the burning of our logical scriptures and placing faith in the Bible, which contains strange, illogical and irrational statements?

“Before the Europeans came there was very little drinking in India. Now the country is becoming full of drunkards and smokers. There are thousands and thousands of English men and women who cannot pass a single day without a glass of beer or whiskey. Even on steamers going back and forth from Calcutta to London we have noticed them drink. Bishop Hurst quotes the Archdeacon of Bombay as saying: ‘For every Christian we have made in India, we have made one hundred drunkards.’ One prominent Swami of the New York Vedanta Society writes: ‘Wherever a Christian missionary has gone a bottle of whiskey or champagne has followed him. . . .’

“Now what have we noticed after living in this Christendom? We noticed more than we expected. How often have we noticed in the cities of New York and Chicago thousands of men—yes, and women too—walking, all night long, all because of drink. In many cases these, too, have had good homes and loved ones, but drink has robbed them of all this. On the last Labor Union Day the writer heard one minister make the following statement from the platform of the University of Illinois: ‘Every year 65,000 girls are sent abroad from Chicago for White Slave trade.’ We do not need to speak further of such evils. Is it not horrible that we should receive the Gospel from such a Christian race? When we see such degradation of Christian men and women both in and out of Christendom, we say: ‘See what bad fruit their religion bears.’ Thank God that living among such men and women, struggling with so many trials and temptations, the writer is still a temperate man and hopes to leave behind him an ideal example.

“But why shall we not live as typical Orientals or Asiatics instead of Christians? Is not the founder of Christianity an Oriental? Is not his native land nearer to India than to England or America? Is not his method of living, dressing, praying, fasting, etc., more akin to

our nationality than yours? Was not his prominent thought the struggle toward an ideal moral life? Surely, he lived as an ideal man of moral character. Surely, India, every country, will worship him as a God-man. Surely, India will worship one God in the same way as he did. Will your missionaries volunteer themselves to preach such a gospel? Then India will gladly receive it, and it will appeal to the deepest ideals of our Oriental character.

“All such quotations and illustrations are sufficient to make clear why an intelligent Hindu cannot give up his powerful, venerable and strongly organized religion and accept the religion of the western nations.”

The statements above made ought to suffice to convince even the most enthusiastic advocate of foreign missions that the proper place in which to display philanthropic endeavors of a religious nature is at home. There is no place on earth where good missionaries are as badly needed as in the slums of our metropolitan cities. The force at work there is very inadequate to the demand. Furthermore, the Oriental cannot be blamed for doubting statements which most Christians cannot explain to their own satisfaction. The day has passed when men say, like Anselm, “I believe, for I have faith.” At the present day a statement is worthless if it cannot be proved or explained.

Charity begins at home!

IN the vastness of substance intelligence is the medium of exchange conducive to creations; in matter the medium of exchange is energy; in the world it is called ingenuity, but in financial circles nothing but money holds a high hand. It you will be good and keep in line with the processes of evolution you shall have a hand in it.—O. Z. H.

FIRESIDE CHATS

O. Z. HANISH

THE idle of higher as well as of lower walks of life always have a hard time of it.

TO connect individuals who are prompted by their own destructive motives with any machinations of a well-organized government shows poor judgment on the part of our officials.

AFTER the war is over many of the mistakes now made will demand adjustment.

THIS much has been gained in the present encounter: *wars no longer pay*. The firms of Krupp and Morgan may differ with the world on this question, but then every dog has his day.

TO let them fight it out among themselves was the right policy in Mexican affairs as it has given the fighting spirit an opportunity to adjust itself, thus giving the remaining element a chance to live and let live.

THE less we interfere with contending parties all the sooner they will arrive to some understanding. Interferences are detrimental to all parties concerned.

Have you ever noticed that he who knows least of an automobile or road regulations always tells the chauffeur how to drive.

THERE are quite many people in this world dictating to the Lord how He should do things and why He ought to have left undone many other things. These people would even dictate a Peace treaty. At all accounts the Lord so far has not listened to any of the supplications and for this reason the fight goes on.

MAZDAZNAN
EDITORIAL

THIS month's issue of MAZDAZNAN sees the establishment of two new features—the exchange of news between the various Centers, headed “Amongst Ourselves,” and the question-box department, to be called “Queries.” The mention given “Queries” in last month's editorial had the desired result and the questions put are answered in this issue. “Amongst Ourselves” will become more interesting each month as the secretaries of the various Centers will by and by become regular reporters. We would ask our readers not to expect the sensational “Special Reports,” which characterize our “unbleached newspapers.” The secretaries of Mazdaznan Centers seek news and not dime-novel sensationalism.

A great deal of appreciation is due the many people who have so kindly given their assistance and advice to the editor in the past two months. To transfer the office of publication of a periodical from the shores of the Atlantic to those of the Pacific entails a great deal of inconvenience and work. There are innumerable little problems which spring up at the most inopportune times and demand instant solution. The solving of these has been made possible only by the hearty co-operation of so many of our readers who have a personal interest in the progress of MAZDAZNAN.

The article by A. S. Wadia, entitled “My Impressions of America,” will be greatly appreciated by all those who have been fortunate enough to have met Dr. Wadia on his trip through America. It was written on the Pacific and mailed from Japan, thus being the final word on this distinguished Parsee scholar's views of our country. In it he expresses some views on what he considers our failings which we have perhaps never heard expressed before. Let us think them over in an unbiased way and remedy them if they apply to us.—
Carl J. von Bibra.

SOME MAZDAZNAN A, B, C'S

BY GLORIA BRYAN

As a Mazdaznan, you dare not belittle yourself.
 Be conscious of posture.
 Control all for your *own* good.
 Declare the Message of Peace.
 Establish a breath of your own.
 Feel responsibilities.
 Give proper appreciation.
 Heavy food—heavy mind.
 If you tell your troubles, you have lost control of your
 nerve centers.
 Just increase your breath capacity.
 Keep on changing your food.
 Let your light shine, no matter who sees you.
 Methods *must* change.
 Never admit that you are sick, poor or illiterate.
 Own yourself.
 Peace is the key to all situations.
 Quit forcing and acquaint yourself with law.
 Remind but do not *lecture* to those about you.
 Show your appearance in your ability.
 The man who makes character makes foes.
 Use simple means as they come to you.
 Vitalize your food through mastication.
 We waste our time chasing phantoms.
 Excuses for ignorance are useless.
 You are the one concerned in everything.
 Zoroaster said: "Prove all things."

—*Selections from the Teachings of Dr. O. Z. Hanish.*

WE not only have a right to be born well, but owe it to society to keep well, otherwise we become criminals who seek to reap where we have not sown.—O. Z. H.

MAZDAZNAN
SENTIMENT FOR 1916

Eugen Roethle

WE have just passed the portals of a new year, a year which will be of the gravest consequences to all mankind. In Europe our brothers are engaged in a terrible fight brought about by their own misunderstanding of the true nature of man. Never has any lasting good come out of any war. We, as Mazdaznan, realize this only too well. Everywhere we find unrest and discord. Mankind is still vainly striving to free itself from these fetters. Nineteen hundred and sixteen years ago the great teacher, Jesus, came into the world to help mankind to break these fetters, to teach again the great gospel of Peace. At that time also there was unrest and oppression. We have not yet learned our lessons. Again mankind is on trial. Again the Christ is being crucified. It has been left to our beloved Master to unfurl the banner of Peace. Let us rally around his banner and help him as best we can. In order to realize Peace it is necessary for us to live it in our daily lives. We, who are going out daily into the turmoil of life, must think, act and speak Peace. We must boom Peace. We can see the handwriting on the wall, so let us not be found wanting. What does it matter if we are sneered and jeered at; we are strong enough to stand that. In the consciousness of our being we know we are right, advocating Peace. We know there will never be any progress except through Peace.

Mazdaznan stands for Peace. Through the study and practice of Mazdaznan we come to realize our oneness with God. Where God is there is Peace. May at last the sun of Peace break through the dark clouds of war and send his rays of healing into the wounded and broken hearts of mankind.

May Peace come to one and all. May Mazda be rejoiced and His associates continue to be victorious. This is our wish. Be it so.

AMONGST OURSELVES**Chicago, Ill.**

As it has ever been since the organization of Mazdaznan in America, Chicago remains the focalizing point. The public work under the supervision of Mrs. Kuehmsted is a success throughout. No effort is spared to represent Mazdaznan well in the Central Metropolis and the active manner in which all join in the good work proves the unflinching spirit of brotherhood pervading Mazdaznan hearts.

Lowell, Mass.

Since the departure of the Kalantress of Temple Spyenta Maria, Mrs. M. E. R. Hilton, the work here has been under the direction of Harry E. Hilton and his beloved companion, Hortense. Comparative quiet has reigned and the work of adjustment is still going on.

Montreal, Canada.

One of the features of the Mazdaznan work here has been the course of lectures given at the Ritz-Carlton by Mrs. A. F. Gault. The results expected from this noble endeavor on the part of one of Mazdaznan's strongest champions did not fail and a great stimulus was given the work thereby. Montreal has taken to active booming and advertises its 1920 population as 1,000,000. Other Centers—notice—watch us grow.

New York City.

Dr. Alice Woodbridge announces that the work in New York is growing steadily. Well attended classes are being given at her home and Mazdaznan's Philosophy of Life is practiced faithfully. From New York also comes the news that Miss Nina Mills is giving a successful course of lectures in Geneological Hall. Peace is the central topic and many new people are being attracted.

San Francisco, Cal.

Ever since the Summer Gahanbar in San Francisco, there has been a steady and natural growth in the attendance at public meetings. Every week brings new faces and the prospects for the future are bright indeed. All San Francisco Mazdaznan are animated by the same spirit of fidelity, the necessity of which we all feel at this time.

San Diego, Cal.

Henri Nackenhorst has returned to his sphere of endeavor after changing places with Brother Clemens Pfuetzner, of Oakland, Cal., for variety. The Temple is now being cared for under the guidance of Brother and Sister Coffman. A very active spirit has dominated the Center of late and the future looks most promising.

Los Angeles, Cal.

With the advent of so many of our Eastern Mazdaznan friends the Los Angeles Center has assumed a very different appearance from formerly. Very well-attended classes are being conducted by a number of our people. Mrs. Hilton, formerly of Lowell, Mass., is giving lectures on Health and Breath every Monday evening at her home. Miss Duesler is giving a similar and well-attended course at her apartments. The general direction of the movement in Los Angeles is under the Board of Trustees. Brother Sandberg, by acting as speaker on most public occasions, is doing a great and highly appreciated work.

A fund is being raised for the erection of an edifice in which Los Angeles Mazdaznan may find a long desired meeting place. The exact nature of the edifice is not yet determined but all agree in its necessity. An exceedingly generous spirit has prevailed and some large sums have been subscribed and given.

Several of the social affairs have lately been held under the auspices of the Mazdaznan Junior Club and the attendance was an undeniable tribute to their success.

“Los Angeles, 1,000,000 in 1920” is the watchword of business men in this city. The same progressive spirit is animating the Mazdaznan work here. Take heed, ye other Centers, lest ye be left trailing behind us!

* * * *

At the time this goes to press the other Centers have not been heard from. The editor kindly requests the secretaries of the Centers to be a little more prompt in the remittance of their monthly reports.

QUERIES

New Durham, Pa., Jan. 10, 1916.

EDITOR MAZDAZNAN:

You have supplied a long-felt want in opening a “Question Box” in your publication. Am taking this opportunity to ask a question the answer of which is of interest to me and a number of my friends. The *Mazdaznan Message* means so much to us that we would like to know just how long it has taken for it to spread its truths in America in the way it has.

Thanking you, I remain,
Fraternally yours,

John Eberhard.

ANSWER:

Dr. Otoman Zar-Adusht Hanish opened the first Mazdaznan Peace Center in America in 1890. Before that time, however, Mazdaznan had been taught under various or no names from about 1750 to 1840. The teachings were distributed by means of leaflets entitled “Chats with Nature” and various other pamphlets. In 1840 circularizing was abandoned and Mazdaznan or Zoroastrian teachings were spread by numerous cults which rose to prominence from that time on. All these failed to give credit to their source of information. Dr. Hanish himself taught for many years in a desultory manner until he found it necessary to organize his message in order to reach more people in a more effective way. This was done in 1899, when headquarters were established in Chicago. In 1902 the first Mazdaznan monthly appeared, known as *The Sunworshiper*. The name was later changed to MAZDAZNAN. From this you see that Mazdaznan in America is the product of sixteen years of organized work. — *Editor.*

New Bedford, Conn., Jan. 13, 1916.

EDITOR MAZDAZNAN:

Kindly state the platform which Mazdaznan stands on in regard to the war. I have found that all the various societies organized for the prevention of war, the establishing of universal brotherhood, cosmopolitanism, etc., differ greatly in the methods they advocate to bring about the desired results. Furthermore, there are very few of them which are unbiased in their opinions. One plans to bring about peace by coercion, using the United States government as the forcing power. Another wants to dominate the warring nations by a Pan-American coalition strong enough to enforce any international laws it may deem wise. I could enumerate many more of the same nature.

It occurred to me that Mazdaznan, claiming to be unbiased and perfectly cosmopolitan, might have a better solution to the vexing questions involved. Thanking you,

I am fraternally,

Ivan Karok.

ANSWER:

Mazdaznan is cosmopolitan in every sense of the word. Its teachings are given gratis and a spirit of "take what you please and leave the rest" prevails. As far as the war is concerned Mazdaznan agree as never before. In every nation now at war, there are numbers of our people. While they acknowledge the country of which they happen to be citizens, they also recognize that others have the same rights. Mazdaznan has no plans for peace by coercion. Its only opinion on the subject is that at the earliest possible date nations are to be brought to realize the necessity of a Federation of Nations, in which each country is equally represented. Furthermore, each is to be paramount in its own domain as at present. Count Leo Tolstoi fully explains the matter in his famous prophecy of 1910. You will find a copy of this remarkable writing in MAZDAZNAN of September, 1915.—*Editor.*

SOME people take fiendish delight in spreading detailed accounts of disease, surgical operations, suicides, accidents and crime generally. They are pernicious enemies of good health and should be systematically shunned. The time may come when chronic grumblers, pessimists and gossip-mongers will be segregated, as is now done with the victims of scarlet fever, leprosy and other contagious diseases.—*Grenville Kleiser.*

ANNOUNCEMENT!

Send all private correspondence for Dr. O. Z. Hanish to
Mazdaznan Embassy,
1063 Mt. Royal Ave., W.
Montreal, Canada.

All personal mail will be forwarded in quickest way.

BACK issues of MAZDAZNAN have become rare. A limited number can be had either bound or per copy at 25c a single number or \$2.50 per volume for the more recent issues. Early numbers quoted on by request.

H. E. HILTON
234 Wilder St. Lowell, Mass.

BE PREPARED

Lent is coming and you will need all the blood-cleansing remedies which Mazdaznan recommends.

We have in stock a fine fresh supply of

CHARCOAL TABLETS, WOOD ASHES, SASSAFRAS

and all herbs suitable for teas and seasoning.

Our stock is approved by Dr. Hanish and every article is guaranteed to be of the best grade obtainable. You can get the second-rate kind at most drug stores. Would you use kerosene in your new car? No, nothing but the best distillation of high-grade gasoline will do. Treat your body according to the same principle. Nothing but the best is good enough.

ARYANA LABORATORY
P. O. Box 1376, Los Angeles.

THE RE NU DILATORS

The new way of aiding Nature to cure Constipation, Nervous Disorders, Appendicitis, Indigestion, Insomnia and Piles.

Set of four Dilators with full instructions for use, \$2.00, post-paid. Free booklet on request.

WOOD & SARGENT

327 W. Florence, Los Angeles.

PEACE

The Most Necessary Thing
In The World Today

**SUPERB
ART CARDS**

Advocating Peace and the
FEDERATION OF NATIONS
have been published by the
MAZDAZNAN PRESS

Best of designing and printing
in three colors.

Price 1c each.

Minimum order, 25

Send self-addressed envelope
for sample to

P.O. Box 1854, Los Angeles, Cal.

DR. HILTON'S No. 3

Not a Medicine but a
Remedy to Prevent
Diseases of the
Membranes

Essential in colds, influenza, etc.

PREVENTS PNEUMONIA

DR. HILTON'S SPECIFICS
54 Columbus Ave. Lowell, Mass.

DRINK BUTTERMILK AND LIVE FOREVER

This remarkable assertion is posted on the walls of almost all the butter shops of Los Angeles. It sounds very fine, but does not work out in practice. Life everlasting cannot be obtained here on this earth. We can, however, prolong our lives many years beyond the normal span by *correct living*. The most important life-prolonger is a scientific diet. Innumerable works have been written on the questions of Vegetarianism, Dieting, Fasting, Balancing of Meals in regard to protein, starch and fats, etc. No active man or woman can afford to study all this material in order to learn how to eat. All cannot be food-specialists, but everyone can and must know right from wrong in the question of diet.

Choose from the list of books here given and let us give you a practical and concise knowledge of how to live a long and healthful life—even without buttermilk.

MAZDAZNAN ENCYCLOPEDIA OF DIETETICS AND HOME COOK BOOK—a complete, modern cook book (strictly vegetarian) with advice for invalids and hints for each season of the year. \$2.00.

HOW TO FAST—by O. Z. Hanish, M. D.—a convincing treatise on a little understood method for curing 95 per cent. of all ailments. 50 cents.

THE FOUNDATION OF ALL REFORM—by Otto Carque—an indisputable argument for the vegetarian mode of life. 25 cents.

These Books Sent Post Paid by

MAZDAZNAN PRESS

P. O. Box 1854, Los Angeles, Cal., U. S. A.

M a z d a z n a n

PUBLISHED MONTHLY BY THE MAZDAZNAN PRESS

1707½ Wall Street, Los Angeles, California, U. S. A.

Send all Correspondence to P. O. Box 1854

DIRECTORS

Wm. K. Sandberg, Chairman

J. Clauson, Auditor

K. Graichen, Treasurer

H. W. Riley, Secretary

Carl J. von Bibra, Managing Editor.

Copyrighted 1916 by Mazdaznan Press

Entered as Second Class Matter January 14, 1916, at the Post Office at Los Angeles, California, under the Act of March 3, 1879.

Annual Subscription, \$1.00 . . . 10 Cents per Copy

Vol. XV

MARCH, 1916

No. 3

CONTENTS

A Message in Verse	- - - - -	66
Sermonettes	- - - - -	67
Oracle for 1916	- - - - -	69
Lenten Season	- - - - -	72
Animal and Vegetable Protein	- - - - -	74
Season Hints	- - - - -	76
War and Business	- - - - -	78
Jack of All Trades	- - - - -	79
Mazdaznan's Text Book	- - - - -	80
Born Equal	- - - - -	81
Ecclesia or Church	- - - - -	82
Fireside Chats	- - - - -	83
Editorial	- - - - -	84
Bells of Heaven	- - - - -	85
Men and Cattle	- - - - -	86
The Diet Question	- - - - -	88
Necessity of Deep Breathing	- - - - -	90
Throw Out Your Chest	- - - - -	92
Amongst Ourselves	- - - - -	93
Queries	- - - - -	94

A MESSAGE IN VERSE

The strongest watchword for today
Is this: "The Old has passed away,
The New, from *out* the Old must sway."

This keynote tells the awakened few,
You're the ones to make all things new;
God left this work for *you* to do.

In Mazdaznan's message bright,
Doubts, opinions hide its light;
Crush them! Push them out of sight!

Remember not "what might have been;"
Trials, sorrows, sickness, sin,
Must be conquered. You're to win.

In everything you are to find
Correspondence—reflections to your kind:
Ancestral ties should no longer bind.

Through savior liberty new freedom trace,
What's been outlived, discard, efface.
With the "Spirit of the Times" keep pace.

At Mazda's throne go, humbly bow,
Breathe out prayers. You'll learn how
To make deserts blossom, right here and now.

The Master's life, a beacon light,
Illumines the darkness of earth's night,
Radiates, shines, and with great might!

Just follow in his steps aright;
Make your deeds as pure, as white;
You, too, triumphant can reach the height
Of self-mastery. Then the old release,
Lo! with the new your powers increase,
Behold! "Prosperity, Perfection, Peace."

—Gloria Bryan

SERMONETTES

OTOMAN ZAR-ADUSHT HANISH

WE may not always reach the point concentrated upon, as Fate has designed something far better for us than we could conceive of in our limited condition.

IT is the spoiled child that cries when its desires are not fulfilled and always wishes for things that are beyond its reach.

CEASE to want, but never tire of labor, and you shall be conscious of greater blessing than if you were out in the swim, hustling to win.

LIFE as it really is, according to the laws of Nature, may be readily comprehended by the thinker upon evolutionary lines, but life as it appears in the daily walks of life even God cannot comprehend, while against ignorance gods struggle in vain.

WHEN unchained elements confront us, when in forms of hurricanes, avalanches, typhoons, electric storms, tidal waves, earthquakes and icebergs our lives be endangered, it may be borne gracefully, as any of these phenomena disclose the power of elements. However, when one man casts obstacles into the path of another, depriving him of his freedom of choice, there surely must be a law of retribution, as there is no wrong which will not be righted at some time.

