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MAZDAZAN

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Mazdaznan Dress

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Why You Don't Care About the War.




M A Z D A Z N A N

“What is now called the Christian religion has existed among the ancients and was never absent from the beginning of the human race until Christ came in the flesh.

“From that time on, the true religion which had already existed began to be called Christianity.”

—St. Augustine, one of the most renowned and authoritative of the church fathers.



Mazdaznan

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A Message of Cheer

Hail to the Message of Freedom—
 Mazdaznan—Wisdom's Light!
 It tells of a royal kingdom
 You rule with might aright.
 It's dominion is all about you
 Just where you choose to stay;
 You are the important factor
 Who wields the scepter's sway.

Sin, sorrow, sickness and trials
 Have no place in God's infinite plan.
 Peace! Prosperity! Perfection!
 Be free, you're under no ban.
 For not in far realms of space
 Is your heaven—'tis here and now,
 With its boundless stores of happiness
 If you before Mazda will bow.

Your still small voice ever whispers
 "Annul all ancestral ties;
 Tear down Authority's stronghold,
 It hinders your progress—arise!"
 Pure thot, clean diet and breathing,
 Together with poise and ease,
 Destroy the germs of ignorance,
 With knowledge all troubles cease.

As man you are God's highest effort,
 Prize that which He left in your care;
 Reclaim, improve and perfect it,
 Unfold your talents rare.
 With love remember the Master
 As Mazdaznan's path you trace;
 Have courage, faith, and be thankful
 For guidance and saving grace.

—Gloria Bryan.

Lessons in Diagnosis and Healing

COMPILED BY DR. ST. WILLARD RILEY

According to Mazdaznan Principles in the Art of Healing,
as Taught by Dr. Otoman Zar-Adusht Hanish

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LESSON SEVEN

The Physically based have chronic liver trouble. The Spiritually based have chronic generative troubles that develop into fibroids and tumors, and cancerous growths set in. The Spiritually based run great danger from cancer. The Physically based do not get cancer, but often develop sarcoma in the face.

The Spiritually based, with the intellectual inclination first, are the ones who are susceptible to cancer, and in cases that are not too far gone it is possible to still give relief. If this kind of patient, however, has the physical inclination strong enough to build on he may be cured. It is necessary to know the patient's base, the first inclination to build on, and the second inclination as to diet. Give no basic food until the patient becomes well. Quit using medicinal foods and do not overdo things. Do not allow this class of patients to mix foods out of season. Sufficient heart action should be established so the medicinal properties of their foods will develop and keep the system in tone. Do not deviate from your system, and use the weaker inclination as a guide for their diet.

Salt should be used with the lemon and pineapple. Bananas which are hard and woody, as a result of having been picked too soon, may be redeemed by the use of a little salt. Such fruit, however, is of no medicinal value, in combination with milk or cream, unless it is salted. It is better to use salt on bananas than cream.

In case of fevers, give lemon juice before and after meals. This will sustain the heart action and counteract any negative condition of the stomach. The action of the pineapple on the heart, even when salted, is but one-tenth as great as that of the lemon. In fever use one teaspoonful of salt to three teaspoonfuls of pineapple juice. Rational patients may be given two-thirds the juice of a pineapple, and in an hour or so may have the other third. In three days they are well.

The pineapple, grapefruit and orange may be used in the springtime to keep the system toned, except by the Intellectually based, who do not use much of these fruits.

In case of illness, the Intellectually based person, with the spiritual inclination strong and the physical inclination second, should be given foods that are intended for the Physically

based, such as red apples, red oranges, and other red fruits. The apples should be grated and the orange juice poured over them. Then give the salted lemon juice, and it will be possible to reach the seat of the trouble.

The patient's organic structure must be brought into action to assist the lungs and heart in the proper performance of their functions. After three days' treatment the spiritual inclination should be considered and the diet changed accordingly. The green-blue, easily digested foods, such as watercress, chicory and dandelion, may be used. The patient will be well in less than a week. A return to the old methods of life will be followed by a relapse and the patient's troubles grow worse.

The Intellectually based, with the spiritual inclination strong and the physical weak, should return to their basic foods when well.

All so-called miracles in the nature of cures are made on people whose physical organs have been drawn into sympathy with a mental disease. This mental disease affects the organs and the disease becomes apparently a physical trouble. Physicians, as a rule, find nothing wrong with such cases, yet they are sick, and even the most careful investigation fails to show the cause. These people are nervously diseased and remain on the physician's hands for life.

If such cases can be reached thru their Spiritual base, and their spiritual propensity aroused to such a degree that it will pin its faith to some material object to the fullest extent of the spiritual inclination, they can be cured in the twinkling of an eye. At Mecca, Jerusalem, Rome, Lourdes, and in India, China and Mongolia there are holy places where these cures are made and which seem to be miraculous, but they are performed only on the Spiritually based who are diseased in their basis, which diseased condition was caused in the following manner:

During the first three months of the gestative period, when the formation of the basis was being completed, an impression was made on the expectant mother in the form of some sorrow that interfered with the formation of the base and its development. During the last three months of gestation the mother may have had the happiest moments of her life. The child may have been born with a perfect body, yet it will be an invalid. If this afflicted person could ask the mother as to her condition during the first three months after conception the cause of the affliction would be ascertained.

The people who visit these healing shrines must prepare themselves by purifying their bodies, and must submit to examinations and catechisms. They must live on certain foods and remain at the shrine for a certain period of time, participating

in the many ceremonies and meetings. Finally when they go to the shrine they have been worked up to a high pitch of excitement and expectation, so much so that when shown the shrine they suddenly become well. It was their basis that was diseased and not their bodies.

Where the basis is not completed in the Physically and Intellectually based, suggestion will prove effective if accompanied by something reasonable and applicable to the base of the individual. It is possible to assist one's own base by the use of the simplest things, yet it is difficult to make others believe such a thing has been done.

In cases where the patient's prenatal development has been interfered with, the physician may use his knowledge of the base and be able to get beneficial results where others would fail. Such patients must be treated according to their basis and the greater or lesser degree of development of their inclinations. It is thus an easy matter to determine where the deficiency lies, and by applying the principles be of great assistance.

Where the base has been interfered with in the gestative period of the child, cures can only be effected when the patient meets with something that appeals to his base. Some become righted when they marry; some overcome their deficiencies thru business, professional or mechanical pursuits; others when they are aroused to such a degree that they take an interest in their life's work, as these varied activities become their guiding stars and controlling factors, thus bringing about a cure.

To become familiar with people whose bases are not complete requires close observation on the part of the student, who will be able to judge, however, by their general appearances and actions not being in accordance with common law, that is normal, but are odd in many ways. Perhaps the student has noticed these things before, but did not know their cause. Many excuses have been made for the peculiar behavior of this class of people, but excuses are not sufficient for the observing student, who will always remember the basis. Thus the proper diet can then be prescribed thru the analysis of the basis and the inclinations, and in a short time a method of living may be adopted that will bring about a state of health.

The student should then begin to consider and analyze himself and also those with whom he is not acquainted. Watch for peculiarities and they will soon be found. By being careful and painstaking in the analyses all other points will become easy and the student will learn to deal with all passing troubles, such as atmospheric changes, the change of seasons, eating out of range, and also drinking under various conditions.

When troubled with colds and fevers that cause peculiar contractions of the shoulder blades, that come and go, do not think of eating and drinking, as the system has no use for either. If one drinks when thus afflicted there will arise peculiar sensations in the shoulders, feet and calves of the legs thru the incongenialities in the system, which will be added to or augmented by taking medicine. Anything taken internally will increase the pain as well as increase the mineralizing process.

The liver, lungs, generatives and heart are not yet affected. What can be done to give relief in this condition? The pores of the skin should be opened or the body strongly massaged to produce this effect and to cause a relaxation of the muscles. After relaxation the pain will cease for a time, and when it returns another treatment is necessary. By continued exercises of the above kind the poisons will eventually be driven from the system.

The use of suggestion as a curative agent is limited to the Spiritually based, and to those having the spiritual inclination very highly developed. Such people are so susceptible to negative suggestions that they will nurse ideas of a peculiar nature until they develop kidney trouble, which may in reality be due only to muscular contraction. In such cases it is necessary to stimulate skin action, even tho it be necessary to resort to heroic methods. Such trouble is not organic, but is caused by the continued tension of the muscular system and the inability of the depurating organs to throw off the poisons generated. Owing to this muscular contraction the circulation of the blood is interfered with, which causes it to readily coagulate, inducing pain or a dead feeling that may even discolor the skin.

A person may be perfectly well, but experiences pains and a feeling of chilliness all over the body, and the skin will have a ghastly appearance. This condition comes only when the patient has been eating out of his natural range, as certain foods affect certain parts of the body and crystallizing substances go to that part and induce contraction of the muscles with attendant nervousness and an impediment in the circulation of the blood at that part of the body, which is the weakest point. This part must be brought into action and the impediment removed thru the circulatory system.

The action of the heart, lungs and circulatory system will remove the poison, and while medical science recognizes the principle of scattering or dissipating the toxins or poisons, it has not solved the problem of doing so without inducing malignancy. For instance, if a person is afflicted with boils every spring, and would change his diet previous to their usual ap-

pearance, they would not be in evidence, as the circulation of the blood, stimulated by a proper diet, would eliminate the poisons from the system.

For a man to become a success in the financial world he should be Intellectually based, and his first inclination physical. Literary men are Intellectually based, with the spiritual inclination first, and with little or no physical inclination. If the physical inclination is the first, he will be a worker and a schemer and take advantage of the physical side of life and arrange everything on a scientific basis; but if he is spiritually inclined and his physical inclination is low, he will be unable to do any business and will be unable to understand those who see business in everything. If his spiritual inclination is small, and the physical inclination still smaller, he will become a cheap literary man and will be poor and miserable. He will always be pursuing knowledge, but never be able to apply it.

The Spiritually based individual, with the intellectual inclination, becomes the missionary. The Spiritually based, with the physical inclination, wants to see material things in the same light as he sees spiritual things.

The Intellectually based, with a strong physical inclination, turns all things into money, and becomes a "captain of industry." He wants to speculate rather than engage in business, and is not of the productive class. The banker is Intellectually based, with the physical inclination. He wants the other fellow

(To be Continued)

A Joke

Last Wednesday I put the following adv. in the Times, to appear three times. It appeared on Thursday and never again. It read: "A stranger wants to meet those that have the courage to stand by Christ." The manager told me today that the adv. was killed because it might contain a code message. They refunded my money, taking my receipt for it. Now they have me on record for sending code messages between this world and "kingdom come."—*Koshty*.

The future of the man lies in the way he squeezes his nickels when a boy, and turns his dimes when a youth. Observe this and you need not consult a fortune teller, neither need you possess the gift of prophecy.

History of the Society for the Promotion of the Federation of Nations

Ever since man became conscious of his possibilities, he has realized that the first essential to a perfect life was a state of Peace. Thus, from the very birth of the Aryan, or White Race, Saviors have voiced the desire for that perfect relation of man to man, knowing that all can come to a mutual understanding by uniting all the twelve Tribes of the Aryan or White Race unto Perfection.

John, the Revelator, closes his great prophesy of "the things which must shortly come to pass" by a description of the path that inaugurates the state of Peace or perfection on this earth.

We all remember that in the Autumn of 1910 Count Leo Tolstoi pictured the great destructive drama now being played, and summed it all up in the final realization of the Federation of Nations.

The Peace Conference, which was held at the Exposition Grounds of San Francisco, California, June 28-29, 1915, and in his opening address, Mr. Calvin A. Brown, the chairman of the Pan American Pacific International Exposition, said: "You people, here assembled, represent a movement which I believe has always existed since time immemorial. If it should ever come to the time you could impress upon the World that Peace should reign supreme thruout the World, then you will have won the greatest battle that has ever been fought."

At this Congress it was decided that Peace between the civilized Nations of the world was possible only thru the establishment of the Federation of Nations, verifying the Lord's prayer, "*Thy Kingdom come, Thy Will be done on Earth as in Heaven.*"

Again members of this Peace Congress met August 13, 1916, in Los Angeles, California, as the sun was

declining in the West and amidst the beauty and serenity of Nature, at a tranquil evening hour, the Society for the Promotion of the Federation of Nations was formed to take up the work where others left off, and to devise ways and means for the Promotion of the Thot that leads towards the realization of the Federation of Nations.

(Note: While the society met on August 13, Sunday evening, the officers were not installed until September 10, Sunday evening, so the Charter is dated Sept. 14, 1916.)—*Nellie Wheelwright.*

The Federation of Nations

A Vision of Yesterday, Today and Tomorrow

YESTERDAY.—We see Christopher Columbus, the man of indomitable will and courage, sailing over an unmapped ocean, never succumbing to what seemed impossible, determined to find that Land of Promise. Ever keeping in thot the vision of the blessing he sought. He found it. And remember the joy and reward when from the nearby-shores the soft breezes wafted the perfume of one of Nature's beneficent gifts—vegetation.

We see George Washington, the man of like indomitable will and courage, holding fast to the thot of freeing the Land of Promise from despotic rule, and form a Federation of the Thirteen Colonies to prove that united we stand, founding a Land of Liberty and Freedom for all the Twelve Tribes of the Aryan or White Race to demonstrate the blessings of Peace here on earth. He, in singleness of purpose accomplished his part of the task, a glorious heritage to the race, and left the foundation upon which to develop a Country, blest with all of Nature's best gifts to mankind where he could demonstrate and prove his endowments of Infinite Intelligence.

TODAY.—We see the Peoples of this Land of Promise oblivious to their blessings and responsibilities, failing to prove that God is Love, not Hate, unmindful of the fact that we are all the Children of the same Father and here on Earth to live a life of Good and Better. Still PRAYING the Lord's Prayer, when it's only of value to LIVE IT. "*Thy Kingdom Come; Thy Will Be Done On Earth As It Is In Heaven.*"

TOMORROW.—We see the members of all the Tribes of the Aryan or White Race returning to their first estate, guided by reason, recognizing in all the Twelve Tribes members of one great Family, and the fruition of the unselfish thot and lives of self-sacrifice of those who have been Saviors unto the Race. The dawn of the great Day of the Federation of the Nations, the foundation upon which will be builded lasting PEACE on earth.

"*Thy Kingdom HAS Come; Thy Will IS BEING DONE On Earth As In Heaven.*"—Cousin Nellie.

Idle Musings

The man who sics dogs onto one another proves himself a common brute.

"We must not permit our crops to lose their value or be destroyed because of failure to harvest them promptly. Here is food for thot for the patriotic men and women of the state."—*Sacramento Union*.

In many of the states the better class is awakening to the fact that inefficient men run the political machines and commercial federations are being organized to look into wire-pulling and curb the public menace. *The Commonwealth* says: "The government is being conducted by men who lack training or fitness for the job. They are working at your expense. Their mistakes and mismanagements are charged to you. The commercial federation is determined to correct this condition."

SERMONETTES

There is no doubt about it but that brute force rules supremely in a world steeped in materialism. That materialism need not be an outspoken one. It may come in the guise of angelic appearance, nevertheless, the motive is exposed by the result—the deed. True, the rank materialist finds academically and legally founded excuses and bases his actions upon existing conditions or in the words of a judge: "We do not care for common sense, but how the law reads." Such sophistical reasoning may find ready believers and advocates the world over for a generation, but every other sign of the times points toward radical changes annihilating narrowness of mind and despotic measures calculated to undermine the progress of society. Everything has its time. Perhaps every phase of brutality must be tested but there is no need of continuously repeating what has been tried and found wanting. Surely the end to barbarism must be near at hand, if not nearer than the coming of the Kingdom to earth so earnestly prayed for by the faithful.

Moses was so enraged over the Israelites dancing about the golden calf that he broke to pieces the law tablets he got from the Lord. Moses no longer stands breaking God's commandments; the only difference is that Moses did it righteously, while our Mosi do it in holy terror.

The rainbow-colored coat of Josef was dipped in the blood of a beast, while the mantle of Peace is being drenched in human blood.

Whether in good health or sick, a change of constitution is advisable. In fact, whether young or old, these constitutional changes are necessary.

"To think is dangerous," a British military authority tells us. There is no doubt about it, but it will be hard to make a muzzle to bridle thot unless Marconi or

Tesla succeeds in stopping the course of ethereal waves.

If we are giving out we must also take in to replenish the Fountain of Life.

When not engaged in manual labor attend to the cultivation of the mind.

God alone has the wisdom and power to do all things, and that God is individualized in YOU.

There is but *one* harmony, as there is but *one* sound. All tones merge from and into the basic sound.

Put into your work the noblest, purest and best ideas, thereby reflecting upon yourself what is your just reward.

The water of life is the Breath, the Spirit, the essence of Life, without which there is no knowledge of your being or existence.

Breathe with the knowledge that Breath is the Life Principle, and that the object of breathing is to reach perfect consciousness.

The trouble in this world lies not in the world itself, in its objective existence, but in us, as we in our own fancies create and perpetuate its reflex existence.

The melodies are all in the operator, as the sounds are all in the instrument, and if both can be united into harmonious action the result will be perfect, divine.

"That is power," even the less cultured readily concede. "What shall the harvest be" once the thot of mankind takes on a material form expressing its power thru deed?

The consciousness of life, and the realization and solution of the problem of life, which gives life eternal, depends upon knowledge, and "this is life eternal to KNOW God."

Now that cast-off ideas and thread-worn tactics have reached our shores, spreading contagion over all the continent, the angel of the Lord seems to whisper as in the days of Abraham or as to Father Jusef: "Go West, young man, go West."

Forty-five Cents a Week

Some twenty-odd years ago the idea of living on twenty-five cents a week was quite a current one, and living on five cents was not an uncommon occurrence. Mazdaznan have tried it out and thousands have been benefitted by the methodical regime. "The proof of the pudding is in the plum," and nothing speaks more dogmatically than "stubborn facts." Mazdaznan put problems of a world-wide nature to a scientific test. But "the high cost of living" has played havoc with our economists. The twenty-five-cents-a-week menu no longer holds good in most localities, and the present test is that of living on forty-five cents a week. That is, we can live on less—but not more than forty-five cents a week—allowing six cents a day for the two meals a day and three cents a week for spices, condiments and savories. On the Pacific Coast the "forty-five-cents-a-week simple life for me" works charms, as vegetables are quite reasonable, potatoes and onions fair.

Most of the people hold largely to gruels, soups and stews. Gruels are preferable, as grains or cereals allow the use of water. A combination of barley and bran, rice and shorts, wheat and shorts, barley and rice, rice and wheat, all make excellent dishes. The use of the onion, leek, chives, sage, celery seeds, bay leaves, all help to improve the taste.

Stews of onions, carrots, potatoes and a tomato, are delicious. Alternating various savories change taste as well as the assimilating features.

Soups are more difficult to digest, owing to the use of water with vegetables. The better way is first to make "body." Soak barley or rice for several hours, even as long as thirty-six hours. Boil in plenty of water. Add stewed vegetables to taste and season. Re-boil and serve. Passed thru sieve will make a splendid consomme.

Salads will be found one of the principal dishes in the diet, especially while lettuce is very cheap. Tomatoes are quite low in price and add greatly to the salad. String beans and peas help to improve the salad and suggest many different combinations, while cucumbers in reasonable quantities fill a long-felt want. Carrots, turnips, beets, suggesting a sprinkle of anis, caraway, dill and fennel, serve the purpose admirably, while nasturtiums make the salad not only appear in a better garment but tickle the palate in a way, to say nothing of the medicinal value which should not be underestimated. When tired of head lettuce, use leaf-lettuce, romain or kale. Cold slaw suggests a change.

All the tops, like radishes, beets, turnips, onions, may be used as a steamed dish. Spinach added to it all will give a new dish most palatable and valuable to constitutions blessed with weak intestinal functions.

Dairy foods cannot be indulged in, owing to their advanced prices, altho an egg every now and then, or an ounce of butter may do some constitutions some good. In that case the egg should be used in the form of noodles, rivelets, ravioli, or other dough *goods*—but not dough gods. Milk, cream, butter, cheese, eggs, are put on the waiting list.

Patent flour comes high and can be used for the making of gravies only or for dumplings, noodles or rivelets.

Wheat can be bought at from five to nine cents a pound, according to quality. We find that one and four-fifths pounds of five-cent wheat goes farther in value than the nine-cent wheat. Five cents' worth of wheat ground on the Mazdaznan mill makes three loaves of what we call "daily bread," as uttered in the "Lord's Prayer." The bread is twelve inches in diameter and one-quarter-inch in thickness. One-fourth of a loaf suffices for a meal in addition to a salad and gruel. To have success in making this bread the oven must be

very hot. The grain flour must be mixed quickly with a little salt and *cold* water, rolled out into flat cakes and baked immediately. A few minutes only are needed to bake and dextrinize the bread thoroly, and to suit the taste.

Doughgoods are also made of whole wheat, ground very fine; mixed with a little brown sugar improves the taste. The dough is patted out into small cakes of three to four inches in diameter. Ice water raises them and aerates them to a great size. Eaten cold they serve a good purpose.

Baker's bread has to be discarded in this "Forty-five-cents-a-week simple life for me." Yeast, soda, baking powders, even solarization interferes with this dish. Consequently, we must discard all of the driving means. Wherever baker's bread is necessary it should be sliced and toasted in the oven.

Small fruits, altho a tonic, and when combined with doughgoods, eliminating in nature, are of no absolute necessity, while high in price. Of small fruits currants and gooseberries are the better.

Fruits in general, especially apricots, apples and peaches, are valuable in their season, but should never be largely indulged in. Small quantities are preferable. The same holds good of grapes.

Squash, string beans, peas, peppers, corn, potatoes, tomatoes, onions, turnips, eggplants, cucumbers and lettuce will be found most suitable and cheaper of all the vegetables at this season, particularly in frying, baking, stewing or steaming.

For the first meal of the day a small dish of fruit, gruel and "daily bread," with a demi-tasse of black coffee will suffice. Coffee is not a necessity. Some temperaments may need it, altho it will be well to mix the Santos, Rio or Java with roasted barley, wheat, rye, corn or carrots to wean one's self to an extent at least from the excessive use of coffee or drink with meals.

Tea also should be used without cream, sugar or lemon.

The second meal of the day is best started with a salad, continued with a stew, a baked potato or a slice of battered eggplant, cucumber or tomato, dough gods or remainder of a "daily bread" left over from breakfast.

Arrange meals or menu in a way that there will be no leftovers from day to day, unless it be a cereal or a gruel. Barley or rice may be boiled, chilled and kept for many days. The liquid of barley, rice or wheat should be used up the same day, as fermentation sets in quite rapidly.

Laying in a selection of spices, savories or condiments to last for months, three cents' worth a week will cover the need. The spice case ought to contain salt, celery seeds, anis, fennel, dill, carroway, bay leaves, cloves, allspice, cayenne, currey, nutmeg, mace, sage, marjoram, savory, cinnamon, mint, mustard, and garlic.

A single individual, boarding himself, is at a disadvantage in some instances, as far as variety is concerned. Compelled to buy in small quantities, he has to confine himself to foods of less perishable nature. Yet a little ingenuity, calculation, system and method of preparation will soon disclose ways most conducive to needs and requirements.

Forty-five-Cents-a-Week Simple Life for Me

The first week's menu was based upon the following prices per pound: Potatoes 5c, wheat 5c, pilot bread 10c, barley 7c, rice 7c, rolled oats 6c, patent flour 9c, tomatoes 10c, oil 25c, green peas and string beans 5c, peanuts 7c, asparagus 6c, cucumbers 5c a piece, onions, carrots, radishes 3 for 5c, lettuce 4 heads for 5c, oranges 5c a dozen, grapefruit 10c a dozen, lemons 5c a dozen, bananas 25c a dozen. Many of the Saints had their menus so arranged as to indulge in dumplings (potato or flour) with tomato sauce, three

times a week; also grated potato pancakes three times a week. Fruits at breakfast and stews or soups for dinner. Fruit salad for breakfast and vegetable salad for dinner, with or without French dressing. Of the vegetables, the tops were utilized for stewed dishes, except the carrot tops which could be used for flavoring soups only.

The second week fared better and some were able to live cheaper still. The market prices were as follows, by the pound: Flour 7c, potatoes 7 1-2c, wheat 5c, green peas 3 1-2c, string beans 5c, spinach 3c, asparagus 8c, farina 6c, bananas 20c, apricots 5c, cherries 7c, olive oil 30c, tomatoes 8c, lettuce, carrots, beets, turnips, onions, radishes, same as week before.

The third week was practically the same as the second, altho the market afforded a greater variety. Corn, squash, loganberries, gooseberries, apricots, peaches, seedless grapes and varieties of new efforts in vegetables adorned the market, some of the articles at prices within range of forty-five cents a week.

The menu followed by Mr. and Mrs. Herrchen gave many ideas as to economy as well as indulgence in variety. Care of selection and weighing of dishes made it possible to determine the price of board for Mr. Herrchen at 39c. Mr. Herrchen is a hard-working person and felt the need of the food he consumed.

The family who lived above the 45c mark the first week was the household of Gault, consisting of five members. Not acquainted with current prices, yielded to Wilshire quotations and paid in some instances from 30 to 50 per cent more for value received. Consequently fell short. The second week made up for the deficit and indications showed third week quite a saving.

Mr. Marshall, a man who works from 5 a. m. to 7 p. m., shows a menu that averages 6c a day. The third week brought it down to thirty-two cents.

Others live so ridiculously cheap and still have more variety than many a plutocratic epicurean that it seems almost too ridiculous to publish it.

Like in Germany and Switzerland, as well as France and Russia, the government does pay a great deal of attention to dietetic measures as proposed and demonstrated by Mazdaznan the world over.

Scientific knowledge of food values and the requirements of body and soul make it possible for Mazdaznan students to outwit even the humblest of peasants as well as the most wasteful epicureans higher up.

MONDAY MORN—One-quarter head of lettuce, two slices of tomato, teaspoonful of oil dressing; one-half loaf of "daily bread"; demi-tasse.

EVENING—One-half head of lettuce, one green onion, 3 radishes, oil dressing; rest of tomato left over from morning added to browned-flour gravy, with four dumplings steamed therein; one-half of "daily bread"; glass of lemonade.

TUESDAY MORN—Gooseberry sauce; two medium sized doughnuts; one cottage-fried potato, thinly sliced; demi-tasse.

EVENING—Five leaves of lettuce and one grated beet, sprig of parsley for salad; dish of stew made of one small potato, small onion, tomato, bayleaf, teaspoonful parsley, fried in one teaspoonful of oil, adding a little browned flour, salt to taste; one baked turnip, or half of small summer squash, rebaked doughnuts left over from breakfast.

WEDNESDAY MORN—Sliced peach, three griddle cakes, demi-tasse.

EVENING—Sliced tomato; baked potato; corn on cob; rebaked doughnuts left over from day before.

THURSDAY MORN—Sliced apricots; "daily bread"; demi-tasse.

EVENING—Lettuce, tomato salad; dumplings steamed in tomato sauce; dish of half egg plant scalloped; two biscuits; hot lemonade.

FRIDAY MORN—One-quarter pound of seedless grapes.

EVENING—Boiled banana with brown-flour gravy.

SATURDAY MORN—One peach, one sliced apricot, dash of cinnamon or mace; "daily bread"; demi-tasse.

EVENING—One-quarter pound of grapes; chilled rice; rice patties with cinnamon sauce.

SUNDAY MORN—Two peaches; two muffins; demi-tasse.

EVENING—Lettuce-tomato salad with dressing; potato pancakes with spiced tomato sauce.

DAILY BREAD—One teacupful of whole wheat ground on the Mazdaznan mill as fine as desired; salt to taste; stir cold or ice cold water into it by dripping; stir quickly. Pat the dough or batter into a round cake about twelve inches in diameter; place into hot oven at once. Oven must be heated before starting to make the batter. Requires but few minutes of baking. Patent flour may be used for a change but a little sugar has to be used to make the bread light.

DOUGHGODS—One cupful of whole wheat flour, or equal parts of patent flour and shorts or bran, also middlings by itself; salt to taste; stir water quickly and make a batter of "store-molasses" consistency; drip on soapstone with spoon and place into oven quickly. If there is no oven drip into iron pan and cover. Turn the cakes over so as to get both sides a light brown. The hotter the pan the lighter the doughgods. A little experimenting with flour and water varying in temperature soon develops different varieties of doughgods most suitable to one's temperament and tastes.

OIL-DRESSING—Good pinch of ground mustard, dash

of cayenne, sliced clove of garlic; pinch of salt. Agitate a while; add teaspoonsful of oil and drop slowly one teaspoonful or more of lemon juice. Beat well. Take out the garlic and save it for the next dressing.

BROWNE-FLOUR GRAVY—Two tablespoonfuls of patent flour browned in an iron pan. Stir to keep it from burning. When browned may be put away in tin can or glass jar. Whenever a gravy is desired, take as much browned flour as needed, add to each tablespoonful put into hot iron pan two cups of hot water, stirring it in slowly.

Tolerance and Respect

The first thing the American constitution guarantees is "religious liberty." Furthermore "to worship God according to the dictates of one's own conscience." When a government ceases to uphold its guarantee then it ceases to be constitutional. The Quakers, Shakers, Molkobars, Mennonites, Bokeduchas (Duk-hobars), Mazdaznan, and many other religious organizations and communities are strictly peace-abiding people, whose foremost tenet is that of non-resistance as taught by Our Savior. On general principles all of the above mentioned organizations have at all times proven to be the best of citizens, upholding law and order.

A dispatch from Phoenix, Arizona, reveals that the Molkobars (Molokans), altho farmers, have been subjected to imprisonment, refusing to register for conscription. These men have come to this country, lured by the guarantee of religious liberty where compulsory military service would not be imposed upon them. Wherever they establish themselves there the desert is turned into a paradise. With their own money they buy lands and pay the highest prices. Not one ever becomes a burden to society. As there are enough

people in this country only too willing to serve in destruction, the producing element ought to be left unmolested, especially since it is a question of heart and not cold intellect. No matter what our stand and idea as to religion may be, we have no right to impose upon others.

Now that we have followed the leading of the black hand so meekly and people at large have taken it all in good grace, the question of state religion ought to be the next move. The sooner the better.

Even tho the majority of people may continue in anasthesia there are some people who will not stand for continued imposition, and if organized theomania and commercia should be determined to enlarge their field of operations no doubt there are enough among the wealth producers to organize rebuttal.

Surprises

There are all kinds of surprises, as there are all kinds of hairs. While the latter denote temperament, the former depend upon the occasion that calls them out. Some people love to be surprised, others prefer to do the surprising. Most surprises are pleasant, altho some are of a nature less commendable. When we speak of surprises we presuppose pleasure and joy.

Among the many glorious surprises within the past months were the many visitors who have come among us. Some made a short stay, others remained. First it was Daddy Guromano who appeared, followed by Ashoi and family. Then Daddy Phillips Ramus gave us a call; thereafter Daddy Hooper, May 29, the Walker Household and the Household of Taylors arrived, after having crossed two continents.

Mother Adelia, accompanied by Elizabeth, arrived in Los Angeles, May 31, for a stay of three days. Everyone expected her to remain longer, but Mother Adelia had business in San Francisco that demanded

her attention, now that the Golden Gate is to be her fort and sphere of operation. It is no small matter to build up business in these strenuous days. But Mother Adelia cannot be discouraged. She has faced many perplexities and is ready for any emergency.

June first, second and third inclusive, were days of entertainment and Daddy Guromano, Daddy Kurt and Mother Maria in turns took Mother Adelia out riding in their machines. Sunday, the third, Mother Adelia took to the rail, steaming toward the Golden Gate where Daddy Hooper laid in wait for her.

Sunday evening, the third of June, a large number of the Saints witnessed the celebrations of the Society for the Promotion of the Federation of Nations, presided by President Nellie Wheelwright. The meeting proved a pleasant surprise to many as here the prophecies of old reached solution. Tho the world at large appears in a chaos the clearer minded were able to discover a glimmer of light in the direction and at a point where the Gates of the Golden West merge into the Jeweled Gates of the East. True, before the coming of Aurora and the rising of the Luminary there appears the False Dawn.

Even so before Peace can come, of which Our Savior says, "The Peace that surpasseth all understanding," there will be a False Peace declared. Altho a false peace will prove disastrous, nevertheless "he who has eyes to see with" shall profit by it and gain time to arrange matters most profitably. Those who have not taken the covenant literally will be prompted to do so and "flee into the mountains whence cometh salvation." Others still dubious, of little faith, trusting in money-madness, will lose all their accumulations and be glad to save their hides, if such be permitted under the circumstances. Whatever our ideas and opinions may be, it is well to consider "safety first," or in other words, "self preservation is the first law in nature."

AMONGST OURSELVES

LOS ANGELES, CAL.—We surely do have one gala day after another. Of course we realize at the same time whom the gods favor they also chastise, and we shall be happy even in the days of affliction to come by simply remembering the glorious days of the past. Three times a week we listen to the exhortations of the Master. Three times a week Mother Maria showers blessings upon us. The many mothers among us the many fathers with us are an impetus unto new inspirations. We have practically a Gahanbar all our own. At times we grow ashamed of the fact that we know not how to remunerate the blessed ones for all the treasures they so freely lay into our very laps. Are we deserving or is it but a test? Some of us begin to be haunted with the idea that we are *taking* and never *give*. We know we are not to think of Mazdaznan as to what we get out of it but what we put into it. We almost fear we are guilty of taking more than our share. But we do desire to live the Simple Life if not for our sake, then the sake of the people of all the earth, that the day of redemption may be hastened, and we glory in the dominion of God on earth. Now that we no longer publish our get-together meetings, a good element is coming in and we can say that the Lord adds unto our numbers daily such as should be saved.—*Daddy Graichen.*

NEW YORK CITY.—Of course we are waiting for the Master to come to us. It has been over a year since he paid us a visit and even then it was one of his usual flying trips. People are ready for him. We are certain of appreciation. True, we should “stand alone,” but how about those who have him more or less in their midst; do they realize what it means to never hear the voice that alone can cheer? How gladly would we have come to the Gahanbar held at the Border Stronghold,

but "distance lends enchantment" to most of us. We have, most of us, given our support to the West, altho few of the Saints in the West ever heeded our call! Times are not quite favorable to long journeys. Perhaps passes from state to state will soon become another one of the many innovations copied from "Russia in the Past," and other decayed countries. In that event we may be compelled to stay at home, quite against our own wishes, to contemplate more seriously upon the problems of liberty, freedom and choice. Our people here do wonder and all the old-timers are banded together to hold the fort. We still believe our country to be the Savior-nation, even tho many incidents of late would make us believe to the contrary. We hold to Old Glory and expect to win. Altho Dr. Beeler has left us orphans we follow his counsel and begin to "mind our own."—*Cousin Elizabeth.*

NEW YORK CITY.—The series of Mazdaznan lectures conducted in New York and Brooklyn by Dr. J. Gilman Beeler, International lecturer for Mazdaznan, are being drawn to a very successful close. The Inner Studies Class was a very large one. The religious editor of one of the Great New York papers was a member of the class and paid the usual price. Dr. Beeler is giving the Harmony class for the second time. The healing class has been well attended. There was such a demand for the Inner Studies Class that he has consented to stay enough longer to repeat it. In Dr. Beeler's Sunday lectures he spoke as one inspired and handled all subjects very ably. He intends to leave for Boston on the 13th of June and will give one lecture on the 14th, stopping at Rochester to deliver a lecture on the 15th of June, then on to Chicago, lecturing there on the 17th, and giving a lecture at Joliet on the 18th of June. This will be giving lectures in four cities within the week and he seems never to grow weary. Dr. Beeler has planned and executed his own

campaign. He has arranged two centers, one in New York and one in Brooklyn. The New York center is to be known as the Mazdaznan Liberty Center of New York. By the word Liberty, you will know that every one is at liberty to join, but all must stand on their own merit. The motto of this association is Good Thought, Good Word, Good Deed. Dr. Beeler has endeared himself to all and should he pass this way again he will be given a royal welcome, for he has done an almost unheard of thing, that is to have given New York a real awakening, and we all rise and give him a blessing. We shall miss his cheerful greeting, "Be Happy, and of good Cheer."—Greatgrandma Brownie.

OAKLAND, CAL.—The Greater Bay Stronghold may not have as glowing a report to make as some of the older forts, but we are busy in reclaiming souls as well as busy exercising our talents on land. We have many adversities to conquer, but we are pleased to see results for our efforts. It is well with every one of the members of the Royal Household of Mazda.—*Mother Effie.*

PHOENIX, ARIZONA.—With the ideal and end in view of proving practically worthy in the field we await orders. Opportunities to Pass the Word along are manifested. A city set upon a hill cannot be hidden and the light must shine whether it will or no. From here our prayers arise: "May Mazda be rejoiced." From here our thot of Love and Peace is being sent out that our associates may reclaim the earth—however slow the process may be. All that can be done is to live each day to its uttermost and send out the thot of strength to those who may be weaker than I. I must confess I am feeling very selfish these days, inasmuch as I glory in *standing alone*, for altho I love many of the Saints, I always find a greater harmony in my life and far greater usefulness when I stand alone and away from them, drawing unto myself those who are in harmony and who really need my humble efforts.—*Baby Mills.*

SAN FRANCISCO.—Filled with new aspirations the Golden Gate center blossoms even in the face of storms and dense fogs. Everyone strains every nerve to come up to the mark of highest expectations. The "Forty-five-Cents-a-Week Simple Life for Me" shows splendid results. The Saints grow stronger, more courageous and in many instances even beautiful. A great number have left for the Gahanbar to seek the golden nuggets of the inexhaustable mine of magic treasures. Others have remained to serve the demands of time. We are growing both in character and in numbers. "My own shall come to me," is the watchword of our center.—*Olive Branch.*

SAN DIEGO, CAL.—The Border Stronghold has been greatly blessed by the presence of Mother Hortense, who grows daily in the power of spirit imparting to the faithful the manna from heaven. It is just glorious to have an inspired Universal Mother with us to counsel us and guide us. We do wish to stand alone, still it is quite a comfort to know there is someone near to take you by the hand, a real warm hand, to lead you on—to encourage you. Mothers in spirit may be a great comfort, but most of us do not mind to have something more substantial from time to time. If such thinking is sinful then our Lord will simply have to be merciful and great enough to overlook our shortcomings. O the glory of living in the thro' of animation and expectation. The Gahanbar is upon us and we are anxious to do as commanded.—*Mother Amelia.*

Tuesday, June 5, at 4 o'clock in the morning, there was great commotion at the Temple yard. Two autos stopped in front and before we knew what happened the Master, accompanied by Daddy Graichen and Angelica, Elbert, and Bodo, filed in. There was great Gretchen, Daddy Sandberg and Mama, Tante Theresa, rejoicing. Daddy Pfeutzner showed them around his

garden while Mother Amelia set to work preparing the banquet for which she was mildly rebuked later in the day. She took the counsel in her usual good grace with a resolution to do better in future. Mother Hortense was in her best and an invitation for Friday banquet was extended to our honored guests who left for Los Angeles the same day they arrived.

Friday, June 8, was surely a day of great "blessing" when four cars arrived from the Harbor Stronghold to visit the Border Stronghold. Mother Maria and her household, including Daddy Mullen, were the surprise. Daddy Guromano, Ashoi, Viola, Sphigenia. Victoria Bodo, Daddy Graichen, Gretchen, Tante Theresa, Cousin Nellie, Bro. Spurr, and Beth added to the unexpected. The Master was there, too. The evening was spent amid a shower of untold blessings and far into the night the Saints testified of the glorious days yet to come. Saturday at an early hour the visitors lohen-grined into the far-off, to be on time for the birthday celebration of Cleopatra Hilton at Los Angeles.—*Mother Amelia.*

SEATTLE, WASH.—For several weeks, Sister Gertrude Beeler gave a series of preparatory lectures connected with breathing exercises, making us kneel down and like little children again receive our blessings from our everpresent Mother Ainyahita by invoking her on each exhalation.

And then came a messenger from San Francisco. You almost would not know her, for she is now in her element, is loved, respected and listened to, and naturally with such a crowd of radiant harmony the latent wisdom of her heart is beaming forth and we are gladly surprised to drink at such a fountain. Sister Iona Jeanette has her heart full of the message of Christ.

On the 23rd of May, we celebrated the birthday of Jesus. It was a real celebration, tho no festival ceremonies were visible, but everybody was just drink-

ing and absorbing the thot which the Master of Nazareth dared to uphold, and sealed with his life, that God alone is our Lord and tho we give our pennies to Caesar, our lives and bodies belong to Him and to His service only.

Today, on Sunday, May 27, we gathered again at Mother Reynold's home and spacious meeting hall combined. Many of you know Brother Koshty and how hard it is to please him and make him feel at home. Then you will appreciate his report and the meaning of it, that the Spirit of Love and Fellowship that permeated our family of seventeen made him as one among his own. We started the service as regular. After the song and prayer-exercises, Sister Iona Jeanette read an outline of the Mazdaznan version of the life of the Master of Nazareth, and accompanied it with comments that were as valuable as the text itself, for they made us understand so much clearer the value of applying our knowledge while the rest are yet asleep. The services were closed by learning to "walk in the light, love and strength of God."

An excellent salad, with doughgods, was given by the mothers and sisters while the brothers assisted in its preparation and service.

It is remarkable to notice that most of our people in the Mazdaznan family are striving after the polarization of Matter and Spirit, for there were several present who came into this life for that especial purpose. Among them is Sister Gertrude Beeler, who therefor need never worry over financial difficulties for she has made a specialty in this life to materialize the demands of her heart and spirit.

Sister Bella Pritt is another one of that same group and purpose. She was accompanied by her consort Robert, whose main aim in life is to practice perfected expression, and baby Helen a delightful and wide-awake Mazdaznan bud. Our young sister Louella

Hohlbein has the poise that commands the affairs of this earth unto fulfillment of Mazda's promises. She is known unto her kind by the name of Aimsch, or Aimsche, in the English version *Aimsha*. The memory of her own name shall recall to her the dearest ideal in life and she is charged not to ask of any man about the significance of this name that her own God may reveal it to her in the hour of elimination.

Brother Fred Eckas is our Servant in the Temple while Mother Frances expresses Emancipation.

Charles Hall has become Daddy Hall for he embraces all mankind with a loving heart to inspire and re-create.

Joe Zeltchius has started upon the path to Masterhood consciously, still at present he is mostly concerned to exercise those virtues that make him pleasing to all with whom he comes in contact. Mrs. Ellen Hancock, tho ready for the same path, must learn a few lessons in Individualization. She brought Geraldine with her. Do not imagine that Mazdaznan have no pure Spirituality represented among their members, for whatever means she may use to achieve it in her present physical vehicle, sister Sue McCaig is striving with all her might to bring forth the angelic consciousness to which all Mankind ultimately aspires.

After the coffee and gingerbread, the dishes were removed and the loving cup was passed around, introduced by Sister Iona and blessed by Mother Frances. Friend Ford Smith and his consort, Niva Estella, joined us in this love-feast by which Good Thot, Good Word, Good Deed were imbibed with the Spirit of the Earth to arouse the latent forces unto new activities, and upon Brother Koshty fell the task of emptying the cup, that nothing may go to waste but be stored up for future needs when much love and patience will be required to empty even the bitter cups as they come along when serving the Will of the Father.

This never-to-be-forgotten afternoon was closed with a table talk by Sister Iona on economy in the daily assortment of foods.

In the midst of our own the soul is ever given opportunities to awaken to the consciousness of the Divine Man—the only safe guide in these days of turmoil and re-arrangement when no other sign is given to this generation but the sign of Jonah, who was swallowed up by—a submarine.

With blessings of Love and Charity towards those around us who are groping and know not where they are going, sincerely,—*Koshty*.

Home Talk

It was said of Tarsus, ordinarily known as Paul, who said if a woman desired to know anything she should ask of her husband. Of course, in those days men did not spend their time in clubs, theatres and cafes, accompanied by their private secretaries or typists. Men stayed at home, and it may have been an easy matter for a woman to ask her man how she should conduct herself during critical periods—as *he* ought to know, or at least put on a bold front and use a bluff—an attitude man has developed to the highest eminence—until it is a gift.

Still, there is nothing like a talk at home if talk we must, since public speaking has become as serious a venture as going into a jungle unarmed. Furthermore, “to think is dangerous.” How we are going to express ourselves “without thinking” is something the Britishers will have to filter into our craniums. It is a new one on us to be told by good authority that “to think is dangerous.” Of course, we have never had a touch of Britishitis. We had a taste of so-called despotic Russia, for which we still have a heart; we experienced the shallowness of France, the bigotry of Turkey, the smallness of Italy, the naiveness of Austria, the boisterous-

ness of Teutonia, and many other minor degrees of tribal peculiarities, but nowhere have we been warned to the effect that "to think is dangerous." If anything, even the illiterate preferred men of good judgment, reason, and thotfulness.

Home talk is the only talk left us, providing we do not talk too loudly. Of course, this is something we need not acquire, as whispering has always been one of our strong acquisitions. At home we were taught to never speak above the range of hearing. It was in the days of great commotion, nihilism, anarchism, socialism, imperialism, with police beside you, above you, around you, below you—except in you. Once used to such a state one feels lost in any other atmosphere, and from sheer habit longs for the good old summer time of past antiquity. Altho we do at times sing the old song "Hard Times Come Again No More," we do not mind a taste of it occasionally. But should it not only be a taste but a square meal, oh, well, what matters it after all—it can't be all work, there must be some play. And so we shall enjoy the good old times to come upon us with all the tinsel of perishing splendor.

We are at home, at least at present writing. True, "the world is my home." One place is as bad as another, and as good as a mean brother or your neighbors, whose keepers you are expected to be. That is to keep them in clover while you keep at the scythe with a sigh.

We are exceeding happy and glad, not because there is so little sunshine where we eke out our existence, but because "the *worst* is yet to come." One of our Teutonic neighbors, determined to cling to his own pronunciation, says "de wursht," and whenever at his wit's end he concludes "it's wursht to me." Evidently he means by that those "weenies" made of "cereals and artificial color" as created by the syndicate to comply with "Pure Food Loss."

Our mind has done a great deal of recapitulating now that we are warned that "to think is dangerous." Obedient as we are by nature, we have not yet discovered the means of muzzling the mind, and for this reason have taken several outings with our dear ones to divert our mind. So far, so good. We have communed with the waves of ocean. Tried to fathom their voice. That they can make a noise without thinking dawns upon our feeble mind, but perchance back of it all there may be a master-mind that does think. We have gone thru canyons and risen to summits, stood before mountains and with every turn there was either a ripple of waters, the rustling of leaves, or the clearing of the throat from the feathery kingdom. Even the breeze used variations akin to Beethoven and Wagner. True, we have not anything more to say but rather ask if all these voices of Nature, making themselves heard, are in consequence of the thinking of Infinite mind or the result of man's dictations? You need not answer, dear reader, if you fear someone standing behind you with a "knout" and the threats of Siberia—altho "westward is the trend of civilization."

To make our talk short, we would simply say that we are interested in the "Forty-five-Cents-a-Week Simple Life for Me." We attempt to beat it if we can at the present market prices and the high cost of living imposed upon us by democracy, an imposition by no means small as it shall lead mankind out of bondage into the haven of safety. Of course it makes one "think," but after some effort we won't have to think any more, especially when machines will do for us what a comptometer now does in place of our calculative propensities. Inventions are to be our salvation any way. They either save us work or get us into trouble, in which case we are safe from further responsibility.

Why You Don't Care About the War

Since America first made her entrance into the world war, I have been in quest of the "War Spirit." From New York to Los Angeles, from the Lakes to the Gulf I have sought this evasive creature.

Down East they say, "We haven't it here, but go West and they are wildly excited." Out West they say, "We have little of it here but go East, and they are all wanting war."

The plain truth is that neither East nor West, North nor South, are the people clamoring to go to war. The fact is, so far as the public sentiment for this war is concerned, it is a fizzle. It can't be found. It doesn't exist.

President Wilson has committed one colossal blunder in this—that he first pulled into silent slumber the militant war spirit of America—then he declared war. As a result, the people are now responding to his call very coldly. Volunteer service in the United States was a dismal failure, as every military man of America can sadly testify.

Through a period of nearly three years the president has convinced the public that we had no justification or excuse for getting into the war; that "we were too proud to fight;" that there must come "a peace without victory." He wrote "notes" until a "Wilson note" became a joke and a jest throughout the world.

His indecision and empty words succeeded in chloroforming the war sentiment of America, then before the public awakened from this general anesthetic so gently administered by the Masterful Doctor of Words, we were plunged into war.

He says we were at war against one man, the Kaiser; that we still love the German people. The administration has used its efforts to induce the newspapers of America to lay its greatest stress upon this.

A few days ago I stood on the streets of a great Eastern city and witnessed a peace parade. One placard carried aloft bore this inscription: "Why Shoot Someone You Love?" and it received the plaudits of the thronged streets.

I dislike very much to offer any word of criticism against our President or his administration, but when just criticism ceases, wrongs commence to flourish.

President Wilson is asking the representatives of the American people for more power than was ever intrusted to any English King, any Russian Czar, any German Emperor.

Then he demands a press gag law that can effectively choke to death any honest effort to curtail the abuses of misuses of his lordly power. A censorship that Caesar in his palmiest days would envy. A rehabilitation and resurrection of alien and sedi-

tion laws that diseased Romanoff of Russia, with his perverted Monk Rasputin, would loved to have had to perpetuate his rotten regime.

If you offer any criticism of the administration you are branded as disloyal and charged with playing party politics.

Yet Newton Baker, our "highbrow" Secretary of War, (and by "highbrow" I mean one whose education has exceeded his intellect), can find time to quit his post in Washington for days to go to Cleveland, O., in order to select henchmen from his party as his candidate for mayor of that city. Baker was not only playing politics, but cheap ward politics, the kind we had in the days of old.

When Roosevelt wanted to raise an army of volunteers to fight in France the administration opposed him, not because of any real serious military objection, but because they considered Roosevelt a gentleman of "contemporary sincerity," and feared that in the 1920 presidential election he might ride his French war horse straight into the American White House. They were indulging in the game of politics, when they refused him the right which they are now forcing upon the rest of us. And they insist the Press be gagged so it will be at their dictatorial mercy.

Let me correct a common misconception about the interest the Press and Press Association have in a censorship law. Financially they profit by it. It eliminates time and men and competition. It also kills incentive. It murders the truth, puts a premium on lies, buries Democracy and makes slaves and serfs of free men.

Today, Russia making a pathetic effort to gain its freedom, looks across a blood-stained continent and a ship-strewn sea to America, as a land of hope, and what does she find? A shackled press and proposed autocracy, unequaled in Prussia.

And as the years roll on and we are kept busy voting billions and billions, keep your eye on the contracts going out of Washington, D. C.

Never in the history of all ages was money being spent with such lavish hand. Again the day of the muckraker is dawning. He has lost his useful head. However, as usual, we will be told about it after our purse is stolen, and the counting machines are choked up, counting out the coin for the grafter and the carpet bagger.

To turn loose, the muckraker now would be treason. But in the years to come this war will end, reason will be restored, then what an accounting!

We want to stand back of the President. When he is right there's no question that every true American will do so. When he is wrong we owe it to ourselves to help him get right. He

is not infallible, no man is. He has already committed many mistakes and doubtless will commit many more. Had he the faculty today of generating patriotism and enthusiasm that Roosevelt possesses, there would be a "Spirit of 1917" that would arouse this nation from its sleep that would have made hundreds of thousands of men voluntarily respond to the call of their country. We would not now be facing conscription riots.

Yes, we are in the war, we are back of the President, we intend to do our part and more, but we refuse to be blinded to the mistakes of any man or potentate.

That the "President can do no wrong" is not ours to accept.

We will have the courage to think straight; to speak and speak so that we will not be misunderstood, to write and publish the truth that our land may be a fit place to live in, and a worthwhile Democracy to die for if need be!—*John Perry, in Los Angeles Record, May 31, 1917.*

Hints of the Season

The "forty-five-cents-a-week simple life for me" by no means muzzles us, but gives ample opportunities to indulge in the delicacies of nature. We are curbed as to quantity only, just as the Germans have had to cut down on the "coffee-kuchen."

Beets, turnips and carrots are plentiful, making up for many of the good things we miss.

Green peas and stringbeans have practically left us as far as cheapness is concerned. Still in many localities we may just begin to indulge.

Green peas are more wholesome in their raw state. With fresh dressing served on shredded lettuce, a piece of "daily bread" will fill any bill.

Farina is of exceedingly high dietetic value especially when combined with peas, beans, lentils or other nitrogenous foods. It is as economical as corn, and easier digested than the latter. Corn added in small quantities adds enough fats to reduce the starch.

Hardy foods are detrimental to health only when stimulants are used instead of eliminators as food.

Sweet potato contains, by far, more starch than banana or farina, which contain from 60 to 76, while

sweet potato has about 83 per cent. But the mucilage, ash, albuminoids are its redeeming feature. The percentage of phosphates, potassium and nitrogen is small, yet enough to make the sweet potato very valuable where it can be obtained at a cheap price. Used with green peas or salads fills every want.

Ripe or dried bananas are very wholesome. The 60 per cent starch can be redeemed thru steaming or baking. There are just enough mineral salts to assist in bone building. The green banana is of value when steamed, and its acidulous properties beneficial in eliminating uric acid. The ripe banana turned into meal furnishes an additional means in preparing wholesome dishes. Goes well with taro root.

JULY

Colds defy, and yet some have Hayfever, which is due to chronic Catarrh of the Stomach. It's a nasty, mean affliction. Take your cold dip in the morning, go barefoot for an hour or two, and as much as possible wear sandals. Use

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No. 8

MAZDAZAN

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Reverie

Low behind the hills the sun sinks in the West,
And from the hedge and trees the birds fly to their nest;
I cease all occupation and sit in reverie—
My mind reads on past pages then turns to things to be.

I behold Future, in the dim light, revealed uncertainly,
And know Present is the threshold to now be crossed by me.
If the proper path is chosen, and my feet are turned aright,
I know the Past will leave me as day surpasses night.

Still, I place a flower on past memory—
 Before it is gone and I'm free,
For the friends and the light and wisdom
 The Past has afforded me.

I must not sigh as the page turns but look for things to
 come,
For the joys of Past and Future only one source are from;
And now as life's path becomes steeper,
With temptation's chasms worn deeper.

I see outside the fall of the gentle grey twilight,
Symbolic of darkness and night.
I stir up the smoldering embers into a glowing flame
And see the sparks fly upward never twice the same.

As my eyes follow them higher I behold the evening star,
And I know it will light my pathway into the future afar.
The Past I will give to memory, the Present is my own,
Faith we will hold for the future, it belongs to God alone.

—*Lydia Hilton.*

The Gahanbar of Gahanbars

"That ye have love for one another."

To the progressive and developing mind, to the heart attuned to the realities and omnipotence of the infinite, the last or present, should be and is, always the most congenial, beautiful and *best!* For creation or cause, being evolutionary, based, as natural law proves our rule and order, therefore omniscient, leading me to completion or perfection, the current effect must be the most mature, consequently harmonious and blissful to the "Associates of God,"—those who know the purpose and object of life, and intend to fulfil their Divine Destiny. Thus, to say, that the Mid-Summer Gahanbar, held at the "Border Stronghold," San Diego, California, beginning Friday, June 22nd, 1917, at 6 P. M., and ending according to program at 9 A. M. the Monday following, but extended by two evening sessions, was "The Gahanbar of Gahanbars," is not a statement overdrawn, or one born of the exhilaration of the moment, but a fact, conceded by all who were privileged to attend. And to the Members of The Royal Household of Mazda, such affirmation carries its own glorious realization, whether present in person or in spirit; for well they know the marvelous and inspiring joys, blessings and fulfillments that a Gahanbar, presided over by our Master, always reveals and bestows; much more so the "Gahanbar of the Latter Days," where all things tend to final adjustment. Time alone can tell of its true significance; but assuredly, it will live in history as will the names of all those who were able to assist in its high success.

From far and wide, as well as near, the "Saints of God" assembled, and in such numbers that the Temple Edifice was taxed to capacity. In brief, our Beloved Mother Amelia and Daddy Henri, were compelled to purchase many extra chairs to seat all who desired to listen to the words of Divine Wisdom and Love, polarized unto practical application, or universality individualized to the common task; and to reunite with those whom they recognize and know to be of Aryan and kindred relationship.

But to sum up adequately, or epitomize with anything like appositeness, the fount of reason and understanding and the opening up of the inestimable Treasure-House of Mazda, that each session seemed to more completely evolve and unfold, is not within the sphere of finite repetition, much less of voice or pen, unsounded or undipped, except in the Silence of Remembrance or Recollection.

For assuredly the things of Spirit and Truth can only by the self-same Spirit and Truth be retold; tho in the Etheric Waves all must be stored; each word and thot ready, no

doubt, to reveal, even manifest, itself to those at One, and prepared. In evidence of this, many present at the time and since have said, that tho it was all memorized and pictured eternally in their hearts and beings, it was much too wonderful to be yet expressed in words: just as many not present did, and are daily finding themselves receptive of its relative impressions, corresponding to their demands. Notwithstanding, and thoroughly appreciative of the insufficiency of any attempt at description, a few reminding and re-echoing "atmospheric" points may not be found amiss, and thru such record, perhaps prove emanative of interest and chance to be fruitful in the fertilization of the seed sown, which must at all events, in due time and season assist in bringing forth the "Glorious Harvest of the Elect,"—the triumph of the Christ message, the victory of common-sense and principle.

Looking more radiant and youthful than ever, our Master made the "Royal Welcome," rejoicing all by the direct warmth and simple eloquence of those reunion greetings and salutations of peace, which binds so closely the family ties of royal blood, and which spoken after or amidst the trials, sorrows, fears and tribulations of the outer world bent on destruction, were like balm to the soul, earnest in the reclamation of self and covenant. Mother Maria, in true maternal benediction, responded, acclaiming the royal welcomer and all the Associates, making it plain that only thru the recognition and reunion of the Members of the Household, could the salvatory plan of Mazdaznan, at the present time, be made effective, in the redemption of the race,—"One for All and All for One," or the "Will of the Lord is the Law of Holiness," and "Holiness is the best of all Good." What the power of force and what ages of civilization, so-called, had failed to do, the influence of constructive peace and pure thot, simplified to a minimum was thru necessity and elimination, rapidly accomplishing; because now was the appointed time when the Old shall again be made New,—the return and revival of the golden or heroic age, actuated by the spirit of the times. It was in this "realization of fulfilment," that comfort might be deduced and accepted, and all "be happy and of good cheer;" even tho the "worst is yet to come."

Acquaintanceship, nay thorough analysis, study and deep thot of the program, will alone give some indication, and that but slightly, of the scope, religious, philosophic, scientific and sociologic, and of the varied and manifold ground that was entertained and covered in those sublime and practical hours.—"golden hours, when pearls of incomparable and inclusive truths, were showered upon waiting hearts and eager minds, in such single and natural reality and beauty, that all might compre-

hend and be enlivened—quickened; their rare priceless, only, if ever, to be fully estimated, as pondered and applied, in the thot, 'I am Alpha and Omega.'

As in all other ways, well can we submit our Gahanbar program, challenging all honest comparison and criticism, fearless indeed of any even near-approach, much less equality; for thru it Mazdaznan again proves its supremacy, and establishes beyond argument that it is "the leading thot everywhere."

Following immemorable customs, the early morning sessions were devoted to physical exercises, prayers and songs, of an inspiring and uplifting nature, increasing the rhythmic action of the heart and lungs, and thus awakening and improving the mentality thru the opening up of dormant or congested brain cells, dependent upon the conscious use and invigoration of the ganglia of the nervous system, emphasizing attainment on all three planes,—physical, spiritual and intellectual—thru brain and nerve, rather than by muscle. Again and again was it pointed out that only by "breath, diet, exercises and prayers," could man, overcoming prenatalism and environment, "know himself," thereby "become himself," making heaven and earth his own now and forever—the ordained means of realization thru relaxation, giving absolute emancipation. In executive and like manner was it shown in that most illuminating subject: "Tran-substantiation," how the finer or soul sensibilities, after the purification of the body, or "Temple of the Living God," could thru the sounding of the depths of the individual voice,—the "still small voice"—controlled, modulated and modified, centralized primarily thru relaxation of the muscles of the throat and jaw,—the khinvat bridge, joining spirit and flesh, might, after "conversation," be passed, even *now*, leading unto "Tran-substantiation;" and thus explaining the "true meaning of the cross," the immortalizing of the body—transfiguration or transparency.

Truly, that wonderful Sunday, illustrative of the Sun-clothed Sabbath or Seventh Period, that shall shortly be inaugurated and reign, was the day of days. The "Royal High Mass;" the "Celebration of the Eucharist," or "Passing of the Cup of Ruby Red;" the "High Celebration," with our Blessed Mother Ainyahita's words of incarnate love and wisdom, as to "What shall the harvest be?" as interpreted by our Master; then the "banquet" given in his honor, with its recollecting episodes, the "communion remembrance of nearly 2000 years ago," and the significance of the "release of the Cross," surpassed in sublimity anything yet experienced in our family. Deeply were felt the radiations of that celestial "Well Spring from on High," the "Everlasting Sun," each reflecting the light and gladness of that

illumination and effulgence, which shares with God and His Associates "absolute existence, therefore knowledge, bliss;" thus making all blessings to the "Children of Mazda" unnecessary, if not superfluous, because of their immutable heritage, that the "Spirit knowing no loss," "my own has and must come to me." For similar reason, in future, we are not to publicly shower or bestow the expressions of our love on anyone; for we being the only people on the face of the earth today living and fulfilling Christ's universal laws, and command "that ye have love for one another," it follows, are "love itself,"—"the thing in itself," as saught by Shopenhauer, as the "aim, beginning and end of all truth and justice;" or, as we say, "God is Love, and whosoever abideth in that Blessed Love, in him shall God abide forever, and he abide in God's own love," remembering that Christ said, "Ye are God and Gods," and "God is perfect, ye are perfect, too." The power of this blessed and divine that was well proven by the harmony or "peace which surpasseth all the understanding of man" which then and ever, so exquisitely prevails in the hearts of our people, and which today is irresistibly attracting and collecting from the four corners of the globe, the "elect" or "chosen" of the Twelve Aryan Tribes,—inducting the "Federation of Nations." And even tho "annihilation" comes to the many, because they will have nothing else, yet shall "God abide with us," for as St. John delights to say in all connections, in his mathematical, therefore scientific "Revelations" of present events, written for the information and confirmation of those who having the "seal of God upon their foreheads," have the key. "This is comfort for the Saints;" even so Christ has promised, "I shall not leave thee orphans." Thus the actuality and impersonality of Infinite Love was a lesson, like that of God, "the manifesting force which does not manifest" deep in its significance, to the 144,000, yet inculcating the truth of the incarnation of the perfect man and woman, the "Word made flesh," the culminating design of all creation and evolution, the highest possible attainment of perfection, focalized in that, crystalized in matter, or the "Son of Man in human form." And the peculiarities of the true individual, even if of a nature still emanative of the plane and position they have yet, under Providence, to overcome and complete, therefore involved sometimes in apparent smallness, even unseemliness, that only the proper time and effort can enlarge and perfect, was dealt with, in a manner proving the absolute equality, necessity and value each of those who zealously perform to the best of their ability, their part and mission in the Infinite scheme, as allotted, or, that in individualized union and brotherly co-operation, making even differences essential, and but an imperative

and passing phase, can Love, or Oneness, again be manifested and the Fatherhood and Motherhood of Deity, eternally and definitely expressed, in this and all realms. Therefore, all such are equally important and appreciated, and attain for themselves and Associates, just as they and all realize, that in the golden chain of perfection there is no weak link, no "higher seats," at the Round Table of Mazda, and determined by act and *live*, to the fulness of their degree. None can replace them; none can do better! For in Infinity, there are many attributes (144,000), each of which must be specially and individually constituted, that the Whole may be made complete. Hence, should one fail, all may be retarded; penalizing self and those of self-same origin. Thus, as so ofttime repeated, we cannot have, or require more love and wisdom, but more application, properly polarized, in the common good. Back then to First Principles and thru the "simple life for me," we prepare the way first for ourself, then for others, removing no obstacles, this being impracticable, if not impossible, but deploying wisely and safely around them until they receive themselves. For how can anyone force intelligence upon a world that will have none of it? Anyway, it is now too late, "Safety First" being the slogan, and only "preparedness." Like the great Napoleon at St. Helene, we can only say, "They will yet understand and appreciate." Meanwhile, we need not ever warn "our own," for the Good Spirit will direct and veil them; Tho in our thot, which *alone* is power, we are to hold them in close embrace; that eventually peace may come to one and all, and the light pierce the Egyptian darkness, now enshrouding the earth, perplexing the minds of those who still slumber, and driving to self-destruction the "wise of the earth," the "wolves in sheep's clothing,"—of whom Christ said, "Beware," and benefit themselves by commercializing and enslaving mankind, killing off the "youth of open eyes," leaving only the old and middle-aged, already irrevocably enmeshed and decrepit, and the child too infantile to perceive that they have but one object to murder God and elect Moloch in His place. But woe unto such, says the scriptures; for the whirlwind which they have sown, shall destroy utterly the power of Babylon. "Verily, the pure in heart shall inherit the earth, for the earth is the Lord's, and the fulness thereof."

The explanations of the drama as now being enacted upon the world's stage, and how it is all depicted and predicted in the Book of Books, was conclusively and scientifically elucidated; that being forewarned, we might "be ready," courageously "keeping our lamps burning," and ever "be up and doing," for all is known to the last act; remembering always "The Lord, He is my Shepherd, I shall not be in want." Also, the interpretations of

practically each Book of the Bible, brought new inspiration, revealing, at the same time, an unending field, in the study of the characters of the principal actors whose honesty and purpose were detailed and the false current opinion of haloed exaltation accorded to most by dogmatic and black hand theology, under the emulative and synonymized words of "a man after God's own heart," thus making God a partner to their demoralizing proclivities, "deceiving even the elect," was forever shattered, dethroning idolatrous hero-worship in the self-same style that our Savior, Christ, exposed the hypocritical Pharisees. "O ye fools to believe all that the prophets have said!" much more so to put faith in "professional beggars" and "legalized murderers!" Each story was shown to have been originally written, not as an historical or biographical sketch, but to depict the *moral*, that would if intelligently applied, assist man unto truth and righteousness, fulfilling the kingdom of heaven on earth—"Paradise Regained."

Notwithstanding the sublime lessons in abstract and philosophic thot, rendered for the highest thinking minds; as intimated, the ridiculousness of the world's application, and usual reprobate motive thereof, was never omitted to be impressed, that thru the exercise of judgment and consideration, the true comparison might be made, or the real separated from the phenomenal, equalizing the extremes. Not even the care of the complexion was forgotten. And just as the practical, based on common sense and reason, was the opening and continuous text thruout, so the Gahanbar ended in testimonials of objective value from all present, or a brief "few words statement" of "What has Mazdaznan done for me?" eliciting extraordinary and uplifting personal truths, that nothing could gainsay; also the "Summer Summaries" outlined by Dr. Gilman Beeler, but spoken for all, was, or may be abridged, "What can I do? Send me." That in Mazdaznan there are no "professionals," was made plain, all being self-supporting. Again, at the last "talk" given Tuesday evening, our Master finally concluded his wonderful remarks by exhorting constant faithfulness to conscious rhythmic breathing and the proper use and combination of pure foods, saying, that as man had to eat to live unless the latter, or diet, was considered in its tonic eliminative and assimilative (T. E. A.) nature, all else would avail us little, if anything.

Where all demonstrated so beautifully, comment would be too obvious, but proud indeed may the family of Mazda be of each and every member, neglecting not, however, to daily say, "May Mazda be rejoiced and His Associates continue to be victorious!" On platform, floor, around the table, and on altar, "perfect must we be," was expressed in ever-growing degree;

and the incomparable and only true doctrine of "Life more Life." At One with God and man, was manifested in "a love that knoweth of no fear," that filled all with divine joy and tearful gratitude. Not even the attempted restrictive influence of "authority," whom adverse forces instigated to curtail our worship of God and harmonious vibrations could cause more than a ripple of amusement, emphasizing our importance and their limitations. For such the admonition is "silent contempt!"

To do justice to the expression of everyone's thots of thanks and appreciation, to our noble Daddy Henri, Mother Amelia Abon Clementi, and their many standard-bearers, for the bountiful hospitality showered upon all alike, is a "taste too great!" Suffice that the memory of it and of the "Gahanbar of Gahanbars" is ineffaceably written upon the tables of our hearts and shall ever illuminate our path, leading us onwards, and reflecting our highest aspirations. Having constantly, "remembered our own," we returned to our respective homes, "glad of the past, happy in the present, confident of the future," brimful of sacred thots and holy desires, that we may worthily and speedily realize our covenant, consistent to "an elect people, a royal people, a people of God." Blessed be the tie!

GUROMANO.

July 2nd, 1917 A. D. (1922 O. S.)

Eventide Musings

And the war still goes on irrespective of prayers, scripture readings and catechisms.

The air itself is pure, but ignorance may contaminate it, and pure water can be polluted by ignoble hands.

When prices for food run high the appetite has to fall below par to keep within the boundaries of social economics.

From the sublime to the ridiculous there is but one step, and only one line divides intelligence from ignorance.

Anniversary

Of the Society for the Promotion of the Federation of Nations, August 13, 1917. Special festivities and programme in progress.

SERMONETTES

The present situation in the world would prove to the thinker that life, after all, is not worth the struggle, as this earth is still pretty much in the clutches of the adversary and his stockholders.

"God so loved the world that He gave His only begotten son." It was thot this would suffice, but man so loves the dollar that, according to his amendment to God's constitution, he would sacrifice everybody's sons.

No more "sermons on the Mount," now that we have strayed from the path of our Savior, and voluntarily at that. Wonder if we wilfully dare sin and return to the Father's House whenever we please and wander away again with ease ad infinitum.

Surely God needs no defenders, for if He has power to create worlds He is able to handle any chaos, especially one created by man. If we only left it to the Lord in prayer instead of imposing our mess on one another, we soon would rejoice in the "bloodless atonement."

Churchianity, sects and denominations included, is taking its fill of the fornications of Babylon. Only here and there stands the lonely Society of Friends, Shakers, Adventists, Dunkards, Brethren, Dukhobars, Molokains, Mazdazkan, Freethinkers and the tieless, determined to stand by Principle and the Constitution. Should their efforts prove fruitless they at least have remained true and stand behind the Savior.

All our great achievements in this world during the past decades, due to the inventive genius, have not been gained by destruction, but by the tranquil frame of mind, peacefully pursuing the promptings of the good spirit. If progress has in any way seemed endangered of its advance in the future the spirit that has borne it surely can find means to sustain itself. But it seems rather that a certain undeveloped, that is heartless set, void of divine culture, found itself incapable of keeping

in tempo with the giant steps of civilization, and seeing the age of reason at the very door of ignorance the latter slammed the door out of its hinges, vowing destruction. True, the struggle is great, but it's too late to bar progress.

Peace is inevitable, as war cannot continue without final exhaustion. Thus, Peace in this world is nothing but exhaustion. For this reason the Savior said: "Your peace I leave you; my peace I add unto you." May then, after this exhaustion period, come to us that "Peace that surpasseth all understanding;" a peace free from diplomatic finesse.

What a disappointment must be the "land of promises" to the noble, virtuous, clean souls who attempted to evade despotism and gather where free from unscriptural interference they "may serve God according to the dictates of their own conscience." But it was another one of the many illusions when one seeks a place of safety. "I'm a pilgrim and I'm a stranger; I can tarry, I can tarry but a night." Then let us not lay up treasures for society moths and crowned parasites, but simply attend to "our daily bread."

Someone sent us, among others, this question: "Would Jesus join the army to kill, or would He help and encourage others to do so?" The enquirer sent his inquiry to the wrong post. All we can say is: "Ask the authorities." But this is not what the enquirer wants to know. He no doubt desires us to be frank. As we promote Mazdaznan, the Message of Peace unto all the world, to which end its members have organized and incorporated, enjoying the protection of the State and the government, the question is already answered. If he wishes to know what Jesus would say, we refer him to St. Mathew 26, 52: "Then said Jesus unto him: 'Put up again thy sword into its place, for all they that take the sword shall perish with the sword.'" Or in the words of Genesis 9, 6: "Whoso sheddeth man's blood,

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MAZDAZAN

Master-Phot



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“From that time on, the true religion which had already existed began to be called Christianity.”

—St. Augustine, one of the most renowned and authoritative of the church fathers.



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A Message of Cheer

Hail to the Message of Freedom—
 Mazdaznan—Wisdom's Light!
 It tells of a royal kingdom
 You rule with might aright.
 It's dominion is all about you
 Just where you choose to stay;
 You are the important factor
 Who wields the scepter's sway.

Sin, sorrow, sickness and trials
 Have no place in God's infinite plan.
 Peace! Prosperity! Perfection!
 Be free, you're under no ban.
 For not in far realms of space
 Is your heaven—'tis here and now,
 With its boundless stores of happiness
 If you before Mazda will bow.

Your still small voice ever whispers
 "Annul all ancestral ties;
 Tear down Authority's stronghold,
 It hinders your progress—arise!"
 Pure thot, clean diet and breathing,
 Together with poise and ease,
 Destroy the germs of ignorance,
 With knowledge all troubles cease.

As man you are God's highest effort,
 Prize that which He left in your care;
 Reclaim, improve and perfect it,
 Unfold your talents rare.
 With love remember the Master
 As Mazdaznan's path you trace;
 Have courage, faith, and be thankful
 For guidance and saving grace.

—Gloria Bryan.

Lessons in Diagnosis and Healing

COMPILED BY DR. ST. WILLARD RILEY

According to Mazdaznan Principles in the Art of Healing,
as Taught by Dr. Otoman Zar-Adusht Hanish

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LESSON SEVEN

The Physically based have chronic liver trouble. The Spiritually based have chronic generative troubles that develop into fibroids and tumors, and cancerous growths set in. The Spiritually based run great danger from cancer. The Physically based do not get cancer, but often develop sarcoma in the face.

The Spiritually based, with the intellectual inclination first, are the ones who are susceptible to cancer, and in cases that are not too far gone it is possible to still give relief. If this kind of patient, however, has the physical inclination strong enough to build on he may be cured. It is necessary to know the patient's base, the first inclination to build on, and the second inclination as to diet. Give no basic food until the patient becomes well. Quit using medicinal foods and do not overdo things. Do not allow this class of patients to mix foods out of season. Sufficient heart action should be established so the medicinal properties of their foods will develop and keep the system in tone. Do not deviate from your system, and use the weaker inclination as a guide for their diet.

Salt should be used with the lemon and pineapple. Bananas which are hard and woody, as a result of having been picked too soon, may be redeemed by the use of a little salt. Such fruit, however, is of no medicinal value, in combination with milk or cream, unless it is salted. It is better to use salt on bananas than cream.

In case of fevers, give lemon juice before and after meals. This will sustain the heart action and counteract any negative condition of the stomach. The action of the pineapple on the heart, even when salted, is but one-tenth as great as that of the lemon. In fever use one teaspoonful of salt to three teaspoonfuls of pineapple juice. Rational patients may be given two-thirds the juice of a pineapple, and in an hour or so may have the other third. In three days they are well.

The pineapple, grapefruit and orange may be used in the springtime to keep the system toned, except by the Intellectually based, who do not use much of these fruits.

In case of illness, the Intellectually based person, with the spiritual inclination strong and the physical inclination second, should be given foods that are intended for the Physically

based, such as red apples, red oranges, and other red fruits. The apples should be grated and the orange juice poured over them. Then give the salted lemon juice, and it will be possible to reach the seat of the trouble.

The patient's organic structure must be brought into action to assist the lungs and heart in the proper performance of their functions. After three days' treatment the spiritual inclination should be considered and the diet changed accordingly. The green-blue, easily digested foods, such as watercress, chicory and dandelion, may be used. The patient will be well in less than a week. A return to the old methods of life will be followed by a relapse and the patient's troubles grow worse.

The Intellectually based, with the spiritual inclination strong and the physical weak, should return to their basic foods when well.

All so-called miracles in the nature of cures are made on people whose physical organs have been drawn into sympathy with a mental disease. This mental disease affects the organs and the disease becomes apparently a physical trouble. Physicians, as a rule, find nothing wrong with such cases, yet they are sick, and even the most careful investigation fails to show the cause. These people are nervously diseased and remain on the physician's hands for life.

If such cases can be reached thru their Spiritual base, and their spiritual propensity aroused to such a degree that it will pin its faith to some material object to the fullest extent of the spiritual inclination, they can be cured in the twinkling of an eye. At Mecca, Jerusalem, Rome, Lourdes, and in India, China and Mongolia there are holy places where these cures are made and which seem to be miraculous, but they are performed only on the Spiritually based who are diseased in their basis, which diseased condition was caused in the following manner:

During the first three months of the gestative period, when the formation of the basis was being completed, an impression was made on the expectant mother in the form of some sorrow that interfered with the formation of the base and its development. During the last three months of gestation the mother may have had the happiest moments of her life. The child may have been born with a perfect body, yet it will be an invalid. If this afflicted person could ask the mother as to her condition during the first three months after conception the cause of the affliction would be ascertained.