THE frown of Saturn is often preferable to the smile of Fortune, but it takes a strong mind and a stronger heart to enjoy the distinction.

THAT the world is advancing cannot be denied, but with every step gained there is so much ground left behind to reclaim, which requires redoubled efforts. It is for this reason that it often seems as if we were not progressing much, except in a material way, learning to ease the white man's burden.

THE thoughtless only wish others evil, not knowing that what man soweth that he shall reap.

JESUS was not ashamed of being tried, convicted and crucified, as the men in authority were his inferiors.

THE man that spat in Jesus' face and the one who slapped His face were uncultured brutes and criminals at heart.

IN the days of Jesus there was only one Pontius Pilate with manly courage to say: "Ecce homo!"

EVEN a Pontius Pilate, with all the authority at his command, had to yield to the cunning devices of a low priestcraft.

IT is better to be defeated than to resort to means of diabolism and shame. "He who taketh to the sword shall perish by it."

UNHARNESSED force creates a great deal of destruction, but even the most powerful hurricanes and earthquakes can neither sweep nor shake the earth out of her balance.

THE ORACLE FOR 1916

Sylvester Night, December 31, 1915, to New Year's
Morning, 12:09.

GIVEN BY DR. O. Z. HANISH AND COMPILED BY
MRS. JULIA KUEHMSTED

IN the name of the Supreme who dwelleth in the hearts of all mankind and in all things animate and inanimate, salutation and greeting.

May we all become inspired, one and all of us, that we may be able to give out the message.

Westward, westward is the trend of civilization and westward must the Mazdaznan people go. All in the East must come to the Middle West and then on to the Great West. One and all must live on the Pacific Coast. All those who are children of Mazda must come to the West.

It seems that in this coming year we must make preparation, we must arrange our worldly affairs so that we can one and all go westward. We have all we can do to look after our own affairs, the opposing forces are so strong against us that we must all become strong and hold our own. Hitherto we have always taken part in the world's affairs and given out. But we are not to pay attention to the people who are fighting and quarreling and killing each other, we are only to take care of ourselves, hold our own. We have not even the message to give out, we must take the message and live it, keep it in our hearts and give it only to those who are seeking. If we try to give it to the world at this time we might just as well throw pearls to swine. We have much to contend with, the forces are so strong against us and silence is the best we know. We must not speak of what we are doing, we must keep in our hearts what we are doing and do it quietly but firmly.

The cry of the West seems to be so strong, westward, westward.

Chicago seems to be the starting point of the turmoil that is to come. It may not be for some time, maybe not for five or ten years, but to us it seems quite near, and for us it is to prepare—not the preparedness the world is talking about; it does not mean to prepare with arms but to prepare ourselves, to turn our worldly goods into movable property.

And with this hour of midnight upon us let us one and all remember to be ourselves in the coming year, let the Christ that is within us be the guiding star in all we do. Let us ever remember in our hearts the one who has given us this message and let us do justice to him by living it.

Seventeen months of the world's encounter are behind us and many more confront us with grave problems which to solve demand sacrifice. The Teutonic household cannot be checked in its move. It must go on, now that the iron is hot, to demolish Moloch. The world may be blind as to the real issue, nevertheless all things work in accordance to design. The man of the north will continue to hold Europe in his iron grip.

Germany is looking forward toward a most prosperous time, sharing with Austria-Hungary. What troublesome element shall arise within its immediate relations will only help to strengthen the *modus operandi*. With the aid of Belgian chemists known for their economic ingenuity Germany will have overcome the food problem. The malting of straw, barks and roots by ingenious processes will turn refuse into vitamins most conducive to muscle and nerve building.

France will hold her own and develop ingenuity that will surprise the nations.

England will awaken to her real position, and with exceptional courage enter the arena, while Russia, going into the conflict very heavily, shall have many sad experiences. The Balkan States will simply draw upon the powers without any benefit to any, only dragging out the encounter more indefinitely.

Italy will be satisfied with mere manœuverings, while Turkey will continue to remain the willing instrument.

Unusually good crops the world over will relieve much of fear and anxiety.

Owing to the forced conditions disturbing the elements in their course, there will be many cyclones, hurricanes and typhoons upon land and sea, as well as tidal waves and electric storms of exceptionally phenomenal nature, proving very destructive to experimental stations in particular, and developing a phase of static conditions heretofore unknown. Earthquakes will be frequent all along the circumferential globe up to 53 degrees north and 32 south of the equator. Several islands will disappear in the Pacific. The most disastrous storms will be during January, February, March and April and again in autumn.

The States will get a goodly share of disasters, but crops will not be injured, and in many localities disturbances of the elements will prove conducive to better crops. Business in general will prove the best in history and money will be easy. New enterprises will spring up like mushrooms after a warm spring rain. The Eastern States will prove more prosperous, although some of the Central States will reap a goodly share of prosperity. The West will prove a little slow, still many improvements will arise, preparatory to future development. A mental storm passing over the whole country will uproot some of the old feelings and cause much stir in religious and political circles.

Canada will see itself flourish as never before and become very attractive, owing to new discoveries of enormous mineral deposits.

Mexico will enter her rest and take a new turn for the better.

TAKE your sunbaths in the morning, and not later than noon. The afternoon sun is not invigorating.

MAZDAZNAN
LENTEN SEASON

O. Z. HANISH

HAVING lived upon the fat of the land, it is perfectly in accord with Nature's laws to have a change in menu.

PUTTING it on a commercial basis—what would we do without small change?

BIG meals are good, but small meals often go much farther.

IT is well to keep the body in check, so that in cases of emergency it may be immune to imposed hardships.

WHAT are forty days of partial denial in comparison with nearly eleven months' pleasures and joys.

WHEN sorrows and pain shall meet, you will wish you had trained yourself to be equal to them.

A WELL-TRAINED disposition and a body free from habits and appetites knows no hardships.

IT is true that man may fast when prompted to do so, but there is a time for everything. During Lent, nature furnishes us with the first signs of life—the sap begins to flow in tree and shrub; the willows bud; and from under the snow the humble violet peeps into the sky; there are roots, barks and leaves having the power of healing in them, and blessed is he who religiously partakes of what Heaven's Apothecary Shop has prepared for him in a laboratory supervised by the Great Physician.

WHILE discarding spices and usual savories, add to your simple diet the use of sassafras, orris root, willow bark, pine pitch, wood ashes, charcoal, saffron, vermouth, sage, anise seeds, celery seeds, zedvar seeds, sulphur, saltpeter, boneset, linden, cherrybark and violet teas.

REMEMBER it is not the amount you use that counts, but the small quantities used regularly and with thanksgiving in your heart.

IN the latter part of Lent, eat dinner only, taking care not to use water in vegetables or fruits, but steam them in their own juice, adding what oils may be necessary to keep dish from burning. Slow steaming, frying or baking is preferable.

USE as little breadstuffs as possible.

TAKE mornings a small quantity of vermouth and other herbs.

WOOD ASHES in quantities of three to six grains, with a handful of dandelions, is advisable.

CHARCOAL in tablets, three to six grains, to be used after each dinner.

AS little butter as possible should be used, and milk very sparingly, but poultry products are permissible.

WHERE, owing to severity of weather, long fasts are not advisable, the week of Passion should be observed as an absolute fast week, beginning Palm Sunday and ending with Easter morning at four o'clock.

ANIMAL AND VEGETABLE PROTEIN

THE microscope has revealed to the scientist another important fact. It has now been ascertained without doubt that all vegetable and animal species produce proteids of a particular kind. These proteids differ widely among themselves. Animal protein and vegetable protein can again be distinguished by class characteristics in addition to the individual ones.

Professor Osborne of New Haven, Conn., has proven that with the exception of milk and eggs all animal protein contains a considerable admixture of poisons (such as leukomaines) which are very harmful when introduced into the body. Vegetable protein never contains these poisons.

In *Diet and Dietetics*, by Gautier, we read that a pound of meat contains five to eight drahms of poisonous extractives. The toxic effects produced by these extractives are quite remarkable in their intensity. The liver is particularly susceptible to these poisons, and when we think that we would be old men and women at the age of fifteen if our livers were not working, we see that the imbibing of such seasoning with our food is not a thing to be trifled with.

Another essential difference between animal and vegetable protein, according to Dr. Kellogg, is the fact that while animal proteids are easily attacked by putrefactive bacteria—in fact, all animal protein swarms with them—vegetable proteids are very much less readily attacked. Moreover, vegetable matter seldom contains bacteria of putrefaction until it has been given a comparatively long time in which to decay.

Now that the theory has been exploded which claimed that meat and vegetables contained the same constituents, perhaps scientific minds will begin to think a little deeper. Chittenden, by thorough experiments, has proven that a meat diet contains eight times too much protein. The idea that a meat diet is better because it contains

more nourishment in smaller bulk was the last argument for the carnivorously inclined. Now this is also thrown to the winds.

ONCE upon a time someone became angry with a wealthy man, and from that time on hated him in the manner in which people can only hate when the point of difference is money. He went to a sorcerer and promised him two shekels if he would help him.

"Shall I send spirits in the night to strangle him?" asked the sorcerer.

"No, for in that case his possessions would go to his sons and nephews, and I would be left emptyhanded. Can't you do anything else?"

"Shall I make fire rain from the skies, so that all his worldly goods will go up in smoke and flame and he escape only with his life?"

"No, for his land, which the fire could not destroy, would still be left to him."

"Shall I make the river overflow its banks, so that all his possessions be carried away by the raging flood, his land made unproductive and nothing be left of any value?"

"No, for his fame, which no water can carry away, would still remain to him. Man, what else can you do?"

The sorcerer smiled and said: "If your hate is so great, I have here a very valuable charm whose power none can withstand."

"Quick, give it to me," exclaimed the other, and he received a small, tightly wrapped package which he immediately opened. But how great was his surprise when he found in the package nothing but a pen.

"What mysterious power is a pen supposed to possess?" he asked wonderingly.

"Oh, you fool!" cried the sorcerer. "You evidently do not know how many mighty men have been ruined by the use of this small thing!"

—Translated from the German.

SEASON HINTS

O. Z. HANISH

MARCH rains and March water have long been known for their medicinal virtues, owing to the nitrogenous compounds which they contain. Still March winds are not very agreeable and the March sun is conducive to freckles. For this reason protect face and hands from the March sun and bathe in March rain-water. Some people fill pails from March rains, using the water for face creams and lotions and for bathing their skin during the rest of the year. It may be superstition, still in olden times during the Lenten season rain-water was caught in jugs and taken to the shrines to be blessed. Records show, and many a skeptic of modern days putting this to a test actually demonstrated, miraculous cures. It may be that a great deal of faith has to go with it, yet there can be no harm in testing it as faith requires no fee and rain-water knows of no tax. A license to use this remedial agent has not yet been issued.

NOW that Lent is upon us and Ramadan whips us into line it will be well to purify the body; use mild disinfectants and indulge in small dishes of lentils, peas and beans daily, adding rice, barley and corn to suit, devising as many combinations as one's ingenuity will permit. Others will do well to confine themselves to *dried* ripe olives and fresh popcorn roasted over a charcoal fire. Where *dried* ripe olives are not procurable, pour olive oil over the popcorn and lick a few wood ashes every now and then—to the amount of one-half teaspoonful of wood ashes a day.

NO matter how small the meal, make it a point to use three grains of willow-bark charcoal after each meal. They are procurable in three-grain tablets at the drug stores.

WHERE wood ashes are not procurable take enough hardwood and burn it to ashes to give you about eight ounces, which ought to last one person through the month.

REMEMBER the old adage: "A stitch in time saves nine." This may be applied to the soul, mind and body, as well as to the clothes we wear. If we only would use our sense and nip every ill in the very bud how much better we all would fare.

MILK gruels, rivulet in milk (sweet or sour), dumpings in buttermilk, vermicelli dishes, cheese soups, garlic milk, curried dishes, one and all are very wholesome when used in small quantities during this month. A little practice will reveal to us a chemistry heretofore little thought of and ere we know it we shall be better able to compound remedial agents than the best of pharmacists dabbling in chemicals.

INVALIDS should not lose sight of tropical and semi-tropical fruits or vegetables, greens particularly. Use all things in small quantities and even the most chronic complications will readily yield to your scientific observations in regard to food.

ARTICHOKES are plentiful and should be used in rations of one to a person. Watercress, fenucky and green mustard are excellent eliminators and should be used, remembering the humble violet which not only adds to the salad but is a great remedial agent to prevent the possibility of developing malignant troubles.

IN addition to the use of wood ashes with the first dish of the meal and charcoal after meals it is well to discard salt from the table and in its stead use powdered orris-root, sassafras, licorice-root, sulphur, saltpetre or gunpowder, anis, paprika, roseleaves, sarsaparilla, celery seed, et cetera.

POTATOES should no longer be used as a dish but added to soups or stews as a thickening, in the same manner as we would use the taro-root (in this country procurable as *Tarœna*).

OCCASIONAL and partial fasts are very commendable and go a long way toward eliminating physical troubles and adding to one's strength of character.

IT is the fear of hunger and suggestion of starvation that causes people to yield to present-day tactics of authorities, thus destroying the sacred ties of humankind. Test yourself and know that the mind has power over matter.

WAR AND BUSINESS

War requires hate and madness. Business requires sanity and good will.

War requires feeling and sentiments. Business requires thinking and principles.

War requires greed and altruism. Business requires operations of the good.

War requires lying deceit and espionage. Business requires truth, candor and confidence.

War requires the misuse of science and philosophy. Business requires the use of science and philosophy.

War requires poverty, misery and espionage. Business requires wealth, liberty and happiness.

War requires death, destruction and distress. Business requires life, progress and prosperity.

War requires the glory of another world. Business requires the glory of this world.

War requires the aid of God. Business requires the aid of all mankind.

War requires hell. Business requires peace.—*New York Sun*.

JACK OF ALL TRADES

SPECIALIZATION is the watchword of the times. Unfailingly, organizations of every size have attained supremacy under its machine-like sway. For the aggregate specialization means success. For the individual, however, its effect is opposite. It narrows the mind. It overdevelops one part of the body and stunts all others. It deprives its subject of the joys of living in his exacting pursuit of his one chosen or allotted work in life. In civilizations less highly developed than our own, the husbandman provides the majority of the needs of his family. He tills the soil, makes his tools, builds his house, makes his furniture. In fact, almost everything which is needed is produced by himself or his family. In modern American or European civilization, the average man goes to work all day at one particular trade, profession or business enterprise. Specialization is the guiding principle in his daily round of duties. With all the exactitude acquired through years of practice he does his work. In the evening he comes home, eats his dinner, gets a glimpse of the world's happenings (and editorial room Special News) from his newspaper, and then spends the remainder of the evening at some sensational amusement in order to put his all-ready overworked nerves under a little additional strain for relaxation! This goes on from day to day until worn out by the combined action of wrong living and thinking, he finds an untimely grave. The blame is very conveniently laid upon overwork, appendicitis, cancer or any of the multitude of diseases which infest enlightened (?) civilization alone. The true fault is specialization. If it were not for this civilized blight, the greater part of the evils of modern life would not exist. By becoming acquainted with a greater variety of objects and conditions, man would look upon life with a more enlightened eye. The greater his range of interests the broader will be his concepts. If certain

great financiers knew a little less about the investing of their money and more about physiology, the danger of their dying of cancer would be greatly diminished. The same condition prevails in all walks of life.

The question which now arises in our minds is: How can this condition be remedied? It would be senseless to oppose specialization. Such an argument would remind us of young boys when they begin to reason along socialistic lines and claim that since machinery reduces the number of workmen required in the manual arts, it is detrimental to the working classes and should be abolished. Specialization is one of the essentials of progress. Without it we might be happy, but we certainly would not enjoy all the advantages which are a part of civilization. Therefore, we must specialize in order to hold our own in this world. The "Jack of all trades and master of none" has no place in modern business. The extreme specialist, though usually the most successful in business, is incidentally also the most unhappy and uncomfortable of men. Again let us, here as in all things, choose the happy medium. The man who leads the life worth living is the *Jack of all trades and master of one*.

Moral: Broaden your interests.

MAZDAZNAN'S TEXTBOOK

A CERTAIN amount of doubt seems to prevail among our people as to which of the two books, *Health and Breath Culture* or *Ainyahita in Pearls* is the text of Mazdaznan Philosophy. Those who look at the Mazdaznan message from the physical side invariably declare that *Health and Breath Culture* is the foundation and no other book is equal to it in value. The spiritually minded are just as convinced in their belief that since *Ainyahita in Pearls* sets forth the principles of Mazdaznan Philosophy, it is the ultimate book of reference and thus paramount over all others.

Now it appears that both assertions are correct in this way, but after all, none contradict the oft repeated statement that Mazdaznan's only recognized text is *the open book of nature*.

BORN EQUAL

O. Z. HANISH

IN the story of the creation we are told that "God created *man*—male and *female* He created them."

With this we are to understand that in speaking of man, we speak of woman as well. As they are considered inseparable—thus equal—we can make no distinction between one and the other. To affirm the principle, the male is called *Adam*, which means, philologically speaking, *one erect*, while the female is called *Hayeva* (Eve), which means, *his equal*.

In law we say, "Know *all men* by these presents," and with that we mean man, woman and child—everybody. We do not say, "Know all men, women and children by these presents." It suffices to say, "*Know all men*."

When God speaks to His people through the mouths of his prophets, He speaks to His sons and to His daughters as well, so that His command to *one* is the command unto *all*.

When our Constitution declares that "all *men* are born equal," it surely does not ostracise the female, for the latter has to be and *is born*, too.

All men are born equal, and consequently must be considered to be of equal value to themselves and society. Born *equal*, then, their education and opportunities must be considered, while their welfare becomes part of the interest to be shown in them by all of society.

If through some cause or another it is found that not all men are dealt with squarely after having been entitled to be *born* equal, we must look for the cause of their *misfortunes*, which would soon disclose to us the

fact that to be *born equal* we need to know of the processes *preceding birth* and the *modus operandi* in conception. We need to know Eugenics from an evolutionary standpoint, which would disclose to us the powers of heredity and environment and how to cope with them until intelligence can control even the most hidden forces in Nature.

ECCLESIA OR CHURCH?

O. Z. HANISH

THERE are quite many among us who still are not able to draw lines when it comes to defining the meaning of words used in olden days and the construction put on them in modern times. Ecclesia is a sacred body and Christ is this body, as in the illustration by the Savior, He says: "I am the vinestock; ye are the vines." A church is a body politic, carrying on business if not for profit then of profit to those who happen to be the governing factors.

A church system in the ordinary sense of the word is opposed to the real purpose of Ecclesia—the Christ. Christ himself, organized by virtue of His obedience, is no longer in need of any organization. He stands for perfect organization. All who are at one with him enjoy that same perfect organization, requiring no further counsel, since by keeping His commandment we are at one with His Father, or in His own words: "If ye keep my commandment, I and my Father shall come and make dwelling in you." But what is His commandment? And he said: "A new commandment I give unto you, that ye have love for one another." Exercising that command in all the daily walks of life, we need no other organization, as there is no higher organization than the one of God the Father and God the Son. Even as he said: "I and the Father are at one; wherefore be ye as perfect as your Father in Heaven is perfect." And asking the Savior as to where heaven may be, we hear

Him say to His disciples: "The kingdom of heaven is within you." It is for that kingdom we pray in the Lord's prayer. Not a kingdom to be hoisted into, but: "Thy kingdom *come*, Thy will be done on *earth* as it is in *heaven*."

FIRESIDE CHATS

O. Z. HANISH

FAULTFINDERS are, as a rule, the least capable of doing better, and very apt to inflict wrongs.

PAY NO ATTENTION to things you may hear about your acquaintances, and you will never lose confidence in man's honor.

TO GUARD one's tongue and be master thereof is a greater accomplishment than all the virtues of character.

THERE are still many left who are waiting for someone to put them to work. It seems so much easier to be driven than to drive oneself.

THE optimist holds that after all we have not lost anything in this war. Those who were left upon the battlefield might have fallen prey to some of the new-fangled diseases invented by materia medica and after a long siege would have had to succumb anyway. As far as the leveling of old towns is concerned they were in need of reconstruction anyway to comply with our new building restrictions. As for the explosives used, it would have been a menace to society to have retained them. The sooner we dispose of all that dangerous stuff the sooner we shall have rest. As in all these transactions no money has passed out of our hands we are that much ahead, minus all menace.

MAZDAZNAN EDITORIAL

RECENTLY there has been in evidence everywhere unusual interest in Mazdaznan. The exigencies of the times are such as to make people more self-reliant and independent. Consequently, we ought to be thankful for conditions as they are, when considered from this standpoint, and make the most of our opportunity to show ourselves worthy exponents of Mazdaznan's doctrine of "stand alone and mind thine own." By so doing, we each and every one of us feel that we are not domineered over and incidentally invite kindly feelings on the part of our neighbors. At any rate, the greater the interest in Mazdaznan, the more will be accomplished, so there are great things to look forward to.

The long-delayed "Oracle for 1916" has reached the public at last. For many years, the Oracle has been given to the world every Sylvester night—a reading of the great events of the dawning year. The remarkable truthfulness of the statements made each year have attracted world-wide attention. Consequently, when no oracle appeared in the January, 1916, issue of MAZDAZNAN and none in the February number, inquiries began to come in showers. We are pleased to be able to satisfy the anxious ones by publishing the Oracle in this issue.

With the advent of the Lenten season, Mazdaznan scarcely need be reminded of the fact that occasional fasts and a carefully selected dietary will do wonders in the eradication of disease and rejuvenation of the mind. Winter months, with their attendant chills and cold spells, naturally force us into the habit of eating stocky and highly nutritious foods, which tend to overload the system. Now is the time to begin to throw off this waste and prepare for the balmy weather to come.

With the thought of success in every undertaking always in mind we are sure to win.—*Carl J. von Bibra.*

BELLS OF HEAVEN

O. Z. HANISH

THE golden rays of morning set the waves of ether into motion, playing a sweet song of a glorious day to the heart in tune with the Infinite, while during the hour of mid day the Universal Patriarch confers showers of blessings upon each head in communion with the Infinite, and as the fleeting hours announce the silver lining of the passing day, the gentle Spirit of Peace fans our feverish brows, whispering revelations from the Infinite into our alert ears, until our hearts, touched by the sweet strains of heavenly music, become enraptured and sink into the everlasting arms of Eternity.

EVERY hour of the day has its own song and he who catches the tune, remains in tune with the Infinite.

SOME hearts have to be attuned oftener than others, in accordance to the particular make and fabric.

THERE are bells that are apt to crack from causes no one can determine with certainty, but certain it is that a cracked bell can no longer give forth a certain sound, even though it be the Liberty Bell.

BY regulating the temperature or keeping oneself regulated, the heart bell of our being will never be affected, and the certainty of sound assures us of still being in Tune with the Infinite.

EVERY bell has its story to tell; may our bell the future foretell.

MEN AND CATTLE

EVERYBODY admires a fine, fat, glossy cow, a plump fowl or a healthy barnyard animal of any sort whatsoever. Worthy of greater admiration is a happy family, well-fed and in the best of health. No one but a chronic grouch can help smiling at a rosy-cheeked country boy, strong, active and bearing all other indications of a robust physique. As a rule, however, the country folk are not the most healthy. You yourself have doubtless seen a scrofulous, round-shouldered man, haggard and shaggy, a man whose body harbors all sorts of diseases, bring to the county fair the most superb specimens of cattle to be found anywhere. Along with him comes his family. The mother, a lean, wind-shaken looking kind of person, is eagerly watching the antics of her prize youngster. The youngster is a child with one of those idiotic grins on his face, the kind that makes you feel like buying a mask for him to wear. Near him are the other children, all of the same type. You look at the group and wonder whether they hail from the disease-breeding swamp country over the hills or whether they are city people who are seeking health in that cheap sanatorium down the road. Your curiosity aroused, you enquire of a man standing near by.

"Why, sir," he tells you, "that is Mr. Jones, the rancher whose Durham steers are taking all the blue ribbons at the fairs."

Down drops your jaw in sheer amazement. "That man's steers taking blue ribbons! His family wouldn't even take the booby prize." Here is a man who knows all about the breeding of cattle, the amount of feed and the quality required, and all the other necessary details of breeding. Yet his family and he are the most wretched specimens of humanity conceivable.

One of the chief reasons for this condition is that the rancher considers himself so far above his cattle that he would not think of using the means on himself which

he uses to make his dumb animals prize winners. Oh, yes, he feeds his chickens whole wheat and his cattle and hogs bran.

"Why, certainly, they need it to get healthy and fat on," you hear him say. "Of course, we couldn't use the stuff, anyway. We send most of our wheat to the mill, and with his new rollers, Kendrik—that's the miller—turns out the nicest, whitest flour you ever laid your eyes on. Really, it's so fine you could almost make white-wash out of it if it weren't so gol darned dear. Besides, Kendrik sells us back the bran at a cent and a half a pound, and we use that for the animals."

True, very true, but if the poor fellow could only realize that if he rough-ground his own good wheat for family use instead of selling it to Kendrik and getting in return a dead, health-endangering white powder, and having to pay for the bran besides, he would be a wiser man. Moreover, bran contains an average of 15 per cent protein, 53 per cent sugar and starch, 6 per cent fat and 10 per cent crude fibre. No wonder the cattle become sleek and are so healthy. Such a food is enough to make any sick herbacious beast (man included) bloom into health.

LET Heaven be your Opera House and your heart peal forth in concerted action the sweet melodies improvised by the Infinite Virtuoso, who alone stands in the midst of musical creations the Master.

IN addition to the greatly discussed "preparedness" for foreign invasion, we have now a new commotion—a preparedness for industrial disturbances. We are glad to learn that our political scientists are waking up to it at last.

THE golden bells of day call us to inspired action, while the silver bells of eventide most soothingly touch our hearts, attuning them toward revelations.

THE DIET QUESTION

DR. O. Z. HANISH

THE world is awakening to a better realization and now, that time demands greater brain action and the direction of the same into more diversified channels, it necessitates on our part that we become equal to the task. To meet the requirements of time we find that mind, although ever so active, must have an instrument equal to it, otherwise all our plans will result in failure. There has never been a doubt that our ideas are the outcome of vibrations resulting from the kind of food we have partaken of, as well as our relation to the elements we breathe from out of the air. It is important for us to learn first of all that the food we eat is to furnish us merely with the elements necessary for the continuation of the material cell, which is obtainable from the grain only as it is a concentration of the dual forces in nature, soil substance and light vibration. In gaining health, as well as retaining it, by living upon grain, keeping up the eliminating action by fruit, with oils to encourage muscular activity, we would have no trouble in being harmonious with the conditions and requirements of time.

The less we cook our foods, the smaller the quantity required. The less waste to the food, the less organic action in this particular direction would be required, and the continued action could be directed toward concentration of energies forming the intelligence. Because there is plenty upon the earth necessitates not on our part to become wasteful, nor are we expected to use the things before us because of their presence. We often hear people say that they are boarding and for that reason can neither follow the diet nor fast, as they have to pay for their board. Surely the landlady won't object to your fasting, or for refusing to eat all put on the table. Because there is vinegar, pepper, mustard, catsup, molasses and pickles on the table does not mean

that you have to eat the whole conglomeration. You get your money's worth by not touching those things, thus keeping out of trouble. We are not compelled to board where we cannot get proper food. Even where we cannot prepare foods ourselves, it will be best to learn to live on foods which need little or no preparation, and if we but will we can find a way to live a better and more enjoyable life. We are to make it a point not only to eat but little at a time, but to eat not more than twice a day. Fleshy people should not eat breakfast, and should drink as little as possible, while lean people will find it best to eat a very late breakfast and an early dinner. All solids should be masticated thoroughly, until tasteless. All liquids should be drawn between the teeth and turned in the mouth several times before being swallowed. Then keeping our mind upon the work before us, entertaining ideas of the highest possible nature pertaining to food value, mastication, and assimilation, we shall find that at first one-half of the regular rations accustomed to will satisfy us, gradually decreasing the quantity until the least morsel will furnish all of the material for soil substance required by our organic system for the perpetuation of cell formation.

BY the time the Alliance and the Entente have satisfied themselves as to their strength and power it will be time for supper a la boarding-house.

TO KEEP one's ideal in the real, one must remember that distance only can lend enchantment. As soon as we become too familiar with our ideals, the charms will vanish like the dawn before the rising sun.

OUR earth is a beautifully festooned bridge that leads to the Temple of Immortality.

NECESSITY OF DEEP BREATHING

WHETHER a hard-laboring man or of sedentary occupation, if we would pay more attention to deep breathing, we would be able to make all labor, positions and movements of the body equal to the very best of physical culture that can be offered, for the reason that every position taken with breath applied accordingly, puts the lungs in sufficient action to arouse the blood to better circulation, thereby insuring greater purification. The trouble is that we pay too little attention to our breathing. In the workshop we fear to take full breaths because the air is not pure enough for us; in the illy ventilated room it is too foul, out in the street it is too dusty, in winter time it is too cold, and in the summer time we claim it heats us too much when breathing outdoors. And with all these excuses we simply neglect the main factor in the contribution toward well-being. Some think breathing will make their lungs sore and it would be hard to heal them up; others fear that full breathing would make the lungs so large that they would force the back way out and make them stoop-shouldered or humpbacked, and there are many reasons, based upon suggestions.

Purified air is, of course, preferable, but even where it cannot be had the impure air will answer the purpose, as breathe we must, and we might as well take a few long, full breaths as many short ones. The main thing is to get the lungs filled, forcing the circulation of the blood to greater action, which will be insured by fuller breaths. The action is what we need, and such action contains power to relieve the system from all such particles, which under ordinary conditions would prove detrimental to the health of the individual. Every fully indrawn breath raises the activity of the lungs and increases their breath capacity; it increases the force to resist any and every particle of dead matter, converting it into a substance less injurious, if injurious at all.

In regard to the muscles, it is not so much the attention to the development of the muscles that we need, as the control of the muscles directed by the action of the nervous system. Our muscular activity should respond to the will, prompted by desire, and when harmonious with mind, the result will always be beneficial to the collective sense. Presence of mind and its concentration toward a desired end is a requisite insuring success. To concentrate our mind properly, there must be normal organic action, each function regulating its respective office intelligently, and to insure such a condition it will necessitate perfect circulation of the blood, which can be insured in no other way than by full and rhythmic breathing. If you lack concentration of the mind, then you will fail in demonstrating your abilities which are the incentives of your longings, your desires. Your bodily conditions need to be adjusted, and to accomplish this we are to empty our lungs thoroughly from time to time and inhale a few well-drawn breaths. Then the indwelling of spirit by virtue of the generative action becomes expressed through the sense conditions, which are vibrated by the electric wave.

In all our work we should make it a point never to tense a muscle unless directed by will and for desired purposes. Thus, in your breathing exercises keep your shoulders down, bent a trifle back, while the chin is gracefully drawn in, the mouth closed, teeth separated, and the tongue resting at the lower part of the mouth. In fact, our tongue should find its resting place there at all times, whether breathing or not, and we shall be spared many troubles. Do not force breathing, as by so doing you necessarily tense muscles, which proves detrimental to the generation of electric fluids and retards the blood from circulating to the lower parts freely.

After you have established this material breath, doing it in this manner from time to time, you may begin to make it your religious duty to breathe full

breaths for the space of three minutes three times a day. Whether standing or in a sitting position, remember that the spinal column is to be erect and not to lean against the back of the chair or any other object, as the tendency to lean weakens the action of the spinal cord, resulting in the drifting of mind, detrimental to the accomplishment of one's wishes.

THROW OUT YOUR CHEST

DR. O. Z. HANISH

YES, that is all you need to do at first. *Throw out your chest.* When troubled, when under the weather, when disappointed, aggravated, or put up in a flurry, you will find that you are not conscious of the Adamic position of your chest, consequently the heart is not in the right place, the chest cavity having diminished and with it the freedom of heart action has been interfered with. Whatever your condition may be remember that to get out and beyond an undesirable state, you merely need to sit or stand up erectly and *throw out your chest.*

This first thought will necessarily, by reflective operation, induce a fuller breath, a rhythmic action, which will bring to you a chain of ideas conducive to the welfare of mind and body, and with it reveal to you ways and means conducive to your welfare, disclosing treasures of thought and the wealth of this earth. For to this end have we become manifest; for this purpose we have come to this earth, to enjoy the beauty of the earth, to rejoice in the sublimity of Nature and to be happy while the sunbeams dance before us in merry-making, that the higher consciousness awakening in our souls may lead us to the table spread with superabundance to delight our hearts and to let our light of understanding so shine before men that they may see our *good* works and learn to glorify our Father who is in heaven, in the heaven which is in us, now and forever.

AMONGST OURSELVES**Herrliberg bei Zurich, Switzerland.**

Father David Ammann writes that especial activity is manifest in the Mazdaznan work throughout the Germanic Empires and Switzerland. A great need is felt for a new edition of the Song Book in German and the demand for new literature dealing with Mazdaznan in every phase is urgent.

To quote from his letter:

“Brother Ruth and his dear wife are with us and we are pleased to have them here. Everybody loves them and they are doing a good work.”

American Mazdaznan are highly pleased to be so well represented in the “Mother of Modern Republics.”

Edinburgh and Glasgow, Scotland.

The headquarters for Scotland have been established at Edinburgh. Mother Elizabeth Ingraham is successfully combating the conditions incidental to the war. Mazdaznan continues to prosper and gain admirers despite the enormous expenses brought on by the intense military activity of the British Empire.

Permanent quarters of the Mazdaznan Message in Glasgow have been established at 164 Renfrew St.

Chicago, Ill.

News from our central metropolis is scarce but one fact at least has found its way to the editorial desk. Brother John McGregor has taken it upon himself to champion Mazdaznan against an unfair attack of the press. We are glad to see such live interest in the work and wish to thank Brother McGregor for his effort.

Judging by the absence of other news everyone must be well and happy in Chicago.

Kokomo, Ind.

The work in Kokomo is progressing slowly but steadily. Mother Grace Russell announces that the center expects to do great work in the near future.

Los Angeles, Cal.

Mazdaznan of the "Angel City" are very proud of their new place of meeting. It is a fine hall centrally located and very fine in its appointments. As to classes, you find them in Los Angeles galore. On almost every day of the week there is something of interest to Mazdaznan going on. Health and Breath Lectures, Congregational Meetings, Business Conferences and diverse interesting talks and entertainments follow one another in rapid succession. The only way in which to keep a thing alive and healthy is to keep it going. This applies to philosophy as well as to animals.

QUERIES

New York City, January 20, 1916.

EDITOR MAZDAZNAN:

Kindly state the reasons why Mazdaznan does not approve of proselyting. It seems to me that so great a message ought to be brought to the attention of as many people as possible. The more who hear of it, the more can be benefited by its teachings. If you will please enlighten me on this point, you will greatly oblige,

Yours very fraternally,

James MacCarthy.

ANSWER:

Mazdaznan does not proselyte because it has been proven again and again that a forced growth is not enduring. Anyone who is prepared to study the methods and teachings of Mazdaznan Philosophy will do so of his own accord. Coercion is in such a case absolutely unnecessary. When, moreover, a person is brought to the study of Mazdaznan, or any other system for that matter, before he feels himself drawn to it by a mutual bond of thought, he invariably gets tired of it in a very short time. The reason is quite apparently insufficient understanding of the matter in hand.

Mazdaznan's aversion to proselyting is based as much upon experience as upon principle.—*Editor.*

ANNOUNCEMENT!

Send all private correspondence for Dr. O. Z. Hanish to
 Mazdaznan Embassy,
 1063 Mt. Royal Ave., W.
 Montreal, Canada.

All personal mail will be forwarded in quickest way.

BACK issues of MAZDAZNAN have become rare. A limited number can be had either bound or per copy at 25c a single number or \$2.50 per volume for the more recent issues. Early numbers quoted on by request.

H. E. HILTON
 23½ Wilder St. Lowell, Mass.

Now that Spring Has Come

We would like to remind you of our excellent disinfectants and Ceylonic oils, which do wonders at this time of purification. They will vitalize your whole nervous and generative system, eliminating weakness and disease.

MEMPHOR for general nervous troubles and diseases of a private nature, 2 oz., \$1.00.

Genoleo or **Cynoleo** in chronic cases, \$2.00.

Are you taking your **Eucalyptus Oil** for 21 days? If not, start in now and write for a bottle for 75c.

California Eucalyptus Extract for Eye Troubles, 50c. **Charcoal Tablettes** for Indigestion, 35c.

All remedies are made strictly after Dr. Hanish's recipes, of the best products procurable.

ARYANA LABORATORY
 P. O. Box 1376, Los Angeles.

THE RE NU DILATORS

The new way of aiding Nature to cure Constipation, Nervous Disorders, Appendicitis, Indigestion, Insomnia and Piles.

Set of four Dilators with full instructions for use, \$2.00, post-paid. Free booklet on request.

WOOD & SARGENT

327 W. Florence, Los Angeles.

PEACE

The Most Necessary Thing
 In The World Today

**SUPERB
 ART CARDS**

Advocating Peace and the
FEDERATION OF NATIONS
 have been published by the
MAZDAZNAN PRESS

Best of designing and printing
 in three colors.

Price 1c each.

Minimum order, 25

Send self-addressed envelope
 for sample to

P.O. Box 1854, Los Angeles, Cal.

DR. HILTON'S No. 3

Not a Medicine but a
 Remedy to Prevent
 Diseases of the
 Membranes

Essential in colds, influenza, etc.

PREVENTS PNEUMONIA

DR. HILTON'S SPECIFICS

54 Columbus Ave. Lowell, Mass.

Study Nature, Not Books

SAID LOUIS AGASSIZ

However, if we were to learn all that we wish to know and must know, from observation of nature alone, we would be totally incapable of leading a happy and useful life in modern civilization.

Circumstances Alter Cases

Thus, while we are not to be book worms, it is imperative for us to acquaint ourselves with the works of great authors. The books listed below are written by Otoman Zar-Adusht Hanish, a life-long and thorough student of the problems which life presents. In a very concise form he gives to the world the evident solution of the triune class of perplexing questions—those referring to

The Mind The Soul The Body

Do not fail to avail yourself of this opportunity of obtaining these works, which undoubtedly will affect your trend of thought and habits of body: **Health and Breath Culture, \$5; Ainyahita in Pearls, \$5; Mazdaznan Encyclopedia of Dietetics and Home Cook Book, \$2; How to Fast, 50c.**

With every order of one or more of the above-named books, we will give free for this month only, a copy of "Prenatal Duty," by M. Barteau, a book with which every man and woman should be familiar.

These Books Sent, Postpaid, by

MAZDAZNAN PRESS

P. O. Box 1854, Los Angeles, Cal., U. S. A.

M a z d a z n a n

PUBLISHED MONTHLY BY THE MAZDAZANAN PRESS

923 W. 37th St., Los Angeles, Cal.

Send all Correspondence to P. O. Box 1854

DIRECTORS

WM. K. SANDBERG, Chairman
K. GRAICHEN, Treasurer

J. CLAUSEN, Auditor
H. W. RILEY, Secretary

The contents of this publication are written by the Rev. Dr. Otoman Zar-Adusht Hanish, except signed contributions

Copyrighted 1916 by Mazdaznan Press

Entered as Second Class Matter January 14, 1916, at the Post Office at Los Angeles, California, under the Act of March 3, 1879

Annual Subscription, \$1.00 . . . 10 Cents per Copy

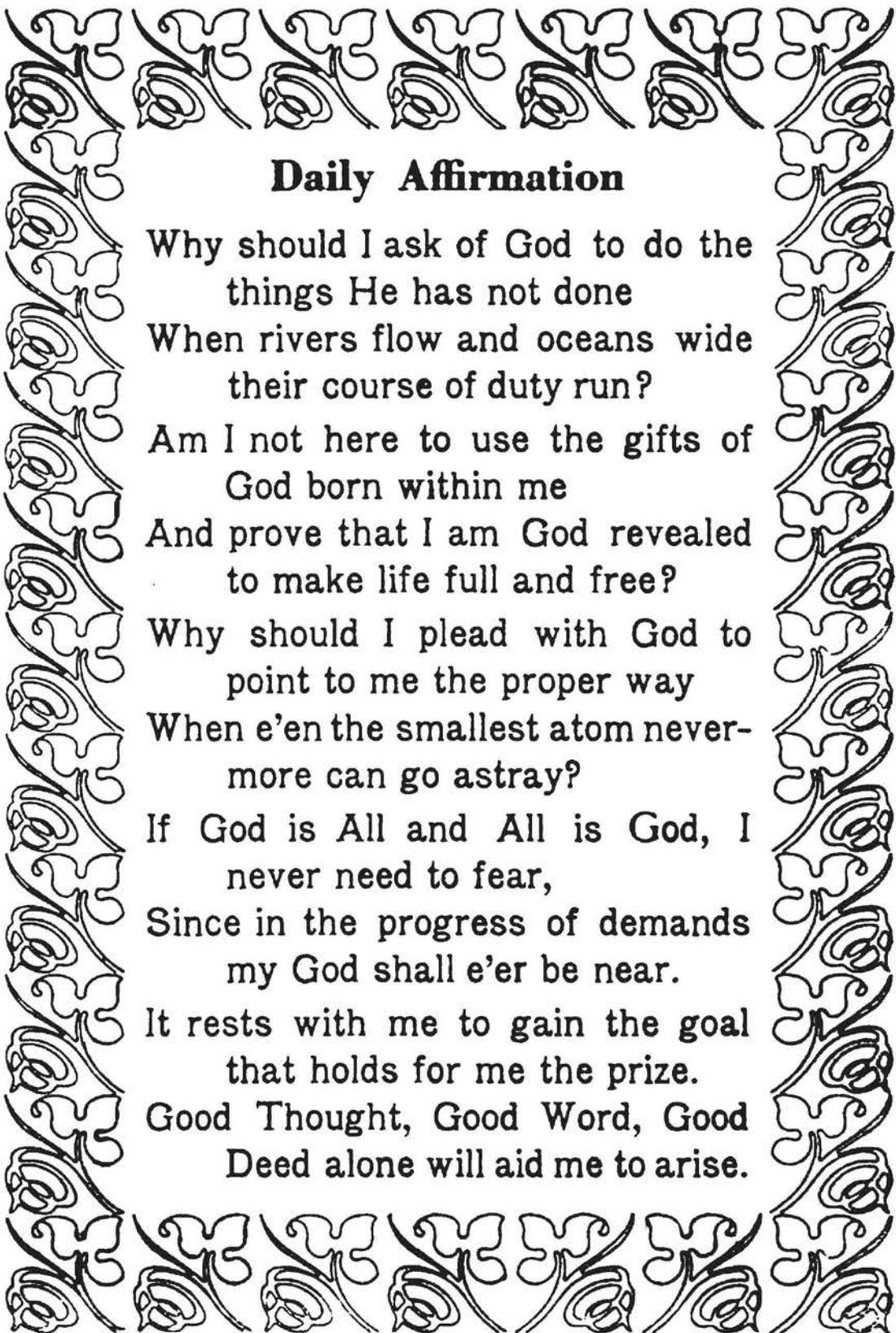
Vol. XV

APRIL, 1916

No. 4

CONTENTS

Daily Affirmation	98
Sermonettes	99
Be Content	102
The Breath of Life.....	103
Season Hints	105
Pleasure in Diet	108
The Need of Saviors	110
Talented Breathing	111
I, Me, Myself	112
Know Thyself	114
Mazdaznan Science and Faith.....	115
Contradictions	116
Pointing the Way With a Club.....	120
The Most Valuable.....	122
The Man of the Hour.....	124
Amongst Ourselves.....	125

A decorative border with a repeating floral motif surrounds the text. The border consists of stylized, symmetrical floral designs that repeat horizontally and vertically, creating a frame for the central text.