The people who visit these healing shrines must prepare themselves by purifying their bodies, and must submit to examinations and catechisms. They must live on certain foods and remain at the shrine for a certain period of time, participating

in the many ceremonies and meetings. Finally when they go to the shrine they have been worked up to a high pitch of excitement and expectation, so much so that when shown the shrine they suddenly become well. It was their basis that was diseased and not their bodies.

Where the basis is not completed in the Physically and Intellectually based, suggestion will prove effective if accompanied by something reasonable and applicable to the base of the individual. It is possible to assist one's own base by the use of the simplest things, yet it is difficult to make others believe such a thing has been done.

In cases where the patient's prenatal development has been interfered with, the physician may use his knowledge of the base and be able to get beneficial results where others would fail. Such patients must be treated according to their basis and the greater or lesser degree of development of their inclinations. It is thus an easy matter to determine where the deficiency lies, and by applying the principles be of great assistance.

Where the base has been interfered with in the gestative period of the child, cures can only be effected when the patient meets with something that appeals to his base. Some become righted when they marry; some overcome their deficiencies thru business, professional or mechanical pursuits; others when they are aroused to such a degree that they take an interest in their life's work, as these varied activities become their guiding stars and controlling factors, thus bringing about a cure.

To become familiar with people whose bases are not complete requires close observation on the part of the student, who will be able to judge, however, by their general appearances and actions not being in accordance with common law, that is normal, but are odd in many ways. Perhaps the student has noticed these things before, but did not know their cause. Many excuses have been made for the peculiar behavior of this class of people, but excuses are not sufficient for the observing student, who will always remember the basis. Thus the proper diet can then be prescribed thru the analysis of the basis and the inclinations, and in a short time a method of living may be adopted that will bring about a state of health.

The student should then begin to consider and analyze himself and also those with whom he is not acquainted. Watch for peculiarities and they will soon be found. By being careful and painstaking in the analyses all other points will become easy and the student will learn to deal with all passing troubles, such as atmospheric changes, the change of seasons, eating out of range, and also drinking under various conditions.

When troubled with colds and fevers that cause peculiar contractions of the shoulder blades, that come and go, do not think of eating and drinking, as the system has no use for either. If one drinks when thus afflicted there will arise peculiar sensations in the shoulders, feet and calves of the legs thru the incongenialities in the system, which will be added to or augmented by taking medicine. Anything taken internally will increase the pain as well as increase the mineralizing process.

The liver, lungs, generatives and heart are not yet affected. What can be done to give relief in this condition? The pores of the skin should be opened or the body strongly massaged to produce this effect and to cause a relaxation of the muscles. After relaxation the pain will cease for a time, and when it returns another treatment is necessary. By continued exercises of the above kind the poisons will eventually be driven from the system.

The use of suggestion as a curative agent is limited to the Spiritually based, and to those having the spiritual inclination very highly developed. Such people are so susceptible to negative suggestions that they will nurse ideas of a peculiar nature until they develop kidney trouble, which may in reality be due only to muscular contraction. In such cases it is necessary to stimulate skin action, even tho it be necessary to resort to heroic methods. Such trouble is not organic, but is caused by the continued tension of the muscular system and the inability of the depurating organs to throw off the poisons generated. Owing to this muscular contraction the circulation of the blood is interfered with, which causes it to readily coagulate, inducing pain or a dead feeling that may even discolor the skin.

A person may be perfectly well, but experiences pains and a feeling of chilliness all over the body, and the skin will have a ghastly appearance. This condition comes only when the patient has been eating out of his natural range, as certain foods affect certain parts of the body and crystallizing substances go to that part and induce contraction of the muscles with attendant nervousness and an impediment in the circulation of the blood at that part of the body, which is the weakest point. This part must be brought into action and the impediment removed thru the circulatory system.

The action of the heart, lungs and circulatory system will remove the poison, and while medical science recognizes the principle of scattering or dissipating the toxins or poisons, it has not solved the problem of doing so without inducing malignancy. For instance, if a person is afflicted with boils every spring, and would change his diet previous to their usual ap-

pearance, they would not be in evidence, as the circulation of the blood, stimulated by a proper diet, would eliminate the poisons from the system.

For a man to become a success in the financial world he should be Intellectually based, and his first inclination physical. Literary men are Intellectually based, with the spiritual inclination first, and with little or no physical inclination. If the physical inclination is the first, he will be a worker and a schemer and take advantage of the physical side of life and arrange everything on a scientific basis; but if he is spiritually inclined and his physical inclination is low, he will be unable to do any business and will be unable to understand those who see business in everything. If his spiritual inclination is small, and the physical inclination still smaller, he will become a cheap literary man and will be poor and miserable. He will always be pursuing knowledge, but never be able to apply it.

The Spiritually based individual, with the intellectual inclination, becomes the missionary. The Spiritually based, with the physical inclination, wants to see material things in the same light as he sees spiritual things.

The Intellectually based, with a strong physical inclination, turns all things into money, and becomes a "captain of industry." He wants to speculate rather than engage in business, and is not of the productive class. The banker is Intellectually based, with the physical inclination. He wants the other fellow

(To be Continued)

A Joke

Last Wednesday I put the following adv. in the Times, to appear three times. It appeared on Thursday and never again. It read: "A stranger wants to meet those that have the courage to stand by Christ." The manager told me today that the adv. was killed because it might contain a code message. They refunded my money, taking my receipt for it. Now they have me on record for sending code messages between this world and "kingdom come."—*Koshty*.

The future of the man lies in the way he squeezes his nickels when a boy, and turns his dimes when a youth. Observe this and you need not consult a fortune teller, neither need you possess the gift of prophecy.

History of the Society for the Promotion of the Federation of Nations

Ever since man became conscious of his possibilities, he has realized that the first essential to a perfect life was a state of Peace. Thus, from the very birth of the Aryan, or White Race, Saviors have voiced the desire for that perfect relation of man to man, knowing that all can come to a mutual understanding by uniting all the twelve Tribes of the Aryan or White Race unto Perfection.

John, the Revelator, closes his great prophesy of "the things which must shortly come to pass" by a description of the path that inaugurates the state of Peace or perfection on this earth.

We all remember that in the Autumn of 1910 Count Leo Tolstoi pictured the great destructive drama now being played, and summed it all up in the final realization of the Federation of Nations.

The Peace Conference, which was held at the Exposition Grounds of San Francisco, California, June 28-29, 1915, and in his opening address, Mr. Calvin A. Brown, the chairman of the Pan American Pacific International Exposition, said: "You people, here assembled, represent a movement which I believe has always existed since time immemorial. If it should ever come to the time you could impress upon the World that Peace should reign supreme thruout the World, then you will have won the greatest battle that has ever been fought."

At this Congress it was decided that Peace between the civilized Nations of the world was possible only thru the establishment of the Federation of Nations, verifying the Lord's prayer, "*Thy Kingdom come, Thy Will be done on Earth as in Heaven.*"

Again members of this Peace Congress met August 13, 1916, in Los Angeles, California, as the sun was

declining in the West and amidst the beauty and serenity of Nature, at a tranquil evening hour, the Society for the Promotion of the Federation of Nations was formed to take up the work where others left off, and to devise ways and means for the Promotion of the Thot that leads towards the realization of the Federation of Nations.

(Note: While the society met on August 13, Sunday evening, the officers were not installed until September 10, Sunday evening, so the Charter is dated Sept. 14, 1916.)—*Nellie Wheelwright.*

The Federation of Nations

A Vision of Yesterday, Today and Tomorrow

YESTERDAY.—We see Christopher Columbus, the man of indomitable will and courage, sailing over an unmapped ocean, never succumbing to what seemed impossible, determined to find that Land of Promise. Ever keeping in thot the vision of the blessing he sought. He found it. And remember the joy and reward when from the nearby-shores the soft breezes wafted the perfume of one of Nature's beneficent gifts—vegetation.

We see George Washington, the man of like indomitable will and courage, holding fast to the thot of freeing the Land of Promise from despotic rule, and form a Federation of the Thirteen Colonies to prove that united we stand, founding a Land of Liberty and Freedom for all the Twelve Tribes of the Aryan or White Race to demonstrate the blessings of Peace here on earth. He, in singleness of purpose accomplished his part of the task, a glorious heritage to the race, and left the foundation upon which to develop a Country, blest with all of Nature's best gifts to mankind where he could demonstrate and prove his endowments of Infinite Intelligence.

TODAY.—We see the Peoples of this Land of Promise oblivious to their blessings and responsibilities, failing to prove that God is Love, not Hate, unmindful of the fact that we are all the Children of the same Father and here on Earth to live a life of Good and Better. Still PRAYING the Lord's Prayer, when it's only of value to LIVE IT. "*Thy Kingdom Come; Thy Will Be Done On Earth As It Is In Heaven.*"

TOMORROW.—We see the members of all the Tribes of the Aryan or White Race returning to their first estate, guided by reason, recognizing in all the Twelve Tribes members of one great Family, and the fruition of the unselfish thot and lives of self-sacrifice of those who have been Saviors unto the Race. The dawn of the great Day of the Federation of the Nations, the foundation upon which will be builded lasting PEACE on earth.

"*Thy Kingdom HAS Come; Thy Will IS BEING DONE On Earth As In Heaven.*"—Cousin Nellie.

Idle Musings

The man who sics dogs onto one another proves himself a common brute.

"We must not permit our crops to lose their value or be destroyed because of failure to harvest them promptly. Here is food for thot for the patriotic men and women of the state."—*Sacramento Union*.

In many of the states the better class is awakening to the fact that inefficient men run the political machines and commercial federations are being organized to look into wire-pulling and curb the public menace. *The Commonwealth* says: "The government is being conducted by men who lack training or fitness for the job. They are working at your expense. Their mistakes and mismanagements are charged to you. The commercial federation is determined to correct this condition."

SERMONETTES

There is no doubt about it but that brute force rules supremely in a world steeped in materialism. That materialism need not be an outspoken one. It may come in the guise of angelic appearance, nevertheless, the motive is exposed by the result—the deed. True, the rank materialist finds academically and legally founded excuses and bases his actions upon existing conditions or in the words of a judge: "We do not care for common sense, but how the law reads." Such sophistical reasoning may find ready believers and advocates the world over for a generation, but every other sign of the times points toward radical changes annihilating narrowness of mind and despotic measures calculated to undermine the progress of society. Everything has its time. Perhaps every phase of brutality must be tested but there is no need of continuously repeating what has been tried and found wanting. Surely the end to barbarism must be near at hand, if not nearer than the coming of the Kingdom to earth so earnestly prayed for by the faithful.

Moses was so enraged over the Israelites dancing about the golden calf that he broke to pieces the law tablets he got from the Lord. Moses no longer stands breaking God's commandments; the only difference is that Moses did it righteously, while our Mosi do it in holy terror.

The rainbow-colored coat of Josef was dipped in the blood of a beast, while the mantle of Peace is being drenched in human blood.

Whether in good health or sick, a change of constitution is advisable. In fact, whether young or old, these constitutional changes are necessary.

"To think is dangerous," a British military authority tells us. There is no doubt about it, but it will be hard to make a muzzle to bridle thot unless Marconi or

Tesla succeeds in stopping the course of ethereal waves.

If we are giving out we must also take in to replenish the Fountain of Life.

When not engaged in manual labor attend to the cultivation of the mind.

God alone has the wisdom and power to do all things, and that God is individualized in YOU.

There is but *one* harmony, as there is but *one* sound. All tones merge from and into the basic sound.

Put into your work the noblest, purest and best ideas, thereby reflecting upon yourself what is your just reward.

The water of life is the Breath, the Spirit, the essence of Life, without which there is no knowledge of your being or existence.

Breathe with the knowledge that Breath is the Life Principle, and that the object of breathing is to reach perfect consciousness.

The trouble in this world lies not in the world itself, in its objective existence, but in us, as we in our own fancies create and perpetuate its reflex existence.

The melodies are all in the operator, as the sounds are all in the instrument, and if both can be united into harmonious action the result will be perfect, divine.

"That is power," even the less cultured readily concede. "What shall the harvest be" once the thot of mankind takes on a material form expressing its power thru deed?

The consciousness of life, and the realization and solution of the problem of life, which gives life eternal, depends upon knowledge, and "this is life eternal to KNOW God."

Now that cast-off ideas and thread-worn tactics have reached our shores, spreading contagion over all the continent, the angel of the Lord seems to whisper as in the days of Abraham or as to Father Jusef: "Go West, young man, go West."

Forty-five Cents a Week

Some twenty-odd years ago the idea of living on twenty-five cents a week was quite a current one, and living on five cents was not an uncommon occurrence. Mazdaznan have tried it out and thousands have been benefitted by the methodical regime. "The proof of the pudding is in the plum," and nothing speaks more dogmatically than "stubborn facts." Mazdaznan put problems of a world-wide nature to a scientific test. But "the high cost of living" has played havoc with our economists. The twenty-five-cents-a-week menu no longer holds good in most localities, and the present test is that of living on forty-five cents a week. That is, we can live on less—but not more than forty-five cents a week—allowing six cents a day for the two meals a day and three cents a week for spices, condiments and savories. On the Pacific Coast the "forty-five-cents-a-week simple life for me" works charms, as vegetables are quite reasonable, potatoes and onions fair.

Most of the people hold largely to gruels, soups and stews. Gruels are preferable, as grains or cereals allow the use of water. A combination of barley and bran, rice and shorts, wheat and shorts, barley and rice, rice and wheat, all make excellent dishes. The use of the onion, leek, chives, sage, celery seeds, bay leaves, all help to improve the taste.

Stews of onions, carrots, potatoes and a tomato, are delicious. Alternating various savories change taste as well as the assimilating features.

Soups are more difficult to digest, owing to the use of water with vegetables. The better way is first to make "body." Soak barley or rice for several hours, even as long as thirty-six hours. Boil in plenty of water. Add stewed vegetables to taste and season. Re-boil and serve. Passed thru sieve will make a splendid consomme.

Salads will be found one of the principal dishes in the diet, especially while lettuce is very cheap. Tomatoes are quite low in price and add greatly to the salad. String beans and peas help to improve the salad and suggest many different combinations, while cucumbers in reasonable quantities fill a long-felt want. Carrots, turnips, beets, suggesting a sprinkle of anis, caraway, dill and fennel, serve the purpose admirably, while nasturtiums make the salad not only appear in a better garment but tickle the palate in a way, to say nothing of the medicinal value which should not be underestimated. When tired of head lettuce, use leaf-lettuce, romain or kale. Cold slaw suggests a change.

All the tops, like radishes, beets, turnips, onions, may be used as a steamed dish. Spinach added to it all will give a new dish most palatable and valuable to constitutions blessed with weak intestinal functions.

Dairy foods cannot be indulged in, owing to their advanced prices, altho an egg every now and then, or an ounce of butter may do some constitutions some good. In that case the egg should be used in the form of noodles, rivelets, ravioli, or other dough *goods*—but not dough gods. Milk, cream, butter, cheese, eggs, are put on the waiting list.

Patent flour comes high and can be used for the making of gravies only or for dumplings, noodles or rivelets.

Wheat can be bought at from five to nine cents a pound, according to quality. We find that one and four-fifths pounds of five-cent wheat goes farther in value than the nine-cent wheat. Five cents' worth of wheat ground on the Mazdaznan mill makes three loaves of what we call "daily bread," as uttered in the "Lord's Prayer." The bread is twelve inches in diameter and one-quarter-inch in thickness. One-fourth of a loaf suffices for a meal in addition to a salad and gruel. To have success in making this bread the oven must be

very hot. The grain flour must be mixed quickly with a little salt and *cold* water, rolled out into flat cakes and baked immediately. A few minutes only are needed to bake and dextrinize the bread thoroly, and to suit the taste.

Doughgoods are also made of whole wheat, ground very fine; mixed with a little brown sugar improves the taste. The dough is patted out into small cakes of three to four inches in diameter. Ice water raises them and aerates them to a great size. Eaten cold they serve a good purpose.

Baker's bread has to be discarded in this "Forty-five-cents-a-week simple life for me." Yeast, soda, baking powders, even solarization interferes with this dish. Consequently, we must discard all of the driving means. Wherever baker's bread is necessary it should be sliced and toasted in the oven.

Small fruits, altho a tonic, and when combined with doughgoods, eliminating in nature, are of no absolute necessity, while high in price. Of small fruits currants and gooseberries are the better.

Fruits in general, especially apricots, apples and peaches, are valuable in their season, but should never be largely indulged in. Small quantities are preferable. The same holds good of grapes.

Squash, string beans, peas, peppers, corn, potatoes, tomatoes, onions, turnips, eggplants, cucumbers and lettuce will be found most suitable and cheaper of all the vegetables at this season, particularly in frying, baking, stewing or steaming.

For the first meal of the day a small dish of fruit, gruel and "daily bread," with a demi-tasse of black coffee will suffice. Coffee is not a necessity. Some temperaments may need it, altho it will be well to mix the Santos, Rio or Java with roasted barley, wheat, rye, corn or carrots to wean one's self to an extent at least from the excessive use of coffee or drink with meals.

Tea also should be used without cream, sugar or lemon.

The second meal of the day is best started with a salad, continued with a stew, a baked potato or a slice of battered eggplant, cucumber or tomato, dough gods or remainder of a "daily bread" left over from breakfast.

Arrange meals or menu in a way that there will be no leftovers from day to day, unless it be a cereal or a gruel. Barley or rice may be boiled, chilled and kept for many days. The liquid of barley, rice or wheat should be used up the same day, as fermentation sets in quite rapidly.

Laying in a selection of spices, savories or condiments to last for months, three cents' worth a week will cover the need. The spice case ought to contain salt, celery seeds, anis, fennel, dill, carroway, bay leaves, cloves, allspice, cayenne, currey, nutmeg, mace, sage, marjoram, savory, cinnamon, mint, mustard, and garlic.

A single individual, boarding himself, is at a disadvantage in some instances, as far as variety is concerned. Compelled to buy in small quantities, he has to confine himself to foods of less perishable nature. Yet a little ingenuity, calculation, system and method of preparation will soon disclose ways most conducive to needs and requirements.

Forty-five-Cents-a-Week Simple Life for Me

The first week's menu was based upon the following prices per pound: Potatoes 5c, wheat 5c, pilot bread 10c, barley 7c, rice 7c, rolled oats 6c, patent flour 9c, tomatoes 10c, oil 25c, green peas and string beans 5c, peanuts 7c, asparagus 6c, cucumbers 5c a piece, onions, carrots, radishes 3 for 5c, lettuce 4 heads for 5c, oranges 5c a dozen, grapefruit 10c a dozen, lemons 5c a dozen, bananas 25c a dozen. Many of the Saints had their menus so arranged as to indulge in dumplings (potato or flour) with tomato sauce, three

times a week; also grated potato pancakes three times a week. Fruits at breakfast and stews or soups for dinner. Fruit salad for breakfast and vegetable salad for dinner, with or without French dressing. Of the vegetables, the tops were utilized for stewed dishes, except the carrot tops which could be used for flavoring soups only.

The second week fared better and some were able to live cheaper still. The market prices were as follows, by the pound: Flour 7c, potatoes 7 1-2c, wheat 5c, green peas 3 1-2c, string beans 5c, spinach 3c, asparagus 8c, farina 6c, bananas 20c, apricots 5c, cherries 7c, olive oil 30c, tomatoes 8c, lettuce, carrots, beets, turnips, onions, radishes, same as week before.

The third week was practically the same as the second, altho the market afforded a greater variety. Corn, squash, loganberries, gooseberries, apricots, peaches, seedless grapes and varieties of new efforts in vegetables adorned the market, some of the articles at prices within range of forty-five cents a week.

The menu followed by Mr. and Mrs. Herrchen gave many ideas as to economy as well as indulgence in variety. Care of selection and weighing of dishes made it possible to determine the price of board for Mr. Herrchen at 39c. Mr. Herrchen is a hard-working person and felt the need of the food he consumed.

The family who lived above the 45c mark the first week was the household of Gault, consisting of five members. Not acquainted with current prices, yielded to Wilshire quotations and paid in some instances from 30 to 50 per cent more for value received. Consequently fell short. The second week made up for the deficit and indications showed third week quite a saving.

Mr. Marshall, a man who works from 5 a. m. to 7 p. m., shows a menu that averages 6c a day. The third week brought it down to thirty-two cents.

Others live so ridiculously cheap and still have more variety than many a plutocratic epicurean that it seems almost too ridiculous to publish it.

Like in Germany and Switzerland, as well as France and Russia, the government does pay a great deal of attention to dietetic measures as proposed and demonstrated by Mazdaznan the world over.

Scientific knowledge of food values and the requirements of body and soul make it possible for Mazdaznan students to outwit even the humblest of peasants as well as the most wasteful epicureans higher up.

MONDAY MORN—One-quarter head of lettuce, two slices of tomato, teaspoonful of oil dressing; one-half loaf of "daily bread"; demi-tasse.

EVENING—One-half head of lettuce, one green onion, 3 radishes, oil dressing; rest of tomato left over from morning added to browned-flour gravy, with four dumplings steamed therein; one-half of "daily bread"; glass of lemonade.

TUESDAY MORN—Gooseberry sauce; two medium sized doughnuts; one cottage-fried potato, thinly sliced; demi-tasse.

EVENING—Five leaves of lettuce and one grated beet, sprig of parsley for salad; dish of stew made of one small potato, small onion, tomato, bayleaf, teaspoonful parsley, fried in one teaspoonful of oil, adding a little browned flour, salt to taste; one baked turnip, or half of small summer squash, rebaked doughnuts left over from breakfast.

WEDNESDAY MORN—Sliced peach, three griddle cakes, demi-tasse.

EVENING—Sliced tomato; baked potato; corn on cob; rebaked doughnuts left over from day before.

THURSDAY MORN—Sliced apricots; "daily bread"; demi-tasse.

EVENING—Lettuce, tomato salad; dumplings steamed in tomato sauce; dish of half egg plant scalloped; two biscuits; hot lemonade.

FRIDAY MORN—One-quarter pound of seedless grapes.

EVENING—Boiled banana with brown-flour gravy.

SATURDAY MORN—One peach, one sliced apricot, dash of cinnamon or mace; "daily bread"; demi-tasse.

EVENING—One-quarter pound of grapes; chilled rice; rice patties with cinnamon sauce.

SUNDAY MORN—Two peaches; two muffins; demi-tasse.

EVENING—Lettuce-tomato salad with dressing; potato pancakes with spiced tomato sauce.

DAILY BREAD—One teacupful of whole wheat ground on the Mazdaznan mill as fine as desired; salt to taste; stir cold or ice cold water into it by dripping; stir quickly. Pat the dough or batter into a round cake about twelve inches in diameter; place into hot oven at once. Oven must be heated before starting to make the batter. Requires but few minutes of baking. Patent flour may be used for a change but a little sugar has to be used to make the bread light.

DOUGHGODS—One cupful of whole wheat flour, or equal parts of patent flour and shorts or bran, also middlings by itself; salt to taste; stir water quickly and make a batter of "store-molasses" consistency; drip on soapstone with spoon and place into oven quickly. If there is no oven drip into iron pan and cover. Turn the cakes over so as to get both sides a light brown. The hotter the pan the lighter the doughgods. A little experimenting with flour and water varying in temperature soon develops different varieties of doughgods most suitable to one's temperament and tastes.

OIL-DRESSING—Good pinch of ground mustard, dash

of cayenne, sliced clove of garlic; pinch of salt. Agitate a while; add teaspoonsful of oil and drop slowly one teaspoonful or more of lemon juice. Beat well. Take out the garlic and save it for the next dressing.

BROWNE-FLOUR GRAVY—Two tablespoonfuls of patent flour browned in an iron pan. Stir to keep it from burning. When browned may be put away in tin can or glass jar. Whenever a gravy is desired, take as much browned flour as needed, add to each tablespoonful put into hot iron pan two cups of hot water, stirring it in slowly.

Tolerance and Respect

The first thing the American constitution guarantees is "religious liberty." Furthermore "to worship God according to the dictates of one's own conscience." When a government ceases to uphold its guarantee then it ceases to be constitutional. The Quakers, Shakers, Molkobars, Mennonites, Bokeduchas (Duk-hobars), Mazdaznan, and many other religious organizations and communities are strictly peace-abiding people, whose foremost tenet is that of non-resistance as taught by Our Savior. On general principles all of the above mentioned organizations have at all times proven to be the best of citizens, upholding law and order.

A dispatch from Phoenix, Arizona, reveals that the Molkobars (Molokans), altho farmers, have been subjected to imprisonment, refusing to register for conscription. These men have come to this country, lured by the guarantee of religious liberty where compulsory military service would not be imposed upon them. Wherever they establish themselves there the desert is turned into a paradise. With their own money they buy lands and pay the highest prices. Not one ever becomes a burden to society. As there are enough

people in this country only too willing to serve in destruction, the producing element ought to be left unmolested, especially since it is a question of heart and not cold intellect. No matter what our stand and idea as to religion may be, we have no right to impose upon others.

Now that we have followed the leading of the black hand so meekly and people at large have taken it all in good grace, the question of state religion ought to be the next move. The sooner the better.

Even tho the majority of people may continue in anasthesia there are some people who will not stand for continued imposition, and if organized theomania and commercia should be determined to enlarge their field of operations no doubt there are enough among the wealth producers to organize rebuttal.

Surprises

There are all kinds of surprises, as there are all kinds of hairs. While the latter denote temperament, the former depend upon the occasion that calls them out. Some people love to be surprised, others prefer to do the surprising. Most surprises are pleasant, altho some are of a nature less commendable. When we speak of surprises we presuppose pleasure and joy.

Among the many glorious surprises within the past months were the many visitors who have come among us. Some made a short stay, others remained. First it was Daddy Guromano who appeared, followed by Ashoi and family. Then Daddy Phillips Ramus gave us a call; thereafter Daddy Hooper, May 29, the Walker Household and the Household of Taylors arrived, after having crossed two continents.

Mother Adelia, accompanied by Elizabeth, arrived in Los Angeles, May 31, for a stay of three days. Everyone expected her to remain longer, but Mother Adelia had business in San Francisco that demanded

her attention, now that the Golden Gate is to be her fort and sphere of operation. It is no small matter to build up business in these strenuous days. But Mother Adelia cannot be discouraged. She has faced many perplexities and is ready for any emergency.

June first, second and third inclusive, were days of entertainment and Daddy Guromano, Daddy Kurt and Mother Maria in turns took Mother Adelia out riding in their machines. Sunday, the third, Mother Adelia took to the rail, steaming toward the Golden Gate where Daddy Hooper laid in wait for her.

Sunday evening, the third of June, a large number of the Saints witnessed the celebrations of the Society for the Promotion of the Federation of Nations, presided by President Nellie Wheelwright. The meeting proved a pleasant surprise to many as here the prophecies of old reached solution. Tho the world at large appears in a chaos the clearer minded were able to discover a glimmer of light in the direction and at a point where the Gates of the Golden West merge into the Jeweled Gates of the East. True, before the coming of Aurora and the rising of the Luminary there appears the False Dawn.

Even so before Peace can come, of which Our Savior says, "The Peace that surpasseth all understanding," there will be a False Peace declared. Altho a false peace will prove disastrous, nevertheless "he who has eyes to see with" shall profit by it and gain time to arrange matters most profitably. Those who have not taken the covenant literally will be prompted to do so and "flee into the mountains whence cometh salvation." Others still dubious, of little faith, trusting in money-madness, will lose all their accumulations and be glad to save their hides, if such be permitted under the circumstances. Whatever our ideas and opinions may be, it is well to consider "safety first," or in other words, "self preservation is the first law in nature."

AMONGST OURSELVES

LOS ANGELES, CAL.—We surely do have one gala day after another. Of course we realize at the same time whom the gods favor they also chastise, and we shall be happy even in the days of affliction to come by simply remembering the glorious days of the past. Three times a week we listen to the exhortations of the Master. Three times a week Mother Maria showers blessings upon us. The many mothers among us the many fathers with us are an impetus unto new inspirations. We have practically a Gahanbar all our own. At times we grow ashamed of the fact that we know not how to remunerate the blessed ones for all the treasures they so freely lay into our very laps. Are we deserving or is it but a test? Some of us begin to be haunted with the idea that we are *taking* and never *give*. We know we are not to think of Mazdaznan as to what we get out of it but what we put into it. We almost fear we are guilty of taking more than our share. But we do desire to live the Simple Life if not for our sake, then the sake of the people of all the earth, that the day of redemption may be hastened, and we glory in the dominion of God on earth. Now that we no longer publish our get-together meetings, a good element is coming in and we can say that the Lord adds unto our numbers daily such as should be saved.—*Daddy Graichen.*

NEW YORK CITY.—Of course we are waiting for the Master to come to us. It has been over a year since he paid us a visit and even then it was one of his usual flying trips. People are ready for him. We are certain of appreciation. True, we should “stand alone,” but how about those who have him more or less in their midst; do they realize what it means to never hear the voice that alone can cheer? How gladly would we have come to the Gahanbar held at the Border Stronghold,

but "distance lends enchantment" to most of us. We have, most of us, given our support to the West, altho few of the Saints in the West ever heeded our call! Times are not quite favorable to long journeys. Perhaps passes from state to state will soon become another one of the many innovations copied from "Russia in the Past," and other decayed countries. In that event we may be compelled to stay at home, quite against our own wishes, to contemplate more seriously upon the problems of liberty, freedom and choice. Our people here do wonder and all the old-timers are banded together to hold the fort. We still believe our country to be the Savior-nation, even tho many incidents of late would make us believe to the contrary. We hold to Old Glory and expect to win. Altho Dr. Beeler has left us orphans we follow his counsel and begin to "mind our own."—*Cousin Elizabeth.*

NEW YORK CITY.—The series of Mazdaznan lectures conducted in New York and Brooklyn by Dr. J. Gilman Beeler, International lecturer for Mazdaznan, are being drawn to a very successful close. The Inner Studies Class was a very large one. The religious editor of one of the Great New York papers was a member of the class and paid the usual price. Dr. Beeler is giving the Harmony class for the second time. The healing class has been well attended. There was such a demand for the Inner Studies Class that he has consented to stay enough longer to repeat it. In Dr. Beeler's Sunday lectures he spoke as one inspired and handled all subjects very ably. He intends to leave for Boston on the 13th of June and will give one lecture on the 14th, stopping at Rochester to deliver a lecture on the 15th of June, then on to Chicago, lecturing there on the 17th, and giving a lecture at Joliet on the 18th of June. This will be giving lectures in four cities within the week and he seems never to grow weary. Dr. Beeler has planned and executed his own

campaign. He has arranged two centers, one in New York and one in Brooklyn. The New York center is to be known as the Mazdaznan Liberty Center of New York. By the word Liberty, you will know that every one is at liberty to join, but all must stand on their own merit. The motto of this association is Good Thought, Good Word, Good Deed. Dr. Beeler has endeared himself to all and should he pass this way again he will be given a royal welcome, for he has done an almost unheard of thing, that is to have given New York a real awakening, and we all rise and give him a blessing. We shall miss his cheerful greeting, "Be Happy, and of good Cheer."—Greatgrandma Brownie.

OAKLAND, CAL.—The Greater Bay Stronghold may not have as glowing a report to make as some of the older forts, but we are busy in reclaiming souls as well as busy exercising our talents on land. We have many adversities to conquer, but we are pleased to see results for our efforts. It is well with every one of the members of the Royal Household of Mazda.—*Mother Effie.*

PHOENIX, ARIZONA.—With the ideal and end in view of proving practically worthy in the field we await orders. Opportunities to Pass the Word along are manifested. A city set upon a hill cannot be hidden and the light must shine whether it will or no. From here our prayers arise: "May Mazda be rejoiced." From here our thot of Love and Peace is being sent out that our associates may reclaim the earth—however slow the process may be. All that can be done is to live each day to its uttermost and send out the thot of strength to those who may be weaker than I. I must confess I am feeling very selfish these days, inasmuch as I glory in *standing alone*, for altho I love many of the Saints, I always find a greater harmony in my life and far greater usefulness when I stand alone and away from them, drawing unto myself those who are in harmony and who really need my humble efforts.—*Baby Mills.*

SAN FRANCISCO.—Filled with new aspirations the Golden Gate center blossoms even in the face of storms and dense fogs. Everyone strains every nerve to come up to the mark of highest expectations. The "Forty-five-Cents-a-Week Simple Life for Me" shows splendid results. The Saints grow stronger, more courageous and in many instances even beautiful. A great number have left for the Gahanbar to seek the golden nuggets of the inexhaustable mine of magic treasures. Others have remained to serve the demands of time. We are growing both in character and in numbers. "My own shall come to me," is the watchword of our center.—*Olive Branch.*

SAN DIEGO, CAL.—The Border Stronghold has been greatly blessed by the presence of Mother Hortense, who grows daily in the power of spirit imparting to the faithful the manna from heaven. It is just glorious to have an inspired Universal Mother with us to counsel us and guide us. We do wish to stand alone, still it is quite a comfort to know there is someone near to take you by the hand, a real warm hand, to lead you on—to encourage you. Mothers in spirit may be a great comfort, but most of us do not mind to have something more substantial from time to time. If such thinking is sinful then our Lord will simply have to be merciful and great enough to overlook our shortcomings. O the glory of living in the thro' of animation and expectation. The Gahanbar is upon us and we are anxious to do as commanded.—*Mother Amelia.*

Tuesday, June 5, at 4 o'clock in the morning, there was great commotion at the Temple yard. Two autos stopped in front and before we knew what happened the Master, accompanied by Daddy Graichen and Angelica, Elbert, and Bodo, filed in. There was great Gretchen, Daddy Sandberg and Mama, Tante Theresa, rejoicing. Daddy Pfeutzner showed them around his

garden while Mother Amelia set to work preparing the banquet for which she was mildly rebuked later in the day. She took the counsel in her usual good grace with a resolution to do better in future. Mother Hortense was in her best and an invitation for Friday banquet was extended to our honored guests who left for Los Angeles the same day they arrived.

Friday, June 8, was surely a day of great "blessing" when four cars arrived from the Harbor Stronghold to visit the Border Stronghold. Mother Maria and her household, including Daddy Mullen, were the surprise. Daddy Guromano, Ashoi, Viola, Sphigenia. Victoria Bodo, Daddy Graichen, Gretchen, Tante Theresa, Cousin Nellie, Bro. Spurr, and Beth added to the unexpected. The Master was there, too. The evening was spent amid a shower of untold blessings and far into the night the Saints testified of the glorious days yet to come. Saturday at an early hour the visitors lohen-grined into the far-off, to be on time for the birthday celebration of Cleopatra Hilton at Los Angeles.—*Mother Amelia.*

SEATTLE, WASH.—For several weeks, Sister Gertrude Beeler gave a series of preparatory lectures connected with breathing exercises, making us kneel down and like little children again receive our blessings from our everpresent Mother Ainyahita by invoking her on each exhalation.

And then came a messenger from San Francisco. You almost would not know her, for she is now in her element, is loved, respected and listened to, and naturally with such a crowd of radiant harmony the latent wisdom of her heart is beaming forth and we are gladly surprised to drink at such a fountain. Sister Iona Jeanette has her heart full of the message of Christ.

On the 23rd of May, we celebrated the birthday of Jesus. It was a real celebration, tho no festival ceremonies were visible, but everybody was just drink-

ing and absorbing the thot which the Master of Nazareth dared to uphold, and sealed with his life, that God alone is our Lord and tho we give our pennies to Caesar, our lives and bodies belong to Him and to His service only.

Today, on Sunday, May 27, we gathered again at Mother Reynold's home and spacious meeting hall combined. Many of you know Brother Koshty and how hard it is to please him and make him feel at home. Then you will appreciate his report and the meaning of it, that the Spirit of Love and Fellowship that permeated our family of seventeen made him as one among his own. We started the service as regular. After the song and prayer-exercises, Sister Iona Jeanette read an outline of the Mazdaznan version of the life of the Master of Nazareth, and accompanied it with comments that were as valuable as the text itself, for they made us understand so much clearer the value of applying our knowledge while the rest are yet asleep. The services were closed by learning to "walk in the light, love and strength of God."

An excellent salad, with doughgods, was given by the mothers and sisters while the brothers assisted in its preparation and service.

It is remarkable to notice that most of our people in the Mazdaznan family are striving after the polarization of Matter and Spirit, for there were several present who came into this life for that especial purpose. Among them is Sister Gertrude Beeler, who therefor need never worry over financial difficulties for she has made a specialty in this life to materialize the demands of her heart and spirit.

Sister Bella Pritt is another one of that same group and purpose. She was accompanied by her consort Robert, whose main aim in life is to practice perfected expression, and baby Helen a delightful and wide-awake Mazdaznan bud. Our young sister Louella

Hohlbein has the poise that commands the affairs of this earth unto fulfillment of Mazda's promises. She is known unto her kind by the name of Aimsch, or Aimsche, in the English version *Aimsha*. The memory of her own name shall recall to her the dearest ideal in life and she is charged not to ask of any man about the significance of this name that her own God may reveal it to her in the hour of elimination.

Brother Fred Eckas is our Servant in the Temple while Mother Frances expresses Emancipation.

Charles Hall has become Daddy Hall for he embraces all mankind with a loving heart to inspire and re-create.

Joe Zeltchius has started upon the path to Masterhood consciously, still at present he is mostly concerned to exercise those virtues that make him pleasing to all with whom he comes in contact. Mrs. Ellen Hancock, tho ready for the same path, must learn a few lessons in Individualization. She brought Geraldine with her. Do not imagine that Mazdaznan have no pure Spirituality represented among their members, for whatever means she may use to achieve it in her present physical vehicle, sister Sue McCaig is striving with all her might to bring forth the angelic consciousness to which all Mankind ultimately aspires.

After the coffee and gingerbread, the dishes were removed and the loving cup was passed around, introduced by Sister Iona and blessed by Mother Frances. Friend Ford Smith and his consort, Niva Estella, joined us in this love-feast by which Good Thot, Good Word, Good Deed were imbibed with the Spirit of the Earth to arouse the latent forces unto new activities, and upon Brother Koshty fell the task of emptying the cup, that nothing may go to waste but be stored up for future needs when much love and patience will be required to empty even the bitter cups as they come along when serving the Will of the Father.

This never-to-be-forgotten afternoon was closed with a table talk by Sister Iona on economy in the daily assortment of foods.

In the midst of our own the soul is ever given opportunities to awaken to the consciousness of the Divine Man—the only safe guide in these days of turmoil and re-arrangement when no other sign is given to this generation but the sign of Jonah, who was swallowed up by—a submarine.

With blessings of Love and Charity towards those around us who are groping and know not where they are going, sincerely,—*Koshty*.

Home Talk

It was said of Tarsus, ordinarily known as Paul, who said if a woman desired to know anything she should ask of her husband. Of course, in those days men did not spend their time in clubs, theatres and cafes, accompanied by their private secretaries or typists. Men stayed at home, and it may have been an easy matter for a woman to ask her man how she should conduct herself during critical periods—as *he* ought to know, or at least put on a bold front and use a bluff—an attitude man has developed to the highest eminence—until it is a gift.

Still, there is nothing like a talk at home if talk we must, since public speaking has become as serious a venture as going into a jungle unarmed. Furthermore, “to think is dangerous.” How we are going to express ourselves “without thinking” is something the Britishers will have to filter into our craniums. It is a new one on us to be told by good authority that “to think is dangerous.” Of course, we have never had a touch of Britishitis. We had a taste of so-called despotic Russia, for which we still have a heart; we experienced the shallowness of France, the bigotry of Turkey, the smallness of Italy, the naiveness of Austria, the boisterous-

ness of Teutonia, and many other minor degrees of tribal peculiarities, but nowhere have we been warned to the effect that "to think is dangerous." If anything, even the illiterate preferred men of good judgment, reason, and thotfulness.

Home talk is the only talk left us, providing we do not talk too loudly. Of course, this is something we need not acquire, as whispering has always been one of our strong acquisitions. At home we were taught to never speak above the range of hearing. It was in the days of great commotion, nihilism, anarchism, socialism, imperialism, with police beside you, above you, around you, below you—except in you. Once used to such a state one feels lost in any other atmosphere, and from sheer habit longs for the good old summer time of past antiquity. Altho we do at times sing the old song "Hard Times Come Again No More," we do not mind a taste of it occasionally. But should it not only be a taste but a square meal, oh, well, what matters it after all—it can't be all work, there must be some play. And so we shall enjoy the good old times to come upon us with all the tinsel of perishing splendor.

We are at home, at least at present writing. True, "the world is my home." One place is as bad as another, and as good as a mean brother or your neighbors, whose keepers you are expected to be. That is to keep them in clover while you keep at the scythe with a sigh.

We are exceeding happy and glad, not because there is so little sunshine where we eke out our existence, but because "the *worst* is yet to come." One of our Teutonic neighbors, determined to cling to his own pronunciation, says "de wursht," and whenever at his wit's end he concludes "it's wursht to me." Evidently he means by that those "weenies" made of "cereals and artificial color" as created by the syndicate to comply with "Pure Food Loss."

Our mind has done a great deal of recapitulating now that we are warned that "to think is dangerous." Obedient as we are by nature, we have not yet discovered the means of muzzling the mind, and for this reason have taken several outings with our dear ones to divert our mind. So far, so good. We have communed with the waves of ocean. Tried to fathom their voice. That they can make a noise without thinking dawns upon our feeble mind, but perchance back of it all there may be a master-mind that does think. We have gone thru canyons and risen to summits, stood before mountains and with every turn there was either a ripple of waters, the rustling of leaves, or the clearing of the throat from the feathery kingdom. Even the breeze used variations akin to Beethoven and Wagner. True, we have not anything more to say but rather ask if all these voices of Nature, making themselves heard, are in consequence of the thinking of Infinite mind or the result of man's dictations? You need not answer, dear reader, if you fear someone standing behind you with a "knout" and the threats of Siberia—altho "westward is the trend of civilization."

To make our talk short, we would simply say that we are interested in the "Forty-five-Cents-a-Week Simple Life for Me." We attempt to beat it if we can at the present market prices and the high cost of living imposed upon us by democracy, an imposition by no means small as it shall lead mankind out of bondage into the haven of safety. Of course it makes one "think," but after some effort we won't have to think any more, especially when machines will do for us what a comptometer now does in place of our calculative propensities. Inventions are to be our salvation any way. They either save us work or get us into trouble, in which case we are safe from further responsibility.

Why You Don't Care About the War

Since America first made her entrance into the world war, I have been in quest of the "War Spirit." From New York to Los Angeles, from the Lakes to the Gulf I have sought this evasive creature.

Down East they say, "We haven't it here, but go West and they are wildly excited." Out West they say, "We have little of it here but go East, and they are all wanting war."

The plain truth is that neither East nor West, North nor South, are the people clamoring to go to war. The fact is, so far as the public sentiment for this war is concerned, it is a fizzle. It can't be found. It doesn't exist.

President Wilson has committed one colossal blunder in this—that he first pulled into silent slumber the militant war spirit of America—then he declared war. As a result, the people are now responding to his call very coldly. Volunteer service in the United States was a dismal failure, as every military man of America can sadly testify.

Through a period of nearly three years the president has convinced the public that we had no justification or excuse for getting into the war; that "we were too proud to fight;" that there must come "a peace without victory." He wrote "notes" until a "Wilson note" became a joke and a jest throughout the world.

His indecision and empty words succeeded in chloroforming the war sentiment of America, then before the public awakened from this general anesthetic so gently administered by the Masterful Doctor of Words, we were plunged into war.

He says we were at war against one man, the Kaiser; that we still love the German people. The administration has used its efforts to induce the newspapers of America to lay its greatest stress upon this.

A few days ago I stood on the streets of a great Eastern city and witnessed a peace parade. One placard carried aloft bore this inscription: "Why Shoot Someone You Love?" and it received the plaudits of the thronged streets.

I dislike very much to offer any word of criticism against our President or his administration, but when just criticism ceases, wrongs commence to flourish.

President Wilson is asking the representatives of the American people for more power than was ever intrusted to any English King, any Russian Czar, any German Emperor.

Then he demands a press gag law that can effectively choke to death any honest effort to curtail the abuses of misuses of his lordly power. A censorship that Caesar in his palmiest days would envy. A rehabilitation and resurrection of alien and sedi-

tion laws that diseased Romanoff of Russia, with his perverted Monk Rasputin, would loved to have had to perpetuate his rotten regime.

If you offer any criticism of the administration you are branded as disloyal and charged with playing party politics.

Yet Newton Baker, our "highbrow" Secretary of War, (and by "highbrow" I mean one whose education has exceeded his intellect), can find time to quit his post in Washington for days to go to Cleveland, O., in order to select henchmen from his party as his candidate for mayor of that city. Baker was not only playing politics, but cheap ward politics, the kind we had in the days of old.

When Roosevelt wanted to raise an army of volunteers to fight in France the administration opposed him, not because of any real serious military objection, but because they considered Roosevelt a gentleman of "contemporary sincerity," and feared that in the 1920 presidential election he might ride his French war horse straight into the American White House. They were indulging in the game of politics, when they refused him the right which they are now forcing upon the rest of us. And they insist the Press be gagged so it will be at their dictatorial mercy.

Let me correct a common misconception about the interest the Press and Press Association have in a censorship law. Financially they profit by it. It eliminates time and men and competition. It also kills incentive. It murders the truth, puts a premium on lies, buries Democracy and makes slaves and serfs of free men.

Today, Russia making a pathetic effort to gain its freedom, looks across a blood-stained continent and a ship-strewn sea to America, as a land of hope, and what does she find? A shackled press and proposed autocracy, unequaled in Prussia.

And as the years roll on and we are kept busy voting billions and billions, keep your eye on the contracts going out of Washington, D. C.

Never in the history of all ages was money being spent with such lavish hand. Again the day of the muckraker is dawning. He has lost his useful head. However, as usual, we will be told about it after our purse is stolen, and the counting machines are choked up, counting out the coin for the grafter and the carpet bagger.

To turn loose, the muckraker now would be treason. But in the years to come this war will end, reason will be restored, then what an accounting!

We want to stand back of the President. When he is right there's no question that every true American will do so. When he is wrong we owe it to ourselves to help him get right. He

is not infallible, no man is. He has already committed many mistakes and doubtless will commit many more. Had he the faculty today of generating patriotism and enthusiasm that Roosevelt possesses, there would be a "Spirit of 1917" that would arouse this nation from its sleep that would have made hundreds of thousands of men voluntarily respond to the call of their country. We would not now be facing conscription riots.

Yes, we are in the war, we are back of the President, we intend to do our part and more, but we refuse to be blinded to the mistakes of any man or potentate.

That the "President can do no wrong" is not ours to accept.

We will have the courage to think straight; to speak and speak so that we will not be misunderstood, to write and publish the truth that our land may be a fit place to live in, and a worthwhile Democracy to die for if need be!—*John Perry, in Los Angeles Record, May 31, 1917.*

Hints of the Season

The "forty-five-cents-a-week simple life for me" by no means muzzles us, but gives ample opportunities to indulge in the delicacies of nature. We are curbed as to quantity only, just as the Germans have had to cut down on the "coffee-kuchen."

Beets, turnips and carrots are plentiful, making up for many of the good things we miss.

Green peas and stringbeans have practically left us as far as cheapness is concerned. Still in many localities we may just begin to indulge.

Green peas are more wholesome in their raw state. With fresh dressing served on shredded lettuce, a piece of "daily bread" will fill any bill.

Farina is of exceedingly high dietetic value especially when combined with peas, beans, lentils or other nitrogenous foods. It is as economical as corn, and easier digested than the latter. Corn added in small quantities adds enough fats to reduce the starch.

Hardy foods are detrimental to health only when stimulants are used instead of eliminators as food.

Sweet potato contains, by far, more starch than banana or farina, which contain from 60 to 76, while

sweet potato has about 83 per cent. But the mucilage, ash, albuminoids are its redeeming feature. The percentage of phosphates, potassium and nitrogen is small, yet enough to make the sweet potato very valuable where it can be obtained at a cheap price. Used with green peas or salads fills every want.

Ripe or dried bananas are very wholesome. The 60 per cent starch can be redeemed thru steaming or baking. There are just enough mineral salts to assist in bone building. The green banana is of value when steamed, and its acidulous properties beneficial in eliminating uric acid. The ripe banana turned into meal furnishes an additional means in preparing wholesome dishes. Goes well with taro root.

JULY

Colds defy, and yet some have Hayfever, which is due to chronic Catarrh of the Stomach. It's a nasty, mean affliction. Take your cold dip in the morning, go barefoot for an hour or two, and as much as possible wear sandals. Use

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Reverie

Low behind the hills the sun sinks in the West,
And from the hedge and trees the birds fly to their nest;
I cease all occupation and sit in reverie—
My mind reads on past pages then turns to things to be.

I behold Future, in the dim light, revealed uncertainly,
And know Present is the threshold to now be crossed by me.
If the proper path is chosen, and my feet are turned aright,
I know the Past will leave me as day surpasses night.

Still, I place a flower on past memory—
 Before it is gone and I'm free,
For the friends and the light and wisdom
 The Past has afforded me.

I must not sigh as the page turns but look for things to
 come,
For the joys of Past and Future only one source are from;
And now as life's path becomes steeper,
With temptation's chasms worn deeper.

I see outside the fall of the gentle grey twilight,
Symbolic of darkness and night.
I stir up the smoldering embers into a glowing flame
And see the sparks fly upward never twice the same.

As my eyes follow them higher I behold the evening star,
And I know it will light my pathway into the future afar.
The Past I will give to memory, the Present is my own,
Faith we will hold for the future, it belongs to God alone.

—*Lydia Hilton.*

The Gahanbar of Gahanbars

"That ye have love for one another."

To the progressive and developing mind, to the heart attuned to the realities and omnipotence of the infinite, the last or present, should be and is, always the most congenial, beautiful and *best!* For creation or cause, being evolutionary, based, as natural law proves our rule and order, therefore omniscient, leading me to completion or perfection, the current effect must be the most mature, consequently harmonious and blissful to the "Associates of God,"—those who know the purpose and object of life, and intend to fulfil their Divine Destiny. Thus, to say, that the Mid-Summer Gahanbar, held at the "Border Stronghold," San Diego, California, beginning Friday, June 22nd, 1917, at 6 P. M., and ending according to program at 9 A. M. the Monday following, but extended by two evening sessions, was "The Gahanbar of Gahanbars," is not a statement overdrawn, or one born of the exhilaration of the moment, but a fact, conceded by all who were privileged to attend. And to the Members of The Royal Household of Mazda, such affirmation carries its own glorious realization, whether present in person or in spirit; for well they know the marvelous and inspiring joys, blessings and fulfillments that a Gahanbar, presided over by our Master, always reveals and bestows; much more so the "Gahanbar of the Latter Days," where all things tend to final adjustment. Time alone can tell of its true significance; but assuredly, it will live in history as will the names of all those who were able to assist in its high success.

From far and wide, as well as near, the "Saints of God" assembled, and in such numbers that the Temple Edifice was taxed to capacity. In brief, our Beloved Mother Amelia and Daddy Henri, were compelled to purchase many extra chairs to seat all who desired to listen to the words of Divine Wisdom and Love, polarized unto practical application, or universality individualized to the common task; and to reunite with those whom they recognize and know to be of Aryan and kindred relationship.

But to sum up adequately, or epitomize with anything like appositeness, the fount of reason and understanding and the opening up of the inestimable Treasure-House of Mazda, that each session seemed to more completely evolve and unfold, is not within the sphere of finite repetition, much less of voice or pen, unsounded or undipped, except in the Silence of Remembrance or Recollection.

For assuredly the things of Spirit and Truth can only by the self-same Spirit and Truth be retold; tho in the Etheric Waves all must be stored; each word and thot ready, no

doubt, to reveal, even manifest, itself to those at One, and prepared. In evidence of this, many present at the time and since have said, that tho it was all memorized and pictured eternally in their hearts and beings, it was much too wonderful to be yet expressed in words: just as many not present did, and are daily finding themselves receptive of its relative impressions, corresponding to their demands. Notwithstanding, and thoroughly appreciative of the insufficiency of any attempt at description, a few reminding and re-echoing "atmospheric" points may not be found amiss, and thru such record, perhaps prove emanative of interest and chance to be fruitful in the fertilization of the seed sown, which must at all events, in due time and season assist in bringing forth the "Glorious Harvest of the Elect,"—the triumph of the Christ message, the victory of common-sense and principle.

Looking more radiant and youthful than ever, our Master made the "Royal Welcome," rejoicing all by the direct warmth and simple eloquence of those reunion greetings and salutations of peace, which binds so closely the family ties of royal blood, and which spoken after or amidst the trials, sorrows, fears and tribulations of the outer world bent on destruction, were like balm to the soul, earnest in the reclamation of self and covenant. Mother Maria, in true maternal benediction, responded, acclaiming the royal welcomer and all the Associates, making it plain that only thru the recognition and reunion of the Members of the Household, could the salvatory plan of Mazdaznan, at the present time, be made effective, in the redemption of the race,—"One for All and All for One," or the "Will of the Lord is the Law of Holiness," and "Holiness is the best of all Good." What the power of force and what ages of civilization, so-called, had failed to do, the influence of constructive peace and pure thot, simplified to a minimum was thru necessity and elimination, rapidly accomplishing; because now was the appointed time when the Old shall again be made New,—the return and revival of the golden or heroic age, actuated by the spirit of the times. It was in this "realization of fulfilment," that comfort might be deduced and accepted, and all "be happy and of good cheer;" even tho the "worst is yet to come."

Acquaintanceship, nay thorough analysis, study and deep thot of the program, will alone give some indication, and that but slightly, of the scope, religious, philosophic, scientific and sociologic, and of the varied and manifold ground that was entertained and covered in those sublime and practical hours.—"golden hours, when pearls of incomparable and inclusive truths, were showered upon waiting hearts and eager minds, in such single and natural reality and beauty, that all might compre-

hend and be enlivened—quickened; their rare priceless, only, if ever, to be fully estimated, as pondered and applied, in the thot, 'I am Alpha and Omega.'

As in all other ways, well can we submit our Gahanbar program, challenging all honest comparison and criticism, fearless indeed of any even near-approach, much less equality; for thru it Mazdaznan again proves its supremacy, and establishes beyond argument that it is "the leading thot everywhere."

Following immemorable customs, the early morning sessions were devoted to physical exercises, prayers and songs, of an inspiring and uplifting nature, increasing the rhythmic action of the heart and lungs, and thus awakening and improving the mentality thru the opening up of dormant or congested brain cells, dependent upon the conscious use and invigoration of the ganglia of the nervous system, emphasizing attainment on all three planes,—physical, spiritual and intellectual—thru brain and nerve, rather than by muscle. Again and again was it pointed out that only by "breath, diet, exercises and prayers," could man, overcoming prenatalism and environment, "know himself," thereby "become himself," making heaven and earth his own now and forever—the ordained means of realization thru relaxation, giving absolute emancipation. In executive and like manner was it shown in that most illuminating subject: "Tran-substantiation," how the finer or soul sensibilities, after the purification of the body, or "Temple of the Living God," could thru the sounding of the depths of the individual voice,—the "still small voice"—controlled, modulated and modified, centralized primarily thru relaxation of the muscles of the throat and jaw,—the khinvat bridge, joining spirit and flesh, might, after "conversation," be passed, even *now*, leading unto "Tran-substantiation;" and thus explaining the "true meaning of the cross," the immortalizing of the body—transfiguration or transparency.

Truly, that wonderful Sunday, illustrative of the Sun-clothed Sabbath or Seventh Period, that shall shortly be inaugurated and reign, was the day of days. The "Royal High Mass;" the "Celebration of the Eucharist," or "Passing of the Cup of Ruby Red;" the "High Celebration," with our Blessed Mother Ainyahita's words of incarnate love and wisdom, as to "What shall the harvest be?" as interpreted by our Master; then the "banquet" given in his honor, with its recollecting episodes, the "communion remembrance of nearly 2000 years ago," and the significance of the "release of the Cross," surpassed in sublimity anything yet experienced in our family. Deeply were felt the radiations of that celestial "Well Spring from on High," the "Everlasting Sun," each reflecting the light and gladness of that

illumination and effulgence, which shares with God and His Associates "absolute existence, therefore knowledge, bliss;" thus making all blessings to the "Children of Mazda" unnecessary, if not superfluous, because of their immutable heritage, that the "Spirit knowing no loss," "my own has and must come to me." For similar reason, in future, we are not to publicly shower or bestow the expressions of our love on anyone; for we being the only people on the face of the earth today living and fulfilling Christ's universal laws, and command "that ye have love for one another," it follows, are "love itself,"—"the thing in itself," as saught by Shopenhauer, as the "aim, beginning and end of all truth and justice;" or, as we say, "God is Love, and whosoever abideth in that Blessed Love, in him shall God abide forever, and he abide in God's own love," remembering that Christ said, "Ye are God and Gods," and "God is perfect, ye are perfect, too." The power of this blessed and divine that was well proven by the harmony or "peace which surpasseth all the understanding of man" which then and ever, so exquisitely prevails in the hearts of our people, and which today is irresistibly attracting and collecting from the four corners of the globe, the "elect" or "chosen" of the Twelve Aryan Tribes,—inducting the "Federation of Nations." And even tho "annihilation" comes to the many, because they will have nothing else, yet shall "God abide with us," for as St. John delights to say in all connections, in his mathematical, therefore scientific "Revelations" of present events, written for the information and confirmation of those who having the "seal of God upon their foreheads," have the key. "This is comfort for the Saints;" even so Christ has promised, "I shall not leave thee orphans." Thus the actuality and impersonality of Infinite Love was a lesson, like that of God, "the manifesting force which does not manifest" deep in its significance, to the 144,000, yet inculcating the truth of the incarnation of the perfect man and woman, the "Word made flesh," the culminating design of all creation and evolution, the highest possible attainment of perfection, focalized in that, crystalized in matter, or the "Son of Man in human form." And the peculiarities of the true individual, even if of a nature still emanative of the plane and position they have yet, under Providence, to overcome and complete, therefore involved sometimes in apparent smallness, even unseemliness, that only the proper time and effort can enlarge and perfect, was dealt with, in a manner proving the absolute equality, necessity and value each of those who zealously perform to the best of their ability, their part and mission in the Infinite scheme, as allotted, or, that in individualized union and brotherly co-operation, making even differences essential, and but an imperative

and passing phase, can Love, or Oneness, again be manifested and the Fatherhood and Motherhood of Deity, eternally and definitely expressed, in this and all realms. Therefore, all such are equally important and appreciated, and attain for themselves and Associates, just as they and all realize, that in the golden chain of perfection there is no weak link, no "higher seats," at the Round Table of Mazda, and determined by act and *live*, to the fulness of their degree. None can replace them; none can do better! For in Infinity, there are many attributes (144,000), each of which must be specially and individually constituted, that the Whole may be made complete. Hence, should one fail, all may be retarded; penalizing self and those of self-same origin. Thus, as so ofttime repeated, we cannot have, or require more love and wisdom, but more application, properly polarized, in the common good. Back then to First Principles and thru the "simple life for me," we prepare the way first for ourself, then for others, removing no obstacles, this being impracticable, if not impossible, but deploying wisely and safely around them until they receive themselves. For how can anyone force intelligence upon a world that will have none of it? Anyway, it is now too late, "Safety First" being the slogan, and only "preparedness." Like the great Napoleon at St. Helene, we can only say, "They will yet understand and appreciate." Meanwhile, we need not ever warn "our own," for the Good Spirit will direct and veil them; Tho in our thot, which *alone* is power, we are to hold them in close embrace; that eventually peace may come to one and all, and the light pierce the Egyptian darkness, now enshrouding the earth, perplexing the minds of those who still slumber, and driving to self-destruction the "wise of the earth," the "wolves in sheep's clothing,"—of whom Christ said, "Beware," and benefit themselves by commercializing and enslaving mankind, killing off the "youth of open eyes," leaving only the old and middle-aged, already irrevocably enmeshed and decrepit, and the child too infantile to perceive that they have but one object to murder God and elect Moloch in His place. But woe unto such, says the scriptures; for the whirlwind which they have sown, shall destroy utterly the power of Babylon. "Verily, the pure in heart shall inherit the earth, for the earth is the Lord's, and the fulness thereof."

The explanations of the drama as now being enacted upon the world's stage, and how it is all depicted and predicted in the Book of Books, was conclusively and scientifically elucidated; that being forewarned, we might "be ready," courageously "keeping our lamps burning," and ever "be up and doing," for all is known to the last act; remembering always "The Lord, He is my Shepherd, I shall not be in want." Also, the interpretations of

practically each Book of the Bible, brought new inspiration, revealing, at the same time, an unending field, in the study of the characters of the principal actors whose honesty and purpose were detailed and the false current opinion of haloed exaltation accorded to most by dogmatic and black hand theology, under the emulative and synonymized words of "a man after God's own heart," thus making God a partner to their demoralizing proclivities, "deceiving even the elect," was forever shattered, dethroning idolatrous hero-worship in the self-same style that our Savior, Christ, exposed the hypocritical Pharisees. "O ye fools to believe all that the prophets have said!" much more so to put faith in "professional beggars" and "legalized murderers!" Each story was shown to have been originally written, not as an historical or biographical sketch, but to depict the *moral*, that would if intelligently applied, assist man unto truth and righteousness, fulfilling the kingdom of heaven on earth—"Paradise Regained."

Notwithstanding the sublime lessons in abstract and philosophic thot, rendered for the highest thinking minds; as intimated, the ridiculousness of the world's application, and usual reprobate motive thereof, was never omitted to be impressed, that thru the exercise of judgment and consideration, the true comparison might be made, or the real separated from the phenomenal, equalizing the extremes. Not even the care of the complexion was forgotten. And just as the practical, based on common sense and reason, was the opening and continuous text thruout, so the Gahanbar ended in testimonials of objective value from all present, or a brief "few words statement" of "What has Mazdaznan done for me?" eliciting extraordinary and uplifting personal truths, that nothing could gainsay; also the "Summer Summaries" outlined by Dr. Gilman Beeler, but spoken for all, was, or may be abridged, "What can I do? Send me." That in Mazdaznan there are no "professionals," was made plain, all being self-supporting. Again, at the last "talk" given Tuesday evening, our Master finally concluded his wonderful remarks by exhorting constant faithfulness to conscious rhythmic breathing and the proper use and combination of pure foods, saying, that as man had to eat to live unless the latter, or diet, was considered in its tonic eliminative and assimilative (T. E. A.) nature, all else would avail us little, if anything.

Where all demonstrated so beautifully, comment would be too obvious, but proud indeed may the family of Mazda be of each and every member, neglecting not, however, to daily say, "May Mazda be rejoiced and His Associates continue to be victorious!" On platform, floor, around the table, and on altar, "perfect must we be," was expressed in ever-growing degree;

and the incomparable and only true doctrine of "Life more Life." At One with God and man, was manifested in "a love that knoweth of no fear," that filled all with divine joy and tearful gratitude. Not even the attempted restrictive influence of "authority," whom adverse forces instigated to curtail our worship of God and harmonious vibrations could cause more than a ripple of amusement, emphasizing our importance and their limitations. For such the admonition is "silent contempt!"

To do justice to the expression of everyone's thots of thanks and appreciation, to our noble Daddy Henri, Mother Amelia Abon Clementi, and their many standard-bearers, for the bountiful hospitality showered upon all alike, is a "taste too great!" Suffice that the memory of it and of the "Gahanbar of Gahanbars" is ineffaceably written upon the tables of our hearts and shall ever illuminate our path, leading us onwards, and reflecting our highest aspirations. Having constantly, "remembered our own," we returned to our respective homes, "glad of the past, happy in the present, confident of the future," brimful of sacred thots and holy desires, that we may worthily and speedily realize our covenant, consistent to "an elect people, a royal people, a people of God." Blessed be the tie!

GUROMANO.

July 2nd, 1917 A. D. (1922 O. S.)

Eventide Musings

And the war still goes on irrespective of prayers, scripture readings and catechisms.

The air itself is pure, but ignorance may contaminate it, and pure water can be polluted by ignoble hands.

When prices for food run high the appetite has to fall below par to keep within the boundaries of social economics.

From the sublime to the ridiculous there is but one step, and only one line divides intelligence from ignorance.

Anniversary

Of the Society for the Promotion of the Federation of Nations, August 13, 1917. Special festivities and programme in progress.

SERMONETTES

The present situation in the world would prove to the thinker that life, after all, is not worth the struggle, as this earth is still pretty much in the clutches of the adversary and his stockholders.

"God so loved the world that He gave His only begotten son." It was thot this would suffice, but man so loves the dollar that, according to his amendment to God's constitution, he would sacrifice everybody's sons.

No more "sermons on the Mount," now that we have strayed from the path of our Savior, and voluntarily at that. Wonder if we wilfully dare sin and return to the Father's House whenever we please and wander away again with ease ad infinitum.

Surely God needs no defenders, for if He has power to create worlds He is able to handle any chaos, especially one created by man. If we only left it to the Lord in prayer instead of imposing our mess on one another, we soon would rejoice in the "bloodless atonement."

Churchianity, sects and denominations included, is taking its fill of the fornications of Babylon. Only here and there stands the lonely Society of Friends, Shakers, Adventists, Dunkards, Brethren, Dukhobars, Molokains, Mazdaznan, Freethinkers and the tieless, determined to stand by Principle and the Constitution. Should their efforts prove fruitless they at least have remained true and stand behind the Savior.

All our great achievements in this world during the past decades, due to the inventive genius, have not been gained by destruction, but by the tranquil frame of mind, peacefully pursuing the promptings of the good spirit. If progress has in any way seemed endangered of its advance in the future the spirit that has borne it surely can find means to sustain itself. But it seems rather that a certain undeveloped, that is heartless set, void of divine culture, found itself incapable of keeping

by *man* shall his blood be shed; for in the image of God made he man." Exodus 20, 24: "Thou shalt not kill."

Religious convictions are below par in a country of religious freedom when private interests are at stake.

Money is pretty loose in certain quarters of the world, and the bull knows how to put the timid to flight or fight.

Kipling claims that after the war there will be but two races left—"Human and German." Philologically *hu* means good and *ger* means better. Let us hope Kipling's prophecy proves true.

Position, vainglory, gold and clamor for honor all wear the cloak of hypocrisy, or hyphenating the word and putting the emphasis so that the "c" softens, we have "hypo-crazy."

Evangelical preachers begin to awake to the fact that there is a marked difference between churchianity and Christianity. The latter is as unpopular as in the days of yore, the former numbers the masses and their hirelings.

From foreign sources we are asked how we pronounce "Allies." That depends largely on the brogue, as well as the placing of the accent. It may be all-*eyes* or al-*lies*. If in gothic, which is "Alleirten," it may be "*alle* irrten."

Too bad Mark Twain left before the "finis." Count Tolstoi just missed it by a few years. May the good Lord grant us to see the end as Russia glories in the materialization of its long-uttered prayer: "Good Lord, deliver us from error's chains."

The present situation is in consequence of determined imitation and wilful sinning against the "Holy Ghost," a sin that knows no forgiveness but death. Void of real, true economics, man ventures into the network of schemes laid before him, and like "the spider and the fly," he finds himself a victim. Still, no one profits by the experiences of predecessors. Ob-

servation is not relied upon. Experiences are engaged in and with it difficulties to overcome. By the time one has about enough of life's lessons it's time to go with the majority into the beyond, from where there is no return, except on seance nights.

Malicious animal magnetism has moved to the battlefield, while those at home mind matter.

After years of doubt we do have to admit that, however neutral, we nevertheless are a peculiar people.

To squander the people's money without the latter's direct consent is equal to criminal highway robbery.

It must never be forgotten that a publican is a mere servant, hired by the people, and as such must do the bidding of the people and never take upon himself authority to rule his employers.

It was Ever Thus

Christ was crucified, Lincoln was reviled and assassinated. But what is the position occupied by each today? (For they are both living characters more potent than when on earth.) There are none to decry, but honor is universal! They stood for the rights of the "meek and the lowly." They placed worth above wealth—principle above pretense. Their offence was the defense of human rights.

"The grand mother of the revolution," Madam Catherine Breshkovskaya—herself a member of the aristocracy, spent thirty years of her life in exile and prison, with many others, while hundreds—yes thousands of their compatriots were executed. Their offense? The defense of the rights of the toiling masses against the oppressions of autocracy. Today there is no more loved and honored person in Russia.

David Lloyd-George was for years execrated by the nobility and wealthy of the British empire, because of his attacks on heredity and traditional privilege, and defense of the rights of the masses. Today he is premier of that empire—called by his late traducers to save the nation from annihilation.

And so it has ever been. He who has the courage and manhood to defend the oppressed—to attack special privileges and oppose plutocratic power is reviled, maligned and traduced by those whose usurpations he opposes, and often by many whose cause he defends.—*Dunbar's Weekly*.

Forty-five Cents a Week

That variety may be indulged in, even at the low cost of living, is being demonstrated by an extensive number of the Saints of God on earth. The prices are the same, currant in all metropolitan cities with but slight variation. Vahda and Gloria even overstepped the two-meal-a-day idea as held by the faithful. Both indulged in three meals a day with a fast day once a week, generally Friday. (Others make Wednesday or Sunday their fast day—absolute abstinence from food and drink, unless it be communion).

The first meal of the day, or breakfast, for six days, was as follows:

1. Gruel made from shorts, flavored with a dash of ginger; cup black coffee, lemon juice.
2. Half a grapefruit, one muffin (oat flakes, bound together by white flour); cup black coffee.
3. Dough-god, cup black coffee, lemon juice.
4. Rolled oats, slightly toasted; cup black coffee, lemon juice.
5. This was Friday and consisted of prayer on one single expiration (without ceasing).
6. Whole wheat dough-gods, cup black coffee, half grapefruit.
7. Dough-gods, made of shorts and wheatflour; three apricots, black coffee.

The midday meals were as follows:

1. Shredded lettuce, grated carrot and turnip, with lemon juice, a dough-god.
2. Salad of endive and spring onions, muffins.
3. Sliced tomatoes, served on lettuce leaf; a dough-god.
4. Squash, fried with onions; a dough-god, cup coffee.
5. Fast day with additional prayers on the breath.
6. Salad of endive, tomato, cucumber, dough-gods,

cup coffee.

7. Salad of lettuce, radishes, carrots, turnips with French dressing, cup coffee.

Dinners were indulged in as follows:

1. Vegetable stew, made of leavings of various vegetables and tomato skins; dumplings, steamed in stew, seasoned to taste; cup of coffee.

2. Salad made of endive, two sticks rhubarb, radishes, green onions; dough-gods, baked lettuce, cup of coffee.

3. Stewed rhubarb, mashed bananas, muffins, coffee.

4. Sliced tomatoes, served on lettuce; lyonnaise potatoes, muffins, coffee.

5. Fast day, with recitations from the Pearls of Ainyahita.

6. Salad made of various greens (left over), spring onions, pinch of ginger; dough-gods and roasted barley drink.

7. Salad made of lettuce, cucumber and tomato; creamed potatoes and peas, coffee.

For the two people confined to the menu given the amount for the whole week did not exceed 85 cents, or 42½c per person. Of course, one person alone would not be able to keep within the range unless buying exceptionally cheap. With the advance of the season a greater variety and better selection is afforded. During August peaches, plums, grapes, apricots, take the place of earlier vegetables, and in their stead melons, squashes, egg plants, tomatoes, are more plentiful.

Two classes of men are bound to be a success in life—the absolutely materialistically inclined who follow strictly in the path of system and iron clad measures, and the absolutely mentally inclined who see matter as absolute spirit, exhausting it all as a means to an end. All others stand little chance.

The Moment of Silence

By REV. DR. OTOMAN ZAR-ADUSHT HANISH
San Diego, California, Sunday, 11 a.m., July 11, 1915

To the sinner, with the heart steeped in ignorance and superstition and a mind controlled and governed by authorities and authoritative institutions the "Moment of Silence" is most painful; but to the saint and to the heart that beats in unison with the ruby heart of God, at one with all Nature and Nature's phenomena, conscious of the Ever-Present God, the Divine within, permeating the circumference of being ad infinitum, to that heart, that soul, that spirit, that mind, a moment of silence, a moment of quietude, stillness, passiveness, tranquility, is a momentum that turns all the objective toward the realms of the Infinite and Divine. It is a momentum that strips the matured, the timely, of all power, force, energy, intelligence, and centers toward the one given point, the heart, recalling to the mind the origin of being, the beginning, disclosing all the operations of the spirit thruout the Infinite realms, depicting and picturing worlds upon worlds and planetary systems.

Over it all hovers the ego, conscious of the one divine That that "there shall be light." Light revealing the consciousness, wisdom, understanding, knowledge, power, force and radiance of the Infinite Intelligence, manifesting all the attributes and endowments thruout all of the created, and yet to be created, worlds until by virtue of the creative energy, and by virtue of evolutionary processes, we find ourselves here upon this earth clothed in a garment, tho mortal, yet nevertheless possessing the consciousness of Immortality—Eternity.

Here we find ourselves, each and every one of us, as members of the Royal Family, as members of the *only* Royal Family, the *original* Royal Family, the Royal Family not instituted here upon earth by authorities

and authoritative institutions, but a Royal Family having its origin in the Everlasting, Eternal God.

We find ourselves here as members of the Royal Family of the great, grand and sublime Household that has no equal anywhere, the Household of Mazda, the propounders of Eternal Thot, infinitely and divinely conscious of God. As members of the Royal Family of the Household of Mazda, each and every one of us is conscious of infinite endowments and attributes. Each and every one of us is conscious as the Elect—not as the *elected* ones of the world, not elected to cater to the desires of any class, not elected thru the aid of interwoven force, power or intellect, not elected thru intercession or mediation, but the Elect from time immemorial, eternity—the Elect of God.

Conscious of that station, that position, that “first estate,” as the Blessed Ainyahita calls it, having retained within our own Ego the Eternal, there can be nothing outside of the one monistic thot of God—one Everlasting Pivoting Point. By that Infinite thot we have remained in the “first estate.”

And whatever the conditions and environments may be, whatever the surroundings in which the Infinite Intelligence may manifest, whatever the phenomenal side of Nature which may be presented, all of these embellishments—have no bearing whatsoever upon the Infinite Intelligence that constitutes the Ego of the Elect of God—the Members of the Royal Family of the Household of Mazda, the Master Thot, Eternal Thot, Thot Everlasting, the Thot of which Goethe says: “Thruout the spheres there moves an Ever-Active Thot.”

That Ever-Active Thot. Ah, it sets everything a-moving—all the substance filling space. It causes it to vibrate and thus partake of the energy issuing forth worlds. These worlds, touched by the Magic Infinite Intelligence, again issue forth into the phenomenal of

evolutionary processes, displaying every phase and condition of other worlds with their manifold environments, calling forth lines upon matter to the extent of purifying and refining the elements with their many chemical compounds. These particles, these fine atoms, electric, magnetic and otherwise, that go to make up the most wonderful of all accomplishments on the part of Nature—Man—into this human form the Infinite Intelligence, the Infinite Ego, manifests itself. Thus we all manifest, as a result of the all in all, into a created entity having identically the same attributes and possibilities as the Infinite Intelligence from which we emanated.

PERTINENT THOTS

“There is no more reason to praise war than there is to praise the duel. . . .

“We are all acquainted with the old rigmarole that absence of war would not advance the world but would dull mankind and allow it to relapse into a life of ease. * * *

“A fire gives courageous firemen an opportunity to show their bravery, their agility, and endurance; but no one praises fires, least of all a blaze that destroys a city.

“Appalling epidemics give conscientious doctors and brave nurses an opportunity to display heroism, forethought, intelligence and quickwittedness, and many other virtues; but no one sings hymns to cholera or typhus.

“Poverty and misery often occasion charity and human kindness. Yet no thinking person feels that these qualities justify starvation.

“Europe at the present moment is in the hands of moderately endowed political dilettantes. He who admires statesmanship has no cause for admiration. All progress made by Europe is being turned into mass murder, for the ultimate profit of the Powers outside of Europe which, in the future, will fight for supremacy: Japan and the United States. Europe is being bled to death by its own towering and almost imposing insanity.

“In the face of this apparent almightiness of brutality, some of the younger generation seem to feel that absolute brutality is real civilization. I wish they would abandon this view. A single, genial, active personality is worth more to the world than all masterly organized brutality.”—*George Brandes, in the American Weekly.*

Mother's Banquet

The night preceding June 20 marked another epoch in the history of the Royal Family of the Household of Mazda, when at their hall at the Royal Arcanum building, Los Angeles, met the Elect of God to celebrate Mother Maria's birthday. Around the communion tables were seated eighty-five of the best people, who are the brain and brawn of the Elite in society, to partake of a repast Mother Ellis most ingeniously devised and executed, assisted by the few ever-ready to offer their heart and hand. "Many Happy Returns of the Day" stuck out most strikingly among the many decorations. The lettering was done in green parsley and sliced radishes. "Not flowers that fade and die, but edibles," said the Master. It pleased him to find the Saints rapidly advancing toward the useful in life. The salad served consisted of nine different selections. The platter offered a slice of vegetable roast a la valadin, home-made egg noodles in threads, cream gravy, oil-roasted nut potatoes; there were pink beans with string beans on the side, and wholewheat biscuits, Nellie's beaten biscuits, and black Arabian coffee. The salad consisted of lettuce, endive, parsley, watercress, cucumber, radishes, beets, chicory, onions. The mayonnaise served as ornament to the sliced beets.