Daily Affirmation

Why should I ask of God to do the
things He has not done

When rivers flow and oceans wide
their course of duty run?

Am I not here to use the gifts of
God born within me

And prove that I am God revealed
to make life full and free?

Why should I plead with God to
point to me the proper way

When e'en the smallest atom never-
more can go astray?

If God is All and All is God, I
never need to fear,

Since in the progress of demands
my God shall e'er be near.

It rests with me to gain the goal
that holds for me the prize.

Good Thought, Good Word, Good
Deed alone will aid me to arise.

SERMONETTES

HE who serves the public draws his pay from it and thus becomes a public benefactor.

HE who attempts to lift the public out of the mire has to take all the dirt that goes with it.

PLACE your trust in the arm of flesh and you will reap curses.

THE man who knows the least is the man who owns the most because he makes the most of the little he knows. He is a capitalist.

HE who cares neither for friend nor foe has about reached the end of the string and feels for Omar Khayyam in his great disappointment.

TO live happy and content amid the contradictions of daily walks of life, one must cease thinking for himself and place his confidence in the sayings of others.

AS fast as the spirit of the times lifts himself a round higher, he is followed by the weight of ignorance.

WHEN humanity lay in darkness there were but few who had courage to tread forbidden paths.

WHAT enlightenment there is in the world today is not due to ready acceptance, but to the sacrifice of those who in a previous generation had progress in their hearts.

772517

SAID the magician, "The more you watch, the less you see." He told the truth. It may be applied to any phase in life.

HANDS do not work more quickly than the eye can move, but the manipulations of lives by the hands deceive the eye.

HE who believes only what he sees has quite an illusionary belief, leading into channels of delusions.

ACHILD of circumstances is he who is governed by fate which he can only escape when entering silence like a Kaikosru, where he ceases to be active and loses sight of the real object in life, living for himself rather than to cope with the conditions of time which alone assure progress.

EVEN the least of us are making most of life and those who deal with quantity do not always furnish quality.

SUCCESS depends on the amount of economy practiced by the individual who finds himself on the path to success.

ASMILE of fortune, emptying her treasures into our lap, is not success — it's luck. There are more lucky people in the world than there are successful ones. Were it not so, there would be no gambling. The successful man is a producer, while the lucky one is a parasite on society.

IN the kingdom to come there will be no parasites, as every man shall be judged according to ability or deed.

— — —

EVERY accident is an incident that marks the planetary influences upon the life of man.

— — —

DODGING fate is cowardice; running into its Molochal hands means sacrifice.

— — —

AND the pure in heart shall inherit the Kingdom of Heaven." Such is the promise and it surely will be fulfilled, but we must first become pure before we are found worthy to inherit the kingdom.

IF Daniel had to be harangued in the lions' den, and the three prophets enter the fiery furnace, we ought not to murmur when sorely tried.

— — —

WHILE the password in churchianic circles is "Work for the Lord," in political circles it sounds: "Work for that money."

— — —

PLACED between two working evils, there is very little hope for the world as Tolstoi saw it.

— — —

THE very people who despised the Scriptures now diligently search them that they may pompously cover their ignorance in wise sayings.

Be Content

IT matters not what man's pursuit, profession, position or station, as long as he is true to his trust. Using one's talent to the best of knowledge and ability, man finds in the course he conscientiously follows not only the means necessary to supply immediate demands, but he discovers step by step paths unto higher attainments. A man's position is the means of calling from out of him the talents in the direction employed and opens unto the mind plans unto salvation. True to one's trust, be it ever so humble, be it ever so great, man not only fills his part, he fills the most important part in the structure of human associationship. Keeping abreast with the demands made upon him, keeping in step with the requirements of time and the spirit of the day, man neither need to waver in the present nor fear the future, while in looking backward there will be no regrets. To fill one's place man necessarily must be satisfied with his calling and satisfied he is as long as he does his part, not only to the extent as ordinarily expected, but even adds to his trust to the extent of the knowledge gained day by day. He is to be satisfied with his station, but dissatisfied with himself whenever he finds himself truant; whenever he feels he might have done better. Then to do better he needs to look into himself to find the cause of his deficiency, and not seek faults in his calling or his surroundings. He who finds fault with his occupation and surroundings lacks the stamina of manhood or womanhood, lacks true honor, consequently fails to confess his sins and shortcomings. Failing to see his own deficiencies, man will never enter a change conducive to his welfare, but will fall by the wayside, losing the mark life has destined to him unto an assurance of joy and felicity. Steady in one's work, one's obligations, one's trust, makes man steady in mind, assuring concentration toward one given point—that of realization. Be content with your place, for

there it is that lessons of life may come to you. Right there solutions to many perplexing problems will come. If you wish you had some other profession to follow—if you wish you were elsewhere—you weaken your position, your stand and your possibilities. Opportunities come to him who is ready to take them upon presentation. Successful is he who takes things as they come, and uses his ingenuity, considering the thing itself as a benefit and not himself as the beneficiary. He who takes up a position because of the salary it holds out to him will fail to cope with his contemporaries, while he who accepts a position because of the opportunities to exercise his talents, to prove his plans and schemes, will become a factor in the world, teaching object lessons unto others which will stimulate promoters toward achievements of still greater ends.

The Breath of Life

BREATHE in of the quickening *ozone* of the ascending season and learn to retain *Ga-Lama*, which alone shall help to redeem your body from the fetters of ancestral chains.

Breathe at early morn while moss and leaf are laden with the rainbow-colored dewdrops from heaven and all Nature reflects her freshness upon the diamond-cut mirror of ether as a reminder unto life everlasting.

Breathe a few well-drawn breaths at every hour of the day that the scintillating light of Nature may all the more crystallize unto your bosom, calling forth the latent forces hidden therein unto an inspiration soothing to the heart's fond longings.

Breathe at noontime that the Luminary in the midst of his glory may quicken your soul unto the full realization of the Light of Understanding and reveal to you all the objects of sense without the slightest suggestion of a shadow.

Breathe at the hour of the ringing of vesper chimes that in the advance of the hours of the day you may more fully realize the advancement of your labors, the fruit whereof is to rejoice you.

Breathe in the cool of the evening that at the hour of quiet breezes calm may come to your mind, and in meditating upon the moving panorama of the past catch the reflex light of the golden future before you unto inspiration of brighter attainments.

Even at night, under the waxing and waning of the moon, in the presence of a starlit heaven or at the lengthening of the shadows upon the distant firmament, breathe the reflex sparks of the life of Nature that even the dark hours of life may reveal to you treasures unto a life worth living.

This is the season to learn to breathe in accordance with natural laws. Just listen to the singing of the birds; listen how they sing *on the breath*. Listen how the cattle upon a thousand hills speak *on the breath*. And again, how the breezes as they encircle you breeze *on the breath*. Learn from the ripples of the brooks, the flow of rivers, the clash of waves, that all Nature breathes in rhythm and *on the breath*.

Thus even you should follow the bidding of Nature if it is your wish to be in harmony with her and attain to be in tune with the Infinite. You should

Think *on the breath*.

Speak *on the breath*.

Sing *on the breath*.

Hum *on the breath*.

Drink *on the breath*.

Eat *on the breath*.

Work *on the breath*.

Whatever it be, consider that inspiration can come to you only *on the breath*, even as revelation will be his whosoever listens to the still, small voice revealing the treasures of life *on the breath*.

SEASON HINTS

SPRINGTIME with its Easterly suggestions has come upon us, rejuvenating the earth and regenerating man to the extent that he has power to realize his importance in this life. May this season indeed bear out the faith in the resurrection of the body and purify the mind to the extent of reunion with God—the principle of Life Everlasting.

NOT only are the fields strewn with flowers to delight the eye but there are petals, leaves, barks and roots nature provides for man to resort to in making up for certain deficiencies while passing through the process of gestation.

THE more one ponders upon life the more one realizes how miraculously everything has been arranged, that not one item has been lost sight of by the unseen hand of creation. A little sense and observation and a willingness to be guided by the spirit of the times soon us leads into channels conducive to our health and welfare. The Universal Artist, foreseeing the possibility of ignorance taking advantage of the human heart and the mind, has so ingeniously provided for all cases of emergency that no man may ever go astray but find the remedy necessary to relieve all ailments, however complicate.

STUDY the foods the market affords and remember not how much but how little is necessary to keep in good trim and remain in the field of activity, useful to the world at large and of benefit to self.

SPONGE baths in the morning are in order, while the skin be powdered alternately with salt, baking soda, boric acid, acetic acid or vinegar, and alcohol.

MILK, cream and butter are more wholesome now and can be used to better advantage in preparing dishes, letting up on grains or cereals, as well as pulses or tuber products, gradually adding fresh greens and vegetables as nature provides them, be they domestic or foreign.

FRESH asparagus begins to become more plentiful, while radishes and young onions, watercress and spinach are to be had very reasonably, so that none should deny themselves the blessings that come to us through the mutual tie established by the merchant marine.

THE greater amount of foods at this season should be of an eliminating nature, the rest should be tonics and still less need to be cell-creative. Fifteen to twenty per cent of grains or cereals will satisfy even the most muscular man.

TALCUM powder in stockings, alternated with powdered sulphur will help to eliminate much of the morbid matter from the system and insure dry, warm feet. Do not forget to give feet a thorough rub every night and morning.

DAILY bread or dough-gods, biscuits and muffins are still in order, but be sure you remember the diverse green stuffs procurable.

A GOOD complexion and general good feeling depend largely on thorough alvine calls. Should we have a heavy feeling right after a meal it is because the sigmoid flexure is distended, while the sphincter muscle is semi-paralyzed. It is best in that case not to eat again unless two alvine calls follow. If needs be fast a day and use eliminating fruit juices to make sure of a well-irrigated alimentary. Attending to nature's calls will give us a wholesome appearance as well as a good disposition.

A MEAN disposition, irritability, anger, selfishness, stubbornness, and kindred troubles are due to over-eating of sweets, wrong diet, mixing of dishes and general ignorance as to selection of foods. Correct the way of living and disposition will adjust itself.

MAKE good use of Oil of Eucalyptus as a disinfectant and in your baths. A three weeks' treatment will show good results.

WOODASHES on salads with mayonnaise dressing will still show charms. Also remember that dandelions, chicory and endive are very valuable tonics and eliminators.

WE still contend that the study of food values and proper congenial combination of foods is by far more essential to health than the study of materia medica, although we do consider surgery a great art that needs much exploiting.

SOME people, keeping well all through the winter, often get a spell in spring, either a cold or a fever, and it seems to hang to them. In that case remember that a good sweat-bath is the best thing to prevent an advance of the trouble. Take a hot bath and from twenty-five to thirty drops of tincture of jaborandi in a cupful of hot water, retire to bed, cover well and perspire for an hour at least. When perspiring do not move a hair breadth. When your position seems uncomfortable just take a few extra breaths. When through perspiring change bedclothes and gown and retire to bed again for a good night's rest. If thirsty drink the juice of grapefruit or lemon in any quantity desired. Next day you want to use largely fresh fruit juices, and if hungry take a raw cereal with some cream. Thereafter use the fresh greens of the season and use them freely.

Pleasure in Diet

SPEAKING of diet and dieting, the uninformed and less cultured shrink and immediately entertain ideas of starvation, denials, fasting and many other kindred suggestions inducing half-hypnosis rather unpleasant to the mind and of discomfort to the body. It takes a thoughtful mind, one endowed with reason, logic, judgment, discrimination and the power of deduction to fathom and grasp the full import of the problems of Life and to realize that there are two ways in attaining a desired end; that there is a good way, and a still better one, to prove to oneself ease, comfort, delight and pleasure.

There is pleasure in diet, in a diet determined scientifically by the mind that thinks and reasons pro and con. This is a season for diet, a wholesome diet. This is a time for dieting. Diet for the good to be attained and diet so as to become better in health of body and gain power of mind over matter. We are here to use our good judgment in the selection of the world's good to enjoy the glory of living.

The man of success is the man of science, the man who knows how to select from out of the bulk of human kind the proper help to carry on his business, and in selecting men systematizes his work so that there is always the one to take up where another leaves off. Saving time, expense and trouble, success is assured.

This same law of selection holds good in your food and drink as well as the happiness of social advantages depends on the selection of your friends and their ties.

This is a good season to make your selection from Nature, to select your food as particularly as you would friends, for in case of a mistaken identity in the latter you may be able to excuse yourself, but in the former, the food, remember it comes to live with you and eventually proposes to live in you, the intelligence of the food determining your condition in terms wholly

their own. It is an easy matter to pass food into the mouth. While so doing it is not defiling. The food in itself is good, and grows better there where the atmosphere is congenial to its nature and its kind. But a soil and an atmosphere incongenial become troublesome to the thing itself and the caretaker of the object. For this reason it is well to know just what to select and how to use it.

Eat the good things of Nature that the results may be still better in you than as seen in the object or food partaken of. Let the season guide you and your intuition decide for you. If manually engaged you need more of the red colored and tinted foods. If intellectually engaged, thus engaged in projects, schemes and work of a speculative nature, confine yourself largely to yellow or golden tinted foods. If not engaged in the pursuits of speculation, neither giving your muscles training, you should select only the blue tinted or colored products of Nature, be they fruits, vegetables or nuts; be they leaves, petals, flowers, barks, roots or any other thing. Remember that as you work, even so you shall eat, for he who has no work at all, whether mind, body or spirit, surely must not eat at all as he would be a menace to himself and others.

There is pleasure in eating if you will confine yourself to system, law and order. There is joy in eating your morsel well selected and according to your temperament, and your temperament is best determined through your vocation, your labors. If thus your time is divided between manual, mental and spiritual work even so you should divide your menu, taking of the one kind in larger quantity and the other in smaller measure, as the case may be. Following judgment and not taste or habit, man will soon see the pleasure of the doing even in the selection of his food and the care of drink.

At this season man needs no drinks other than those made of fruits; that is, fresh fruits, or of such vegetables that contain Nature's distilled water to a greater per

cent. Leave out tea, coffee, beer, wine and other drinks at meal time and you will learn more from scientific care of diet than you would ever know had you devoted a life time to the study of dietetics. Diet yourself according to the demands of the season and you will *know thyself*.

The Need of Saviors

IF there is a need of a Savior at one time, there is a need of Saviors all the time, as in the nature of things demands remain identical and the same.

If it is possible for God to reveal Himself to man at one time, it is possible for Him to reveal Himself all the time, as the limitless God can not be confined to any particular time.

If it is possible for God to manifest Himself at one time, it is possible for Him to become manifest at another time and all the time, for if He is needed on one occasion He will be needed on many more occasions.

If God can save from destruction at one period He can do so at another, and if He can speak through the mouths of sucklings and prophets, He can speak through the mouths of the rest of his children, too. Or is He limited to sucklings and prophets? If so, then all we need to do is either become sucklings or prophets to get in touch with Him.

In short, a claim made at one time and its veracity attributed to a distant age must be borne out by demonstration even *now* to prove its truth.



Talented Breathing

STUDY of any kind for which we do not have natural inclinations, or rather talent, only too often retards developments of other mental and physical endowments. To derive good from a study one must necessarily become equal to such a task or occasion. When then there should be a liking for a certain study and yet the mental capacity in that particular direction found deficient, such deficiency will by no means be overcome through the pursuance of the study, but by attending to the factor through such means and exercises conducive to the development of the talent or gift itself. The talent brought to a certain degree of assertion will now readily yield to the study and not only make learning easy, but reveal all that is contained in the study for the good of man, assisting in the solution of many problems previously beyond comprehension and enlarging the vista of understanding, leading to a higher realization of the order of things in Nature, revealing in the pursuance of law and order the joys of a happy life.

To develop a talent low in degree, or to call out the activity of a physical member sluggish in the performance of the duty assigned by Nature, we must breathe the breath of life with the desire directed to the particular part or end. We need to breathe out more for physical growth; breathe in more for mental power; retain breath after an inhalation if a talent is to grow upon us, and cease action after an expiration if we desire to receive inspiration leading unto the revealing of things unknown and yet of value to us in our daily walks of life. Greater attention to the dynamics, even though but for a minute or two at a time, every two or three hours of the day, will repay one for each and every effort made to a much greater degree than hours of study.

ESTRANGEMENT from God and man brings—*war*

MAZDAZNAN
I, Me, Myself

I am the center of things.
The world moves about me in its dizzy dance,
And its goodness and its badness are for me.
The genial sun shines for me and smiles and glows effulgently.
The moon, serene, silvery, sombre,
Wherever I am, turns her tranquil face to me,
And in grace and gladness laughs and loves.
The grass, green, velvety, restful, invites me,
Soothes my freedom-loving heart,
And lures my lazy length to lie upon its yielding breast.
The trees teem with soft solicitude for me,
Extend fraternal arms in fond affection,
And from the weather shelter me with leaves.
Bear fruit in fullness for me,
Brave the assaulting storms in my defense,
And give up their lives in usefulness.
The fruitful spring blooms beautiful for me,
And paints my path with colors bright and gay.
The summer comes with climate soft and sweet and balmy,
And warms disbursing days with gleam and dream for me.
For me the generous autumn crams the barns and granaries with
bountinesses,
Providing abundantly for my creature wants.
The winter, like a skillful nurse, strengthens me,
Brings color to my cheeks with the wind's tingling—
As the stinging slaps of a masseur—
And feeds my lungs with vitalizing air.
Mother Earth holds me in fond embrace and keeps me with mag-
netic influence from flying like a comet into never-ending
space.
Electric forces light my groping feet, drive vehicles as the flying
clouds,
Turn mechanical things with ease and celerity for me,
And let me float the atmospheric sea like an eagle, with daring
confidence.

Poets delve into the mines of phantasy for ornaments to human thought;

Inventors search the secrets of nature for lubricants to oil the wheels of energy;

You in your ignorance, in your wisdom, in your hate and love, and sweetness and affection,

In your brutalities, your robberies, your solitudes, and your unspeakable outrages, are all for me.

Children are born and bred under conditions that care cannot shelter beneath her downy wings,

And effort squanders time and wealth in killing and plundering in my behalf, and spends too little in rational living and disbursement with loving hands.

Martyrs, proud in their pioneering, rich in their love of truth, brave in battling for ultimate realities, die for me.

The abundance of hypocrisy and the paucity of probity are meant for me.

Books and papers and pictures, hovels in their squalor and palaces in their splendor, railroads and vessels, and everything that wheels and wings and swims are all for me.

Agonies, physical and mental, and pain and pleasure, bliss celestial and mundane, are mine.

All that exists inside and outside of the world, even to the uttermost bounds of the universe, belong to me to use and enjoy, as circumstance permits.

I am greater than all institutions, all laws, all governments, Because I am the creator of all these things.

Without me the universe is not, as Consciousness makes all things realizable.

And I am Consciousness:
The Ego.

And despite all, I grovel in ignorance and vice, in injustice and superstition, in poverty and unhappiness, in misery and woe.