The expense of edibles for the whole banquet, feeding eighty-five, was as follows: Beaten biscuits, 20c; whole wheat biscuits, 20c; egg noodles, 25c; small potatoes for nut roasting, 10c; butter for seasoning, 15c; beans, 30c; lettuce and watercress, 10c; radishes and parsley, 10c; onions and cucumbers, 10c; beets, 10c; vegetable loaf, 20c; milk, 10c; mayonnaise dressing, 15c; 1-lb. coffee, 20c. The full amount represented \$2.25, or less than 3c per person. There was plenty and to spare. Everyone present was greatly pleased at the demonstration, and showed that banquets can be controlled by the "forty-five-cents-a-week simple life for me."

FIRESIDE CHATS

We always expect more from others than we are willing to concede.

Most people are too narrow to see that one hand washes the other, benefitting both.

The present situation in the world is the best object lesson to hot heads, teaching that it will never do to lose one's temper.

Some people choose to live on twenty-five cents a day, but many more simply have to get along on less.

Renting lands for the tax-rate due on them would prove a relief to the owner and the industrious man could have a start in the right direction.

It was ever thus that one class would dominate another, but whether such is to be lasting depends entirely upon the demands to be made by the other class.

Now that our arch enemy has turned our best friend, we will have an opportunity to spend our substances on him and return to the Father's house and help kill the fatted calf.

Our educational institutions seem to be quite democratic, but the administering element is quite autocratic, and for this reason the results obtained are not as high as may be desired.

Whether a man favors your ideas or condemns them matters little since either case is a diplomatic measure to draw you out and add to his own repertoire. Reverse tactics and see how the other man takes to backing water.

Some divines complain that the cults, so numerous in our midst, are a detriment to society from the fact that they do not teach Christ, but even deny Him. Maybe the divines are right, but perhaps they would find a much larger field of operation among those whom they have disgusted with their sanctimonious twaddle

than the few who are earnestly striving to find a way unto truth and life.

Pride and pessimism are as serious a disease as cancer.

To be conversant on the topics of superfluity and shallowness proves our ignorance.

Seed potatoes are no longer sold by pounds, now that speculators have their eyes on kilos.

If we do not keep abreast with the times, then as time goes on we shall have to go, too.

Potatoes have an eye on the market and seem to see their way to high quotations next spring.

Etiquette and propriety should not be sacrificed for the clatter and chatter of demagogic pedagogy.

Beans are fluctuating now that they have a rival in corn. The black-eyed bean especially has become very jealous.

Since paper has gone up there are less written communications. Most of the mental exchange is done by wire.

Some people are better educated just to parade all the more successfully their ignorance, narrowness and arrogance.

"Too many cooks spoil the broth," and there is no doubt about it but that the battlefield has too many who would like to have their finger in the pie.

"The world is my home, and to do good my religion" is by far a better maxim than to yield up one's character to a concern claiming to be of God while doing work for the adversary.

Health of body and mind is quite an asset, but to be a success one must practice economy, be industrious and keep his eyes and ears always open, watching and taking advantage of opportunities within reasonable reach.

The timid always lose out, while the impulsive have to pay dearly for their ventures. To balance up the

timid must become venturesome and the impulsive become timid. Perhaps if both went into partnership they may become a success.

Language may appeal to the mind and even prove convincing, but to reach the heart permanently that must prove its power.

Two solar suns would simply melt the earth, and two north poles would freeze us to death. Moral: "Let sun and earth be partners."

Of course the present food situation may bring a few to their senses and they will perhaps realize that it is well from time to time to turn to the soil for inspiration.

Should the neutrals enter the arena of war, where is the audience to come from to watch the play? Must we leave it to the generations to come to be content reading of the valor of our age?

There has been said so much and so little good accomplished that a muzzle surely cannot be a bad thing. Of course it does not add to our looks, but it spares us a lot of trouble with the elements.

Perhaps woman shall yet awaken to her full realization and resolve that the salvation of humankind lies in the application of *eugenic laws*. We must return to gen-isis, genesis, genetics,—eugenics.

There is a reason for Prussia to impose an exceptionally high tax on bachelors. Such a step is entirely in accordance with justice, as a man unfit for military service should at least perform his duty for his country.

Parisians were surprised to find, after eating the usual menu that the chops ordered were made of potatoes, the steaks of turnips, the chickens of vegetables. But why surprised? Are not American "wieners" "made of cereals and artificially colored," as the stamp required by the Pure Food laws shows? "It's not what we eat, but the thot eaten with," may be safely applied to many things. Culinary art has been little understood in the past. It catered to depravity and abnormality.

Little by little humankind will turn from gluttony, debauchery and immorality, attending to the values of food and how to use nature's storehouse scientifically.

Peace is now the fervent desire of all right-minded people, and the momentum gathers weight daily. Without it there can be neither true prosperity, nor individual liberty—the Divine prerogative of man.

It is being claimed that in these days of high cost of living many have returned to pioneer days and use produce as a medium of exchange. To be called a "small potato" or a "bad egg" is considered quite a compliment.

Every nation is surfeited with war and hourly the anxiety and sacrifice becomes more unendurable. Therefore, proposals of peace, which really mean peace and permanent international concord are welcomed by the combating nations.

The comprehension of all things, whether they are of a religious nature, philosophic, scientific or otherwise, depends upon the understanding or the degree of development of brain functions, which reveals a sense condition correspondingly.

If there is anything in omen, any truth in forebodings, and coming events forecast their shadows, then there may be something to the cracking of the Liberty Bell and the crack in the Statue of Liberty. We only wonder where the next crack will be.

"About the *'easiest thing'* the politicians know is the public. The politician may not be able to make much of a showing when he tries to make a municipal enterprise work, but when it comes to working the dear 'pee-pul' your politician is there with the bells."
—*Los Angeles Record*.

The Chronos League of Paris agitates the acceptance of thirteen months for the year. Four weeks are to constitute a month. Astronomically this is correct, for the moon completes her course every 28 days, or ex-

actly four weeks. This makes thirteen months a year. If for no other reason, such a change in calendar may be welcome by those who are on a monthly salary.

With all the various classifications in taxation it would by no means be a bad idea to add single tax as well so as to bring under cultivation all the lands already owned, but lying idle, and reclaim all the idle land so as to relieve the owners of their burden.

With the advance of the season, less food is required to keep up the same weight of body and energy of nerve and mental power. Sunlight and solarized air prove nourishing. As the person declines and the air is less solarized, altho ozonized, and there is less heat in the radiating rays, man naturally has to eat more to make up for deficiencies in nature.

Serbia may rejoice in the blessings of war, for since Austria got hold of its people, all pests, lice plagues, typhus, scarlet fever, pocks and many other savage phenomena, are being checked. In Belgrad alone in one day, 5000 folks have been made lice free. Hope the good work of war will continue and succeed in freeing us from parasites of society as well.

The food resources of the country are most satisfactory and the prices paid based upon the law of demand and supply. But there is no reason why speculators should reap the benefit while the producer earns his bread by the sweat of his brow. The extra profit should go to the producer to encourage his efforts and remunerate him for the hardships and risk he takes by wresting from Mother Nature the treasures necessary to keep a whole people on the move. Speculation must cease and the man at the lever must get his due. Justice done to the one must be equally recognized in the other, thus regulation of prices for commodities or necessities as well as transportation need attention, lest much suffering and grief may come to all.

Mazdaznan Statement

I am a Mazdaznan, and herewith make my statement according to the only infallible, inspired, divine and revealed religion:

That there is no authority greater than God and no religion higher than Truth.

I must obey God more than man.

I must love the Lord my God with all my heart, my mind, my strength and all that is within me.

I must love my neighbor as my own.

I must hold to the covenant that I am here upon this earth to reclaim the earth, to turn the deserts into a paradise, a paradise most suitable unto God and his associates to dwell therein.

I must be royal in principle and democratic in application.

I must never cause an infliction, death or injury to any flesh or blood, be it animal or man.

I must not partake of animal flesh, blood or fats during times of prosperity, neither resort to it in case of famine or torture to save myself from starvation; for he who clings to life shall lose it.

I must never raise my hand or a weapon of any kind against my brother, a friend or foe, for all they that take the sword shall perish by it.

I must never engage in any business or profession calculated to inflict injury, or the destruction of life and property.

I must declare and make peace with an adversary quickly thru non-resistance and by arbitration.

I must never go before courts with any grievance whatsoever, and when forced into it by an adversary to leave it all to the course of providence, destiny and fate.

I must live in peace under the most adverse conditions, and ever remember that it is by far more wholesome and profitable to feed the enemy than to fight him.

I must never enter into dispute, debate, discussion or argument about creed, belief, customs or theories, for argument is death unto the voice of truth.

I must never seek revenge, for "vengeance is mine, saith the Lord; I will repay."

I must not engage in usury, but in its stead divide profits equally.

I must not take advantage of a brother, neither be partial to a stranger, and remunerate every man according to the value of his hire.

I must promote and assist in the promotion of final emancipation of all mankind thru the application of ingenuity, invention and industry, ever engaging in means of direct conformity with every religion and its divine tenets.

I must assist the needy, the afflicted, the distressed, the fallen, the neglected, the struggling, the perishing and do so in a spirit of love, kindness and respect, bearing in mind that charity begins at home.

I must be honest, true, pure, chaste, truthful and industrious; applying my gifts, talents and attributes, endowments, propensities and properties into constructive pursuits that the kingdom of heaven may be realized on this earth.

I must keep within the boundary lines of the dictates of my own conscience and serve my God by keeping every one of His commandments, and rather seal the testimony of the Savior with the loss of my terrestrial life than to turn traitor to the Kingdom of God.

That Waves

An ecclesiastic lie is identical with a diplomatic lie. It has semblances of truth, and most cunningly woven and entwined with colorings of truth that even an expert is baffled. Judicial powers of analysis are compelled to yield and admit their utter inability to detect deception. The lie stands out as truth and the world goes on heedlessly following arts and crafts of the kind that rules with destruction.

There is no doubt about it, but that we may be able to safely land over on the other side and confront the self-imposed enemy, but it is as sure as it fared the contingents—that we shall never be able to get out—nay, not one of them.

It needs no further proof to find churchianity utterly void of principle. The laity ought to be able to see if there is a grain of self-respect and reason left that the ecclesia is nothing but a tool in the hands of the adversary to deceive the Saints of God on earth. Of course, the scriptures have it that man is too blind to see, and to deaf to hear, and for this reason must fall into

the trap. Still, there is no reason why some of us should not be saved, especially as long as we are determined to stand alone and not take part in the fornications of Babylon.

We are living in an age where every utterance from authorities need juristic interpretations for both the educated and the less fortunate to understand. That the draft means *in no sense the conscription of the unwilling*, as uttered by the executive is to mean that the *unwilling* they will be *made willing*. We are naturally growing with the times and our language must grow accordingly.

The XIII Amendment reads: "Neither slavery nor involuntary servitude, except as punishment for crime, whereof the party shall have been duly convicted, shall exist within the United States, or any place subject to their jurisdiction. . . ." So far so good, but the jurists will give us an interpretation that shall outwit the sophistries of ecclesiasts.

Germany may have overridden the Treaty, but America surely overrides the Constitution when she forces measures not in harmony with justice.

Whenever division of opinion appears in the ranks of one class, it is surely the firebrand ingenuously hurled by the hand that ever reaches out to stunt progress.

"We can get away with anything so long as its labeled 'War Necessity.'"—N. Y. Evening Post.

Now that the young blood and sinew of a rising nation is called to the front to be sacrificed upon the Altar of Moloch, the slant-eyed, yellow-skinned brother from the Orient is invited to take the white man's place at a lower rate of wages and prepare a place for his kind.

An old Chinese prophecy has it that the continent eastward inhabited by the red and the white will subject the red to a point of annihilation; this point reached the white will wage war against an old conti-

ment east of them and thus open up the way to the sons of the midst of heaven to occupy the fat of their lands, for heaven loves its people, and wherever injustice is meted out to them the exploiters shall be removed.

The mission of a diplomat is not to enforce law, but the amount of finesse used to ever evade it that the wrong may be recognized as right and the right stamped wrong. Tho two wrongs never make a right, the diplomat has to use methods to make everything historically answer the ends and purpose of his agency. Thus the end justifies the deed.

Smatterings

The world fights for principle and dies; we demonstrate principle and live.

"I live; ye may live also," holds as good today as in the days when the Savior uttered it.

"Ye are the temples of the Living God," the Savior said. If His word is Gospel truth, then something terrible must have struck these temples, or God must have moved out of them.

Two hypnotic influences hold the whole world spellbound: fear of hellfire by the spiritually inclined, and fear of the dungeon by the materially based. The intellectually cold have nothing to lose to satisfy their sophistries and strain every nerve to raise the cause of fear.

Sleep is necessary to normalize the ganglionic system. Still too much sleep results in directly the opposite, for once the required results attained nature has to seek relief for surplus accumulations. Too much wakefulness contracts not only the nerve ganglia but the pyramidals and polymorphia as well. Occasional contractions, tho, induce greater thinking capacity, in certain phases calling sub-consciousness into play. The required time for sleep is largely determined by temperament and method of living.

Sheep

Mark Twain. "The Mysterious Stranger."

"Look at you in war—what mutton you are, and how ridiculous!"

"In war? How?"

"There has never been a just one, never an honorable one—on the part of the instigator of the war. I can see a million years ahead, and this rule will never change in so many as half a dozen instances. The loud little handful—as usual—will shout for the war. The pulpit will—warily and cautiously—object—at first; the great, big, dull bulk of the nation will rub its sleepy eyes and try to make out why there should be a war, and will say, earnestly and indignantly, 'Is it unjust and dishonorable, and there is no necessity for it!' Then the handful will shout louder. A few fair men on the other side will argue and reason against the war with speech and pen, and at first will have a hearing and be applauded; but it will not last long; those others will outshout them, and presently, the anti-war audiences will thin out and lose popularity. Before long you will see this curious thing: the speakers stoned from the platform, and free speech strangled by hordes of furious men who in their secret hearts are still at one with those stoned speakers—as earlier—but do not dare to say so. And now the whole nation—pulpit and all—will take up the war-cry, and shout itself hoarse, and mob any honest man who ventures to open his mouth; and presently such mouths will cease to open. Next the statesmen will invent cheap lies, putting the blame upon the nation that is attacked, and every man will be glad of those conscience-soothing falsities, and will diligently study them, and refuse to examine any refutations of them; and thus he will by and by convince himself that the war is just, and will thank God for the better sleep he enjoys after this process of grotesque self-deception."

AMONGST OURSELVES

LOS ANGELES.—As we picked up our Messenger our eyes fell on the pleadings for our dear Master to come East, and there seemed to be a bearing on the West for holding him. As he stands alone and holds all of his followers, it is high time that every one should realize that it is impossible for us to hold him if it is in the design of things for him to go; and little would we try, as much as we love his presence, but as he has given the call and advised us that Westward is the trend of civilization and has taken up his abode here to receive his Saints as they gather together from the four winds of the earth, and they certainly receive a royal welcome, and as we have heeded the call, we are safely sheltered under our blessed Master's and Mother's wings, which are ever stretched forth to cover all who are willing to heed his call, and each one that has a drop of royal blood in his veins will realize that we are the savior nation, as we are a royal and elect people, the people of God, and we are to save the nation. Shall we wait and plead with those who scorned us, and so despitely used our beloved Master until we lose all of our men and boys in the ocean of horror, or shall we hear his voice and flee to his arms of love and protection: "For God is love, and whosoever abideth in that love in him shall God abide forever, and he abide in God's own love."—*Mother Ellis.*

NEW YORK CITY.—With Great-Grandma Brownie at the helm we are very proud to be able to report progress as to development as well as increase. Dr. Beeler has been an inspiration, not only during his stay, but his memory continues to spur us on to brighter skies. We may say that the present turmoil in the world adds greatly to the testimony of Saints and Sages. We not only have meatless days observed by the children of the earth, but there are possibilities of temper-

ance, prohibition, final abstinence. May God speed the day, as therein lies the redemption of the race. The world is surely advancing. What teaching and demonstration failed to accomplish the dinner table calls to time. It is sad to see the majority suffer, still it's the way the world chooses, and what *man* soweth that he shall reap, for he *will not accept* the offering of the Lord. We look forward to a surprise from the Master.—*Uncle Walter.*

CHICAGO, Ill.—Peace and all the good of native right be ever with you. On the eve of another Gahanbar and the many stirring things that vibrate the ether, my thot waves naturally focus toward the messenger of thot which have lodgment of a pleasant recollection, nay, even more, of a deeper place abiding. It would have been very gratifying to have been able to visit with you at the Gahanbar, to meet the Saints of both long ago and late acquaintanceship—they are pretty well represented at present—but that pleasure will not be mine this time. In thot I am present thruout the sermons. Sister Andrea and all the Saints wish to be remembered to all the Associates. May the good thot shed its luminous rays over all the Saints.—*Dr. A. L. Thomas.*

BOMBAY, India.—I have read and re-read the Prospectus, and follow its divine teachings. The information is very important, and I am inclined to copy all of the book, "Health and Breath," by your kind permission. I would love to do it for my own improvement. Yours faithfully, — *Jehangirji Dinshawji Dundas.*

LAHORE, India.—I have read Mazdaznan Magazine, and am now re-reading "Health and Breath" for the fourth time. Besides the above I have "Ainyahita" and "Mazdaznan Encyclopedia," which I prize as the very best books. After I have fully mastered each les-

son in "Health and Breath," may there be further self-development? I shall feel very thankful by your kindly informing me whenever you bring out a new book.

I love you with all my heart, for I have learned a great deal from your book, "Health and Breath Culture," and am indebted to my dear friend, T. M. Reyna, who has been gathered to the majority, February 18, 1917, at Rawalpindi. Ever your obedient pupil.—*R. D. Vania.*

SWITZERLAND.—*Our dear Master:* Thru your beautiful and ever-inspiring songs, most original in text and music, we are in constant communion with you, and all the Associates, as well as Saints of Mazda. Thousands of thanks. At present we are engaged in the preparation of Our Common Prayer, and we shall be pleased to receive your assistance thru your translations of Avesta and the Gathas. Our people are grateful for the new songs in press. Ever at one with Mazda.—*Father David Ammann.*

AARLMS, Denmark.—Correspondences seem to reach me at long intervals only. From the Master, a letter after 18 months. Altho I know he has written oftener. This is rather a dark age in the face of boasted enlightenment and an age of reason. But the way I know. There is but one thing for me to do, with the Master-thot and thru the Master-thot to strive for the goal. My work is planned for Denmark, Sweden, Norway and Finland. The domestic, as well as foreign policy is by no means commendable. Too much "goulash," much more cowardice. No magazines for the past six months, altho we are not on the warpath so far. I have sent a real Yankee bill and ought not be stricken from the list. Or may it be that the postal authorities see a private code between the lines? Now that I have discovered the path from *Thot to Deed*, I know my duty. With love and appreciation.—*Viggo Nielsen.*

HINTS OF THE SEASON

Camphorated oils should be used daily after a bath. Buttermilk is wholesome, providing it is fresh from the churn.

No soups, stewed or fried dishes until the cool season sets in.

August, sultry, humid and enervating. Use no milk, butter or cheese.

Sweet corn, steamed for a minute or two, also roasted, will answer almost every demand.

Six grains of Colocynth to one pint of bay rum will be found most satisfactory in treating the scalp.

The treatment of fruits consists of rubbing, and loosening of the skin by using the back of a steel knife.

In hot baths, use a teacupful of sal soda to the tub, adding one teaspoonful of Australian oil of eucalyptus.

Luscious fruits are by far more wholesome than the best of drinks or concoctions. The latter are what a whip is to a dyspeptic horse.

All fruits should be peeled to make them palatable and digestible to the more sensitive stomach. The peels can be steamed, stewed and made into syrups.

During this month the care of the body is of greater importance than food. Attend to early plunges, quick baths or spongings at night; pedi- and manicuring; massaging of face, neck, hands and feet; attending to scalp.

Bananas whipped with cream are very wholesome. Bananas with milk are much harder to digest, and with some temperaments induce convulsions. The better way still with bananas is to use them baked, fried or steamed. When steamed they go nicely with browned-flour gravy.

Cocoabutter, alternately used with petroleum, will be found most satisfactory in treating the skin of the body. It is not the amount used but the way applied

that benefits may be obtained. Now is the time to feed thru the skin rather than the palate, if comfort and ease is to be our lot and portion in this life.

Steamed, roasted and baked dishes only may be used in addition to the solarized foods. The latter are best when well-ripened and treated.

Apricots, peaches, plums, nectarines, grapes, figs, and crab-apples are most valuable if eaten in small quantities to assist in elimination.

Sweet milk can be used with lemon juice, well beaten until smooth and tasty. A dash of nutmeg or saffron will add considerably to its value as a tonic.

To arrest hair losses, use a preparation made of one part of salt to two parts of lemon juice; apply to scalp for three nights, then wash scalp with soft water, containing ten drops of coal oil to each pint.

Idle Musings

It is said that "dry states" have had more volunteers per capita, due to the fact that they could smell rum.

It is hard to tell which flag has the greater meaning. Perhaps we shall soon hear Elijah's cry, "Why halt ye between two opinions?"

But now that "to think is dangerous," we shall always look up to somebody to give us orders. Obey, be good and keep "mum," while the other fellow drinks it.

Now that we have had it decided for us whose subjects we are, the dream of poets has materialized and we may add a few more national and international holidays.

That we are by far more liberal than despotic Russia has to be conceded by the fact that we are not so narrow as to prohibit foodstuffs to go for liquors, although some states have really gone dry.

HOME TALK

Now that the whole world is giving up father, mother, sister, brother, even wife and child—there is no individual, personal home. We are getting a step nearer to the universal “the world is my home.” Once this has been realized we may gain the next and with it the last point in the great drama of life, “to do good is my religion.” Stripped of both classes in society, ever feeding upon the brain and brawn of man, heaven shall be our victory. A home talk, to come up to expectations of present-day concept, must be a talk universal in nature. We, for one, agree that there is but one goal. There may be many ways leading to it. Still, we maintain with the sages, that there can be but one short cut—all others are detours.

“The world is my home,” consequently we are at home wherever we are seated, or, like Moses, “take off thy shoes for the ground whereon thou standeth is holy.”

With some people a home consists of constant care of antiques, bric-a-brac and kitchen utensils, others a place of ease and comfort. We regard a home as the sanctuary of the Lord. Wherever there is a real home there we find the altar of God, a home to all.

Nothing exceptional or worthy of note transpired in the home since our last writing, except Mother's birthday and the Summer Gahanbar, held at the Border Stronghold, a Gahanbar that has had features all its own. The weather was exceptional in every way and favored Saints and gods alike. After the Gahanbar the most noted affair transpired July Fourth, when many of the Saints went out into sea and mountains, fields, orchards and canyons to pay homage to the red, the white and the blue. Some returned home rather red and got the blues, but that is because they have not

yet had a lesson in the philosophy of colors which alone discloses proper blendings.

July fifth found a great number of Saints at 910, the bungalow home of Colonel A. F. Gault. There Guromano and Ashoi did themselves proud in housewarming, entertaining their guests most royally. The forty-five-cents-a-week menu was followed closely, with the exception of cake and ice cream, which was to add to the delight of the little ones, so obediently submitting to a rigid diet. It is being conceded that the constitution did not suffer by it as diplomatic caution was used not to press matters into indulgence.

What the future shall have in store for us may be gleaned from the report that is to follow shortly. In the meanwhile we shall attend to the things most needful at the present hour.

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M A Z D A Z N A N

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Love

Love knows no definition,
Neither hope nor fear,
Nor anything that's mortal;
Except it be one's life immortalized
In universal personality.

—*Guromano.*

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LESSON EIGHT

One reason we are not more successful is that we are too negative and give way to the sensational side of our natures at the least suggestion of adversity. We should never give way to suggestions that are of no value to us. We must never give in; never "let on" that we are hurt or are fearful of results. We must hold our position at all times and in all places. At the same time we are to use the ways and means in our possession that enable us to demonstrate.

No matter how draughty the room may be, never allow the draught to affect you. If you are bothered with the sniffles, it is a very good thing for you. Even when a sneeze overtakes you, do not worry, as that is the means Nature has adopted to open up new channels and assist in warding off the condition induced by the draught, so you must pass thru that phase.

The best cure for a cold is to continue to catch cold until there is not another cold to be caught. After having sneezed to your fullest extent, determine to sneeze no more. Now do not let the sneeze repeat itself, but hold it down, control it and breathe OUT to the utmost. Tho there may be a desire for another sneeze, do not allow it. Breathe out once more, every bit of air you can force from your lungs, and you WILL NOT sneeze. Keep down the sneeze and it will soon disappear forever. Every time the least suggestion of a sneeze comes, hold it down and do not let it get the upper hand or it will become master of the situation and you will have no power to overcome it and no channel thru which you can defend yourself.

You have not been instructed correctly. You must never give up. Let the draught come right in, but make such use of your powers of breathing that it will not affect you. You may theorize about the breath as long as you live, but if you do not demonstrate it will not help you when you are in a tight place.

When you pay attention to draughts—either hot or cold—you become negative, and your skin, your greatest protector, cannot be made to perform its natural function. The skin is your most important protector. It is the reserve upon which you may draw in case of emergency. When disease has destroyed many of your internal organs thru sympathy, and part after

part has been affected, then the last resort upon the part of Nature is to cleanse itself thru the skin.

The flesh will decay and turn into dust; the bones will also turn to dust, but the skin remains for 930 years. Because skin is the longest-lived and the most powerful, think what it does to protect you. If you cut yourself, how quickly the system makes its little network to protect the rest of the body; how quickly it works; how quickly it comes together again. A little saliva will bring it together if you hold it for a moment. The skin is wonderfully intelligent.

If you permit yourself to be crushed by all these changes—cold, heat, draughts—these thousands of suggestions—then your protector becomes weakened so that when trouble arises you have nothing to resort to. Then you must use all sorts of things to save your skin.

You have already learned how to control negative conditions thru the breath, and should be able to apply them most readily. What is the use of studying about the power of the breath, and of the many virtues of dietetics, if you do not prove them?

What is the use of talking about healing if you do not go to work and do it? Start to work and accomplish results step by step. You must not give up, but do that which is just, right and reasonable. You think too much, and never take advantage of an opportunity to prove your thot. You still consider too much as to the beauty of a face instead of analyzing it to determine its basis. You have been given the most beautiful methods, as well as the most simple, so why not use them to assist you?

Those who have not received a pre-medical education, have not studied *materia medica* and general diagnosis, and who have not spent dreary years in colleges, are indeed most fortunate to receive such a system as this, which is so easily comprehended and adapted to everyday life.

You have taken up a method of healing that has been demonstrated, one that can be applied anywhere and at all times, unto all people. It consists of but three principal divisions, namely: Physical (material), Spiritual (moral), Intellectual (mental).

You have studied and mastered one of the most difficult subjects—diagnosis—the hardest study by far in the entire college curriculum. You have accomplished more in a few short months than a regularly educated physician can get in a lifetime, and are therefore exceptionally fortunate, as our methods are based upon law and not on guesswork. You are now able to diagnose where others have failed, for the reason they have

not learned our system. The reason they have failed is because their system is not based on a principle.

In treating the sick it matters not what means you use, just so they are a means to an end. But you must know the principle upon which to work. If you do not know the principle then you are not doing the work of Nature.

Where you have only a few simple means, and those means are exhausted, and everything else fails, then your work is disastrous; but when you have a principle—consideration—a consideration of every phase, then you can use the principle. Then you not only do good to the individual directly in the physical, but indirectly in the mental, physical, psychic, that will bring about his salvation. You are not to stop at that, however, but you must bring your patients to a point where they will eventually work out their own salvation.

Where you satisfy only the physical and can go no further, that does not add to your glory in the least—that isn't anything. You have thereby helped a destroying power to rise and work contrary to the laws of Nature. All this must be considered, and eventually you develop so that you know and feel how much you can, dare and should do for an individual.

There are certain governing laws of life, so you must be on your guard, and you naturally are where you follow your promptings. Where you have the principle these promptings come all the more readily.

Your mind is impressed with the idea that your patient should do a certain thing. It is such a little thing that it doesn't seem to amount to anything. You of necessity tell him to do it; as he has certain peculiar notions to which he clings, he will not carry out the instructions and your treatment fails. He will not do it until something comes to him that he has expected. Every individual has something in his mind which he expects.

You must be able, besides your method, to come up to these expectations also, and then your patients will do the things you have told them to do. Accordingly you demonstrate. You must learn to use judgment in treating each individual case, and not handle them all according to an ironbound creed or method.

If one means does not bring about the change desired, you must change your tactics and treat from a different standpoint. Whatever you do must be a success, otherwise you would best have nothing to do with it.

Whenever an affection comes—pain, ache, misery, agony—it shows that a disease has established itself and is growing. It shows also that the strong part of the basic makeup has been abused to its limit and the patient is really sick. Then he must take the consequences. Symptom follows symptom, and then

affectations come and the trouble becomes chronic. It is a chronic trouble when Nature no longer helps itself to get rid of the original, but keeps on changing symptoms and affectations.

Diagnosis is not all that is necessary in these cases. You will have to go a step further than that and develop your intuition—which comes without thot or effort. You must be in the spirit of things before this talent unfolds.

You continue to make your points and thus continue to grow, develop and unfold. In the twinkling of an eye you see the directions and the method of procedure. You see the body before you—all that is in the body. You see every cell in the organ and its makeup, as well as the destructive processes that are going on. Then you can display and apply your intelligence in devising ways and means to bring about the patient's recovery.

Manipulations will assist in getting rid of the affectations—the aches and pains. To make the patient feel better and stronger he must be taught to breathe, and this is a difficult task. Then change his diet with the object in view of changing his symptoms, as his method of living was wrong and the organs were therefore drawn into sympathy. After this nothing is left to be removed but the cause of the trouble. Give instructions as to the future methods of living and conduct and there will be no more disease, as the cause thereof has been removed.

In the first stages of a chronic disease, where the skin is inactive, it must be stimulated into activity through friction, rubbing with rough towels and oiling the body. In the early stages alcohol rubs may do the work. Vapor baths weaken chronic patients, as they only open the pores but do not make the skin active.

When it comes to the last resort you are to open up the skin with an apparatus specially designed for the purpose—the skin of the upper arms. Open the pores and anoint with almond oil, or olive oil, and then bandage. Such treatments will draw the poisonous matter from the system. Coagulated blood comes to the surface, and thru the formation of scabs will cause the skin to become more active and give the patient greater relief.

The sun will not open the pores, nor will fasting accomplish it. Fasting will rid the organs of effete and fecal matter, but the morbid matter lying within the skin layers will still remain, and neither bathing, rubbing nor perspiration will eliminate it. The only way to remove this morbid matter is to directly open the pores by counter-irritation.

If no improvement is shown after such treatment, i. e., if it does not work, then keep your hands off. An individual destined to die develops a peculiar oiliness and dryness of the

skin. If you open the pores and no reaction takes place the skin is dead, and his time is up.

When the skin becomes cold it first indicates that the organs can no longer perform their functions, as they are helpless and exhausted. It is usually an abdominal organ that is affected, and this can be detected by taking a cloth that has been dipped into hot water and laying it on the abdomen, leaving it there while you count ten. Remove the cloth and you will note that the spot over the diseased organ is not as red as the other portions; the more an organ is diseased the less color there is over the affected part.

After having made your diagnosis, use the specially devised instrument to open up the pores. The operation is somewhat painful, but if the operator has an elastic touch the pain will not be so great as otherwise. In mild cases the upper arms only are treated, but where the cases are more chronic the pores are opened on the back, the abdomen and the calves of the legs. If the skin does not react to this treatment there is nothing else that can be done. The operator must know just where to strike in order to hit the nerve centers that call out the effete matter to the surface.

There are two kinds of treatments used—the dry and the wet. The dry treatment is used where the trouble is chronic. The pores are opened until the blood circulation is brought to the point where the trouble lies.

After working on the affected parts for from fifteen to twenty minutes the pain should be all gone. Repeat this for a few days and the trouble is all eliminated thru the skin.

In more serious cases oils are to be used. Ordinarily use very warm almond oil. If this does not draw any pustules within thirty-six hours use a combination, as the system is weak. Combine olive and almond oils, which will work in ordinary cases and draw pustules.

Needling will not cure, but the morbid matter disappears from the organs, and by their use you can help chronic cases of long standing and increase the circulatory action of the skin. Follow this with manipulations, the breath and the diet to remove symptoms and affectations, and the patient will become cured.

It should be remembered that such treatments are heroic and painful and should not be resorted to unless absolutely necessary. The best months in which to have such treatments are the months with an "R": September, October, November, December, January, February, March and April. During the other four months the patient suffers more from the application and the results obtained will be only one-third as good as if given during the cooler months.

(To be Continued)

Why Am I Here?

There is a Russian saying, we are told, the sense of which is, "He who seldom asks questions, rarely errs." At first, this seems so contradictory to the usual or current accepted mode of acquiring knowledge and valuable accumulations, that many, especially those brought up and reared on strict catechetical methods, or "question and answer," and believe that in this way only can Education or Learning and Wealth be gained, will, perhaps, be inclined to disagree. But consideration, we submit, will, to the thinking mind, turn the scales in favor of the statement. For it is evident that what is meant is, that to him who reasons out things for himself, relying upon his own good judgment and discrimination, rather than on the opinion of others, will individually make few, if any, mistakes, and will at all events satisfy himself. It also, of course, infers that only those who have Self-Confidence, which alone comes of either intuition or experience, or both, will proceed without questioning. In fact, the more the saying is analyzed, the deeper becomes its significance, and the farther-reaching its extent; tho at the same time its reality will sequentially, to be understood, be recognized as simplicity itself.

Education certainly is necessary for such to be truly so, combines or is made up of intuition and experience; yet because it means to draw out or evolve, is but weight added to the truth, that it is a matter of Self, not of others, to emanate that which is involved, coming from within, not without.

Thus the adage, if more pronounced, almost merits the position, or is the near equivalent of the First Principle of Mazdaznan:

"To stand alone and mind thine own,
This alone will sin atone."

Which with certainty assures the Highest Mastership, a polarity of Heart and Mind, capable and able of answering every demand, hence having power to always "see clearly and choose the better part"—make no mistakes.

Thus the perpetual questioner is a self-exposed "UNCERTAINIST," usually one "halting between two opinions," vainly endeavoring to "serve two masters," and risking in these "days of a judgment," "falling by the wayside," possibly proving himself eternally of no account. Even he who says, "O, I only ask in order to make sure, or confirm; or to find out how much you know," may show indecision and perchance infringes or encroaches on the rights of others. Yet, it must be remembered, yea, emphasized, that it is only thru asking that Wisdom is attained; and Solomon says, "Wisdom is the principal thing." Undoubtedly, if properly applied, and success proving it. But whom then is Man to ask? and the Scriptures rightly reply: "If any one among you lack Wisdom, let him ask of God." Indeed, there is but one source of Inspiration and Revelation, and that is the Infinite Intelligence, we choose to call God. Therefore, Man must know God, and where He is to be found, the inexhaustible fount that supplies the material treasures necessary for his maintenance and advancement, leading into Eternity, and the Realization of Perfection, before he can hope to come within the category of even the Russian proverb.

And, as Christ shows also, Man must know Himself before he can know God; and from his parables ever indicates that thru the observation of the "Open Book of Nature," and the practice of Holy Spells, alone, comes this awakenment,—or, "even with these eyes of flesh ye shall see God."

Moses' realization that "I am that I am," and the ground wherever and at whatever time his feet covered, was the most Holy, is the truest and greatest,

all comprehensive and inclusive—Self Deified.

It was asked of the Master: "Why am I here," and reply came, "The fact that you are here should be sufficient reason and answer," should indeed be scientific enough for anyone, who can realize his own importance and necessity in the Scheme of Creation, and the Performance of the Covenants. For in the question and the power and intelligence manifested to ask such, the principal of all present questions, proves that its personality is impersonal or finitely universal and solvable, because thinkable. Further, only the conscious member of the Aryan White Tribes, or Sixth Race, would so ask, the preceding five races neither contemplating or long pondering on something their authorities have already answered to their complete assurance. Again, only the truly honest and upright man, to be really alive and desire to keep alive, he who feels the everlasting spark of recollection and illimitable Desire insists on Discovering and Knowing the Origin, Purpose and End of Life, for himself—not "Institutionally," for he demands freedom of Thought, Word and Deed in its Best, as he sees it; realizing that "Truth alone will make me free," and that no matter what the cost, he must possess this Pearl of Great Price," for if there be Infinite Intelligence (everywhere so evident in nature) he knows he must be of it and have his part and portion therein in full measure. But determination conquers and Perseverance in the search illuminates so strongly that he is justified in concluding, "God makes no laws, only creates Perfection." Thus he realizes that "All is of God, and God is All, evolving Good unto Better, and that he with others of like mind are here to incarnate Perfection, assisting in the ushering in of the Perfect, the Seventh or "Transparent Race."

Then and then only can he say "Tamam Shud"—
"It is finished."—*Guromano*.

Last Rites of Dr. D. R. Wilder

Rev. Dr. Otoman Zar-Adusht Hanish Officiating.
Los Angeles, Calif., Sixteenth Street Crematory,

Thursday, 10 A. M., July 12, 1917.

"TRANSMIGRATION"

"I died from the mineral and I became the plant;
I died from the plant and I arose the animal;
I died from the animal and I became a man:
Why, then, should I fear that in dying I become less?
Yet I again shall die from the man

That I may assume the form of angels,
And even then the angels must I further win.

(All things perish except His face.)

Offered up once again from the angel I shall become
That which entereth not the imagination,

That shall I become!

Let me then become co-existent, for existence, like the organ,
pealeth to me.

Verily unto Him we do return."

(*Avesta in Song.*)

We meet this morning at this improvised altar
of Dr. D. R. Wilder, here at the station that leads on
into Eternity to pay our respects, to bid him farewell.

TO BE REMEMBERED BY WHAT I HAVE DONE

(Read by The Master with accompaniment of music.)

Passing away like the stars in the morning
Before the approach of the glowing sun;
Thus I would vanish from earth into heaven
And—be remembered by what I have done.

Up and away like the odors at sunset
Sweetening the twilight as darkness comes on;
Thus I would pass from the earth and its labors
And—be remembered by what I have done.

Up and away like the dew in the morning
Hastening unseen to its home in the sun;
Thus I would steal away gently and loving
And—be remembered by what I have done.

Fading away like a flower at evening,
The flower that bloomed in the morning sun;

MAZDAZNAN

Thus I would wander from earth and her grandeur
And—be remembered by what I have done.

Yes, like the fragrance that wanders in freshness
From petal to flower, from grass to lawn;
Thus I would flee from the earth and its visions
And—be remembered by what I have done.

Even as springtime gives up to the summer,
Winter approaches when autumn is gone;
Thus I would yield unto God, without murmur,
And—be remembered by what I have done.

Passed is the harvest and home goes the reaper,
Leaving the fields that in springtime were sown;
Thus I would climb to an altitude sweeter
And—be remembered by what I have done.

Silently from this world's toil I would hasten,
Conscious of time, well and patiently run;
Taking away with me life's grandest lesson,
And—be remembered by what I have done.

Never the self, but the Truth I have spoken,
And the good deeds that in life I have sown,
Unto my kin I would thus live forever,
And—be remembered by what I have done.

Though I be missed in the flesh, yet my spirit
Lives in the hearts and the minds, on and on,
Off'ring the bloom and the fruit of the spirit;
"To be remembered by what I have done."

"He is not dead—he lives—for everything in Nature is animate with life—what has flown is the Entity. Having passed thru the phenomena in accordance to natural laws, he has come—he has gone. He lives, and even the dust he leaves behind will come forth in the growth, the objects of sense, that will pave the way unto Eternity.

His was a Purgatory—a mental Purgatory—for his physical was strong, vigorous. He had all the endowments of the physical propensities and properties to enjoy the daily walks of life, but he had a tendency

impressed upon his mind which would interfere with any of his plans, objects and purposes. He had to conquer that which appertained to the mental. He did, at last, conquer, but not until he brot his sacrifice, that sacrifice on which he had prided himself—the strength, the power of his physical make-up.

Thus, several years ago he has met with that accident that comes to all who suffer mentally and pass thru the mental Purgatory, that in the change brot about in his life he may be enabled to prove unto himself, that even there, as far as the inherited tendencies are concerned, he has power to conquer. He has conquered his nature, and in so doing, he has passed from out the Purgatory of a terrestrial existence into a heavenly consciousness, a realization that alone paves the way unto Eternity.

His was a life of the designs of time. Applying himself to every avenue suggesting itself, he struggled, but he struggled not in vain.

Only a few weeks ago he said to us: "I have at last conquered, because I have realized the Truth. I have lived for the Truth—I desired the Truth, but not until of late has it come to me what Truth really means. I am conscious of Truth—I have nothing more to say. But I have conquered, and I propose to live in the Light that Assures the Truth."

There is no doubt about it, but that during the festivities held in San Diego, he has had the omen his days were numbered, for he said there was nothing more for him to do unless something should open up within the Infinite designs, of which he was at the present time utterly unconscious, for he did not know to what extent he could use or apply his talent. It seemed to him as if the future was wrapped in an envelope or a veil of density, consequently, he held that he was ready to follow whatever the momentum would bring to him.

He breathed out his last quietly, without a murmur, without a moan, he breathed out upon the Waves of Breath, that he may continue to live in the minds of all those who have known him and who have power to remember.

He lives not in the mortal coil to walk and talk with us, but he lives in our hearts and in our minds, there to recall at moments of convenience, all that is beautiful, grand, sublime, elevating and inspiring throughout the daily walks of life. It is, then, in that same spirit we propose to remember him.

We have known him during the latter part of his existence only as a man of strength, vigor and determination. It is with that some that we want to see him, as the man he always was in his very best. It is for this reason, once the body is laid away, we never allow our eyes to fall upon him. We are not to remember him in his dust, but to remember him in spirit as he lived—as he lives—and will continue to live."

The Veil was lifted and while suspended by Mother Maria assisting Master, the saints marched, softly chanting "Angels of Light," according to Avesta in Song.

ANGELS OF LIGHT

Hark! Hark! my soul, angelic songs are swelling
O'er earth's green fields and ocean's wave-beat shore;
How sweet the truth those blessed strains are telling,
Of that new life admitting sin no more.

Onward we go, for still we hear them singing,
"Come weary souls for Mazda bids you come;"
And thru the dark its echoes sweetly ringing,
The music of the gospel leads us home.

Far, far away, like bells at evening pealing,
The voice of Mazda sounds o'er land and sea;
And laden souls by thousands meekly stealing,
Lord Mazda turn their weary steps to Thee.

Rest comes at length, tho life be long and dreary;
The day must dawn, and darksome night be past;
All journeys end in welcome to the weary,
Brings health and wealth abundantly at last.

Angels sing on, your faithful watches keeping,
Sing us sweet fragments of the songs above,
Till morning's joy shall end the night of weeping,
And life's long shadows break in cloudless love.

Chorus:

Angels of Mazda, Angels of Light,
Singing to welcome the pilgrims of the night.

(The above Song of Avesta No. 1, was chanted during the march
at the close.)

The Beauty Within

With the consciousness that I am at one with thee comes that inward beauty and peace, which ever flows like a river, bathing all thots and desires in the great waters of purification, and the absolute assurance that peace is the heritage of Man made in the Image of God here and now. All is perfect beauty, and even "the ringing of a bell" gives forth sounds of harmony, and the notes of insect and bird, nature's interpreters, are praise and glory to Thy Infinite designs, and this Earth is now a Paradise. The consciousness of this beauty will continue to grow until all of Thy Own are washed in the river of Peace, and Infinite Love will reign supreme here on this Earth, all bringing to fruition the great and inspiring Covenant, "I am here upon the Earth to reclaim the Earth, to turn the deserts into a paradise, a paradise most suitable unto God and his Associates to dwell therein."—*Cousin Nellie.*

Instead of incense a slice of onion covered with vinegar and the saucer containing both set in a corner of the room will do much in disinfecting and refreshing the air.

SERMONETTES

After all not the man but the character falls into the balance of life's scale.

Again the majority follow sensation, still there are some who lend an ear to revelation.

The good as well as the bad in history are dead and gone but their imprints of time are still with us.

It is in accord with common law that marrying into nobility would soon invite the favors of a king.

Reading comes easy with the professional class but it has to be left to others to follow them in their *discourse*.

Most people spend their time in pursuits that they may gain possession, while few there are who prefer progression.

Conceived in ignorance into a state of ignorance and superstition what other fruits can we bear but those of fear.

In prose or rhyme, music and chime, in speech of time, to kin or kine, it is well to talk of that golden walk that leads unto eternity.

Practitioners of good traits will continue to be remembered by what they have done even tho their names are not mentioned in history.

Like in the days of the Savior the present day sounds with redoubled force the warning: "Beware of the leaven of the pharasees."

To rock or dell, to tree or rill your secrets never you can tell, while before men, hold tight your bill and evermore keep still—keep still.

Most people always ask for more and yet it is those who do most good with least get the greatest pleasures out of the daily walks of life.

Neither war nor destruction, cultivation or waste will ever influence the course or progress of the earth, and whether it is the crown, the cross, the crescent or

the sword the world will go on after all the rest have past into oblivion.

God answers prayers even tho they may prey upon his handiwork.

He who proposes to carry combativeness into christianity will find himself in the trenches.

The lion and the lamb may lie together but we have no guarantee as to the change of the lion's appetite.

It is far better to be known among your associates as "an odd fellow," than to pay the price of "a good fellow."

The failure of christianity in the world proves that its philosophy is not en masse but for the individual to demonstrate and to live it.

As far as the world may be concerned Christianity has proven a failure still there are enough cases on record where Christianity proves an absolute success.

Be civil and respectful to high or low but be careful that you do not cater to peoples whims for once you hand them a finger they soon will want an ell.

Children love to frighten others of their kind in a childish way while grown folks frighten one another with a mien of earnestness bordering on the ridiculous.

It is well to use one's talents unto constructive lines but woe unto the self deluded who do nothing but scheme how to take advantage of the good nature of the real arbiter unto commonwealth.

Israel asked Samuel to intercede for them with the Almighty that the latter may give them a king and the prayer was answered with the amendment that the king shall be to their condemnation.

Most people take it rather serious and have an idea that if they should cease to impose their interpretations of life the latter would pass into paradise. It may be well for them to remember the words of the Savior: "Before Abraham was—I am."

Lecture On the Exodus

Sir William Willcocks delivered two most masterly lectures, one before the Sultania Geographical Society on "The Waste Lands of Egypt," in which he outlined what could be done with the vast area that is still uncultivated or unreclaimed, and the second before the Egyptian Institute on "The Ten Plagues of Egypt and the Crossing of the Red Sea." The first, although important, is mainly of local interest, but the second deals with a subject that is so universally engrossing that I propose to devote my Notes to a summary of the points made by him and the explanation offered on details that have always been the subject of a certain amount of controversial discussion.

Sir William opened his lecture by explaining what manner of man Moses was and how he came to become the leader of the Israelites out of their captivity. Israel at this period was chafing and restive under its long bondage. The taskmasters set over it by the King "who knew not Joseph" were severe, but not absolutely unreasonable in their so-called demand for bricks without straw. The lecturer had picked out of old ruins in the Delta scores of bricks which contained nothing but straw daubed round with mud. These had undoubtedly been made by captives who were contemplating revolt. The taskmasters had furnished a sufficiency of straw for a certain tale of bricks. The captives had hurriedly wasted the straw and delivered a totally inadequate number of bricks. They were beaten and forced to collect stubble and complete their tasks. Captives, who acted in this way, had begun to feel that they were not utterly helpless, a fact that is borne out by statements in Exodus. The Israelites went up out of Egypt harnessed or carrying arms; Moses went out with a high hand, showing that he was nearly a match for Pharaoh. This, in his opinion, has an important bearing on the departure of the children of Israel from Egypt and the statement that they borrowed from and at the same time spoiled the Egyptians would appear as a plundering of the latter, grimly described as a payment for many years' work done without any remuneration.

THE LAND OF GOSCHEN

The early chapters of Exodus and some of the Psalms give a highly dramatic account of the very low Nile in the Field of Zoan—the north-eastern corner of Lower Egypt—which gave the Israelites an opportunity of escaping from bondage. The ten plagues, with the exception of the eighth and the ninth could only have followed one another in this part of Egypt. The first and second plagues, which the magicians are said to have imitated, were not infrequent, while the others with the exception of

the eighth and ninth only accompanied extraordinary low Niles, which might have come once in a century or in a succession of centuries.

The "Land of Goschen" where the Israelites had their main settlements was the Wady Tumilat, the long narrow cultivated valley stretching from the east of Zagazig to the west of Ismailia. Genesis truly describes it as the best of the land, for it is the only part of the low-lying eastern delta which is everywhere blessed with sweet sub-soil water. It was for this reason that the Children of Israel escaped many of the plagues which so seriously afflicted the Egyptians in the Field of Zoan. The ruins of Tanis or Zoan, the capital of Lower Egypt for hundreds of years, are known today as San-el-Haggar and lie between Mansura and Kantara. Previous to the construction of the Ismailia sweet water canal in 1863 the Wady Tumilat possessed one thousand wells. Part of it is now a marsh, but the sweet water canal is gradually puddling its banks and it will not be long before the Land of Goschen recovers its ancient fertility and prosperity.

THE FIRST PLAGUE

Coming to the plagues, with which he dealt one by one, Sir William Willcocks said that the description of the first plague, "He turned their waters into blood and slew all their fish," refers to the red muddy waters of the Nile flood which, however, are not only not destructive of fish but are very beneficial to them. He pointed out that the right interpretation of this text is the key to the comprehension of all the remaining plagues, and offered the following explanation. In the days before masonry regulators were built on the tail reaches of the lower branches of the Nile it was the custom to close these streams some 20 miles above their tails with earthen dams thrown hurriedly across the channels. This was done so that the waters they carried might overflow the country and irrigate the fields ready to be ploughed up and planted. On such occasions the sudden cutting off of the fresh water left the tail reaches of the canals open to the advance of the sea water and the fresh water fish trapped in these tail reaches were killed by myriads of the saltwater fish. (Sir William related that he himself had seen the branches of the Nile almost white with fish floating dead on the surface.) In the old days of basin irrigation these earthen dams were thrown across the inferior branches of the Nile on the arrival of the red water of the flood about the 1st August so that the water level might rise and the red muddy water might enter the basins. The Israelites, who had outlying settlements near the tails of the branches just as the Beduin have today, saw annually myriads of fish die just at that time that the red water came,

and it was to the arrival of the red water that they attributed their destruction. In a very low Nile the stronger communities to the immediate south of the Field of Zoan threw dams across the branches considerably higher up their courses and the number of fish killed on such occasions must have been very considerable.

The first plague began early in August and resulted in the destruction of all the fish in the tail reaches of the Nile branches, followed by all the fish in the canals, pools and ponds, from which the further supply of fresh water was cut off. The subsoil water of the Field of Zoan was salted and the people had to content themselves with drinking the stagnant filthy water of the pools and ponds and such water as they could find in pits dug round about the rivers. The description of fish on a very small scale was witnessed annually by the Israelites on the arrival of the red water. This explains the reference to the magicians being probably none other than the irrigation engineers of the day. The occurrence of an exceedingly low Nile would account for the killing of fish on such a scale as to attract the attention it did.

THE PLAGUE OF FROGS

The salt water travelled up the branches and canals of the river, killing the fish and forcing the frogs to leave the water. The land in August is dry and parched and covered in many places with salt efflorescence blown off the salted areas bordering the brackish lakes, so that the frogs found nothing to drink on the baked earth. They consequently swarmed into the houses, bedchambers, ovens and kneading troughs, maddened with thirst and unable to move about on the heated ground. This plague had often been witnessed by the Israelites in ordinary low Niles but on this occasion the frogs died all over the place and were gathered together in heaps and the whole land stank. This did not refer to the whole of Egypt but to the Field of Zoan only.

Those of the Israelites settled along the tail reaches of the rivers suffered from these plagues equally with the Egyptians and they doubtless emigrated annually in August with their flocks to the main settlements in the Land of Goschen, where they had an abundance of sweet water a few feet below the surface of the ground. It was with this water that they irrigated "with their feet" the cucumbers, melons, leeks, onions and garlic, which they often longed for in the wilderness.

THE PLAGUE OF LICE AND FLIES

The third plague of lice (in reality sandflies or fleas as stated in the margin of the text), and the fourth of flies may be considered as the insect pest, which carries the narrative right into the end of September. The ground was dry and parched

and, as mentioned above, covered in many parts with salt, and as the water did not arrive, the plague of sandflies by night and midges by day began and was followed by that of the flies living in the heaps of dead frogs lying all over the land. These plagues continued until the cold October and November nights put an end to them in the ordinary course. Sand-flies and midges in the aggravated form such as they appeared in this instance did not accompany ordinary low floods, when limited amounts of fresh water found their way northwards, and it is stated that the magicians failed to perform this plague. In the matter of the first three plagues there is no direct mention of there having been any difference between the difficulties of the Egyptians and Israelites, but it is distinctly stated that the plague of flies was confined to the Field of Zoan, from which it may be assumed that the Land of Goschen escaped entirely since no flies means no dead frogs or dead fish.

THE PLAGUES OF MURRAIN AND BOILS

The fifth plague of murrain of cattle and the sixth of boils may be considered, said Sir William, as the plagues of animals and men following on the drinking of filthy and contaminated water. The murrain is a disease prevalent in Egypt, more particularly in Lower Egypt, among cattle, especially buffaloes; it is known locally as "barbone," the conditions for the propagation of which are exactly those which must have existed in Zoan at the period under review. "Barbone," according to an authority quoted, is not as deadly as cattle plague, but like most of the plagues of Egypt it comes and goes very suddenly. The malady remains rarely more than a week in the same locality. Buffaloes and oxen alone are attacked; horses, mules, donkeys, camels and sheep are immune. Death from septic poisoning follows in ten hours after the first symptoms, and rarely does any animal that is attacked recover. The cattle of the Israelites escaped the murrain altogether because they were supplied with drinking water from the fresh water wells in Goschen.

The plague of boils is not so evident as the others. The drinking of polluted water by human beings in Egypt today is followed by "bilherjea" and not by sudden attacks of boils. Internal disorders would be the natural sequence of the conditions prevailing in a very low flood in the Field of Zoan, but these would finally result in severe infant mortality, which is rightly the tenth and not the sixth plague. In the old days, however, of basin irrigation Sir William said the Field of Zoan was far more seriously afflicted in a year of very low flood than in our day of perennial irrigation, and the botch of Egypt and kindred

diseases with which the world was once familiar, are unknown today.

THE PLAGUE OF HAIL

Hailstorms are not of frequent occurrence in Egypt. Between 1876 and 1912 hail fell on only twelve occasions in Cairo, two of them in October and the remainder between February and April. Destructive hail fell in February 1912 in parts of the province of Dakahlia, the old Field of Zoan. Tho Sir William Willcocks had seen no destructive hail fall in Egypt all the years he has lived here, he frequently saw it in Northern India, where standing crops of wheat and barley were completely destroyed and some of the largest hailstones were flat discs one and a half inches in diameter, and killed cattle tethered in the open and peafowl sheltering in trees. This plague probably occurred in January, since it is stated that the flax and barley were smitten, but that the wheat and vetches had escaped, as they were not grown up. It is difficult today to say on exactly what dates crops were sown in those days, but the lecturer considered that this elucidation of time is an effort of some scribe who lived in Palestine, where the crops in question are all sown deliberately at different intervals of time as distinct from the practice in the Egyptian basins, where the sower follows in the wake of the retiring water. The text to his mind was in keeping with the one which adds bitumen to the pitch with which Moses' ark was smeared! In any case the plague of hail was in no way connected with the low Nile flood and could have as readily occurred in a year of very high flood.

THE PLAGUES OF LOCUSTS AND DARKNESS

The plague of locusts was a spring visitation, and it came from the east, as was the case in the 1915 invasion of Egypt. Their appearance in Egypt in the time of the Exodus had nothing to do with the first six plagues. As hail never falls over continuous stretches of land, but over strips of country, the locusts settled down and destroyed the crops which had escaped the hail. Sir William pointed out that in Psalm cv this plague is referred to as one of caterpillars, which would be more in keeping with a very low Nile, which had killed all their enemies, especially the frogs. There is no mention of the fact that Goschen escaped this visitation but being under pasture in great part with no gardens, orchards and trees, and in winter and early spring having only crops of onions and garlic, the damage done must have been slight.

The plague of darkness came without any premonitory signs. In Egypt as a whole, the hot dusty winds, which plunge the country into darkness on occasions, come from the south and

are often followed by strong north-west winds, which blow hard for two or three days. The "plague of darkness" must have resulted from this north-west wind. The strip of country between the last basin and Lake Menzala must always have been, as it is today, a mass of rolling mounds of salted dust, capable of being raised by high winds and darkening the day for days. In his own experience the lecturer had seen in Egypt a dust-storm which lasted three days and on the last day produced real darkness. As the Field of Zoan lay to the north of the Land of Goschen, with a hard pebbly desert between them, while north-west of Goschen lay the last basins which had been irrigated, the dust storms were scarcely felt in the Land of Goschen and the Children of Israel consequently had light in their dwellings while the Egyptians were enveloped in a darkness which could be felt.

THE TENTH PLAGUE

The plague of the death of the first-born or in reality of heavy infant mortality, was due to the drinking of polluted water for many months. The Israelites, who by this time were all congregated in the Land of Goschen with its fresh water springs, all escaped this plague. The destroying angel passed by their doors when the land of Egypt was smitten. The impression made by this last signal deliverance not only on the Israelites but even on the world was indelible. Thus was the promise conveyed in the call from the bush fulfilled. But there was no necessity for miracle upon miracle. One very low flood in the Field of Zoan, with all that it involved in the old basin days, secured the deliverance of the captives, whose afflictions God had seen.

THE PASSAGE OF THE "RED SEA"

With regard to the passage of the Red Sea by the Children of Israel, the lecturer pointed out that just as in a previous lecture he had shown how the whole story of Noah's flood had been reduced to absurdity by the rendering of the word "jebel" as "mountain" instead of "desert," so he considered that the passage of the Red Sea had been made impossible by the rendering of the word "bahr" as "sea," instead of "river." He explained that the Egyptian makes no distinction between river and sea, salt and fresh water, for all he has the same word, "bahr." In antiquity it was the same thing, the Summerians similarly had one word only for "river" and "sea."

"Yam Suf" was the Hebrew expression for the water in which Pharaoh's host was drowned. Its literal translation is not "Red Sea" but "reedy river" or "reedy branch of the Nile," and Sir William entirely agreed with some authorities that it was the

old branch of the Nile which had had its water cut off—the Pelusiac branch or the Sebontian bog—in which disaster overtook Pharaoh's army. The fact that the Land of Goshen is the Wady Tumulat makes the location of the Yam Suf in the Serbonian bog fit in exactly with the Bible records. In after years, when the Children of Israel had been long in Palestine and had become more familiar with the location of the Gulf of Akaba, loved up they located the destruction in the Gulf of Akaba, and advance straight on Palestine by the Philistine road but the Gulf of Akaba, which is just what they did do. The Gulf of Suez is nowhere mentioned and it is doubtful whether any of the scribes knew of its existence. That the so-called Moses' Wells are located on the Gulf of Suez means absolutely nothing. Sir William mentioned that midway between Jerusalem and Jericho they show one the inn to which the Samaritan of the parable took the wounded man, while at Jericho itself is the mosque of Moses and since Moses had been buried on the other side of the Dead Sea, far away on Mount Nebo and that no man knew his sepulchre he received the prompt reply, "Oh, yes that applies to ordinary men, but a Beduin found his body all right and brought it here and buried it. Don't you leave this place with any false notions about Moses' burial place!"

That the Israelites encamped on the Mediterranean shore after their deliverance is proved by the fact that quails fell into their camp. Quails fly across the Mediterranean and drop exhausted in myriads on the southern shore. It is impossible to credit that any quails would leave the scrub and shelter of that shore to fly over the Sinai desert and drop down on the shores of the Gulf of Suez where the land is absolutely desert. The Israelites had much cattle with them, and it is out of the question also to suppose that they journeyed by the shores of the Gulf of Suez, which is a waterless region.

THE ESCAPE OF THE ISRAELITES

It was an east wind that gave Moses his opportunity to escape and this is the very wind that would aid a host escaping from Egypt by the left bank of the Serbonian bog; an east wind would have been useless in the Gulf of Suez where only a north wind would have helped. Sir William mentioned that back in the eighties he had prolonged the Serbonian branch of the Nile across the eastern arm of Lake Borollos—like Lake Menzala a shallow piece of salt water three feet deep. He described how he and his men waited until a strong east wind, which they

knew would drive the whole of the lake into the western half of the basin, started to blow and how, working day and night with stakes, brushwood and earth they then got the fresh water across to the town of Baltim. This he said was the sort of bank Moses threw up across the Pelusiac branch.

As regards the pillar of fire by night and the pillar of cloud by day, Linant Pasha points out that modern times furnish an illustration of this method of leading caravans across the desert. In his day the Mecca caravan from Cairo had at its head a conductor on a camel with whom marched men with large torches, which were kept continuously alight. They were not extinguished during the day as the hills and sand-dunes render it necessary to have some means of seeing where the head of the caravan was. The light which was seen by night was replaced in day time by the column of smoke which the torches sent up. Thus the caravan was led by a pillar of fire by night and one of cloud by day, even as the Israelites were led.

THE ROUTE FOLLOWED

Turning to the route followed by the Children of Israel Sir William Willcocks gives it as the following. They moved eastwards some time between the end of March and the end of April along the Wadi Tumilat to Succoth and then to Etham on the edge of the wilderness of Shur. From Etham they deliberately turned back to Egypt and traversing the 20 miles of desert lying between the eastern end of the Land of Goschen and the Field of Zoan they encamped on the ancient Pelusiac branch of the Nile, where the ruined mounds of Tel Definu stand and where Pharaoh overtook them after moving along, only in the opposite direction, the same strip of desert as that traversed by the British Army before the battle of Tel-el-Kebir. The Israelites dammed the branch and crossed with their flocks to the left bank. A causeway was built across the many gaps of water connecting the branch with Lake Menzala, which existed along the left bank. By damming the Pelusiac branch, the Israelites secured themselves against overflow on that side, while the strong east wind kept them from being troubled by the waters of Lake Menzala. Meanwhile Moses put Pharaoh off his guard by removing his pillars of fire and cloud from the head to the tail of his caravan thus causing him to think that the Israelites were hesitating what to do. In reality they were hurrying to the Mediterranean shore. When all were safely across Moses followed, destroying the dam and causeway. The cutting of the dam and the return of the west wind caused Pharaoh's hosts to be cast into the returning waters or drowned in the deceptive Serbonian bog, which at such times, according to Diodorus

Siculus, became covered in sand and deceived people by assuming the appearance of dry land.

The Israelites continued along the Pelusiac branch of the Nile for three days, during which the water became more and more brackish until at Tineh on the edge of the sea the waters of Marah became quite bitter and undrinkable. Here Moses made the water potable by making a dam with tamarisk-trees, seeds and clay and thru scutting off some serious influx of brackish water. From Marah or Tineh they marched to Elim, where there were twelve springs and seventy palm trees, and which is undoubtedly the modern Katia, the scene of recent fighting in the Sinai. From Katia they returned in August to Yam Suf or the Pelusiac branch of the Nile, where the flood by then had provided plenty of drinking water. During the next month or so quails fell in numbers on the camp and the Israelites probably waited here until the first fall of rain had provided water in the desert for their journey to Mount Sinai.

Sir William pointed out that great confusion had arisen as to the numbers of the Israelites owing to the word "alaf," meaning "family" as well as "a thousand." In the original records the word must have meant "family," as it was possible for 600 families to have lived in the Land of Goschen and to have emigrated across the wilderness of Sinai, whilst it was impossible for 600,000 fighting men with their wives, children and parents to have done either. As regards the presence of water, he stated that during the past eighteen months the Turks under German guidance have found abundance of water by boring, digging and making small reservoir dams in places in the Sinai Peninsula which before were considered waterless, and he added that Moses may have been so called because he was drawn out of the water but he might well have been so called from his success in drawing out water.—*The Pioneer Mail*.

"Be Still---and Know"

(Mother Maria, July 22, 1917)

In looking about at the objects of Nature, whether it is the tiny grain of sand upon the seashore, or the blade of grass in the valley below, whether it is the great ocean or great sky above—all express so perfectly that grand and Perfect Being which has given them expression, which has given them existence—it seems that it is Man alone that has to struggle to express the desires of the heart. But even then, the

desires of the heart—what are they? Are they not to be conquered? Must we not even rise, as it were, into that great Spirit Consciousness of God, where there is neither heart to govern or mind to control but only God—only that Mighty Will that gives perfectness to all—only the Will of the Lord that gives will of Perfection—no longer pain or sorrow, no longer sorrow or gladness, no longer height or depth—just Being.

It is indeed a lofty eminence—this Consciousness of God. It is, perhaps, the Nirvana of the Buddha, to be absorbed back again into that Consciousness, to be so At-One, that there shall be no longer—self, but self swallowed in victory. There is no longer consciousness of height or depth, greatness or smallness, pain or sorrow, joy or gladness—at-one with God we stand, indeed satisfied, for having awakened into His Image and Likeness, we are satisfied. It is this Holy Eminence we all long for. It is this we strive for day by day and hour by hour, to attain to this Great Consciousness. For this great struggle where yearning of the heart, where hopes, where tormenting doubts may be swallowed, that it may be swallowed up into this Glorious Day. It is this great and glorious state of consciousness we seek, long for, and strive for. It is this state we must attain to, to enter that higher realm of apathy, where All is God and God is All. That realm reached we shall indeed feel the waves of that heart-beat quietly entering stillness where the objective state matters not. It matters not whether it be sunshine or shadow, whether it be joy or sorrow. It matters not, for all is Good and better. Yea, it is that state of better, that glorious state that has been promised the Saints of God, here, and at this particular time. It has been extended by all Prophets of old from time immemorial, that we should stand out before all the world as the living testimony of God, to save and redeem even the remote parts of the Earth. For this reason the four

great pillars of Mazdaznan are: Obedience, Purity, Humility and Simplicity.

Some would ask, "How do you know you belong to the Holy Family?" We always find these four great attributes are manifest in the hearts or characters of the Saints of God on Earth. We find them obedient. We find them pure and holy. We find them humble and simple. They are so humble and simple the people of the world say: "I would never dream that one had within their veins the royal blood." That is the way the world measures, but wherever we find God's people, we find them always embodying these four great attributes of God.

And then we may continue to say to this heart of ours, each and everyone speaking to their own heart: "Be still, O, be still, and know that I am God; Be still and know that I am God. Be still, be still and know that I am God."

May God give us strength, faith, courage, and above all obedience. And may Love continue to rise in the hearts of God's Holy Children, that the Kingdom of Peace may come to one and all. Amen.

The Nineteenth Day

SEPTEMBER THE NINETEENTH is as great a day to the Faithful as is Christmas and Easter, the Midsummer or the Day of the coming of Christ. While Christmas is the time of general celebration, giving new birth unto all the Saints of God on Earth and the twenty-third of May brings to realization Eugenic principles, the nineteenth of September recalls to our memory the incarnation of Law and Order. Here we see Zarathushtra, the Prince of Peace unto Life, made manifest to call the man of intelligence to duty. It was he, Zarathushtra, who with science at his command proved man's destiny on earth for constructiveness and the reclaiming of the earth thru the application of

ingenious measures. As an evolutionist he saw that everything in nature was destined for good—for use. The thistle appeared to him as a deterioration due to imposition and negligence. For this reason he applied his ingenuity and his untiring attention, redeeming her from the state of barrenness unto an edible known to us as the artichoke. The grain no longer cultivated to advantage, allowing it to go to seed, until but the blade and straw remained, he proceeded to apply his knowledge in hybridizing the various varieties of grasses and succeeded to give us the wheat which ever since has figured as the emblem of the heavenly manna, as the wheat contains all the elements conducive to and sustenance of a perfect human cell. Wholesome bread and non-alcoholic wine proved the mainstay of the full grown and became the ideal of simple life. It was Zurathushtra that redeemed the fig and gave taste to the pomegranate, and encouraged horticulture throughout the hill countries. Tree-gardens, orchards, were his particular themes, while the valleys he desired to turn into a paradise of vegetation, wholesome to man and beast, and the hills were not to be left “tohu-vabohu,” but bloom into flowers, bearing the fruit of the spirit.

Altho thousands of years have passed since the efforts of his mind and heart found response, and tho at periods this trait of civilization seemingly had fallen into obscurity, the spirit of Zarathushtra has left sufficient imprints upon the ethereal mirror of terra firma to reflect upon minds here and there to take up the work there where he left off. Today, the Zarathushtrian spirit of economy in the household and the care of terra firma is taking hold of society and everywhere the interest is in evidence. Not only as individuals, but collectively as a whole, humanity is awakening, and like the prodical son, returning to first principles.

The nineteenth of September will stand out before us in most glowing letters, as we sit down to our communion table, daily to break our bread and partake of the blessings of earth and heaven in a spirit of thankfulness in our hearts.

The meatless days now being observed even by the sinners, will soon grow into meatless weeks and meatless months, while the science of pharmacopia will turn into domestic science, here compounding simple recipes that shall prove wholesome and of medicinal value to the convalescent and the invalid.

What we were utterly unable to do by word of counsel or discourse of reason, where we failed to reach the heart thru appeals, the implements of war break the hearts and cultivate the mind.

Home Talk

Speaking to a Japanese, the latter said: "I, my home and all possessions belong to my emperor." Collectively speaking, such faith showed character, in a sense, but such is the heathen version of possession. In Christianity, which is the white man's heritage, we and all our belongings are of God and God's. To us there is no authority greater than God. We may be robbed of our possessions, we may be fleeced of our hide, nevertheless we still are of God and belong to Him. It is for this very reason that our Blessed Savior was prompted to say: "Ye shall obey God more than man." Even tho such a man be commissioned, tho he be posing as a recognized man amidst his fellowmen, we still have to obey the command of God more than that of man. Only He who is the creator of the realms in which we live, move and have our being and who breathed into us the breath that imparts and sustains life has a right to sway his sceptre over us and dictate, if dictate He may. There is not a thing on this earth that any one of us may conscientiously

call their own. We may have had the first opportunity to lay our hands on it and thus handle it for a time, yet there comes a time when we shall handle it no more. Another shall delude himself into the idea of possession.

Passing by an estate the other day, we noticed high walls and an iron gate. Besides being chained, the gate had a sign which read: "Viscious Dogs." We wondered who it could be that lived behind such walls and the iron gate. Now we know! At another estate there were skulls and crossbones with the inscription: "Keep out." There was no need for this special warning for we always prefer to keep away from "dead ones." Sad enough that we have to pass cemeteries, seminaries and the like institutions of disease breeding germs.

Oh, but for a home, no place like home, and yet even here so much hinges upon our idea of home. We stopped at a ranch house the other day. A stooping creature of a woman, with a face wrinkled from worry and over-work met us at the door, with her husband beside her. He was totally blind, resting upon a heavy cane to feel his way about. It was a pitiful sight as far as the two helpless creatures are concerned. We asked why such unhappiness when they live in a lovely cove with fruit-bearing trees all about them, and the old man said: "That is the trouble; our only son has been forced into service. We have depended upon him for the care of our little ranch. We are utterly unable to care for it. But our pleadings have proven fruitless. We are told that as long as there is a man in the house we are not delinquents. Mother and I are sore unto death." All we could do was ask ourselves: "Is this home?" And the words of the Blessed Ainyahita came to us: "We have here no homeplace of safety, our abode we are ever seeking."

Nevertheless we make this talk our home talk. We

are at home. It matters little whether it is kept by us or owned by another. For the time being it answers the purpose. Wherever we recline we feel at home. July 29 we spent at the Border Stronghold. Upon returning we carried with us sacks full of vegetables coming from Daddy Clementi's garden. He surely has the Zarathushtrian spirit of agriculture. Among others we got a big pumpkin which was transfigured into several huge New England pies by Cousin Nellie, altho Cousin Nellie happens to be a Virginian, the same as the Father of our country.

Since our return from the Border Stronghold we have enjoyed several festivities, parties and housewarmings as well as land tours, all of which we enjoy because they are all in the interest of the science of life.

It is not for us to detail the doings of the Saints. We only know that every single one of God's own are rapidly reaching the goal and show improvements beyond ordinary expectations. We are pleased to see the Word of God materialized in every one of the Faithful who demonstrate the miraculous side of human nature in their daily walks of life.

August 18th we found ourselves again among the Faithful of the Border Stronghold celebrating. Returning the 20th we found plenty to do in answering correspondence and reading proofs of the "Life of Christ" which is to go to press ere long as a book to meet the demand made for some time.

And now that Dr. Gilman Beeler is to hold forth at the City of Angels to instruct the people in the ways of simple life we shall be given time to attend to much of the unfinished business which readily accumulates in these days of demands.

Corn roasts should be indulged in freely—but care must be used not to mix fruit with it.

AMONGST OURSELVES

MONTREAL, Canada.—We are only beginners, the babes of this Center, and yet we have been given the privilege of keeping the light burning. We know that it is the Light of Truth and we are anxious to keep it bright, but we still need counsel. Mother Adelia, before leaving, emphasized the point that Mazdaznan does not proselyte, but we cannot quite make out how far that statement goes. We realize that to come into Mazdaznan is a blessing and one which we very earnestly want to share with others, if we may. We do not know anything about relative food values or what particular foods each of us should or should not eat. We have been taught to say certain "prayers on the breath," but have not been told *why*. All the members of the "Family of Mazda" in Montreal send their Love and Greeting.—*Eva G. Fletcher.*

CHICAGO.—Our visit to the Saints of the City of Parks has convinced us of the great progress made, and altho but a few new members have been added to the congregation, a marked improvement is noticeable. True, most of the dear ones speak of a country cooler in summer and more agreeable in winter. The Pacific coast seems to be their goal, altho many more think seriously of the Rockies and the water sheds of Arizona, the home of Zarathushtrianism on this continent.—*Mother Maria.*

ZURICH, Switzerland.—It is with pleasure that I offer myself to the great cause. Altho slandered by many not knowing purity of motive I represent the clean and unadulterated message of Mazda to which position I am sustained by the only sufficient holding. With greetings of Peace.—*Omar Wilhelm Warschatka.*

ARYANA, Herrliberg, Switzerland.—News received with great joy and thanks. We are glad to know of the rapid growth of Mazdaznan thruout the States

and pray constantly for greater success. We have been with you in spirit during all your Gahanbars held at San Diego. Our conference convened July 15 to 17 inclusive. We, too, are doing exceptionally well, considering the difficulties we are obliged to meet with on account of war. Our new song book is in press. We look forward to a speedy reconciliation of the disturbed nations and final mutual understanding leading to restoration.—*Ambassador David Ammann.*

NEW YORK CITY.—Under the leadership of our Mother Brownie Rathbone Weaverson things are moving along nicely and our gatherings prove of great interest and a source of much valuable information. Every one of the Saints show a marked improvement looking forward to the coming of the Master, convinced that he will be pleased with his pupils. Altho there seems to be a great turmoil in certain quarters we find ourselves in a state of Peace. In fact, now is the time to prove and demonstrate our philosophy: be at peace in the midst of turmoil. We too, follow the example of the Saints of the Pacific, attempting to be economical in the interest of science that the simple life as taught by Mazdaznan may find recognition and be followed by the world at large. It matters little to us by what name the Mazdaznan simple life enters the homes of the people. If Hooverism is appropriate we are sure Mazdaznan do not mind, as they are above names. Principle alone is the factor.—*Elizabeth Meyner.*

SAN DIEGO, Cal.—“Oh, the glory of the doing!” Such seems to be the inspiration among us as we attentively listen, take to heart and follow the counsel of our dear Dr. Gilman Beeler. We have but one regret his leaving for Los Angeles. We need him, still, as long as it is within the designs of the infinite that he must move from place to place as the evangelist of the Zarathrushtrian gospel of emancipation, we shall follow him in our prayers and do our might in the great

work of redemption. Our people here are very happy and most grateful to our master for giving us two great surprises during the month of August, imparting to us treasures from the Storehouse of Infinitude. It is useless to even attempt to give a synopsis of his wonderful discourses, as we know it is too wonderful for utterance. May Mazda be rejoiced and His associates continue to be victorious.—*Mother Amelia.*

DENVER, Colo.—A thousand times hail to the Saints the world over. Since a visit from Dr. Beeler in June, holding forth at the suite of our dear Brother Chas. F. Miller, we have all become imbued with the spirit of Mazda in a great measure. Prof. Klingensfeld furnished us with violin music, every string touched, setting into motion our heart-strings, vibrating with the melodies carried by ethereal waves into realms and infinitum. Dr. Beeler promised to return to us later in the season and we wonder whether such will be within his province, as we know the many demands made upon him. Our Sunday and week-day meetings are well attended and every one present grows in enthusiasm. We read from "Ainyahita in Pearls" and the oracles given in past numbers of the magazine, the different members alternating in the readings and exhortations. With love to all the loved ones.—*Mother Holcomb.*

Season Hints

Nothing better than oil of eucalyptus or menphor in the bath. Just a few drops will do.

White grapes for the catarrhal people, the blue or Concord grape for the consumptive, the red for the rheumatic. Do not swallow the skin.