My realms are ravished by war and wantonness,
I, a god, am overpowered by satanic forces,

I—the babe and the centenarian, the bride and the groom, the father and the son, the mother and the daughter, the king and the subject—

The individual and the collective human,
I, Me, Myself.

— Joe Labadie in "Instead of a Magazine"

Know Thyself

IF every day is equally holy unto the Lord, then every man ought to be equal in His sight, since God is no respecter of person. And if man is not made for the Sabbath's sake, but the Sabbath for his sake, then man is the factor in Life and not the things about him, which things exist for the good of him and the pleasure to be derived from the use of all. If man chooses to keep the Sabbath it is he who derives the good and not the Sabbath. If he chooses otherwise it is because he enjoys himself otherwise. In either case he is wise to the extent of his enjoyments. Man still is and will continue to be the factor to be reckoned with. It is he who is concerned in this great, stupendous scheme of Life and not the day, neither the Sabbath nor the holiday. It is not the person or embellishments of one's personality that falls into the scale of Life, but the life of the man himself. The greatest study is neither astronomy nor geology, neither philosophy nor religion, but it is—*man*.

“Man, know thyself” is as good a maxim disclosing Life as it was in days of yore. “Know thyself” strikes home as effectively in our days as in the days of scholastic Greece. If we only knew ourselves—knew whence, where and how; if we could just read ourselves as we pretend to read the starry heavens; if we could only acquaint ourselves with this “I am” of being as we claim to in matters of science, how much better we would fare on earth. If we studied *man* and man alone then the tactics used by *men*, however great and at variance, we would understand, and in understanding would learn to deal with one another accordingly and to the better advantage of one and all concerned in the welfare of human kind. But as it is, losing our precious time, which is very short even at its best, in idle fancies, Life grows very monotonous.

Mazdaznan Science and Faith

THERE is only *one* science and that is to *know*, and to know for certain. To take a stab at things, to be fishing about one's guess-kettle, is not knowledge, but a display of ignorance. Theories and opinions may make a pretty appearance, especially when garbed in the beautiful garments of technical terms and highfaluting language, but it is not science, for science means to, and to know with such absolute certainty that the subject offered will stand every conceivable test, and repeat itself as demonstrable under most trying conditions.

Mazdaznan is a science, a science absolute, that fears neither Space nor Time, for it is not given to scruples or notions. Mazdaznan is the only science that has come down the long line of ages in identically the same thought as of old, and a thought ever new to him who beholds it. Mazdaznan is not a candle, neither a globe; it is not an artificial illumination, neither is it a mere star rising in the far East, only to disappear again. Mazdaznan is the Sun himself, for the factor of its science is the Lord God Mazda, who is like unto a Sun; who is the Sun that needs no other light by day, neither by night—and God shall be their Light.

Where the Light of Mazda shines there is knowledge; there is science—science applicable to the demands and requirements of the day. There where the Science of Mazda appears in the sun-clothed day *Faith*, the companion of Science, rises from out of the slumbering bosom of Substance to grow into the Tree of Wisdom. Faith puts on the armor of Truth and grows in dimensions until the very fowls of the air in all their resplendent beauty, attuned with voices of perfect harmony, in concerted accord, laud the greatest of all the names of God—Mazda—until mountain and dale re-echo the sweet melodies of appreciation, world without end, carried

upon ethereal waves from Space to Space and through Time and Eternity.

Faith is, indeed, the companion of Science, for by Faith, that unshaken faith which is conscious of the higher attributes of the mind, leads one to victory. Where Science stands alone it soon deteriorates; it soon grows cold and unproductive, where eventually the worm that never dies becomes the "bone of contention." But Faith gives life to Science. Faith makes of Science of what it is to be—the witness unto the reality of the reward in untiring efforts. Faith grows, and with it Science unfolds to us the treasures yet hidden in Faith. With the unfoldment of Faith Science discloses to us the great possibilities in this life and points out to our vision more vividly the ever-growing opportunities leading us to the enjoyments of Life here, now and forever.

Thus Science is the right hand of Faith, without which we would be left-handed, and as it takes two eyes to see with, two ears to hear with, two nostrils to breathe with, so it takes two hands to touch with the objects upon terra firma, that all the more fully we may enjoy the treasures of Life the Lord God Mazda has prepared unto us.

Contradictions

ARE there any contradictions? Not in reality, and never when an object is viewed from the standpoint of its own premise and kind. Comparisons made between two things not related to each other would contradict themselves in nature. Common sense, though, teaches us that there are no two things exactly alike, and for this reason have to be treated with the same consideration of their differences.

A Scripture student, for instance, finds contradictions in the Bible when he considers that Bible as one single volume, written by one man, but as soon as he learns that the Bible is a compilation of many works collected

unto one volume and these manifold writings the product of different ages, languages, peoples and individuals, it dawns upon him that inasmuch as his present literary products differ widely from the compositions of his school days, so much so do the writings of Holy Writ differ from one another. Inasmuch as our conceptions of life here and hereafter continue to take on different views, owing to governing conditions, even so all else in life has had its changes ever since man began to take notice of the advance of things in general. Comparative study of Scripture does not necessitate that statements made by one writer be borne out by another. Should similarity show itself between two writers we still have to take each one's testimony separately as we would witnesses before a court and let each one stand upon his own testimony, taking into consideration as much of it as may have bearing upon the case in question.

We will, for instance, take the testimony of the men in white clothing who are found in the sepulchre upon that memorable early morn called Easterday. These "men in white clothing," by some translators called "angels," testify, saying: "Why do ye seek the living among the dead?" And again: "He is not dead; He liveth and goeth before you into Galilee as He has told you." If a feeble mind should jump at conclusion at such simple statements reflections cannot be cast upon the witnesses, for they stated the truth without any inference: "He is *not* dead." Had there been a desire to mystify, to create belief in miracles, they would have taken advantage of the occasion and stated that the man who *died* and was *dead* had in some miraculous way returned to life. But no; they speak the simple truth, saying: "He is *not* dead. These witnesses at the sepulchre are the only ones whose testimony can be of any weight, as the disciples knew nothing but what *they have heard*, a hearsay testimony not being admissible even were it of a nature to offset the real witnesses. But the disciples have no testimony to offer except

what they have heard from the women, and theirs was in sum and substance that "He is *not* dead; He liveth!" In the story of the two disciples on the way to Emmaus not a word as to His death is uttered by the stranger, supposedly to have been Jesus. In admonishing these disciples He merely refers to the *necessity of sufferings*, beginning with Moses and the prophets. In the case of "apparition" where He appears behind closed doors He makes no bones of Thomas' doubts, and desires to dispel all scruples about "ghosts" by saying: "I am not a ghost for a ghost has not a body and bones as ye see me have." He then asks for fish and bread that He may eat it before them to show that ghosts have no digestives and assimilatives, both of which he is endowed with.

At no instance of the Gospels can theological claims be borne out as to miracle teachings in the life and mission of Jesus. If anything, the contrary rather is strongly upheld by the Gospels. The purpose of the evangel was that of pointing out the way to a perfect life, a life hidden in the Thought of God and revealed in all its glory of Nature. And Jesus said: "An adulterous people seeks signs and wonders." This ought to hold anyone for a while, at least, and long enough to think and reflect upon the import of this saying. Yea, it is an illiterate and law-breaking people that is ever curious and on the alert for the mystical, the occult. The man of God, who is a man of honor, only seeks justice in the social order of things. Nature with its endless variety of revelations suffices the logical man to realize the infinity and limitlessness of the Thought of God, and all the handiwork displayed throughout the planetary domains suffice to draw the inference of God's unrivaled greatness. Or are we for a moment to think that the raising of the daughter of Jairus is more conducive to the full realization of the powers of God than the knowledge of processes conducting the growth of a tree from a tiny little mustard seed, endowed with the qualities of growth, development, unfoldment and maturity? If at

all out of the ordinary then the story of Jairus' daughter stands by itself without any analogy to bear out its truth, while the miracles of Nature never cease to repeat themselves and stand out before us to convince ourselves of the full truth of things to our satisfaction that the glory of God may be all the more complete. But turning once more to the story of Jairus' daughter and her being raised, what does Jesus, the only reliable witness in the case, say? Jesus said, "She is *not dead*; she *sleepeth!*" Just what he said. Then how can anyone not an eye-witness say otherwise? Does not Jesus stand for Truth and Life? Does He not say: "Let your speech be yea where yea and nay where nay, for whatever is on and above is of the evil!" Are we to be the judge of Jesus and convince Him against His own testimony that the daughter of Jairus *is dead*? His testimony stands never to be impeached and that testimony shows His unrivaled greatness: "She is *not dead!*" The wise-aces about Him would have her dead, they did all the lamenting and reciting prayers for the dead. But these and their twaddle Jesus commanded to leave the house.

May it continue to ring in our ears: "I have not come to destroy the laws and the prophets, but to fulfill." How beautiful that He of all the great men treading this terrestrial globe should leave with us this great comfort that there shall be no laws set aside to please the curiosity shoppers and miracle mongers, but everything is to move on in accordance to law and order. That none of the work of the prophets is to be set into the shade, but that the ideals entertained by them are made real in Him, and inasfar as we shall follow in His footsteps to that extent all promises shall be fulfilled through us, one and all, who have been made partakers of the kingdom of heaven, His heirs and joint heirs. May it come to pass that our eyes shall be opened to the importance of this life, and we learn to utilize our godgiven talents to the extent of fulfilling the great covenant of all the covenants—to *turn the deserts into a paradise.*

Pointing the Way With a Club

A GREAT many things are being said about the power of mind over matter and a great many things are attributed to the source of the mind. How strange that even in advanced thought we should still cling to superiority, still speak of inferiority, and be determined to be dominant, expressing a desire to rule and govern, instead of recognizing the necessity of equalized harmony in all stages of manifestation. Every organ of the body has its functions to perform, its station and office in accordance to the requirements, and its intelligence should be given perfect freedom to act out its mission, but when imposed upon will rebel and when its rebellious condition becomes suppressed, thus being forced to sacrifice its individual intelligence, the work assigned to it becomes merely mechanical. We are just as much brutal even when we flatter ourselves in being numbered among the high-thought followers as those in the lower walks of life, as long as we are determined to partake of food and quantities of food which the digestive organs cannot properly assimilate. When pulling up the hill and the horse stops, would you whip him, would you make him go on? That horse will, after a rest and a few well-drawn breaths, again take up the work. Do you suppose you make the burden lighter by saying, "Get up, there?" Do you suppose that by standing up in the buggy that the weight is diminished? If you have any sense, you would get out of the buggy and walk ahead while he would follow and he would appreciate your horse sense in making his burden lighter. We only too often expect more of our organs than they were originally intended for. We might jolly the horse along, but remember that the day following you will notice the result of your cruelty.

How cruel we are in attempting to force our organs to do more work than is actually needed! For the sake of an appetite, which is a mental habit acquired by our

abnormal desires, we will stuff ourselves with foods that are not harmonious to our welfare, and then we go to work and force ourselves to believe that "all is well," telling our organs that they are all right, there is no trouble, just to keep up the work, that our "mind" may find gratification through stimulative action. What is the difference between a man lying in the gutter grunting, "I am all right," and the man lying in his easy chair groaning, "There is no pain, I'm all right?" We see the man in the gutter, but we do not see that his and our condition are the same. What is the difference between the man who drinks, "holding to thought" that life is not worth living unless he can have his drink and enjoy it, and the man who persistently "holds to thought" that he must have a beefsteak to gratify his higher mind? Read, think and reflect upon the words: "It is better to be drunk with the blood of wine than swollen with sham piety..... Though I be drunk I am better than thee, for thou drinkest conscious blood, I merely the blood of wine. Be just and pronounce which of us two is the most sanguinary."

A SOUR stomach and a bad taste in the mouth should always remind us of a garbage can with the lid lifted. Nature simply has given us a lift when we find gases escaping. Don't stop the escape by doping the exhaust. Stop the manufacture of these ill-bred tendencies by cutting off all further supply. Take sweat-baths; open the pores; breathe more and eat rhubarb, sassafras and dandelion roots to keep open the back door for the enemy to escape. Drink plenty of living water, especially before retiring, to perspire, and drink again after.

The rod of chastisement assures joys in the future.

The Most Valuable

MAN ever seeks to fathom the most valuable; ever schemes, plans and directs his thought to channels assuring that to him which he deems valuable and within the range of valuation. But what is the most valuable of valuation? Most assuredly that which is essential at the time, useful and needful. The scale of valuation varies to the extent of the desires entertained and exercised. To some their individual welfare seems the most essential of all valuation, while others seek the welfare of society. Again, some consider one or more particular or ethical virtues as most essential to the welfare of one and all, while there are those who seek the universal as the most valuable of all valuation. Whichever way our thought is directed there it finds its most valuable work for the time being, and as times change we change with them, not only individually but universally as well, and in accordance to the degree conscious of our importance as a factor in life.

The most valuable thing essential to the welfare of the individual is always the most needful, that by the exercise of the power of supply the demand grows equal in consideration to that of the source of the supply. Thus if the source is exhaustless, exhaustless will be the demand, and with it the activity of thought in that particular direction. With a thought ever active, and the means at command ever in effect, not only brings satisfaction, but helps to increase the joys of doing and the felicity of putting forth untiring efforts.

Only by constant attention to the demands of Time is it possible to realize the inexhaustibility of an Infinite source of supply, and with it grows the desire to perpetuate the operations of the realm manifest. We then not only learn how to get well, but all the more realize the necessity of keeping well. We grow wiser and greater, nobler and stronger in all our demands, conforming more and more with the laws of cause and

effect. We no longer seek riches, but rather add our wisdom to the inexhaustible supply of wealth for one and all of us to draw upon, without fear and trembling as to what the future shall reveal, knowing that what man soweth that he shall reap.

In just trying to be good we learn to do better, because there is no end to goodness. Instead of giving sympathy and exercising affection, we become conscious of the ocean of Love whose waves carry innumerable diadems of ethereal efforts from shore to shore, never to cease to vibrate in unison with the pulsations of the universal heart. Instead of just imparting a ray of sunlight to one another, we grow into the consciousness of the presence of the everlasting Luminary who gives His golden rays abundantly and without favor. More and more we grow and unfold into the knowledge of all things as we cease to measure in retail the stupendous wholesaleness of Infinity, and realize there is no end to Matter, there is no end to Space, there is but Good and Better, there is no end to Grace. There is a source of learning, there is a mint of thought, there is a way of earning a crown that can't be bought.

WE may have outgrown the idols of wood and stone, but the ideas of idolatry still cling to our mind, and where heretofore only our senses were caught in the hypnotic spell of delusion we are now held by the witchcraft of mental illusions, the latter swaying us with greater uncertainty than the fate of idols at the ascension of a new despotic king.

THERE is more in the vegetation of this earth than man ever dreamed of, but it takes a thinker to go out and get all the delicious things God has prepared for us. Yea, the table is set, with superabundance, but we will, in all our ignorance, still turn our hearts toward the fleshpots of Egypt, although Egypt was a place of slavery and ignorance.

The Man of the Hour

IN times like the present, when chaotic conditions exist in every walk of life, when wars, discontent and unrest are rampant all over the world, mankind is looking forward again for some man to lead it out of these chaotic conditions, and to show it again the way to salvation. We know that the study of Mazdaznan philosophy will show man his true position in the great drama of life. We are all suffering in the bondage which our ancestors have handed down to us. A great many are trying to break those fetters, so that their souls can assert themselves, and that they may be true to their own highest nature. They are asking themselves: "How can this be done?" There is only one answer. Study Mazdaznan and practice it in your daily life. By practicing those exercises which are given you in the classes on Health and Breath Culture, you will become free from those chains which still bind you. There is one man, we know, who has freed himself from those fetters, and it is he who has given to us the grand Mazdaznan Philosophy. The Man of the Hour is he, who stands firm like a rock in the turmoil of the sea, and whom nothing can shake. It is he, whose spirit reaches out into the limitless vastness of the universe, and yet retains his foothold on this earth, and thus balances and controls all his forces. We are entering a new era in the history of mankind—an era in which these practically unknown senses and forces will be more and more developed. It is all the more important for everyone of us to stand up and meet all those conditions which are arising. To be conscious of the possibilities and gifts with which he is endowed, to realize them in himself, and to use them to the best advantage for himself and his fellow-beings is the work of the Man of the Hour. —
E. Ræthle.

Amongst Ourselves

Glasgow, Scotland.

Progress has continued here in spite of inconveniences caused by the war. When lecturing in Glasgow Mother Elizabeth, who resides at Edinburgh, is required to register at police headquarters and give information of her intentions.

New York City.

New York centers have been greatly diminished by the "call of the west." However, though they cannot boast of a temple, they have many earnest friends who are more than willing to open their homes for lectures. In addition to these, public meetings are being very satisfactorily conducted at Geneological Hall by Miss Alice Woodbridge.

One of their new helpers is Professor Ambrosia Sykes, from Denver, who not only holds Mazdaznan lectures at his home but can be heard in and around New York on the lecture platforms of various progressive clubs and societies, where he most ably presents to them the philosophy of the Avesta. Miss Nina Mills is giving a series of Lenten talks at her apartment Sunday evenings.

Chicago, Ill.

The Lenten Season's approach has been the occasion of careful preparation that all may share in the many benefits of that season. Dr. Thomas and Mr. Vincent give very fitting lectures, while Egyptian postures are being conducted at both North and South Side Centers during Lent.

Oakland, Cal.

Mazdaznan classes are now being held every Friday night at the "Vegetarian Shoppe" parlors, managed by Miss Effie McKinnon, formerly of New York City. Mother Kassia and Brother Miller are the leaders and are doing earnest, harmonious work.

San Diego, Cal.**SPEAKER ON EUGENICS PRAISED**

Editor San Diego Union: It was my privilege to hear Mrs. Hilton of Lowell, Mass., deliver her first lecture on "Race Culture or Eugenics" at the hall on Fir and Union streets. She has brought a soul-stirring message to the mothers of San Diego. The importance of this wonderful privilege to be mothers of a noble nation is not theoretical, but experience has verified each proposition she advances. It is to be hoped that every lady in our city will hear this remarkable message from a remarkable woman, who has no equal as an orator on this subject.

HERMOINÉ W. ANDREWS, M. D.

Pasadena, Cal.

Dear friends:

The magazine is good. I appreciated very much the good answer which was given to the peace inquiry. "Tolstoi's Revelation" surely will help more in settling the difficulties among the warring nations than all the love and peace-talk since the time of Christ. While the thinking and talking of love and peace may sound very soothing to the mind, it will not remove the cause, which brings about hatred, envy and jealousy among mankind. Any enlightenment that can be given to help remove those three factors will be a move in the right direction. In other words the stream of "*Love and Peace*" or "*Life and Health*" is running continuously without man helping to coax it along. It is the interference of man by the use of his will, placing obstacles in its path, causing interruptions such as war and sickness.

"The Federation of Nations" as advocated by Mazdaznan is the most important factor at present. Its practicability has for many years been demonstrated by the Swiss Republic where there are three nations and three languages united under one flag. The secret of its very existence lies in the respect and upholding of the three languages and the peculiarities of the people connected with it. Language and individuality must be respected, for they are the very life of man.

GUSTAV VOLKMAR.

DR. HILTON'S No. 3

**Not a Medicine but a
Remedy to Prevent
Diseases of the
Membranes**

Essential in colds, influenza, etc.

PREVENTS PNEUMONIA

DR. HILTON'S SPECIFICS

54 Columbus Ave. Lowell, Mass.

ANNOUNCEMENT!

Send all private correspondence for Dr. O. Z. Hanish to
Mazdaznan Embassy,
1063 Mt. Royal Ave., W.
Montreal, Canada.

**A NEW SHIPMENT OF
RUSSIAN PETROLATUM**

the world-recognized home remedy, just arrived.

4 oz. Bottle, 50c

1 Pint Direct from Laboratory
\$1.50

ARYANA BEAUTY CREAM
a quality product, free from all animal ingredients, will give you a healthy, velvety skin.

1 Jar, 50c

6 Jars Direct From Laboratory
\$2.50

**SPECIAL REDUCTION ON
SYRINGES**

2 dozen Colon Syringes for Inner Bath, guaranteed in good condition, on account of slightly damaged boxes,

\$2.50, formerly \$4.00

ARYANA LABORATORY
P. O. Box 1376 Los Angeles

THE RE NU DILATORS

The new way of aiding Nature to cure Constipation, Nervous Disorders, Appendicitis, Indigestion, Insomnia and Piles.

Set of four Dilators with full instructions for use, \$2.00, post-paid. Free booklet on request.

WOOD & SARGENT

327 W. Florence, Los Angeles.

**A Real Musical
Instrument**

NOT A TOY

Not Sold Through the Music Stores During the Advertising Campaign

**THE
UNIVERSAL
HARP**

THE QUEEN

of All Stringed Instruments

A combination of Mandolin, Guitar, Zither and Harp

**SOLD ON EASY WEEKLY
PAYMENTS**

All Music Self-Instructive. † No Teacher or Previous Knowledge of Music Required. Can be played Alone to Sing With, or Together with any Other Musical Instrument.

UNIVERSAL SUPPLY HOUSE
P.O.Box 1743, Los Angeles, Cal.

MAZDAZNAN:

Write a Personal Letter to DR. P. NICK, MGR., for Special Price on the Harp

Statement of the Ownership, Management, Circulation, etc., Required by the Act of Congress of August 24, 1912,

Of MAZDAZNAN, published monthly at Los Angeles, California, for April, 1916.
STATE OF CALIFORNIA, COUNTY OF LOS ANGELES.

Before me, a notary in and for the State and county aforesaid, personally appeared Kurt Graichen, who, having been duly sworn according to law, deposes and says that he is the business manager of the Mazdaznan Press, and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management, etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 443, Postal Laws and Regulations, printed on the reverse of this form, to wit:

1. That the names and addresses of the publisher, editor, managing editor, and business manager are:

Publisher, Mazdaznan Press, Los Angeles, California.

Editor, H. W. Riley, Los Angeles, California.

Managing Editor, none.

Business Manager, Kurt Graichen, Los Angeles, California.

2. That the owners are:

Mazdaznan Temple Association of America,---

Dr. O. Z. Hanish, President, 1063 Mt. Royal Ave., Montreal, Canada.

George Herwig, Treasurer, 1908 Eddy St., Chicago, Ill.

Joel Thurston, Secretary, 435 Manhattan Bldg., Chicago, Ill.

3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities are none.

4. That the two paragraphs next above, giving the names of the owners, stockholders, and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company but also, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association, or corporation has any interest direct or indirect in the said stock, bonds or other securities than as so stated by him.

KURT GRAICHEN

Sworn to and subscribed before me this 18th day of April, 1916.

[SEAL]

A. R. Clark, Notary Public

M a z d a z n a n

PUBLISHED MONTHLY BY THE MAZDAZNAN PRESS
923 W. 37th St., Los Angeles, Cal.
Send all Correspondence to P. O. Box 1854

DIRECTORS

WM. K. SANDBERG, Chairman
K. GRAICHEN, Treasurer

J. CLAUSEN, Auditor
H. W. RILEY, Secretary

The contents of this publication are written by the Rev. Dr. Otoman Zar-Adusht Hanish, except signed contributions

Copyrighted 1916 by Mazdaznan Press

Entered as Second Class Matter January 14, 1916, at the Post Office at Los Angeles, California, under the Act of March 3, 1879

Annual Subscription, \$1.00 . . . 10 Cents per Copy

Vol. XV

JULY, 1916

No. 7

CONTENTS

There Are Loyal Hearts.....	194
Cross Cuts.....	195
Season Hints.....	197
Breath and Breathing.....	199
Higher Culture Studies.....	201
Going Ever; Returning Never.....	207
Asking the Reason Why.....	209
The Critic.....	210
Religious and Political Liberty.....	211
Materia Medica.....	212
One Step at a Time.....	213
Breathing and Exercise.....	214
What to Do.....	215
An Old Story.....	216
Preparedness and Patriotism.....	217
Unfolding of the Cycle of Light and Truth.....	219
From Chicago.....	222

What Is My Breath?

What is my breath? I pause to think—
It is with God the golden link.
Each breath I draw binds closer still
My life to Him—such is His will.

What is my breath? A gentle dove
Proceeding from the ark of love,
When, softly breathing, wrapt in sleep,
In safest rest He doth me keep.

What is my breath? An eagle strong,
It bears me up, bears me along.
I soar toward Heaven's glorious sun
From strength to strength; 'tis but begun.

What is my breath? A mine of wealth,
Consciously drawn, insures my health,
From fear and anger must be free,
Else I cannot harmonious be.

What is my breath? But love to man,
To beast and bird, all in God's plan,
To tree, to flower, however small,
God's breath in all—binds me to all.

—*Selected.*

EUGENICS

From Lecture by
DR. OTOMAN ZAR-ADUSHT HANISH

(Continued From October Issue)

IN his observatory he is a great astronomer—in his drawingroom, with his friends, he is “bughouse.” You can’t account for it, can you? The average person says: “I can’t account for it; it’s strange; I don’t know what to make of it.” But once you know the law of eugenics, you know why; you can understand it, you comprehend. You would say, “Well, isn’t it sad?” Of course it’s sad. Still, after all, we have advanced some. We have conquered a great deal; but after all that we have conquered, there still arises that shadow—remember, that shadow of ignorance and superstition. With all that we have conquered, there is still a shadow upon us; there is still that power or influence brought to bear upon us. You know those people who believe in the planetary influences—you want to feel with them; they cannot help it, it’s in their make-up. That desire to try to solve certain problems that perplex them leads them into lines of *astrology*, and they wish to learn more about that certain particular planet under which they were conceived, and under which they were born, as it plays an important part in their lives. They talk about the geocentric, the heliocentric, and grow quite eccentric if you beg to differ.

Others, again, take to *numbers*, and say: “I believe it’s because I have the wrong date.” Some people have an idea that Friday is their unlucky day, another one Tuesday. Some people wouldn’t live in a certain room or house of a certain number, because it’s their unlucky number, and, of course, it is—to them. It was in that state and in that condition, at that time, that certain combined powers and forces of Nature were brot to bear upon them. Such laws exist; they are fixed in their mind, and just as long as they remain fixed, just that long the individual is being controlled, is being governed. There is nothing to offset it, nothing to overcome it, unless it is possible that during their progress another momentum appears, which brings about a sudden change. And all changes, to be changes at all, must be sudden.

In the process of mental, spiritual or intellectual development on the part of the brain of an existing being, there is no such a thing as *growing* into things; everything has to come suddenly—as Jesus said, “like a thief by night,” unawares, when least expected. He said, tho, to keep your lamps trimmed. He gives the little story of the five wise and the five foolish virgins. But because a

change or a momentum comes to us in the twinkling of an eye, he doesn't mean for us to do nothing but just wait until that momentum comes. We have to do a great many things; if nothing more, we have to be watchful and on the alert, and therefore the Savior gave that little story of the five wise and five foolish virgins. The wise ones *kept their lamps continually trimmed*; they attended to their affairs *continually*; they didn't know *when* the bridegroom would come, but they were certain he would come, and that was enough. Then on that night the cry was heard: "The bridegroom cometh; go ye out to meet him!" The five wise ones went out and the five foolish ones went out, too, but found their lamps were not burning. They had to go and inquire, and inform themselves, and by the time they received the required information the time was up, and they were up against it as are some of the nations now in the great European combat.

So we have to do a great many things. Even in the case of procreation there should be preparation toward regeneration. There should be thoro understanding as to the purpose and the object; there should be mutual understanding, and the greater the understanding of the laws upon which the natural constitution is based and built, the more knowledge of the application of natural laws, the better, and the greater the results, according to divine precepts. Such illustrations have been given thruout all pages of history. We see the same cases in still greater numbers today. We could take, for example, the little baby that was here yesterday. The mother had an idea that when she brot forth a child it would have to take care of itself, because she wouldn't have time to walk the floor with it. It would have to take care of itself. It would just have to be good, and that's why it is good. They put it to sleep at eight o'clock at night, and go to town, visit their friends, return home at 2 o'clock in the morning, and are never worried for one moment—they know the baby sleeps. It sleeps all night until morning, and never wakes up once, because the mother made up her mind she would not walk the floor at night. Now people say: "Isn't it a wonderful child, isn't it a lovely child, isn't it a nice child?" Certainly, but that's because the mother wanted it to be so. She never worried a moment about it, never gave it a thot at all as to whether it was fed right, because she felt she was feeding it right, and doing whatever she thot was right, and she entertained those ideas not now, but she entertained them before the child was born. She already laid her plan as to how the child was going to take care of itself, because she was not going to spend her days walking the floor and worrying about it.

All the gifts and all the talents that we wish to be called out must be established in that child before it is born. If it is to be a well-behaved child, even, it must be imparted unto the child *before*

it is born. Think of how much trouble is spared that mother and that father when they know that their child need not be watched even for a moment—it is able to take care of itself.

A mother said to us in Chicago: "I send my boy anywhere within a radius of thirty miles. He is only six years of age. He gets his right transfers—he knows more about the elevated, the streetcars and everything in the world like that than the average person." He can do all the shopping for her down town. She is never afraid that some vehicle may run over him, because she has entertained the idea that her children must never have the slightest fear, and that their eyes must be wide awake and wide open, so they may see their way clearly, even where someone else would be unable to see. And that's the way her children are growing up. Now, she has known nothing about all these eugenic laws. She had only a few ideas of her own, and these ideas she imparted unto them, yet she now says:

"I wish I had known more about it. I read every book which I could find on those subjects as they existed in those days, but I got little good out of them, so I just used my own small ways. If I had only known it was a fixed law, I would surely have used it. As a mother, I was interested. I wanted children, yet I wanted them to be the best, according to my understanding. If I had only known it was a fixed law, it would have been better." There's the difference—a fixed law—because that makes it all the stronger, all the more powerful.

Every human being is given more or less to deficiencies of a physical nature, to say nothing of the mental nature. As far as the mental nature is concerned, you already know why you cannot develop or unfold any farther mentally. You cannot go any farther, you have reached your limit—and why? Because during the process of gestation, a halt was called by virtue of the momentum. Your mentality is now retarded as to its further progress and you can do no more than just relearn that which you at one time learned. You can only repeat the same thing over and over again. All you can do is to impress repetitions more strongly upon your mind, but after all you don't add any more to what you already have. You know that to be true.

Suppose you say, as a woman said to me some years ago: "Well, I believe in studies. I believe that people who have an opportunity to study ought to do so, and now that I am free [she had a little money and no special obligations] I am going to take up a course of studies at a university. She did so, and we didn't see the woman for four years. Recently we met her in New York and she said: "I am just beginning to realize what you said years ago." I asked: "What are you realizing now?" She replied: "Do you know I graduated?" "No, we didn't know." "Yes," she said,

"I graduated and I know less now than I did when I went to school. I would never have believed it—these professors, why, they don't know anything."

We advised her to go to another university for three or four more years, as one is not enough. It takes two universities before one comes to the realization that it is as it was with our calf. We had a calf and we fed it from two cows; one cow wasn't enough. We wanted that calf to have a greater development than a calf would ordinarily have, and do you know, that after having fed it from two cows, it turned out to be a bull? It was born a bull, raised a bull, and grew up to be a bull. After all, that's all there is to it.

Can't you see there was nothing further possible in this woman's case, as to her mentality? It had already been taxed to its highest point when she went through her previous studies of an elementary nature. You say a high school adds to it. No, it only spoils that which the elementary school established. Do you know that you can interfere there in most cases? In some cases you do not, but why don't you in the other cases? Because there the mentality has gone further, the momentum reached a higher degree, therefore even the wrong studies cannot interfere with the mentality of that child, and it can go through the university and stand the test, because of the higher degree of mentality in the momentum. The higher studies will interfere with all others who have not reached that higher momentum and kill the elementary side, and that is why we find so many educated idiots in the world. That's the reason for it. It would have been better, of course, had they not attended a high school. If they had remained satisfied with that elementary education they would have been of great value to us—today they are parasites and an imposition upon society. Now you know where to put them, and you can explain why.

However, it is our main object tonight to acquaint ourselves with a few little means whereby we may reclaim that side of our nature which goes to make up the perfect being. It is in the nature of things that that which goes to perpetuate one's kind also goes toward the re-creation of kind. Procreation and re-creation are identical—one is not without the other. That very same substance, fluidum, that goes to procreate and bring forth one's own kind, also goes toward the rebuilding, or rather, first, the reclamation of all the cellular tissues, making up for all of the deficiencies during the process of gestation, so that not only can we rebuild this body and reclaim it, and make it strong and vigorous physically, but where otherwise it is not strong and vigorous, not healthy, it can be made so; and where it is partly diseased, these diseases can all be absolutely eradicated by simply starting up the regenerative or eugenerative process.

Before the regenerative or eugenerative process can be started, the parts themselves upon which re-creation or rebuilding depends, must be in a normal state, and normality must be brought about in the same manner as we do with seeds. We take seeds, for instance—speaking now of horticulture—and after all the selection we have made, we do not find a perfect seed, not one. Of course, we select the best there are, but even they are very, very poor, and you would consider them to be the poorest possible when compared with those that are good or perfect. But what do we do with those seeds? We treat them. Before we use them, before we plant them, we treat them. They have to undergo a treatment. We use different chemical processes in this case. We use mostly ammonia and alcohol, for the treatment is of a *diverse* nature. We roll up the seeds in a cloth dampened with ammonia—that is, a weak solution—and put them in closed boxes and expose these boxes to the air, and keep them at an even temperature, so that the seeds cannot sprout. Now what happens? The seeds thus treated are compelled, on account of the evenness of the temperature, the chemical compound that surrounds them, and the absence of sunlight, to use effort. In using effort, these seeds correct all the errors and deficiencies inherent in them, according to their kind.

After ten days to six months—yes, in some cases it takes even six months to treat and retreat some seeds, until after examination under a microscope they have come up to the standard of what we consider absolute perfection in cellular structure—we plant these seeds in selected soil. We can tell you from the time the seeds are planted exactly what the trees will bring forth, what fruits they will bear, the yield for the first season, and how much they will increase each year thereafter. It is but a mathematical calculation; it is absolute and it is exact. Does it pay? Indeed it does. Because we do not have to do as the ordinary nurseryman does when he raises trees—plants, say, one hundred thousand seeds for trees. These hundred thousand seeds grow into a hundred thousand trees and then he must make his selections. He finds that out of the one hundred thousand, sixty thousand are worth nothing, and have to be burned. That is a small percentage. As a rule, more than sixty per cent have to be thrown away. Just think of it!

We will say sixty thousand trees of from one to two years' growth have to be thrown on a pile and burned because they are useless. The remaining forty thousand will be budded, and after budding only eight thousand can be used, and all the rest, after another year, have to be thrown away and burned. Out of the eight thousand he has only one hundred and ten that are really perfect. Think of the years! Think of the attention!

Now, we don't do it that way. We don't wait until that thing grows up. We select our seed, and if we have no selection we take the seed as it is and we treat it. We treat the seed before it is planted. When the seed is treated and has reached its mark and is then planted, every tree out of the hundred thousand will be perfect. And we know that each tree—if it's an apple tree—after two years' growth will bring us *ten cents apiece*. That's how we used to sell them and we made money on them. Do you know that we used to sell one thousand apple trees for eight dollars and make money by it? The other fellow charged forty-eight dollars a thousand and he couldn't make money on it. Do you know the reason why? Because he knew nothing about the process of selection. It took him years and years before he could realize it. That's the big difference, just as we have told you and tell you right along. We say: Why should I go to work and plant potatoes for three years to materialize eight hundred bushels in those three years from an acre, when I can raise eight hundred bushels from an acre in one year? Now why should I be working three years? I would have to plow again and make the furrows again and plant again and harvest again—that's too much work. I would better concentrate my efforts and prepare my soil in a certain way, and select my seed with special care and thus secure a big yield in one year. But if we can't get the seed potatoes to suit us, we know we will not get a crop.

We must have three eyes to each potato we plant—three sprouts—and we must have in each sprout three rings which you know nothing about, the average planter knows nothing about and the average horticulturist knows nothing about. We must have three rings on the inside. If the three rings are not there, we just slash them up. Should anybody see us slashing them up they would say: "That man will never get a potato in his life—he's cutting them up so small, they have no eyes left to see with any more. It's a murderous affair." After they are all cut up, we first treat them, because it's cheaper to treat them than to put them in the soil and leave them to the blind forces of Nature. Nature isn't going to do anything more. We wouldn't entrust those potatoes to Nature because Nature doesn't know anything. She cannot develop those three rings for us; all it can do is just to force the sprouting. It takes us only a few days to treat them. It's a little work, but it pays.

When those potatoes are being dropped into the furrows, we can tell, after they are all planted, whether there will be 810, 824 or 843 bushels on that acre, and you may rest assured we will not be half a bushel shy on the calculation. We called that scientific farming long before they ever thot of "scientific" farming.

You must remember that our people have very little soil, and for that reason were obliged to study Nature in her entirety. They had to create their soil, create it just as they had to create their water. Living in a desert country, absolutely without a drop of water, they have to create their water, and yet with all that they have an irrigation system—a most wonderful irrigation system. Nothing is raised without irrigation, excepting fruits. All vegetables, all grains, must be raised with irrigation. Water for this purpose must be created. They draw it right out of the very atmosphere. They condense the atmosphere and thus make the water, and with that water they thereafter irrigate. You may rest assured they have that irrigation process down to such a fine point that not a drop of water is ever lost—a plant never gets any more than it really needs.

They have solved all these problems perfectly and therefore have made a tremendous success. Not only have they economized upon all things, but they have made life easy for themselves. It is easy to take care of three and a half acres, which is the maximum; the minimum is an acre and a quarter. You would never be given more than three and a half acres to work on, and of course it would keep you busy, it would keep you occupied. But think of it! Supposing you were to put it all into potatoes. You could figure on at least 2500 bushels of potatoes, and at fifty cents they would bring you \$1250 a year for one crop. But you raised these potatoes in how many weeks' time, do you suppose? Ten weeks. You raised your potatoes in ten weeks because you forced them, and that allowed the soil to be used for the rest of the year for other crops.

Of course you must have some knowledge of the soil. You must know how much phosphate it contains, how much silicon, how much nitrogen and other elements, and whatever it lacks must be supplied. You must use things that other people do not use. You must grind up granite, which contains a large proportion of silicon. Most people use manure and wait a long time before that manure is suitable for a fertilizer. They burn up the good substance in the soil because the manure is too fresh, and if they have begun to plant, they introduce disease to that soil. That is why in this country, as well as in other civilized countries, have been developed in the last few decades all kinds of pests and insects that cannot be accounted for, because of this manure being applied to the soil. Nature revenges herself by calling out pests, and when she can go no further she destroys herself. We would not do that. We use everything in accordance with natural laws. We fertilize the soil, pulverize it, sometimes use alkalies and sometimes phosphates. It all depends upon how much the soil has been impoverished and what kind of crop we intend to raise on it. It all pays in the end.

This is merely an illustration. We hold that what can be done with the soil and vegetation can be done and must be done with this human frame and form. Perhaps it may lack just one ingredient, and that may be potash; perhaps all that body needs is salt, or it may need something to arrest fermentation. If the fermentation is too great for your digestive apparatus, it must be stopped. Sometimes it is necessary to use acidulous substances like lemon juice. Of course the lemon must be partly baked in the oven, thoroly heated without being roasted, until it feels perfectly soft, so as to form a small quantity of salicylic acid. It will not do to employ laboratory acid, only the natural fruit acid—there is a difference. The laboratory acid is injurious to the membranous coating, but the fruit acid is not. The fruit acid, used in small quantities, will kill the yeast germ, the germ of fermentation, in you. It may take you weeks or months, three to four months. You ask: "When am I to know I need no more?" Your own system will tell you. Strange as it may seem, you do not need to give it a thot at all; one day it will come to you like a flash: "I don't need it any more." You are done with it.

Maybe your system needs disinfecting. Everything looks all right. The cells look all right, they even stand the test; your blood even stands the test, there is nothing to find there; only one little corner in that make-up of yours that needs disinfecting. Perhaps in one fold of the alimentary canal—perhaps all the rest is perfect—one little feces is retained, and that little feces is enough to poison the whole of the alimentary canal to the extent of retarding assimilation, and you diet and you diet, and you change your diet, and you treat with this and you treat with that, and with all of it you don't seem to thrive. There are only certain moments when you feel yourself, and at other times there are things that confront you and take advantage of you. You sometimes go to work and make up your mind that you are not going to do a certain thing, and then you find your strong will all gone and you are the same person that you were before. Then, when it's all over with, you say: "My God, why did I do it when I had made up my mind I wouldn't? I am mad at myself." That being mad at yourself doesn't do you any good, because you are going to do it again. What causes it? Just as we have said—just one little thing in your make-up can cause a great deal of trouble. One little dust particle can stop the balance-wheel of a watch. All other wheels may be dusty, covered with dust, and the balance wheel itself may be covered with dust, but let one dust particle reach the jewel in which the pivot moves so that it interferes with the needle point of that pivot, and the thing stops for good—and all your tinkering around, your brushing with a feather, and your oiling won't do any good.

(To be Continued)

“Eleventh Hour” Thots

IF “man is the world in miniature,” surely, at least, one man is so evolved, or original, as to have infinite intelligence.

Owing to the spirit of the times, children of this day are at least 25 per cent more advanced than the previous generation.

Government will not be government until woman is the governor.

Principle is the only true possession.

Mazdaznan Breath and Diet Methods are the standard of the world, being rapidly adopted by all intelligent individuals and educational systems.

To understand world diplomacy, you must look behind the veil—not allow yourself to be hoodwinked.

Martha Washingtons are more numerous than is yet conceived.

Christ said: “No murderer shall enter the kingdom of heaven.” What about the “Slaughter of the Innocents?”