Outdoor bathing is still valuable providing it consists of a dozen dips and until the skin feels a glow. Then a run, a rub and quick change into proper attire will do the rest to assure comfort.

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The original Mazdazkan 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 Mazdazkan breadstuffs delivered to you by parcel post or express.

ADELIA MARSH MALLET

IMPORTATIONS

Are on the decline and prices for foreign products continue to advance. To keep up with the supply we are forced to pay the price. Consequently we are compelled to raise prices on our output. Domestic articles, of inferior potentiality we dare not substitute as the object of our preparations is to give results. We are certain that our patrons agree with us, that it is by far more economical to buy the best on the market to insure effects.

ALMOND OIL, 50c	BEAUTY CREAM, 50c
ELIMINATOR, \$1.00	HAIR TONIC, 6 oz., \$1.00
IMP. AUST. OIL EUCALYPTUS, 2 oz. bottle, \$1; 4 oz., \$1.75	ESSENCE, 2 oz. bottle, \$1; 4 oz. \$1.75
	MENPHOR, \$1.00
IMP. RUSSIAN PETROLATUM, 4 oz. bottle, 75c	
PURGATOR, 4 oz. bottle, 50c; 6 oz. 75	

With every order of \$4 we add a \$1 bottle of French Perfume.

With September, the body, and particularly the more delicate parts, need massaging, rubbing and oiling. After a cold bath or sponge, massage the body thoroughly with the hands, using equal parts of Almond Oil and Lemon juice. Change off with Petrolatum containing a few drops of Menphor. A treatment with this simple combination of oils for 21 days, every other day, will do wonders and save you much discomfort during the cold season. September gives you a last chance to rid the system of all accumulations.

MENPHOR will help you to ward off and eradicate troubles of the Nervous and Generative Systems, Rheumatism and Kidney disorders. Price \$1.00.

In chronic cases use Genoleo or Cynoleo. It will do wonders at this season. Price \$2.00.

With every change of season, and especially in Autumn, Disinfectants should be taken for three weeks. Use only the best imported Australian Oil of Eucalyptus. Price \$1.00.

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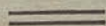
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No. 10

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“From that time on, the true religion which had already existed began to be called Christianity.”

—St. Augustine, one of the most renowned and authoritative of the church fathers.



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The Morning Star

As the symbol of the Fish I remain hidden within the Deep!
Silent, majestic, lovely breaks morning o'er the land.
Pale as primrose softly twinkling a wondrous star is seen.
'Tis the Bride Star of the morning just stayed to greet the dawn.
Her light is slowly paling like the little flower in Spring.
Like the tiny yellow primrose she's a fair and dainty thing.
Look yonder toward the East! Already the grey bars
Of her palace have splinter'd and thundered apart.
Rays of splendour richly tinted in blue, purple, pink and gold,
Burst in wild, poetic wonder o'er the landscape gloomy cold,
Till it looks an angels' kingdom sparkling in liquid light,
Like the ruby, pearl and sapphire ever showing beauty new
As it rests within a hammock of a rainbow coloured hue,
Then with majesty of bearing, Queenly!
Yet with gentle grace, slowly thru the amber gateway
Glides the morning's lovely Queen and is seen no more!
The Sun breaks forth in glory, rides his chariot 'round the world,
While the Star recedes to dreamland, its mission well fulfilled.

—Christine Hall-Smith.

Lessons in Diagnosis and Healing

COMPILED BY DR. ST. WILLARD RILEY

According to Mazdazkan Principles in the Art of Healing,
as Taught by Dr. Otoman Zar-Adusht Hanish

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LESSON NINE

This course would not be complete if the important subject of fasting were not touched upon in its relation to the cure of disease. We are not able to devote much space to fasting, but will touch only on a few points. For more detailed instructions we refer our students to that incomparable work, "Mazdazkan Health and Breath Culture," in which one entire lesson is devoted exclusively to the subject of when and how to fast, and which is also further detailed in a pamphlet entitled "How to Fast Scientifically."

One should not fast on days preceding, during or immediately following rainy or damp weather, nor should one resort to vapor or sweat baths at such times. The various medicinal or herb teas should also be avoided. During damp and wet weather the ever-present poisonous and effete matter in the system has a tendency to concentrate and cling to the body, and it is hard to scatter and eliminate it thru the medium of the circulatory fluids. At such times it is best to resort to needling, brush pounding or pricking the skin.

Vigorous exercise on rainy days causes the secretion of phlegm or mucous on the following day, and the patient feels "done up." The reason for this is that everything in the body contracts on damp days and the air is filled with an excess of nitrogen. On such days the quantity of oxygen in the air is diminished, and the blood is poorly oxygenated, causing the patient to feel irritated and out of sorts. During these times the system draws on its reserve strength. Rheumatic, gouty and neuralgic people, as well as those suffering from kidney trouble and dropsy, notice this change in the air several days before the arrival of bad weather. Their skin is inactive and the circulation is slow and irregular, almost stopping, which produces a tingling sensation. Men say they "feel in their bones" and claim to be able to predict the arrival of a storm two or

three days in advance. Acids and salts have accumulated in their joints, the sensation being induced by the air currents preparing for the coming change. Even healthy persons do not feel right, mentally, on these days. On rainy days it is harder to abstain from food than on clear days, when there is less desire for food. On bright, clear days everything expands and the blood circulates freely.

All deficiencies depend on the different bases and inclinations. The Physically based have the best circulatory action. They have a solidity of organs, and their cords and ligaments are not so flexible and do not contract and expand easily, thus being kept in better place. The Spiritually based are partly well set and partly flexible. The Intellectually based are flexible and are therefore more careful with their food, but have a fondness for alcoholics, particularly wine, which is most dangerous, as fermented wines act seriously on the heart. It has been noted that where an Intellectually based person does not die from consumption he will succumb to heart failure, especially where his first inclination is physical. They are afflicted with throat and chest troubles as well as pleurisy and pneumonia. The Intellectually based person with a spiritual inclination first will die from consumption or pleurisy.

The Physically based are not affected as quickly. They first become filled with acids before their cases become serious.

In accordance with the base such must be the treatment. Treat basically and consider the inclinations. Remove symptoms and affectations, as they are due to suggestions and influence.

Where a Physically based person, with spiritual inclination first and intellectual inclination second, is sick, he will say his liver is all right, but that his lungs are all gone, and will have pain over the pubes and also in the kidneys. He should be set at ease and be treated thru his weaker inclination, as a means to an end. Prescribe foods that will remove affectations and symptoms, thus winning his confidence before treating him basically. You must first ease him by relieving his pains or he will lose courage and be hard to handle.

His circulatory and skin action should be increased, as his organs have ceased to perform their natural functions. Give teas to induce a slight perspiration and make the patient comfortable. If he can sit up the different parts of the body should be exercised. The best place to induce perspiration is between

the shoulder-blades by rubbing, pinching, warming and thereby improving the circulation. Move the arms, legs, wrists and elbows freely in many different directions. Swing the arms in a circular motion. This is most soothing and causes the forehead to perspire. The body will become damp under the armpits, and the arm and elbow will perspire. Then exercise the other arm in the same way, and the first arm will get warmer and even hot.

These reverse movements are better than forced means, as they stimulate the nervous system. Move the legs in the same direction for two minutes. If the patient performs these exercises alone he will soon recuperate, as the perspiration thus induced differs from that induced by medication, causing an entirely different heat and inducing a natural warmth. Such treatments are of great benefit where a person suffers from insomnia, and they are invaluable in case of sickness.

These exercises should be given previous to ingestion of food or drink, as the system will then be able to retain and absorb food and drink without discomfort.

If the patient is able to sit up or stand he should be given resistance exercises, as it is necessary to arouse his own powers of resistance to overcome his ailment. A patient gives up when he loses his power of resistance and lacks self-confidence. Where a person has no faith or confidence it shows a lack of resistance on his part, and he will doubt and question everything being done for him.

People who are willing to help themselves should be encouraged but not helped, and they will heal themselves. Where they lack the power of resistance they should be made to work. Make them think they are depending on you and then drop them. If you can compel them to catch their breath you will have done more for them than medicine can do. Resistance is half the cure.

Asthmatic people, who are Intellectually based, are tenacious and have great courage. They have had that trouble for more than forty years and do a great deal of coughing and wheezing. They are very resistant and never think of death, saying they are going to live. Tenacity always does some good. Do not do too much for your patients, as good patients are easily encouraged and enthused. They are always hopeful and their power of resistance keeps them up when their organs are half

gone. Resistance upholds them. They face the enemy when he comes. We need resistance in all cases.

Persons having frail bodies or frail frames and with a frail nervous system attract things to themselves and become upset very easily. Things fare badly with them and they become invalids. They have no power of resistance, no faith, no courage and no confidence, altho they are Intellectually based. The Spiritually based, too, may have no faith, while the Physically based may even lack resistance. All these must learn to exercise tenacity. If they allow their power of resistance to become lowered they will have trouble. Exercise and cultivate the power of resistance at all times and in all places.

When people retire to lives of ease they become sick, miserable, unhappy, fussy and cannot understand what is wrong with them. This is due to their idleness. They are only in good condition when active, and they must exert themselves to a certain degree to regain their lost health.

A person who has been reared in poverty and who is suddenly made wealthy will soon die. One year of holiday for the poor will kill them. They are upheld by their activity, and are compelled by nature to work or die.

The resistance exercises as given by the Master cannot be included in this course, as they must be given verbally in order to prevent misinterpretation by the student. It is sufficient to say they are mostly based on making certain movements while retaining the breath after an inhalation, or causing the patient to unexpectedly catch his breath during an exercise. In some of the postures the exercising and induced catching of the breath will even set misplaced vertebrae as well as improve the circulatory and nervous systems.

After you have "caught your breath" several times you will notice that it produces the effect of brightening you mentally.

The perspiration is a vehicle that removes many disease germs from the system that are not recognized by science and are not found in the organs or the blood. After perspiration has been induced in a patient his skin should be carefully rubbed off with a towel that has been wet with warm water and dipped in a little vinegar. Rub the patient dry and allow him to perspire for three hours, being careful not to allow him to move unnecessarily or to become uncovered or exposed to drafts. At the end of this time, rub him dry, put on clean nightclothes, and

also give fresh, dry bedding and allow him to sleep. On awakening he will show great improvement.

The perspiration of a healthy person is as clear as a dew-drop, while in diseased persons it will have a muddy appearance, caused by the presence of bacteria, which under a strong microscope may be seen swimming about. These are the disease germs that have been living in the layers of the skin and which can only be removed thru induced perspiration.

To prevent contamination with these germs both patient and operator should bathe in 50 per cent solution of boiled vinegar.

(To be Continued)

Federation of Nations

The Society for the Promotion of the Federation of Nations will conduct a public anniversary meeting Tuesday evening, August 28, at 8 o'clock in the assembly hall, Masonic Temple, corner Ash and Fifth streets. Mrs. Hortense Loring of New York City will preside, and the speakers will include the following: Miss Nellie Wheelwright of Los Angeles and Washington, D. C., international president of the society, will speak on "The Federation of Nations," outlining the plans of the society and the ways and means whereby the Federation of Nations must eventually become an accomplished fact. Dr. J. Gilman Beeler of London will take for his subject "The Spirit of the Times," and Col. Arthur F. Gault of Montreal will deliver an address on "Momentum, the Irresistible Force in Nature and Civilization." Miss Theresa Brauckman of Chicago and Mrs. Vahda Lindsay of Zurich will conduct the musical part of the evening's program.

The society was granted a charter by the state of California April 24, 1917, as an educational, non-political, non-sectarian and non-commercial organization, and its object is to conduct a campaign of education that all peoples of the Aryan white race may be informed in the very near future of the methods whereby the Federation of Nations of the World may be accomplished. To this end the society invites the co-operation of all individuals and societies who have at heart the welfare of America, her allies, the world in general and the Aryan white race in particular.—*San Diego Union.*

"Thy Kingdom Come"

Perhaps the thot of "Our Father" brings us a little nearer the true concept of universal amnesty among the warring nations of the world. That means that before we can have the Federation of Nations we are to realize it is "Our Father who art in Heaven" to whom we address our petition, our longings, our devotion; "our Father" to whom we lift our hearts and minds and thus thru that thot receive true universalism.

How can we be separate when even the sunlight is unchanging, ever casting its radiating rays upon one and all of the Nations upon this earth? And that sunlight is emblematic of that Greater Light—the Light of Mazda—the Light that is ever shining for one and all, and we must sooner or later realize that at-one-ment with which comes the fulfillment of the law of love. As we realize that love, radiating it unto the whole world, there must be peace and felicity.

And it seems most fitting that upon this continent the thot of Peace should take wings and out of the prayers of the Royal Family there should go forth the word that must be fulfilled. And in the Morning Prayer, the Noon-time Prayer and the Evening Prayer, if we will give out that thot of the Federation of Nations unto the Kingdom of God on earth, if we will become living wires sending forth that living thot, who knows but with that singleness of purpose what a day, yea, even an hour, may bring forth.

We must continue then to reason upon these things that appertain to the Kingdom of Heaven upon the earth, and if we do not find heaven now, if we do not find heaven here, if we do not establish it among ourselves, then we shall never enjoy it. For Jesus said, "Know ye not that the Kingdom of Heaven is within you?"—not above you, not outside, but within you.

But this that must grow in dimensions, and it must exercise power. Thus we have to grow. And this is our work, the work of each and every member of the Royal Household of Mazda, and all representatives of the Stronghold of Mazda, and every head of the Family of Mazda, and at last every single individual of the Royal Family.

It is the duty of every one to think, reason and to pray and to express that inspiring, ennobling God-Idea, until at last every heart becomes identical, living in the Federated Kingdom on Earth.

Yea, may we continue in our singleness of purpose and unshaken faith continue to utter the Lord's Prayer: "Thy Kingdom come; Thy will be done on earth as it is in heaven."—*Mother Maria*.

An Avestan Patet

We praise whatever is good in that, in word or in action; past or future.

We also keep clean whatever is excellent,

O, Lord God Mazda, thou true and felicitous being!

We strive both to think and to speak, and to do whatever is fittest,

Both our lives to preserve and bring them both to Perfection.

Holy Spirit of Terra Firma, for our best works' sake, we entreat thee,

Grant us beautiful, fertile fields, yea, grant them to *all men*, believers and unbelievers, the wealthy and those who have nothing.

—*In use many thousands of years; also see Rawlinson's Ancient Religions.*

A man defying right always resorts to fight.

The Means of Realization

“Creation has been accomplished, Evolutions are assured, but Perfection is yet to be achieved thru corresponding operations in both.”

Life in its fullness, is the highest expression of Creation and Evolution. For it is Creation and Evolution, the Spirit of Being. This is the great self-evident fact to all who truly *pause*. That “God makes no Laws, only creates Perfection,” epitomizes the thot, and is guiding, yet unfettered. Rule and Order in Nature proves, substantiates that all animation in itself vibrates toward the Best; yet outside this fiscal, no Law or Laws restrict or curtail; Betterment or Progressive Improvement only, being the *modus operandi*, or basis of the Force or Power which is the Energy to both Matter and Ether, and which even utilizes apparently destructive means to attain its Ultimate End, evidencing in reality, beyond dispute, the existence of a Supreme and Infinite Intelligence, whose attributes can alone be objectivized or realized, as Love.

But it should be emphasized, because conspicuous to but few, judging from results, that the object and purpose of Life cannot be mere existence, but must, if ordained by Love, have a definite Goal or fulfilment manifesting absolute Justice and incarnating an individual Peace that shall not only emancipate, but satisfy all, without exception. Yet, Love and Peace being abstract terms, possible of many definitions, are each therefore only understood according to the maturity of the individual, who then, when cognizant, not only enjoys, but shares in the responsibility of emanating thence; as otherwise they would be negative factors, instead of constructive, as become all things not truly or well expressed. And so with Justice, which can also, after all, only be collectively administrated on and in individual merits,—time, place and circum-

stances all wisely taken into account, and Love predominant. Thus True Justice is indeed Divine, Argus-eyed, not Blindfolded,—the Volarity of Love and Wisdom put into the Best Use, but also prescient and directive of Good leading unto Better.

Therefore, it cannot be sufficient for the Seeker to alone study the Past and Present, but to consider, weigh and think and even speculate upon the future; that conquering, prenatal influences and ancestral earth-bound ties, thru "The greater the variety of ideas and the farther-reaching the complexity of That entertained, the grander the sublimity of the forthcoming of the Divine Individuality of Man." Of course, if in self-retrospection, we can probe deeply enough, and thru knowledge of the Source and Origin thus gained, reunite ourselves in that Universal Recollection or Memory that means at-onement with First Principles; then it is certain, that understanding the Cause and its Effect, we shall be illuminated, and the Great Completion be made sufficiently plain, for our eternal growth and continual development. But, as the greatest of Saviors and Sages have definitely recorded, such Realization only comes thru the Practice and Application of Laws, simple both in their effectiveness and time of maturity, because natural. For things of lasting value must and can only *wax* in strength and understanding, and are rarely, if ever, forced with profit. Should it not then be repeated, in order not to lose ourself in words, terminology, or abstract thot, that all scientific evidence indicates, at least, and to many convinces, that this Earth or Planet life, as presently constituted, denotes, and is an effort, pregnant of undoubted success; impressing its real ultimate Supremity upon one and all; a Supremity, however, endless in its Grace and in its abiding growth of Perfection? And, further, if Man is the highest evolution of life yet

formulated here, as all must acknowledge, he has but to remain for his own gradual growth in body and consciousness, to know that everything within himself has likewise tended and aimed to make him surely, if but slowly, Better. Thus in Self can everything in matter be compared, tested and proven, and if matter is the spirit crystallized or garmented, as is being more determined daily, then Breath, which is the manifesting force of Spirit or Life, must be the Means of Realization, and when properly understood and applied, must open up the avenues that will blend or harmonize the two, unto individual Intelligence and Divine Mastery, giving Peace, Health and Prosperity, here and now; and thru such Holiness evolve a New, a Nobler Race.

In those Days shall no man ask another, "Dost thou know God?"—*Guromano*.

Departure of Miss Alice Woodbridge

New York City;—Some time ago our dear leader, Miss Alice Woodbridge, requested of me to let you know whenever her passing out of life should occur. I am sorry to state she left us on Aug. 29, at 7:30 p.m. She wanted to thank you for the Message, and all you had done for her. Knowing her end was drawing near she was fully prepared and contented to die. She had all arrangements made beforehand, and they were carried out according to her wishes. She died in the triumph of the Mazdaznan faith, and her remains were cremated. She asked to be remembered to all, and stated that if she had unintentionally offended any one she asked their forgiveness, even as she has forgiven those who had offended her.

We who knew her, and understood her, will ever miss her, and her noble efforts will never be forgotten as she was ever doing good and kind acts.—*Mother Ursulla*.

War is the seal of diplomatic evasion.

Men on the level know not of a devil.

Disillusioned

Those who up to the present lived under the delusion they may serve their God according to the dictates of their conscience, exercising religious liberty, will be happy to learn that times have changed and we, of necessity, must change with them. The following, a kind of an amendment to the old constitution, now void, speaks for itself:

Washington, Aug. 13.—Members of religious sects opposed to war, conscientious objectors, and all others fighting conscription will be sent to national army cantonments regardless of their creeds, it was announced at the office of the provost marshal general today.

Once arrived at camp they will be put to work at tasks other than drilling and preparing for fighting, it was said. President Wilson will determine the exact status of the objectors.

The telegram from Provost Marshal General Crowder to the governors of the states follows:

“Please inform local boards that persons considered under paragraph I of section 20 of the regulations will be drafted, will be forwarded to a mobilization camp and will make up a part of the quota from the state and district whence they come and will be assigned to duty in a capacity declared by the president to be non-combatant.”

The paragraph referred to covers persons found by local boards to be members of a recognized religious sect or organization whose creed forbids its members to participate in war in any form.

An Eventful Anniversary

The celebration of the first anniversary of “The Society for the Promotion of the Federation of Nations” took place on Sunday, August 12th., on the eve of the 13th, the date of its inauguration.

Many attended and enjoyed thoroly the excellent and varied program. Cousin Nellie, the president, presided in her usual capable and graceful manner, conducting with dispatch

the essential business; and emanating the highest thot and spirit of the Society, uniting all in most harmonious accord.

After the president's address the secretary and treasurer's reports were read, showing wide interest, splendid progress and work done, during the first year; also a very healthful state of affairs and a most promising future; it being related that the Society's Mission, had already taken firm root and hold upon many Honest Hearts and Thinking Minds thruout the world, desirous of fulfilling the principles of Christ and the realization of His Kingdom of Peace on Earth.

Sister Beth Duesler was then asked to give some extracts of the initial meeting, and recalled how significant it was in view of present day food tactics, that our Master had then stated that "food" would be the most important problem for the world to face, and that when truly solved, according to principle, then and then only, would Peace be consummated, as would be all economics, individual and national.

The speakers of the evening were then announced and called upon; Great Britain and Canada being represented by Arthur F. Gault; France, by Phillip A. Ramus; Germany, by Kurt Graichen; Norway and Sweden, by William K. Sandberg; Hungary, by Elmer Nagy, and the United States, by the President. Each were inspired, and many eloquent and high sentiments of mutual good will and hope expressed.

Our Master, was the final speaker, and in an address of most far-reaching and noble import, elucidatingly summed up the current situation, and the preceding remarks made, making plain much that still clouds the eyes of the world even of the highest "Diplomatic Circles." In "Universal Amnesty," it was shown, that all nations, were or would be, bankrupt, beyond redemption, for the next twenty-five generations on a present-day monetary basis, hence there could be no terms, but only a mutual coming together as Cosmopolitan Partners. A Marriage of Nations, even as a son of one family bankrupt and the debtor of another family marries the daughter of his house, this equalizing the wealth, retaining all in the family, and forever liquidating all debts in forgetfulness.

Tho still too proud, the Momentum of Peace, after all had learnt the lesson of the conflict, would force the world into a "Federation of Nations," arising out of the Twelve Tribes of the Aryan White Race, that would incarnate perfect Equality

and Righteousness, for everyone. "Our guest the Negro," and his attractive other colored races, now and moreso, was commented upon—detrimental to the White race but necessary in the payment and fulfillment of Law. It was also pointed out how significant it was that the incorporation of the Society was only completed in April last, nine months after its Birth in August in the Sign of the Lion, and the Thirteenth Day; thus following the natural term of gestation; tho no such thot was in mind, all possible delay, on the part of the officers, having been in every way obviated, as far as they were concerned.

A very sumptuous Communion Banquet, worthy of the epoch occasion, concluded a most glorious and eventful celebration.—*Guromano*.

A Peace Without Victory

Such is the slogan; such is the gain. And strange as it may seem at first, nevertheless it is a growing fact as we turn our attention to science. Altho maligned, scoffed, ridiculed and persecuted by divines as well as materialists of a self-interested type, science has slowly but surely gained ground.

In the progress of evolution one specie of fish gradually leaped above the water's surface, giving rise to the two-winged bird; the propelling aquarian pushed as well as leaped his way unto terra firma, giving existence to the four-winged tetrapteryx. In mechanics we see the correspondence of these evolutionary operations. At first we conceive the horseless vehicle or auto, part of its motive principles now embodied in flyers. It was the idea of evolution that prompted the mind to gain knowledge of Natures forces and awakened the mind to a higher realization, prompting the latent mental forces to action, calling forth ingenuity which shall eventually play so important a factorship in the redemption of the race. True, the experimental stage is always accompanied with disaster and destruction, nevertheless nothing is gained

without some sacrifice. Such sacrifice cheerfully and voluntarily offered always bears wholesomeness in which all the world may rejoice. May the genius of invention come upon mankind in unbroken measures that the world may be lead to victory, conquering all the baser forces, establishing a Peace that will be given without victory to factionalism.

Spurs and Angles

The Women's National and State Defense League paid a visit to the present quarters of the Electric Hygienic Bake Shop, now under the management and supervision of Adelia Marsh Mallet, and a decided compliment was paid. It will be listed in their official bulletin, exclusively, as the only scientific bread and carry the name of this firm, which is located at 1411 Polk street.—*P. S. Journal* (San Francisco).

Dr. Benjamin Ruth and companion report that the population is pretty tired of the war, yet that there is still plenty to eat, altho the selection is somewhat curtailed.

Lieutenant Dombrovski reports the situation in Russia rather baffling, and thinks that any assistance from the Japanese side would mean one more to feed in future.

Owing to change in postal service the German Mazdaznan magazine is now printed in Switzerland. Every issue is brim full of timely hints and highly educational literary gems.

The work in Switzerland, Germany and Austria is progressing far more rapidly than ordinarily expected in these strenuous days.

Altho repeatedly disappointed in their calculations astrologers and soothsayers continue to cast nativities for the respective countries in and out of war, and most of the delineators now agree that the present

encounter having reached a momentum conducive to miscalculations, nevertheless determines a prolonged war with the finale reached in 1927, when the last battle fought will break up the established order of things. Here may be comfort for both the ammunition manufacturer and the feeder.

Dr. Percy Hall writes from France that altho he is busily and benevolently engaged in alleviating the sorrows of afflictions, he would prefer to apply his knowledge in a more worthy cause.

When Professor Schmid some years ago declared that "in the future the human race will have to use all knowledge in another fight for its life against the encroaching ice," he could not have been dreaming of the hot time in the trenches.

The biggest tree in California measures 340 feet in height, while a gum tree discovered in Australia went to 480 feet. That beats anything, by gum.

Even if it does not mean much, nevertheless the heavenly canopy continues to report conjunction after conjunction. Some of the principal planets are supposed to be going thru the sign "Aquarius," affecting the conditions upon the earth. Maybe that is the reason we go thru so much hot water at present.

Science still offers discoveries that are decried and disregarded. Blank, stupid ignorance yet blights millions of minds. The great duty of all who are fortunate enough to possess a little light is to spread it.—*Serviss*.

Fear and interfear (fere) are still the two governing factors cementing the great structure of society; still the adhesive powers are beginning to loosen, and ere another generation shall appear there will be less fear.

Count Tolstoi's prophecy still holds good and the Apocalypse cannot be quoted as having missed its mark. We can't say as much of all the world's sooth-

sayers, astrologers and mediums who have filled the news columns with their spittle-licking brain storms and mental diarrhoea.

Christians are not much for church-going and church-goers make poor Christians.

A Christian is he only who has God for the Father and the Lord Savior for his only friend.

It is prophesied that when Christ cometh "all men shall behold him." The only trouble is there will be so few men left, while the rest will get left.

The Assyrian Sybils have it:

"God from the Solar Orb a King shall send,
And bid the wasted world her warfare end,
The *captive* he shall *free*, the yoke *unbind*,
The impious law restrain;
The burdens *ease*, and *break* the oppressors' chain."

Such was the leading thot before the coming of Christ; perhaps some day it will again become a popular thot.

The demand made for decades by collectivists to "control demand and supply by law," and thot by the greatest of world's jurists as a transgression against any nation's constitution, has at last materialized. Referring to the Food Control Act, the Public Ledger admits that such a grant of sweeping powers of food control was "never before conferred upon an executive." This being the case, there is no doubt about it, but like in Australia we shall step by step near the goal of Socialism.

If Jesus had never been crucified would it have made him less a Savior?—*Dr. Gilman Beeler.*

Heart culture elevates while mind culture debases. A happy blending of the two makes man perfect.

Men who talk much war never desire to take an active part in it, but love to get others into it just to prove their patriotism.

Federation Thot-Waves

As wave after wave breaks on the shores of the visible ocean, so wave after wave carries the thot of Peace to the Twelve Tribes of the Aryan White Race with renewed assurance that upon this terrestrial earth there is absolutely no end to the development and accomplishments of the race when the relationship of individual to individual and nation to nation is rightly comprehended and applied. This thot is understood by minds conscious of the light of understanding and the purpose of life, and they know that Peace to be of any real value must be Peace for all the members of the race.

From out of the depths of remote Ages this thot of Peace so wonderfully conceived by the Elect one, called "The Pearl of Heaven and Diadem of Earth," is still possessing the minds of those who think, and even the very words are echoing over the hills of time, making music and harmony in the peaceful valleys of the hearts desirous of a state or condition that will be a protection and emancipation unto all.

The Saviors having attained thru self-mastery to a state of individual consciousness, aware of the peace *within*, daily and hourly gave and continue to give in thot and word the assurance of peace on earth, a declaration of freedom. Surely these waves of thot are spreading over the Twelve Tribes of the Aryan White Race, even like the circles made by an object cast into a translucent, tranquil pond, and they will circle until a mighty wave for the desire of peace will wash and purify the human heart. And now Behold, and See! the Federation of Nations is accomplished; and the day of rejoicing will be ours; "Songs of joy proclaim the story of a fair transfigured earth."

Tho the angry waves of destruction are rearing high their terrifying heads, enveloped in black dark-

ness, we will continue to send out this thot of the Federation of Nations, which will bring a Peace that will come, with all its beneficence, thru the never wavering thot and desire in the hearts and minds of those who continue to echo this thot of the Ages, and with unabated zeal continue to proclaim that ever powerful thot of Peace that will Federate the Nations of the Aryan White Race into that great family of Nations which poets and prophets alike have eulogized.

The thot waves of all the Peacemakers are gathering into one mighty Momentum as the evening hour approaches, and when the night has passed in due time and season they will proclaim "it is finished." It has at last dawned upon the conscious minds and hearts that all of us possess the same Infinite attributes, and are born from out of One Infinite Source, consequently equal to the inheritance and birthright vouchsafed unto us by Nature. Then the Federation of Nations will come just as naturally as the light from the rays of the Sun.

All these waves of constructive thot are encircling the Mother of the Aryan White Race, and as she understands and applies EUGENICS, so will a new order of beings be born, a new conception of life be inducted, and all the old will pass away and we will behold all things new! Yea, "there shall be *Saviors* on the Mount of Eminence (Zion)!"—*Cousin Nellie*.

Smatterings

"Trust in God and do the right" may occasion many versions and interpretations.

After all man only destroys his own handiwork; that of God continues to defy his mind and hand.

As long as man continues to put his trust in his fellowmen at the expense of his trust in God, he will have to take the consequences.

SERMONETTES

Some own it all; others run it all, most of us pay for it all!

What reformers failed to accomplish deformeders now whip into line.

He who trusts in the arm of flesh has to take the curse that goes with it.

If we can't go crosslots to our destination, we have to follow the round-about trail.

The producer is a reducer of his health and the creator of some one else's wealth.

Some people laughing first always come to grief at last. It is he who laughs last that laughs best.

Mind over matter simply means to mind matter that the latter may serve its ends more profitably.

"Crucify Him" will continue to be the cry of the rabitte rebel as long as ignorance rules supreme.

Men of the world must lay stress upon the minor things of daily walks, since they lack the knowledge of principle.

After the Infinite has failed to call us to time by His suffering love He allows us to exercise the switch of sorrows upon one another at will.

Now that all prophesies are being fulfilled there is no need for further controversy as we need to be busy reclaiming the earth to insure to ourselves a better future.

Christ came to save sinners and to heal the sick and do so without seeking glory for himself. To follow in his footsteps means to do likewise, and do it in His name.

We shall be pleased to hear from our executive officials, who, as the servants of the people, are expected to set an example in economy, to what extent they have been able to demonstrate the "forty-five-cents-a-week simple life for me." If unable, they should be asked to

honorably resign their trust and thus spare the race further adjustments of their many mistakes.

Christ died to make men holy; we die to make them unholy.

Before the world *Conscience* is not worth its spelling.

The desire to exercise one's abnormalities leads to contention and strife.

There are no other sins in this world outside of infringements or impositions.

Right and wrong fluctuate as much as everything else dealt in and dealt by the children of this earth.

To reach the heart or mind of man in days gone by it was necessary for the devil to approach Eve first. Now he does his business direct.

"Am I my brother's keeper" is applicable to those only who bear the sign of Cain on their forehead and deal with their neighbors as Cain dealt with Abel.

"Ye are a royal people, an elect people; a people of God," thundered the apostle. Evidently he had a different stock before him than he would find in these days.

Every man on earth has to belong and be a member of either of the three classes that make up metropolitanism: The class that owns everything, the class that runs everything, the class permitted to live by paying tribute to both.

In the days of the Savior the maxim of justice was: "Give to the Caesar what is Caesar's, and give to God what is God's." In these days of advancement there is nothing left for God since all goes to the Caesar. One would almost feel prompted to say: "Great Caesar."

The tannic acid in nuts will cause cankers on tongue and mouth with some temperaments, while the prussic acid of stone fruits will affect the skin in others. Use judgment.

HINTS OF THE SEASON

Dumplings go well with fruit sauces.

Cornfritters, too, are very wholesome, especially fried in the open. A cup of coffee goes well with the dish.

An October morn is the hour for a quick plunge in a running stream. Removes catarrh and improves hearing.

Before going out to visit it is well to sponge hands with vinegar and carry a vial of oil of eucalyptus to anoint nostrils and ears.

It is well to bathe, but better still to knead and rub the body, using equal quantities of oil, salt and alcohol to tone up skin action.

Fruits are plentiful and should be used freely but not excessively. Where fresh fruits disagree resort to steaming, stewing and baking.

The practice of economy will go a long way toward cheapening food stuffs. Vegetable peals, coats and leaves should all be made use of. They make fine soup stock, which will make soups, consommés and stews very wholesome.

Variety is almost endless, still nature expects man to be as choice and selective as the products themselves which chose from terra firma, ethera and aquaria all that goes to make up a perfect embodiment of heaven's choice blessings.

Pinching, kneading, pulling, rolling, rotating, massaging the body is in order and where nature has not sufficiently responded it is well to resort to a resuscitator (an instrument of a number of needles) and prick the muscular regions until a glow is felt locally.

War bread consists largely of peas, beans, lentils, corn, rice and potatoes or other vegetables added to wheat, barley, oats or rye. Still, at the present scale of prices, it is hard to determine which is the cheaper.

After all, the digestive and assimilative value will have to be considered first and cheapness next.

October, the month of superabundance and indulgence.

All leavings should be boiled over very slow fire to get all the good contained in them.

Tea, coffee and cocoa should never be sweetened if good is to be derived from such beverages.

"Back to the kitchen" should be the call, and "do your chores" should be the advice to every young man.

"Not how much but how little must I have to gain the best of results," should be our motto when eating.

Crumbs and stale bread and biscuits make fine symposias when added to vegetables and baked in the oven.

Thru scientific manipulations starches can be utilized and what otherwise would seem lost turns into nutritive food.

A forty-five-cent-a-week diet does not include dairy or yard products. One is confined to vegetables and cereals, oil and spices.

We neither need to go hungry nor deny ourselves the delicacies of life if we learn to utilize things in a scientific manner.

Sugar need hardly ever be used in cookery. One-half pound of sugar a month about satisfies the demands of one individual.

Where Mazdaznan domestic measures rule the culinary department there need hardly be room for a garbage can. There is good in everything.

More attention to the kitchen and less to drawing room, ball room and curling will go fifty-fifty in solving many of our present-day perplexities.

Browned flour can be used to great advantage in making delicious sauces and giving body to symposias, and even to bread and cake. Such flour absorbs much

water and adds to the bulk. Various spices and herbs assure an almost endless variety of dishes. The art lies in the proper combining of spices and herbs.

He who trusts in God reaps blessings in the end.

Pears are of little value, still they seem to satisfy certain temperaments and prove quite a tonic if eaten with wholesome bread.

Whole wheat bread and breadstuffs made of part bran or shorts are most wholesome, altho not always satisfying our particular craving.

Nature has blessed us with plenty that we may apply our wisdom in storing up treasures for rainy days where rust and moths cannot corrupt them.

Falling below par simply proves insufficient assimilation, and the diet must be changed at once. Sometimes black coffee will suffice to assist in digestion and assimilation.

Those who have forgotten how to like the simple life will do well to study the Mazdaznan Encyclopedia of Dietetics and pay some attention to the making of symposias.

When in doubt as to the best foods in the case resort to a milk diet, adding whipped or mashed potatoes with cream and a dash of cayenne pepper where weight is required or necessary.

Bread, good bread, is still the question, and its only solution lies in every family making its own bread, or having it made by a communal system that pays attention to wholesomeness and not profit.

All kinds of tubers are now in season, and carroway as well as anis seed, whole and pulverized, play a great factor in the preparing of palatable and nourishing dishes.

Grapes are in superabundance. There are grapes for every temperament, but the rheumatic and catarrhal person should avoid the heavy, rich and dark varieties.

The white are the better, but should be pressed, as pulp and seed create phlegm and with it irritation to the membranes.

Spices, savories, herbs, condiments, extracts and sauces play a very important part in a rigid, economic, scientific, wholesome diet. A little more attention to fractions will go a goodly way toward understanding or knowledge of food value. The value of food may be greatly multiplied by proper spicing, or may be reduced far below par if the wrong savory is added or if several spices are mixed contrary to chemical laws.

Mazdaznan the Momentum

"Out of a mere fraction of His Thot,
Mazda created Worlds."

—*Ainyahita.*

Distinct, yet co-relative with Creation and Evolution, ever governing the Material Planes, the Etheric Realms and the Sphere of Energy itself, is, as is easily determined thru its processes of Regularity and Order of Perpetual Progression or unfolding Law, an extraordinary force or power which may be said to be the ever animating Spirit, Vibration or Action, that exercises and moves all things to its Omnipotent Will, discoverable in every classification, constituting Betterment.

But so separated and invisible, notwithstanding its Absolute control, is this Directive Principle, so usually gentle in its operation of Eternal Development, generating and regenerating unto Perfection, that its true Realization, the "Thing in itself," remains to most, if not all, no matter how profound their Learning, Studies, Investigation and Research, something incomprehensible; something altogether inexplicable. They only know it exists.

Yet this hidden, but ever manifesting and self-evident Volition, was as far back as nine thousand

years or more ago, named by the Blessed Aniyahita, the "Mother of the Aryan White Race," the "Momentum"; and as such it has remained among the Twelve Tribes, even unto this day. To her, it undoubtedly signified not only Life guided or unguided alone, or even the "Spirit of the Times," but included also the actual Architect and Guide, that creating or causing Life empowers it; and the Elector, who inducing Spirit in Space and Substance, measuring out of illimitable perpetuity units of duration, elects or effects its sway unto Obedience in Holy Ordinance. Nothing less in brief, than the Supreme Infinite Intelligence, individualized out of Universality unto Objective Application, working according to Covenanted Design, with Ultimate Goal, Purpose or End, in certain and resultant view; apparently recognizing only Perpetuity, not Destruction—or "Life more Abundantly." And Because Knowable, Lovable, not Fearful.

Today, everywhere, revived by Enlightened Minds, after years of forgetfulness by the World at large, owing to the machinations of the "Black Hand," this Thot of Thots, this Momentum that "Worketh All things well," utilizing every means; re-established in the Hearts of the Pure and Faithful, enters again into the Search and Desire of all who demand to know; to "rend the veil," piercing the Darkness and illuminating, thru the "Light that ever Shineth" all matter; and the "Majesty of the Countenance of God, Man," with—Reason, Good Judgment and Understanding. Surely, therefore, this Time, this Pendulum, and what is more important, its motive vitality, must become to such, what is always best known, an "Open Secret."

And Truly, just as "the Beautiful moves in Curves," centralizing everything unto the "miniumm of the maximum," so as to be Simplified; so the Momentum rhythmically moves, being both Harmonical and Periodical. It is perhaps in this latter phase that greatest

emphasis should be presently laid; for if the Hands of the World are as the Great Napoleon is quoted to have said, like those of a Clock (undoubtedly a Symbol, and so purposely designed) go round marking the Time, denoting every minute, yea, second,—“setting off the Alarm,”—culminating with an exactitude that if understood, must solve beyond question, the “Whence, Why and Whither,”—or more metaphysically expressed, “God, Free Will and Immortality,”—what more is required? May it not indeed then be repeatedly asked, “Is it not true, there are no problems, all being solved; only adaptation being needed?” If, “The Will of the Lord is the Law of Holiness,” what other interpretation can be agreed upon? Assuredly, anyway, in what may be termed the “Law of Periodicity and Development,” definite, scientific and Benevolent cadence or control is positively and easily proven in Nature and in the Life of Man. As, for instance, in the Rising and Setting of the Sun; the Waxing and Waning of the Moon; the Breathing of the Earth, causing Tides, Gulf streams, and overflow of the Nile; in the menstruation of women, the gestation of the infant, its birth, growth and circulatory changes and in millions of other examples or incidents; all absolutely governed by Law,—Just because Kharmic of the Wheel of Life and Completion. Who then, “Wound the Clock, or Spins the Wheel?” Thus, as Robespierre says: “If there was no God, it would be necessary to invent one.”

And as God being Spirit, cannot work except thru conscious, formulated objects of sense, Man, or “Incarnate Flesh” His Witness; so Mazdaznan the Chrystos Movement, taking Christ as the most perfect type and example of Principle and of the Godhead ever existent, follow Him; incarnating, as much as permitted, in their “Daily Task,” His Thot of Perfection; confident that such Divine Love and Wisdom extended and applied in Justice, is the Highest Law of Life, complete unto the

day; the "Momentum" that combines fully and eternally, the constructive union between Abba the Father and Man the Son, in the Holy Spirit of At-Oneness; that alone shall "Reclaim the Earth" even if necessary after eons of maturing growth, in the "twinkling of an eye," thru the Polarity of the Ever-active Master Thot; thus realizing the "Shepherd's Song," the Poetogamy of "His Kingdom," here and now; and erradicating for evermore the "flaw," Death, thru the manifestation and Immortality of the Seventh Race,—the Triumph of Peace, Emancipation!

"May then the Day be hastened to the Glory of Mazda and His Ever Victorious Associates!"—*Guromano*.

Home Talk

Home to be such must be a Sabbath home, a home of rest and recreation. Here should be found the fire hearth of Zarathushtrian lore dispelling all the adverse elements. A ruby-light upon the shelf as an altar feeding the steady flame as a reminder of the Ruby-Heart of God, whose light never darkens, ever ready to reveal the path before us. The artifice of the world may have its charms, they may perchance be tokens of advancement and civilization. Still it does not sufficiently inspire the heart wounded by ignoble occurrences. It is said that a Jew got converted viewing a celebrated painting of the crucifixion. Good for the Jew. But how many Jews saw the loving Savior on His way to Golgatha, how many saw Him in His agony upon the cross without the slightest impression upon their hearts? To be moved one must have advanced to a point of being touched. There is no place on earth more sacred, more holy, more divine than a home, and a home to be such must be a place of meeting—the meeting of souls whose hearts beat in unison with the Heart of God. As to what a home should be built of

and the architecture it should bear is a matter of individual concept. We have personally experienced most glorious hours in log cabins and board shanties, and again in palaces and houses of elaborate designs. Everywhere it was the prevailing spirit that made it all a person can wish for. A banquet embellished with all the decorations art can devise, with dishes garnished to the height of perfection, may appeal at the time, still a doughnut and a cup of translucent nectar from a bubbling spring may add to one's estasy what the former banquet failed in producing. This earth may be ever so beautiful, grand and sublime, still, if human surroundings are not its equal, life suggests nothing but failure with every step. Nature may have intended happiness and felicity for us when invited to view her wonders, but some of the crowd is not content enjoying her treasures; their attention is directed to the admirers, and lacking sense of appreciation scrutinize the guests in their movements, making remarks at first, then criticize, begin to interfere, quarrel and draw into chaos all who otherwise would have pursued their path in peace. As we cannot have the state of peace as intended by Infinite Designs, we can at least attempt to have a Bethel like unto that of a Jacob and climb the golden ladder of divine communion in a dream. True it is a wrestling match, but if we tenaciously hold to our faith, confidence will grow with every step and for a time at least we shall be conscious of God's presence. A home must be a heaven. It is a heaven, tho there are times when looking across the Jasper sea of contentment, a cloud appears in the crystal mirror of reflective thot, and as it takes on a more serious attitude the approaching storm may mean a cloudburst, that plays havoc not only in the elementary realms, but casts its voluminous weight upon the humble dwelling place, and the debris left in testimony of the disaster bears witness of a state of hell. And yet there may be

joy; yea, "there is joy in every soul; be then happy and stay happy, for we once must reach our goal."

A great deal depends upon our frame of mind to sum up all the conditions and environments of the daily walks of life and make our deduction suit our fancy. Likes and dislikes will continue to be our code to govern our decisions by, and we shall find diversity in statements. Thus one determines upon high altitudes fascinated by towering mountains, the other prefers the seashore; one loves to roam o'er the vast prairie, another takes to the woods as would a duck to water. Which ever way we go we shall find contentment and joy. If we run across anything else it is because the rest has not yet found its home, and the misplaced have a hard time of it.

Even those who enjoy a good home feel persuaded to make a move occasionally. Thus during the past month quite many moves have been made; most of them for better, some of them for worse. We, too, have moved back and forth, but not the furniture. When we move it's bag and baggage, and even that seems to grow smaller by degrees.

Now that Dr. Gilman Beeler holds the fort so admirably, it came to us we may as well yield to the whisper of a little bird and without further ceremony decided to celebrate Zarathushtra Day, September 19th, at the Golden Gate. There we found the Saints ready to receive us. A great number of new faces and many more who have come from foreign lands delighted us by their presence. Altho we expected to tarry but a night, we were soon convinced that there is no escape from grammar. The Saints went thru their declinations and made of the word day—many days. We shall not complain, for if we did the conjugation table would have to be consulted and there might be a possible delay.

Eat because of necessity and not because of habit.

AMONGST OURSELVES

SEATTLE, WASH.—In some respects things are rather quiet here, in others they are lively. We all enjoy reading the Healing Course and appreciate every item given. Wonder why olive and almond oil is being recommended so extensively when there is hardly any pure almond oil to be had, and that which is procurable is almost beyond ordinary reach. St. Catherine Oil answers the purposes prescribed for and in many cases supplants other oils by reason of its freedom from gummy, sticky substances. Furthermore, it does not become rancid. If there is no objection would say, it shall please us to fill orders. Tho Dr. Wilder's demise pained us greatly, we nevertheless learnt from the sermon lessons otherwise overlooked. Daddy Duncan is busy training and Toodles is with us attending school. We have not given up hopes to have the Master with us soon.—*Mother Catharine.*

SEATTLE, WASH.—We left for the country as advised. As to the Saints, would say they are doing better, and some their very best. After several weeks of varied occupations I ended up with haying. Must say that it is a wonderful life—mountains, forests, heavy fields, streams, lakes, freedom, peace. As to people, they are kind-hearted and ignorant, filled with superstition of theology and witchcraft of economics. They eat patent flour and complain about every ailment known to diagnosis, while the bran and shorts go to feeding cattle. I have reason to rejoice in never having put forth a claim, altho the promise is that "even with these eyes of flesh ye shall see God." I do content myself with John v:37: "Ye have neither *heard* His voice at any time, nor *seen* His shape." I shall offer myself not in testing out the imaginary, but to put to a test the talents and gifts intrusted with me for the furtherance of the greatest message on earth, that I

may thus verify the truth in the objective world and help others to find the way that leads into life here on earth and thruout eternity. I am prompted to go to Latin America and am confident the way will open for me to reach it.—*Koshti*.

SAN DIEGO, CAL.—“O blessed thot, O glorious thot, and O how sweet it is that in the presence of our own we dwell in eternal bliss.” Such is the refrain our heart vibrates to and our vocal cords voluntarily respond to. Dr. Gilman and his company have left us for newer fields, while the memory of their good work continues to quicken our hearts and minds and spurs our hands to more useful activity. We are learning with each day that we owe no man anything; not even an explanation, but we do owe everything coming to us, and everything we accomplish, unto Mazda. May Mazda be rejoiced and his associates continue to be victorious. In these days of uncertainties, where all human valuation comes to naught, it is well to keep one's eyes fixed upon the goal designed by Mazda.—*Mother Amelia*.

SAN DIEGO, CAL.—How thankful of having had Dr. Gilman Beeler with us to impart the Harmony course. We are all relaxing now and results become evident. Peace and Harmony reign in the heart of the Border Stronghold. Mother Kasha conducts the Sabbath School. The number of attendants increases with every Sunday. We are happy to be in a position to help further the cause. All the Saints are eagerly looking forward to the “Life of Christ” de luxe edition. Many new people attend the gatherings. Everyone of the dear ones is trying hard to “stand alone.”—*Mother Hortense*.

SAN FRANCISCO, CAL.—We have all reason to rejoice, for we have the one with us all would love to entertain, if they dared. But he is not to be enter-

tained, neither is it in his province to entertain us. The world has plenty entertainers. We need him to admonish and to counsel us, to define the intricate realms of ether we all have to understand if we are to go on intelligently thru life. We must humble ourselves before the Lord God Mazda more and more if we desire to attain to higher understanding. The Saints of the Golden Gate are doing splendidly, and it has to be said of them that it is marvelous how faithfully each and every one performs their part in these days of world-imposed trials.—*Mother Adelia.*

MONTREAL, CANADA.—This has been the busiest summer we have ever “put in.” We have been literally reclaiming the earth. It was not easy; but it was interesting and fascinating to watch the results. Little Robbie has had a glorious time “in the open.” He has never tasted butter since that evening he gave it up. “You see,” he explained to me, “I could not take it now, because Mother Adelia has told the Master, and it would be very wrong to take it when he *thinks* that I do not eat it.” Wouldn’t this planet be a wonderful place to live in if each one of us was as true to our principles as little children are? No diplomatic compromise here; either a deed is right or it is wrong. The work here is progressing. We have had a number of callers, and our circle is almost complete. We never fail to sing to the remembrance of all. We are asked why we repeat certain parts, as in affirmation, three times. My answer is that it was to emphasize certain truths by presenting that truth at a different angle or in a different light. We have been reading with interest the Forty-five-cents-a-week experiment now being demonstrated in California. It is impossible to live on that amount in Montreal. Perhaps by knowing more about food values and proper combinations one might lower the cost. Wishing you all peace, contentment and success.—*Eva Fletcher.*

WINTER GAHANBAR

It is with great pleasure that we have the honor of announcing the Winter Gahanbar to convene at the Golden Gate Stronghold, San Francisco, California, beginning Dec. 27, 1917, and ending Jan. 1, 1918 inclusive. From the four directions of terra firma representatives are expected and an educational feast is assured. The Golden Gate Stronghold promises a most enjoyable communal hospitality to all guests and their friends. Signed, Helen Pearce, Auguste Hewitt, Adelia Marsh Mallet, Executive Committee.

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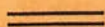
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No. 11

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The Dominion of the Lord

The dominion of the Lord
Ne'er was nor can be won
By gun or sword;
But in the stillness, still
I know my God.

Then, why heaven try to
Force by methods
Un-Christlike; and buy
Thru precious life
Eternal death—strife?

Peace, alone in principle
That makes all men at one,
God their Father, Christ His Son;
For all an open gate,
A perfect, present state.

—*Guromano.*

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LESSON TEN

Resistance exercises are of the utmost importance in overcoming the inability of the body to throw off waste matter and accumulations of toxins, and the by-products of digestion and assimilation. They also tone up the muscles and bring them back to their normal position.

Where the muscular system has lost its tone and is unable to function properly, there will be accumulations of salts and acids that should have been eliminated but were not. This results in symptoms known as rheumatism, and the best and surest way of curing this disease is thru resistance exercises that tone up the muscles to such a state that they will function normally and eliminate these foreign substances.

Resistance exercises compel the patient to stretch his muscles, ligaments and cords in such a way that they will work the poisonous matters out of the system. Massage and bathing will give but temporary relief in such cases, and when such treatments are discontinued the old trouble soon reasserts itself.

Treatment by manipulations, where the operator does all the work and the patient remains in a negative or passive state, are of no value, but where resistance exercises are given the patient works with the operator and his intelligence is aroused and his wits become sharpened. Where the operator alone does the work it weakens him, but where he is assisted by the patient both of them are benefited by the exercises. It is of benefit to note that the operator should pay attention to the breathing of the patient while giving the treatment and to breathe with him—that is, to inhale and exhale in unison with him.

All blood troubles are caused by inactivity of the back lobes of the lungs, resulting in a deficient oxygenation of the blood. In such cases treatment should be given between the shoulder blades to induce greater action of the back portions of the lungs and thus induce purification of the blood. The fingers are used to

cause friction to the skin and induce heat to the part, which will get to the back lobes. Start these treatments gently with the fingers and then increase the force gradually until there is a healthy reaction on the surface of the skin.

In cases where the feet are tired, where they perspire too freely or where the veins are enlarged, they should first be kneaded gently with the fingers, gradually increasing the force, following which pressure may be applied with the thumbs and finally chopped with the back of the hands. Such vigorous treatments will cure cold and sweaty feet and cause them to become dry and oily.

The calves of the legs may be kept in good condition through manipulations. Start lightly, and then harder and harder and finish up by pounding them. Treatment that progresses gradually will not cause pain, as everything recedes as the treatment becomes more severe.

It must be remembered that oxygenation of the blood plays a very important part in these treatments, and every patient should be induced to catch his breath unexpectedly, which will bring about the desired effect. Where patients are very low Nature compels them to gasp for breath, but where they are assisted by someone it is much easier for them to breathe and their improvement is much more rapid.

Certain movements are given in case of chronic liver or other organic trouble, and where the presence of fibroidal growths is noticed. They are also used in chronic heart trouble where that organ becomes irregular in its beat or its rhythmic beating is disturbed, where the heart fattens or works under a strain. The liver becomes affected in Intellectually based persons. Diet cannot reach the source of trouble. Medication and stimulants are of little value, as they hold down the affectations and symptoms and weaken their nature. The movements we resort to in these cases bring relief by counter-irritation of the skin. We cause the circulation of the blood to increase by opening the pores of the skin through the movements, followed by vinegar bathing. Some of these movements are as follows:

The operator must make the movements himself and have the patient imitate them. First get him to move his arm of his own accord, and then gradually increase its speed. The shoulder blade should also move in this exercise. Have the patient move his right arm as if he were grinding coffee in a mill. Then have him

make the same movement with his left arm. Have him make a rotary movement with one leg and then with the other leg. This is a hip movement and will lengthen the cords and induce perspiration. Not more than fifteen minutes should be consumed in making all these movements. Exercise each arm for two minutes and devote the same time to each leg movement. Then move an arm and a leg at the same time, changing to the opposite side after the allotted time. After having completed this exercise, if the patient will take a whiff of vinegar it will induce perspiration more readily and thus bring about the desired result—the opening of the pores.

Where the patient is weak, applications of the vinegar should be made to the feet, hands and bust. Do not feed the patient until after he has taken this vinegar bath. On the following day anoint the body with sour lemonade instead of the vinegar. The next day rub the body with saleratus water. On the following day use baking powder diluted in water to rub the body with. Then on the next day anoint the body with cream. After this begin again with the lemonade.

In remittent fevers the best external wash is carbonated waters, or what is more commonly known as "pop." Use from one to three bottles of "pop" for the bath and the fever will subside. If carbonated waters cannot be obtained, put a few pinches of bicarbonate of soda into lemonade as a substitute for the "pop."

Where a child has been conceived under scrofulous conditions and the mother has retained poison in her system at such time, this scrofulous tendency enters the child. The scrofula may never show itself unless the person lives improperly. These organisms live on things that irritate the system and may cause incurable diseases, such as cancer. If meat is kept from such a person until he is 33 years of age and fully matured, no such disease can grow on him. If he eats meat and drinks rum before reaching that age he may develop cancer or have fibroidal or polypus growths in the nose and throat.

In treating such a person do not trust to base or inclination, as there are changeable individuals who are set in their ideas but are changeable in everything else. Such symptoms show the scrofula to be well rooted in the system and that the germ is alive and active. Their nerve causes them to make a bold front momentarily and then they suddenly collapse. Movements are of

no avail in these cases. In milder cases, such as children, we open the pores. We take a hair brush with good, sound bristles, and pound the patient with it between the shoulder blades, thus opening the pores. Try this on the calves of the legs. Strike direct to the part. Pound above and below the shoulder blades, then between the shoulder blades and on both sides of the spinal column, and then strike the shoulder blades themselves. Then give the same treatment down both sides of the spine to the coccyx, followed by treating the entire abdomen, navel, chest, pit of the stomach. Such a treatment, lasting from fifteen to twenty minutes, administered twice a day for a few days, may open up the pores sufficiently to allow the poison to escape. If such a treatment does not bring results then oil should be used.

After pounding the parts as stated above, rub warm almond oil over them. The oil penetrates the skin very readily. Cover the patient with cotton and allow it to remain for thirty-six hours, then repeat the treatment. Keep up this treatment for a week or two. In children up to the age of 17 or 18 it will remove the worst troubles, even those of tubercular origin.

In treating older people use two-thirds almond oil and one-third olive oil. This combination should draw pustules on the skin. If such treatment does not work then use the "needles." Sunflower oil works in some countries; sesame oil works in other countries, while old wines boiled with oils are used in some other countries.

These oils are applied to the skin after it has been "needled," causing pustules to form that are filled with water containing acids and salts. The pustules are opened, the skin is dried and it is oiled again and bundled up. One or two treatments in less than ten days gives immediate relief. Such treatments induce the organs to become active. After this the treatments may be continued with milder methods and the patient will soon have better health than ever before. Such treatments will remove scrofula and cancer from the system unless the cancer is directly over the heart, as in such a case the heart may become affected and the patient will die.

All scrofulous people of the nervous, active temperament should use hot water applications whenever they get sharp and shooting pains in the breast. These symptoms may be due to an accident where they have fallen and hurt themselves. They feel the pain for a few days and then it adjusts itself. Such an injury

interferes with their circulation up to that point where the scrofula germ becomes active and then they become cancerous.

In stomach trouble the patient should be given things that will gag him. The same method is used in treating tapeworms and other foreign growths. We give them an overdose of male fern; then put them on a fast of short duration; then let them eat. Repeat the treatment. For details of the male fern treatment the reader is referred to other literature on the subject.

Feed a patient through the skin by oiling the body. Oil babies and keep them well anointed with oil for several weeks after birth. This will create warmth in the system and keep the blood at an even temperature. The best skin food is real coconut oil.

Almond oil and olive oil are too heavy to be used as skin foods. Application of oil will not remove wrinkles, and wrinkled people make the mistake of plastering themselves with oil, which is of no use. All that is needed is a little oil, as it is all in the method and treating by oiling that we can remove the substances that draw up the skin.

(To be Continued)

The Philosophy of Life

"I live; ye may live also," such is the proclamation and admission of One who knew, because of His powers of observation—the application of the endowments of intelligence.

"Ye may live also" is the admission as much as "I live" is the proclamation. *His* was that of absolute consciousness and realization. As to *ours* it remains optional and open to consideration, or final proof. That proof is not to Him, for Him, but *ours*. It is enough that *He* recognizes in us the possibilities of life—to live as consciously and become aware of designs as He Himself possessed them.

"I live"—is His,—not mine. I must necessarily prove my own life by proving the full worth thereof; adding: "I live *also*."

That I *may* is an acknowledged fact. But the recognition of it by another still remains with another.

"I *may* live also"—nay; "I live also"—even so; just so; likewise, in identically the same manner, is the part for *me* to bear out.

To take up where He left off, means for me to hold that place or phase which assures to me, and in turn I can assure others, that now: "*I live!*"

But to live, one must ever bear in mind that it calls out the necessary recognition to "*let live.*" Only when we deny to others what we would retain for ourselves do we deviate from the path of justice. And *just*, we must be to everything, *just* we are, as long as we realize the importance of our stand we take as to ourselves, when we can say: "I live," and immediately recognize this same possibility in others.

Taking such a firm stand *in* life and as to life we shall never err from the *path* of life, and consequently learn to apply our manifold gifts, talents, attributes and endowments, to the daily walks of life. True, whenever we see in the *one* or the *other* the "*may*" very much in the negative and the "*also*" as far distant as the heavens are from the earth, we have to resort to and apply the laws of evolution in their fullest measure—lest we *forget*.

Wisdom in all things is made manifest by *understanding* to apply or use one's knowledge and—"if there is any one among you who *lacks* knowledge, let him ask of—God." Yea, read the open book of nature. Read every object of sense and miss no opportunity to use your eyes and ears. Listen to the still small voice rather than orators, soothsayers, speculators and salaried scientists, who speak for hire, as they are dictated to. Return to the Father's house where there is plenty and to spare.

Fools are not responsible for what they think, say or do, as they are negative and like a puff on a sandhill are blown about by the slightest wave of breath.

Forty-five Cents a Week

That it is possible to live on forty-five cents a week, where there are three or more persons to one table, has been borne out sufficiently to prove it a fact. Such a method also demonstrated selection or variety of produce and dishes.

It is not necessary to confine oneself to a small menu. We can have quite a range. True, the dishes grow small where the selection is varied, but it has proven all the better for the individual's health.

If it is possible to follow this routine for a month and for two months, why not keep at it and until it has become a habit to live simply and yet fare like a king and be as healthy as angels and as wise as gods!

To eat and to drink is only a *necessary evil*. It surely is not the end of evolutionary endeavors. If so, we fare by far better in the category of the beastly realm, where we can have the joys of hunting for our prey and engage in the athletic sport of wrestling and fighting for supremacy.

If *feed* is the joy of living, and *eats* the object of attainment, then it would have been better for us to have selected the monkey cage instead of the monkey-wrench.

To hustle and bustle just like St. Paul's desire for a stomach bitters, and then lament about the uselessness of "kicking against the pricks," is not worth the while of our sojourn on terra firma, even tho a pilgrim or a stranger tarrying but a night. Life must have something more in store for us than to pick hot chestnuts out of the fire for others to relish the dish while we are kept busy dressing the burns, bruises, sores and wounds.

In addition to the reclamation of the earth and the desert state of our being we have to annul the ancestral ties and prenatal influence. We have to free our-

selves from the entanglements of time and realize the possibilities of our province. To wait until danger approaches us proves the folly of our position.

Do we not say, "In peace *prepare* for war; during war *prepare* for peace?" Very well, then; *prepare* before sickness, sorrow, trials and poverty ever suggest themselves unto a world bent on destruction that you at least may be able to hold your own and stand alone. An ounce of prevention is better than a pound of cure. It is cheaper as well and assures to us by far better results in obtaining pleasures, at the same time gain more of that medium of exchange whose intrinsic value is recognized by Caesar as well as of those who are on the Lord's side.

Those who have nothing else to live for but *feed* should satisfy that beastly *greed* of theirs and go the way of the adversary whose blessings are sorrow and shame. He who would rather follow *appetites* instead of sense should have the pleasure of feeding the *parasites* and experience corroding diseases for a recompense. Every man should bear in mind that in the end we may expect nothing more than our due.

The conditions in the world are not due to the injustice practiced upon one another but the injustice done to oneself, by taking suggestions and in following them, prove them detrimental and still pursuing them against our own will, after we have made sorrowful experiences. The wisdom lies not in searching evil but removing it in our own case to our satisfaction.

The work in the trenches teaches us that the next step is to meet the strategic point in the air as well and to remove the firing line into an unfired field. A word to the wise is sufficient

There is truth in everything, but in some of the things there is only a trace of it, and as in the search for gold—the lead peters out.

The Golden Gate Banquet

The banquet given Friday, September 28, at the Golden Gate Stronghold, was prepared by the Master. Cousin Nellie and Brother Mahr attended to the shopping.

The articles in the dinner used were as follows: One pound each of barley, rice, peanuts, onions, potatoes; four pounds tomatoes; one bunch each of parsley, beets, some summer squash, cucumbers, two heads of lettuce, quarter loaf of stale white bread, cracker dust, spoonful of butter, pint of cooking oil, half a pound of coffee, cloves of garlic, three lemons. In addition were used four bayleaves, a teaspoonful of mustard, and several dashes each of sugar, thyme, cayenne, curry, salt. The bills for the goods bought amounted to eighty-five cents.

The finger rolls used at the banquet and furnished by Uncle Oscar, were valued at fifteen cents, and only a few of them were consumed as the dinner proved sufficient.

Mother Adelia-Marsh Mallet presented a delicious pound cake, baked by Uncle Oscar, which was given after the dinner, and tho delighted in, nevertheless, did not go with the dinner.

The dinner itself proved a great success at *One Dollar and Five Cents*, figured for forty guests, leaving sufficient for double portions.

The menu itself was as follows: *Salade Royale*, consisting of shredded lettuce, sliced summer squash, sliced cucumbers, chilled tomatoes, steamed beets, French dressing. The dressing contained oil, mustard, cayenne, salt, sugar, clove or garlic, lemon juice.

The entree plate contained: *Kalbow*, chilled buttered *rice*, fluffed *potatoes* with scorched parsley, and browned flour *gravy*, and a portion of steamed *tops*.

The *kalbow* was made as follows: After boiling

a pound of barley the latter was thoroughly washed in cold water until every kernel stood out like a bead. To it were added one-half pound pulverized stale bread and four ounces of cracker dust, one pound of finely chopped onions, two ounces of browned flour developed into a gravy, two cupfuls of rice siftings (the water in which rice was cooked), one-half teaspoonful of thyme, teaspoonful salt, cupful of oil, in which one bunch of chopped parsley was scorched. The compound was rolled out in a form of patties, rolled out with flour and dropped into quick frying pan.

The *rice* was first washed, then boiled quickly, as the kitchen utensils were a la apartment, the quantity of water was not according to Mazdaznan rules, which demands a cupful of water to every teaspoonful of rice. Still, we did fairly well and washed the rice thoroughly after cooking. A tablespoonful of butter, with a little chopped parsley slowly scorched, did the rest, and after salting, and adding a pinch of curry, brought out the desired flavor.

The *potatoes* were boiled in enough water, so as to have the water steam away by the time the potatoes were done. Then the potatoes were thoroughly beaten and slightly salted. Five cents' worth of sour cream beaten into the potatoes fluffed them to a consistency of slow molasses.

The *tops* were made as follows: All of the leaves and stems of the beets chopped fine. We added all the parsley stems and peelings of the summer squash, also the outer leaves of the head lettuce, a clove of garlic, teaspoonful of heated oil. We allowed it to steam slowly in a covered pot, leaving it over fire for an hour. Every one pronounced it the most delicious dish ever indulged in. So it was, for it proved an eliminator.

Brown flour *gravy* was made as follows: Two ounces of patent flour, browned thoroughly in a large frying pan. Three ounces of cooking oil now added and

rebrowned. Hot water added slowly, stirring briskly, and adding first bayleaves, then lemon rinds, salt, again more water and cayenne, lastly lemon juice and teaspoonful of sugar. There should have been more bayleaves for the quantity but we had only three leaves and one stem. Still, the sauce was excellent in every way.

The entree plate thus contained five different dishes, and if there is anything in numbers, we may say that there was the number of wisdom and of good hope. The salad, too, consisting of five different edibles, the dressing being the sixth, and six stands for success. The dressing itself contained seven ingredients. Seven is the sacred number, and added to the five salad ingredients, make the number of perfection, and the salad was perfect, royal.

The finger rolls mentioned were served in slices, tho few cared for them, as the plates were quite sufficient.

Coffee. That is quite an asset to a full menu. The half a pound proved more than enough. As it had to be served black, it was made Sultana style. Into the coffee pot is put the pulverized coffee; to it we add cold water; place over a fair flame, covering all of the bottom of pot. Cover tightly. Do not allow to boil. Stir once or twice and watch it. When attempting to reach the boiling point, stir, set aside and strain. A demi-tasse will suffice to assist digestion and further assimilation, but if you must perspire, take more, and if going on a long journey thru fairy land, two cups will do the work. Still more loosens the tongue from its palate and reveals to you the secret of speaking in tongues.

The Golden Gate Saints are so elated over the result of the banquet that they would not mind to have it repeated once a month with change of menu, thus learn to use the things in season. It is held that to talk and write on these matters is greatly appreciated, but one single demonstration goes farther than a thousand

talks, consequently, cheap at the price of five dollars a session.

The Daily Menu

Breakfast—One-half of a grapefruit, or any other fruit, where pulp and juice are in equal proportion. In the absence of fresh fruit, use dried fruits, ground or soaked in grape juice or cider, if of your own make, as economy as well as purity have to be considered. (Water dare not be used with fruit. It proves indigestible, causing liver and bile complaints.)

In case of the use of apples, it is best to grate them and beat with a fork or beater. Bananas, too, if to be of value, must be sliced and beaten until pouring like molasses. A dash of a condiment or a spice should be used, but not enough to taste. A mere whiff suffices. Men may use nutmeg, women cinnamon, children mace. As to the *why*, ask Hoover.

Certain temperaments have a feeling that fruit calls for a stimulant in addition to the spice and claim to fare better when a cup of coffee, cocoa, chocolate or tea is indulged in. There is no harm done if such stimulants are used *without* sugar, cream or milk, honey, syrup or molasses. The latter three are later additions, as there are some who will beat the devil around the bush and consider the letter of the law rather than the spirit that leads to truth.

Lunch—It is the midday meal, and with some temperaments, and under certain conditions, could be heavier than it usually is. Still, it's best to ween oneself as much as possible from heavy lunches. A heavy or hearty lunch makes one unfit for good, efficient work in the afternoon hours, unless it be heavy manual labor, where muscles are of greater value than mental ingenuity.

A lunch should consist of a salad, two slices of

wholesome bran or whole wheat bread, or well dextrinized toast. In many instances a glass of milk and a few slices of bread will suffice.

Dinner—It is the meal of the day we all look forward to. Here a simple salad may be welcome. The entree dish may consist of dumplings, with a browned flour gravy or tomato sauce; a baked potato, a little chilled barley will add considerably to the selection and a doughgod or anything in the line of hygienic bake-ware finish up a meal. An occasional tapioca, arrowroot, sago or tarro dish will suffice. Any hot drink will fill the bill, especially if dairy and yard products are discarded, as the latter two should be indulged in during their season only and from time to time as temperament or special occasion may demand it.

That a dinner may be worthy of its name, and an object of expectation, a little ingenuity will soon reveal a variety of dishes, not only meeting the growing demand for seasonable food, but at the same time lightening the burden of limited means and strengthen the moral desire for economic living. The white man's curse will be lifted, while his mind develops greater powers of determination, leading into channels revealing the means of liberation, assuring a life worth the struggle.

To know *how* to live is by far better than to grope through the abyss of existence with fear and trembling. Even as *charity* begins at home, so the *solutions* of all *life's problems* have their source and beginning *at home*. Be not counted among those of whom it is said: *Nobody home*.

Peanuts are quite plentiful and can be used or rather prepared in many diverse ways. Used in connection with vegetables and cereals they add largely to nutrition. But peanuts should not be indulged in otherwise except with meals.

Signs of the Times

Quite many people are greatly interested in the outcome of international affairs, as others are much agitated over their personal affairs. Such is human nature. True, there are some who are by far more interested in affairs not their own, while their own affairs go begging, leaving the spectator in a dilemma. Only to the extent that one's own affairs correspond to the general and lastly world-wide situation should we be disposed to take cognizance. Otherwise, it is best to look out for our own safety as *safety first* is equal to *self-preservation*, which is still the first law in nature. *Preparedness* means the same thing, and *efficiency* means that he who is wise will appreciate *safety first*.

But how about the present situation? we are asked wherever we go. At Washington things are as topsy turvy as they are at Windsor Castle. No one seems to know; others think they do, and again a few more have another think a-coming. "Cheer up; the worst is yet to come," is by no means a joke, even though the joker voiced it. Even a pack of cards may cause a great deal of trouble, although the joker is put out. What would the game mean if the joker were allowed to remain. He is not in the game, but he remains in the pack.

But how about the present situation? Don't be so persistent with your question unless you read the prophets and apocalypse. If you do not read them we have no time to waste on the inquisitive time-killer. If you are as well read in the prophets and the apocalypse as you are on the pink sheet, and the other sheets, you will not have to ask questions; you will know that we are at a momentum, closing February the fourth. The turning point will decide the fate for the next ten years and with it depict a state of devastation the world has not experienced since the days of the Great Mogul.

Moral? Oh, the moral is not in the question, but the settling up of the accounts no man is able to account for since it is the great judgment time none can escape. It is the inevitable in which the just have to suffer with the unjust, because of the sympathy extended, and the weeding out has to bring sacrifice by the good. Here is comfort for the Saints, although sinners may not see the point; while anything we do not see, we may be made to feel. Blessed is the man who has no feelings in this matter.

Advent

All the world in expectation—
Advent at our door.
Heart and mind seeks revelation
Now and evermore.

All alert in concentration—
What may be in store?
Free or slave, in meditation,
Truth, none dare ignore!

Shall the works of inspiration
Drop down to the floor,
And the weal of evolution
Beg as heretofore?

Whatsoever the creation
Of the days afore,
Sure is made emancipation
By our God of yore.

The man who thinks he is going to be able to master all things by experiment and experience, is like the fool who put his hand into boiling oil and lost his arm in consequence.

Important to Know

A great many of our dear people, seeking advice and counsel, seem to forget that preparations mentioned for their use are based upon the products used by the Aryana Laboratory, known as "Aryana Brand." We have known of cases where upon the advice of using Australian Oil of Eucalyptus the person procured from the drug store anything but oil of eucalyptus,—it was diluted turpentine. Instead of oil of cloves it proved a mild concoction of cinnamon. Instead of menphor they got camphorated oil, and for Russian petroleum they would buy American paraffine or mineral oil, because *somebody* told them it was *cheaper*. Of course, the case would be of long standing, slow to improve and the results obtained would not be because of the "*impositions*," but the change of diet prescribed.

"Aryana Brand" is a bona fide guarantee. The importers stand back of every article. Any article no longer procurable at present is not handled. Substitutes will not be made. The success of our counsel depends largely upon the proper means used. The same is true of the menus written out. A diet list does not call for the most expensive but the best, freshest and purest obtainable.

Wherever we go we find every kind of substitute in toilet and medicine chest articles, but those of the "Aryana Brand." A cold cream may be a cold cream, still "there's a reason." We are as fussy about remedial agents as we are about menus, for upon both the success of results depends. It is an injustice to us and to the work itself; it is an imposition and downright shame; nay, it's criminal for any one to study, to seek counsel and receive it cheerfully, without obligation, and voluntarily, and then be imposed upon by substitutes, laying the blame for their slow recovery at the door of those who received them with tenderness, less care and love.

"It is not right to take the bread from the children's mouths and cast it before the dogs," should be borne in mind at all times.

Food Conservation

Whether in plenty or reduced we should ever bear in mind that scientific measures must be observed for the good of the individual. The world at large has gone thru a phase of absolute wastefulness. Both pleading and arguments have availed absolutely nothing. Food reformers have been ridiculed and stoned. Diet reform has been pooh-poohed by the profession and the press.

But presto, change! Things have been brot to a point of decision, and willing or unwilling, the majority must yield. That same majority that firmly believed it could not live without one thing or another, just as firmly believes it can and it does.

Now that they have learned to get along nicely without meat on Friday, it may not be amiss to get along without it still more frequently. The effect is already perceptible. The general health is materially improving now that more vegetables are indulged in.

Those who demand heavier foods need to study the nut question and use nuts in the preparation of dishes. Peanuts are by far the cheaper and answer the general demand. For invalids the almond and pinenuts are better. Nutcreams are made by adding fruitjuices to the nutmeal. A little experimental work will repay one for the trouble.

Basic foods are wheat, barley, oats and rice. The wheat is best when soaked for six more hours and steamed for any length desired. The time develops divers flavors. Rice, too, may be soaked, washed, then cooked in plenty of water, and as soon as taken off the fire, chilled with plenty of cold water. The same method may be applied to pearl barley.

Rolled oats should be used raw or soaked and cooked over a very slow fire for hours. Rye may be used to great advantage when in a granulated state. Boiled like rolled oats and served with vegetables satisfies every demand.

The use of cereals and full grains needs some attention from the cook, who should be scientifically inclined, as food is the most important factor in the home. People should grow away from restaurant and hotel fare, which will never supply the demand of men desirous to attain to a higher understanding of life's problems.

Much of the value of grains and cereals are lost, due to insufficient attention to their treatment and their preparation, as well as the use of proper, congenial, corresponding spices.

The whole of the grain should always be malted before using. It will not be any extra work by setting aside a dish filled with grain and plenty of water. Enough can be soaked to last for several days, taking away as much as may be needed at a time. When used unsteamed, uncooked or untoasted, or ground or baked, additional oil and dashes of condiments or spices will go a long way to assist mastication, digestion and particularly assimilation. Proper combinations develop the latent elements of the dish and consequently economizing upon quantity, at the same time relieving the organs of functional burdens.

Cereals like rolled wheat and rolled oats are best soaked, unless in special cases of digestive disorders, where it will be found that cereals in their raw state, perhaps gently solarized or fired, will prove a remedial agent. But even then attention should be paid to either proper spicing or the finish and vegetables that go with it should be cut down considerably and still assure the best of results. Altho masticating slow and thoro, is quite an asset in food consumption, one must bear in

mind the digestive organs and the functions of assimilation. If both are poorly exercised it is because one lacks remedial agents. These are best supplied by attending to the proper spicing of foods.

Vegetables of the tuber class and greens, not tender enough to make salads, should be baked or steamed, as well as fired, while the fibrous kinds, should be utilized in connection with peelings, cores, roots, cuttings, skins, etc., and after thorough chopping turned into a stock by using plenty of water to cover, adding bay leaves, peppers, celery seeds, etc., which will give a splendid liquid after removing the pulp, to add to sauces, gravies, consommés, stews or bouillons.