Happiness comes from within, not without.

It will soon be possible to transmit a wireless message around the world (24,000 odd miles) back to its starting point, in four seconds.

The truth knows no compromise. Infinite intelligence simply means to be universal. It does not belong to one alone, but to all at one—for source there must be.

Women must not only assert herself, but exert herself.

Omar Khayyam says there are two kinds of men who are happy—those who know and those who don't know.

The sacred language of the Royal Household of Mazda (“Tongues of Fire”) is the original one that philologists seek for in vain, because never written, only spoken.

Over every national standard is to fly the "peace streamer."

The just man is rarely popular—he sees too clearly.

Imagine one pear tree, so trained, as to extend, vine-like, over five acres, and bear 30,000 pears per annum.

Temporal power always did mean revolution.

Be content, but not satisfied.

Every healthy man and beast turns in sleep about 2:30 A. M.

Mazdaznan does not primarily require numbers, but the dissemination of the Thot of Perfection.

Be thine own disciple—but worthily.

Aristotle says that the end may justify the means, but not be sanctified thereby.

The game of world politics requires too many players to be exclusive. Read while you walk.

The ideal of God is the only permissible idol.

Will not the talker who knows yet prove his superiority to the fighter, by turning wrath into peace?

Kant insisted on the necessity of relaxation, and deep breathing through the nostrils.

Error always shouts loudest—to drown itself.

A ruddy hearth fire is a grateful thing.

The Divine Constitution shall soon be the will and law of the nations.

Dostoeffsky, the great Russian Realist, makes the "Man-God," the underlying text of his works, the hope of the world.

"There is but one Temple in the Universe, and that is the body of man."—*Library of Congress, Washington.*

Ainyahita's aim was: "That I may know."

Degenerate Christianity and criminal politics must, apparently, be smashed into reason.

Repentance, without amendment, availeth little.—*Guromano.*

The Only Way

AFFECTED thru great changes, sweeping all of so many human institutions, this century of ours stands witness to upheavals such as the world has never known of before. In many instances we have lost our equilibrium and resorted to means that a savage would have shrunk from—even the thought of it. War and famine stare us in the face on one side, social eruption and calamity on the other. The mind of the people has gone adrift, and, as once before, the cry is heard: “After us the deluge!” But, alas, it is too late to escape the inevitable. It holds us in its iron grip. We have awakened to the issue of “preparedness,” and other issues are as quickly disposed of, but who shall withstand the onslaught of time?

Fathers and sons, brothers and comrades, friends and companions, are facing one another in battle, breaking the bonds of the covenant that once brot them into close communion and relationship. The holiest of ties are trampled under foot. However great the bonds of sympathy, an unknown force has demanded sacrifice against which the human sacrifice of the most savage nations and their beliefs are mere silhouettes. Wherever stationed and whatever our lot, we are compelled to have our sympathies go out to one or the other side, in accordance to the degree our natural relations are marked, a state or condition the most radical laws of neutrality cannot regulate.

There is no telling what may be in store for us, and as a man going out into the wilderness provides for all emergencies, even so we must provide and stand prepared to meet whatever Providence has designed. At any rate, it is well to be able to meet the occasion, and meet it in a manly, chivalrous way.

As no invalid, no disabled, decrepit or mutilated man can enter the field, even so no man can meet

cope with the conditions and environments of time unless strong in mind and healthy and vigorous in body, endowed with that happy disposition that wins for him the admiration of all the world. To weather the storms of time, to pass the rapids and land upon the immovable Rock of Ages, with signal of Safety First, we must become masters of our destiny. We need to learn of the ways and means which lead us successfully to our issue.

Above all the systems in the world today, which are mere imitations of the original and only infallible system of Perfect Life, is the Mazdaznan philosophy of life, which discloses the treasures of life, assuring soundness of mind and body. Mazdaznan remains the immutable system of perfection that has withstood the ravages of time, and however plagiarized and presented in perverted and distorted forms in the cloak of cult or schism, ecclesiastical dignity or sanctimonious priestcraft and graft, Mazdaznan still lives to tell of its wonders, for wonders never cease, tho the world may scoff or scorn. Mazdaznan continues to pioneer and pave the way unto civilization, leading it from one phase to a higher one.

Mazdaznan is the harbor to which any vessel may turn for protection and receive aid beyond all expectations. Here mind and body become adjusted to the storm-tossed sea, smiling at the very icebergs, having learned to navigate beyond the principles of submarines or aeroplanes.

The present situation of the world is ample proof of the fallacy of all the systems—philosophical, scientific, religious and sociologic.

Left to one's fate, there is but one goal and only one way to reach it—Mazdaznan.—*Clemens Pfuetzner*.

A cold, damp room is far more injurious to health than the cold, damp, outdoor air. There should always be a little fire in damp weather.

SEASON HINTS

BLOW, wind, blow the leaves from row to row, and scatter the seeds toward better deeds. Sometimes it feels as if Jack Frost had announced his visit. Let him come. We shall give him a warm reception with a blazing fireplace in home and smudgepots in garden.

Russets and Sweets are the kinds of oranges to eat now. Some, especially those given to dyspepsia and attacks of indigestion or jaundice, should leave oranges alone. Better wait for grapefruit.

Apples, especially Delicious and Spitzenberg are valuable to the average temperament. Baked apples with brown sugar and cream agree with everybody. We prepare them in the following manner: Carefully dig out the core and fill the opening with brown sugar and sweet cream and put the apples into a casserole and then into the oven. They are fine with fresh biscuits and a cup of coffee, tea or cocoa.

This is the season for roasted cereal drinks, flavored with acorn and chicory.

We, as a rule, take two cups of two-row whole barley, one cup of whole wheat, one-half cup of rye and a teaspoonful of corn, adding one tablespoonful of acorns and teaspoonful of chicory roots, and roast it all in a slow oven. When all is a golden brown, we allow it to cool and grind flour-fine whenever needed. In preparing we take a heaping tablespoonful of the powder to a cupful of boiling water, stir it well, allow it to reboil and serve without straining, with or without cream. A beaten raw egg put into the drink goes well with it.

Altho the days often may be cool, that is no sign that we must have hot meals or hot drinks. A cold drink with a hot meal is better than if both are hot.

Baked pumpkin is as nice as squash, especially if squared and baked in a casserole. Add butter or cream to suit taste.

Barley and rice, when boiled, should first be chilled in plenty of cold water until every kernel stands out a perfect bead. In this washed state one or both should be added to waterless stews to suit, or baked after adding butter, cream or vegetable broth.

Celery tops and vegetable peelings only should be boiled in water for soup stocks, using the latter in making sauces.

Waterless cooking and the steaming and baking of vegetables and fruit should be studied and tried to the fullest extent to discover medicinal value in food. Grains only are to be cooked or steamed in water, to be used as soup stocks. Cereals should be used in their natural states or lightly roasted.

Once food-preparing becomes an art from a scientific standpoint, "good night" to pharmacopœia and Æsculapius.

Cold nights interspersed with fogs are good for the complexion, as well as for catarrhal persons if they exhale with ease while outdoors.

A hot potato on a cold day is by far better for the system than a hot drink, altho some persons may not agree with this statement because of the momentary sensation of stimulation a hot drink affords.

This is the season for barley gruels, consommes, soups, and entrees made of barley. Pearl barley roast, with brown flour gravy, will prove beneficial.

Rice patties and corn fritters are timely, if used judiciously.

Potato pancakes made of grated raw potatoes are excellent with a salad or a tomato gravy. To every two good-sized potatoes add one tablespoonful of flour; salt and sugar to suit taste. Use just enough oil in griddle to keep cakes from scorching. Some like to add one

grated onion to every two potatoes. Endless varieties may be created thru experiments.

The time for oatmeal cakes and raw oatmeal has arrived.

Weaned babies and children thrive well on raw rolled oats, with fruits to suit their tastes.

As long as fruits are procurable, use the domestic kinds freely. Otherwise, use imported or tropical ones for the first meal of the day, anyway.

Some thrive on fruit eaten once a day, others by using it twice or thrice daily—according to temperament.

When out of sorts and feeling mean, change your diet for several meals or days, and also make a change in your boarding place. The simple life of course calls you to preparing your own meal in company with congenial souls. Then eat with thanksgiving in your heart, giving thought as to the food you eat and its efficacy.

Milk, cream and butter are permitted, altho oil in cooking, baking, frying, stewing and scalloping will be found far more wholesome. Use cottonseed, olive and peanut oil alternately, considering the dishes in preparation. Milk, cream and butter may be used for flavoring to much better advantage.

Eggs are high-priced, which means that the egg season is practically over and that it is well to discard them from our menu. In fact, children should not use them, and people advancing in years must discard them entirely if they wish to keep regular habits and avoid aches and pains.

Grape juice is in order, particularly if administered with cold or hot water when served to children.

The month of persimmons and pomegranates. Be sure you skin the persimmons.

The juice of a pomegranate before each meal will keep the system in good tone and prevent one from overeating.

In case your digestion is poor and assimilation still poorer, prepare one ounce of gum arabic to one pint of distilled water and take one tablespoonful of this liquid before each meal. Continue this for twenty-one days, if need be, and repeat for a few days at the beginning of each season.

Baked beans may be used in small quantities, while peas still less. Dried beans and peas should be allowed to soak for four to eight hours and steamed over a slow fire. It should then be baked with a layer of onions and sweetened with brown sugar, sorghum or syrup. Served with tomato sauce this will prove a meal in itself and goes nicely with a salad.

Barley gruels for invalids or children remain the mainstay in feeding. These gruels may be accompanied by a boiled potato, also by tomato juice. Taste can be changed through additions of bayleaf, celery seeds, onion or parsley. Cream and milk, as well as butter, will help to make the gruel more palatable to those of certain temperaments and epicurean habits.

To develop a taste conducive to the development of intuition, so necessary for the determination of proper diet for one's temperament, the chemistry of foods and their values are best determined thru an occasional several days' fast and a regular weekly fast, abstaining from food and drink for at least twenty-four hours.

A self-imposed fast is by far more reasonable and conducive to the building of one's character, eradicating obnoxious habits, than to wait until nature compels us to abstain from foods and habits through sickness.

Sickness is the result of inattention to Nature and Nature's calls.

Do not change the weight of underwear, but rather wear heavier suit and add topcoat and overcoat, which may be thrown off as one enters the home, office or factory.

SERMONETTES

WHERE there is suppression there is good reason for wrong-doing. To censure a word or a picture for fear of misleading a diseased or shallow mind is considered a moral act, and the manufacture and recommendation of murderous instruments and ammunition, endangering the lives of millions, is that strictly business.

After we have succeeded in dragging that which is most sacred into the mire, and later realize the futility of the same to further our ends, we stamp our deeds as *mistakes*.

Right and might always depend upon the side one is on.

Most people would rather have experiences than to learn the lessons of life thru reason.

The carnal mind lives by sensation, and for this reason takes to experiences like a fish to water, altho the latter knows how to discriminate between fresh and salt water, while the former has to taste first the one and then the other, so as to keep in a sea of doubt and uncertainty.

Wise is he who keeps knowledge to himself, as he invites no fool critics.

A critic is he who fools himself by criticising the thing he can't do so well.

A man in authority is he who exercises the authority given him, since he has none of his own.

When enemies become friends it is because each thinks of "doing" the other that much more.

Six hundred and sixty-six is supposedly the number of the Beast, and as it won't fit any of the national crowns, it must belong to someone we perhaps do not think of in our prayers.

A blunder by a bungling subordinate is never self-imposed, but influenced by one higher up serving certain ends.

Defending one's dignity simply discloses one's guilt.

The things we can't get or do not understand, we sneer at.

A vile charge is nothing but a stupid concoction of ignorance and prejudice, to feed morbid minds which relish sensationalistic fare.

If you wish to remain in the good grace of the world you must never assist in the unveiling of Truth.

It's better to be on the blacklist than not to be listed at all.

A man who cannot help himself when helped, is half-witted.

Cruel hearts turn just as tender when a thing strikes their fancy.

A kind thot, a gentle word, a little deed, one that's not bot, goes far to make us better.

Success is not a measure of greatness, but that of triumph over another's failure.

The enemies of yesterday will pay you honor tomorrow after you have succeeded in treating them with contempt today.

Better than comforting by word the weary wanderer, crying by the wayside, is to take him to his place of destination.

It's a greater glory to do things that count than to pose as a count and be a no-account.

Accomplishments always count, for they are a man's account.

The greatest talkers accomplish the least.

He who strings out words is "stringing" you, and if he dared would hang you.

The man who preaches to the poor while he himself is rich is a poor demonstration.

Like begets like in all stations of life, even in politics.

The man who minds his own is always envied by those who have no minds of their own.

The slanderer may pride himself upon his vocabulary, still he knows not the meaning of words any more than any idiot knows the value of sense.

A thief is a miserable thing, but a slanderer is by far more contemptible.

To treat with silent contempt the daily occurrences of abnormal society is far better than to analyze their degrading influence.

To be ever keen for opportunities for betterment saves one from the snares of idleness and idlers.

Sickness is the wage of sin, either thru improper indulgence or ignorance of the laws of the Divine.

Many a business man claims that money is not his God. Still, he would hate to be without it, and tenses every nerve to keep a goodly portion of "filthy lucre" in store.

Money can buy everything, but it won't buy everybody. The same is true of position and honor.

As long as we keep our beliefs wrapped in wool and store them away above question and inquiry, we shall never get at the truth.

It is no crime to disagree even with the best recognized authorities, as the greatest of them are apt to err.

Almost periodically, or every few years, certain subjects of world-wide interest are presented by the Press, either to stir the reading public or remind it that living issues are not dead. We also discover that as certain subjects are brought to our notice, the theme thereof breathes a greater spirit of tolerance, liberality and freedom. Another proof that "as times change, we change with them."

FIRESIDE CHATS

NEUTRALITY means approval of one or the other's course. Neutrality really means two-facedness or double dealing at the diplomatic card table. It is but another phase of diplomacy, attempting to get a lion's share not only from one side, but from all.

Thanksgiving is at our door and the emblem of the Sick Man still adorns the tables of rich and poor alike—the carcass being carved to feed sickly ideas. We have reason to be thankful for the things we miss.

Turkey is a national Thanksgiving day dish for Americans, but John Bull and the Bear have found Turkey rather a tough customer to carve, especially now that the Eagle keeps an eye on it.

No one can deny the possibility of a Federation of Nations arriving as a result of the present encounter in Europe, leading toward the realization of a world city as the center of mutual agreement, assuring peace among all the civilized nations. To keep in check the backward countries, or those still in the cradle of progress, the place for a World's Congress cannot be The Hague, Rome, London nor Washington, but Stambul or Constantinople. True, such a finale would weaken Rome, but to strengthen one side the other should willingly yield. Watch this thot grow.

The political struggle for the spoils of divided opinion is over and there will be a long standing line yelping for jobs as remuneration for work done in working the innocent.

All the world is looking for is a strong hand to bring the present struggle to an end. But the hand that is free from partyism has not yet been created.

Not until all else fails us do we faint-heartedly turn toward *one* the world chooses to call God—whatever that is.

Advent, the time of expectation, is at our door, preparatory to the coming of the Christ-child, declaring: "Glory to God in the highest, peace on earth, good will to men." Still, there seems to be no move toward realization.

The war is still on, as predicted at the Christmas Gahanbar of 1912, and borne out by the Apocalypse and the Avesta. And when at last the physical side of man shall be partially conquered, another awful event has to befall us before the earth can enter the new order.

Mr. George Moore's latest work, "The Brook Kerith," taking the four Gospels and Paul's Epistles for his groundwork in depicting the life of Christ, adding much of information gleaned from other sources, may prove offensive to the average "orthodox," and for this reason Mr. Moore, who is Irish, most ably protects himself by saying: "I'm not a theologian, but a novelist, and my work should be read and judged as a novel—as art, not *history*." Of course there is much in history that is rather *novel*, or one man's opinion, which we are compelled to accept as Gospel truth.

It must be quite gratifying to the prophet of old who prophesied of a time when "the *lion* and the *lamb* shall *lie* together" to see his dreams realized in the spectacle of a thirty-second degree Mason in company with an ecclesiastical dignitary, hoodwinking the masses. "They shall *lie* together."

Periodicals, claiming to be non-partisan, neutral and open to freedom of thought, are rather thoroughly dyed in ecclesiastical wool and shamefacedly impose upon liberal-minded readers.

Politicians will have good reason to be thankful the task is over and smilingly carve the hot bird and indulge in a cold bottle. But who shall say grace and look God squarely in the face?

Dope Fiends in the Making

ONE effect of the sudden enforcement of the law against habit-forming drugs should be to set the entire population to thinking in a new line, but unfortunately our entire system is geared to keep the thinking powers of the community well within the rut of tradition, no training whatever being given that might develop the power of independent thought in relation to the respective institutions to which statistics trace our physical, social and political evils.

The movement to penalize trading in habit-forming drugs discloses the fact thousands have become slaves to "dope" and a careful analysis of "*how dope fiends are made*" traces every case directly or indirectly to the medical profession, or, rather, to that class of physicians who follow the traditional method of practice inherited from the witch doctors and voodoo priests of the past, and still prescribe drugs for sickness instead of recommending the right combinations of food, drink, exercises, ventilation, etc., which are proven to be not only the way to preserve health, but to cure sickness also.

While it is true that among physicians, including many who are members of the Medical Association, are now to be found a considerable percentage of "medical heretics" who refuse to follow the medical mysticism handed down by the high priests of the profession (the instructors in the medical schools), nevertheless the majority still attempt to *heal by drugs*, and are entirely unfamiliar with the laws of right living, the proper combinations of food, etc., so that in this age of numerous drugstores, when nearly everyone is able to spare the price to indulge themselves, the purchase of an "easing" drug, especially when *originally recommended* by so "reputable and respectable a profession" as that of the medical doctor, is considered "harmless" until the poor victim finds himself in its grewsome torment.

These comments are not written as a criticism, but an analysis of the relationship between the countless thousands of dope fiends and the profession that is responsible for them, and it may be said in mitigation that the physician does not represent the only profession which the public overlooks in its crusades of reform that has its countless thousands of victims. It may be said that our penal system, as conducted through the combined co-operation of the police, lawyers, courts, newspapers and jails, have even a higher percentage of victims than the doctors have of dope fiends or the saloons of drunkards or underpaid girls in offices, stores and shops, of prostitutes.

In fact, if we come to scan the effect of following traditional ideals in economics, *materia medica*, jurisprudence, statesmanship, education, religion, journalism, etc., it may be discovered that all the evils which affect society and individuals are the results of following the traditions of the above agencies, and that these *respectable agencies*, when followed by those who imagine that they are one hundred per cent perfect, *too sacred to be criticised*, are seen on close analysis to be a vast crime-making, pauper-making and disease-making machine, each part and segment of which is responsible for its proportion of misery and injustice; all of which should be placed before the public in the form of scientific statistical tables in order that the responsibility may be fixed and the public informed of exactly the extent to which our cherished institutions are the cause of our troubles, for by properly fixing the cause we will find the cure. — *Parker Sercomb*.

Home Talk

WE have not given up reading the magazine from cover to cover, even tho we feel a little disappointment at the absence of the 'Home Talk' of years gone by—the talk that always revealed a synopsis of the Master's moves."

Such is the summa summarum of hundreds of letters that reach the Master's desk, and all correspondence reaches him except such as were of better use to "authorities." Evidently, "authorities" do not know that Mazdaznan can sacrifice their correspondence, too, if need be, and just leave it all to the Lord in prayer, knowing that there is a day of reckoning, altho *authority*, as the Irish would call it, does not believe in anything such as reckoning, retribution and adjustment.

And now to our "Home Talk." First of all, heaven and earth is our home, and wherever we pitch our tent there stands our altar, just as in the case of Jacob when erecting his Bethel. There was a time when we felt a little tied down, and with all the Oriental air around it, and Occidental art breathing beauty, there were obligations not in accordance with the freedom of a follower of the Associates of God. As many minds create many ideas, there seemed a danger ahead of adding too many of these new-fangled mussy and fussy ideas to the simplicity of a natural life and a change was preferred. That change came at last, and freely we can give, for freely we received. After our visit to Montreal, Lowell, Boston, New York, Baltimore, Washington, and a short period in Chicago, we called on the Saints in Denver, stopped over in Colorado Springs to make merry with the Saintskies there, calling at Salt Lake City, and enjoying the company of the dear ones at the Golden Gate and the Center at Oakland.

Then we made a call at the Yosemite to learn of the contrast between the seasons, viewing the wonders of creation from a different angle, and comparing them with the impression we received of the same scenery clothed in wintry garb last year. After many days of reflection, we landed in the city of Los Angeles, the rendezvous of the Saints of God. As many of our dear people love the sunshine and the ozone-laden ocean breezes, we made it a point to give the country a most

thoro consideration, so that no one may err. For this reason, we spent considerable valuable time and spared no expense to look into the situation, the results whereof will crop up from time to time, as it is not well to be blunt.