All fruit parings and cores, stems and pits can be utilized by chopping, boiling and sifting. Adding cinnamon, cloves, lemon peel, will make an excellent reducer for nut meal which may be made up into nut creams most delicious with cereals and bread, adding to weight, where such is desired.

Cooking oils, and emulsions, may be improved by adding flavors, spices, herbs or extracts, and the quantity increased by adding boiling water, as in case of nut butters, which should always be reduced with additional water, and made fresh at every meal. Such nut butters are more easily digested and again add to the principal.

A little study will disclose the proper additions to dishes to make them palatable, digestible and assimilative.

Cereals or grains will take carroway, anise, poppy, cayenne, curry.

Vegetables will take thyme, marjoram, sage, garlic, chives, cayenne, celery seed, fennel, dill, sorrel, mustard.

Fruits take cinnamon, cloves, nutmeg, mace, crocus, saffron, allspice.

Nuts will take salt, cayenne, pimento.

Oils take mustard, cayenne, salt, pits of prunes.

A little attention will soon develop a knowledge that will go a long ways in not only economizing at the present state of affairs but impart to us means unto eradication of diseased conditions and eventually assure unto us the best of health, a good and happy disposition, making it possible for us all to enjoy the land the Lord our God gave us to eke out an existence.

Season Hints

The month of wraps and overcoats.

November, with the cold northerner and chilly breezes to the southerner.

Grapes are still to be had, while Persimmons, pomegranates and prunes are at their best.

Persimmons are excellent for digestive disorders, and should be used in quantities of one at a time.

Pomegranates are fine for the anemic. Heating the pomegranate will prove of great value to the scrofulous.

A persimmon goes well with wheat, while the pomegranate tastes excellent with rice, and gives the desired effect.

Altho people eat less now than they did before the encounter, they pay more attention to food and its scientific preparation.

Avocadoes should be used very sparingly, yet regularly with meals, until the desired effect is obtained. In blood disorders they are of particular value.

Underwear should remain the same as in summer, as shops, office, factory and home are heated. What is needed is a heavier topcoat and more baked foods.

Apples are particularly fine, and so are the late pears. If remedial results are to be obtained, both the apple and pear must first be frozen, especially after thorough ripening; exceptionally valuable to anemics and tubercular patients.

Be sure you lay in a good supply of spices, condiments, flavoring, herbs and savories.

The science of spicing your dishes is going to be the coming study and practice, for as a food grows scarce the lack has to be met with scientific measures to get the same nutritious results.

Overspicing and savoring excessively is equal to overdoing a good thing.

Dumplings and tomato sauce, or spaghetti with an Italian gravy, or a macaroni dish properly seasoned and baked, are all good entrees. Noodles and ravioli fill the bill, too.

A dish of baked beans, especially with the addition of onion and a little syrup, won't be despised even by an epicurean.

Preparedness, Emergency, Efficiency

Knowing the non-approachableness of the Doctor, whom all love to call the Master, we have been very timid about asking him pointed questions appertaining to nature's remedial agents, permissible in cases of disease and the prevention of maladies, where flesh is heir to impositions as long as ancestral ties are evident.

We all know that he personally neither uses them, nor would he have them in cases of emergency. He surely is a most stubborn demonstration and all arguments shatter like Daniel's little stone shatters all the kingdoms.

But we have plucked up courage and have written to him because we did not dare to ask. We made inquiry as to what he considered preparedness to be to meet cases of emergency appertaining to the ailments of the body, and what an efficient medicine case should contain. This is the answer:

"For the Man—A bottle of eucalyptus oil (Australian), menphor, genoleo, Russian petrolatum, hot oil.

"For the Woman—A bottle of cynoleo, Russian petrolatum, menphor, permanganate of potash, glycerine, beauty cream, hot oil.

For the Child—Vegetable essence, olyptol, almond oil, Russian petrolatum or eliminator.

"Anything else must be left to the diagnostician and dietician.

"The above simple products of nature should be in the house to keep the 'devil' away as much as holy water will ease the mind. The burning of spices in the incense burner, as well as

fine incense, will help to dispell the accumulation in close quarters as much as punk is necessary in a Chinese restaurant to keep the trading from being detected."

The above is a synopsis of the letter and we have taken liberty to publish it as it may be of interest to all of us to learn that we have a Master who is a master of every situation, and a man whose whole soul desire is to help all who are willing to accept a helping hand. And as far as our part in the work is concerned, we wish to assure every one of our friends that we follow the Master's counsel in everything that has any connection with the work. As far as everything else is concerned, we must stand alone and mind our own. We would not want to trouble him with business and family questions; we would not bring him our stories of woe and failure. The Saints of God surely would not impose upon him the inflictions of a world which is his but to bear just long enough and until he has pointed the better way to them.—*Bruno Groeschke.*

Home Talk

"Nobody at home" is a sign to be found on houses where the occupants have gone on their vacation, while the sign "back soon" on a door means that the party has just gone around the corner. "What for?" that is nobody's concern but the one who pinned up the sign, "back soon."

We are always "back soon," either one place or another, and yet "at home" very much so since "the world is my home; to do good my religion." As long as we hold to this maxim we will always be in a position to accomplish a great deal thruout the daily walks of life.

After leaving Los Angeles in the hands of Dr. Gilman Beeler we turned our feet toward the Golden Gate, where the Stronghold lay in wait for us and the gatherings have indeed developed many interesting hours. Here were found souls still struggling, like Nietzsche, between Light and Darkness, and every day added toward brightening the path within the great maze of uncertainties that holds the world at large with an amazingly iron grip.

Friday, September 28, marked a particular chapter in the history of the Golden Gate Stronghold, when a banquet was announced and it fell upon the shoulders of the Master to demonstrate the Forty-five-Cents-a-Week Simple Life.

The Master selected for his table talk the topic of "The Scientific Spicings of Foods." In fact, several hours were spent in showing the right combinations and the medicinal value of food thus prepared.

Just before closing the banquet hour a telephone message was forwarded, saying that Mother Augusta Hewitt had safely arrived from Minneapolis and that Mother Maria and Ruthken had accompanied her to see her safely home. Mother Maria called Saturday, the 29th, to announce her departure for Los Angeles.

Sunday, the 30th, we enjoyed two most glorious meetings, leaving the Saints to their own care, making ready for our sojourn in Stockton, where we found Captain Carl at his very best, while Mother Hortense was found right on the job attending to matters of a general nature.

It meant a great deal for Mother Hortense to leave San Diego for new fields, nevertheless, Mother Hortense follows the Voice in all matters, and has no other aim in life but to do good.

Mother Elizabeth Ingraham from Palo Alto, Brother Vinson from San Francisco, Dr. and Mrs. Ochs, as well as Mr. and Mrs. Jenson from Sacramento, were present at the gathering to add to the general appreciation of the world's greatest message announcing final amnesty and emancipation, assuring individual recognition.

The weather was exceptionally favorable and the heat was very suggestive of the world's present situation, any more of it would mean a rather hot time; still, gold must be tried by the fire and to be refined must pass thru the furnace.

After leaving Stockton we made another call upon the Saints of the Golden Gate Stronghold, and Sunday, October 7, proved another glorious opportunity.

As Mother Elizabeth Ingraham had made various attempts to have us visit her center in Palo Alto, we decided in her favor, and met some of her choice people of a city known for its culture. Wednesday, October 10, at the hour of eight in the evening, we found ourselves in the Ramona Hall talking to a most appreciative audience.

"The Path to Victory" was the subject suggested, and every point made met with approval, as it always does when the audience is of an academic trend of thought and free from the witchcraft of suggestion and influence.

Returning to the Golden Gate we found another appointment in wait for us there.

Friday, October 12, our little belongings took us to Sacramento, where a meeting had been arranged for before a very select audience, the majority of the people present having received an invitation by card and friendly request. The Griesedick household was present, too, whispering the arrival of a newcomer soon,—but not as soon as with Effie in Oakland, who is doing exceptionally well.

Upon our return from Sacramento—return to the Golden Gate, of course,—we contemplated a radical change, not in attire, neither in diet, but in locality. The Saints of the Golden Gate are modern scholastics, and argued according to *Te* that one day mattered little in Eternity, as Eternity can't be considered or measured by days. For this reason, or unreason, we had to hold meetings with the Saints of the Golden Gate Sunday, October 14.

In the meanwhile telegrams from Seattle urged us to come up thither, and were it not for many other obligations, which to dispose of we had our scruples, we

surely would have been tempted to make the run. But we just had to disappoint the Saints of God on Earth in that part of the country, knowing that the future had a more glorious time in store for them, and again we felt that some ought to be at the Gahanbar during the Winter festivities.

October 18 we simply took to our heels while the Southern Pacific did the rest.

Amongst Ourselves

The Saints have reason, indeed, to be more than proud and enthusiastic over the splendid "public campaign," now being conducted in Los Angeles by our International Mazdaznan Lecturer, Dr. J. Gilman Beeler, started in September.

With indomitable energy, tact and understanding, overcoming all obstacles, sparing neither time nor expense, Dr. Beeler, from the outset, made a decided success; and now, daily, his untiring and scientific work is increasingly demonstrating the attractive powers of the greatest of all Messages—to those ready and determined to know and attain. Nine lectures per week have constituted the program, which includes "Health and Breath," "Dietetics," with often a practical food demonstration; "Eugenics," "Harmony and Healing," and a special topic Sunday evenings.

The classes have been well attended and much wide-spread interest evinced; frequently the large Blanchard Hall (where most of them are held), seating capacity being taxed to the utmost. In our Mazdaznan Hall, "standing room only" has often also been the effect of the people's eager desire to hear the Truth, so wonderfully, yet simply stated. Everyone spoken to has gratefully expressed the far-reaching individual benefits, physical, mental and spiritually received, and their appreciation at the opportunity so freely accorded

them, to find self-betterment and reunite with the Royal Household.

To bring out the special points made would be most difficult, as all subjects are so inspiringly and eloquently handled, and so fruitful in their results. All, however, are much impressed with the truth that these are days when, unless the individual awakens, lives and applies the laws of Nature, that his decline seems certain, and that daily, to keep above the "raging waters," becomes more difficult.

As Dr. Beeler so logically shows, unless health is possessed and maintained, thru knowledge of Rhythmic Conscious Breathing, Scientific Exercises and Postures, and thru proper and meatless food combinations, few can expect to safely weather the storm now encircling the world. Most grateful, therefore, to Dr. Beeler, are the Associates for his noble and self-abnegating work, so happily given, ever rendering credit to the source in the Great and Universal Cause, to which he and they have dedicated their lives.—*Guromano*.

CHICAGO, ILL.—With great joy and love in my heart I take opportunity to give a mite in return for the great and abundant benefits received. I consider the Master the greatest man living and the Mazdazkan movement the only true message that will lead to peace, freedom and realization. With good wishes to the Master and all the divine household, faithfully.—*Julius Levinson*.

CHICAGO, ILL.—In addition to our report of the good work done in the Windy City we are adding our especial greetings to the Master, and all the household of Mazda, with its manifold families. The message is signed by all the faithful who hold the fort with all the powers of might. We, too, assembled in commemoration of September nineteenth, enjoying the blessings of the seasons. The special greeting was delayed in forwarding thru the retentive power of Bro. Vincent's

pocket, still lateness conveys double the greeting in this case. We hear of the glorious times the Saints of the Pacific coast towns are having. We, too, have had this privilege. May it bear appreciation there. We are happy in the thot of meeting soon.—*Abraham L. Thomas, M. D.*

DENVER, Colo.—We are not dead. We are rather much alive. The reason we do not make regular reports is that we feel we ought to do more active work and less talking. Some people love to talk, but have little action. We are in for the front and for the trenches. All our folks are busy. September nineteenth was a great day with us. We certainly had our communion and we served whole wheat bread sandwiches, selected grapes, home-made cakes, fresh apple juice and coffee. Dr. Bondy announced his solemnization. We miss Prof. Klingefeldt and his violin solos. Dr. Gilman Beeler was promised us, but he has not yet appeared. Maybe he has found a better field. Still we are convinced he can do better right here. We can fill any hall. We never expect the Master as we know how busy he is. We are working forward to the great Gahanbar at the Golden Gate.—*Mother Eva Holcomb.*

PHOENIX, Ariz.—Things are moving along nicely here. It is a place of such tropical climate—with palms, olives, figs, dates and cork trees—but, oh, the *heat* is intense. Men do not wear coats on the street. Can you see us in our blouse? Prospects are very good. Living is rather expensive and the Forty-five-cents-a-week Simple Life is a problem. We shall have to do some close mathematical calculations.—*H. Klingefeldt.*

LOWELL, MASS.—In appreciation of our Blessed Zarathushtra, to whom we owe the restoration of earth's golden treasures of agriculture and horticulture, we have lighted the candles symbolic of the Light that shineth in darkness. May his name be perpetuated

by the associates of Mazda. We glory in the fulfillment of all things and realize that everything is as it should be, and "the Lord He is my shepherd." Our little flock here and in Boston does well. We seem to prosper even in the midst of turmoil. Tho far away from our loved ones of the Pacific coast, we do not feel separated or lonely. In peace we enjoy our blessings. Our lamp is being fed and our prayers continue to ascend in behalf of our loved ones, accompanied by burning incense.

Reap, reap the harvest of golden grain,
Kissed by the sun, bathed by the rain;
Nuggets of wheat, for profit and gain,
Hail, hail to Zarathushtra's name.

Back thru the ages of long ago,
They did then reap, they did then sow;
We have the key, therefore do we know,
Plant first the seed—the tree then will grow.

Our daily bread we glean from the earth,
Autumn refills our bin and hearth;
Want we know not, wealth is our worth,
Harvest is wisdom, use our mirth.

—*Florence Lydia.*

ROCHESTER, N. Y.—The center is doing well and all are happy to see us back and in full harness attending to class work. We intended to go on to the coast, but all the pupils wish us to stay. We take occasional trips that the message may be given even to those in smaller towns. Of my recent visit, the press speaks as follows:

"A Talented Woman.—Mrs. Bessie Grace Kester, of Rochester, N. Y., has been visiting her father, Capt. J. W. Grace, at Goshen, for several weeks, and during her stay, Mrs. Kester has given a number of interesting lectures, in Goshen and other parts of the county, on the 'Power of Breath,' 'Eugenics,' and 'Dietetics,' all of which have been fully appreciated by all

who heard them. Mrs. Kester is at once a brilliant and a pleasing speaker, thoroughly conversant with the subjects upon which she talks, and like her world-famous brother, the president of the Bethlehem Steel Co., she is a credit to the county of her birth. During her visit here she was the guest of Mrs. R. S. Miller, the friend of her childhood days."

It is our desire to continue the good work and now that all the world is in a state of uncertainty, we feel it our duty to bring comfort to the front and to those longing for greater knowledge.—*Dr. B. G. Kester.*

NEW YORK CITY.—The meetings conducted by Brownie Rathbone Weaverson are a source of inspiration. Brownie herself is a most wonderful demonstration of Mazdaznan teachings; Gloria, too. True, we all do well, but some do by far better. We have a very fine class and all the dear ones prove a credit to the work. In Brooklyn the work is doing nicely. Quite many of the old timers from surrounding towns drop in occasionally and the social functions are numerous. Tho there is great noise without we feel at ease.—*Eily.*

SAN FRANCISCO, CAL.—Of course, we are very proud to have been favored with Master's presence and all the more so that we have had him with us for four Sundays. It just happened so that his engagements out of town—Stockton, Palo Alto, Sacramento—were during week days, returning to San Francisco weekends, giving the Golden Gate stronghold all of Sundays. The lessons given are indescribable and the results attained begin to show in all who attended those meetings. Really some of us not only realized the power of the spirit but felt as if walking on air, so light and bright everything seemed.

The Saints are really Saints and not one of them feel the task of daily walks a burden. We just love to work and find in its performance the very means that pave the way to emancipation. Aside from the demonstrations the intellectual treat is one worth all the possessions of the world as step upon step carries the

faithful nearer the great goal. After relating the relation of the planetary system to that of the crystalization in matter, and on thru the evolutionary processes to that of cell formation, the lines of the human structure have been illustrated to a point of the minimum that governs the maximum of space. The way in which the modus operandi of intelligence and substance were defined we seem to be able to follow the thotwave and apply it demonstratively in our daily walks of life.

We only just begin to realize the value of the lessons in Harmony and Healing, and all the Saints are tempted to recapitulate on these courses, but all our attempts to have the Master give them have proven fruitless. Of course, we do now realize the stupendousness of knowledge, understanding and wisdom concentrated in the human frame and what a task it must be to give it out to those of a lesser breed incapable of comprehending. The desire to impart but not met with equally as great a desire to receive must be a great taxation on the part of the teacher or instructor. We have hoped for a leading in these things and when least expected. We have been given not only golden nuggets, or pearls of heaven, but diadems of the earth and the key that unlocks Omar Khayyam's mystic door, pushing aside that thick and heavy veil of mysticism, revealing the symbolism of ages. Rejoice with us in the day of our salvation.—*Mother Adelia.*

Fireside Chats

Even in warm climates a little blaze at night does one some good.

Everybody is eager to get some news from abroad, no matter how meagre.

To rise is not a work done over night, no more than the growth of a giant tree. Years and years roll by before the trunk has reached its full height, yet a

single stroke of lightning, descending from out of the realm of ether, can split that giant trunk and level it to the ground. Here is comfort to the Saints, John the Revelator would say.

It's hot about the trenches, but in them it's rather chilly, whether it's because of Jack Frost or the man with the sickle, we don't know.

In as much as one day differs from another, one's own state of happiness may differ, nevertheless there is happiness as long as there is a day.

Not he who metes out wrong is to be held accountable, but he who instigates and forces a wrong to be inflicted without considering the rights of others.

Rome rose and fell once before, and if it is true that history repeats itself there is no doubt but that Rome may rise again, but who is going to avert its fall?

Even the press can't get into the columns all it would like, no matter how pressing, for the columns are needed for other purposes than that of serving as fillers.

If one was to tell the truth, and *nothing* but the *truth*, there would not be anything to say. Perhaps the Savior bore this in mind when he said: "He who has eyes to see with, let him see; he who has ears to hear with, let him hear what *the spirit reveals*."

John the Revelator is still the best editorial writer and every diplomatic disclosure made by him has passed censorship. Should the thirteenth chapter be played ere long, it will then be well to keep eyes open and the ears on the alert. That none may escape the terrible wrath it may be an excellent idea to forbid its reading.

Some old blabbering women, who just can't keep anything to themselves, are making the broad statement that this present encounter is for the sole benefit of the Roman school, and that after the ball is over there will be none but Romanists to rule the world, and

if any others remain they may thank the stars to be permitted to live. Now that may be so, but a cat should not be let out of the bag until she is safely landed to the bottom of deep waters. Even among Roman's there are unwise peddlers.

Life itself is nothing but sacrifice of one thing for another. To get merchandize we have to sacrifice our money, and to get money we must sacrifice—something else.

That the Federation of Nations is inevitable may be seen by the ease with which they are entering this compact. Should we succeed in getting the bearskin-guards to come in on the deal, peace without victory will be made a fact.

Interpolations in scriptural texts have been conceded at the beginning of their production, but it is surprising to find our revised editions of bibles so distorted that the original trend is lost. Is it possible that even here the Black Hand is at work that the last of the testimony of a race may be annihilated.

When not in sympathy with a move, or anything that goes against your grain, simply hypnotize yourself into the idea it's the right thing and you will be able to believe even the unbelievable. It's all a matter of mental attitude and application. When it comes to money matters, that's different, as fixed denominations speak louder than arguments.

Yehoshua

(LIFE OF CHRIST)

The full volume lies before us, and with pride we may point to the production revealing the conditions of Church and State in the long ago, and an age some wished they had lived that they might have been permitted to breathe a "holy" atmosphere, as well as see the terrors of delusion.

The simple style will appeal to every mental phase. Owing to the many confiscations this work enjoyed in various countries, and the readiness with which an entire edition was bought up, interest

will be aroused among the better class and those who are able to appreciate dates. Whatever the criticism, one point is certain, that there is nothing objectionable about it as it corresponds with the Gospels, filling the gap so evident and bridging over many of the more difficult passages, often a stumbling block to the occidental mind not conversant with oriental poetry.

Yehoshua will assist greatly in creating healthy sentiment among the learned as well as those less fortunate of culture. Now that the Chrystos movement stands at a momentum and no man knoweth as to its outcome, it is well to recapitulate and make deductions, laying a foundation for an assured future.

Yehoshua makes no claims other than its sources of information. To the historian the volume proves an indispensable index; to the biblical scholar a fountain of information without which the academic mind remains a blank.

To Rev. Dr. Otoman Zar-Adusht Hanish is due the collection of these valuable gems.

The de luxe edition is to pave the way to the creation of a fund that will make it possible for Mazdaznan literature to be given out more broadcast than ever heretofore known in the history of this world-sweeping movement, which pursues its work quietly and unnoticed, even by the keenest observer.

Yehoshua is predicted to be the second coming of Christ, to visit His own in the clouds of heavenly manifestations and reveal the secrets of the united Kingdom to come.

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ADELIA MARSH-MALLET, Proprietor.

THE ADVENT OF CHRISTMAS

Advent is the time of expectation. We all expect a great deal and sometimes get less. But wise is the man who prepares and gets the things most needful and useful.

Brownie Rathbone Weaverson gave to one of her most appreciative students in New York City a bottle of Hot Oil for Xmas. He knew nothing of the valuable present; rather odd in the sense of the world. But as he was an invalid he thought he would put his lessons to the test. It worked charms. Whenever his physical gets bulky he simply gets the magic bottle and the effect is something marvelous. We would that everybody had a little emergency case in their home and thus be ready to meet any indulgence.

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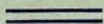
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December, 1917

No. 12

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LESSON ELEVEN

One cannot expect to master this system of diagnosing by a single reading of these published lessons, nor become a first-class healer after having heard the lectures on Diagnosis and Healing as given verbally by our Master. It is necessary to devote much time to studying the different bases and their inclinations so as to impress this system more vividly on the mind.

The student should be so familiar with the subject that when a basic principle is spoken of it will appear before him in its own particular color. The Physical base would take on the red color in all its different shades; the Spiritual base the blue, while the Intellectual should show as a yellow.

According to one's degree of conception the Intellectual color will appear in all its different shades from the bright green-yellow to a mud color. It will be possible to detect the difference in the Spiritual between a pale blue and a deep blue, as well as distinguish a light red from the deepest red in the Physical. It will also be possible to materialize abstract thought into colors, and the mind will recall it more readily. This is the secret in the proper method of thinking. A lack of the power of explanation is due to the fact that one is unable to think from the abstract objectively, and vice versa. By the application of method in that one is able to learn to discriminate and analyze and get this system down to a fine point, as it were.

A person without the art of speech may study elocution in all its branches and yet be unable to acquire the art of speaking, because the studies have been in the abstract sense and not in the objective. When speaking of heaven that person sees only the letters composing the word and not the state of love, peace and happiness that fills the entire being of one who has a conscious conception of that much-to-be-desired state of being. Such teaching will never enable one to express himself properly. When you as a student understand the abstract-objective method of thinking, and vice versa, you will feel the subject spoken of until through your feeling you will gradually grow into it.

In this series of lessons enough has been given to enable one with a mind of his own, if observant, to attend to himself

thru diagnosing his own troubles and effecting their cure. We should all know our strength and our weakness. Enough information has been given in this course of lessons, if put into practice, to enable one to heal himself and to also assist others, no matter what their troubles may be.

Movements and resistance exercises that induce perspiration will enable the body to throw off toxic substances and also assist Nature in her depurating processes. In spinal manipulations pressure on both sides will stir up the entire nervous system, but the spine should not be touched.

The method of opening the pores to relieve fevers is not new; it was originated by the Arabs many thousands of years ago. These people learned it from the animals and worked out a science from their observations that has come down to the present time thru the Greeks, French and other European nations, and is now known as massage.

No one has too much blood, but the blood may become too thick or too thin. It is possible, however, to thicken or thin the blood. Tonics will not build up the system. Nature should heat up the body in order to bring the blood back to its normal condition.

There are chronic cases in which it takes too long to bring back health by following the ordinary methods. Nothing can be administered internally, as the organs are too weak to respond to the medication. Give these people only soothing, quieting food to keep up organic heat and allow no fever to arise. External remedies must be used to open the pores in order to allow the poisonous substances to be eliminated thru them.

Open the pores between the shoulder blades in order to stimulate the oxygenation of the blood in the back lobes of the lungs. This relieves the patient and he will recuperate. We should not hesitate to apply the needles because the patient is weak, as it is all the more necessary to apply them then. In such cases make the applications on both back and front portions of the body.

In generative troubles the pores should be opened along the groins and over the pubic bone. If thru these troubles the heart and lungs have become affected, "dry" needles should be placed on the chest, just below the heart, on the back and between each rib. The patient will breathe easier after such a treatment; in fact, the entire body will breathe, relieving the nervous system of pressure and there will be an increase in the circulation of the blood, which will cause the organs to once more perform their functions normally.

The matter of vaccination, as far as opening up the skin

and applying oils, is a proper procedure, but to transfer poison from one person to another is a very dangerous thing, as many diseases can be thus transferred to an otherwise healthy person.

In treating the upper arm with the needles, put them on where you vaccinate. If it reddens soon and puckers up it is an indication that the blood and circulation are in good condition. The skin does not pucker up in blood diseases. Where the circulation is poor it will take some time for this reaction to occur.

Do not needle the forearm, hands or fingers—only the upper arm. Apply the needles to the soles of the feet, under the toes and on the sides of the foot, but it is of no value to apply them to the upper part of the foot. In needling the calves of the leg, apply them to both front and back, but do not touch the bony part.

In headaches, where the eyes pain, apply the needles to the nape of the neck, beside it and back of the ears. This will draw the blood down, cause an irritation of the skin and relieve the aching condition, also giving Nature time to correct herself.

The abdomen and navel may be needled, and if the patient will live properly and naturally thereafter he will become cured eventually.

Cooked almond oil answers the same purpose as the so-called "hot oil." Practice needling by treating the calves of your legs. By these treatments you assist Nature 65 per cent, and then all that is needed is 35 per cent toward cure by proper diet, movements, etc. Without needle treatments it will take 100 per cent of attention, and recovery is likely to be retarded thru mistakes in treatment. Always open the pores and assist Nature in relieving herself. These procedures make the treatment of the case much easier.

In needling the back of the neck apply the instrument to the groove, then on the sides and behind the ears.

To relieve accumulations of wax in the ears apply the needles behind, below, in front of and on the lap of the ear. This will loosen up the wax, and in case of perforated drum it will also be of assistance.

In case of polypous growths in the nose, needle between the eyebrows, on the rings of the nose, below and to the sides of the nose. Give three punches to these parts every day and thru the increased circulation to these parts the growth will disappear and there will be no need of operations to remove it. In long standing cases the back of the neck should also be treated.

All the above are "dry" treatments. Never use oil on the front of the neck.

For the relief of snoring the back of the neck should be needled. Sometimes snoring is caused by sleeping with the head too low, when the abdomen sinks. If you lie on the right side with the head slightly elevated you will not snore. Catarrhal people who snore should use inhalations of salted brandy to get relief.

Needle treatments are valueless to those who eat meat and drink alcoholics. They are of no value to people who eat potatoes and drink coffee. These may be used separately, but not in combination, as in the latter case it will be impossible to rid the system of uric acid.

The same needling instrument may be used on different members of the same family, but it is inadvisable to use it indiscriminately on every person, as the needles are made of steel and it is the most sensitive metal to infection, cases being known in which blood diseases have been transferred from one man to another by shaving with the same razor.

Carefully cleanse the instrument with cheese cloth after using it. Run the cloth thru the needles several times and then disinfect by placing them in the sunlight until they become hot. Put a little cotton in the cap of the instrument and add a few drops of eucalyptus oil to it before placing it over the needles. This acts as an additional disinfectant.

In emergencies, where the needles have been used on more than one person, they should be well oiled afterwards and the needles wiped off dry immediately. The hot oil should be used.

With the foregoing lessons as they have appeared from month to month the reader and student should be able to take care of themselves and give assistance to others in emergencies, and any more instructions would be but repetition. It is not the intention to make physicians, but rather to make one more observant of his fellow-man and to find the cause of his own peculiarities, whether in thot, word or deed.

To those who have attended the Healing Course as given by the Master in the past these lessons will be found valuable for reference as well as to stimulate their memories; while to those who have never attended a Healing Class they should stimulate sufficient interest to cause them to seek the Master at the earliest possible moment and take this incomparable course of lessons if he can be persuaded to repeat them.

THE END.

The Brotherhood of Man is not an imposition, but the product of a season which comes upon us in as regular an order as the seasons of nature.

Healing Course of 1917

With December we are drawing our "Lessons on Diagnosis and Healing" to a close, as the compiler has published many important things taken from notes on several courses of lessons given by the Master at different times and places. Owing to the fact that the lessons were "thrown together" hurriedly at different times and places during our pilgrimage and under conditions of stress, some errors and repetitions may have crept in, which will be readily overlooked by the reader.

We have enjoyed the work very much, both for our own edification and because we have been the humble instrument thru which these marvelous truths have been given greater publicity than ever before.

To the student of Mazdaznan, and consequently the student of Nature—especially human nature—they will prove a veritable "fountain of wisdom and light." The more familiar one becomes with the basic principles and inclinations the greater will be his insight into the hidden things of life and the easier it will be to read from the "Open Book of Nature" as has been hinted at so often by the Master. So all we can advise in closing is to remember the basic colors—even the blending of the rainbow—and look for them everywhere and we will never more be in danger of being swallowed up by a "deluge" of ignorance and superstition, but will come into a full realization of that grand old hymn:

"Man, behold in things of Nature,
Whether great or small the creature;
Yea, behold the face of thy Creator;
Yea, behold the face of thy Creator."

—*St. Willard.*

Woman to take Part in Federation of Nations

The question arises in the minds of thinking individuals, what shall woman do to help inaugurate the Federation of Nations.

Is she not the Mother of the Aryan White Race, and this Race is at this present time in dire distress because the individual has forgotten the family relations?

The mother is the real head of the family; as is her thot so is her offspring. For reasons that are not logical she has allowed herself to remain in the back-

ground and entrusted the national welfare of her children, as well as herself, to man, and the result is destruction unto the Race. And in this day of reckoning she finds she has made a grievous mistake in not holding her position as MOTHER, which is with the Father to ever endeavor to make better conditions for the welfare of the whole family, that each member may have the opportunity to exercise the individual gifts and talents which are ever present in the child. This thot must be a universal thot. As all the Families of the Race emanate from one Source, naturally all are endowed with the same possibilities, and are entitled to the same blessings.

Mother must never loose sight of the POWER OF THOT, and that her conscious living thot shall be the principal factor in giving birth to the Federation of Nations. She must charge the very waves of ether with the thot that shall call her own kind and kin to the consciousness of their relationship, ever holding the thot that the Nations are composed of the many families, and see them in all the Twelve Tribes of the Aryan White Race. She must feel in thot the relationship of Nation to Nation, and comprehend that the separation of these families came thru time, the distance of oceans, mountain ranges, hills and valleys, and sweeping all these barriers aside with her thot she must see the families re-united, all living in their homes and countries surrounded by the possibilities that International Peace brings, and bound together in the glorious Federation of Nations, the realization of the dreams of Ages. Thru this living, vitalizing truth, the power of thot, she will daily call thru the waves of ether to those awakened minds all over the lands where dwell the members of the Family to join with her in that thot that will touch the minds and hearts in all the Nations, and that they will see and know there is only one solution—the Federation of Nations.

Her thot must blossom into words, as the time and opportunity occur, and she must so speak that her reasoning will call attention to the sublime aim of this Society of reasoning members of the Twelve Tribes of the Aryan White Race, calling to remembrance the blessings that shall be theirs individually and collectively thru the Federation of Nations. She must always speak in kind, wise and just words, never stop to blame this one or that one. She must be the noble Mother, who, finding her children in a state of turmoil that has lead to destruction, wastes no thot or words in placing the blame, but every honorable means will be used to bring about a state that will assure peace to all the family.

Out of her own cultured heart must flow the words that shall recall to memory that better-self which is the heritage of man made in the Image of God, and thru her instruction it will dawn upon the Nations we *are* a FAMILY, and by recognizing this we will find there is plenty and to spare for all. Her words as her thot will ever be catholic in their appeal to the members of the Race, dealing with the question as an international one, and giving offense to none.

The fruit of this thot and words will be deeds that will help to make possible the Federation of Nations. Every deed must bear the impress of the aim of the Society, which is "strictly educational on lines geneological, and relative to tribal relations of the Aryan White Race, devising ways and means whereby a Federation of Nations be made possible, and thru mutual understanding assure a World Peace, necessary for the furtherance of progress and civilization, encourage individual and collective relation, setting collective good above the selfishness of an individual or set of individuals."

In all her deeds she must bear in mind the blessings of the Earth that belong to the Aryan Race, not to a

set of individuals, but to each member of the family in accordance with their development and application. And thus she will use all possible means to further the work necessary to bring about the Federation of Nations. This can be accomplished by literature, letters, speaking as the occasion offers, and forming Auxiliary Societies.

May every thinking, reasoning Woman see herself as a faithful MOTHER unto the Aryan White Race; stepping into the international arena of destruction and thru the application of higher intelligence calling the children of the family to the great Conclave of Nations that fulfills the thot and desire of the Saviors of the Earth since man became conscious of his higher, yea divine nature.

Mothers of the race in bondage
Wake! redeem this darken'd earth,
Bringing freedom to all Nations,
To perfection give rebirth.

And now she must sum it all up in MOTHERHOOD; indeed it is the holy mission of Woman to acquaint herself with Eugenic Laws that she may bring forth Saviors unto the Aryan White Race. For how is it possible "To Perfection give rebirth," unless the child is Eugenicly well-born? She now sees that by woman's ignorance sin came into the Race, so thru her application of eugenics she sees that she may lay the foundation for the FEDERATION OF NATIONS, that will be the Kingdom of God on Earth.—*Cousin Nellie.*

No man has any more to offer than nature, so let us return to nature with its tables laden, instead of standing in line, waiting for man to give us a crumb.

Friend Nicholas, once emperor, is considered a convict now, and no doubt ere this has realized who his friends are and what to think of the rest.

The White Man's Burden

"I'm a Pilgrim, I'm a Stranger."

Fighting the fight of the ages, is assuredly no smiling matter. But now that "victory is near," it is not only useless to allow short-sighted compassion and sympathy to rule and control, but frankly also, of no avail.

For the "Momentum" seeing but one end or goal, which is perfection, has, just as has the individual, no recourse but to take any and every lawful means to secure it, such is true love.

If, therefore, ignorant and blind forces, controlled by crafty and unscrupulous intellectual powers, whose one object is self-aggrandizement thru the enslavement of individual liberty and the accumulation of wealth, have made things so complex and iniquitous that only destruction of same can remove them, thus making simplicity and betterment possible, their iniquity, no matter what the cost, even to the righteous, must go.

That well-meaning effort, even the supreme sacrifice is, if not of real usefulness and, according to Divine Principle, nothing but abuse, and cannot escape being so considered and penalized, is undoubtedly sad, but absolutely necessary and just; otherwise peace and happiness, the only basis of true life, could never be realized. Thus history and today shows that goodness has not alone had to contend, but has had to pay the price for evil,—a fight between the light and darkness, started, as Milton says, in Heaven, but to be won on earth. If, as we doubt not, now is the hour of final reckoning and adjustment, then in the climax it is to be expected that more sufferings and burdens must be borne and endured, even unto the end,—endured, Job-like.

For just as Cause, Space and Time must be personified, to be understood and made effective, so the weights

that load mankind must be individualized and shouldered. Thus the "Associates of God,"—those who have "washed their garments white,"—in fulfilling their Covenant, incarnate and find in their lives, the epitome of all that is in the world and their surroundings. And if in order to blaze perfection for others, they have besides demonstrating perfection in themselves, to "drink the cup to the dregs," they must joyfully do so, even as Evil, which is the other extreme, seeking polarity, must be carried,—not lived, but lived thru. Because, knowing this, and all its trying significance, the blessed Ainyahita prayed that her Own "might never know the dread of want."

If, for instance, the present-day commercial and economical system, degenerate in principle and contrary to Emancipation, must crumble and pass away, so the disintegrating process, weighs heavily, meanwhile, upon those who are alone constructive. To bridge the interval, cementing the days, is the awakened white man of the Aryan twelve tribes, burden. Surely, this thought shall give the power to overcome and the strength not to fail in the completion of the task, of inaugurating the New Age, to those who know, "I am in God, and He is in me."

For to them there can be no possibility of turning, nor shadow of giving up! Persevering, they are ever victorious, and as "All is of God," therefore best, even as the patriarch of old they say: "Yea, though he slay me, yet shall I love him," confident that the reward, besides being in the doing, is certain of materialization, greater far than any possible present concept, for His Kingdom being universal and unending, and they important and essential factors therein, are "His heirs and joint heirs" even here, "for the Earth is the Lord's and the fulness thereof." To them shall be said, "Well done!"

"I conquer here."—*Guromano*.

The Heart's Desire

To keep my vision clear, my heart purified by purer blood, and thru this purified blood to wash the thots evolving from out of my being into the everlasting Fountain of wisdom ever flowing thruout all space from the very center of that one great Source we have named God. To ever daily find I am at one with Thee and am able, by the application of Thy Attributes incarnated in me, to demonstrate that thru Thee I can meet all conditions and "Stand Alone" or erect. To see all the Tribes of Thy Elect walking a path of their own but leading to Thee, continuing to see them as the Race Universal and Redeemers of the Covenant; ever giving them perfect freedom and free myself; for first I must evolve as an individual and then on and on till I and Thee are ONE.—*Cousin Nellie.*

Authority of God is Greatest

Following the custom and ritualistic form of divine service as used by the ancient Mazdayaznian of Persia, Dr. Gillman Beeler, international lecturer for the Mazdaznan Temple association, conducted unique and interesting service yesterday morning in Mazdaznan hall, when he gave the following Mazdaznan statement of faith:

"That there is no authority greater than God and no religion higher than truth.

"I must obey God more than man.

"I must hold to the covenant that I am here on this earth to reclaim the earth, to turn the deserts into a paradise, a paradise most suitable unto God and his associates to dwell therein.

"I must never cause an infliction, death or injury to any flesh or blood, be it animal or man.

"I must keep within the boundary lines of the dictates of my own conscience and serve my God by keeping every one of His commandments, and rather seal the testimony of the Savior with the loss of my terrestrial life than turn traitor to the kingdom of God."

In the evening at 8 o'clock Dr. Beeler spoke in Blanchard hall to a large audience. His subject was Good and Evil, and he said in part:

"I am a Mazdaznan who worships but one God, who is in me and I am in him. The oldest name for God used by members of the white race was 'Ahura Mazda' the name meaning 'The Good Thought.' While there is but one God in entity and principle, there can be no manifestation in matter without duality.

"The ancients recognized the dual principle of manifestation as the forces of construction and of destruction. The constructive force they attributed to God and those who by their own voluntary choice remained at one with him in good thought, good word and good deed. This aspect of God was called *spyenta mainyus*, or the good mind.

"Those who of their own choice rebelled against carrying out the design of the Infinite Intelligence were compelled to attend to the destructive work in nature and among mankind in destroying by disintegration, disease and war all that was not being used in accordance with God's plan.

"The leader of those who rebelled was called *angro mainyus*, or the evil mind.

"While good and evil never can be destroyed in principle, yet as mankind finally learns to lead pure virtuous, useful and happy lives, in accordance with the constructive laws of nature and nature's God, the forces of evil, called the immature thought, will be crowded out of manifestation in human kind, and only then will be realized collectively the ideal for which Jesus Christ taught us to pray and to work for: 'Thy Kingdom come; Thy will be done on earth as it is in heaven.'"

The Mazdaznan Temple association, of which the Rev. Dr. Gillman Beeler is one of the international lecturers, is organized as a church under the laws of the state of Illinois, and Dr. Beeler is duly ordained as a minister of religion in the Mazdaznan faith. Los Angeles rapidly is becoming the active international Mazdaznan headquarters and the Mazdaznan Magazine, which has been the official monthly organ of the association during the last seventeen years, is now published in Los Angeles.

Much interest is being manifested in the free classes and lectures and Dr. Beeler will remain in charge of the Los Angeles work indefinitely.—*L. A. Tribune*, Oct. 22. 1917.

Nineteen Seventeen

With the close of nineteen seventeen another act in the great drama of Life comes to its *finis* and in recapitulating upon it even the most punctilious critic finds himself compelled to admit that there could have been nothing more satisfactory than what the seasons

have revealed. We all feel the better for it and more of us are pleased with the great advance made by the world at large. True some of us had a few more bitter experiences added to the hemlock cup already filled to overflowing but like Socrates we have taken the full draught thereof with a perfect smile and a feeling of pride, conscious of the fact that a true philosopher only has the power of reason to see the nonsense there where with pomp it is paraded by a breed still in the lower stratas of the evolutionary ladder. We shall not advise anyone of our friends to place a sponge over the spilt ink of diplomatic blunders as it would not remove the stain, but simply borrow from Peter to pay Paul. When confronted by the inevitable the best we can do is to submit to it until a way out of it all can be found. In the meanwhile let us be happy and of good cheer while others entertain the comforting hope that the worst is yet to come.

More than ever the thought of safety first suggests itself and as evolutionists we appreciate the old adage that self-preservation is the first law in nature, while the survival of the fittest dare not be underestimated. Of course, it is not for us to tell who is the fittest. Nature will have to determine that by its own laws, such as no man knows just as to the standard used in meting and weighing out Justice. That much injustice shall be exercised goes without saying since much of the wheat has to go with the tares. The wind that bloweth will determine the fate of the latter, since the course of the former has partly been determined.

That raw onions eaten before retiring induce sleep is quite universal, and milk sipped slowly has cured many a person suffering from insomnia, but onions disagree with some while milk often constipates. The last resort is raw peanuts.

Breath and Breathing

Now that the efficacy of breathing is generally accepted we shall be able to breathe with greater ease. The men who once ridiculed the idea are today enthusiastic breath disciples, so much so that by virtue of a clearer mind they readily recognize disasters of the liquor habit and join the ranks of teetotalers. Those who still indulge in fire water and look to it for bright eyes, a bracer or a tonic for the stomach's sake, have not yet indulged in Nature's pure and invigorating nerve tonic—rhythmic breath. But even that class will come around or depart into oblivion leaving no trace of their being behind them. With food reform most vigorously agitated under the seal of authority the general health of our Saviour nation will greatly improve and with it the mental standard raised. Economic and scientifically prepared dishes will eliminate a great many of the digestive disorders and ere long the nasty tobacco habit will have to go. That tobacco habit is due to the mixed diet, ignorantly and savagously prepared, forcing processes of fermentation calling for tobacco or drink to arrest it. Whenever we get away from the simplicity of Nature habits force themselves upon us to save us from absolute ruin. Still this does not excuse us from persuing a path of sin as long as a return to nature, to principle, to God, is at our disposal, even as given in the Parable of the Prodigal Son.

Deep breathing and thorough emptying of the lungs, whether at work or at leisure, will do much in energizing the organic side of our body and charge our mind to greater activity raising the index of mentality.

Change in the Board of Directors

Owing to the absence from this city and resignations of Dr. H. W. Riley and Dr. J. Clausen from the Board of Directors of the Mazdaznan Press, Dr. H. Kull and John Vinson have been appointed in their stead.

Food Demonstration

The Saints of the Golden State asked that they be favored with another demonstration relative to the Forty-Five-Cents-a-Week-Simple Life as outlined by the Saints of Los Angeles, and the Master granted the request, meeting in communion Wednesday, October 17.

Forty-five partook of the dinner containing the following articles with price attached thereto: Flour and oil each 15c; middling, 5c; tomatoes, brussels sprouts and raw jumbo peanuts, 10c each; 2 heads lettuce, 5c; carrots, squash, cucumbers, egg plant, stale bread, onions, baking powder, old port wine, 5c each; sugar, salt and spices, 5c; coffee, 20c.

First on the menu was a *combination salad* consisting of shredded lettuce, sliced cucumbers, cut summer squash, tomato slice, grated raw carrots, scissored parsely. The *dressing* contained: pulverized mustard, cayenne, Rosenpaprika, sugar, salt, oil, garlic, lemon juice and old port wine.

The *dinner plate* had *barley roast* made of one-half pound each of chilled barley and boiled ground peanuts, crumb dust, finely chopped onions, rice water, salt, pinch each of celery seed, cayenne, marjoram and origanium.

The *Rice slice* contained one-half pound of chilled rice, eggplant and chopped onions steamed together with chopped parsley, two fresh tomatoes (raw and chopped), salt to suit, dash of nutmeg. The *dumplings* contained: ground toast, middlings, patent flour, baking powder, salt, mace. With the roast went the browned flour gravy and with dumplings tomato sauce.

The browned flour gravy differed insofar as the lemon juice was not added until ready for serving, while the dumplings were steamed in the tomato sauce, which was first steamed. Each plate had several *Brus-sel sprouts* which were steamed with a little oil, after first having been thoroughly washed in boiling water.

Black *coffee* was served with a biscuit made of patent flour, baking powder, salt and ice cold water. Baked in a quick oven made them very light and tasty. The finely ground coffee was set with cold water for half an hour, when more cold water was added and stirred. Then placed over slow fire up to the first simmering point and served at once.

The portions served were satisfactory, in some instances too large. There was enough left to serve eighteen more people except salad of which only six more could have been served. The outlay amounted to *one dollar and forty cents* for forty-five people. There was absolutely no waste, no tailings, no garbage. The dishes were carefully figured out. The onion skins were saved for future reference to be donated to billiard heads to replenish a new crop.

Of course this was a rather extra-ordinary dinner. A much simpler menu can be arranged; one as wholesome, yet cheaper. At this rate it is being contended that two meals a day for six days with one absolute denial would suffice to keep happy.

Xmas Musings

The longed-for season is again upon us and with it recapitulations appertaining to an event of interest to both Gentile and Heathen. The latter saw in it the physical possibilities of Mother Earth blessed by fruitive elements lavishly bestowing their treasures unto assured blessings, the former praised the spiritual influence upon the life to be or the rebirth of the superman. The Thought of Perpetuity nursed made rebirth not only a possible expectation but a real fact until the illumined could conscientiously exclaim—"Christ in Me."

Yea, may this Christmas season not pass unheeded. May it not pass us by without an impression upon our

hearts, a lasting impression, ever and anon whispering to our ego, "Christ in me!"

For what of Christ—what of His coming to the Judean or Galilean fields, if He is not in me by virtue of the reflex laws that reveal the links of an unbroken chain leading throughout eternity? If Christ be at all—if He be a reality—He must be in me.

While the savage in his blindness kneels before the idol in the cradle; while the heathen in all his illusions pays homage to swaddling clothes, and the Gentile in all his delusions hypotheticates as to the Gloria in ecclesis, gazing into the empty space of ether searching for a lone star, we shall turn our eyes introspectively toward the altar of our hearts and with fervor respect the declaration of our Blessed Ainyahita.

"Unto me my child is born;
Unto me my Savior is given,
Oh, how wonderful, and He, even He,
My counselor unto freedom!"

Deductions Self-Evident

WASHINGTON, Oct. 13.—President Wilson has accepted an invitation to attend the annual Pan-American mass at St. Patrick's Church here on Thanksgiving Day. This is one of the most important religious ceremonies held in this city and is usually attended by the diplomatic representatives of South American and other Catholic countries.

Eventide Musings

There is a blessing even in a curse, but it takes the wise and pious man to discover it.

To be able to mind your own supercedes all philosophies and sciences.

"A thief is a miserable thing; a traducer a most contemptible creature."

Cunningness considers the weakness of man and loses sight of his latent powers; while Truth recognizes man's strength, and creates opportunities to make him free from the sophestries of lesser breeds.

Hints of the Season

December is upon us and with it the burden of Xmas.

Brussels sprouts, like egg plant, should be baked in a cassarole.

Cakes should be indulged in only in small portions, and judiciously.

Let us eat, drink and then ask the Lord to forgive us our wilfulness.

Artichokes and celery for the nervous, as well as all functional derangements.

Cabbage must be used raw or baked. Boiled cabbage induces torpidity of the liver.

How about bamboo shoots and preserved lychee nuts. Have you ever indulged? If not, try them.

Apples, grated apples of course. Otherwise bake them. A clove or a stick of cinnamon will develop the flavor.

Wholesome bread or scientific cookies eaten with selected fruits, and very select vegetables, ought to satisfy.

Soups do not agree with all temperaments. Spiritually based ought to avoid them because it makes them overcorpulent.

With the advance of colder nights it is well to use more cooling foods, lest sudden changes bring on negative conditions.

Dumplings as well as all other batter dishes are in order, especially where change is advisable and to break the monotony.

Heavy foods are not in order as long as fruits can be had and a variety of fresh vegetables are still within ordinary reach.

Mangoes, pommegranates and persimmons are still here and pineapples are delicious. Have your choice, and with it your Xmas.

Potatoes are rather high, still some temperaments are in need of the belladonna and may use them advantageously in small quantities.

A good way to utilize soup stock is by adding it to sauces, particularly brown flour gravy. A chemical change makes the stock palatable.

Have you ever had steamed grapes? That is grapes crushed and placed in casserole and put into a slow oven. Rheumatics and consumptives should try it.

Of course, there will be the proverbial fruit cake, pudding and other delicacies calling for remedial agents, Wise is he who will have the emergency bottle handy.

Better it is to use wholesome dishes, and if we must have a change let it be a scientific one, indulging in rare fruits and delicious vegetables, adding nuts that have the flavor.

Be sure you observe the spicing of foods. No need of tasting the flavor as it is not the amount that makes the dishes remedial, but the proper combinations and in their order.

Instead of cranberries use roselles, which are cheaper and by far more wholesome. Eczema and nearly every form of skin diseases yield where roselles are used with regular diet.

If you must have fruit with your vegetable meal because of bad habit, then take it as your first dish and as a juice, if possible. It is permissible but you interfere with your liver. Only in cases of emergency is this proper.

Pulses, when soaked for six or more hours, prove a valuable food but need to be treated and prepared in various ways to be a commandable dish. The baking with onions, browned flour gravy, or sandwiched between cabbage leaves improves a bean dish.

Chic peas, soaked for eight hours and boiled for an hour, then mashed and mixed with plenty of stale bread first soaked in the water poured off the peas, add-

ing salt, celery seeds and savory, rolled out into patties or baked in oven will prove a very wholesome dish.

Dairy foods and yard products are permissible. But you will fare better if you do not mix them with your foods. Either go on a milk diet or resort to the produce diet. As one grows in years care has to be taken as to dairy foods. They are oftentimes of inestimable value as remedial agents in certain cases but not regular food.

People who have to have every point detailed to them, analyzed and cut and dried, as it were, never will learn to take care of their food or themselves. Get your thinker to work and remember that to apply oneself intellectually, the things of the physical must correspondingly be drawn into the relative operations of one's intellect before the mind can sufficiently comprehend it to derive the benefit from reasoning.

Many people, those of advanced years, often complain of a sudden change, where all their life they have been regular, especially as to alvine calls, enjoying splendid health. Such persons are sulphur-poisoned. They will insist upon dishes once proper, but now should learn to wean themselves from habit and remember that nature preaches change. Supposing you drop eggs, cheese, butter and milk for a while and see?

Home Reception

Mother Maria opened her parlors Sunday afternoon, October 29, for a reception to the Master, meeting the old-timers and engage in a repast most thoughtfully prepared by the holy family. Everyone present was delighted with the simplicity of service and the wholesomeness of the dishes.

When asked what we would like as a menu, the master informed mother that a dinner based upon "forty-five-cents-a-week-simple-life" would please him most, and mother made a strenuous attempt to remain

within the boundary lines, so much so that a number of the faithful expressed their opinion that the master can always confine himself to forty-five-cents, and that we owe it to him to occasionally at least break over the rule and have a real layout.

But herein the master again begged to differ; he holds that the latter thought is rather prevalent among the saints and it is for this very reason that he has objected to banquets and dinners. The more we vie with one another as to the simple life, yet prepare and invent wholesome dishes all the more the master feels that the work is not in vain.

It is not enough to be meatless, starchless and poisonless; not enough to live on one-half other people in the world are able to subsist upon. The desire is to economize to that point where food consumption is controlled to a point of a necessary evil.

Just One Word

The constant rise in the price of paper and other printing materials, as well as cost of labor, rents and many more obligations connected with magazine work, lastly adding advance in postage make it necessary for us to ask our kind readers if it would be possible for them each subscribing for an acquaintance, a friend, a relative, or a library in that way assist in propaganda work as well as the Press itself, relieving the Master of a burden he has had to carry all alone all these years. Instead of a necktie, half a dozen handkerchiefs, pair of silk hose or a box of chocolates why not subscribe to the Mazdaznan. There is no telling how much good may result from such a deed, at any rate the greatest cause in the world shall be furthered and with it the day unto final emancipation shall be hastened.

A myth is wilful misrepresentation.

Home Talk

"No home talk this month?" said the printer as he looked over the manuscript. Even he seemed to think that the magazine is incomplete without it. We have heard remarks like his before, but never took it serious. Evidently the Home Talk is of greater interest than the more substantial matter. This has come home to us very strongly when a few weeks ago one of our admirers approached us with undisguised secrecy and confided the receipt of a booklet in the Spanish language. "It eez ze most wonderbar piece of literature," he said. "I veel translate it so you can use it in your most worthy magazine."

The linguist kept his word. The manuscript came into our hands. The introductory remarks had it that it was a revelation given on Sylvester Night, 1916, and begun with Omar Khayyam's quotation: "There is a veil through which I cannot see." One more glance over the translation sufficed. We took our February magazine of 1917 and went to the professor. We showed him the source of the Spanish booklet. "Ah, yez," the professor said. "Of course, of course, Sillyvestare night; of course; it was in ze magazene. Ah, I have studied and I have read the Spanish booklet every day for two weeks, I have read it to my wife over and over again and we have been in ecstasy over it. It is so wonderful. Yez, now I do remember it was in ze magazene but of course I only glanced over it. You see, I only read ze Home Talk to see what is going on in ze moviemment, yez." All we can say is "yes!"

Consequently we decided for a Home Talk but what is there to be said that may either benefit the movie-movement or be of interest to the student. Personally we are not interested in the occurrences of the daily walks of life as they are common, ordinaire, and—everybody is doing it. Just now we are hooverizing as in days gone by we tried to fletcherize until we found

that the founder of fletcherization had gone to Italy for his health and that broke the charm. We disagree with Hoover on the bread question, placing the bread with a knife on the table so that there may be no left-over. In the first place there are liable to be too many hands handling that loaf and God knows its being handled enough by unclean and germ covered hands as it is. It sounds too much like straining a gnat and swallowing a camel. If we want to save wheat we should eat the shorts, middling and bran instead of feeding it to pigs. The white patent flour may be tasty but it is not one-half as wholesome as the whole kernel. We have hooverism all skinned to the core when we attempt to live on a minimum not because of fear of starvation in the near future but from a standpoint of scientific preservation, discarding as much as possible all dairy and yard foods and subsist on the cheapest fruits, vegetables, grains and nuts. By cheapest we mean the most plentiful, consequently within the reach of a basis of forty-five cents a week per person. In most instances the forty-five cents a week simple life is a grand success, but it takes from four to six persons to successfully adhere to it. Single individuals find it very difficult and find that every other week at least they have to break the rule, especially the younger folks and children. The latter need the milk. Eggs are not needed, neither butter; olive, cotton, peanut, cocoanut and corn oil fill the necessary want. Instead of beans or ordinary peas, we find the chickpea to be most wholesome and made into soups or into roasts an excellent substitute for symposiums. The raw peanut, finely ground and boiled in plenty of water and mixed with other dishes will prove by far more wholesome than butter and cream.

We are not doing much in the culinary line at present. We have been much occupied with the publication of the "Life of Christ" and expect it to meet the approval of all our readers and friends, and we may say

right here that the amount asked for the volume will be money well invested.

Convinced of Dr. Gilman Beeler's ability to carry on the work in Los Angeles we have busied ourselves with sorting over what manuscript there is left of the wreck and we arrange it for future use in case the inevitable should ever set in. True, the adversary got hold of the most valuable portions of a life-long labor, still, we have the satisfaction that it will be given to the world in the near future, only that it won't be through our channels but to the glory of those who never give anything to the world unless they can gain laurels. We are willing that they should have the laurel wreath as long as humanity gets the truth. Outside a few auto trips among others one through the Mohave desert, we have not ventured out much, though the weather is most beautiful and the nights filled with ozone and mists.

Between writing, corresponding, scrubbing, polishing, washing, ironing, entertaining, washing dishes and a few other still minor obligations that break the poetic charms of daily routine there is not much time for musing—not even talking in our sleep.

Now that letters are three cents in mailing price we shall have to practice a great deal of economy and confine the answers to questions to a general form which may have to go through the columns of the magazine.

Hallowe'en

Can't have anything on the ladies, was the verdict when Mother Anna Sandberg, Cousin Nellie, Mother Maria, Mother Ellis, Mother Tabelle and others decided to give the Master a banquet.

Of course Daddy Sandberg was not going to be given a back seat, for he made himself busy giving the hall a festive appearance, decorating the chandeliers

in the usual Hallowe'en colorings with the moonlighted village and black-cat lanterns most prominently staring at you.

Angelica handpainted individual cards, to which paper baskets were attached filled with Hallowe'en goodies.

The first course consisted of an appropriate talk by Mother Maria, followed by Daddy Guromano's grace and Dr. Gilman Beeler's potage speech. The Master had to make his introductory remarks whereupon the salad was indulged in, consisting of lettuce leaves, peel tomatoes stuffed with chopped cucumbers, soaked in French dressing, on one side the plate a cherry tomato, the other a plum tomato, garnished with a curve of green pepper and water cress. With it were served tea biscuits and whole wheat breadsticks.

The second course brought the dinner plate which held the potage and chick pea roast, both dishes prepared by the Master himself according to the patriarchal ritual of ancient culinary science. Everyone was delighted with both dishes.

Third course consisted of individual eggless pumpkin pies, made by Cousin Nellie and Mother Marias celebrated doughnuts, followed by Turkish coffee and whole-wheat slices.

The Master in his talk considered the present situation, referring to the days gone by and took occasion to relate the story of Jacob and Esau. Shortly before midnight the audience went home with lighter hearts and more smiles.

The inevitable in the progress of humanity can no more be averted than the coming of an earthquake, or the spitting of a volcano; even as the latter can be appeased thru human sacrifice alone, as savages firmly believe, just so the inevitable in humanity can never be satisfied except by sacrifice.

PROGRAM
SEMI-ANNUAL GAHANBAR

Reorganized Mazdaznan Temple Association of Associates of God
CALIFORNIA CLUB

1750 Clay Street, Near Van Ness, San Francisco

SESSIONS LASTING SIX DAYS

Beginning Thursday, December 27, 1917, 8 P. M., Closing

Tuesday, January 1, 1918, 11 P. M.

Sylvester Night, December 31, 1917

New Year's Eve Celebration, beginning at 8 P. M. and closing after midnight. Admission by card only.

PROGRAM

Winter Gahanbar of The Reorganized Mazdaznan Temple Association of Associates of God:

THURSDAY, DECEMBER 27, 1917

8:00 P. M.—Reception at the Banquet Hall, lower floor. Call of Welcome by Mrs. Helen Pearce, President of the Golden Gate Congregation. Response by Mother Maria Elizabeth Ruth Hilton, Kalantress of the Evangelical Order. Communion passed by the Order of Magyars, Festive Oration by Colonel Arthur F. Gault, Member of the Executive.

All the following Sessions will convene at the Auditorium, upper floor.

FRIDAY, DECEMBER 28, 1917

11:00 A. M.—Service conducted by the eminent Kalantars Maria E. R. Hilton, Adelia Marsh-Mallet, Ashoi G. Gault. Subjects: 1—"The Six Periods of Genesis and Their Correspondence to the Six Races of the Human Family." 2—"The Coming of the Transparent Race." 3—"Our Country the Savior Nation Unto the Aryan or White Race."

3:15 P. M.—Vesper Song by Reverend Mother Elizabeth, Mother Vahda Lindsay and Cousin Nellie Wheelwright. Subjects: 1—"The Beginning of the End, or What Shall the Harvest Be." 2—"Animal and Human Sacrifice the Only Means Unto Higher Racial Attainments." 3—"The Sacrificial Offering of Saviors."

8:15 P. M.—Ceremonials by Rev. Dr. Gilman Beeler, Ambassador Hooper Mallet, Potentiary Guromano Gault. Subjects: 1—"A Study in Healing as Practiced by Essenes, Theraputists and Magis." 2—"Are Mental Deficiencies an Individual or a Social Crime?" 3—"Physical Deformities; Their Origin." 4—"Is Sickness an Individual or Collective Crime?"

SATURDAY, DECEMBER 29, 1917

- 11:00 A. M.—Service conducted by Mother Superior Auguste Hewitt, Rev. Mother Helen Pearce, Prior Mother Amelia B. Nackenhorst. Subjects: 1—"Mazdaznan, the First of All Collective Educational Institutions, Inspired by God and Revealed to Man." 2—"The Only Infallible Religion." 3—"The Goal No Greater Than the Source." 4—"The Mistakes of Ambition."
- 3:15 P. M.—Vesper Song by Mother Sandberg, Bessie Sunshine Groeschke, Gretchen Graichen. Subjects: 1—"Interventions Between Heaven and Hell." 2—"When the Son of Man Cometh Shall He Find Faith." 3—"The Path of the Adversary." 4—"Final Emancipation."
- 8:15 P. M.—Service by Grandma Ellen M. Shaw, Mother Maria Berliner, Tante Emma Herwig. Subjects: 1—"Non-Essentials to Religion or Salvation." 2—"Ceremonies and Rituals the Etiquette of Religious Order." 3—"The Symbolism of Nature and God." 4—"The Three Great Phases of Eternity."

SUNDAY, DECEMBER 30, 1917

- 11:00 A. M.—Pontificate conducted by Apostolicon Guromano, Secundus Hooper, Imam Doctor Gilman, Kalantress Maria. Subject: 1—"Why Mazdaznan Have No Belief." 2—Administration of the Holy Eucharist, consisting of Unfermented Bread and Fruit Juices.
- 3:15 P. M.—Vesper Song by Grandma Frances Reynolds, Dr. Bessie Kester, Gloria E. Bryan, Gertrude Reynolds-Beeler. Subjects: 1—"The Evolutionary Life Unto Perfection." 2—"Meatless Diet Conducive to Temperance and Abstinence." 3—"Fowlless and Seafoodless Dishes." 4—"Correspondences in Plant and Animal."
- 8:00 P. M.—Service conducted by Effie McKinnon-Miller, Ellen B. Hancock, Dr. Grace Russell, Theresa Brauckman. Subjects: 1—"The Power of Breath Upon Body and Mind." 2—"Postures and That on the Breath." 3—"Iranian and Egyptian Postures." 4—"Beauty and Health Breaths."

MONDAY, DECEMBER 31, 1917

- 11:00 A. M.—Service by Phillipus Ramus, Daddy Ellis, Father Tilton, Abbu Clementi, Daddy Walker. Subjects: 1—"Heathen Churches in Christianity; Their Rise and Fall." 2—"Apocalypse Revealed." 3—"The Round-Up and Wind-Up." 4—"Peace Without Victory, or Thus Spake Zarathushtra."
- 2:15 P. M.—Communion Table Service, conducted by the Young Peoples' Progressive Tie. Admission by pay card only.

8:15 P. M.—SYLVESTER SERVICE, or New Year's Eve. Admission by card only. Full name must be presented to ushers. Cards and envelopes furnished if so desired. Service conducted by the Silent Brotherhood. The Call of the Desert—Recollection Mass—Candle Mass, invoking individual oracles according to the Zarathushtrian Law and Order—The Catholic Covenant—Paternal Confession—"O Lord, thine own repenteth"—Passing of the Mirror—"Where two lips meet the bitter turns to sweet; accept the gift, eyes gladly heavenward lift"—Just a word of statement—"Speak, or sing, or pray"—Watching the Last Breath—Striking the Midnight Hour—Lighting the Sacred Fire in the Mystic Urn—Reading of the Hieroglyphics—"The old has passed away; lo! and behold! I shall make all things new"—New Year's Greeting: "Happy New Year, success to you and good cheer!"—Serving of Potage and Daily Bread by the Daughters of Rebecca and Pharaoh, or the first meal of the New Year—Licking the plate for good luck for "Scientific Economy Opens the Path to Health and Wealth"—New Year's March.

MONDAY, JANUARY 1, 1918

11:15 A. M.—New Year's Pontificate by the Elect. Subjects: 1—"Smoothing the Path to Glory." 2—"Kermess Joys." "May Thy Path be Ever Perfumed with the Sweet Smell of Delightful Blossoms."
 3:15 P. M.—Vesper Song, conducted by the Ladies of the Sun-clothed Day. Subject: "Atonement of Nature, God and Man."
 8:00 P. M.—Departure Service. Imparting of the Patriarchal Benediction. The Lucky Penny. Farewell Greetings.
 ARRANGEMENTS COMMITTEE—Helen Pearce, Auguste Hewitt, Viola Tipton, Maria Berliner, Effie McKinnon-Miller, Theresa S. Hirschfeld.

COMMITTEE ON DECORATIONS—Eugene Roethlie.

MUSICAL COMMITTEE—Theresa Brauckman.

ENTERTAINMENT COMMITTEE—Dr. Gilman Beeler,

Kurt Graichen, Garvin Laurie, Richard Risse, Kenneth Woolson,

Molly Carter, Muriel Mudgette, Gretchen Graichen, Constance

Hilton.

RECEPTION COMMITTEE—Adelia Marsh-Mallet, Con-

stance Cleopatra Hilton, Vanda Lindsay, Olive Drummond,

George Engelke, W. Hubrich, Elmer Nagy, John Vinson, Harry

Walker, Myron Hilton.

CULINARY COMMITTEE—Elizabeth Pigeon, Elizabeth Stuart, Anna Sandberg, Ruth Hilton, Ernest Weidenmuller, Rudolf Kroeger, Daddy Walker, J. J. Massey Sarah Morse, Irma Ruth, Beda Sampson, Leopold Mahr, Carl Remstedt, Agnes Ochs.

INFORMATION—Philip Ramus, Clemens Pfuetzner, Dr. B. Kester, Bruno Groeschke, Kurt Graichen, George Herwig, Dr. A. Thomas, Carl Holdorf.

TOASTMASTERS—General A. Conley, Colonel A. F. Gault, Sir Hooper Mallet, Charles Von Bibra, Dr. Gilman Beeler, W. A. Ochs.

USHERS—A. Pentek, A. Rossteuscher, Dr. H. M. Kuhl, Josef Kovacs, Josef Penzes, Alfred Seichter, Paul Kroeger, George Griesedick, Tony Iverson, George Krisan, Floyd Miller, C. E. Spurr, Gustav Volkmar, R. E. Pritt, Fred Broadleigh, Emanuel Almond, E. A. Marshall.

Cloak Rooms and Ladies' Rest Rooms—On second floor to the right of entrance.

Men's Rack and Walk—On second floor to the left of entrance.

Writing Rooms and Parlors—Front of second floor.

Auditorium and Platform with Dressing Rooms—Second floor to the rear.

Banquet Hall—First floor in front; separate entrance to right of building.

Kitchen and Engine Room—Rear of banquet hall.

Wash Room—To side of banquet hall and kitchen.

Nursery—Conducted by Mother MacConnell, Mother Duesler, Valesca Tabelle, Geraldine Hancock, Gloria Rollins, Helen Boylan, Letitia Hall, Irma Ruth, J. R. Lanz, Eily C. Phillips, Mother Ellis.

Sylvester Night

Sylvester night will be celebrated at the Golden Gate Center, San Francisco, California. The young and those advanced in years look forward to that particular night, awaiting their own individual oracle. For this occasion several altars will be erected and candles placed before each and every oracle. According to the sparks in the flame, the envelopes presented are placed before the respective altars. After the mass the envelopes are collected, the corresponding oracles placed and sent to their owners.

For each member of the family send separate envelope with full name and address thereon to avoid error.

As this is an occasion to bring the annual offering each envelope is to contain the amount voluntarily prompted. It is customary to enclose not less than one dollar to each envelope. Be sure you send your envelope at least a week ahead, as no oracles can be given after that night.

Sylvester falls on December 31st, 1917.

Send envelopes and enclosure to the Master, care of Hooper Mallet, 1456 Polk Street, San Francisco, Cal., U. S. A. All letters are now three cents for postage. All other correspondence for the Master kindly address to P. O. Box 1854, Los Angeles, Cal., to insure safe delivery, as the Master is en tour and mail is forwarded to him. Sent to any other address delays mail.

The Triune Principle

A eugenic that wave has it that one and one make three, while mathematically speaking this would seem wrong until we grasp the principle upon which the assertion is based.

Speaking of the human body therapeutically, we arrive at the same conclusion as the eugenicist, that where there is one another soon becomes associated therewith, while the third state immediately follows. Amorically, of course, the idea is that two is company and three is a crowd. But in this incident the third can be easily crowded out. Therapeutically, the crowding out is not quite so easy a matter. Here we deal with reflexes, sympathetics and affectations suggesting symptology in accordance with relation as to cause. It is for this very reason that therapeutists decided, "remove the cause and the effect ceases." In militarism the same principle could be as effectively applied, altho it is often as difficult to first locate and, second, to get hold of the cause.

As to the human form, three organic groups make up the constitution and one group alone can be the cause to chaos, while one of the other two will be drawn into reflex and the other sympathetically affected. By counter irritation we often lower the seriousness of a trouble and by stimulation increase the action of the one or the other side.

Here we reach the state where knowledge of the relation of the three great factors in the human constitution become an absolute necessity, lest by wrong diagnosis counter irritation or stimulation may be misapplied. Bearing in mind that three factors are dynamic, digestive or assimilative, and generative, and again that the dynamic corresponds to the intellectual the digestive to the physical, the generative to the spiritual, diagnosis will prove simple and with it prescription, as in prescribing reflex, sympathetics, and affectations are considered in their order.

Federation of Nations

The Society for the Promotion of the Federation of Nations meets in conclave at the Mazdaznan Hall, San Francisco, Cal., Thursday, December 27, 1917, at the hours of 11 A. M., 2:30 P. M. and 6 P. M. Excursion rates will be on at that time and many representatives are expected. This society is the only one of its kind expounding the science of geneological ties of the Twelve Tribes of the Aryan, or White race, defining the gradations of Progress, leading to final emancipation. It is not a Peace society, knowing only too well that there can be no gain without an equivalent in return, in which human life is the greatest of all sacrifice. For accommodations and reservations, address Nellie Wheelwright, 910 Third avenue, Los Angeles, Cal.

Some people have wit only when in a fit.

Yehoshua

(LIFE OF CHRIST)

With much gratitude to the source whence comes information we present our humble efforts and our joyous labors to our appreciative friends, one and all of whom have looked forward to this publication with great anticipation. We may safely say that of all the available matter on biblical themes our present volume surpasses any publication, giving information leading toward solutions of problems heretofore most perplexing to a student of Oriental philosophy, science or religion.

The work is complete in itself and offers subject matter that will hold the reader spellbound as well as sufficiently keen to arouse interest in its further study.

Discovering the Christ as He was in His Homeland and abroad, getting acquainted with His true nature as depicted by friend and foe, will add much in dispelling doubt and theological embellishments. Drawn nearer to Him will quicken our hearts and minds unto an interest most profitable to seekers after Truth. In the real, true, living Christ we will be able to unite believers and unbelievers, irrespective of creed, caste or color, and realize His second coming to the hearts of all mankind.

The volume consists of over 200 pages of solid reading matter, each page to overflowing with inspiration, information, revelation. Once read, the book will be re-read by the intelligent student, who will readily recognize in this volume a most valuable gem of useful knowledge. We want every one of our readers to possess this great volume. We want everyone, prompted, to give Christmas presents or opportune gifts, to decide in favor of "Yehoshua," and spread its circulation far and wide. "Yehoshua" should be in every private and every public library.

With blessings of the season.—*Rev. Dr. Otoman Zar-Adusht Hanish.*

Sermonettes

With Russia keeping the swamps from thawing, and Italy the passes from chawing, we shall have ample time to keep the wolf from our own door.

Whether it is the Kaiser that's a sticker, or whether it is the German people that stick to the Kaiser, is still as open a question as the open fire.

If people were taught to eat the whole of the wheat instead of patent flour bread we would not only save every other loaf but keep healthier and have less craving for corpse meats.

With each new advance our own ideas as to the present situation have to advance, while our interests change until we realize that there is no other way to gain an outlet through the thicket of a forest but by hewing down the brush in our way.

It is a great joy to see the carcass devourers squirm at the thought of a possible meatless diet. But why so uneasy when fish, oysters, clams and seafoods in general are crowding the market—a boon to our Jap friends who like the new turn in things—not because we love the Jap but because we are coming his way.

The conservation of wheat calls for the utility of all the wheat and not only the starchy parts of it. To deny oneself a portion which thereafter goes to the pig does not show economy unless the pig too has his wheatless days. Better use a little more science in food consumption and many perplexing problems will be solved.

The American people are being threatened with standing in line with a meat ticket awaiting their turn of having a slice of corpse doled out to them. With five meat days and two meatless (fish and oyster) days surely even the most bestial appetites should be appeased. Even lions have their meatless days, why not the brute!

Religion is neither negative nor positive, but *generative*.

The wages of sin is death, and the wage of waste is war.

A holy war to be a success must be directed by politics, ticks and tricks.

Whipping brings brute nature to time, while others are whipped into line.

The man who lives his life, tho unbeknown to others, is the real man.

In Peace some people prosper, in war others are "taking in the sheaves."

The men in public are targets to one another, and objects of discussion to their subjects.

The minds of men are like cane and easily switched and pitched wheresoever the wind bloweth.

Men who know need not blow; the man who blows does not know.

Religion is the *tie* that binds man to God unto consciousness, consequently all our thot, word and deed is accompanied by Infinite Intelligence unto construction.

Because Lillian Russel is said to allege that deep breathing will cure any malady, cotton mill editors ask if the airy fairy Lillian met Dr. Hanish. Evidently the citizen does not read the daily and Sunday editions of the Press, otherwise its editor would know that for the last twenty years the press, pulpit and plagiarists have copied the Mazdazman methods of breathing, exercise, diet and science of life so copiously that even a back-woods site has become quite conversant with the new mode of living. To cover up the tracks of plagiarism some of the modern scribes have gone to a great deal of expense printing treatises upon Mazdaznan subjects, dating them fifty to one hundred years back, showing them to a few of their dupes that they may have shining lights to testify to "the source."

Fireside Chats

It is a blessing that the people in general do not see how rapidly things are being socialized and Mazdaznanized. It's a case of victory without peace.

"Last, and most important, the people must be taught to save, and all unnecessary expenditures must be avoided. Thrift and economy must prevail."—Banker M. L. Schiff.

Economists of the socialistic or collectivistic school ought to be much pleased to see many of the principles of sound economy embodied in the present issue and have the government bare out the truth of social fundamentals, adopting them one by one.

It is being conceded that the sun temples erected 100,000 years ago point to civilization, owing to the fact that such structures, resembling our skyscrapers, required knowledge, education and skill. This being true, bears out the rise and fall of civilization, with intervening centuries, suggesting utter change in the *modus operandi* introductory to a new civilization.

The question is repeatedly asked as to whether the Germans could not take matters into their own hands the same as the Russians? Perhaps they could if they would, since "where there's a will, there's a way," but as long as the Kaiser spells *Will-I-am* he is conscious of *I-am-Will*. He has but one opponent, and that is a *son*. The scriptures point to a time when the father's *will* shall be defamed by his *son*, altho in this instance it may take many years. If Tolstoi's prophesy can be relied upon, and John the Revelator saw aright, we may have the pleasure of being entertained for ten long and weary years.

Some society women actually have an idea that the old men left behind may take liberty flirting with the bloom of maidenhood, thus exercising freedom. Maybe so, but it should be remembered that birds of like feather only flock together.

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MAZDAZANAN

Master-~~Thot~~



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¶ St. Augustine, one of the most renowned and authoritative of church fathers, says: "What is now called the Christian religion has existed among the *ancients* and was *never absent* from the beginning of the human race *until Christ* came in the flesh. From that time on, the *true religion* which had *already existed* began to be called *Christianity.*"

M a z d a z n a n

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Federation of All Nations

Rays of light descend!
 Lavishly now spend
 Thy diviner inspirations.
 May I comprehend
 And in thot ascend
 Into realms of aspirations.

May I circumspect
 Till I stand erect
 'Mid a sea of revelations,
 And thus introspect
 Realms of God's elect
 Beyond spheres of constellations.

Pour out showers of love!
 From thy courts above
 Generate rejuvenation.
 Give more than enough
 Of that plastic stuff
 That effects regeneration.

With my life renewed,
 Soul with light imbued,
 I shall pass earth's distillation,
 And enjoy the good
 Of a better brood
 For divine amalgamation.

Ah, my heart ascend,
 Now, my God, descend.
 Weld all links of man's relations.
 Alpha and the end
 Make me comprehend
 Federation of All Nations.

—*Master.*

Lessons in Diagnosis and Healing

COMPILED BY DR. ST. WILLARD RILEY

According to Mazdazkan Principles in the Art of Healing,
as Taught by Dr. Otoman Zar-Adusht Hanish

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LESSON ONE

IN order to secure the best results from a course of this nature, taking up and dealing with matters of the greatest importance to us, two things are necessary on the part of the student—good eyesight and a good mental estimate as to measurement. We must be able to take in everything at a glance—the measurements of the face, the head, the symmetry of the body and the general situation—without asking a single question or showing any curiosity. We must be able to see and understand without appearing to notice. All the different parts of the body have their relative proportions to each other, and one must be able to take them all in at a glance. This becomes an easy matter when the senses are quickened and the wits sharpened.

In this system humanity is divided into three principal classes, with twelve variations of type. These classes are called bases and are determined by the shape of the developed brain and the formation of the skull in accordance with the dominant portion of the brain.

The primary classification is called the base, and this is the governing factor in the individual's growth, development and conduct thru life.

The three bases are called the Physical, the Spiritual and the Intellectual. Each person is based according to one leading principle and the other tendencies are noted as inclinations or modifications of the basic principle. If a person is *Physically* based, he must have the two other tendencies as inclinations or modifications (the Spiritual and the Intellectual). If he is *Spiritually*

based, he must have the physical and intellectual inclinations, and if he is *Intellectually* based, he will have the physical and spiritual inclinations.

These are the triune principles of man, and to the extent deficient in the index of mentality at birth it is possible for him to develop the lacking qualities, provided the law by which they may be developed is known. It is possible to find persons who have the base only, while their inclinations are below normal.

Many animals are good examples of the Spiritual base without any inclination. They are Spiritual, as the horse, for instance, and even dreamy and visionary, as the dog and the cat, but they lack the power of moral reason, as well as the practical side of application. The cow is one of the few animals that are Physically based. Altho she has a large forehead, it might seem she was Intellectual, but her eyes are set low, as is also the brain. She is one of the dumbest of the domestic animals. She makes a showing of deep grief when her calf is taken from her, but soon forgets her offspring. The Spiritually based horse, cat and dog act much differently when their offspring is lost, some even dying from grief, while others seek for the missing for days and days, and refuse to be consoled. In human beings we often find a strong base accompanied by poorly developed inclinations, or there may be a development of one and not of the other inclination. A person may be Physically based and have the Spiritual but not the Intellectual inclination developed. Such a person is extremely dangerous to deal with, for he lacks the power of reason, and in consequence thereof there is no balance or judgment. He is able to dream and imagine and see visions, and thinks himself entitled to all the good things of the earth, but is unscrupulous and has no idea of right conduct, judgment or justice. He is perfectly willing to spend the substance of others and never thinks of returning anything. He is always ready to

blame the other fellow, but never thinks of himself as having any faults.

Such a state of affairs shows how necessary it is to have a balance between the physical and the spiritual by means of the development of the intellectual. But the intellectual alone will not suffice, for a person may be *Intellectually* based and have a *strong spiritual* inclination, and in that case there will also be no end of trouble, for such an individual will plan and plan and reason everything out just so, but having no power to execute on the physical plane can put none of his schemes into effect, and in consequence thereof all his work is useless and vain as far as he is concerned. He is the person who floods the market with all sorts of literature on science, money-making, religion and all the rest of it, but his stuff is useless and hopeless, because it lacks the practical side and can never be applied to advantage. Such a one utterly lacks the power of application.

Then, too, the Intellectually based may have the physical inclination developed and lack the spiritual inclination utterly, and in such case there can be no comprehension of things spiritual. Such a person will hoot at the idea of anything that pertains to the unseen side, and believes that only such things and forces are real that can be seen, touched and handled. He is as unbalanced as the person who has only the two propensities developed in another direction.

In estimating an individual's development, the first thing to be done is to decide the base and then estimate how much development of the inclinations is present to modify that base. In the well-balanced person it is often difficult to decide which is the base, but there is always some clue if we are observant. There will be something that will and must indicate the basic principle upon which the individual is built, and it will show itself in an unmistakable way.

In beginning these studies of the basic principles, we shall first select the pure types of each base and not undertake to solve the more complicated creations until we are well grounded and can tell the fundamental bases at once. To do this we must mingle with people of different types and different nationalities—different classes—and acquaint ourselves with the pure types in as far as we find them.

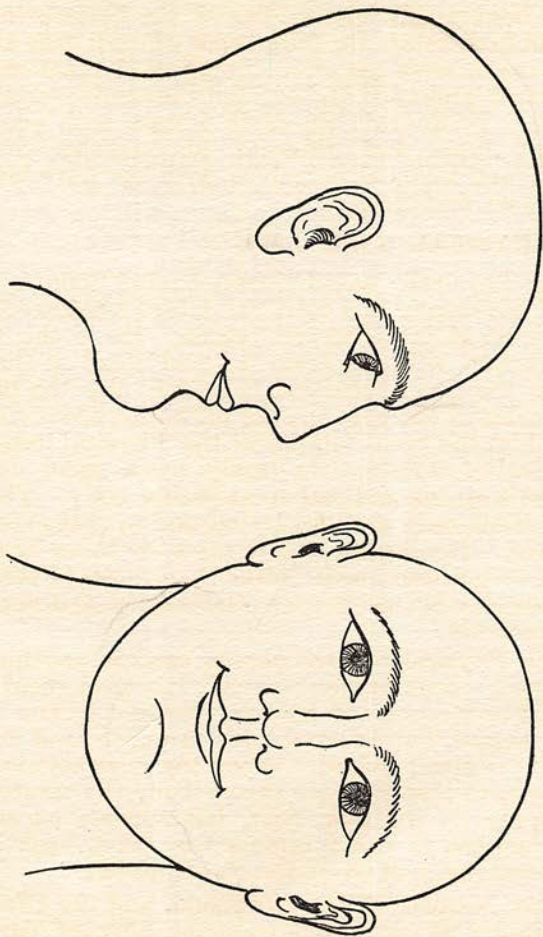
THE PHYSICAL BASE

The Physically based person having none or only a part of his mental and spiritual nature awakened, lacks the powers of intuition and reason. He is the round-faced person, with the brain full and broad at the base, causing the lower backhead to be full; also the temples at the sides of the eyes and the parts just above the ears, giving him the great vitality of the Physical base and a great deal of caution. He usually has a small, deep-set eye, and a strong and rather unpliant body. The ligaments of his body are very strong and to that extent are unpliant. The organs held in place by these ligaments remain in position much better than those of the Intellectually based, who has a very pliant body and very flexible ligaments.

The Physically based person can eat anything and everything—nothing hurts him. His stronghold is the liver. The strength of his liver lies not in the intelligence thereof, but in its cellular strength, and for that reason it is often abused. When the liver suffers abuse to the extent that disorder shows itself, the trouble does not appear in the liver first, but appears as reflexes and affections in other organs that have been drawn into sympathy, and we judge by symptoms.

Now, because of the symptoms and the affections, the ordinary physician will treat the affected parts and try to bring about a cure by giving remedies for the kidneys, the heart, the bladder and all the other organs

THE PHYSICAL BASE



that are in truth not diseased, but only drawn into sympathy. The liver not making any trouble, or causing pain as yet, the cause remains in obscurity and no cure can be effected. Relief can be given, but the person is not cured until he goes to the root of the evil—the abuse of the liver—and changes his mode of living; that is, until he changes his mode of eating and applies such tactics as will restore the liver to its normal action.

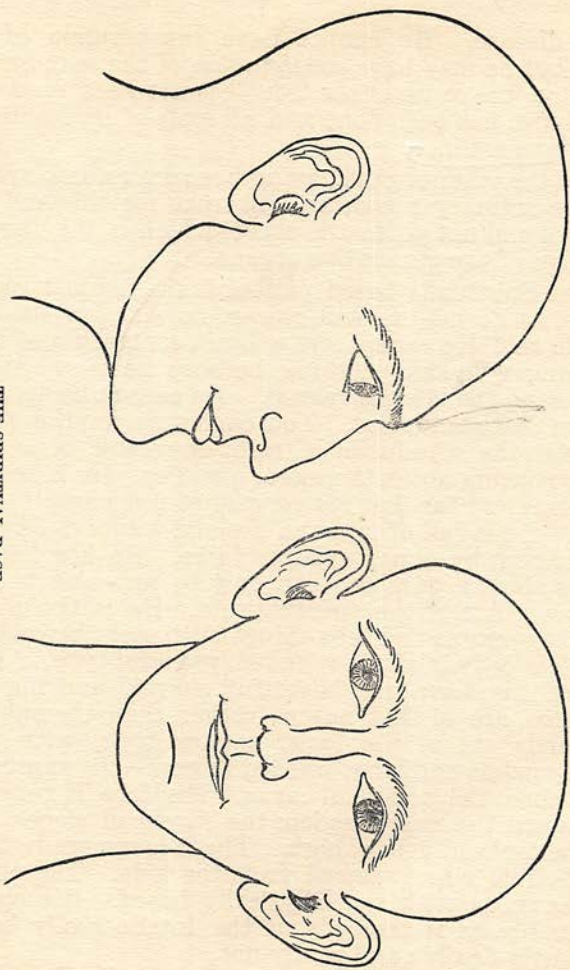
It often happens that the lungs will be drawn into sympathy in such a way that it will appear that the person has consumption, but such is not the case, and treatment applied to the lungs can effect no cure when the liver is the real cause of the trouble. Only the Intellectually based can have consumption of the lungs, but here, too, the mistake is made when trouble appears, and the organs drawn into sympathy are treated instead of working on the cause of the trouble—the lungs.

THE SPIRITUALLY BASED

The Spiritually based lives in the air and does his dreaming without reason or application. He is the one who always exclaims, "O, how beautiful!"—no matter what it is or how inadequate. It is of no consequence to him how it appears on the outside. He feels just as comfortable with his tie fastened in the back as in front, where it should be fastened. It matters not to him if the toes of his shoes are out or in. He is as happy in the greasiest and most ragged clothes as in the finest ones. He cares not about his appearance and is not neat or tidy. He is a person who lives and moves according to the impulse of the moment. He is immoral and has no way of judging acts according to reason or justice. He is strongly sexed and indulges all his appetites without any self-control. He is the gourmand—the self-indulging one who knows no bounds, no limits, to his powers or to his appetites and indulgences. Being strongly sexed causes him to fall a victim to over-indulgence and this abuse of his strongest organs brings

inclined to be

THE SPIRITUAL BASE



about disease. He cannot have consumption of the lungs, but he may have consumption of the membranes. Here, too, the cause of the trouble is not discovered until great harm has been done and all sorts of incurable diseases have set in.

All the other organs having been drawn into sympathy, the ordinary physician will treat for this and that affliction and not go to the cause, which is the diseased condition of the generative organs.

The Spiritually based patient is the hardest case to handle, as he has no will power, no stamina—nothing to build on. He cannot and will not control himself and reasoning will avail nothing, because he is not able to understand the laws of reason. He cannot be appealed to from that standpoint. You cannot do anything with him from the standpoint of right or wrong, because he knows nothing about the moral qualities. He is not conscientious and for that reason cannot put himself under check. He is full of vim and fire and wants to be cured in a moment by some invisible force. He has his own notions about a cure and can only be appealed to from the standpoint of the spiritual side. He is the person who exaggerates and tells things that seem beyond reason. His body is of the rounded, graceful type. All the lines of his form are beautiful curves, and his gestures, too, are of that nature rather than the angular. His hands are of the long, narrow type, with long, shapely palms and long, pointed fingers—the expression of the cone, the beautiful curve. His face is generally high about the nasal region; the forehead slopes back and the tophead is very high. The face generally forms a half-circle when viewed from the side. The chin is not heavy, as with the Physically based. His body is not flexible, as is the body of the Intellectually based. It is partly flexible and partly not.

It is difficult to find a pure type of the Spiritually based with no inclination developed.

The Spiritually based person is usually very affectionate, and not particular as to the one on whom the affection is bestowed. He is always ready to kiss, no matter whom he kisses. Such is not the case with the Intellectually based, who can and will kiss only certain ones. The Spiritually based is a great lover and greatly loved, because of his freedom of attitude and action. He is generous, too, to a fault. He is also of the emotional type—always ready to give and to receive love. He is the one, too, who can be cured by means of metaphysical treatment, but hard to get at by and thru material means, because he cannot control himself well enough to take stringent measures about food and habits.

THE INTELLECTUALLY BASED

The Intellectually based can be readily noted by his large, straight, full forehead (a square can be formed on the forehead above the eyes—straight up—no slope backward as in the Physically or Spiritually based). The head is usually of a square appearance; the side of the head at the temples is not full as with the Physically based, and the lower back-head also lacks the fullness that the Physically based shows. The eyes are generally large and full. The tophead may be flat and square rather than high, as it naturally will be with the Spiritually based. The Intellectually based has a full upper chest, while the Physically based has a full lower chest, and the Spiritually based has a large waist line.

We may think of the Intellectually based as having a square head, the Spiritually based as having a long head with a very high top, and the Physically based as having a flat, round head, with the lower part of the face and the lower jaw very heavy and full.

There are the three correspondences in the face as in the head, and then the three correspondences in the body as in the head, namely: The upper part of the face or forehead corresponds to the Intellectual, the

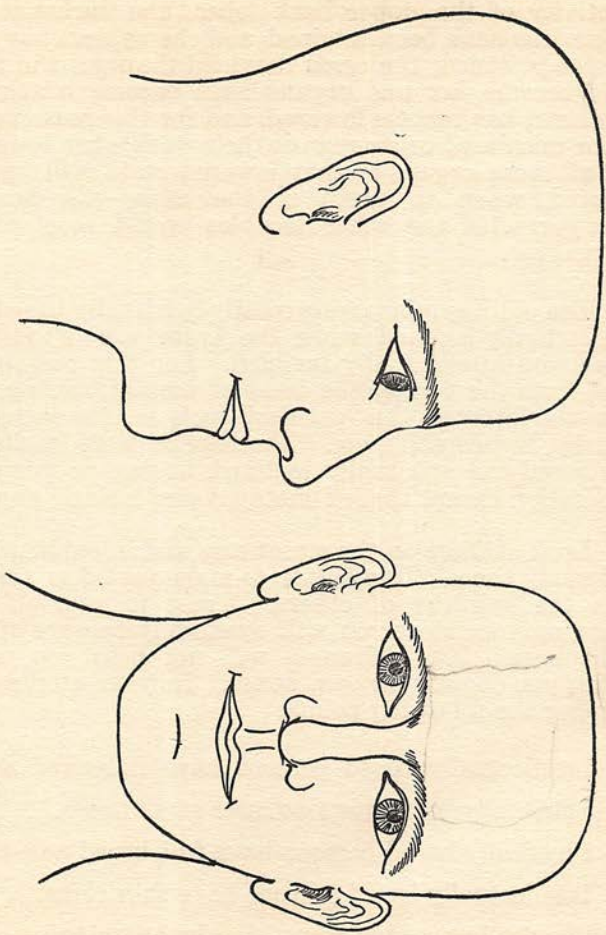
middle or nasal region to the Spiritual and the lower part to the Physical. In the chest the correspondences are the lungs, the upper chest—the Intellectual; the liver and lower chest—the Physical; the waistline and the generatives, with their closely related organs, correspond to the Spiritual.

The stronghold of the Intellectually based is in the lungs. They have a larger lung capacity than those of any other base, and, as a rule, a well-formed body.

About three-fourths of all the people who are said to have consumption of the lungs are not thus afflicted, for only the Intellectually based can have consumption of the lungs, because the lungs are the stronghold of this particular base, and for this reason subject to abuse that follows. Having a very large breathing capacity, so that enough breathing may be done to supply the brain and also sustain the physical body, the Intellectually based usually engage in mental pursuits only, and in that way do not breathe enough. Their occupations keep them physically inactive and for that reason they do not do enough breathing. They breathe just enough to keep up the circulation to the frontal brain region, and in that way the lungs are abused because they are not used enough. The back lobes especially fall into disuse, the blood becomes impure, and the lungs finally become so inactive that they fall into the clutches of disease. The trouble does not show itself in the lungs, but in the other organs that are drawn into sympathy. It will appear that the liver and other parts are in trouble, showing symptoms and pain. By the time it is finally discovered that the lungs are the cause of the trouble, it is generally too late to effect a cure in the ordinary way.

The only cure is to go to the seat of the trouble—the lungs—and institute a mode of breathing that will relieve the system of the accumulations and the poisons that have collected and not been thrown off. By the

THE INTELLECTUAL BASE



inactivity of the upper back lobes, the carbonaceous substances have been retained and the system has thus become poisoned; the cords that hold the organs in place have become lax and organs have become misplaced. The heart has become lowered, and for this reason none of the misplaced organs can do their work when lowered, and all those organs in that lowered state will appear afflicted, when in truth if the cause—the lungs—were corrected the other troubles would soon adjust themselves.

The old Egyptians were mostly Spiritually based and intellectually inclined, while the Arabs were Physically based and intellectually inclined. For this reason we have from the former the ideas of mental healing, and from the latter all the "pathies" such as osteopathy, allopathy, homeopathy, etc. The Hindus were intellectually based and spiritually inclined, having no power of application except that of metaphysics, lacking physics.

Look at faces on the street cars and in public places and study them. It is better to make mistakes than to take the opinions of others. Trust to yourself. In changing your ideas you will eventually be sure of the right base. Inquisitiveness will not help you, as it makes you doubt your own sense. In your studies, remember the following points:

- a Intellectually based persons have fair-sized noses.
- b Spiritually based persons have small noses.
- c Physically based persons have full, broad noses.
- a Intellectually based persons have thin chins.
- c Physically based persons have broad chins.
- b Spiritually based persons have protruding chins.

Physically based persons do not like kissing. The Intellectual think it is awful, while the Spiritual hold up their hands in horror at the sight and yet will indulge in it at the same time.

The chin, nose and mouth are only minor in the study of the bases. Look first at the basic principle.

When we begin to understand these basic principles of the human being, we shall be able to see and understand many things and attitudes that are incomprehensible to us at present. We can so analyze and understand ourselves that we shall learn wherein we are lacking and be able to take proper measures to correct the deficiencies.

We should know and understand this body perfectly, and when once we understand it and the laws that govern it, we shall no longer abuse it, but use the laws that control it to the very best advantage. When we know how we are based, we shall be able to attend to our wants and needs intelligently and no longer suffer as we do when we do not know ourselves.

The inclinations may be so well developed and the balance so good that it is exceedingly difficult to tell the base of a person. This even balance gives much force and a varied range of activities. It makes one independent and strong to overcome all hereditary influences, even those of the stars under which they are born, and yet there is always some clue that tells us how we are based. Nature cannot lie.

(To be Continued)

If we have failed on Christmas Day to receive our blessings unto a life of salvation, we should declare ourselves unto the world and determine: "I shall make all things new."

EUGENICS

From Lecture by Dr. Otoman Zar-Adusht Hanish

(Concluded From December Issue)

IN all troubles, whether generative or otherwise, use the simple treatment of Oil of Eucalyptus for twenty-one days. If you do this, it will save you much unnecessary trouble. For that sick stomach in the morning, that awful feeling, that tense, drawing sensation in the back of the neck, and the many other troubles (all of which are due to the fact that the generatives are impaired), you are to adjust matters by using Oil of Eucalyptus. Nature expects you to revive your system from time to time just as she does all vegetation by a shower of rain. The methods just prescribed will prove very effective.

With the understanding that you have of dynamics thru breathing, the selection of food, the simple way of living, using the means that appertain to the reclaiming of the human body, the process of regeneration comes of its own accord, without any further forcing. It comes suddenly—often in the twinkling of an eye, and you are a reborn being—or, rather, a *euconceived* being. You are *euconceived* by virtue of a *euconceptive* process. You have suddenly changed your mind, so to speak. That means that all of a sudden you look at things entirely different, and you are now using entirely different measures than you used before. Life comes that much easier. You are now passing thru what is called a gestative period, and, of course, during a gestative period, you want to make use of the power of your thot, of your mind. You are not to shirk, or shrink, or ask questions, for the moment you begin to ask questions and wonder if you are on the right path, or wonder if you are doing this thing or that thing right, all of these underestimations drag you into a negative condition, and you will fail to come into a state of realization. You are to conduct your gestative process exactly as a real, true, scientific mother would conduct herself while there is gestation going on within her with the object of bringing forth a child.

Now, with these few simple means that we have enumerated, we are satisfied that in meeting again in the near future, we will all be happier, more joyful, and will have so advanced that other topics will grow upon our minds and we will become interested in them. The interest will be aroused naturally thru the vivid illustration of examples for solving the most important problems in human life by using the right remedies for the prevention of disease. We will then become inspired, as it were, and it will dawn upon us, if it has not already done so to some extent, that after all there is no occultism or mysticism in life, and that there is no such thing as being incapable of accomplishing or doing the thing desired.

from
back volume
35-5-

SERMONETTES

A HAPPY NEW YEAR comes but once a year, but happiness marks every day of the year. "The old has passed away, I shall make all things new. Clothed in the garment of a New Year, there is good reason for so many happy, smiling faces.

An old president in a neutral country and a new king in an old country ought to furnish plenty of material for the weaving of a garment of controversy.

I may not be able to do much for my neighbor, but I surely ought to do a great deal for myself.

Folding our hands serenely and waiting proved fatal in the past—then let us clench our fists, and our strength to present needs impart.

These many ideas and these many opinions in the world show that the mind of man is fertile, even tho producing only weeds.

Jesus, in looking at a fig tree, saw "only leaves." Perhaps, had he looked a little later he might not have found even that much.

Some people are barren all the days of their life, and might have served a better purpose if they had never been born. So say the Scriptures.

Less thinking and less speaking may, perhaps, give us more time for doing.

There is a time for everything—still everything does not come on time.

Caiphas, the high priest, held that a devil was not such by choice, but made so by circumstances, and he surely knew whereof he spoke.

And still we hear them singing, those angelic hosts of Biblical lore: "Glory to God in the Highest, Peace on Earth, Good Will to Men." But who will believe in this message sufficiently to materialize its blessings?

Nevertheless better days are coming, for while many grow wicked, many more grow better and wiser.

Ahura Mazda

No "cry for help" from out my lips shall pierce the depths of Thy divine stillness.

"How long, O Lord," my soul may whisper, in the trials that beset the world.

Yet, well I know, all tribulation, sorrow, ills, are but the means of grace, that bless and hold thy saints, unto the end.

No "dread of want" shall stir me from the Path of Perseverance. Alone I stand, yet alone!

From, as it were, the mountain-top, I view the struggle in the valley, far below,

Spectator of the gladiatorial combat of the body's fray;

In spirit fully armed, with sword unsheathed, and Thee,

I dare affirm the Might of Right,

Fearless and undismayed, for by my side ever breathes my friend,

The Savior of the World, my "Prince of Peace,"

Who knows the weary, bitter way of High Endeavor, and humbly' step by step, walks, e'en with me, the thorn-grown path,

Saying, "Hail to thee!"

Ah, "Cup of Life," if dregs, instead of Ruby-Wine, Thou offerest me,

Still shall I drink, my lips aflame, with ardent hope;

Then either dash Thy pieces, in the mould and fire-of-purity,

Or nurture close Thy golden chalice to my breast, against my beating heart, in true Communion;

Knowing, that oft what tastes like poison is but the "nectar of the gods" to All at One,

And that the Way of Seeming Poverty is the Glory-Path of Everlasting Ecstasy!

A Walk of Shadows, protecting from the glare of undeveloped eyes,

All flower-strewn, to Him who knows that Mazda shields and guides:

Eternal Conqueror of Heaven and Earth, Supreme Infinity, human and divine!

Thus, in the sunlight of Thine all-embracing Thot, Sustained, enriched, immortal, I await Thy will, And laud, in deeds of daily everlasting peace and love, Thy holy name.

Because of Thee, *I am myself* — victorious! —
Guromano.

As Times Change

IN looking backward and making comparisons of "once and now," we shall be pleasantly surprised how the change, tho gradual, has become quite pronounced. This is true not only in the life of the individual but with everything marked by the spirit of the times or advancement. If Voltaire and Darwin, Swedenborg or Ingersoll could see us now they would find themselves far behind the times, and with renewed zeal would be impelled to sway their two-edged sword of Truth to help keep down the weeds of the ranker growths of ignorance.

Æsculapius of old would no longer wrinkle his forehead, neither would Hahnemann contract his eyebrows. Both, tho of different schools, would agree that man is quite rapidly saving himself from the entanglements of the network of superstition drawn about him for generations, whether it be the threads of ignorance on religious and scientific lines or the witchcraft of political machinations or the charms of sociologic appetites. True, the sacrifice brought for each and every point in favor of liberty is a tremendous, yea, a stupendous one, and often paralyzes the mind to a point of despair, ask-

ing itself the question whether it is worth the while. Still, the better self adjusts itself when we realize that not only the present but all our future is at stake, and with every step made toward the goal we enjoy its possibilities.

Who Started It?

SUCH is a question among minds which seem to have a guilty conscience. All troubles certainly have their beginnings in individuals of unscrupulous tendencies, bent toward destruction. With the progress of time schemes turn into conspiracies and ere the world knows it disaster falls upon all. The present European situation is the result of many schemes to wrest power from one and give it to another. It is a case of the survival of the fittest either in virtue or crime. It would seem as if the latter were at an advantage, still in the event of time the former will be the victor. The only lamentable part of it all is that the criminal class at once comes over to the winning side to blow its trumpets of praise the loudest. This reminds one of what Napoleon said to his minister who called attention to the enthusiasm of the mob greeting the emperor in an unbroken storm of voices. "Bah," said Bonaparte, "they would howl as loudly were I on the way to the guillotine." But it is not the mob alone that sides thoughtlessly with one and then another. The wise of the world are by no means an exception. One and all are ready to pick bones wherever there is anything worth while.

The negative forces recognize no nationality, only individuals, whom they endeavor, even thru the sense of duty, to lead to destruction, so that in bloody sacrifice they may kill and be killed. Alas, the only "purifying fire" the world will presently accept.—*Guromano*.

Overcoming Troubles

THERE are troubles which come to us uninvited. Such troubles are induced by the unchained elements of Nature in the form of hurricanes, cloud-bursts, landslides, floods, avalanches, storms, typhoons, earthquakes, conflagrations and many other phenomena peculiar to a planet.

All of these impositions are inevitable and as thinking, reasonable beings we must and do devise ways and means of protecting ourselves and our accumulations from the destroying tendencies of such unchained elements. It is the duty of man to apply his ingenuity to the fullest possible extent, not only to protect himself from such dangers, but to utilize all of the powers and forces at command unto absolute preparedness. To this end man finds an unlimited field, and as he exercises his ingenuity in one and another direction, he discovers that thru self-protection means are placed at his command that are further-reaching than preparedness itself. He finds it possible to utilize the powers and forces in Nature to an advantage, assuring him means that lighten the white man's burdens.

Whatever the impositions may be in their elementary state, one and all tend toward progress and perfection, paving the way toward final emancipation. All of these conditions in Nature we may welcome and accept as means of Providence to sharpen our wits.

But when trials and sorrows come upon us thru the diabolical machinations of unchained minds, bringing down the barriers of ignorance to bar civilization, and introducing methods leading to sickness, sin, sorrow and pangs of poverty—yea, even strife and war—we must turn from these fiends of hades and treat them with silent contempt, lest we borrow trouble that knows no end. If we allow fiends in human brain and heart to enter society and family, our struggle will prove disas-

trous. The world at large pictures such a state in its daily movements. Let us ever remember the words of the Savior: "Woe unto him thru whom troubles arise."

From Nature or her elements we may receive trials with good grace, but sorrows brought upon us by the hands of fellow-men we must learn to refuse even with greater measures.

The Power of Thot

From Our Master's Lecture, February, 1910

THERE is nothing original nor of value unless it comes to us from the fathomless within. It is in the inner chambers of the earth that forces are at work performing all that is for the perpetuation, maintenance and furtherance of the earth. Likewise, in the inner chambers of the heart of man, the real being has its throne and all that comes not from that center can have no lasting value as far as the real progress of the individual is concerned. Do what we will, learn and study what we may, there is no real enlightenment except that which comes from within as an illumination. To create, to produce, to realize—these are the real states that are for the man who has come into his own.

It is not for us to accept that which another has created or worked out—that is for him and not for us. We must first find our own creative forces—and to them there is no end. It is the Eternal Thot within the being which alone has the power to quicken, strengthen, invigorate and give zest to the being. All else is but the borrowed light that leads nowhere and creates nothing. To be original, to be creative, to produce that which is of real value—that is the aim and end of the individual.

Of what value is it to me—the knowledge of the world which solves not my problems? Of what value to me the scientific researches that light not my path, the dictates of all the philosophies that give me no light as

to the life that moves and propels the form that is my Temple of Flesh? And tho we search thru all the millions of volumes that have been written, we shall find no help unto solving the great problem that is before us.

All the world has sought to find the great secrets of life in the things of the outer world, but found them not. All the world has sought to wrest from Mother Nature the secrets of her hidden operations, and yet the world has remained ignorant as to the vital questions of life. Long has been the search and deep the yearning, and yet no one has wrested from the outer phenomenon the inner workings of the principles of life, ever creative, operative, productive, yet evasive.

What can man do to save himself from the overwhelming waves of ignorance and the engulfing tides that flow over him, giving him neither the key unto life eternal, nor solving for him the great problems the solution of which is to satisfy the yearnings and desires arising in his bosom? The outer cannot yield to him the secret of the inner workings. If he would know the beginning of all things, if he would have real knowledge, if he would be wise, strong, great—and at the same time simple as a child—he must go to the source from whence all *life* and all *knowledge* flows. He must go to the spring within the well, the life within the life, the heart within the heart—the center of the very being wherein is enthroned the Living God of his own being. There he must listen with his inner ear and perceive with his inner senses. There is the door that opens unto all the hidden realms of wisdom and understanding. Be still, be tranquil, *and know that I am God.*

That is the beginning of all things, manifest and even unmanifest. It is by and thru the power of that that man can come to his own. To think, to originate, to create, to produce, to become an associate of the Living God within, and begin where the planetary forces have left off, is our *purpose* and *destiny*. But to

do this we must become as *simple* as a *child*, yet *wise* as a *god*. We must become free from all that binds us to the outer plane, and yet we may use all that the outer plane can and does offer. That emanative, that creative, that expressive—thus we represent a single that that is great, pure, strong, *eternal*.

Thus realizing his source, using his divine powers, expressing the will of the God within, man is to go forth to conquer all that is of the earth, earthy, and show forth the light that makes luminous every cell of his body, emanating that which is divinely sublime.

God Made Manifest

Synopsis of Talk Given by the Master, July 4, 1915, During
Exposition Gahanbar, San Francisco

Invocation: And it behooves us at this hour of vesper to remember all the dear ones, wherever they may be. In remembering, we impart unto them the blessings of peace, the peace which Jesus says surpasseth all understanding of man. By virtue of that peace wave touching the heart, the mind, the soul, the spirit and every particle of our being, we will continue to prosper in peace, peace, peace, attended by showers of love, the love of which John says: "God is love and whosoever abideth in that love abideth in God, and God in him. For God is love, and whosoever abideth in that love abideth in God and God in him." Jesus, in summing up the whole of His philosophy, said to His disciples: "A new commandment give I unto you, that ye love one another"—that ye love one another, that ye love one another. And surrounded by that that and following that commandment, we shall continue to emanate the that of love, until at last the very spheres are permeated by love—the love of God—touching every heart and mind, and calling forth the hidden powers and forces of the Infinite Intelligence, illuminating, brightening, lightening the individual ego, assisting it upon its pathway of life, realizing the treasures of Heaven here and now. Be it so. Amen.

WE have gathered here this afternoon, not only to gaze into one another's eyes, there to discover the soul, the spirit, the mind, the very ego that

constitutes the whole-soul being of man, but to consider all such questions and problems in which we as a people are interested.

These problems to be considered include any and all of the vexing ones which daily confront people of the highest intellect.

And as it is possible for us to recognize one another again by virtue of the imprints of time, of collectivity, by means of the innumerable lines that characterize objects of sense, by intelligence presented and represented due to laws, it proves that each and every one of us is conscious of that Infinite Intelligence which we choose to call God.

What a delight, what a pleasure, to know God! As John says: "This is life eternal—to know God." We know God—God as He is—seeing him all about us everywhere. His countenance, His innumerable attainments and achievements, are expressed and manifested in man. God is thus incarnated. He is not the God that is born of concept, reason or judgment, not the God of mystery, nor, yet again, the God of confessions, limited to altars, sacred places, temples and chapels, but the God ever present in our midst and within us, His operations and emanations permeating all the realms of space.

What a comfort, then, it is to our inner ego and reasoning senses when in search of the Origin, the First Cause, the Source, the Infinite—God—what a satisfaction it is to the inner man—to know that we are not forsaken. Jesus said: "I shall not leave ye orphans." We are not deserted, comfortless, void of consciousness and intelligence, but know Him present within our individual being.

What a satisfaction it is as we look down the aisles and pass from row to row and seat to seat, and then go out of doors and view the handiwork of God, the Infinite Father—to see everywhere God, and Him present. And

thus we verify the words of the blessed Savior when he said: "Ye are God and gods."

What a satisfaction and comfort it is to know that each of us represents all of creation because of the part we played in the evolutionary process from the elementary up! Possessing also the intelligence of the infinite realms focalized, we each and everyone are now the polarity of the Infinite God and Infinite Wisdom, ready to take up the work where the evolutionary processes left off—where creative energy became exhausted—and apply and use the gifts and talents of both spirit and matter. We are now to put on the finishing touches, as it were, unto perfection of the very earth itself by turning her deserts into a paradise, to bring into a state of perfection our own physical beings by correcting all errors of time and removing all untoward conditions that have come to us by virtue of the insufficient understanding on the part of our ancestors.

Thus we annul error, sin, degradation, sickness, sorrow, heartaches, tribulations and the pangs of poverty; we remove the spells of witchcraft and ignorance, and dispel all authority and authoritative institutions, recognizing no power greater than God and no religion higher than Truth. Jesus spoke correctly when he said: "Verily, verily I say unto you, even with these eyes of flesh I shall see God." We are to see God, and see Him everywhere.

No longer do our hearts go out toward the "courts above;" no longer do we vaguely and mysteriously hope to live, find and meet Him. We know Him. We are conscious of Him within and about us. What an ennobling and inspiring thot that is! How quieting it is to the nervous system, how pacifying to the searching mind to have the assurance that the very Source or Origin lives and moves in the midst of things, and that with all His wisdom, understanding and knowledge He should have selected the human heart in which to dwell

and from whence to reveal Himself thru talents to be used in our daily walks of life.

We can safely say "my God." No longer need we question: "Where is God and what is God?" No longer need we argue: "Is there or is there not a God?" In us that question finds an answer. God, to be such, is my God, mine, all mine. His intelligence, if it is at all to exist, must be in me. His truth, if a reality, must also be within me. As Jesus said, "I and the Father are at one."

Such an attitude solves the problems of life, however perplexing they may be. It is no longer strange, then, for us to be happy, to be glad, to rejoice, to entertain a state of felicity when our minds are no longer worried with unnecessary problems, when our hearts are at peace and all the fibers of our beings vibrate in unison one with another. It is then that we have power to use our talents and our gifts thruout the daily walks of life.

We are the happiest people on the face of the earth. As members of the Royal Household of Mazda, recognizing only One Infinite Intelligence in every object, we as individuals have but one object in life, viz: To freely give broadcast these ever-inspiring methods of living unto all our kind and kin, expecting nothing in return, laboring gladly and joyfully, imparting knowlege to earnest seekers to the extent of their desires and abilities to comprehend.

We do not seek adherents to our Royal Household by proselyting, but we do mean to introduce thruout all planes of life such methods as will tend toward the emancipation of every individual and insure the rights to which he is justly entitled. The earth is the Lord's and the fullness thereof, and in the Affirmation it is stated that we are the heirs and joint heirs of God, and consequently entitled to our share and portion of the treasures thereof. All that the Royal Household of Mazda

desires is that every member of the twelve tribes of the Aryan white race be brot to realize his true purpose and object in life and take advantage of his uncountable talents.

Such, then, is the object and mission of the Royal Family of the Household of Mazda. May it continue to work and labor unceasingly and untiringly toward the emancipation of every individual. Peace, peace, peace.

Scraps

MAN can well be likened to the hub of a wheel, retained in his position by outside influences, the spokes. These centralize from the environment of the outside world, the rim. This again, is kept within bounds by the all-encircling power of universal laws, the tire. Take away the tire and the rim would soon wear itself out. If the rim is detached, the wheel becomes useless. Separate from the hub the spokes, which symbolize the centralization of outside influences, and it will fall to the ground. Such is man.

Imagine a man standing upon the fallen bodies of his fellows. He has attained glory by subduing them. It is true, he is the conspicuous figure of the group. His aim has been reached.

Now imagine the beloved and honored leader being borne in triumph upon the shoulders of his admirers. He has won his prominence by lifting them with himself. Instead of trampling them down, he has aided them. He towers higher than his rival for power. He is a true leader, revered but not feared. — *Charles von Bibra.*

Poppy seeds in cereals, bread or muffins are now in season. In small quantities and as an occasional dish they will prove very desirable, especially in nerve troubles.

Uncooked Foods

EVERY now and then we hear scientific authorities raise their voices against uncooked foods, attaching some malady to foods prepared in a manner not conducive to digestion. But it is not so much the uncooked as the insufficiently or improperly fired foods one may object to, and that justly. Whether the dish be of cereals or of vegetables, of nuts or of fruits, when fired it is necessary to determine the process or method, combination and selection in the preparation of dishes.

It may not be necessary to know with exactness all the technical terms employed by chemists, nor to be conversant with all the food values as arranged by a food scientist, but we must be sensible enough to determine selection and the wholesome way of preparing and firing foods.

All greens should be eaten raw, in the form of salads, made more palatable by adding dressings to suit the season as well as the taste. Some greens can be used to flavor vegetable stews, bouillons, consommés or soups and sauces.

All tuber or mealy vegetables should be baked and served with gravies.

Certain vegetables make good stews, which may be prepared over a fire or in the oven. In either case one should observe the rule never to add water. Select vegetables containing enough liquids to allow steaming. Always place oil in the dish before putting in your vegetables. Aromatication of stews or soups with bay leaves, etc., should be done about two minutes before removing dish from fire, while seasoning with paprika, etc., should be done just before serving.

Dried fruits should be carefully washed and then soaked in cider until they have come up to their original size and then slowly stewed in the juice absorbed. Always use spices sparingly to bring out the flavor.

Cereals alone permit the use of water. Not more water should be used than required to have the dish well-done. Rice or barley when boiled should thereafter be chilled in a sieve, with cold water running thru, until every kernel stands up like a bead. Rice and barley boiled and treated in that manner may be used in soups or stews to give body to them.

Whenever a dish is to be cooked—steamed, stewed or baked—it is necessary that it be well-done. Whether we are quick-steaming or quick-frying, we should see to it that scorching never occurs, as the least burning destroys the flavor.

Nothing is more distasteful than half-done dishes. We are to use our foods either *fresh* and *raw* or *well done*. Never prepare more than is necessary for the day or a meal. It is better to have too little than too much. If we run short, we can make up for it by resorting to a crust or a pilot biscuit.

To Women Citizens

THE rise of women from the status of toys and slaves of men to that of equal citizenship with them, has been very gradual and has left in its train not only the terminology and social forms that were current when wives were bought and sold, but ninety-five per cent of ideals relating to sex and marriage actually hark back to the polygamous conditions of primitive tribes when wives were in constant competition for favors from their "lord and master."

It is obvious that equal suffrage must be followed not only by a great change in our laws, especially those involving espionage and protectorate of men over women (always a signal failure), but the repeal of those laws will be accompanied by the withdrawal of espionage of adults over one another—a condition which must prevail

when human beings are no longer jealous or afraid of their kind—and then only will national peace, economic peace or domestic peace be possible.

It is merely a demonstration of race psychology to show how it happens that women take such special serious interest in the sex affairs of others, it being self-evident that under the present distorted conditions of human society, with its numberless theories and misinterpretations of every kind, it is as much as men or women can do to manage their own affairs of sex and marriage in a normal, wholesome, clean manner without attempting to interpret the inscrutable problems for others, frequently as delicate of adjustment and as mystifying as their own.

It is a mark of primitive-mindedness which harks back to the jealousies of tribe and harem which causes women to spend countless hours contemplating, interpreting, condemning and judging the sex affairs of *others*. QUIT IT! For it is of this material that ninety-five per cent of all gossip and disapproval is made.

To repeat: In the present jumble of misrepresentations that exist in human society, it is all that any man or woman can do to keep his or her own sex life and thots in a state that is pure, wholesome and natural, without attempting to interpret this delicate relationship for others, and it is therefore urgent that those who have acquired this pernicious, useless and unclean habit of thot should overcome it by strenuously diverting their minds to other topics. Read good books, seek the association of high-minded people with other things to think about. Break away from the habit of discussing anyone's sex delinquencies but your own, and while you will be different from the average, glory will await you, and you will thus be prepared for full citizenship in the democracy of human brotherhood.—*Parker H. Sercomb.*

HINTS OF THE SEASON

THERE is a draft, a cold breeze and a rather snappy wave at times; still, if we know how to be prepared, neither blizzards nor torrents shall have any effect upon us.

Fruits are becoming more scarce excepting oranges, which are coming in from the south. There are many varieties of grapes kept in cork, while cold storage apples are plentiful. True, selection is rather limited, but still we can get along nicely if we learn how to serve ingeniously what fruits there are.

Pomegranites are rather scarce, but avocados and mangoes are still plentiful. Both are great nerve-builders and tonics if used sparingly.

Artichokes are coming in. They are one of the best nerve-restorers the vegetable garden produces. French artichokes should be parboiled for 10 minutes and re-boiled for 25 to 35 more minutes, according to size, and in as much water as is necessary to steam them slowly, leaving just a few drops of water in the bottom of the pan, when done. A few drops of vinegar added to the water will improve the taste of the artichoke. One artichoke a day suffices to get good results. While they last, artichokes should be used daily.

Endive and chickory greens are especially good for bile, and people given to jaundice should have a little of both every day.

Celery is best when made crisp thru frost or icing. It is excellent for the kidneys and bladder. The tops are exceptionally medicinal.

German celery is particularly valuable as a tonic and should be used in salads or soups.

Parsley is still valuable and should be used in salads, soups and drinks.

Thoroly fermented cheese is permitted in small quantities, but care should be taken not to use it with eggs. The action creates pathogens in the blood of anæmics, or awakens zymes in the finely organized.

Raw eggs are best in vegetable broths and should be discarded from the menu when black Turkish coffee is to be served.

As we advance in years, we should cut down on eggs, as well as on milk. We may use cream, butter, and cheese in small quantities.

When it comes to bread, it is best to use doughnuts, or muffins, gems, and biscuits made without yeast or baking powder.

If we must have rising, it is best to use one part of bi-carbonate of soda to 2 parts of cream of tartar, with little sugar and still less salt. A little experimenting will reveal various tastes. Do not use milk, but ice-cold water, in mixing batter.

Dumplings are best when steamed in a rich tomato sauce.

Stews are better than soups, unless the latter are used as broths, and to these broths is added either rice or barley.

Baked potatoes are better than fried, unless the latter are cooked over a very slow fire and but little oil used.

Potatoes fried in butter are less digestible than those fried in oil.

Olive oil is better in soups and stews, but cottonseed oil will be found more serviceable in frying.

Cocoonut oil or butter is excellent in cooking and will prove a splendid skin food as well as scalp cleanser.

HOME TALK

THE month of November and part of December were spent in communion with the Saints of the Golden Gate Stronghold. With the exception of Tuesdays and Saturdays our time was claimed by audiences in the study of the various branches in Mazdaznan, "Selection" and "Application" being the topics. The audiences, without a single exception, proved highly cultured, making every gathering worth the time spent. November 19 furnished additional material for the festivities thru the solemnization of the marriage of George Griesedieck and Cleo Swiggy, both of Sacramento. Many of their friends came from afar to witness the ceremonies, among them being the households Ochs and Remstedt. Mother Elizabeth Ingraham, of London, England, was also present.

Mother Maria Elizabeth Ruth-Hilton officiated upon this great occasion, assisted by Cupids Samuel Hirschfeldt, Angelica Sandberg, Bodo Tahbel, and Valesca Tahbel. The Master conducted the ceremony, Mother Maria presenting the rings. The knot that was woven by the Cupids was not severed by the flame of the candle within the specified time, and the happy pair are assured that neither is to be given the reins, since both must go thru life prompted by mutual understanding. The large audience present was called upon to assist in the ceremony and every man, woman and child, including strangers within the gates, responded to the call in a most inspiring manner.

The success of the gatherings during the five-weeks' stay proved that Dr. Gilman Beeler had paved the way to an admirable point, while a great deal of credit has to be awarded to the untiring work of Mother Helen Pearce. She selected her committees and assistants with wisdom. Mother Hewitt, too, continues to hew her

path thru the thicket of circumstances, testifying to the truth among her surroundings.

Iona and Olive, with Effie, Kasha and Robert, are working almost beyond human efforts, but expect to be released from their task of "feeding faces."

Mother Maria appeared in time to impart her blessing to the many struggling souls, pointing out to them the way unto release.

Neighborhood gatherings have also marked the work at the Golden Gate, and Mother Maria followed every prompting, disclosing the beautiful storehouse of knowledge to willing listeners, while Ruthken and Cleopatra edified much with vocal and instrumental music. Mother Maria has met with success wherever the Hudson in which she travels was put up for the night, the worthy souls she has met readily responding to the message.

George Engelke and "Oom Paul" are doing well "where the surges cease to roll." Roethle and Vinson, both having become acclimated, continue to bear with the household of Lantz, who have had many trials to endure.

Among the many visitors to the Golden Gate coming up from Los Angeles were Mrs. Sandberg and sprout, Bessie Groeschke and offspring, Audra Ellis, Beth Duesler, and many more who decided to locate in "Frisco" for the present.

The banquet given on Friday, December 8, was a decided success. Sunday, December 10, brought class work to a close. Mother Maria promised to take up the work in San Francisco after the holidays, should the weather permit travel in an auto.

Saturday, December 16, proved a great day among the Saints of Los Angeles, a reception being given in honor of Mother Maria.

Tuesday, December 19, the Saints of Los Angeles celebrated the Master's birthday with all the airs characteristic of Mazdaznan.

Sunday, December 24, and Monday, December 25, found the Los Angeles Saints in Christmas sessions, many joining the pilgrimage to San Diego, where the Peace Gahanbar is to have its sessions December 29, 1916, to January 2, 1917.

With the New Year upon us, we shall have to be on the alert for the biddings of the still, small voice, and apply our gifts and talents to the best possible advantage.—*Master.*

Scientifically Prepared Bread

DR. RUPERT BLUE, Surgeon-General of the U. S. Public Service, says: "For the past fifty years the quality of bread as food has been deteriorating. The invention of the roller-mill system and the production of highly milled flours of all kinds thru separation and elimination of many of the valuable food parts of the grain, is regarded as the greatest factor of responsibility for this deterioration. Another element is the use of artificial leavenings which are destructive to food qualities.

"Water-ground meal, made in the old-fashioned way of grinding whole grain between two stones, seems to have the proper elements of food. Such meal was made up to 1880 all over the United States, and while other causes are contributory, the presence of pellagra in the South appears to have some intimate relation with the use of highly milled flours.

"The factors at work in this change are very closely connected with the radical changes in our social and economic life, indicative of the contributory elements in malnutrition of the people."
—*Special Report to Bakers' Weekly.*

This bulletin is the result of extended investigation and laboratory analysis. We are pleased to advise the public that the ELECTRIC HYGIENIC BAKESHOP, San Francisco, is a company composed of food scientists and dietitians worthy of the highest honor and commendation in their crowning efforts for the past fifteen years in educating the people in the use of whole wheat breads. They do their own milling as mentioned above and retain the original recipe, and manufacture and sell the pure Unfermented Whole Wheat Breads and other grain products as referred to in this special report. The U. S. Public Health Service recommends the use of such breads.

FIRESIDE CHATS

THE metropolitan press complains there are more jobs than there are men to fill them. We seem to forget that a great number are employed in an industry of destructiveness, and it takes much longer to build than to destroy. Still there are many out of work—but that may be true only because these happen to be in the wrong place.

The majority in this world either do not want peace or do not understand its efficacy.

Upon passing out of this life we may have peace, but those we leave behind won't leave us in peace.

Among the many ships sunk, a large number could have been used to better advantage. Still, boys have to have their fun.

Some people are inclined to think that these boys George, Willy and Nick are ruffians, but they have another think coming could they but see the elephant each has on hand.

In the days gone by we fought for our religion and now we have to fight for culture. Times have changed and we with them, yet there is no telling what the future has in store for us, as fighting for one thing or another always demands the same price.

The man with no purpose has a purpose, too, but it is one that proves destructive to himself and a nuisance to others.

Great men very often turn *grater*, and we who depend upon their ways and means come out pretty well *battered*; others are even *fried*, after being thoroly tried.

If you do not want to grow poor, keep out of canyons—and so as not to grow narrow, keep out of politics. If you have business in the canyons, send others to do it for you, and if you have gained a place where you handle politics, leave it to someone else to get the chestnuts out of the fire for you. A word to the wise should ever suffice.

Breath and Breathing

NATURE will do her part, but there are times when Nature expects from us a helping hand. True, we are prompted to eat, whether we give the matter any thought or not, yet Nature expects us to use good judgment in our selection of food, lest there be trouble.

We have to breathe, and yet Nature rewards us for every effort made in that direction. Paying attention to the slow emptying of the lungs, we not only relieve the system of carbon, but will enable the air channels to have higher dynamic action, and with every well-directed inhalation we induce an increase in the oxygenation of the blood, followed by the energizing of the nervous system, which helps to increase chemicalization so necessary for physical and mental advancement.

A languid feeling, low temperature, lack of interest, carelessness, insufficient ambition, melancholia and the many indescribable features which make it hard for us to be really happy and successful in life show lack of proper exercise. It is not enough that we exercise—our minds must accompany the exercise. We must have a good, tangible reason to offer for everything we do, particularly when we go thru rhythmic breathing, as in that case we draw upon the powers and forces in Nature, of which the Scriptures remind us: "The God in whom we breathe, move and have our being." It is not more breath that we need, but more attention must be paid to our breathing, as we have had to learn to pay more attention to the selection of food, if health is to be our blessing.

Some folks prefer herbs in the form of cordials; if so, no one should object, especially if these cordials are home products.

Mazdaznan Now the Password

EVER on the alert, true to the principle of cosmic law, as well as in harmony with the spirit of time, Mazdaznan calls attention to the present situation in this world of a Babelian chaos, with the rupture of all human institutions. The equilibrium is lost and the mind of the people is adrift.

Tho the cannon's roar has not reached us, yet there is no telling when our captain may announce the sinking of our ship, and then it will be "safety first." The value of preparedness should never be underestimated, for an ounce of prevention will save us many pounds necessary to affect a cure. To weather the storms of time, to pass the rapids with safety and land unharmed upon the invulnerable rock that separates the ocean of life from the endeavors of the land of promise, we must know of a harbor where the waters are calm, serene and peaceful. Mazdaznan points in that direction. Come, let us reason with one another, not argue nor discuss nor split hairs, nor fall into the oblivion of dogmatism, but calmly search our hearts and minds, lest we fall into the bottomless pit of inane wanderings, where suggestions sway our aching hearts and demolished mind. To prevent such a catastrophe among the Aryan or white race the spirit of the times charges great minds to redoubled effort to sound the philosophy of life, administering pearls of heaven and diadems of the earth for the asking. The curative powers of these scientifically compounded potencies have been tested for ages and at intervals withheld from the public by substitutes marked "just as good," but found wanting. And now Ozah, the provisor of the Divine Laboratory, discloses the recipe unto all the world, that whosoever desires may take of the flow of life freely and partake of the manna of heaven, without money or price.—*Daddy Clemens Pfuetzner.*

AMONGST OURSELVES

Chicago, Illinois

The work in Chicago is progressing to the satisfaction of all concerned.

Uncle George Herwig engaged a theatre for the Mazdaznan lecturer, Dr. Gilman Beeler of London, England, and classrooms at 59 Van Buren Street. The results are more than satisfactory and an extended crusade is anticipated. With classes at the old headquarters, lectures on the North Side and neighborhood meetings, etc., things are lively.

The visit of Cousin Nellie was like a dream to all and reminded us of the old Scriptural text: "While he was busy here and there, lo, he was gone," with the exception that in this case "he" must read "she." It is well to be among Saints, still our likes and dislikes determine us as to places and we seem to think of California.—*Tante Theresa.*

Denver, Colorado

Mother Holcomb, being very busy in public work, asked me to report that the neighborhood meeting at her home surpassed all expectation, while the musicale proved a success. A banquet given in honor of Mother Elizabeth Ingraham, returning from the British Isles, added to the letter days of the season. The interest among the members is growing more than ever heretofore.—*M. Gillette Smith, M. D.*

San Francisco, California

"O, Blessed Thot" and "Tongues of Fire" stir the blood, but they do not seem to express the joy of our hearts now that we have had our desires fulfilled. The Master kept his promise and gave us a long visit—that is, longer than ever before. For over four weeks we

enjoyed his company and with it a goodly portion of his great learning. Saints and strangers agree that it is simply marvelous how much can come to us when once the state of realization has been reached: "I and the Father are at One." All error and self-imposed imaginings of malicious animal magnetism, with its many phases of diabolical suggestions, disappear once the light of understanding comes upon us. Even the pseudosciences which have held us in their iron grip, and all the pet theories of astrology, phrenology, "phiziology," palmistry, psychology, and many more *ologies* fade away like night at dawn and the latter again fades as Khorshed appears. That is how we all feel after we have gained the knowledge of divine principles which are the birthright of every human being and not patent rights of any clan or set. We are indeed grateful to the Lord God Mazda for living in an Age of Reason, where the shackles of ignorance and superstition have neither hold nor claim upon thinkers. The Golden Gate Stronghold desires that the Household of Mazda rejoice with us in this day of emancipation.—*Iona Janet.*

Montreal, Canada

These are trying times for many a soul not in tune with the Infinite. We are able to bear because of the promise: "I shall never more forsake thee. I shall leave thee not in want; with mine eyes I'll ever guide thee; I shall lead thee by thy hand."

We replaced the old flag by a new one on flag day. Our prayer is that the Federation of Nations may become a reality while this flag floats over the Embassy of the Federation of Nations of the Northern Stronghold of Mazda.

The Mazdaznan Magazine is to us the Living Word. The generous package for last month will be used to good advantage. What a good number it is!

It is simply marvelous how, in the face of such strenuous times here, we are provided for and taken care of. Daddy Hooper deserves credit, as does Guromano and all our other men, who work with Herculean strength. What a joyous time anticipating the coming of the Master.—*Mother Adelia.*

Mother Adelia also writes: The following reports will speak for themselves and prove to the Saints of the Royal Household of Mazda that the Northern Stronghold is on the alert and does not miss an opportunity to put in a word where it is liable to do the most good. We continue to bear in mind and heart all the blessings of the season.

“Flag Night”

Nearly two years ago the members of the Northern Stronghold erected over their Embassy the standard of the great empire to which they belong, as a beacon of attraction to all the citizens of the royal city of Montreal and the Dominion of Canada to the light and truth of Mazda. This flag had first been blessed by our Master, and was an offering from the Household. Flying continuously, day and night, summer and winter, it did noble service, until, returning almost to its original elements, it was replaced. The second flag also etherized itself, after radiating its colors of red, white and blue in the breezes that ever encircle in peace and love the royal home of Mother Adelia and Daddy Hooper. Therefore, a third flag had to be procured, and on Wednesday evening, November 8, 1916 (1921 O. S.), after draping the altar, it was blessed, in the absence of the Master, by Mother Adelia, Mother Ashoi, Mother Pettipiece, Daddy Hooper and Daddy Guromano, and by all the assembled company, and now floats proudly, inviting all to “come and see,” that they, too, may know of the greatest message ever given to mankind.

A most enjoyable family social preceded the ceremony, the program being highly entertaining. It was under the ever-capable charge of Daddy Walker and evidenced rare talent. Thereafter, around the hospitable board, each and every one made eloquent and appropriate remarks suitable to the occasion, showing the very happy and optimistic spirit prevailing—even among the strangers within our gates—telling of noble thots and high aspirations. The underlying text was, as always, the "Federation of Nations," and the wish that our beloved Master might soon honor us with a visit.—*Guromano*.

Lecture on Evolution

A most instructive, interesting and far-reaching address was given at "The Montreal People's Forum," by Brother Philip A. Ramus, on Sunday afternoon, November 19, 1916, before a very cosmopolitan and searching audience of at least three hundred people, the subject being "Evolution."

Mazdaznan principles were openly, eloquently and scientifically expounded. The matter, tho of necessity being but briefly dealt with, owing to limitation of time, was handled rapidly, the more important aspects being brot out, showing the wide range of this all-inclusive topic. The "new" way, in which the vital problems of life, the causes of its promotion and retardment, and the purpose and end of creative and evolutionary development, as expressed, raised and elucidated much discussion when the meeting was thrown open for questions and opinions.

Health and breath methods, fleshless diet, woman's rights and rule, incarnation and reincarnation, the workings of Nature's law, the elimination of all murderous and destructive tendencies, and the Federation of Nations leading unto the Transparent Race, were explained in a manner that deeply interested many, awak-

ening the more inquiring minds unto further investigation, disturbing those who still slept, and sending forth a clarion call to all to "come and see." A large number of Associates were present, and at the conclusion heartily congratulated Brother Ramus for his courageous and masterly exposition of the thots and principles so necessary for the betterment of mankind.—*Guromano*.

Elixir of Life at Maisonneuve

Rarely do the inhabitants of Montreal's progressive neighbor, Maisonneuve, have the opportunity for such a feast of Nature's truths as was served them November 15, 1916, by Mrs. Arthur F. Gault, who, delivering the first of a series of three lectures under most enticing headings, excelled by far anything she has ever attempted before in this direction and held her audience spellbound by her able exposition of Nature's truths and the laws governing God's creatures.

Nothing so fundamental, so radical in its nature, has been offered to the public heretofore.

Mrs. Gault first explained the laws that govern the momentum of this planet and proceeded to explain, step by step, in language comprehensible to all, how those same laws affect the individual, coming to a crux by explaining and demonstrating in a most convincing manner, means whereby the individual may fully comprehend the laws and adapt himself thereto, thus eliminating the numerous causes of disease and curing same where it exists, without the use of medicine, by merely conscious breathing of seven seconds' inhalation and seven seconds' exhalation—this in contrast to what the speaker termed the three-second maternal breath, common to the average person. In a rousing exhortation, woman was called upon to do her part in preparing herself to usher in the new race of mankind which is to succeed the white race on the North American Continent. Much other very valuable information was given,

including some interesting and instructive tips on rational diet. So stirred was the audience that at the conclusion of the address and before the ringing applause had subsided, a well-known gentleman arose, and after begging permission to say a few words, urged each one present to bring at least ten friends to the next lecture, as he had for 20 years been practicing the precepts expounded by Mrs. Gault and had proven them most beneficial.

The two remaining lectures were on "Eradication of Disease and Attainment of Self-Power," and "Prolongation of Life and Regeneration of the Race."—*Philip A. Ramus.*

More From Denver

We just continue to grow, whether watched or not. We hold two regular meetings a week and many more irregular ones, as we must have an outlet for the overabundance of joy with which we are all so happily blessed.

At Agnew's we meet for Dietetic Studies and at Mother Holcomb's in Divine Worship.

The bazar held the second week in December aroused interest and much healthful excitement. It was held at the roof garden of the Cornwall Apartments, the residence of Dr. Gillette Smith, who, in company with Dr. Bondy, is an additional worker.

Every available means is used to spread the message to which we all are indebted for the many blessings showered upon us.

Mazdaznan is very much alive here—more so than ever. Keep an eye on us and see what folks can do.—With peace and joy, *P. A. Nichols.*

Baths are a necessity, but they fall short of their virtue unless the body is rubbed down thoroly and until the skin feels perfectly smooth.

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MAZDAZANAN

¶ Dr. Max Muller, recognized as the world's greatest orientalist, says that Mazdaznan is the religion that stands above all other religions.



¶ Jesus the Nazarite, Savior unto the Aryan White Race, holds with Mazdaznan that there is no authority greater than God and no religion higher than truth.

MAZDAZNAN

Waste not thy life in letters of
dispute;

Argument is death to the voice
of Truth.

Of creeds and of beliefs de-
bate with none,

As saints to savage turn and
men to brute.

—*Omar Khayyam.*

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MAZDAZNAH

Master-~~of~~ Thought



More Light

Issued monthly by the

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M A Z D A Z N A N

St. Augustine, one of the most renowned and authoritative of the church fathers, says:

“What is now called the Christian religion has existed among the ancients and was never absent from the beginning of the human race until Christ came in the flesh.

“From that time on, the true religion which had already existed began to be called Christianity.”



M a z d a z n a n

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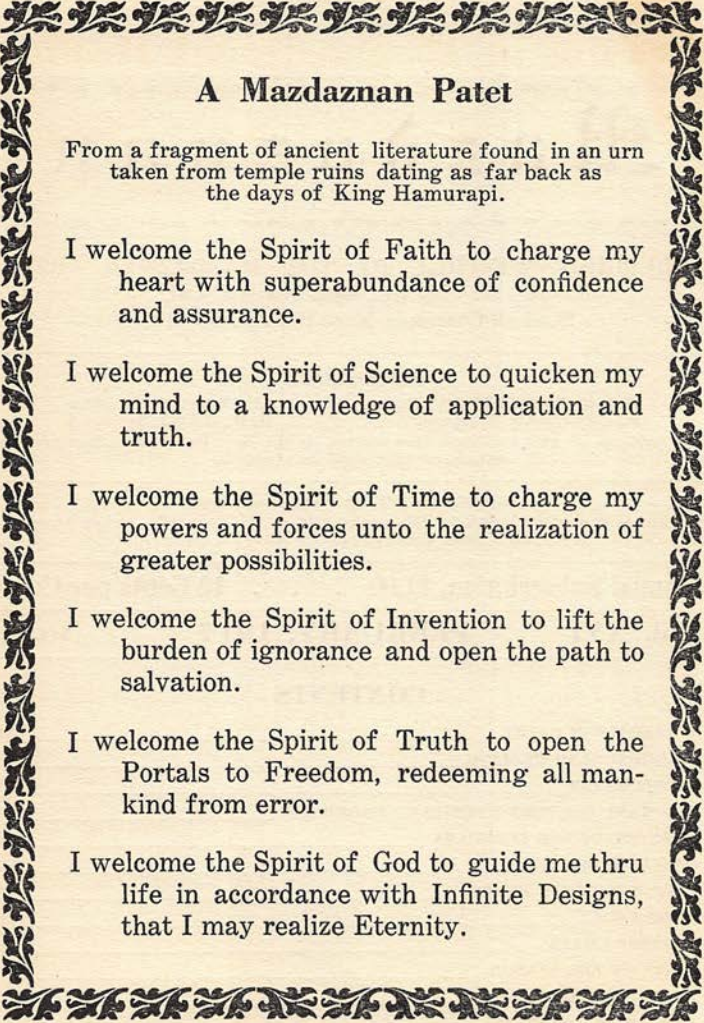
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A decorative border with a repeating floral motif surrounds the text.

A Mazdaznan Patet

From a fragment of ancient literature found in an urn
taken from temple ruins dating as far back as
the days of King Hamurapi.

I welcome the Spirit of Faith to charge my
heart with superabundance of confidence
and assurance.

I welcome the Spirit of Science to quicken my
mind to a knowledge of application and
truth.

I welcome the Spirit of Time to charge my
powers and forces unto the realization of
greater possibilities.

I welcome the Spirit of Invention to lift the
burden of ignorance and open the path to
salvation.

I welcome the Spirit of Truth to open the
Portals to Freedom, redeeming all man-
kind from error.

I welcome the Spirit of God to guide me thru
life in accordance with Infinite Designs,
that I may realize Eternity.

Lessons in Diagnosis and Healing

COMPILED BY DR. ST. WILLARD RILEY

According to Mazdaznan Principles in the Art of Healing,
as Taught by Dr. Otoman Zar-Adusht Hanish

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LESSON TWO

THIS study is calculated to interest the more studious persons who have been anxiously seeking for years to obtain a true insight into Nature and her manifold methods of manifestation, and is taken up by only those of a studious nature and blessed with an investigative turn of mind.

These persons readily realize that the body is controlled by that, and as they practice self-control the outlines of their bodies will change in conformity thereto. The body is the result of that waves, and by controlling these waves even the features of one's face will change. After having taken the Mazdaznan Lessons in Health and Breath Culture, and following the exercises given therein for a period of nine months, remarkable changes will be noticed. The shape of the head will change in accordance to the change in the shape of the different convolutions of the brain, as will also the color of the eyes and the texture of the hair, and there will also be changes in the mental makeup. When an individual learns that he is master and holds all the powers and forces of Nature in his hands he will realize what the future holds in store for one who wills to do and delve into her bountiful storehouse. The more we use that and its powers and forces, the more will our bodies change, and we shall be able to change our environments, as well as prenatal and inherited influences. We must recognize that these changes can only take place in accordance with the workings of established governing laws.

Every man is based on one particular material and consequently this is his basis, and from this material the rest of his physical and mental makeup must come. No one can have three bases. They have but one base; the rest are inclinations. Your base may be physical, with the first inclination intellectual and the second spiritual. Or the spiritual inclination may be first, with the intellectual inclination second. One inclination may be stronger than the other or they may be equal in strength. There are people whose inclinations are each as strong as the base—that is, there are those whose intellectual and spiritual inclinations are equal to their physical base, or others with the physical and intellectual inclinations as strong as their spiritual base, and again others with their spiritual and physical inclinations equal in strength to their intellectual base.

To be able to detect which is base and which is inclination, it is necessary that our eyes be trained carefully, so that we can determine measurements at a glance, the exercises for which have been given in the preliminary courses of Mazdaznan Health and Breath Culture. The student must be able to tell the length of a person's face to an inch and to distinguish curves from corners. He must be able to draw mental lines and to do it at a glance. Give one look at a person or an object and allow it to so impress itself on your conception that you will be able to make all the measurements mentally, and thus be exact in the conclusions you draw therefrom.

You should confine yourselves to studying the bases, because an understanding of the bases and their inclinations will reveal all the degrees of peculiarities, temperaments and characteristics, as well as the little notions, desires and fancies. You can see thru the growth of an individual the possibilities of a change. You can also see ahead of time, because one inclination related to another gradually adjusts itself; it makes an

attempt to equalize itself to its base. This method of reading the bases and inclinations is so exact that it is absolute law. So that by grasping, forming, exercising, watching and considering, you can foretell in how many years an individual will reach a certain development—even in how many weeks or days. You can also tell whether the change is to be phenomenal or whether it will come by degrees. Your knowledge will then be of great value to you. The Scriptures say: "Read as you walk." Everything becomes an open book to you, and it is interesting to read the living word.

When you are thoroly familiar with the bases and inclinations, it will be impossible to make a mistake in diagnosis. You have as your authority law and principle and not opinions of learned individuals. If you rely upon symptoms in diagnosing a case you will fail. When you are able to diagnose by the bases you will make no mistakes. When you know the cause you will then be able to apply the means to remove it.

The Physically based individual has the weight of his brain in the back of his head, and that is his base. His head is full all around, and it almost seems as if there were a cap resting on his skull with the lower part larger than any other part. This roundness and wideness can be traced for half an inch before it begins to taper. The region around his eyes and ears will appear full and round, because that part of his brain is more active than the other parts. He thinks and reasons from the material side of things. He always wants to know: "What good am I going to get out of it?" Or: "Of what value is it to me?" The first time he hears of Mazdaznan he wants to know if it is a new kind of breakfast food or a new kind of mineral water, or a new kind of coffee, because all these things appeal to him. With him eating is the main thing in life. The diet question always appeals to him and his appearance shows it—thru that you are able to learn he is Physi-

cally based. He does not understand spiritual things unless they are brot down to a physical plane, and is deeply impressed by "spiritual" materializations, believing implicitly what his eyes have seen and his hands have felt. He will die before being convinced otherwise. This is because he is materially based.

in disease
 The Physically based/are diseased in their livers. The liver is their strongest organ, and yet it is their weakest one. It is strong in cell structure, but weak in intelligence. Such an individual is robust and able to eat anything. Everything seems to agree with him, and yet he may so abuse his liver that it finally gives out and many troubles beset him. When he goes to bed sick he yells with pain, because he becomes sensitive when the cell action gives out and thus draws all the other organs into sympathy with it. He is unable to understand why he is ill. Everything he eats disagrees with him; gases rise and he belches, and has other symptoms that make him think his stomach is out of order. The stomach is not diseased, but the liver is at fault. It will appear that other organs are involved and not the liver. If the person is strongly spiritually inclined, it will appear that the generatives are diseased, for in that case the symptom will show itself there and the affectation* will be in the heart and lungs. In this case the remedy should be applied to the root of the trouble—the liver. Give a good-sized dose of vegetable pills and induce such action as will cause at least five operations of the bowels. This will also relieve the other organs. If this Physically based person should be stronger inclined mentally, the symptom will show itself as lung trouble and the affectation will appear in the generatives. It will be found that the liver is the root of the evil and it should be attended to by correcting the abuses it has been subjected to, and the other organs will thus be relieved and perform their functions normally again.

*AFFECTATION---An assumption or exhibition of what is not natural or real.

When the liver gets out of order it will cause the cords holding the heart in place to become lax, the heart becomes lower and it will appear that the person has heart disease when such is not the case. Correct the liver and all will be well again. This symptom of heart trouble is apt to show itself with the Physical base and the intellectual inclination the stronger.

The Spiritually based is he who has a receding forehead which rises as it goes backward and forms a dome or is full. There is always the receding head, consequently the front part of the head is lower than the top part. This person understands all material things from a spiritual standpoint. All definitions of the material must be from his own standpoint before he will accept them. Everything must come up to his Spiritual base. He does not see the logic or sense of anything unless it comes up to his own spiritual conception. He cannot. It is impossible for him to yield to the intellectual or the physical, and both material and intellectual must come up to his conception.

The Spiritually based are controlled by the generative organs. They are strongest and weakest in these organs and can abuse themselves without much harm being noticed, as they are so constituted that they are victims of overindulgence sexually. Such abuse is always found in the Spiritually based. Physically based children never abuse themselves sexually.

The Spiritually based run risks from overeating and overdrinking, but not so much as from abuse of the generatives. The Spiritually based seems to have lung trouble when he is sick, but his disease is not in the lungs. It is in the generatives. The lung trouble is only a symptom caused by these organs being drawn into sympathy with the real offender. Give such a person a dose of something that will act on the blad-

der, so that about a gallon of water will be carried off in twenty-four hours, and the lung trouble will disappear. This does not cause a permanent cure. The abuse must be corrected and the generative organs restored to their normal vigor before a cure can be effected. This is not an easy task, as it is difficult for a Spiritually based person to control himself unless his mental inclination is well developed.

A Spiritually based person with strong intellectual inclination is the religious enthusiast, the fanatic, while the Physically based person who is strongly spiritually inclined, with no mental balance, is dangerous, for he has no power of reason, no judgment, no idea of justice.

The Intellectually based individual has a perfectly flat forehead, sometimes a trifle protruding at the upper part—one inch, one inch and one-half, two inches. In considering the height of the forehead you must be able to measure or place the height over from the root of the nose to the center of the eyebrows, making a perfect square when line is drawn up the forehead.

If you can make that perfect square the person is Intellectually based. Where the forehead is not square, the person is only strongly intellectually inclined. This is where the intellect has been exercised equally with the base and a little protrusion is shown which determines the degree of study, the logic, the spirit of discrimination, the basis within the square. In the Intellectually based there is a fullness on the lower part of the forehead and the eyebrows run out without making a semicircle. But if there is no fullness present the person is Spiritually based.

The Intellectually based are governed by their lungs. Both Intellectually and Spiritually based persons have large chests, but the development of the Intellectually based person's lungs is high—those of the Spiritually based are at the waist line, being large and out of proportion. The lung development of the Physi-

cally based is determined by the back lobes. The Intellectually based has a large development in the upper lobes of his lungs, as by nature he is active and needs sufficient circulation to the head to keep his brain active. He also needs more breath than the Spiritually or Physically based person, but he is negligent in the matter of breathing, and illustrates that where he is strongest there he is also weakest. Thru his sedentary habits and general inactivity his lungs become inactive, the upper back lobes especially falling into disuse. The blood becomes impure, owing to the inability of the lungs to throw off the carbonaceous substances and other toxins, the lungs as a whole becoming diseased owing to their inactivity. This is followed by the retention in the system of toxins that cause a relaxation of the ligaments holding the heart, stomach and kidneys in position. A lowering of these organs follows, and in their misplaced positions they are unable to perform their work properly, thereby causing a general derangement of the system. If the physical inclination is the stronger, the symptoms will first appear in the liver and the digestive organs, and the affectations will appear in the generatives, according to the development of the inclinations. If the spiritual inclination is first, and therefore stronger, the reflex will be in the generatives and the affectation in the liver as the second inclination, which in this case is material.

The only cure is to go to the seat of the trouble—the lungs—and institute a systematic course of breathing exercises to relieve the system of the accumulated poisons and to purify the blood.

A base without any modification or inclination—were such a thing possible—could have no disease.

A person with both inclinations highly developed is subject to the most complicated derangements and should, for that reason, know himself thoroly in order to avoid trouble.

Remember the bases: The Physical is governed by the liver, the Spiritual by the generatives, the Intellectual by the lungs, and all are influenced to a greater or lesser extent by their particular inclinations.

The individual does not know the cause of disease. He only recognizes the organs that are affected because of sympathetic reflexes from the nerves to the heart, kidneys, intestines, stomach, and so on.

Symptoms always show themselves thru the strongest inclination.

The color for the Physically based is red; for the Spiritually based blue, and for the Intellectually based yellow. These colors should govern in the selection of food, wearing apparel and all decorations.

The Physically based should use for their basic foods all such as have the different shades of red and brown. The Spiritually based should use foods that have a bluish or light greenish tint. The Intellectually based should eat foods of golden yellow or of a yellowish green tint. People living naturally and normally will instinctively adopt these colors. There are the three distinct colors in all the different lines of food, whether vegetable, cereal or fruit.

(To be Continued)

Oranges, grapefruit and pineapples are plentiful and no one needs to be in doubt as to which is the best eliminator and tonic, as we only need to discover how, according to temperament, we need to use them. Apples are a staple article and grated, beaten with cream, and mixed with rolled wheat, oats, or both, make a most desirable dish. Limes are especially good for those who suffer from overaccumulation of acids. Eat them as you would other fruits.

SERMONETTES

WHEN rising in the world give friends around you a lift, but when falling be sure you drag no one with you into the mire. Taking such a stand you must surely win and assure to yourself a place in the hearts of rising generations.

The present generation is the culmination of all the dreams and visions of ancestry, and ere another generation arrives mankind will realize that this world is our home and to do good our religion.

Pure religion does not consist of creeds, but deeds.

Most people would rather philosophize than to put their ideas to a test, knowing only too well that a single attempt would sweep all their claims off the threshold like chaff before the wind.

The man who minds his own contributes toward the wealth of society, while he who meddles with other people's affairs parasites upon society.

The reason the majority of mankind remains poor is because the other portion is sitting in conclave, devising ways and means to promote poverty for the sake of exercising charity to the rich, who would otherwise be compelled to take to pick and shovel.

The man without responsibility always enters politics, as he can shoulder everything upon the people whose servant he claims to be when he desires to come out victorious.

We will get there by-and-by—the goal we love to dream of—but before the end is reached we experience many a nightmare and a by-day-go mule.

War is a quarrel with neighbors—a family quarrel is equally fearful, only on a smaller scale.

People may call upon God and yet be godless, for not all who say "Lord, Lord!" shall enter the Kingdom of Heaven.

Too Many Doctors are Enemies of Progress

And Especially of Progress in Their Own Profession

UNDER the above heading the San Francisco *Call and Post* publishes an editorial, the sum and substance whereof has been declared from the Mazdaznan platform for decades, and for which it is being pursued by the avenging angels of an uncultured class. We reprint the editorial as it reads:

The most useful, unselfish servant of the public is the competent, skillful, broad-minded doctor.

He gives his time, energy, and often his life, to the diseases of others—an unpleasant business.

If he makes a discovery that in selfish hands might mean a fortune, he gives it to the world free.

On the other hand, there is no more dangerous enemy of progress, and particularly of medical progress, than the self-satisfied, ignorant physician, whose mind, if it *ever* thought, stopped thinking on the day he got his diploma and his license to sell pills and peddle solemn, meaningless talk.

The typical medical “conservative” thinks of nothing new, and bitterly opposes anything that *is* new.

When Harvey announced the circulation of the blood, the “great and learned physicians” laughed at him, declared that the blood is in the body like the juice in an orange—and they went on with their “blood letting,” first on one side and then on the other, to keep the juice evenly distributed.

When Pasteur was announcing one after another his great discoveries, refuting the stupid theory of spontaneous generation, proving that disease, decay, superation, etc., were not caused by “breaking down of tissues,” but by specific, hostile germs or bacteria, the doctors denounced him and advised him to “stick to his chemistry and things that he was able to understand.”

At that very moment he was giving to the whole world of medicine the knowledge upon which it has lived and upon which it has worked ever since.