San Diego received a goodly share of our visits, and the Saints of God in the Border Stronghold are very happy because of the great task before them and the responsibility they shoulder in holding the fort against the invasion of dusky and yellow-tinged ideas of antiquity.

We always return to Los Angeles because it is there where most of the manuscripts and other commodities have been moved and we can work at an advantage in arranging our pamphlets, tracts, booklets, and so forth, besides attending to our voluminous correspondence.

Dr. Gilman Beeler has been found capable of carrying on the crusade work while Mother Maria and her Wings join in the evangelical movement. Cousin Nellie is taking an active interest in the promotion of Peace, while Mother Vahda is busy in feathering a nest. Daddy Sandberg shoulders the responsibilities of the Stronghold in Los Angeles, so that everything moves along most beautifully.

Now that we are on the Coast, we may tarry a little longer than expected. Not that we expect to do as Cousin Dollie and Mother Peart, who sailed for Honolulu, September 23, possibly going to Japan and also visiting the Associates in Bombay and Surat, but to just claim the Coast, and in that event our annual visit to the Atlantic may be somewhat delayed. Still, whatever the leading, we continue to remember one and all in Love at the hour of prayer. — *Master*.

Changing from light to heavy underwear very often induces colds irritative to the membranes of nose, throat and stomach.

AMONGST OURSELVES

San Diego, California

Now that the Border Stronghold possesses a Mother besides our Daddy, things are moving along most beautifully. Everyone is delighted with the steps taken by Daddy Henri adding a companion to the Household, Mother Amelia Bauman of Los Angeles.

The solemnization took place Saturday, September 23, in the presence of Associates of God. The Master and Mother Maria were present to bestow the blessing of the Royal Household of Mazda and determine the Providence, Fate or Destiny for the Household of Nackenhorst. The ceremony proved the most impressive ever witnessed. The knot fell into the lap of Amelia, still one thread tenaciously clung to Daddy Henri. The burning of the thread was very impressive, while Wing Ruthken softly played "Thread over Thread," the Cupids and hosts humming in an æolian strain. After the exchange of the rings, conducted by Kalantress Maria, the bride and groom knelt before the mirror, with their heads snugly placed, and their faces reflecting in the mirror, while the Master, with hands upon the heads of the two, pronounced the Zarathushtrian Blessing. After the solemnization the Communion Table was set, all the guests enjoying the fruits of heaven and earth with thankfulness in their hearts.

Sunday morning, September 22, one of the grandest Pontifical services ever conducted in the Border Stronghold held the family in awe and inspiration. To describe the beauty and harmony of the service is left for the poetic mind. The afternoon was spent by many in automobiling, while in the evening an overflowing house engaged in two lessons, one at 7 o'clock and the other at 8. Some of the visitors who had come in automobiles from Los Angeles and had urgent business obligations, found the hour of the night too far advanced to venture

into the foggy night and took the night train, thus leaving Monday, while several lingered until Wednesday. "O blessed thought, O glorious thought, and O, how sweet it is, that in the presence of our own, we dwell in eternal bliss," continues to ring in the ears of the faithful, while the bread of the earth and the cup of heaven still remain impressed upon our hearts, coaxing the strain of the chorus: "O, what a glorious blessing, here in peace to break our bread, while our lips are gently pressing heaven's cup of ruby red." — *Beth Duesler*.

Los Angeles, California

Meetings are well attended and attract a large number of students. The Master speaks to us occasionally, as does Mother Maria, too, whenever in the city. Many of our visiting friends add to the joys of living and pave the way for socials. Parlor meetings are held in various parts of the city and suburbs, some being conducted by Mother Maria. At a meeting held at the Household of Ellis Saturday, September 30, the Master spoke to a select audience. Mother Maria and her Wings are doing splendid evangelical work and are on their way thru the State by auto, carrying the message of good cheer from home to home. — *Kurt Graichen*.

Montreal, Canada

Zarathushtra's birthday was gratefully and joyfully remembered by the Northern Stronghold of the Household of Mazda. Much of the oppression that tries to crowd the Saints seemed to be lifted and greater confidence and understanding gained. We have royal times, indeed, as new members are being added to the Stronghold, members we are justly proud of for their knowledge and faith. Most of our Household are graduates of colleges and universities renowned in the world and this makes it easier to cause this great and glorious message of Mazdaznan to be understood. What a simple

message Mazdaznan seems, and yet, when taken into consideration, we find it only looks simple, for to comprehend it means the taxation of a gigantic mind. We realize this only after we begin to apply its methods. We are carried from realm to realm, phase to phase, only to realize "there is no end to matter, there is no end to space."—*Guromano*.

San Francisco, California

What would we do if it were not for the opportunity of meeting our own, if only occasionally, gathered in communion? Dealing with the world in the daily walks of life, it is a relief to go to communion and the meetings of the Golden Gate Stronghold are indeed an inspiration. President Helen Pearce is giving us just what is needed—real common-sense instruction. In the world there is much theory, in Mazdaznan we find the practical. We are waiting for visits and visitors. We of the Golden Gate feel we have been really faithful and expect the Master.—*Iona*.

The nervous temperament, or those given to nervousness, should have change of climate whenever conditions become unbearable. Where a change is not possible, owing to business or otherwise, one should remember the old idea of a two-story house, with a bedroom downstairs as well as upstairs, and add the atmosphere of the sunny south as well as that of the frozen north, just as occasion may demand it.

One of the leading advertising experts of the world, and one-time journalist, said: "Mazdaznan is a subtle advertising scheme, and if it isn't a fake, and Dr. Hanish's true name Henessey, I will forfeit every cent I possess." When forced to attempt to "make good," he failed, and now he has passed on. Pay up.—*Guromano*.

DR. HILTON'S No. 3

Not a Medicine but a
Remedy to Prevent
Diseases of the
Membranes

Essential in colds, influenza, etc.
PREVENTS PNEUMONIA
DR. HILTON'S SPECIFICS
54 Columbus Ave. Lowell, Mass.

ANNOUNCEMENT

Send All Private Correspondence for

DR. O. Z. HANISH

TO

P. O. Box 1854
Los Angeles :: California

A. F. Gault Trust Co.

Real Estate Insurance

Financial Agents

Eastern Townships Bank Building
Montreal, Canada

We have the best connections for handling fiscal transactions of any nature or size. Our aim is to keep in *personal touch* with our clients. In this way only has it been possible for us to give the absolutely satisfactory service which characterizes our business. Send for pamphlet, "Our Business," which outlines the methods we employ.

Let us keep you informed about our investments yielding from 5 per cent to 12 per cent.

THE RE NU DILATORS

The new way of aiding Nature to *cure* Constipation, Nervous Disorders, Appendicitis, Indigestion, Insomnia and Piles.

Set of four Dilators with full instructions for use, \$2.00, post-paid. Free booklet on request.

WOOD & SARGENT
327 W. Florence, Los Angeles.

Order Extra Copy of
XMAS
MAZDAZNAN
NOW

A Real Musical Instrument---Not a Toy---Not Sold in Music Stores During the Advertising Campaign

THE UNIVERSAL HARP**Queen of All Stringed Instruments**

A combination of Mandolin, Guitar, Zither and Harp

SOLD ON EASY WEEKLY PAYMENTS

All Music Self-Instructive. No Teacher or Previous Knowledge of Music Required. Can be played Alone to Sing With, or Together with any Other Musical Instrument.

UNIVERSAL SUPPLY HOUSE

P.O.Box 1743, Los Angeles, Cal.

MAZDAZNAN:

Write a Personal Letter to **DR. P. NICK, MGR.**, for Special Price on the Harp

SOME SPECIAL CHRISTMAS OFFERS

It is customary to make special offers during the holiday season, but the stock of books is very low and we can fill orders only within reach of the supply. All orders are postpaid to any point within the postal system.

Mazdaznan, Health and Breath Culture or Science and Faith

By the Eminent Doctor Otoman Zar-Adusht Hanish. \$5.00 Net.

Mazdaznan Encyclopedia of Dietetics and Home Cook Book

By the Eminent Doctor Otoman Zar-Adusht Hanish. Price, \$2.00.

We will mail three Cook Books to one or three different addresses for \$5.00; 7 copies for \$10.00; 12 copies for \$15.00.

Avesta in Song

By the Eminent Doctor Otoman Zar-Adusht Hanish

No. 1, leather-bound, \$1.30; No. 2, leather-bound, \$1.30; the two numbers for \$2.00.

One Cook Book, \$2.00; one Avesta in Song, \$1.30—for \$2.50
Three Cook Books, \$6.00; Three Avesta in Song, either number,
\$3.90—for \$7.00

Health and Breath, \$5.00; Cook Book, \$2.00; Avesta in Song—
for \$7.00

Ainyahita in Pearls

By the Eminent Doctor Otoman Zar-Adusht Hanish. \$5.00 Net.

With Song Book, \$6.00, and with one Cook Book, \$7.00

Master's Picture

The latest Art Photo in frame, \$6.00; in colors, in frame, \$10.00.
Only one to one address. The number is limited as negatives are
destroyed. With \$15.00 order one Art Photo (not framed) gratis.

ADDRESS TODAY

MAZDAZNAN PRESS

P. O. Box 1854 :: :: Los Angeles, Cal.

ALL CORRESPONDENTS seeking personal advice, enclose \$5.00 and address DR. OTOMAN ZAR-ADUSHT HANISH, P. O. Box 1854, Los Angeles, Cal. ALL CORRESPONDENCE of a business nature or seeking information regarding the Mazdaznan or any other movement, kindly address MAZDAZNAN PRESS, DEPT. 3, P. O. Box 1854, Los Angeles, Cal. For BOOKS, MAGAZINES, PAMPHLETS, LEAFLETS, TRACTS, or printing figures, address MAZDAZNAN PRESS, DEPT. 5, P. O. Box 1854, Los Angeles, Cal.

M a z d a z n a n

PUBLISHED MONTHLY BY THE MAZDAZNAN PRESS
923 W. 37th St., Los Angeles, Cal.
Send all Correspondence to P. O. Box 1854

DIRECTORS

WM. K. SANDBERG, Chairman
K. GRAICHEN, Treasurer

J. CLAUSEN, Auditor
H. W. RILEY, Secretary

The contents of this publication are written by the Rev. Dr. Otoman Zar-Adusht Hanish, except signed contributions

Copyrighted 1916 by Mazdaznan Press

Entered as Second Class Matter January 14, 1916, at the Post Office at Los Angeles, California, under the Act of March 3, 1879

Annual Subscription, \$1.00 . . . 10 Cents per Copy

Vol. XV DECEMBER, 1916 No. 12

CONTENTS

The Kingdom	-	-	-	-	-	-	-	354
Eugenics	-	-	-	-	-	-	-	355
Sermonettes	-	-	-	-	-	-	-	363
Home Talk	-	-	-	-	-	-	-	365
Fireside Chats	-	-	-	-	-	-	-	367
Season Hints	-	-	-	-	-	-	-	369
Celebration of Mother Adelia's Birthday	-	-	-	-	-	-	-	371
The Healing Course	-	-	-	-	-	-	-	372
Inspiration and Authority	-	-	-	-	-	-	-	373
Allege Masons Caused War	-	-	-	-	-	-	-	375
Christmas Carols	-	-	-	-	-	-	-	375
"Eleventh Hour" Thots	-	-	-	-	-	-	-	376
Amongst Ourselves	-	-	-	-	-	-	-	377
Table of Contents Volume XV	-	-	-	-	-	-	-	379
Statement of Ownership	-	-	-	-	-	-	-	382

MAZDAZNAN CENTERS

UNITED STATES OF AMERICA

- CHICAGO, Ill., Mazdaznan Science Center, 2748 Hampden Court, North Side. Mrs. Julia Kuehmsted, Kalantress.
- LOWELL, Mass., Mazdaznan Temple Spenta Maria, 52-54 Columbus Ave. Hortense Hilton.
- BALTIMORE, Md., 1705 Moreland Ave. B. Custer.
- BOSTON, Mass., 37 Court St., Dr. G. Maurer.
- DENVER, Colo., 1847 Pearl St., Mazdaznan Center.
- KOKOMO, Ind., 414 E. Walnut St., Dr. Grace Russell, Prior.
- LOS ANGELES, Calif., 116 N. Flower St. Mrs. J. Wilder.
- NEW YORK CITY, 515 W. 187th St., Mazdaznan Center. Dr. Alice Woodbridge.
- OAKLAND, Calif., 1820 San Pablo St., Miss E. McKinnon.
- PASADENA, Calif., 368 Franklin Ave., Congregation Dearborn, Carl Holdorf.
- PHILADELPHIA, Pa., 27 S. 16th St. Dr. E. G. Pyne.
- ROCHESTER, N. Y., 42 Cutler St. Dr. B. G. Kester.
- SAN DIEGO, Calif., 1867 Union St., corner Fir. H. Nackenhorst.
- SAN FRANCISCO, Calif., 1750 Clay St., between Polk and Van Ness, California Club House. Mrs. H. Pearce, President.
- SEATTLE, Wash., "The Hollywood," 118 John St., Western Stronghold of Mazda. Fred Eckas, Secretary.

DOMINION OF CANADA

- MONTREAL, Can., 1063 Mount Royal Ave., W. Mazdaznan Temple. Mr. and Mrs. Hooper Mallet, Kalantars.
- YARMOUTH, Nova Scotia, Canada. G. C. Creelman.

GREAT BRITAIN

- LONDON, Eng., Headquarters, 62 Eton Ave., N. W.; Branch, 2 the Boulevard, High Road, Balham, S.W., Rev. Gilman Beeler.
- EDINBURGH, Scotland, 117 George St., Mrs. E. Ingraham.
- GLASGOW, Scotland, 164 Renfrew St. Mrs. E. Ingraham.

GERMANY, SWITZERLAND and AUSTRIA

- LEIPZIG, Schulstrasse 1. Mazdaznan Temple und Zentrale.
- HERRLIBERG, Zurich, Dr. David Ammann, Ambassador and Kalantar. Lydia Ammann, Representative.
- VIENNA, XVIII Abt Carlgasse 22-70. Frau Margarete Thern.

DENMARK

- BRABRAND, Truevej 26. Viggo Nielsen.

INDIA

- BOMBAY, Dadabhoy Sunawalla, Goalia, Malabar Hill, Tank Road.
- SURAT, O. Guard, Old Butcher St.



Argana

**MAZDAZAN
ACADAMY OF
LIFE AND DEMONSTRATION**

Kerliberg, b. Zuerich, Switzerland

Located on the beautiful Zuericher Lake in Switzerland. The grounds consist of thirty acres. There are orchards, groves, vineyards, blooming fields and gardens. Besides the usual studies current in institutions of learning the Higher Arts and Sciences of Mazdaznan will be taught, including sculpture, painting, pottery, carving, technique, vocal and instrumental culture, etc. The school is of an international character, consequently strictly Mazdaznan.

Address:

*Ambassador David Ammann,
Urania, Zurich, Switzerland.*

A. F. GAULT TRUST Co.

Real Estate, Insurance and
Financial Agents.

Eastern Townships
Bank Building.
Montreal, Canada.

We have the best connections for handling fiscal transactions of any nature or size. Our aim is to keep in *personal touch* with our clients. In this way only has it been possible for us to give the absolutely satisfactory service which characterizes our business. Send for pamphlet, "Our Business," which outlines the methods we employ.

Let us keep you informed about our investments yielding from 5 per cent to 12 per cent.

**THE BRITISH
MAZDAZAN
ASSOCIATION**

LONDON, GLASGOW,
EDINBURGH

Lectures, Classes and Divine Services for teaching the Mazdaznan Religion, Philosophy and Scientific System of living. The Curriculum includes every Mazdaznan subject. For Free Literature, Announcements of Meetings, Price List of Publications and Supplies, etc., kindly send penny stamp to

Rev. Gilman Beeler.,

Mazdaznan Ambassador.

*62 Eton Ave., London, N. W.
ENGLAND.*

**ELECTRIC
HYGIENIC
FOOD
SHOP**

1411 Polk Street,
SAN FRANCISCO, CALIF.

The original Mazdaznan Bake Shop. We specialize in whole wheat products—whole wheat bread, bran bread, raisin bread, nut bread, show bread, bread sticks, beaten biscuits, whole wheat cookies and muffins. Also imperishable mayonnaise and other health delicacies.

Samples and circulars sent on request. Our products keep for weeks because of their purity. Have good wholesome Mazdaznan breadstuffs delivered to you by parcel post or express.

MAZDAZNAN CENTERS

UNITED STATES OF AMERICA

- CHICAGO, Ill., Mazdaznan Science Center, 2748 Hampden Court, North Side. Mrs. Julia Kuehmsted, Kalantress.
- LOWELL, Mass., Mazdaznan Temple Spenta Maria, 52-54 Columbus Ave. Hortense Hilton.
- BALTIMORE, Md., Stuart and Midwood Aves., Mt. Washington Heights, B. Custer.
- BOSTON, Mass., 37 Court St., Dr. G. Maurer.
- DENVER, Colo., 322 W. Iowa Avenue, Holcomb Doherty.
- KOKOMO, Ind., 414 E. Walnut St., Dr. Grace Russell, Prior.
- LOS ANGELES, Cal., 136½ S. Bunker Hill Ave.; Mrs. J. Wilder.
- NEW YORK CITY, 220 Wadsworth Ave., Mazdaznan Center. Dr. Alice Woodbridge.
- OAKLAND, Calif., 1820 San Pablo Ave., Miss E. McKinnon.
- PASADENA, Calif., 868 Franklin Ave., Congregation Dearborn, Carl Holdorf.
- PHILADELPHIA, Pa., 27 S. 16th St. Dr. E. G. Pyne.
- ROCHESTER, N. Y., 42 Cutler St. Dr. B. G. Kester.
- SAN DIEGO, Calif., 1867 Union St., corner Fir. H. Nackenhorst.
- SAN FRANCISCO, Calif., 1750 Clay St., between Polk and Van Ness, California Club House. Mrs. H. Pearce, President.
- SEATTLE, Wash., Mazdaznan Hall, 3417½ Fremont Ave., Dr. and Mrs. J. Gilman Beeler, residence 3661 Woodland Park Ave.

DOMINION OF CANADA

- MONTREAL, Can., 1063 Mount Royal Ave., W. Mazdaznan Temple. Mr. and Mrs. Hooper Mallet, Kalantars.
- YARMOUTH, Nova Scotia, Canada. G. C. Creelman.

GREAT BRITAIN

- LONDON, England, Mrs. Lillian K. G. Turner, "Brandon," Valley Rd., Streatham, S. W.
- EDINBURGH, Scotland, William Angus, Esq., 9 Argyle Place.
- GLASGOW, Scotland, 164 Renfrew St., Mrs. Elizabeth Smith, residence 117 George St., Edinburgh.

GERMANY, SWITZERLAND and AUSTRIA

- LEIPZIG, Schulstrasse 1. Mazdaznan Temple und Zentrale.
- HERRLIBERG, Zurich, Dr. David Ammann, Ambassador and Kalantar.
- VIENNA, XVIII Abt Carlgasse 22-70. Frau Margarete Thern.

DENMARK

- BRABRAND, Truevej 26. Viggo Nielsen.

INDIA

- BOMBAY, Dadabhoy Sunawalla, Goalia, Malabar Hill, Tank Road.
- URAT, O. Guard, Old Butcher St.

Electric Hygienic Food Shop

1411 Polk St., San Francisco, Cal.

The original Mazdaznan Bake Shop. We specialize in whole-wheat products — whole-wheat bread, bran bread, raisin bread, nut bread, show bread, bread sticks, beaten biscuits, whole-wheat cookies and muffins. Also imperishable mayonnaise and other health delicacies. Samples and circulars on request. Our products keep for weeks because of purity. Have good, wholesome Mazdaznan breadstuffs delivered to you by parcel post or express.

PEACE

The Most Necessary Thing
in the World Today

Superb Art Cards

Advocating
**PEACE AND THE FEDERATION
OF NATIONS**

have been published by the
MAZDAZKAN PRESS

Best of designing and printing
in three colors

1 Cent Each, Minimum Order 25

Send self-addressed envelope
for sample to

P. O. Box 1854, Los Angeles, Cal.

HOLIDAY OFFERS

Following an Established Custom, We Make Reductions
as Follows for December:

ALL \$1.00 ARTICLES, 75 CENTS

Vegetable Essence, Oil of Eucalyptus, Menphor,
Hair Tonic, Olyptol, Aryana Perfumes, Mazdaz-
nan Pins and Buttons. Three Articles, \$2.00

ALL 50-CENT ARTICLES, 35 CENTS

French Almond Oil, Beauty Cream, Petrolatum.
Three Articles, \$1.00

ALL \$2.00 ARTICLES, \$1.50

Genoleo, Cynoleo, Hot Oil. Three Articles, \$4.00.
Aryana Bouquet, the Latest Production in Last-
ing Perfumes, Special \$1.00 a Bottle.

ARYANA LABORATORY

P. O. BOX 1376

Los Angeles, California, U. S. A.



T. L. - u B .
ES