When one of Pasteur's colleagues announced that tuberculosis was caused by a certain, definite germ, and by nothing else, and that the destruction of that *germ* would mean the destruction of tuberculosis, he was called in polite terms a scientific idiot.

A great medical authority of France, with his blue coat and his gold buttons, sneeringly said: "Then all we need do is spread nets for the tuberculosis germ, and the thing is ended."

In a pseudo-scientific rigmarole he opposed the now universally acknowledged theory of diseases caused by germs—and the doctors and the medical papers of his day echoed his words admiringly.

When Nathan Straus began his work, based upon the discoveries of Pasteur, a work that has spread over the whole world, and saved the lives of hundreds of thousands of children, it was the ignorant doctors that opposed him. And not a few of them oppose him still, some because they are simply ignorant, others for reasons not quite so creditable, perhaps.

Now comes Dr. Carrel, the great French surgeon, to announce a new system of treating wounds that does away with 50 per cent. of the amputations, saves lives and avoids removal of bones and muscles.

It is a process so simple that a child of ten might understand.

The superficial wound, ever since the day of Lister, has been thoroly cleaned and made and kept "antiseptic," free from poisonous germ matter. The deep, rough, lacerated wound hitherto has been inaccessible to such treatment.

Dr. Carrel now irrigates the wound in all of its deepest recesses with a disinfecting fluid. It kills the poison, washes out the foreign matter, closes up the wound, and the patient recovers.

Quite as a matter of course, Dr. Carrel mentions the fact that the use of this new idea has been much delayed because the 'lights

of the medical profession" have steadily opposed it, fought it and prevented it.

We have those with authority to confer degrees and diplomas upon doctors, giving them authority to practice on human flesh and blood.

We should have another body of well-informed, up-to-date men, sitting perpetually, hearing complaints. Authorize them to take away from narrow-minded or ignorant or out-of-date physicians the right to practice.

Medicine and the law have been allowed to make all rules for themselves, to control not only themselves but the outside public to a great extent. And the public has been the sufferer.

Some Menus for February

A FEW suggestions as to a proper menu may not only be valuable in themselves but may lead to many others equally worth while. Thus for the month of February breakfasts should be as follows:

No. 1—Half grapefruit. Farino with cream. One poached egg, two slices of toast, coffee, tea or cocoa.

No. 2—Juice of two oranges. Rolled oats with cream. Plain bread omelette, doughnuts, tea, coffee or chocolate.

No. 3—Whipped bananas. Rolled wheat with cream. Fried egg, hot muffins, tea, coffee or chocolate.

No. 4—Baked apple. Cracked wheat with cream. Shirred egg, buttered toast, tea or coffee.

No. 5—Slice of pineapple. Rolled wheat with cream. Scrambled egg, hot biscuits, coffee, tea or cocoa.

No. 6—Grated raw apple. Rolled oats with cream. Soft-boiled egg. Wheat cakes with syrup. Coffee, tea or chocolate.

No. 7—Apple sauce. Rolled wheat with cream. Griddlecakes with sliced bananas and syrup. Coffee, tea, cocoa.

Eggs are allowed only where a person has the idea that there is not enough variety. However, one egg should suffice. Instead of egg, cream toast or whipped cream will be found very satisfactory. Milk or hot water may be used for a drink. Still, no drink is better.

Fruit salads for breakfast are not recommended. Where two or more fruits are required, it is best to start the meal with the juice of one-half of a grapefruit and eat one banana and an orange thereafter or one apple and an orange, or half a banana and one apple.

As to lunch, it is best to adhere to a very simple selection, so as not to crowd the stomach and tax the digestives. For lunch we would suggest the following menus:

No. 1—Lettuce salad with mayonnise dressing. One tablespoonful of mashed potatoes with cream. Two slices of toast.

No. 2—Green peas or lettuce with French dressing. Baked potato. Shredded wheat.

No. 3—Asparagus or lettuce. Baked beans. Two slices of toast.

No. 4—Chopped celery on lettuce, with French dressing. Buttered rice. Corncake.

No. 5—Cold slaw. Cheese sandwich with ripe olives or pimento.

No. 6—Combination salad, made of lettuce, asparagus, onion, celery and parsley, with mayonnaise. Pimento sandwich and pickled olives.

No. 7—Chopped raw spinach with celery or lettuce. French dressing, mashed potatoes with cream. Hot muffins.

Adding a variety of potato-preparations from the deviled to the chipped, there will be enough changes for a whole month. The salads are guaged according to the market provisions. Canned goods, like sweet peas, string beans, French mushrooms, asparagus, tomatoes and sweet corn are permitted. But lettuce, green

onions, cabbage, chives, parsley, and especially celery, are plentiful and should be used in goodly quantities.

When it comes to the arranging of a dinner, we meet with some difficulties, as a dinner should consist of stewed, boiled, steamed, fried and baked dishes. To the beginner it means sacrifice of time until he has learned to systematize and follow a routine that will make it possible to have a good dinner within forty minutes.

Rice will cook in twenty-two minutes, small potatoes will be ready in thirty minutes—and will bake in forty minutes—biscuits, muffins and doughnuts in ten to fifteen minutes, spaghetti, macaroni, vermicelli (according to brand) in from one to fifteen minutes; a vegetable stew in from twenty to forty-five, according to combination. Barley requires more than any of the rest, unless soaked at noon or overnight and allowed to boil while breakfast or lunch is being prepared. Some things are better when cooked (stewed or baked) the day before or one meal ahead of time. To this category belong corn, whole wheat, rice, barley, peas and beans—in fact, all cereals and pulses. Flaked grains or cereals should be slightly toasted and not cooked.

Very few vegetables should be steamed unless in the form of a stew. In case potatoes are to be quickly fried, they should be dropped in boiling oil, as is done with Saratoga chips—otherwise they should fry over a slow fire and in very little oil. In preparing a meal, a plan should be formed whereby products to be used are of such a nature that leaves, stalks, peelings, etc., do not go to waste, but can be used for bouillon stock. The same applies to the water in which vegetables or cereals are cooked. It should not be wasted, but used for bouillons or consommés or purees by adding thickening and flavors like bayleaves, peppers, tomatoes, pimento, nutmeg, garlic, or dried parsley. A little practice will soon develop ingenuity enough never to have two meals alike within a month.

We would suggest the following dinner menus, each subtracting from it or making additions according to individual wants and requirements:

No. 1—Onion-barley soup. Fried egg plant. Mashed potatoes. Steamed spinach, hot rolls, green celery.

No. 2—Cream of peas. Rice patties with mushroom gravy. Sweet potatoes. Lettuce. Tapioca pudding.

No. 3—Vegetable broth. Baked beans, mashed potatoes, browned flour gravy, grated beets on lettuce. Rice pudding.

No. 4—Bean soup. Nutloaf with cream gravy, boiled potatoes, fried parsnips, green onions on lettuce. Lemon pie.

No. 5—Rice soup. Baked beans, mashed potatoes, baked cabbage, celery. Hot biscuits.

No. 6—Cream tomato soup. Lentil loaf with tomato sauce. Boiled potato, baked lettuce, green onions, hot muffins.

No. 7—Egg bouillon. Vegetable stew. Fried potatoes, baked squash, hot bread, celery.

Any and all of the above dishes are calculated to provide a meal, besides giving a change in occupation, and while meditating on the value of scientific living, eat the food with thanksgiving in your heart.

The conscious man is the "heir and joint heir of God," and "must eventually become His equal." For in the "fatherhood of God and brotherhood of man" all life is individually complete, a necessary and component part of the infinite whole, which thus cannot do without its associate. Therefore, the place or position could not be different to what it is, and each attribute among the saintly can only crown itself by enthroning all. There is no rivalry except it be to prove worthy in the emulation of goodness. Hence, the joy of the "door-keeper" is as great as that of the "flaming angel."—*Gurumano.*

Oracle for 1917

GIVEN at the Border Stronghold, San Diego, Cal., at the hour of Sylvester, midnight, 1916, to the hour of 12:13 A. M., New Year's Day, 1917, by the hand of the Master before the Mystic Urn.

As the oracle for 1917 was interspersed with the counsel, "Read it not," closing with the advice "Publish it not," a synopsis only is given, as follows:

And the last words of the oracle are: "Publish it not." Three years ago the message was: "Five points contained herein must be retained by the family." This one admonishes: "Publish it not." The oracle reveals in its introduction the words of Omar Khayyam, "There is a veil thru which I cannot see," and in detail places the situation of the whole world upon a rather uncertain basis.

"The hope of the world is not in love for one another, but in destruction. Peace is not of the world; it must come from within, touched by the magic finger of Heaven. A flag is not a guarantee of peace, but the impetus unto war and devastation. Thus the warrior follows as long as he sees the flag waving unto encounter and lifts the white streamer only when he must surrender. For this reason the streamer of Peace, a pennant of Peace, an emblem of Peace, must never be attached to a flag, neither be upon the same pole, or be placed above or below a flag. The flag of peace must stand by itself, for from out of Heaven Peace and its emblems issue forth even like unto the golden rays of Korshed and the rainbow of heaven declaring an everlasting covenant. Peace comes to the few retaining their first estate, conscious of their divine and infinite relations thruout eternity. Those born of sorrow and darkness must gain Peace thru adjustment." . . .

Here follows John's Apocalypse, Chapters 9, 10 and 11, admonishing the Saints of God on earth to "be patient and never grow weary of applying their gifts and talents to the daily walks of life, to study diplomacy and diplomatic relations, so as to understand more fully the existing conditions among the nations, keeping the interest of the whole world at heart; to hold to possessions wisely and to make changes judiciously, never to be taken advantage of by the rise in the market, as fluctuations are sure to follow; when speculating never hold on too long but sell rapidly—yet don't speculate, for even Saints of God are apt to misunderstand at the hours of uncertainty. Always bear in mind that just when you think the market is going to rise, there may be a slump, and whenever you think it's going down still farther, it may go up by leaps. Be watchful, attentive and use your better judgment. Remember now more than ever heretofore to rely upon the *still, small voice* within. Don't trust the cold intellect; don't rely upon the imagining of spiritual propensities; don't depend upon the determination and tenacity of your physical brain, for this is the *day of mathematical miscalculations*. Remember Omar Khayyam: 'There is a veil thru which I cannot see.'

"Cloud upon cloud is gathering; the density of the firmament is growing deeper and deeper; even the spirit of the earth herself is entering the arena of the war-spirit and refuses to be appeased, speaking as in the days of Ainyahita:

"'In the same degree as by an improper use or abuse of my gifts, thou deviatest and declinest from the grand path of thy destiny and aim, thereby turning foe unto thyself, enemy unto God and traitor to thy kin, I also shall become thy most terrible, bitter and irreconcilable enemy, treating thy first transgression leniently in the hope of calling thee to thy duty that holds out to

thee glory, but if my admonishment passes unheeded, I shall let loose upon thee the unfettered hordes of awful furies latently slumbering in my vast lap, peaceful and harmless to those good in thot, good in word and good in deed, but like sentinels on a king's estate are ready to perform their part, to visit thee and thy children and thy children's children in the shape of corroding poisons, and innumerable consummations by weakness, pain, disease, remorse, shame and death, with a bosom destitute of hope, that shall wipe thee out of the ranks of the elect and their inheritance, leaving thee to Fate, void of Providence and Destiny, a homeless, aimless wretch, to wander thru the weary abyss of Kharmic uncertainties until the Great Morning shall appear, the ultimate whereof no man knoweth, neither thou nor I, but the counsel of the Lord God Mazda.'

"The earth wages war with her inhabitants and declares disasters on a stupendous scale. She is going to send shocks from the far-off north to the extreme point of the south; devastate the Atlantic and Pacific Coasts, and swallow up the Gulf Coast; from one end to the other furrows will be drawn in the form of earthquakes and slides; the very Rockies will be shaken in their foundations, and split the Sierras; cities will be leveled and plains swept by hurricanes; disasters upon land and sea so common that public mention is not to be made of it; the currents are to be moved to an extent of making weather forecasts unreliable; the earth's contracting forces at the north are to be emptied in a volley upon all the lands as far as the equator, sending frosts where they have been unknown.

"The blood of Saints and the blood of humankind has drenched the bosom of the earth to her very heart and she proposes vengeance—"Vengeance is mine, saith the Lord; I will repay." Her heart wounded, the earth herself has become blood-thirsty. She will not cease her visitations—her sorrows which are to come in tor-

rents to sweep man from his plane—until the hearts of humankind shall turn to the respective places assigned to them by Destiny and remember *why* they are here upon this earth. She is not going to have her plains and her prairies, her canyons and her mountains, her rivers and her seas, abused by the haughtiness of depraved humanity. The vermin which has lingered in her bosom she will empty upon vegetation planted by human hands. Pestilences shall follow one another with such rapidity that the ingenuity of the human mind and hand shall be unable to cope with them. Fields of wheat and oats will suffer tremendously, while corn shall remain immature or rot; all tuberous growths and products are to become diseased and feed the germ in man unto incurable diseases. In this new year she will loosen the clouds in their course, sending cloudbursts and untimely rains, while floods shall be early and continuous; the handiwork of man upon highway or rail shall be put to naught, that the domineering spirit of man may be broken, as visitations alone seem to bring him back to his senses, while every possible means of sustenance destroyed more readily leads him toward mutual understanding with his kin. Here are hope and comfort for the Saints of God on earth—to foresee *coming events* which will cast their shadows that 'he who has eyes to see may see' and therefore adjust his affairs according to 'safety first.' Keep out of everything threatening danger and everything appearing of an entangling nature. Cultivate inventive genius and increase the capacity of manufacture, which shall assure to your investment great profit; your attention to the cultivation of staple articles of food, prompted by ingenious measures in production, shall make you the saving power among the nations, feeding the hungry and distressed in the hour of great sorrow. Attend to the practical in life and turn away from idleness. Remember the words of Omar Khayyam:

“Waste not thy life in letters of dispute—
Argument is death to the Voice of Truth—
Of creeds and of beliefs debate with none,
For saints to savage turn and man to brute.’

“Dogmatic creeds and superstitious beliefs, when touched upon, call out the savage nature of the hypnotized victim. A saint surely savage turns, and man becomes brute. Heed the counsel of Omar Khayyam, and then the words of the Savior shall be your guide: ‘He who has eyes to see with, let him see; he who has ears to hear with, let him hear what the Spirit [*the Spirit of the Times*] reveals.’”

Deep Breathing Cures

UNDER such headlines the Rhythmic Breath Culture is not only reviewed in the press, but most strenuously advocated. Men of science have discovered that all the panaceas for human ills devised by *materia medica* avail us nothing. They may stimulate and counter irritate, but to remove evils we must eventually resort to Nature. Breathing, to be of value and make up for deficiencies, must be rhythmic, considering the clavicular, costal and diaphragmatic operation correspondingly with one's temperament, needs and requirements, as the development of the one at the expense of and negligence of another avails us but little good. Lungs free from adhesions not only insure better health, but also guarantees immunity from invasions of a foreign nature, whether it be pathogermes, bacilli, enzymes or microbes. Lungs under control, all else being equal, insures further mental development. Make rhythmic breathing a habit morning, noon and evening, before meal time.

HOME TALK

IN our last Home Talk, we left off with the birthday banquet, which was one of the occasions never to be forgotten, and the Christmas celebration. The festivities of Christmas Eve were particularly enjoyable, and will live long in the memory of all present. The services were impressive and Mother Maria had a present for each and every one. Exchange of gifts was an entertaining feature. Christmas Day was spent with the Saints at the hall and at home with many of the Elect.

Wednesday, December 26, the Master and several of the Household started on an auto trip to the San Diego Gahanbar, followed by Mother Maria and family—accompanied by Gayne—in the “Silent Six.” The trip proved delightful, especially the ride along the ocean shore, and skirting the mountains which dip into the sea. Mother Amelia and Daddy Henri of the Border Stronghold were ready to receive the guests. Daddy Graichen and his companion came in a Ford—so did Daddy Hyland and his friends. Daddy Sandberg left his Ford at home, as did Bruno his Overland. The Ellis family left their car at home. In fact, most of the visitors came by train.

The Peace Gahanbar was well attended, there being present representatives from Germany, Switzerland, Canada and Brazil, while others came from Lowell, Boston, New York, Chicago, Washington, San Francisco, Los Angeles and the smaller centers. The festivities opened Friday, December 29, and long before the hour of meeting arrived the auditorium of the Border Stronghold was crowded to overflowing. To avoid misunderstanding all the seats were marked and everyone had his particular seat assigned to them for the five-days' sessions. It is not for us to describe the festivities. Such lies within the province of scribes, but suf-

vice it to say that old-timers agreed that the Gahanbar at the Border Stronghold surely proved most characteristic and in accord with the spirit of Mazdaznan.

Tho gathered from various quarters of the continent—with many foreign born—the whole of the Gahanbar represented rather a family reunion than a conclave. Differences, if any existed before the gathering, had fled and all was harmony. Of course the days merged into nights and no one kept tab on hours. Five days of joy-making mean something to the Saints of God, and when at last the hour of parting came it no longer seemed like separation, but going hence to bear the message of great joy. Tho weeks have passed since the memorable event, we still live in the memory of the beautiful hours spent together. Of course, Sylvester Night and New Year's Day, as well as Kermess Day following, had something all their own, and it is hard to tell which day was the foremost.

Most of the meetings lasted six and a half hours without intermission, and one usually followed another with but little time to make a change in apparel, so necessary to keep within the prescribed order. Wednesday, January 3, 1917, a banquet was given in honor of Daddy Pfuetzner, who had decided to leave San Diego in the interest of the cause and visit various Centers on the way to Chicago, where he expects to be of use in promoting the work in company with others. The banquet was a surprise to Daddy, and the hours spent among Saints and Associates proved to be enjoyable beyond description.

Thursday, January 4, a number of cars started for the city of "lost angels." But one short stretch of the road gave cause for complaint—the mud here threatened the hubs, and a steady hand at the wheel was necessary. Garvin did well and Ruthken, with her Super Six, performed splendidly, both considering, however, that they had had enough. When touring one must never

mind punctures, blowouts, skids, etc., as these are side issues intended to break the monotony. In fact, any unusual happening is welcome. So that Daddy Graichen when, plowing thru the mud during the dark hours of night, he experienced a puncture.

We arrived in Los Angeles safely, of course, and that night celebrated with a few of the dear ones. Among the guests of honor were Mother Augusta Hewitt and George Engelke, both of San Francisco.

Mother Maria left in her car January 8 for San Francisco, where she will engage in class work for six weeks.

As to the Master, he faces hundreds of letters awaiting disposal, and has a large quantity of literature to arrange. Of course, he does not worry, but his printer, who is ever clamoring for more copy, does.

We almost forgot the surprise on Daddy Ehrlich at the Lowdon the afternoon of Sunday, January 7, when fifty-six of the old-timers were present to break bread with him. There we met Muzzy, who looked quite prim, while Grandma Shaw was "all dolled up." Mother Karlyne Jones appeared as if just taken out of a bandbox. All were exceedingly happy, expressing a desire for many more such glorious occasions. Such a one presented itself when Daddy Pfuetzner of San Diego appeared in Los Angeles. A banquet in his honor called all the faithful around the Banner of Peace to give Daddy an ovation worthy of mention. Thus Friday, January 11, passed into the annals of history, adding to the days worthy of recollection.

Having fed the printer, or rather, supplied him with numerous bales of copy, we decided that even Paradise can grow monotonous, and in order to retain in our heart a tender feeling for the "lost angels," we decided to grab bag and bundle and silently depart.—*Master*.

FIRESIDE CHATS

TO plan and scheme lies within the province of mind, but to remain within the boundary lines of Infinite designs, all such plans must be in accordance with the gifts, talents, attributes and endowments as inherited thru Nature and not the result of acquired habits, appetites and desires.

After the war is over, a new industry will arise which will turn the deserts into a paradise on a large scale, crowding out the little fellow who is too slow to see his opportunities.

Scientific measures now assure us of the possibility of reaching the century mark of mortal existence. It will be well, tho, to see to it that in no wise we fall a burden unto individual, family or institution, especially if this high cost of living should continue, and from all indications it seems that prices have come to stay, as have all other evils with which humanity is afflicted.

The latest discovery prescribes the eating of clay of divers brands for the cure of cancer. According to this, chocolate-eaters ought to be immune to such maladies.

To refuse literature, science and art just because it is of foreign origin proves the shallowness and meanness in which nearly all nationalities share, except the Teutons, who never recognize racial lines in a production, but only the art it represents.

To determine whether a play is immoral, one has to see it and it's human nature never to let an opportunity for investigating pass by.

Those divines in Austria and Germany attempting to instill spirituality into their fellow-citizens evidently have forgotten that humanity does not lack spirit, but the common sense leading to the brotherhood of man.

Love is rather singular and should not be spread like butter unless frozen. In fact, the love preached so vastly is of the latter kind—for this reason it won't adhere.

This world has love, but like many other things it does not practice it in the right way.

That the war is still on does not surprise us in the least, as the Scriptures must be fulfilled. "What is written is written."

A pointblank refusal of a proposition affirms the situation—consequently no change other than that of more destruction. If it is "the hand of the Lord," we have to submit—if that of man, then "woe unto him thru whom trouble cometh," although in this case we shall have to speak in the plural.

There is some controversy now as to the accentuation of the word *Teuton*—whether it should be "too-ton" or "toot-on."

There is only one church flag which is the flag of Christ—it is a white flag with the emblem of Peace, for such is the message of the Savior: "Peace I give unto you." Mazdazkan is the first the world over to plant a *peace flag* on the tops of mountains, with the words: "Peace unto all the world."

Do not forget that disease is simply Nature's method to free the body of over-accumulations obstructive to the harmonious operations of the diverse organic functions. For this reason we need not deal with the removing of the diseased condition, but aid Nature with such means that will most readily, effectively and scientifically remove the cause of troubles, at the same time learning our lesson that "man does not live for food alone, but by every word of wisdom that proceedeth from the mouth of God."

HINTS OF THE SEASON

GREEN mustard leaves as a salad or stewed are of value to all sufferers from torpid liver. Combined with radishes, they cause stomach troubles to readily yield.

Cauliflower, when steamed in a little oil, will be found most delicious to the taste and quite an eliminator, thus valuable to alimentary action.

Endives or chicory are very valuable as a regulator or tonic. When they are used as a salad, with oil and lemon juice, ordinary stomach troubles cease.

Watercress is very timely and is considered an exceptional tonic. When it is used with celery, the kidneys derive great benefit. Adding mustard leaves, bladder troubles readily yield.

Cucumbers are a little expensive, still in many cases of inestimable value, and persons given to jaundice, bile troubles or biliousness will do well to add a few slices of cucumbers to the salad.

Now that artichokes are plentiful, use one a day and don't miss taking a slice of fresh pineapple before each meal.

Ere long we will have to add to our breakfast half a teaspoonful of wood ashes, either on toast or mixing the ashes with our cereal.

For a mouthwash, use a few drops of menphor in a wine glass of hot or cold water. A mouthful of that diluted preparation churned upon an inhalation for some time will do a great deal to arrest the receding of gums and stop accumulation of tartar. The last mouthful may be swallowed. It helps the stomach to overcome fullness, while mouth and taste turn sweet.

When all else seems to fail you, resort to exhantimatic treatment, coaxing effete matter and acrid substances to the surface. Exhantimatic oils may be applied to the skin by brushing or applying an instrument.

Ash Wednesday February 21.

In many cases of stomach troubles, including gastritis, it is best to use one-half teaspoonful of sterilized sea- or egg-shells or both.

The use of sterilized building sand, in small quantities, proves of value at this season. But sand must be taken dry, swallowing same with saliva and not water.

Fœnucky or anise celery is timely and proves of value in cases of ready accumulation of entezoa and other animalcula.

The season for chilled barley, rice and lentils, used separately or combined.

Doughods and toast are still in order, but in making toast, do not prepare it over a gas flame directly, so as not to develop poisonous substances detrimental to digestion.

Science is seriously engaged in fathoming the inexhaustible and the vast in Nature, and these efforts are very much appreciated, but the discoveries made are only in verification of a knowledge known—a knowledge at which Science not only contemptuously shrugs its shoulders, but to which it is eventually compelled to yield. The laws of Nature in the operation of the ethereal as well as the terrestrial are so simple and self-explanatory that theorization would be entirely unnecessary if man only became conscious of the life whose life is divine and the crystallization of processes evolutionary, whose beginning into manifestation is the elementary. By application of the refractive to the reflective all that is phenomenal upon, in and above the earth would be as clear as daylight. Mazdaznan discloses all the mysteries of the heavens and the secrets of the earth thru the thot of the All Wise, whose presence is wherever like begets like in the realm of consciousness. "He knows it all."

AMONGST OURSELVES

OWING to limited space this month we are not in position to give reports in detail; suffice it to say that all the Centers respond readily to their obligations, and in addition to Centers in the States and Canada very encouraging reports hail from England and Scotland. The work is progressing in the face of the trying position in which these countries are placed. The Message of Peace that surpasses all understanding is taking root in the minds and hearts of the better class.

From Germany, too, the reports are very encouraging, showing the powerful influence Mazdaznan has exercised upon the Academic world, the latter now most vigorously proclaiming the higher concept of Peace as found only in the Science of Mazdaznan. The mills of science, like the mills of the gods, grind exceeding fine, and their products are good and wholesome, which fact is easily proved to one and all. The scientific measures of simple living once decried thruout the empire are adopted by the government and highly recommended. Ere long the Peace flag will be called upon to reinstate true culture.

From Aryana, Switzerland, Father David gives us an insight into the workings of Mazdaznan and reports are most gratifying. One thing is certain: Irrespective of the ingenuity of diplomats and the manipulations by those in authority, facts are laid bare and Mazdaznan methods extensively used, while its teachings have permeated the whole of the educational institutions. The old is giving way to the new, as expounded in Mazdaznan.

London, England

Altho we miss Dr. Gilman Beeler, we know he is doing good work en tour, and for this reason rejoice in his new field of operations. But we were surprised

that Mother Elizabeth Ingraham should leave us orphans. Nevertheless, she did right, thinking us big enough to take care of ourselves. Considering the strenuous times so much in evidence, we certainly do well to carry on the good work and attend to present needs.

Our Dear Master—Greeting:

Desiring only to be allowed the great privilege of helping to spread the glorious light of Truth, we, the Advisory Council of the British Mazdaznan Association, having had the responsibility here in England left us by Mother Elizabeth Ingraham, ask that from time to time we may have your personal help and advice.

We are endeavoring to the best of our ability to carry on the work left in our hands, and with this object in view we append hereunder a list of members eligible to act as an Advisory Council for 1917:

Arthur Barber Hawkes, L. D. S. Eng.

Mrs. Gertrude Gibson Hawkes.

Edward Aschlemann Borel.

Mrs. Nellie Cowee Borel.

Mrs. Rose Barbara Spicknall.

Mrs. Lillian Keevill Turner.

Miss Edith Gertrude Challis.

Summing it all up, the impartial and fair-minded are impelled to concede that the religious element has done more in making the heart of the weary happy, in aiding the fallen and neglected, in enthusing the discouraged, and in vibrating more powerful healing properties to the diseased than all of the attempts of science and scientific claims since the world began. *Religious* means to be conscious and alive with the spirit of doing good, irrespective of reward or recognition, and he who does not unselfishly promote good is neither religious nor a factor in the society of man.

MAZDAZNAN

What Is It, and of What Interest Is It to Me?

MAZDAZNAN (from a Zend word meaning Master Thot, or The Thot that Masters) is an all-embracing system of THOT, WORD and DEED that takes up the golden thread of life at the cradle, following it thru all the planes of development and the vicissitudes of human experience until the evening shadows of life gather around the individual and the kindly arms of night reach forth to claim him and bear him on to a new day of usefulness in another sphere.

MAZDAZNAN is the oldest and most comprehensive system of life ever given to man, embracing as it does every essential truth found in all systems of philosophy, sociology, science and religion the world has ever known.

MAZDAZNAN is above all things intensely practical. It aims to supply the crying need in this present age of each and every individual in every stage of development. Nothing is taught or considered that cannot be used today—here and now.

MAZDAZNAN postulates that as man is the product of evolutionary processes working thru eons of time, and therefore contains within himself the sum total of the experiences gained in all past forms of earth life from protoplasm to man, true, rational education consists of drawing out and vitalizing these experiences, and developing the latent powers and dynamic energies acquired in the struggle for existence thru each plane of progression on which man has manifested.

MAZDAZNAN holds that to do justice to the individual, to provide him with the atmosphere in which he can properly unfold, education must proceed in this manner. Thru useful effort along rational lines, his experiences must be drawn out, quickened and indexed, his consciousness expanded, his energies vitalized and brot under control and practically directed to supply the need of his being.

MAZDAZNAN is for the girl, for the boy, for the man or woman at any age and in every condition of life. For the mother, who is to mold the character and tendencies of the unborn child.

No matter where you stand today, even if at the very lowest round of your development, Mazdaznan will give you something which you can grasp and which will lead you up out of the vapors of accumulated ignorance and superstition towards man's estate.

If you are a thinker, overbalanced as most thinkers of this age are in mental development, lacking the physical foundation to back it up, Mazdaznan will bring it within your power to control your physical being. It will enable you to acquire perfect health, self control, poise; it will teach you the conservation of life forces, making you an all-round man or woman, at the same time enriching and broadening your mental conceptions. Mazdaznan holds that this body in which are locked up all our former experiences, in which all powers and possibilities lie awaiting the magic touch that will set them into vibration, is the real subject of education, the thot processes being reached thru the physical senses, of which there are twelve, altho the world knows but six or seven.

Physical control is based upon the ontrol of the breath, breath being the first link that connects the human animal with earth life and the last one to break as he passes on.

In bringing the body under control, Mazdaznan uses certain postures or exercises, in all of which rhythmic breathing is an element. The care of the body, the overcoming of inherited tendencies and diseased conditions, the establishing of the individual position thru the breath are taught in progressive lessons, which even the most feeble intelligence may lay hold of, and which at the same time contain for those with deeper insight the most profound philosophy of human existence, for in Mazdaznan exercises the spiritual as well as the physical is always considered so that development proceeds normally and harmoniously.

The care of he body is studied and the question of dietetics is taken up in a far more thoroly scientific manner than is being done by any other school or cult of the present age. Mazdaznan Method is to go to the very heart of things, and instead of beating the air with meaningless scientific terms, it seeks to develop the dormant thot centers of the body itself, awakening the lost intuition, which in a purified, healthy body with brain cells in tune, earnestly striving for the higher life, will unerringly select the proper foods and maintain the proper attitude to answer the need of the ever varying conditions of time, temperament, season, sex, etc.

MAZDAZNAN refuses to accept authority for truth and recognizes TRUTH as the only authority. While giving due

credit to books and teachers, it acknowledges as authority none but the open book of nature, in which all who will may read the word of life.

MAZDAZKAN is not a cult, sect or denomination seeking to gain followers for any man, or set of men, or adherents to any system. Any one may join the classes anywhere without responsibility or expenses other than a voluntary contribution the student sees fit to make. In entering the classes you place yourself under no restrictions or obligations. You take the exercise and teachings, you learn to "stand alone and mind your own business" and develop your own individuality. By freeing yourself from sickness and ignorance you contribute to society one member who has emerged from blind egoism and narrow selfishness into that great circle of brotherhood and that broad spirit of service to humanity on which the salvation of society ultimately depends. By reforming yourself physically, mentally and spiritually you do your full share in the reformation of the race, thus uniting true individualism with practical collectivism.

MAZDAZKAN teachers do their work without pay. There are no salaried instructors, no professional teachers or preachers. Every teacher must earn his own living first, doing his share of the world's work, and the only condition on which he can give out the message of freedom to mankind is that he shall do it without pay. Speakers will be sent anywhere in the United States to give the Health and Breath lessons or to speak on the living questions of the day, dealing with science, sociology and religion from the Mazdazkan standpoint. The Mazdazkan theme is always **RIGHT LIVING**.

For the purpose of combining their efforts and creating a sentiment in favor of right living, Mazdazkan students and all those who wish to live the life have associated themselves into an organization which is without creed or dogma, and which has but one test—that the individual shall be in search of truth, prepared to receive it in whatever guise it may come and shall be earnestly striving to live the Right Life.

The headquarters of the organization is at Chicago under the direction of a court of twenty-seven men constituting the Mazdazkan Temple Association of America with its variously affiliated orders, societies and educational centers thruout the United States.

For further pamphlets and particulars as to instruction or speakers send 10 cents in stamps or silver to the Mazdazkan Press, P. O. box 1854, Los Angeles, California, U. S. A.

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Having found that breath is indeed life—that deep, full, slow and rhythmic breathing, in connection with a systematic course of daily exercises, is the first and most essential step toward the realization of perfect health of body, efficiency of mind and felicity of spirit—we invite every one in search of either or all of these blessings, to come and join our free training classes, taught by experienced and competent teachers who “give freely” (that is, “without money and without price”) what they themselves have received from the *Messenger* sent out by the Parent Mazdaznan Community, the Guardian of those precious Pearls of Truth which have been presented to mankind from time to time thru the ages, whenever and wherever men were found willing to accept them.

MAZDAZNAN is not a cult, sect or denomination seeking to gain followers for any man or set of men or adherents to any system; its organization is cosmopolitan, royal in principle and democratic in application. By accepting our invitation to join with us in the study of *Science and Faith* you place yourself under no obligations whatever. You learn to “stand alone and mind your own.” Thus, by redeeming yourself from sickness, sin and sorrow, you contribute to Society one member who has emerged from blind egoism and narrow selfishness into that enlightened altruism and broad spirit of service for humanity, on which the ultimate salvation of Society depends. In other words: by reforming yourself, physically and morally, you contribute your just share toward reforming the old Society unto formation of a new order of things in the Society of Man.

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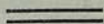
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MAZDAZNA

Waste not thy life in letters of
dispute;

Argument is death to the Voice of
Truth.

Of creeds and of beliefs de-
bate with none,

As saints to savage turn and men
to brute.

--Omar Khayyam.



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No. 3

MAZDAZNAN

Master-Thot



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M a z d a z n a n

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Sylvester Eve

As the year of agony passes
Slowly, sadly from our ken
And I sit in retrospection,
I can see the hours again
Visioned in a frame of long ago.

The sound of many voices
Hearken back to childhood days,
And encircle with their harmonies
My early manhood lays,
A symphony of longing, eager hopes.

Mystic, loving, spirit faces
Of dear ones, friends and chums,
Hover near and all around us
As the midnight hour comes,
Silently caressing, beautiful to see.

Good-night to all of sadness,
Good-day to peace and gladness;
Rejoicing, knowing, being,
We await ecstasy Divine,
The Old made New, the Advent Time.

—*Guromano.*

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According to Mazdaznan Principles in the Art of Healing,
as Taught by Dr. Otoman Zar-Adusht Hanish

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LESSON THREE

We have now learned that there are only three basic principles of brain development, and that the skull will conform in shape and size with those portions which predominate in its growth. If there were only three bases, and no inclinations to consider, diagnosis and treatment would be a very simple matter. It is to be remembered, therefore, that there are four distinct classes to each base, and that these classes are called inclinations, the illustrations of which will be given as follows:

The Physically based may have the spiritual inclination equal to the base, and the intellectual inclination second; or he may have the spiritual inclination strong and the intellectual equally as strong; or he may have the intellectual inclination nearly equal to the basic principle with the spiritual second; or, finally, he may have both spiritual and intellectual inclinations equal to the base.

As it is with the Physically based, so it is with the other bases, each one being divided into four different classes, or modifications of development, giving a total of twelve classes into which we may divide our studies. When the student is able to grasp this idea he will take delight in "sizing up," or mentally measuring, as it were, each person he meets and will often obtain valuable information thereby without asking a question. This knowledge will prove of great value in diagnosis, as derangements and diseases occur in accordance with the modifications of the basic principles. Each person must be considered and treated from his own standpoint, and not from the standpoint of another.

The person with a strong base and weak inclinations is as yet an elementary being, and is not subject to the varied and complicated derangements with which the more highly developed person is liable to be afflicted. A person having the two inclinations highly developed is logical, reasonable, refined, cultured, intelligent and well informed on all subjects; he is capable of holding any responsible position and can adapt himself to all kinds of work and to any environment; he is always ready to do the best and the proper thing, but when it comes to a knowledge

of himself he is as ignorant as the most illiterate and therefore knows nothing about the wonderful body in which he dwells. Such, indeed, is a sad state of affairs, for he is usually the person who suffers from all sorts of afflictions from which no one can give relief; nor is he able to help himself, for he knows not himself. He knows so much that he really knows nothing, for to know not one's self is not to know anything that is really worth while. Of what avail is it if he gains the whole world and knoweth not the temple in which he dwells, for at any moment he may be called across the dark abyss and know not what to do to save himself.

The keynote to these studies is the ancient saying, "Man, know thyself." Often have we heard the story of the sage who spoke but once a year, and on one of these occasions he uttered but six words, "Keep your eyes and ears open." Following such advice will point out the path thru which one may learn to know himself. To know one's self means to know all things fundamentally, as our knowledge at best is but fragmentary as long as we are not acquainted with this body of ours.

The highly developed person should be able to control and manage the wonderful structure called the human body. A simple machine is easily cared for, but a complicated mechanism is difficult to regulate and is not so easily kept in running order. The more complicated the machine the more easily it becomes deranged. It is the same with the human body, and it would not be wise to state that the remedy which relieves and heals the one will do the same for another.

An inclination that is poorly developed may be increased until it equals the base. This is accomplished thru study, work, exercise and diet, and eventually such an individual will be led by his inclinations and not by his base. He will then deviate from his natural course and be off his basic principle, being guided by his acquired tendency. When a person is controlled by habit he is unbalanced, or "off his base." When he loses his base and is guided only by his inclinations, he lacks consciousness as to his reasoning powers.

When a person with a good base sacrifices it to accumulate in the direction of his first inclination, the inclination then governs, controls and dictates. He becomes an habitual being and is not controlled by his base. Such conditions are manifest in his actions of indecision, doubt and uncertainty, and he is liable to make mistakes even when using his judgment. All of these conditions are due to the development of the inclinations and neglecting the base. This is in the nature of things. When we lean toward the inclinations and cultivate

them they stand out, become more in evidence, while the base naturally remains dormant.

Persons with highly developed natures will have greater knowledge of the operations of the body. Ignorance makes man an invalid. Helpless invalids are highly organized, but lack knowledge of the elementary functions of the body, and are wrecks in consequence thereof. They are unable to apply the great knowledge they possess.

A strongly Physically based man with both spiritual and intellectual inclinations highly developed will be a wreck. How can this be? Because he knows it all and takes pleasure in imparting his knowledge to others, and telling how hard he studied to acquire it, yet he is unable to diagnose his own case. It is an illustration of the old saying, "physician heal thyself."

The Spiritually based, who has gone thru all the realms, and the Intellectually based, who has had a similar experience, are both wrecks. They have a knowledge of "things," but they do not know themselves. This is the cause of the troubles of all great men. They do not know the relation of their bodily organs with the physical, spiritual and intellectual realms.

If a Physically based person, with an intellectual inclination, cultivates his intellect, he becomes unconscious of his base. He follows the inclination and the Physical base will crop out only when it seeks its own. He will often do things that interfere with his forced development and may become a reformer or an anarchistic leader. It is the student who fails to make his mark in his studies that becomes the anarchist, and not the average workman. If these people had held to the Physical base and not overdeveloped their inclinations they would have been successes.

All scientific farmers are Physically based and intellectually inclined. A Spiritually based man will not be a successful farmer, for he knows nothing of the science of farming. Reform leaders are Physically based and intellectually inclined, and are individuals in whom the inclination has been forced to the limit. Their greatest desire is to eat and drink and talk political economy all the time.

Thru all these studies you should become acquainted with the various types and you will then know the reason why many people are compelled to think and act as they do.

A Physically based person with a strong natural spiritual inclination, and who forces this inclination to its highest degree of development, will become a fanatic. He is a strong and healthy man with great tenacity, and must thus become an enthusiast. All crusaders are composed of this class. They

are forced onward by their inclination and cannot help themselves.

A Physically based person with a strong intellectual inclination, and spiritual inclination second, who forces the spiritual inclination beyond that of the intellectual, will become insane and very dangerous. The insanity may be noticed from his scientific, philosophic and religious viewpoints, or he may be a moral reformer. These people use all their nerve energy to solve problems beyond their capacity, and their failure to accomplish the task induces insanity. Very few people become insane from overwork.

All the various classes into which these studies are divided show entirely different characteristics. An Intellectually based individual, with spiritual inclination first and physical inclination second, will differ from the Intellectually based person with the physical inclination first and the spiritual inclination second. They are standing upon the same base but are looking in opposite directions. There are four kinds of people standing upon each base, each one looking in a different direction. Their perspective is different and governs their understanding and comprehension of the things they observe and consider.

A person with a pure Physical base and no strong inclination is able to eat anything and everything and feel no ill effects. He lives so close to Nature that he is not apt to over-indulge in any direction, and when indisposed will know instinctively what to do the same as the animal. He seldom overeats or becomes intoxicated, altho enjoying his food immensely, yet he is sane and normal about his appetite; he is a normal man.

A Physically based person with a very strong spiritual inclination and a weak intellect may become dangerous, as he will apply all his strong physical forces to the imaginary realm and expect to realize on the physical plane what he is able to conceive with his imagination. He is fanatical and such an enthusiast as to become a leader and is able to convert many to his way of thinking. He is unscrupulous and thinks it is all right to appropriate and use anything not belonging to him. He is a hard case to deal with in every way because he has no mental balance, and should he become diseased his case is almost hopeless unless he can be taught to think, to arouse his mentality. When he becomes sick he is not conscious of it until the trouble becomes chronic, as far as his liver is concerned. This type cannot develop children's diseases unless the liver has been abused by food, and also by an inherited tendency from the mother. The liver disorder then becomes

chronic, but it must be torpid or enlarged before the strong inclination can be drawn into sympathy thru the action of the sympathetic nervous system. The generatives and their relative parts will show the symptoms, and the intellect will show the affectations.

The Physically based individual cannot have disease until the inclinations reach consciousness. Where he is absolutely physical without the operation of any inclination he will never have any sickness, because he is purely physical. He is a child of Nature and is guided and controlled exclusively by his base. Such a person may become very successful if he remains true to his base.

When Physically based and not in control of his spiritual and intellectual inclinations, he enters upon dangerous ground and meets sympathetics and affectations that are inborn and will suffer from the inclinations. If spiritual, from the generatives; if intellectual, from the lungs. If he attends to affectations and inclinations he will never get well. He only stimulates himself and sets the symptoms aside, but the true cause remains. The symptoms and affectations will return and between them life will be a continual series of ups and downs.

Every cell in the human body is joined to another cell by nerves, and the sympathetic nerves transfer manifestations of disorders to the parts controlled by the inclinations, which in turn induce symptoms. A sick person manifests symptoms and affectations. If the patient has but one inclination developed, he will exhibit symptoms only. Where the second inclination is developed, his case becomes complicated by the accompanying affectation.

In order to heal you must first become a diagnostician and be able to locate the source of the disease, following which you will know the means of cure. By understanding the base and the source of the trouble, and also the development of symptoms and affectations, you will know the method to follow in order to eradicate the disease. You should keep in mind the base and inclinations continually and remember that the first inclination induces sympathetics, which are symptoms, while the affectations are due to reflex action.

If the Physical base is accompanied by a strong intellectual inclination, and a weaker spiritual inclination, that person will apply reason and logic to everything he does, and will always bring his mental powers to assist him in his practical activities. All his activities must bring him some return, or do some good, or he will not undertake them. Of such is the scientific farmer, the producer, the helper. He will always measure everything

from the physical standpoint, not being influenced by his inclinations.

Even tho a Physically based man is endowed with a strong spiritual inclination, and no intellect, he will expect to enjoy the best things on earth, altho he is impractical and unable to earn his own livelihood. His faculty for measuring everything from the material standpoint is one of the strong characteristics that give a clew to the Physical base.

The strongly Physically based, with weak inclinations, is the common plodder. The Intellectual base measures everything from the mental—the scientific standpoint. He is the planner and schemer, while the Spiritually based is the dreamer—the child of imagination.

The Spiritually based will become sick at the stomach. This is the affectation and not the trouble, and is due to sympathy where the heart is the factor and the principal inclination. This person has intellectual inclinations, and when the heart is troubled and neglected the disease turns to the physical inclination and the affectation is thrown on the stomach.

In all Spiritually based persons having generative troubles the stomach will be out of order. It should never be forgotten that the Spiritually based are based on the generatives.

A Spiritually based person with the intellectual inclination first, and highly cultivated, with the physical inclination following, does not become ill until the symptoms are aroused in the intellect; and then the disease is noticed in the lungs. This is the patient who is said to have pulmonary consumption, but this is an error in diagnosis. Spiritually based people eat most when they are ill.

Most of the animals are Spiritually based and have no brain at the base of the skull; neither is the brain scattered at the base but lies in a flat lump at the top of the skull and protrudes. The brain is high on the top and is operative. The animal is controlled by the imagination, and is a natural spiritual medium. A sleeping dog will awake suddenly and take a bound at nothingness—he saw something. Likewise with the cat and the horse. The imagination is the cause of their peculiar actions.

It is not the Physically based man who says, "if I cannot have my beeksteak and bottle I might as well be dead;" he loves life too well to think that way. It is the Spiritually based individual, with physical inclination first and intellectual second, who loves to eat and drink. The more conscious he becomes of his range the more dissatisfied he will be. He is more of the physical realm than of the intellectual, and is subject to its

promptings, having been petted and pampered. When he is sick he must eat all the time. When the affectation develops in the lungs he imagines he has consumption, and in order to be cured must be stuffed with all kinds of foods to "keep up his resistance." His abnormal appetite suggests that he eats too little. He says breathing exercises are of no value, so must eat to get well. He spiritualizes everything on the physical plane and uses spiritual terms in his everyday conversation. It crops out at all times and places. He dislikes to hear he has heart trouble or rheumatism, and while conscious of these ailments prefers to say he is in a "negative condition," "out of key," "out of harmony with the Infinite," etc. If his troubles are attended to from that standpoint the treatment will fail, because the physician is not acquainted with his base.

The Spiritually based patient is the "limit." No medicine will touch him. He stands between homeopathy and allopathy. He does not mind the dose or its size, but it must cure him at once or it is no good. His inclinations must be considered and appealed to and he must be treated from his own standpoint. Altho the Spiritually based are the hardest to get along with, yet they are the easiest when you know how to handle them; they are also the easiest to be deceived.

If the Intellectually based individual remains within his range he will be satisfied with his possessions, saying that altho he does not possess what others do on earth, yet he is satisfied as he will get his reward in heaven.

The Intellectually based are the only people who can have pulmonary consumption. They are all bright men and women and cause you to marvel at their wisdom, as they are so highly developed in the intellectual realm. The reason they fall victims to consumption is because the system does not furnish enough elementary substance—oxygen—to sustain the circulation of the blood in their base. They drain their systems, the lungs become diseased and contract, become porous and dissolve in consequence.

The inclinations will show other troubles before they show consumption. The Intellectually based will not suffer if he has no inclinations. When he is conscious of the inclinations the accompanying symptoms will manifest themselves in derangements of the generatives and stomach. He cannot believe his lungs are at fault, but complains of generative trouble. Such a man contracts troubles that grow, and he feels them to the extent of the consciousness of his inclinations. If the spiritual inclination is the stronger, his illness will be due to sympathy of the generatives. This is of no consequence, but he thinks it is. All patients going to specialists are of this type. People

with this inclination strongly developed contract passing troubles. They become easily scared and fear they are going to die. They should attend to the functions at the base of their troubles, which are caused by yielding to their inclinations, as they have not been on their base and have not lived up to their convictions. Both the Physically and Intellectually based are afflicted in this manner and will continually tread on foreign ground. They pay no attention to the promptings of the sympathetic system and continue as before. When they return to first principles the sympathetic troubles and affectations disappear.

To the degree and extent of the inclination there can be affectations. The closer the individual to his base the greater will be the manifestations of symptoms. The poorly educated will have less trouble than those more highly educated. Much knowledge causes experimentation, with the awful experiences that follow.

Where the base guides, controls and governs, no mistake will be made. Only the thoughtless will depart from the guidance of the basic principle. The imaginings of a restless and uncontrolled mind will often lead to innumerable difficulties. A well controlled mind will be true to the base in its actions.

When an Intellectually based person, with both inclinations highly developed and under control, speaks of spiritual realms he is exact in his language; he weighs his words carefully and brings his spiritual ideas down to the intellectual plane and deals with them in a cold and calculating manner. He cannot believe that God is a spiritual being, but if you speak scientifically he will tolerate it. Such terms as the "First Great Cause" will suit him. Conversation upon physical subjects irritates him, but if you clothe your language in scientific terms you may please him. When such a person becomes ill he will not have a spiritual nature. He has no use for allopathy. Homeopathy with his high potencies suits him. It works wonders in his case. He will take no medicine unless it is scientifically compounded and carefully prescribed, with the dosage properly set out in the directions for its use.

Every race, dwelling in every country and clime, has its peculiar notions and treatments corresponding with its inclinations. The Egyptians engaged in spiritual healing, religious spells, hypnotism, witchcraft, divination, etc., because they were Spiritually based, with intellectual inclinations highly developed and physical inclinations small. This produced the height of their civilization. The Arab was Physically based, with intellectual inclinations. He sought the physical remedies and took to drastic measures. The Hindu was Intellectually based, with

spiritual inclinations, but lacking the physical. He took to the high potential remedies and combined his basic principle with the spiritual until it became equal to the inclination. He electrified and magnetized. Each race, according to its base, had its own method of treatment. The Physically based Arab devised ways and means as a last resort, and these were used by all the different nations.

The structure of healing was formed by observation. The human mind had conceived that man must be the result of evolution, and the many phases and realms thru which he had passed must help him when ill, so the ancients watched Nature in all her manifestations. The Egyptians had parks, similar to the zoological gardens of the present day, which contained temples where they could study creation in all its phases. They studied animals and noted the similarity of their sufferings to those of man. These animal temples were built for the purpose of studying and not worshiping the animals, and were connected with schools. In the present day we prefer to kill the guinea-pigs, rabbits, rats, etc., before studying them. The Egyptians learned from the animal thru its food, the climate in which it lived, its behavior, etc., and made their deductions. The Arab also watched Nature. The word "massage" comes from masso, an Arabic word meaning to rub, to put into place, etc. The Physically based Arab practiced massage from time immemorial and the Greeks admit having learned this art from the Arabs.

It is only recently that the sympathetic nervous system and its disorders have been discovered. They knew nothing formerly of reflex actions and affectations, and admitting it now displays their ignorance. The Egyptians, Arabs, Islanders and Hindus have known for thousands of years about symptoms, sympathetics, reflex actions, affectations, and the direct and indirect relation of the organs of the body thru the sympathetics. We are just beginning to recognize the fact that there is much more to be learned than we are aware of. The ancients knew human anatomy in order not to transgress its laws. We as a race want to know in order to transgress the laws. We do not want to know in order to cease, but to promote law-breaking.

(To be continued.)

If the energy spent in a trend of dissatisfaction were to be turned into proper channels there would be joys whichever way we turned. "The glory of the doing" has not yet taken hold of everybody, and for this reason some of us are being done.

SERMONETTES

If you fail to see your opportunity, it is not that Fortune has turned her face from you, but because you are looking in the wrong direction, engaged in pursuits of fancy rather than attending to your present needs.

As the waters flow and flow to empty their substance into the depth of mighty oceans, even so do our deeds collect in the Fulness of Time to live from generation to generation.

There is no religion higher than Truth, and Truth can not be taught; it must be acquired by revelation. Thus the revealed religion of Mazda leads to Truth.

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. If you will be good and keep in line with the processes of evolution you shall have a hand in it.

At last we are at the dawn of a new era of tremendous catastrophes on the one hand and the Light of Reason, prompted by a higher intelligence, begins to illumine the mind of man unto collectivity in all the interests of divine designs on the other.

Mistakes made in the course of creation and evolution do not present themselves until man appears, and by man all mistakes must be set aside thru the application of Science and Faith.

A learned man is like unto an ornament, beautiful to behold, but if he cannot come down from the pedestal to be used for useful ends, is like unto the gaudy vase frescoed with ginger-bread ornaments, a dust-catcher and an eyesore breeding disgust and contempt. Let us follow the holy men and women who read to us the tokens of Nature and live the life of economy in deed.

It is not the object of the Mazdaznan movement to set up a new institution or supplant others. Mazdaznan

has but one object in view and that is to stir everything within its path to action and to remind everyone of his or her duty toward self and others.

All our desires are expressions of the heart springing from the wants of necessity to the energies composing the conditions of manifestations. Our needs are of a material nature or such as directly pertain to the comfort and satisfaction of bodily requirements. Thru the activity which reaches out toward the expression of things, desires are formed. Wherever there is heart action only, desires and wants make themselves felt. Thus we speak of desires springing from the heart and which pertain to the sphere of physical consciousness.

Altho we may never hear the voice of God or see his shape, we nevertheless are conscious of the presence of His infinite intelligence in all the objects of sense, and with a heart filled with love we gain His love, which endureth forever, unto the guidance of the faithful in matters appertaining to Life Eternal here and now.

He who has a clear conscience and a pure heart, with a mind determined to follow the still, small voice of the Spirit, carries a happy smile, hums a pleasant tune, and keeps his hands busily engaged in the pursuits of life. "Go and do likewise."

Nature is a better preacher than the best of orators; for altho the latter may move the heart, the former can set it into the right place from which a mind above can view the situation of life advantageously.

Sensation makes an impression upon the diseased portions of our mind, but it never assures a change of heart.

As a mountain can be moved, a shovel-full-at-a-time, even so a stubborn man has to be coaxed gently and slowly.

It is better to be equally raised than to be born equal.

As Times Change

An old adage has it, "as times change we change with them." Some of us only wish we could keep in step with the times rather than to be dragging after. But in the world of phenomenal deception we must graciously bow and be thankful for small favors received, for what else can it be but a favor when society condescends to change its mind even tho the heart remains at the same distance.

For God to condescend to grant us all our whims and notions is taken as a matter of fact, and we expect God to yield to all our supplications without objection. When God speaks and reveals his designs man gives it little or no thot, but when society parts its lips and speaks all the world takes notice of it.

Yea, wonders never cease; for a wonder it is that society is awakening to matters of vital importance. That the sins of the fathers cannot be blotted out thru sacrificial offerings, bloodless or otherwise, begins to dawn upon man endowed with an average mental index. The drink habit, the terror of ages, is gradually but surely passing into the annals of past antiquity. Perhaps the obnoxious cud chewing and weed smoking habit too will go down the line of ancestral relations as a relic of silly practices.

The same society, the same public mouthpiece, the press, the same bunch who sat in judgment against those who dared to utter scientific measures, one and all are undergoing a change of heart, and those once persecuted for righteousness sake will have monuments erected to them after they are dead and gone.

From the "Examiner" we quote: "Control of birth is approved, better children idea of clubwomen in discussing problem now agitating the entire country. Smaller families for poor and larger ones for those who are better able to care for them, generally urged.

If this matter were taken more seriously we should have better children. As it is, many of those coming into homes of poverty do not survive their infancy, and others fall by the wayside later. Every baby should have its chance by being well born. Things should be evened up, the poor and ignorant having fewer and the well-to-do more."

At this rate genetics, or the science of eugenics, may yet become a fad and people will go into its study with as much earnestness as did our fathers on religious subjects, which are less important than the improvement of our own species, which alone paves the way for a better future.

The Only Way

Whatever the discovery may be as to rules of health, we must bear in mind that the means conducive to one temperament loses its charms when applied to another. It is for this very reason that in establishing health rules the scientist should bear in mind not only the three diverse bases, but modifications of various inclinations creating temperaments, which again should be considered with age, conditions, environments and habits.

A habit quite frequently irritates a certain remedial measure applied, and is apt to baffle the student of science.

To simplify matters one should first of all abstain from a regular form of living; change one's routine and take up an entirely new regime, even tho painful at first, which painfulness only proves the irritability or sensitiveness of one's state, physical or mental. The mental side often, if not altogether, seems to be the governing factor, resisting any and every new measure or method of living due to the negativeness to which it has accustomed itself by thotless living. It rebels

where comforts are interfered with, showing absolute weakness in that particular direction, however strong it may be otherwise. Such a state should be broken as early as possible, if more serious results are to be curbed.

The strong-minded, for this very reason, resort to camping out and roughing it that the mind may be diverted from the usual negative path in which flesh readily adjusts itself, breeding sluggishness of muscles or depletion of nerve energy.

The mind itself, in so far as it is exceptionally endowed by nature, may not show signs of deterioration, still habits readily work their way into the daily walks, undermining character.

Comforts of life should be a matter of fact, but in the event of deprivation we should not show any weakness but welcome the opportunity to miss the things we so much appreciate.

Every weakness should be overcome and can be conquered thru the study of one's nature and the knowledge of one's temperament. At this time of the year, and during all of Springtime, nature reminds us of the possibilities attaining to a new life. Nature herself is weaving the golden threads of solar worlds into a fabric conducive toward a better materialization on terra firma, pointing the way unto a higher and better realization. Why not listen to the still small voice within and follow the magic finger of destiny as it draws the circles of initiation around us by virtue of a new bloom, the blossoms whereof assure us of the fruits to follow. May we bear fruits of the spirit by which to be recognized as immortals.

Whenever a man falls into the arms of fortune he really does not know how to behave himself, and acts like a cowboy in a roundup altho clad in an evening coat.

What We All Long For.

No matter how negligent we may be, there is not one of us who does not believe in purity. Purity is considered the highest virtue. Such purity applies not only to thot, to word, but also to deed. By the deeds, the works, the application or means employed, we may quite well judge the condition of the mind and the instrument conveying the same—the body.

It is imperative for man to consider himself from a dual aspect. External appearances go a long ways toward attention and attraction, but repulsion may set in if not backed up by natural habits, and regularities. Thus the outward may often hide a rather unsanitary inner state which manifests itself thru many improprieties noticeable to those even who are less versed in the laws of life and nature. Repulsiveness is traceable to a certain degree of irregularities in the one or the other, or both. By regularities we mean purifications and ablutions, which in man are of great consequence in the daily walks of life and mark his way of progress and higher attainments, or send him below the brute.

Nature has provided a few simple rules which if followed mean health and bliss. If of a forgetful trend, we may learn many things from animals, but our better sense should guide us rightly. It stands to reason that after arising from a state of repose the system needs flushing and a call should be heeded, or in its absence encouraged. Where soft water is available, a glass of hot water, followed shortly by a glass of cold water, may bring about the desired result.

Some temperaments require cold water first, followed by hot water. Others obtain the same result thru hot water, or cold water only. Again there are those who do not take to water kindly, especially where the water contains alkaline matter, or is hard and pos-

sesses earth salts. In such a case hot fruit juices, followed by cold, or cold, followed by hot fruit juices, always result satisfactorily.

Whenever a desire for alvine calls does not approach the person until after a meal, it shows irregularities and a meal should not have been taken unless a call preceded it. We must thus learn to determine proper measures, and regime. There must be a call before the first meal of the day is indulged in, otherwise the meal becomes valueless, interfering with assimilation, leading to malnutrition, indigestion, and clogging the blood with pathogermes, which are detrimental to correct bodily functions, arresting further developments so necessary to assure progress, advancement and attainments.

To establish proper renal and alvine calls, removing pathogermes from the blood, assuring pure and healthy skin action, should be the desire of every pure minded individual. Attending thereafter to one's selection of proper food as furnished by the culinary artist of Mother Nature, resorting to inspirations as imparted—the God in whom we breathe, move and have our being—we may then look safely into the future, conscious of our ability to meet requirement, however difficult, serious or dangerous.

FIRESIDE CHATS

The war germ has proven by far more disastrous to human life than all the efforts of science will ever be able to counteract. We have been able to check any and every plague, however baffling at first, but the war germ gets anybody's goat.

It is well to give one's experiences to others, and counsel and advice to all whose happiness we have at heart, but as soon as we begin to sacrifice ourselves and our belongings to others we find ourselves enslaved

by the very things we attempt to have others to refrain from. Broadness of mind asks not for sacrifice.

The man who has gone into raising dates will have to make a date with them some of these days, and then he will be as sorry as the Biblical creator who was sorry he made man. It is by far easier to make dates than to raise them, as the former we can break, while the latter will break us.

When the Kansas farmer called a land booster's attention to the fact that he could not see how that barren waste of desert sand could raise anything, the booster replied: "Sand, my friend, that is not sand but infinitesimal fractions of decomposed granite, the foundation upon which all geological formations rest."

Altho war may blow off a great deal of chaff (superstition), a goodly portion of grain (science) goes with it. Still in the end things will adjust themselves and generations to come will forget the price paid for the avenues of ease they will be permitted to travel. Surely, the story of the man in the scriptures of whom it was said, "Thou fool, whose will it be that thou preparedst," can not be applied to this present move.

Count Tolstoi, Jr., seems to follow quite closely in the footsteps of his father, altho he may differ somewhat as to diet, but for this very reason there will never be another Tolstoi in that lineage. Still the junior says some very good things, and with his father holds that patriotism is apt to become unhealthy and for this reason a disastrous condition to an individual as well as a nation. Among other good things he says:

"Another cause of this war may be found in the excessively developed feeling of patriotism, which I consider among the baser feelings, akin to egotism. Patriotism is a natural feeling, inherent in all of us, but it must be combated rather than encouraged, and I believe that it is a grave error that we are everywhere singing its praises in song and story."

HOME TALK

"There's no place like Home," is the old song which paved Patti the way to fame and fortune. But that was a song and not a home.

Some people would do better if they got away from Mother's apron strings and beat it, like Jacob of old, who proved that altho "rolling stones gather no moss" they do hit something occasionally, and he surely did when he started back for home with a caravan that commanded due respect. Esau, on the other hand, did well in staying at home, but then he had a good start to begin with, taking up where his venerable Daddy left things to his care. Thus circumstances alter cases and we have to look at things from various angles to arrive at reasonable deductions. True, whenever a person starts out in this world he must have a purpose in view and not drift. Indecision is the road to failure; quick action leads to success. This means, do not hesitate even in making up your mind.

Having no desires other than to seek avenues demanding the exercise of your gifts and talents, paving the way unto the development of still higher but hidden talents, will surely lead to success. There are opportunities all around us to strike out for a field of labor and usefulness, assuring happiness.

But we are getting away from our subject. Our object is to predicate upon "our home," which does not confine itself to any particular spot as the place which domiciles us is always the particular home for the present. "The world is my home, and to do good is my religion," seems to sum up the whole of man's attitude toward life and his relation toward his fellow-man. It takes away that narrow patriotism which seeks to draw lines of marked differences. Abolishing provincialism makes man really great, broad and tolerant. No particular country needs to claim him to

wrest the services from him which he freely gives, prompted by higher motives than a diseased clamor for heroism. He needs no creed to padlock his heart or to chain his mind.

The man who feels "the world is mine" is the man whose entity rises above the scruples of past antiquity where religion seems but a reprobative disease and not a demonstration of truth. Whichever way we turn or go we still see strong evidences of the "iron claw" breeding ignorance and superstition. Still, too, on the other hand, the Spirit of the Times forces its way toward the goal holding out final emancipation. "How long, oh, Lord, how long," as the apocalypse would have it, depends upon the "measure of iniquities." That measure has to be "full," it says. To some of us it seems as tho it has been overflowing a long time. However, that is just where we differ with the Poet Yeounas. Of course we must be patient and wait for the rest to reach the level of the vista. Nevertheless, we dare not grow weary of pointing the way and erect mileposts thereon. "Thus climb I must."

Our last issue revealed the move made, and also that we just stole away into the land of ancient historic events. To make the long story short, we simply went to Arizona to look over the old stamping grounds and visit the ruins of ancient splendor, where thousands of years ago a people reached so high an intellectual plane that the physical propensities diminished and by so doing carried a whole tribe into the sepulchre of oblivion. That such a fate may not confront the people of America, who are destined to become a Savior people unto all the tribes of the Aryan white race, the ideas of genetics have been strongly advocated and birth control made a world-wide issue. The purpose and end of it assures the generations to come a garment pure in motive and undefiled in application, free from unscientific appetites and ruinous habits.

Once in Phoenix, where hotels and rooming houses are crowded to overflowing, reminding one of the days when sheep were corralled over night, we mathematized as to the possibilities of future investment and wondered why many more of the family did not venture, taking advantage of God-given opportunities, instead of huddling up into a corner like exposed puppies. "A word to the wise will suffice."

One nice day, not Friday, altho that is our lucky day when it does not rain, we started for the Apache trail, now growing more famous than ever, and in fact deserves patronage. We started out at half past eight in the morning with a driver who handled his wheel most admirably, but whose bump of locality was somewhat detoured, for he got off the main track past Tempe and we found ourselves in the desert. After four hours' switching back and forth, as tho crusing the air with a Zeppelin looking for a lost brother, we finally found the main line and just shot over the rocky road until under the cover of night we reached the Roosevelt Dam, poorly lighted. The reason for this is that there is an enormous power-plant wresting electricity from nature without cost, and it's the same old story that the best things always go to the city, while home is neglected. But the start were more generous, and the waxing moon exceptionally gracious, so that we saw all that could be seen and were convinced that the whole thing is an enormous piece of engineering, showing what can be done by harnessing the elements. All we could think of was the Mazdazna covenant:

"I am here upon this earth, to reclaim the earth,
To turn the deserts into a paradise,
A paradise most suitable unto God and His associates
to dwell therein."

But how can such undivided attention to material matters be of value to a man's future in the great be-

yond? Just so, our future does depend upon the condition of the path we are to travel. Bad roads may do for some people, but a boulevard no one decries. We must have better roads, even to heaven, if the one to perdition is slippery.

But we will not argue, for "argument is death to the voice of truth," our blessed Omar Khayyam said. We stayed in Roosevelt only long enough to have the car looked over, and then out into the night we drove.

It was a constant up, and some down, grade. First one creek was successfully navigated, then another, until suddenly the engine stopped and we found ourselves in a stream with water touching the running boards. All attempts to cross availed our chauffeur nothing. It did not phase him or the occupants of the car. Encouragingly he announced that he spent a whole night that way once. Whistling into the air currents of a high altitude brought an auto into sight which attempted, after manifold operations, to drag our car across. But, as the street urchin would say, "nothing doing," and our man at the wheel muttered "good night." It would have been a good night any way, even if he had not uttered a sound, for the current from below started to rise while the air currents from above began their work of refrigeration.

We all know of cold storage eggs at this time of the year, but cold storage human hearts are a scarcity. Some manoeuvring, whistling and wireless voice dispatching brought campers to the scene, who in fact expected an event of this nature for they came with a team. What a thirty-horsepower engine failed to do, two horses, with living sinews and muscles, accomplished and on we drove, hour upon hour, until eleven-thirty at night found us in Globe with its snappy air and a hotel filled to the roof and not a cot left. A gendarme was kind enough to assist us in finding a room. After many fruitless attempts, for "there was

no room in the inn," brought us to an office building that had an unoccupied corner. The ceiling was high enough to accommodate a balcony. The walls looked gloomy, cheerless and cold. Had it not been for the creaky old floor, the dilapidated washstand, and the hinged iron bedstead, with its muffy crazy quilt, one might have imagined being in an old abandoned Roman castle. That night we retired, and, without further calculations upon the pet subject of unequal distribution, tested Health and Breath, or Science and Faith, and by six in the next morning we re-approbated every one of the exercises and determined the power of mind over matter.

On we went boarding trains and autos, first crossing one range of mountains and again plains and valleys. After many weeks' travel we concluded that "in my father's house there is plenty and to spare."

Opportunities for the young man, and those advanced in years, are simply wonderful and unlimited. Nearly every town needs a rooming house to meet present demands. Every valley needs industrious men, and even the speculative mind may find gratification, and to those who look into the future but cannot leave their present occupation, may at least create an endowment for themselves.

Those who cannot homestead, altho the new law gives a man 640 acres, and limited time to make final proof thereon, there are state lands which can be bid in very low. The payments are in thirty-eight annual installments, with five per cent interest. Investments of this nature are better than a bank account. Six hundred and forty acres, a section, is the limit a person over eighteen years of age can acquire. Still one-fourth of this would do for anybody.

The mining industry of Arizona is something fabulous, and it is no wonder the ancients made it their preferable camping ground in addition to the marvel-

ous scenery nature has wrought to inspire the mind of man and soften his heart.

Climatic conditions are of a nature meeting every demand. The nights are cool, but dry, and one feels comfortable even without a fire as far as the southern portion of the big range is concerned. The northern part is tolerable.

And now we are in the land of fogs and sunshine, again mingling with the Saints on earth and Associates of God, talking it over with them, considering the greater problems that confront the thinking, reasoning mind and a cultured heart, ever on the alert for solutions that bring solace and felicity.

The family of the harbor stronghold, or "Lost Angels," has done everything to give us a pleasant surprise, and they surely succeeded, due to the organization of the ladies, who seem to know just how to go about it. But "I can tarry but a little while," the old song says, and "thus say we all of us." We, too, "made ourselves small," as Daddy Pfuetzner would say, and followed an invitation to the Border Stronghold, where we reached the acme of the season, introductory to Ramassan. After assisting in the formulation of a program to carry us thru Lent, we again have the pleasure of looking over our belongings and departing for the Golden Gate Stronghold, where many are in wait for a word of cheer.

When a scientific man advises us to use a glass of hot water in the morning, followed shortly after by cold water, he should also add that in many cases this may fail us, and that a rectal injection of hot water followed by cold will help matters considerably. But whenever resorting to such means it is best for the irregular to abstain from food until thru vegetable juices and fruit juices normal calls are established. Milk cures may be considered, also.

AMONGST OURSELVES

Chicago, Ill.—All is well with us, and the work accomplished by Dr. Gilman Beeler, of the Mazdaznan Lecture Board, shows many admirable blossoms. It is to be regretted that we could not longer hold Dr. Beeler and his untiring companion. On the other hand, it would have been selfishness on our part to have done so. We know he is to lead the life of a nomad if he is to stand out as the incarnation of a monad, the true individual. Of course, we have been a little spoiled and think we ought to have the Master with us to expound the Doctrine of Efficiency, still we know that he is busily engaged in matters of importance to a whole race rather than that of a mere tribe. Still we assure our Master of a rousing welcome and will show him our appreciation by assuring a full house.

With blessings of Prosperity unto all the Strongholds of Mazda.—DR. A. L. THOMAS.

San Diego, California.—And who would not rejoice when our Blessed Master tarries with us expounding the “Doctrines of Efficiency,” as revealed in Mazdaznan, the only infallible way unto perfection. We are blessed indeed in our Stronghold to receive for the first time instructions in the “Doctrines of Life and Eternity.” Every one of the members of the Stronghold are in ecstasy at the profound knowledge in store for us. Truly these are glorious days in which we live, and even if we possessed less than we have been favored with we should be exceedingly joyful, knowing that health of body and mind are by far greater assets than a bank account receiving no further deposits.

With exceeding joy.—MOTHER AMELIA.

Montreal, Canada.—“I shall never more forsake thee; I shall leave thee not in want,” has been demon-

strated even to this strategic point. We doubt not but that we shall be cared for unto the end. We surely hold the thot daily, and if thot is power it should soon break the compliments of matter as does a stroke of lightning pulverize a rock. We have indeed been guided, but nevertheless this suffering all around us does not escape our observation. There would have been no need for us to witness this terrible calamity, but our desire to help some struggling soul to find the way has held us, and many have found the way. In this we rejoice. "There is joy, there is joy, when a wanderer, a wanderer returns." What our next step will be rests entirely with Providence, which alone can reveal to us our destiny. One thing is certain, we are growing, both in character and in numbers.

With the love of "Peace that surpasseth all the understanding of man."—MOTHER ADELIA.

Lenten Hints

Lent is upon us and we wonder how many are going to remember that "each season brings forth its own kind."

Whether the scruples are religious or scientific, in either case we must be true to our convictions. If then the time for fasting has come we should make rules for ourselves and abide by them|

At any rate it will be well to fast, that means to abstain from food and drink entirely every other day at least.

There are as many methods of fasting as there are temperaments. First, we must determine whether we expect to fast for physical results, mental reasons, or psychological purposes. Accordingly we determine our program and follow it out.

Those who have troubles with their kidneys and bladder, and suffer from impotency, will do well to

abstain from drink for thirty-six to forty-eight hours at a time, and from foods for twenty-four hours at a time. Foods should be raw or baked. Cooked or steamed foods should be discarded from the menu.

Those given to liver complaint and intestinal troubles, including rectal diseases, should abstain from solid foods for forty-eight hours at a time and confine themselves to liquids, and whenever feeding use steamed dishes in preference to any other.

Sunday, Wednesday and Friday should be abstinence days for the faithful, whether for religious or scientific reasons.

If feeling chilled during days of Lent take hot baths more frequently and annoint the body with diverse oils, particularly almond, cocoanut or petrolatum.

Wood ashes and charcoal are in season, while herbs are to be used in a powdered form, without the use of water, especially on fast days.

We may scoff and laugh at the idea of using egg shells, seashells and sand in homeopathic doses, nevertheless they are known to be great absorbents and should be used in this season.

A well proportioned program of the season is pulverized herbs for breakfast; sterilized shells for lunch and clay or sand for dinner. We may not grow fat on such a diet but the sick turn well and the well grow brighter.

If the men in authority, rather than those in the trenches or fields of labor, were put on a lenten diet and lenten regime it would surely solve social and other problems more readily and diplomatic moves would cease.

Grapefruit and artichokes are practically the principal tonics, eliminators and food during lent. Gruels may be added judiciously, but ashes, charcoal and sand must not be forgotten. Others do well to indulge in change of climate or absolute fast. The faithful fast

every other day or all day Wednesday, Friday and Sunday. The results of continued fasting should be reported to the Mazdaznan Press at end of fast, and the method pursued.

Absolute fasting has been expounded in the pamphlet "How to Fast Scientifically," the same as "Diet for Lent" may be found in the "Mazdaznan Encyclopedia of Dietetics."

Preaches of Mazdaznan

"Live rightly; exercise your body, your mind, your soul, your spiritual attributes, and you'll grow into the consciousness of God," declared Dr. J. Gilman Beeler, international lecturer for the Mazdaznan Temple Association, in the course of a lecture delivered last night in Recital Hall in the Fine Arts Building, under the direction of the Rochester Center of the Association. Dr. Beeler's topic was "The Universal Religion of Tomorrow." In part Dr. Beeler spoke as follows:

"In the religion of the future people will come together and go through a certain ritual, which will be a development in itself. They will sing because it raises the spiritual consciousness and makes people feel better physically. They will offer prayers on the breath. Good thought, good word, good deed—that is our creed, and the interpretation of that creed is sacred to every individual."

It was a unique religious service which Dr. Beeler conducted last night. The congregation was a fashionable one. The preacher was arrayed in a cream colored suit and wore a white tie. The opening words of the service were "Peace be unto you." The congregation arose and responded by a triple repetition of that salutation. Then the pastor invited his flock to join in singing the "Lord's Prayer," or "Prayer of Assurance," three times, remarking, that, "as one sang the hymn one used three different rhythms of the breath and awak-

ened thereby attributes of mind and spirit not heretofore developed." The prayer was sung in one breath and with thought concentrated on its meaning.

"Religious dogmas no longer satisfy the inquiring mind," continued Dr. Beeler. "People are beginning to think for themselves. Religion to be such must prove itself by daily exercise. It is no use to profess religion and not to practice it. The practice of religion ought to make you better physically, spiritually and intellectually than you have even been before.

"The Mazdaznan, or Mazdayaznian, Law and Order of Zarathustra, is the eternal religion that stands behind all other religions. Mazdaznan means 'master-thought' or 'thought-master.' It is the only religion today that teaches a complete system for the attainment of physical health, mental power and spiritual realization in ever-increasing degrees of development. Preliminary instructions fall into four divisions—breathing, diet, exercise and prayer."

Dr. Beeler lectures to-night, Wednesday and Friday evenings in Recital Hall on various phases of the new religion. Next Sunday night he will lecture on the topic, "Eugenics or Racial Regeneration." Mrs. Bessie G. Kester is president of the Rochester Center of the Mazdaznan Temple Association, which has its national headquarters in Chicago.—Rochester Herald, Jan. 15.

Federation of Nations

We, the Society for the Promotion of the Federation of Nations, desire to call your attention, if you are ready to listen, to the fact that the Federation of Nations is not only possible, but is the only solution of all the perplexing problems involving the chaotic conditions, socially, racially and nationally, to-day.

Now we, as members of the Society for the Promotion of the Federation of Nations, do not propose to dictate to Nations. We are simply a Society, the mem-

bers of which have realized the necessity of discussing such questions and advancing such ideas as will lead toward a mutual understanding among the people of the earth; and, of course, we consider specially the members of the Aryan, or White Race, those who are warring at the present time, and who have, therefore, engaged in misunderstanding, and to remove this misunderstanding, which, so far, they have not been able to adjust.

We must bear in mind it is not the Yellow Race that is at war with the White Race; it is not the Hindu Race, the Olive Green Race, the Brown Race, nor the Black Race that is warring with the White Race; but it is the tribes of the Aryan White Race that are at war with each other. This war is not with China, Japan, India or Africa; but Germany, Russia, England, France and Austria. All of the peoples engaged in this war are of the Tribes of the Aryan White Race.

If, instead of sacrificing everything for individual, partisan and national pride, we of the White Race recognize one another as brothers and members of one and the same race, the Aryan White Race, whose purpose and object here upon the earth is to exemplify, to prove and demonstrate the possibility of absolute, unquestioned perfection, we shall enjoy whatever this plane, this span of life, offers unto us.

We ask you to join with us in the work of sending broadcast, among the Nations at war and here in America, the thot of the Federation of Nations. We must talk of the Federation, not Peace, for the Federation of Nations is the only foundation upon which true, lasting Peace can be built.

THE SOCIETY FOR THE PROMOTION OF THE
FEDERATION OF NATIONS

910 Third Avenue

Los Angeles, Cal.

It is always the man who gets bit who squeals.

Some Menus for March

As it happens to be Lent, very little is to be said regarding diet excepting as temperament, climate and conditions demand. Where the weather is severe, a great deal of olive, almond and cocoanut oils should be consumed to keep up physical warmth. Hot baths added to this, with rigorous exercises as an accompaniment, will prove beneficial, especially when fasting every other day.

Breakfast should consist of devotional and gymnastic exercises, partaking of wood ashes and herbs, using hot and cold water as required by one's constitution.

If fruit juices are required to keep up regular habits, the half of a grapefruit will suffice, especially when preceded by a tumblerful of hot, soft water, distilled or well filtered rain or snow water preferred.

For lunch, there should be a light salad containing one or two bitter herbs in small portions. The rest of the salad should be rhubarb, mustard leaves, water cress, endive, oniontops, chives, leek, raw cauliflower, celery, foenucky, tender asparagus, radishes or beet-tops. Flavor salads with various spices, differing each day.

Wood ashes may be used with the salad, biscuit or cereal. Still, the less cereals used the better. In most cases cereals may be advantageously substituted by arrowroot or riceflour. Oats, wheat, rye and corn should be discarded.

Barley and rice are to be soaked from two to six hours in soft water, if possible, and then steamed in a tight vessel. Curry and other spices may be used in small homeopathic doses.

Tomatoes and other acidulous vegetables must be abstained from.

No corn, peanut, cottonseed or sunflower oils are to be used now.

Abstain from dairy and yard products as much as possible, and particularly of fermented foods.

For dinner use steamed, baked or raw vegetables, according to demand and taste. Be sure you eat an artichoke, also small quantities of mushrooms.

Small fruits, if any, must be seeded, mashed, beaten and creamed.

Dried fruits may be chewed instead of gum or candy.

In all baths use one to two tablespoonfuls of salsoda and twenty drops to one teaspoonful of Australian Oil of Eucalyptus. Use Spanish castile soap, or any oil soap that leaves a smooth skin. Before bathing it may be well to first take a towel rub and powder the body with fine wood ashes. In skin troubles, or poor circulation, such treatment will assure good results.

Zeppelins

Boastfulness always precedes a howling fiasco.

By the time roses bloom again we shall know that the ocean owns many of our ships.

With the coming spring many a green field will be painted red in spite of a shortage in dyes.

Vil-you or Vee-yah simply won't, altho we Wood—and Wil—. Anyway, these are strange sayings, as the scriptures have it.

England means Angel-Land, and it has so far conducted itself angelically, even more so than the Galls or the Teu-tons—Teut-ons.

One day we carefully frame a Peace note only to be followed the next day by a war appropriation of hundreds of millions of dollars. We surely are a peculiar people.

Germany has adopted Mazdaznan dietetic measures and is faring very well. Had they adopted these means more generally at the beginning of the war the conflict would be over with.

HINTS OF THE SEASON

Going about the house barefoot for an hour or two every morning and evening, taking a tumblerful of fruit juice before and after foot exposure, taking at night the ascension exercises and in the morning resurrection exercises, will eradicate all organic nerve troubles, setting into a healthy, normal condition the renal and alvine functions.

No matter how disagreeable or cold the day, do not change the weight of underwear, but rather add overgarments which can be readily removed when entering an abode. Above all things discard woolen underwear which makes the skin tender and are conducive to stomach, throat and nasal catarrhs. Underwear is used largely for cleanliness and should be considered for this reason principally. Silk, linen, rama, balbriggan or cotton make excellent underwear. For hygienic and temperamental reasons lisle or rama are best. Daily change of underwear is commendable, as is daily change of linen, while nightgowns should be discarded. These simple rules will solve many heretofore perplexing problems in health and hygiene.

March water used internally in connection with herbs is better than any blood purifier known.

Very mild mint tea, made with rain water, will cure dyspepsia, and used in connection with six grains of charcoal after each meal, and a teaspoonful of honey every six hours, will arrest hardening of arteries.

March rain waters no doubt lead to the belief in restoration and rejuvenation baths. At any rate, it may be well to give it a trial as much as buttermilk baths in the month of May, which insure a youthful complexion.

However extensive our education and knowledge of things may be, it will avail us nothing if we lose sight of selection, as in nature selection determines the future of a species.

After having attended to one's teeth scientifically, having all cavities filled, the teeth scraped and polished, use rain water freely before and after each meal for a period of four weeks and note the results. The proof lies in the demonstration.

Toe nails and finger nails demand as much attention as any other part of the body and wherever such is given there is less possibility for contagion or a negative state. Firmness of mind and vitality of body comes thru regular attention.

"Cleanliness is next to godliness," not only applies to the external appearance but the internal as well, and scientific clean living thru the selection of proper and ashoi foods will insure better health than all the disinfectants used when improper foods have to pass our lips.

Since breathing and diet adorn the pages of the daily press, few there are who care to give the subject any serious consideration. Perhaps that is true of other topics as well.

Don't forget March rains and their efficiency to skin and scalp, while using the same in herb teas more good may be derived than ordinary water. In days gone by March rain waters were preserved and blessed, claiming curative power for the same. Belief or superstition, in either case much benefit has been derived from the use of March rain waters and potential remedies made therefrom. Apply to scalp cocoanut butter quite freely at night and wash hair with rain water in the morning. After ten days' treatment dandruff and eruptions disappear, and with additional use of a hair tonic made of sage thereafter will preserve the color of the hair. Eyes bathed six times daily with mild sassafras tea made with March rain water will not only improve the eyes considerably but prove a better remedy than any on the market today.

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Is the religion that stands behind
all other religions.”

—Dr. Max Muller, recognized as
the world's greatest orientalist.

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Jesus the Nazarite, the Savior
unto the Aryan White Race,
holds with Mazdaznan that there
is no authority greater than God
and no religion higher than truth.





MAZDAZNA N

Waste not thy life in letters of
dispute;

Argument is death to the Voice of
Truth.

Of creeds and of beliefs de-
bate with none,

As saints to savage turn and men
to brute.

—Omar Khayyam.



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No. 4

MAZDAZANAN

Master-Who



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“From that time on, the true religion which had already existed began to be called Christianity.”

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M a z d a z n a n

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Sweet Memory

Memory digs a mighty chasm
Deep and wide of by gone years,
But life stretches out across it
A bright rainbow made of tears.

Every tear a shining symbol
Of a portion and a part,
Of a thrill, a song of gladness,
Or a sigh wrung from the heart.

Shall we count them as they hang there,
Scintillating in the sun?
Or imitate the proud artist,
And just blend them into one?

Into life come joy and purpose
Shaded on this side with care,
'Till it blends away to darkness,
Disappointment and despair.

But we none have been the loser
In this race with life we've run,
So we'll take the tears and laughter
And just blend them into one.

—*Lydiana F. Hilton.*

Lessons in Diagnosis and Healing

COMPILED BY DR. ST. WILLARD RILEY

According to Mazdaznan Principles in the Art of Healing,
as Taught by Dr. Otoman Zar-Adusht Hanish

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LESSON FOUR

It is expected that the preceding lessons have awakened a desire for more knowledge concerning this absolutely unailing system of diagnosis, but how is the student going to comprehend and make use of it in his everyday life? Enough instruction has already been imparted to furnish material for consideration for months to come.

The principal reason the student lags is because he does not sufficiently exercise the senses of sight and hearing. What is needed most is more exercise, not so much in remembering words and sentences, but in retaining and comprehending their meaning. When hearing the word "cake" spoken, more than the mere letters c-a-k-e should be seen. The mentality should be trained to such a fine point that when the word "cake" is mentioned a vivid picture of the object itself should be seen in all its details—the layers, the filling, the icing, and even the smell and flavor should be determined, thus calling out the thought of how good it will taste. The student should devote more time to developing the picturesque, the panoramic, in the mentality, and become a naturalist—natural. The things spoken of should be seen, demonstrating the fact that "thoughts are things." It is necessary to learn to awaken the powers of thought transference and telepathy.

To become an expert diagnostician, it is necessary to have the telepathic sense well developed, this sense being almost entirely lacking in the western hemisphere. Without this sense well developed and under control it is impossible to diagnose a case quickly enough to be accurate and comprehensive at the same time.

Bright students naturally have the propensity of conception well developed. Persons draw their eyebrows together when seeing things—objects—that interest them. The musician, listen-

ing to music uses that part of his brain which corresponds with music.

When a person thinks, and the expression changes, a little shadow flits over the face. It is difficult to detect this shadow under artificial light, but it is distinct and easily perceived by one whose telepathic and conceptive powers are developed and active. The successful student is thus gifted by nature and readily sees the shadow flitting across the face, and is able to tell what is going to be said before the thought is spoken.

Through practice and exercise the student may develop this power in order to be liberated from the methods of education which forced and crippled and prevented the natural development of the telepathic sense, so for this reason some exercises must be practiced for a time to awaken the dormant forces and quicken the perceptive faculties. It is necessary to be able to see more than the physical features of a patient, and to also observe at a glance the thought lying back of the face and the state of the patient's mind, or it will not be possible to diagnose the case correctly.

The following exercise is recommended to develop the latent powers, and in order to succeed the instructions must be faithfully followed until the student is able to think and act for himself and cease to depend upon others.

Exercise: When passing down the street and seeing things in a store-window, the student should be able to see at least three things at a glance and then pass on without stopping. Continuing the walk an endeavor should be made to recall the articles seen in the window, as well as to enumerate and describe them. Repeat mentally that an apple, an orange and a lemon have been seen. Then question as to the color and condition of each, the relative size and other qualities noted in that one glance. Still continuing the walk, again recall the things that were seen. The student must be able to recall the objects accurately and vividly, not vaguely, and it must be certain that the impression made on the brain is lasting. If uncertain as to whether the lemon was green on one side and yellow on the other, or whether it was in a certain position, do not remain in doubt but return and again look into the window for an instant and get the correct impression. It is necessary to settle the question at once. After being able to recall three things, then try four, five and six. It will soon be possible to pass a window, observe its contents in the twinkling of an eye and recall them at will.

After only two weeks' practice of such an exercise, the student will be surprised at the accomplishment and development, as well as the tendency to discriminate, showing how particular one may become.

The object being described should be seen mentally just as clearly as though looking directly at it. Nothing will escape the vision. This is the key with which to get to the bottom of these studies and become proficient in them. An example of such practice is the successful detective, who is naturally discriminative and conceptive, these powers giving him the sense of telepathy. On seeing an object it should make such a vivid impression on the brain cells that it may be recalled at will, and with exactness. This is the method pursued by all great mind-readers.

After being able to recall one article that has been seen, add to it and train the faculties to describe all that can be enumerated, then watch the flittings on the forehead and determine the particular trend of thought each person entertains. The brightness or dullness of the eye will indicate the group to which each belongs.

This is the telepathic sense, and thought transference, and will make everything easy, giving the ability to describe analytically and minutely everything seen.

The telepathic sense is needed in healing because of dealing with a mixture of bases and the tendencies they have accepted and adopted. Trifles cling to an individual, causing him to shift according to conditions and environments. If the telepathic sense is developed the student can tell whether a man is a real character or only a rogue. It is necessary to learn to know people's conditions and environments as soon as they are met.

Never ask questions of a patient. The average physician asks too many questions, while the natural physician asks none but quickly gets at the source of the trouble. If questions are asked, they should be few and apparently irrelevant.

When the patient begins to ask questions and tell his troubles, reply by saying that they are already known. His presence is sufficient to give all the necessary details as to the cause of illness. The impressions are all gotten through the senses, and the telepathic is the most important. Use the diagnosis of a case as an exercise, and do not allow the shadow of a doubt to interfere with a decision.

It is well to see the dust and little things no one else notices, as this will be conducive to accuracy which is needed more than anything else in the formation of the true ideal. The true thinker must see all things, and will thereby develop greater powers through accuracy.

After practicing the foregoing exercise for a very short time it will be noticed that a finer sense has been developed and many things will be seen and sensed that were not perceived before, even to the operations of the various organs of the body. These things cannot be attained through study, but only through the exercise of the finer senses. It will be of great assistance to know the bases, as there will be less possibility for going astray. One should not be imaginary, but see the physical as it is, and everything connected therewith.

Training must be done according to system, and should be done so carefully that one can enumerate mentally all that has been seen. The student must state whether the apple is entirely red, or whether it is partly green on one side; whether the lemon is large or small, ripe or green; whether the orange is thin- or thick-skinned, large or small, of the kind that sells for 20 cents a dozen, or whether it is a Navel, Valencia or Florida.

This is the method of learning, and the cultivation of one's talents will prove of inestimable value. It is necessary to systematize natural gifts, to analyze, discriminate and judge, and to have the language to present conclusions to all sorts and conditions of people, to the child, the youth, the man, the technical, the scientific and all learned professions. After systematizing a gift it will be easy to use it. Stick to this method. Do not rush development as it will cause failure. If improper methods are adopted it will not be possible to systematize, and talents will thereby be impaired.

Where the development of spirituality and intellectuality is forced, both will be affected adversely and nothing can be done as a remedy. Step certain and sure.

When thinking and speaking of the Physically based they should be mentally seen from the true type, with no inclinations, to all those with the various combinations of inclinations.

When considering the Spiritually based they should appear before the mind's eye from the true type, with the towering top-head, to those with the most complex variations.

When speaking of the Intellectually based it is necessary to be conversant with all the degrees of their development from the lower order, with the square forehead, to the one on whose forehead two squares can be drawn, and be able to also tell all the inclinations.

The seeming diseases of those not organically diseased is due to a lack of consciousness in the brain centers corresponding with the apparently diseased parts, and when these particular parts of the brain centers are unconscious of the normal condition of the particular parts controlled by them they are unable to impart sufficient intelligence (stimuli) to preserve their normal condition. Any powerful mental or spiritual experience may stimulate and arouse this consciousness in the brain centers, thus establishing a true correspondence between them and the seat of the apparent disease.

Again, any powerful mental or spiritual experience that is equivalent to a shock to the nervous system may induce the higher or gasping breath, which in turn induces the generation of electrism in the nervous system sufficient to establish the true correspondence between the brain cells and the affected part. If the student is to become successful he must not confine himself to one method of treatment, but must also use every mental, psychic and spiritual method available, then he will be able to cure cases which are supposed to be beyond human aid.

In ordinary mental cases, where the body seems crippled, there is a tendency to accumulate salts and acids in the system. On examination it will be found that these cases were cured miraculously. Cures of this class were accomplished at Lourdes and other shrines, but many of these places have been closed by the legalized authorities who, not understanding the cures, classed them as fakes and stopped their work.

Cures that are successful with the mentally diseased will not be of assistance to those who are organically diseased, as these cures have nothing in common with the organs of the body.

At Mecca the holy cabba, a huge stone in the temple at that city, has healed a million or more sufferers. Thousands of afflicted people make the pilgrimage to Mecca every year in order to be healed at this world-famous shrine, many of whom have to undergo great difficulties and privations to reach their destination. Out of every 10,000 people there are about 2000 who are healed. The mentally sick, and those who have a psychic

and spiritual tendency, are instantly healed on seeing the cabba and become ecstatic. Many throw down their crutches and walk away.

Before being allowed to participate in the healing ceremony, all the pilgrims must undergo a period of preparation, lasting three weeks, before the cabba is unveiled. They are compelled to fast, to diet, to purify and cleanse their bodies, to whip themselves with lashes and undergo other methods of chastisement, and when the great day, which they have been anticipating so long with such great faith in the ultimate curative effects, arrives, and the impressive ceremony of the unveiling of the cabba occurs before their very eyes, they become instantly healed. Science is unable to solve the problem of these cures, and they are said to be beyond human comprehension.

Why must the other 8000 pilgrims return home in a worse condition than before they made the pilgrimage and submitted to all the required preparations? This can be readily determined and a correct solution to the problem given when there is a thorough understanding of the functions of the body and how life manifests itself in varied forms under the different basic laws. Metaphysical healing can only succeed where the case is metaphysical. In nearly all such cases the physical organs will be apparently afflicted, due to a physical cause. This is because of reflex action, and though the cases appear similar from a superficial examination the true diagnostician will be able to tell instantly whether the cause is mental or physical.

Disorders having a mental, psychical or spiritual origin cannot be cured by the application of material remedies, and where the cause is material metaphysical treatment will not prove effective. Where the cause of a disorder is mental, the mental or metaphysical treatment will result in a cure, if such be possible; and where the cause is physical, the remedy must also be physical. All great healers have understood these laws and applied them. Nature makes no mistake, and when her laws are understood and obeyed no serious blunders will be made.

Throughout the Orient there are certain rules and regulations to be observed during the spring-time by those who are well, and also by those who are sick. The forty days of Lent are set aside for this purpose, and those who are unable to heal themselves by following these rules are advised to make a pil-

grimage to some noted shrine. Because of often being compelled to travel long distances on foot, the time consumed in making the trip is, in many instances, almost a year, and during this time many hardships are endured which in themselves may effect a cure if the patient is strong enough to overcome them. If unable to demonstrate over them he dies by the wayside and is heard of no more, but if he holds out and becomes cured after visiting the shrine there is much said about it.

The Egyptian priests were Spiritually based, and studied from this standpoint to such an extent that they understood all corresponding spiritual relations, and where home remedies failed to cure the sick the priests healed them. Where the patients were not in this class other means and methods were adopted.

The Arabs were Physically based, and all their cures were of a physical character. They considered the organs of the human body became afflicted similar to those of the animals, and treated them accordingly.

The Hindus were Intellectually based, with the spiritual inclination highly developed. The spiritual went to seed, as it were, and the intellectual became exhausted through developing the spiritual inclination, both eventually becoming depleted at the expense of the physical. For this reason they are below standard and their mental and spiritual attributes are of no consequence.

The Intellectual-spiritual seeks its results through potions in small doses, mystery and the workings of charms. Anyone using a method of treatment comprised of homeopathy, charms, etc., and mystifies his patients, would be pronounced a wonder-worker in India, where he would be followed and worshipped by thousands, and even looked upon as a semi-god. It is easy to reach this type in India. This method of treatment will not work with others so it will be necessary to adopt something different.

In pursuing these studies, the student should not allow himself to become mystified as he should know that all created things are the result of well established laws and that every effect is the result of a preceding cause, and this effect in turn becomes the cause of another effect. All things must be understood.

There are many intricacies and all sorts of complications

that must be understood before justice can be done on all planes. It is first necessary to use judgment and to depend upon one's own self. All that can be done at any time is to supply the student with general rules that may be applied to any one, but the details must be worked out later. He can depend upon no one to do this for him as he must work out his own salvation. He must become self-made and self-reliant to succeed in these studies, and understand that to perpetuate life it is necessary to remain within the limits of the law that rules and governs each particular body. Every individual must become a law unto himself, and this is also true when considering food, exercise, modes of treatment and everything else. Each person has within himself the latent powers. The general rule is given and it is for the student to work out the details.

There are three methods of reaching the higher basic material sense, and there are three ways of reaching the lower basic material sense. The principles may be applied to all peoples everywhere. The student must be able to do this in order to apply them scientifically to anybody anywhere. He should make it work out in his own case and dissect himself, as it were, through the use of his own senses, ever bearing in mind the base, inclination, symptom and affectation. After a few additions and some experience, he will grow into a state of consciousness and realize the practicability of this system and its superiority over all others, which, as has been said before, are right in principle but wrong in application. No mistakes will be made in diagnosis and treatment where the base is established, for the system is similar to weights and measures where there is exactness and no guesswork.

(To be continued.)

The Dukhoborsti who have so much trouble among themselves in Canada, their new home, are simply undergoing a process of adjustment and if not interfered with will come to an understanding which will prove profitable to the rising generation. To be industrious, unselfish, kind and plain should go a long ways toward good citizenship, in fact more so than can be said of many iron-clad institutions.

SERMONETTES

Science is militant to ignorance, paving the way unto betterment of species and living.

There may be a great deal of knowledge displayed in words, but wisdom is shown in deeds of the better breed.

Volcanic eruptions, earthquakes and thunderstorms, including the biblical deluge and our periodical floods, landslides and hurricanes, put together never demanded as great a sacrifice as our present war.

"In like manner take ye all of the Spirit," are the words of the Savior, and yet how few there are who take deep and rhythmic breathing seriously enough to practice it daily and thus profit by it.

Because some people still do not comprehend the truth does not disprove its existence, since even in the evangelical days John was prompted to say: "The Light shineth in darkness, but darkness comprehended it not."

The man who has bitterness in his heart for another is the man who has transgressed many a divine law and now proposes to cover up the track of his sinful path by offering criticism against those he knows not of.

"In the twentieth century war will die, the scaffold will die, royalty will die, but man will live. For all there will be one country—that country the whole earth; for all there will be but one hope—that hope the whole heaven."—Victor Hugo.

Our fathers may live in the minds of their children, but unless the hearts of the children are turned toward their fathers we are surely left without guidance and must travel equally as difficult a road as those who pioneered before us. For whomsoever it is easy to live, it is surely hard to die, while for others it is easier to die than to live.

The Beginning of the End

Calculations in diplomatic circles again run high and soar into abnormalities as bids do upon a fever-stricken market. Still, even the best informed have to submit to events not foreseen and rather phenomenal when considered from the standpoint of recognized diplomatic measurements and weights. We may truly have to admit that scriptures are being fulfilled with every turn and "the wise of the earth shall be made fools." Tolstoi, in foreseeing and prophesying of this present world-wide encounter, clothed in more modern language the pictorial terminology of an apocalypse and knew that the struggle would not only prove a most terrific one to all engaged, but of extended duration as well. The conflict was to draw the greater portion of the world into the arena of destruction, even declaring that two-thirds of all the crafts would be sunk into oblivion. Of the opinion of Daniel and John the Revelator, before the latter put into poetry and prose the fate of humankind, the Zarathushtrian savant mathematicated and calculated as to the finality of human struggles, supposedly caused by evil and its adherents, and after manifold phases, exhausting the powers of darkness, every phase, every encounter or struggle, however indescribably terrifying in practice, is to reach exhaustion and with it the final culmination, calculated to insure mutual understanding and Peace. Thus the oldest of all prophecies, pointing to the latter days, says: "Ahriman himself and all in the Duzahk shall be purified by this fire, all evil be consumed, and all darkness banished. From the extinct fire there will come a more beautiful earth, pure and perfect and destined to be eternal."

Many who dye change color, applies to the battlefield as well.

Memorial Column

May it be as it is, nevertheless hair splitting neither adds nor subtracts from an event that has once taken place. It may be true that Zarathushtrian imigrants, leaving Persia in 720, on account of the invasion of Arab hordes, arrived at Sassjan, India, by the land route from Seistan, thru Baluchistan and Sind, but it cannot be denied that another company came by water route. Furthermore there were Zarathushtrian communities thruout the vast country of India, Afghanistan and Baluchistan. In Sanjan Zarathushtrians enjoyed the freedom of their science before historical fugitives joined them in the eighth century. The proposed erection of a Memorial Column in Sanjan in commemoration of the landing of their ancestors, the Parsis of India, is quite in harmony with historical facts. The column is not only to commemorate the landing of immigrants, but at the same time would morally include those who have either preceded by the land route and those who confessed the faith of Zarathushtra for centuries preceding the establishment of Parsi settlements in India.

The inscription is to be as follows: "Erected by the Parsis of India in pious memory of their Iranian ancestors who landed at this famous spot of Sanjan and settled under the protection of its kind Hindu ruler, Jadi Rana."

The Iranian Association claims: "that this tradition is not only not supported by historical evidence, but is also improbable and controverted by known historical facts," as they endeavor briefly to show by numerous references to historical research. They contend that there are the strongest reasons to believe that the Zoroastrian immigrants came by the land route from Seistan through Baluchistan and Sind.

An Apostle of Zoroaster

To the Editor of the Rochester Herald:

Attracted by a notice in your paper some weeks ago, I went to the Fine Arts Hall (corner Elm and Chestnut streets) to hear the Mazdazkan lecturer as announced. I wanted to know whether the teachings of Zoroaster were now being brought to our doors in this country, in popular form, by some definite organization. I was prepared to welcome this as another indication that the day of the brotherhood of religions is coming, when men shall sit down and reason together, in joy of heart and openness of mind, concerning the many paths which lead our humanity to God. I found Dr. J. G. Beeler an expert in his line and a regularly appointed international lecturer of an association formed and chartered in 1909 with the object of bringing to the West the group of religious and social doctrine given to the world through Zoroaster thousands of years ago.

There are two definite streams of religious teaching. One comes by way of India. This has been proclaimed in this country for many years. The doctrines of Karma and reincarnation have found much response among thoughtful people as the best solution yet offered to intricate problems of life and destiny. The second stream comes by way of Persia and belongs especially to the white race. The Jewish people came in contact with this during their captivity in Persia, and drew on the Zoroasterian teaching for their belief in immortality and much other thought and practice which, in turn, our Christianity inherited from the Jewish religion. The Mazdazkan teaching is older even than Zoroaster. Dr. Beeler evidently has made an extensive study of its presence in our modern world, and traces it everywhere. He claims that what we now know as Christianity in its practical aspects was taught by Zoroaster, and cites St. Augustine of the early centuries

of the Christian era as a witness and Professor Max Mueller of these latter days. As a proof he mentions the Parsees in India, a community of 100,000 people, who are a group of Zoroaster's followers. Among them neither beggar, nor prostitute, nor criminal is to be found.

It seems Dr. Beeler is not enthusiastic concerning Indian religious thought; he thinks it reached the height of speculative philosophy, but has remained essentially speculative and negative. The Mazdazkan teaching, on the other hand, coming from, through and essentially for the white race, is positive and practical, as is evident in the life and doctrines of the two greatest teachers of the white race—Jesus and Zoroaster. The Mazdazkan principles stand for a knowledge and application of the laws of nature that make the physical body healthy and pure and thereby a fitting abode for the spirit and intelligence of God. It is part of Dr. Beeler's work to teach public classes (without charge) a series of Egyptian postures which, if faithfully practiced, cannot but have a marked effect for good. Some of us have been looking upon osteopathy as a western application of some of the teachings of Indian Yoga. It seems this most recent effort in our modern life toward a sound and healthy body takes up the thread of a still more distant past. The principles of osteopathy are present in those postures taught in ancient Egypt by Mazdazkan teachers.

There are many people in Rochester who are interested in questions connected with Oriental religions. They should make use of Dr. Beeler's stay in this city.—*Free Lance.*

If possible, have your Easter morn re-baptism in a running stream, and take your first communion in the open, away from the crowd of contamination.

Nothing New

Because of scruples and doubts inaugurated by a theology, illogic in consideration and sophisticated in deduction upon subject matters connected with religious themes, many a learned man becomes sufficiently deluded to deny even historical facts. Thus every now and then, like a lightning flash from a clear sky, scientific stars fall to the earth causing much consternation and commotion among the feeble-minded in society.

A modern writer, considered a giant in literature, desirous of casting a firebrand into the already dense mental chaos, loses himself so far as to stamp the Savior a "theomaniac." Another celebrity, filling a chair of renowned authority, declares the personality of the Savior a simple myth. Of course, all of this and much more has been said by others in every generation and age, so much so, that one would almost be led to believe that the proclaimers are the incarnations of preceding states, still determined to voice the error of their days of malice, hatred, jealousy, hypocrisy and ignorance.

A myth or a "theomaniac" is in either case a more important place by far than the chair held by many a professor in a university or a literary studio. If a myth, it makes us wonder whence, where and how came the well-known aphorisms, sayings, and teachings of universal truth. If "theomaniac," we surely are baffled at the depth of thot, logic, calculation, discrimination, deduction and practical application of the teachings to the varied walks of life.

After all we can see what theological interpretation has done toward the building up of a Babel of error. Not conversant with the customs, usages, languages, beliefs, peculiarities, climatic and otherwise, and unaware of the times in which occurrences of biblical days took place, are the cause of so much diversion in

beliefs and dogmas, often bordering on the ridiculous. Were it not for the spirit that alone lives thru ages and history, the sublime of a Savior would have long ere this fallen into oblivion. But the work of God does not depend upon the mind of man or the efforts of sophisticated individuals or conclaves. With all the disastrous dogmas and creeds, the Spirit of the Times paves its way unto recognition. After all these seducers of truth are gone to rise no more, truth will rise to recognition.

Let there Be Peace

From out of the chaos and destruction that is going on around us we hear the little word "peace." Sooner or later peace will have to be declared. By doing so, however, shall we do away with all that hatred and malice? Shall it be that peace, of which the Savior said, that "surpasseth all the understanding of man?"

For 2000 years we have been shouting peace, peace, yet for all our shouting we have the most destructive war of all the ages. Just think of it! and we call ourselves Christians, civilized, followers of the one whom the world calls the "Prince of Peace." Why is it so? Because we have failed to grasp the true meaning of the teachings of Jesus the Christ. We have, so to say, put Him in a niche to be looked at, admired and sometimes prayed to, and as a result we have been held in bondage by creeds and superstition.

True, everlasting peace will only come thru the awakening of the Christ Spirit in one's self, thru the realization of "I and the Father are one." As a tiny shoot contains in itself all the attributes of a big tree, so each and every one of us has in himself all the attributes of that realization. There remains only to know the means toward that end, and we hear the voice of Jesus, the Savior unto the whole race, bidding us

take freely of the waters of life, the breath.

As the true teachings of the Christ have been lost, Mazdaznan comes to us now, and by doing our exercises faithfully, with understanding and concentration, we too may become fully conscious of our relationship with the Infinite Creator. By establishing this relationship we will break our fetters and ancestral ties and the bondage of meaningless creeds. When we have done so we will realize the fatherhood of God and the brotherhood of man, and with it we will have true, everlasting peace.—*Eugene Roethle.*

My Easter Day

Thruout all the world, beginning at the one continent and followning the consecutive line of all the continents, including many isles, Easter is being celebrated with all the pomp characteristic of the concept and importance attached to a holiday. Anthems peal forth from trained and untrained voices, accompanied by musical artists as well as amateurs. Every effort is made to prove the great significance of this day, since He who was supposed dead, "never tasted death—He liveth," even as the Gospel writers would testify.

We still may suppose Him dead, nevertheless all our suppositions can not keep the stone door hinged or sealed. To whatever all the sophistries of man may attribute the release from imprisonment, matters little. Let them cite all the illusions of their mind-wonderings and overtax their image-creative propensities to absolute exhaustion, it shall avail them nothing, neither is the fact to suffer change. The very "men in white clothing," translated as angels in some versions, testified, "He is not dead; He liveth." Dogmas and creeds may announce Him as dead, but He who liveth has no part in deception. "He is not dead; He is risen." But is He risen unto me and for me? If He has risen unto

others and for others only, then He is dead to me! If dead to me, I know not the saving power of Resurrection, and steeped in sin and degradation I must continue to descend even to the depth of Duhzak and experience all of the humiliation of the discarded ones.

Brushing the cobwebs of authoritative pretence and claim from my mind and purifying my heart with the oil of gladness which comes to me thru the Spirit of Truth, I am led out of darkness and see my Savior standing in all His majesty and glory in the memorable rose garden as Miryam saw Him. And altho I may not even touch the hem of His garment, or touch His feet, I shall see Him as He is—living. And as I do it, it is no longer an Easter day as the world celebrates, but my Easter day, inviting me to walk beside Him as did the disciples on the way to Emmaus, breaking bread with Him in communion at the cup of ruby red. It is my Easter day and my resurrection from ignorance unto light.

On Food Famine

The riots that have taken place are not the riots of the thriftless and the worthless. It is the outraged and indignant protest of the thrifty, the industrious and the frugal who cannot meet the demands for prices of food that now exist.

When I suggested last November that we put an embargo on foodstuffs, the president directed the attorney general to conduct an investigation through the department of justice into the situation. The United States district attorney at Boston was put in control of the investigation. Within a few weeks that investigation was concluded. A report was made that there was no evidence that the laws had been violated.

And now when the people are compelled to struggle and fight and become disorderly for food, it is sug-

gested that we spend \$400,000 and take eight months' time in order to find out what the trouble is and why they are hungry. Can there be any greater indictment of the capacity of a government that when the people are dying for food we should give them an investigation?—*Fitzgerald.*

Rejected But Not Crushed

The Message of Peace declared in the mountains of Galilee, resounding through the vales of Judea, was rejected by the proud of the world. Even so in our day. The simple Message of Peace unto a nation elected to be the savior nation unto all the nations of the earth is rejected. To this continent all the separatists of the nations round about have flocked to save themselves from the chains of error and oppression; to rally round the banner of freedom, inviting all mankind to enjoy the inborn right of man. Upon this continent a nation has been raised in the midst of all the nations—a people composed of the representatives of many peoples. They are here to prove the possibility of great variety of character and complexity of opinion unto the possibility of unity. To this continent they gathered to lay aside all political opinions for the practice of economics, and reject the barriers of caste for the relation of brotherhood; to perpetuate the most holy and inherent in man, to serve God in accordance with the dictates of one's conscience, which knows no bounds. Disrespect for any one of these sacred agreements necessarily breeds contempt, and we who stand for freedom in all things must continue to declare peace, that light may rise from the chaos of darkness, creating a new heaven and a new earth. Let all the old and superstitious pass away, for behold, all things of the future shall be made new.

“Vengeance is mine, saith the Lord, I will repay.”

HOME TALK

"There is no end to matter; there is no end to space," our blessed Ainyahita expostulates in the fourth chapter of her Second Pearl, and were it not for the scientific treatise engaged in one might be led to believe (if physically based) that she made reference to banqueting. But in her days Saints had no thot of "what shall we eat and what shall be drink." In the sacred days of monadic nomad life the faithful were engrossed in the exercise of their gifts and talents. In our days of hustle and bustle, infringing upon one another's rights, the question of mine and thine, as well as of eats, seems to be the barometer of human endeavor. Still apart from the problems attending combinations of foods we must say that home is a glorious place to possess, especially if of short duration, for then one can conscientiously say and sing, "O, blessed thot, O, glorious thot, and O, how sweet it is that in the presence of our own we dwell in eternal bliss."

Our work in San Diego has been crowned with exceptional success. Refusing to advertise in any way, shape or manner, brought news of our presence into homes heretofore unreachd, and the audiences were not only beyond expectations but of a type that convinced a character reader of the fact that all present bore unmistakable signs of exceptional intelligence, education and etiquette. Thus gatherings would last for hours enjoying the greatest attentiveness, showing admirable results with each consecutive meeting. The days fled with giant steps and ere we were conscious of it all, lo, and behold, the time had come for our departure. Nevertheless, a lasting impression had been made and all the faithful left for their respective homes.

A few "Lost Angels" from the shoestring metropolis paid Daddy Henri and Mother Amelia a visit during

our stay at the Border Stronghold, so that we had no reason to ever break the bread with our lonesomeness, but had the joy of being looked after by a horn of plenty which seemed to expand with exceptional dimensions in that climate. Of water cress we never had to speak of "bunches," but "stacks," reminding one of alfalfa days, while radishes came in "loads," green onions in "bundles," lettuce in "crates," celery in "blocks." The only vegetable carefully counted by numbers were the tomatoes, at a price ranging between 35 cents and 50 cents a pound, and new potatoes at two pounds for 25 cents. Still, three tomatoes a day constituted a fair ration, and as to potatoes we leave it to the Lord in prayer. All the star boarders at the communion table of the Border Stronghold agreed that Mother Amelia was a good chef and Daddy Henri a good connoisseur, and wish to recommend both for future reference.

The only addition to the family is the arch dividing the two guest rooms, now a dining room. Everyone looked beautiful at the Border Stronghold, and Rev. Housely and his companion are quite an asset to the Household of Mazda, conducting the work in an admirable and successful way. The Border Stronghold is fortunate to have untiring parents and earnest leaders. A marked improvement over Christmas season is evident and ere another season shall pass the Border Stronghold promises to become one of the foremost in the work.

While at San Diego, the Harbor Stronghold of Los Angeles sent a petition by special envoy, Dr. Bruno Groeschke, asking our presence at Los Angeles, Easter Sunday, April 8. Owing to plans previously made and the probability of delays in executing programs it was not possible for us to definitely accept or decline, and for this reason the invitation has to remain an open question. Should we be hindered in accepting it is

because Providence wills it otherwise thru the wish of our dear ones in Los Angeles.

With visits to centers and opening new fields, attending to patients and calls, composing, correspondence and literary work, we are kept fairly busy, still we cannot complain of overwork, for not one of us does more than prompted by natural inclinations and ability.

Thot Waves

In warring countries, as well as in neutral, to talk and promote "peace with justice," privately and publicly, instead of being unpatriotic, is really the highest form of patriotism, and it is a serious mistake to think that to do so now will embarrass any government. Indeed, it is quite the reverse, and anyone with "eyes to see" need not look far to ascertain that necessary steps are being taken to quietly educate the people to an early conclusion of the conflict without a "fight to a finish," or a "decisive victory" to either side, which besides being physically impossible by "force methods" would, on account of the cosmopolitanism of all peoples and their amicable dependence upon one another, spell in itself defeat and eternal disaster. For the lesson of life and of Armageddon, individually and nationally, which must today be learnt and realized, is that "the old has passed away," and that everything must now be judged and applied according to the new spirit of the times. It is for this reason that the scheme of "The Federation of Nations (arising out of the twelve tribes of the Aryan white race) daily becomes more popular and acceptable, and when better understood and put into effect will bring joy, satisfaction and divine brotherhood to the world, incarnating in a practical way an universal Poetogamy.—
Guromano.

The Latter Days

The following is not a relic unearthed from catacombs of the dark ages, but is from a sermon preached February 18, 1917, according to the San Francisco Examiner, and reads as follows:

In order to give priests the power to say mass, our Lord Jesus died. To redeem the world, it was not necessary that he should die. A single drop of his sacred blood, a single tear, a single prayer of his, would have sufficed. But he wished to leave to the priests of his holy religion a fitting sacrifice. On the night before his dreadful passion he instituted the sacrifice of his own body and blood—also the priesthood—when he said, "Do this in commemoration of me."

All earthly works taken together are not equal to one sacrifice of the mass, because they are the works of men, whereas the holy mass is the work of God. Even martyrdom is only the sacrifice that a man makes of his life to God.

The eternal, omnipotent God made himself subject to his apostles and their successors in the priesthood when he said, "Do this in commemoration of me."

The first duty of the priest is to offer sacrifice; his second, to prepare the souls of others. Power is given the priests to free men from sin.

Seek where you will, you will find but one created being who can forgive the sinner and free him from the chains of sin and hell; and that extraordinary being is the priest.

At the end of the world Jesus Christ will judge all men. But in the sacrament of penance Christ has left all judgment to the priest, whom he has invested with his own authority and power. He has given him his own divine spirit—thus, "Whose sins you shall forgive, they are forgiven; whose sins you shall retain, they are retained."

From the beginning of the world the depravity of man has shown itself in a constant endeavor to reject the truths of eternal salvation. To this fact we must ascribe the great ignorance and licentiousness that have at all times afflicted society. Human passion acknowledges no law, nor spares rights or conventions. When it has power it exercises it to the advantage of self, and to the detriment of society.

To remove this ignorance Jesus Christ empowered his apostles and their lawful successors in the priesthood to teach his doctrine authoritatively to all nations; to inveigh against vice and encourage virtue; to trace out for everyone his individual duties; to offer to all instruction, counsel and hope; to encourage the good, exhort the weak and convert the sinner.

God says of his priests, "You are the salt of the earth." Those words he addressed to his apostles and their successors in the priesthood.

"You are the light of the world," God says to his priests. Yes, the priests must be as burning torches, lighting the way to eternal life for the souls intrusted to their care.

"A city seated on a mountain top cannot be hid." The priest is likened to such a city. The world sees him and watches him; and to a great extent, judges the church by him.

As long as the Roman, Greek, or Protestant ritualists continue to quarrel over the spoils, as did the "soldiers at the cross," there is little hope for peace in this world, and the rest of us may as well return to our respective places and just quietly till the ground or be about our father's business.

Washes and annointings of various kinds are in season, and for purification herbs, spices and aromatics may be used effectively.

Scientific Breathing

NOW that the Science of Breath has captured the world at large, scientific men begin to take the subject more seriously. Applying scientific measures to the subject of Breath and Breathing, many interesting results have been gained thru research work. It has been definitely established that scientific breathing, once rigorously practiced and adhered to as regularly as observation of diet, not only causes disease germs to become a thing of the past, but also shows remarkable results in increased mental activity. Breathing is threefold and more minute attention should be paid not only according to need, but as a matter of equalization which will tend toward realization of greater mental powers. As the functions of the body grow more normal, reducing the rate of impositions, the generation of nerve fluids on the ascendancy will charge the grey matter with greater intelligence and with it release the latent powers. Inasmuch as the organic side of the body lacks attention to regular habits even so must the finer makeup in man suffer. Breath and breathing are not only for the ordinary purpose of expelling carbon, but to induce thru regular gymnastics systematic operation, releasing the dynamics of adhesions so detrimental to the organic side and absolutely disastrous to the advancement of mentality. The Science of Breath and Breathing reveals many surprises to the student of Nature and Nature's laws, while the sociological economist discovers such a vast field of possibilities that he exclaims with the poet: "There are more things in earth and heaven than thou hast dreamed of," and that earth and heaven is found polarized in man, and we, interested in man, know that "the greatest study of man is man."

Some folks worry about the morrow while folding their hands this day in serenely waiting. Such is the kingdom of sorrow.

AMONGST OURSELVES

LOS ANGELES, CAL.

Underneath all the arches of Bible History, thru-out the whole grand temple of scriptures, these two voices ever echo, "man is ruined," "man is redeemed." The work of redemption is the most glorious of all the works of God. I think of my own case, when at that crucial period of my life, when I lost faith in humanity, I was redeemed and brought into the family of Mazda where these dear people convinced me by their lives and deeds that not all is lost yet and that there is hope even for me. If I only had the ability I would make this my life work, to preach the Gospel of Mazdaznan. But this privilege was meant for the chosen few.

I am still looking for a buyer of my store. How I would love to accompany the Master to San Francisco, but alas, I must wait. Dear Sarah says that the Good Lord wants me to wait for the best customer. There is many a thing which the world calls disappointment, but there is no such word in Sarah's dictionary of Faith. She teaches me some lessons. What to others are disappointments are to her intimations of the ways of the Lord. Our good Master's banquet was a grand affair and all "our own." The gentle Master's face was just beaming with blessings and everyone just felt happy.—*Joseph Ehrlich.*

CHICAGO, ILL.

Owing to my traveling position I have been absent from Chicago most of the time and in consequence have not been in a position to attend the lectures and meeting but very seldom. However, I was present sufficient to learn of the splendid work accomplished by Brother Beeler and since he has gone the work started by him is going on nicely thru the efforts of

Brother Vincent and Dr. Thomas.

Since I have been on the road I have been able to assimilate and thereby appreciate more fully than ever before, the principles of Mazdaznan. I really did some remarkable work for my Company, which surprised them, and which was due to some Truths and Laws I have learned during my association with the Master.

The men with whom I am associated, and my competitors in the field, could not understand how I could obtain results where they utterly failed. I make this personal reference to myself not wishing to sing my own praise, but that the Source may have the credit. When once the seed of the Spiritual Man has been planted in the being with understanding and the right desire it is bound to grow and develop for there is but one path for such a being—all else is of naught. Then he can mix and mingle with the World and yet not be of it.

Brother Peterson is still alive, but has never fully recovered—he is now in the hospital.

May the Great Light continue to illuminate your pathway, enabling you to continue the wonderful Message of Peace.

With blessings of all good things, I remain as ever,
—*Joel P. Thurston.*

OAKLAND, CAL., Feb. 17.—Truly little by little, step by step, does the great work of spreading the teachings of Mazdaznan continue to unfold. Again here, again there, do we hear of a new center starting. Our Sister Effie McKinnon and Brother Miller, having solemnized their lives, are now using their untiring efforts in the Oakland Center. To them we extend most royally our love and best wishes for their united success and prosperity.—B. M.

HINTS OF THE SEASON

An absolute fast during passion week is for the faithful who propose to come up to the scientific mark of sincerity and have trust in the Philosophy of Life as taught by the Savior. The faithless, and those who are members of the clan of which the prophet says, "Their belly is their god," cannot and dare not abstain from food or drink as their life and existence depends upon matter alone.

Where the use of garlic is obnoxious to one's olfactory nerves we may use three to nine drops of Oil of Eucalyptus in one-half a tumblerful of hot water, repeating the dose from two to six times a day, according to the severity of accumulation of effete, morbid or acrid matter, or entezoa and other organisms.

He who lives close to nature should remember that there is no place more sacred and holy to a heart than the woods, canyons, fields or beside a running brook. In fact there we shall be able to hear better sermons, if attentive, than have ever been preached from a platform. Remember the sermon on the mount.

Eat more vegetables and small fruits, and less grains or cereals. You may not grow fat on green vegetables and salads, but you can add to your appearance thru additional use of milk. Where milk disagrees it is because you need a fast.

After Easter the greatest indulgence consists of the various green foods, consequently salads and the milk cure, as well as the egg cure, is in order. The milk cure is most effective when followed scientifically. Eczema and kindred troubles may be eradicated with ease.

Now that the season advances into the lengthening of days, long early morning walks will be found most beneficial to people of leisure, while others should indulge in long walks in the evening and take to outings on holidays or Sundays.

M A Z D A Z N A N

(MASTER THOT)

HEALTH AND BREATH CULTURE

(SCIENCE AND FAITH)

What is it? It is the oldest and most comprehensive System of Body and Mind Culture ever devised by man or revealed by God.

Where is it from? From out of the depths of the Infinite Source, founded upon experience and observation as guided by intuition and reason, embracing every essential truth upon which all the systems of religion, philosophy, science and sociology are based.

Who is it for? For you and for me, and every other intelligent, thinking individual whose aim in life is Health, Happiness and Success, which are requisites essential unto perfection.

How can one attain to this? By devoting just a fraction of one's spare time to the exercise of the incomparable Mazdaznan practices, whose teachings come to one and all irrespective of creed, caste or color, and are expounded in regular courses without obligation, money or price.

What guarantee is given to the student? The unfolding and developing of your own individuality—the highest, the noblest and the best that is within you—body, mind, soul and spirit—and thus by saving yourself from sickness, ignorance and error you learn to “*Stand alone and—Mind your own.*” In this way you not only unfold all your attributes, endowments, gifts and talents unto the realization of higher attainments and better ends, turning the Daily Walks of Life into a continuous sweet, melodious Song with all the Objects in Nature for an accomplished Accompaniment, but at the same time contribute to the commonwealth one member who has emerged from blind egoism, shallowness and narrow selfishness into that enlightened altruism and broad service for humanity on which the ultimate salvation of Society depends; in short, by reedeming yourself from inherited tendencies and ancestral ties of past antiquity, physically and morally, you do your just part toward annihilation of class consciousness and learn that “*I am here upon this earth, to reclaim the earth; to turn the deserts into a paradise, a paradise most suitable unto God and His Associates to dwell therein.*”

What is my obligation to Mazdazkan for these most glorious instructions? None other than that of proving yourself an irreproachable character and an honor to the commonwealth: to be considerate, reasonable, logical, discriminative, deductive, just, and religiously follow regime, method, rhythm and duty, prompted by respectful obedience and interest, giving honor to whom honor is due and give God (Principle) the glory, as there is no authority greater than God and no religion higher than Truth.

What is the object of Mazdazkan in giving its work free, demanding no obligation from pupils? Its object is to have the declaration realized, viz.: "Glory to God in the highest, Peace on earth, Prosperity to all mankind."

Is not Mazdazkan a cult? It is neither cult, sect, creed nor denomination; it is absolutely free from the influence of authoritative institutions, or any man or set of men. In the stricter sense it is a Family Order of Royalists whose members desire to impart the Secrets of Life they possess unto the world in general, and feel that they have done their just share and part unto the world's progress.

May I ask what information I am to expect in these lessons? It is impossible to enumerate all the subjects touched upon in the first course, which consists of six lessons, but we wish to mention a small number of them which must interest an intelligent mind, namely: Self-Culture, Power of Mind over Matter, Will, Determination, Tenacity, Rhythmic Breath. Determination of the length of life of the individual as calculated by breath and brain capacity; development of man's seven lower and five higher senses—mental and spiritual; *Ga-Llama*, the centralizing life principle permeating all atmospheric space; Ganglionic action of the nervous system and its relation to the heart, disclosing the abode of man's soul, ego, spirit; Memory, memnotechnics, sight, hearing, smelling, tasting, touching, feeling and intuition; hypnotism, witchcraft, suggestion and spells; eradication of disease. Creation of Thot power; value of foods and vitamins; arrest of pathogen, zymes, bacilli, microbes and microorganisms, etc.

When my studies are finished what am I expected to do? To live the Simple Life by practicing and demonstrating the truth and value of every Good Thot, Good Word and Good Deed, that others may see the light and follow in the footsteps of a Perfect Life.

What does Mazdazkan stand for? For True Individualism united with Determinationalism.

WHAT IS MAZDAZNAN?

Mazdaznan is the never failing fountain of Learning drawn upon by other systems of the world. Whenever man's theories and sophistries fail, Mazdaznan is the only system in the world free from the dictations of authorities or authoritative institutions, serving no man or any set of men. Mazdaznan gives its possessions unto all the children of men, without money or price, asking nothing in return for the reason that it is confident in the ultimate adjustment of things. Having stood the ravages of time, ascending to its plane as regularly as the rising of the glorious sun, Mazdaznan outshines everything in the Thot world.

Mazdaznan deals with absolute facts as borne out by the immutable laws governing the heavenly canopy and controlling the objects of nature.

Mazdaznan is an educational system based upon the fixed laws of regeneration. Once familiar with the modus operandi of the creative energy and the graduations of evolutionary processes, man may know with absolute certainty the momentum which determines his destiny. To correct, modify and adjust the planetary and gestative influences which mark uncertainties in the daily walks of life is the aim of every thinking man. That time may prove profitable, Mazdaznan offers to mankind the only infallible plan of redemption.

Mazdaznan has absolutely nothing in common with the religious orders of the day, neither does it care to waste its time in idle discussions. It holds with Omar Khayyam:

"Waste not thy life in letters of dispute,
Argument is death to the voice of truth;
Of creeds and of beliefs debate with none,
For saints off' savage turn and man to brute."

Mazdaznan advertises itself thru the very fact that there is hardly a book, a periodical, a work of any kind, a speaker, lecturer, literateur, playwright, philosopher, statesman, scientist, economist, who does not copy Mazdaznan.

Mazdaznan may not be given the credit, no more than the average man has sense enough to give his due to the rays of the sun or light for the growth upon the earth, still neither the sun nor Mazdaznan lose by it. But man is the loser whenever the sun refuses to shine or Mazdaznan withdraws its divine influence from the society of man.

Mazdaznan has a message to declare, one that surpasseth all the learning and wisdom of man, as it gives new life and assures the blessings of joy.

For literature send ten cents in silver or stamps to Mazdaznan Press, P. O. box 1854, Los Angeles, California.

What does the word *Mazdaznan* mean? *Mazdaznan* is a compound word of *Mazda* and *znan*, the latter an abbreviation of *yasnian*. *Mazda* itself is the highest ideal of man or *Supreme Thot*, which is God with His innumerable synonymous attributes, while *yasnian* stands for *worshiper* who most masterly performs his religious or conscious duty. Thus, in short, *Mazda* is *Thot* and *znan* *Master*, or *Master Thot*.

Will any of the higher teachings of *Mazdaznan* be given to beginners? No; *Mazdaznan* messengers are confined to their message as prompted by the Spirit of the Times.

But why should a teacher be confined? Because he must consider the capacity of the pupil, physically as well as mentally, and make it his duty to assist in laying a more solid foundation in matter that the student may thus learn to unfold in accordance with his individual intelligence which will insure man originality, freedom of *thot* and ready application of all the twelve senses, in addition to perfect health, pointing the way and disclosing the means as to how to get it and how to keep it.

Who will instruct me? The man of the hour—self-made and self-sustaining, pleasant, unpretentious, courteous and kind—the man who solved the most perplexing problems of life and who lives the simple life of Good *Thot*, Good Word, Good Deed—a *Mazdaznan*.

Will there be any collections taken up at these class-meetings? Yes; our good pupils earnestly demand that they be given an opportunity to at least help defray the expenses and assist in passing the work along.

Am I expected to put a silver coin in the basket? We expect nothing; everything is voluntary. If you find these instructions valueless to you, you would neither want to sustain the work nor care to pursue the studies; but should you continue in the course your better self will consider it rather a privilege than a duty to sustain this unsurpassed, world-redeeming Gospel.

Will *Mazdaznan* interfere with my religion or business? Most assuredly not. *Mazdaznan* is not destructive but *instructive and constructive*. *Mazdaznan* is a Mission which seeks no adherents but desires to mend the broken link of kinship.

Pardon me; but where may I go to obtain these wonderful Words of Life?

Send 10 cents in silver to the address below, and information as to classes in your town will be sent. If there is no center in your locality, literature will be sent to inform you further.

MAZDAZANAN PRESS

Postoffice Box 1854

Los Angeles, California

FIRESIDE CHATS

Mexico's constitution reads just like a nightmare of antediluvian days and one wonders where the republican idea comes in. In one respect only, it shows broadness and tolerance and that is by recognizing a state church while all others have to vamoose. Elementary, state, religious and military instructions will be free. How generous!

Some scientific calculations, mathematically compounded, would show that man on earth has a million years in his favor, and perhaps even then the half has never been told. Of course it is not anything to be proud of, but it shows how long lived ignorance can really be. O blessed thot.

To know how to behave and be respected upon all occasions, to bear a smile and answer pleasantly and civilly when accosted, ever ready and eager to learn the lessons of life and perfection, go by far more toward usefulness in the daily walks than all our twaddle of Greek and Latin.

Constantinople, as an independent world's city of absolute neutrality, for all the tribes or nations to gather for the consideration of vital questions concerning the Federation of Nations is not improbable, and in fact the only solution to many a bone of contention. At any rate, Isaac and Ishmael will have to be equally considered if the house divided against itself is to come under one roof.

If we cannot engage in conversation of an elevating and inspiring nature we should show good sense by remaining silent.

The armies are beginning to exhaust themselves and the end is near, altho it may be some time before a settlement has been reached, as none has a real claim on victory. The victory still goes to him who is the author of this world and not to its occupants. "The

earth is the Lord's and the fullness thereof." Perhaps this fact is liable to dawn upon our mind, if there is a mind.

Germany's systematic organization has made it possible even under the most trying conditions to keep her people in food, while in America, the land of plenty and neutrality, prices have not only soared beyond reason but caused a food famine. Perhaps "chickens come home to roost."

As long as war prices continue, and war material demands the mechanic's hands, there is no danger of excessive emigration to the soil. The factory has too many alluring promises.

SPRINGTIME

Is upon us and it is not only customary but a necessity by nature to purify the blood, cleanse the system, stimulate action and be ready to meet the demands of the season. Eternal vigilance is the price of liberty, and an ounce of prevention is worth a pound of cure where one has his health at heart. It is our particular business to remind our patrons of the necessity to attend to the care of the body. Nature is kind enough to place at our disposal the simplest means for the correcting of errors. Just now we would advise the use of Eliminators, Purgators, Oil of Eucalyptus, Menphor, and Wood-ashes, as well as Charcoal. Tell us of your ailments, enclose a Dollar Bill and we will send you a bottle of Menphor, as we know it will do what is claimed for it.

ARYANA PURGATOR A drastic laxative for acute constipation, liver troubles, etc. Price, 6-oz. bottle, 50 cents.

ARYANA ELIMINATOR A mild laxative that will eradicate all rheumatic troubles through elimination of URIC ACID from the system. Price, 6-oz. bottle, 50 cents.

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LOS ANGELES, CAL.

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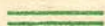
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Look to this Day

For it is life—the very life of life;
In its brief course lie all the varieties and reali-
ties of your existence.

The bliss of growth,
The story of action,
The splendor of beauty.

For yesterday is already a dream and tomorrow
is only a vision;

But today well lived makes every yesterday a
dream of happiness

And every tomorrow a vision of hope.

Look well, therefore, to this day;
Such is the salvation of the dawn.

—*Sanskrit.*

Lessons in Diagnosis and Healing

COMPILED BY DR. ST. WILLARD RILEY

According to Mazdazkan Principles in the Art of Healing,
as Taught by Dr. Otoman Zar-Adusht Hanish

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LESSON FIVE

In order to become more familiar with the Mazdazkan system of diagnosis and healing, it will be of great assistance to students if reference charts are made to aid in remembering all the various details.

One student made a chart and designated each base with a large colored circle, using a red circle for the Physical base, a blue circle for the Spiritual base, and a yellow circle for the Intellectual base. Leading off to the left of each circle was a colorless circle, showing the kind of breath used by each base, as: Physically based, abdominal breath; Spiritually based, diaphragmatic breath; Intellectually based, the upper-lobe breath. Leading off from the right of each colored base-circle were two smaller colored circles, denoting the inclinations, pointers from these leading to tables showing the seat of disease, the organ affected and the ones in sympathy.

Such tables and charts may be elaborated upon to include the foods which should be eaten by those who are differently based, such as the grains, fruits and vegetables, thus readily giving an insight into this system and its operations.

The color scheme is a good one to follow and each student should make a chart for individual reference, the object being to so impress it upon the mind that whenever the basic principle is mentioned it can be instantly seen in all its phases as to color, shape of head, disease and foods.

Telepathic studies should be ever kept in mind, and the student should continue to improve along these lines by studying all sorts of objects, as this serves to sharpen the senses and assist the reasoning faculties. A good way is to study the strange looking people that are met so as to be able to minutely describe their appearance. It is well to notice their shoes and the manner in which they are kept; their coat collars, and perhaps there is a

button missing on the coat; also any other personal peculiarity. This ability to discern details is necessary where there is a desire to become a diagnostician, as it is conducive to making accurate and positive decisions. This is a matter of training and not of study. There is no other way to train the senses and tendencies than thru the sight, which is the basic sense. It is necessary to comprehend as many things as can be seen, and then to retain, recall and reveal, and it will be surprising to note that after a few months there will be developed a power heretofore unknown—that of reading things.

There are no complications in Nature; everything is simple. It is necessary, however, to apply the principle of the governing laws and their corresponding tendencies and thereby be able to tell with exactness the source of the trouble and what should be done to remove it.

It is not necessary to go deeply into details, as all that is required is to observe various parts of the face and note to what they correspond. If one part is out of proportion it will show the action of the corresponding brain cells. The eyes, thru the intelligence, denote the mental; the nose corresponds with the moral or spiritual; the mouth relates to the physical or material. The Physically based have a strong chin or jaw. The Spiritually based are always narrow toward the nose. The Intellectually based have large eyes, because they denote the possession of a large amount of nerve energy, which is necessary to supply the active brain cells. Small eyes, especially if deep set, denote cunning and craftiness, and in many instances prove the possessor well versed in the art of duplicity.

The more brain activity a person possesses the harder he has to work, while the more ignorant fellow has no trouble in accumulating wealth. The principles of the Mazdaznan system may be verified when these phenomena are divided into the physical, the spiritual and the intellectual, and considering them from that standpoint.

A person may have but one inclination besides the base, or he may show no inclinations. He may also have both inclinations so highly developed that they will equal his base.

The student should consider himself and his friends. Apply these methods to them and diagnose their diseases. A constant practice of this knowledge will insure proficiency and an understanding of the principles of healing.

In speaking of ancients it is with the object of broadening the views of the student, and to show that he has learned nothing really new, but is only following what has been known and practiced for centuries, thus making him more sensible in following these teachings.

There is principle in every school of healing, but it is not correctly applied. Allopathy deals with symptoms in one case in the same manner as it does in every other case. It loses sight of the psychological side because of its peculiar theories. Homeopathy is in the same condition and makes the same errors. Osteopathy, vitopathy, electrotherapy and radiopathy, are all correct in principle, but their practitioners lack the knowledge of where, when, how and to whom to apply their methods. Thru their haphazard methods of treatment they fail to effect a cure.

When the student understands the principle of the base and the laws governing the individual, his characteristics, temperament and peculiarities, the proper method of treatment may then be readily applied.

If a Physically based person is endowed by Nature with all the power of being, there will be one part of his physical makeup which will be weaker than the rest and will suffer the most if the laws of Nature are transgressed. Such a condition is necessary to hold him in check or he would break all laws. Would he then know right from wrong? These weak tendencies act as an impetus to stir him to think.

If a Spiritually based person, with a weak physical tendency, had the power to do as he pleased he would become dangerous. Thus Nature revenges herself thru his weakened part, and in this way uses it for his guiding star.

Observe an Intellectually based person with no apparent weakness. Upon investigation, however, it will be found that he is weakest where he is strongest. The prophet said: "In the weak I am mighty." If strong, beware lest you fall. It is perfectly right that this condition should be so as it secures justice to one's self.

How grand it is that with each base there are two inclinations with which to work out the objective side of life. If everyone were born with the Physical base, and with the spiritual and intellectual inclinations equal, with no variation and no weak tendencies, where would there be anything to think of, to analyze?

There must be a reason, and things must be balanced pro and con to form proper conclusions. Reason is the principle, but there must be an inclination to lean on to one side or the other. It is necessary to weigh things to make the proper deductions.

The student should so understand the basic principle that he can reason from the Physical base and its inclinations, keeping in mind the fact that the tendency of the base is shown in the spiritual and intellectual pursuits. The base of an author may be determined by reading his book, which will also tell what kind of a philosopher he is. If the book is scientific or religious the base of the author will be known, as well as his strong and weak points.

The student should not lose sight of the Mazdaznan system or its principles when studying the weak points of others, but should take up these weak points and use them as weapons to sustain himself. He is learning and educating himself with one object in view—to be able to apply the knowledge gained anywhere, to anyone, and at any time. He should understand the diverse inclinations of people and learn everything he can comprehend, and in accordance with this will be able to understand all material laws. There are no miracles except to those who do not understand the governing laws.

When a person is ill, the base of his disease is in accordance with his basic principle, and in the organ corresponding with that base. But everyone has inclinations, and these cause complications in diagnosing and treating. It is necessary to become acquainted with these inclinations so as to intelligently treat them and lead the patient back to his basis.

The use of proper foods by each base and inclination is a very important matter, and has been too frequently overlooked. Even when mentioned to a physician who knows nothing of this system and its relation to diet, he shrugs his shoulders and says there is nothing in food medication, that at best it is simply a fad advocated by certain ignorant and unscientific "cranks." The knowledge of foods by the average physician is confined to proteins, carbohydrates and fats. Slowly but surely the effects of various foods upon the sick are filtering into the minds of the more progressive in the medical profession, and some even observe the benefits of fasting on their patients.

Each base has its own class of food, which is determined by its color. If a Physically based person, whose first inclination

is spiritual and second inclination intellectual, becomes sick, the cause should be known without making a bedside or physical diagnosis. He never becomes ill unless there is an interference with the organic operations that are prompted and due to his inclinations, thus interfering with his basis.

The color of the Physical base is *red*. So long as this person remains within the range of *red* foods—from pink to dark red—he remains in good health, as they uphold his constitution and regulate it without causing any trouble. With the above-named inclinations he is liable to drift and become uncertain as to his choice, and follows the first inclination until it becomes equal to the base. This will upset his base so that it revenges itself by causing liver troubles, as that organ will not support foods not belonging to its original element. Then he begins to show symptoms—a certain organ directly related to his liver will be affected and show symptoms.

He never knew he had trouble until there was an affectation, and an affectation is only possible when an organ is drawn into sympathy, that is, sympathetic. In such cases the right kidney is in sympathy with the liver. The patient notices nothing wrong with his liver, but complains of a strange weakness on the right side of the small of the back, and wonders if he has kidney trouble.

Knowing the cause of the trouble, the diagnostician will agree that the kidney is at fault and begin treating the liver. The patient will be required to change his method of living to such a degree that the kidneys are relieved of their unnecessary sympathy. The cause of the trouble must be driven out and instructions given to remain within the range of the red foods, or those in which the red color predominates, such as cereals, vegetables, fruits and nuts. If the patient does not obey instructions his affectation returns after a time and sets up its symptoms again. It may extend to the lungs and heart, usually the heart, and cause symptoms there.

When the liver is unable to perform its normal functions, the food disintegrates and changes into water before it should, and when the liver feels this watery tendency the patient believes he has a floating kidney. At another time when the symptoms are a little stronger he feels sure it is heart trouble because of the flashes that bother him, and that peculiar sensation as tho a thousand needles were pricking him. He is then examined by

a diagnostician, who makes a physical examination of the heart by all known modern methods, and, noting the rapidity of the pulse makes his diagnosis accordingly.

If a great deal of water is in the patient's system the pulse rate will be quite high, and there will be a tendency to fever. In this case the liver is trying to rid itself of excessive accumulations, but the kidney cannot perform more than its usual functions. The patient has heart trouble, which he already knows, besides a badly afflicted kidney.

Since the patient has the symptoms it follows scientifically that he has two serious diseases, and his great desire is to adjust the heart and kidney that he may again enjoy health. No such a thing is possible so long as the liver is not considered. The disordered condition of the liver is due to the patient's food. His food must correspond with his Physical base, and it is only when the affectations and symptoms are relieved by satisfying the spiritual and intellectual inclinations that he will recover. He should use food adapted to the Spiritual base to stop the symptoms, and foods adapted to the Intellectual base to stop the affectations. He thus uses two different stimulants in the nature of foods for two other different bases. This was the original idea in materia medica, but it was not correctly applied. Now that the principle is understood a correct diagnosis can be made. Thus Spiritually and Intellectually based foods are used as stimulants for those who are Physically based.

Here is a science complete, perfect and simple: For the Physically based, the *red* foods; for the Spiritually based, the *blue* foods; and for Intellectually based, the *yellow* foods. These colors refer to grains, fruits, vegetables and nuts.

The Physically based need much more and heavier foods than those who are Spiritually or Intellectually based, that is, soups and such things that are full of water and have great bulk. Watery foods contain much mineral matter which is handled with difficulty by the weaker stomachs of the other bases.

Those who are Spiritually based can take both the concentrated and the watery foods, but only a limited portion of each. Spiritual people get the "blues" and are easily enthused, but when they meet with a reverse they feel as tho it were all over with them. However, they soon recover and respond readily to a little ray of hope if they remain on their own foods, which

are limited, because the Spiritual expand so rapidly that contraction is brought about with difficulty.

There are not so many varieties in the blue as in the red and yellow, and consequently the Spiritually based should be more cautious in their selection than the other bases; more conscientious, too, because of their diversified tendencies which yield to their inclinations. They yield to the intellectual and to the material, sometimes to both, and therefore are most troubled. They do everything in the world to help themselves when ill, except one thing—the proper selection of foods. Their weak points are their strong ones. They hold to that tho, tho they should not. They do not know the things they should do. They are quick to advise and counsel, to sympathize and assist, but when it comes to themselves and their own conditions they are lost. But that is perfectly natural, because they have such a vast center to work from.

The Physically based, or material, have no other center than the material, which is solid or tangible.

The Intellectually based have a limited center, but they are logical and discriminative, considering, judging, weighing, and are therefore equal to their material surroundings.

The Spiritually based have a limitless center and have everything at their command, but they do not know how to command. They have all things in their favor because they are between the other two bases, and could prove wonderful things to themselves if they would keep the laws. They have the physical to draw from on the one side, and the intellectual on the other, but they will not do so. When they recognize these inclinations they become marvelous in their accomplishments. They have a much greater natural insight into things than those who are Physically based.

For the Spiritually based the food color is *blue*, and ranges from the faintest tint to the blue-black. A few of the foods that may be used are asparagus, prunes, lettuce, cucumbers, celery, eggplant, turnips and grapes.

The highly organized Intellectually based must observe a rule that does not apply to others, viz., that the less food they eat the better health they will have. They will soon observe that when they wish to study they must use little food, and should they feast they will notice an inability to study. Only small quantities of food should be used, and it should be of a concentrated

nature. The color of the food should be *yellow*. They will thrive on a single slice of whole-wheat bread, but will almost starve on a loaf of white bread. The liquid food of the Physical base will not agree with them and would cause digestive troubles. They may eat such concentrated foods as almonds, and pine-nuts, which will not agree with the other bases.

If each base held to its own colored food there would be no suggestion of disease, for there is plenty of the required varieties of food for all without transgressing the law and partaking of the "forbidden fruit" of other bases.

There are exceptions to this rule, and the principle exception is that a change of diet may be made during the change of seasons, when inclinational foods suitable to the individual case may be used. The inclinational food will then become a stimulant and act as a medicine to the system. These changes in diet should last for a period of nine days, making an entire change from the accustomed foods. At the end of this period a return to the basic foods will be made with pleasure, and many ailments will be alleviated by the change in diet that has been enjoyed.

While dieting during a change of season do not mix foods, but stick to the diet selected, as the mixing of food is valueless. This idea was known to the ancients, who established holiday periods at the end of each season, when they lived for a time on foods that were not adapted to their bases, thus medicating themselves, as it were, and removing any ailment with which they might have been afflicted.

When a person is ill, the first thing to be done is to prescribe an entire change of foods, which should consist of those adapted to the weaker inclination, using especially those not in season or from a different clime. Follow this regime with foods of the stronger inclination and in a short time the patient will be again well.

Milk from different breeds of cows is of a different color, which can be determined by holding it up to the light. The Holstein gives a *bluish* milk, while the Durham gives a *ruby*, and the Jersey cow's milk is *yellowish*. In using milk that is a mixture of three different breeds, an infant will assimilate only that of its own basic principle, and will throw off the other kinds, while if it is fed on milk from a single cow that is not of its base it will not be able to assimilate any of it and will not thrive. Physicians often advise that the milk be mixed, but are not aware of the reason why it then helps the baby.

(To be continued.)

SERMONETTES

Keep calm; to the heart a balm of Gilead.

Good habits need no cultivation but application.

The man who smiles notes not the miles he walks, as walking miles creates more smiles.

That we never may have bother we should think well of one another.

The future depends upon the amount of talent and energy invested in the present.

A composer may write notes, but the musician may put his own interpretation on them.

Some people know much without thinking, and others think much yet know little.

A taste of lust brings on disgust, and grows until there is mistrust in everything that is holy.

Some people would rather fold their hands serenely and wish than use their talents and cope with fate.

Forget the past; forgive the lost and turn attention to things that will build you an eternal mansion.

He who figures out the bygone past will find himself in a maze of uncertainties and doubt, and go lost at last.

An instrument has not a will of its own, no matter what its make or its price, for the tune played is entirely the product of the musician.

Better be unknown to the world and enjoy the treasures of life than be lauded by a world and spend one's days in destruction and strife.

What once seemed to be a fad has at last gained scientific recognition, but with it the novelty seems to have worn off and people are not half as interested in such subjects now.

When the Saviour commanded: "A new commandment I give unto you: that ye have love for one another," He surely must have had in mind that we bar and debar some brother.

The Twenty-third of May

The Twenty-third of May is one of the many gala-days in Mazdaznan. The faithful, the Saints of God and Associates of Mazda, the world over gather at their respectively appointed places to celebrate the day of nativity of the god-man, whose name all the world lauds in song and story, but whose message, the life-giving message, is daily drawn into the mire and His truth stamped a lie. But the Saints of God do not grow loathe or weary. They understand the incoming of the coming of one who remains the central figure and inaugurates the means unto final emancipation of man.

True, on Christmas day we celebrate the coming of Christ, the rebirth of the Light that Shineth in Darkness. We have celebrated the Day of Soul Consciousness and realized that Christmas is the Day to find "Christ in me" if there is to be hope for this world. It is the birthday unto all the children of God who continue to hold to the former estate and uphold the covenant: "I am here upon this earth to reclaim the earth; to turn the deserts into a paradise, a paradise most suitable unto God and His associates to dwell therein."

But "He who came to His own and His own received Him not" has a day all his own and that day is "the twenty-third of May." On the eve of that day we love to have our minds recollect the great event of expectations and feel with the slaves and the shepherds of the remote days, where king and priest had no thot for fellowship. In recapitulating, we recognize the importance of such great and sublime a manifestation.

As "honor be to him to whom honor is due" we cannot let this opportunity of celebrating pass by. With joy in our hearts we gather on that day to restring the precious pearls of his mission that the world

at large repeatedly breaks and seeks to destroy the value thereof. Again we must meet to place before the Saints of God His wonderful teachings, which to surpass is as impossible as it would be to change the orbital sphere of our solar sun.

True, there are many falsifications, bogus, counterfeits, imitations and substitutes offered, but to change or even mutilate the message of our Blessed Saviour Jesus, the Christ, is absolutely impossible. His words stand as they read and read as they stand, and any interpretation other than that which His word stands for is a substitution that has nothing in common with the original.

To the little hamlet of Bethlehem in Galilee, off the old city of Nazareth, we shall wander in spirit and see our Saviour there. We shall follow Him up in His waxing of wisdom and knowledge of God and among men, and wherever we follow Him we have engraved upon our hearts and minds His sublime teachings that "the twenty-third of May" may prove a red-letter day, ever recalling to our memory the duty we owe to the Infinite and remember the relationship we claim for one another, bearing in mind the purpose of life: "I am here upon this earth to reclaim the earth; to turn the deserts into a paradise, a paradise most suitable unto God and His associates to dwell therein."

Officers Installed at Rochester

The following officers were recently installed at the Lake Stronghold at Rochester, New York: Mrs. Bessie Grace Kester, president; Mrs. Clara Palmer Oliver, vice-president; Ellis Eugene Halbert, D. C., secretary; Otis C. Warburton, D. O., treasurer; Miss Anna Schaefer, recorder.

Was there ever a time when Peace enjoyed popularity?

“The Simple Life for Me”

“The simple life for me” is a Mazdaznan slogan, and it is to reach every thinker like wild fire, turning the better minds to thinking. For the cause of science make up your mind to promote “the simple life for me.” Talk of it, and above all things, live it. Add to the cause of science your method of living and become a factor in “The Simple Life for Me.”

If we decide to partake of food or drink of a nourishing, as well as eliminating nature three times a day, we must keep an exact book account of the foods to be consumed, and the purchase price must be affixed. Give proper proportion of everything by weight. A small scale will be necessary. In the use of spices give the number of dashes, pinches, etc.

Do not use water in any of your vegetable or fruit dishes. In using cereals, barley, rice, flour, peas, beans, corn, etc., give amount of the product and the amount of water or other liquids, like milk, cream and so on.

Be really exact in all your details from meal to meal and day to day. In case of improper selection resulting in inconveniences, state the trouble and how you conquered it, and if resorting to any simple home remedies, give their names. Herbs, too, must be mentioned. Sum up all of the expenditure on your diet for the six weeks and mail to Dr. Charles P. Diehl, 1629 Wall Street, Los Angeles, Cal.

The six weeks' diet course begins with May 25. Join with us in “the simple life for me.” By special request from the Master.

ADDENDA

This addenda is a nota bene to “The Simple Life for Me.” It is expected that every one adding their support to “The simple life for me,” for the cause of science, will be confined to the following selection:

GRAINS—Rice, barley, bran, shorts or middlings, whole wheat (patent flour for gravies, thickening for dumplings and pot-pies).

FRUITS—Strawberries, gooseberries, thimble berries, blueberries, peaches, apricots, seedless grapes.

VEGETABLES—Asparagus, rhubarb, endive, chicory, foenccky, radishes, sorrel, turnips, carrots, sweet peas, string beans, lettuce, green onions, parsley, cucumbers, squash, leek, garlic, potatoes, olives, tomatoes, beets, cress.

DAIRY PRODUCTS—Milk, cream, clabber, cottage cheese.

SPICES AND CONDIMENTS—Anis, fennel, carroway, marjoram, sage, thyme, cayenne. Salt and sugar permitted.

CITRUS FRUITS—Lemon.

PAPERBAG PREPARATIONS—Shredded wheat, spaghetti, macaroni.

FATS—Cottonseed oil, olive oil.

NUTS—Pine nuts, pistachios, almonds.

DRINKS—Barley or rye (roasted), peas and carrots (roasted), roasted bran, cocoashells, lemonade, milk, grapejuice.

PULSES—Beans, peas, lentils.

Above all things, consider the price of things. Anything considered rather exorbitant in price cut out of your menu. Grains, paperbag preparations, oils, nuts and citrus fruits and spices may be laid into the larder to last for six weeks. All other products as occasion calls for them and wherever procurable fresh and within a reasonable range of price. Consider the number of persons boarding with you, or whether alone or cooperating with others. These points have to be taken into consideration to get a fair average.

The intolerate alone can speak most fluently of intolerance, just as it takes a thief to catch another.

An Explanation

“Foxes have holes and Birds of the Air have nests, but the Son of Man hath not where to lay his head.”

Jesus was here making one of his usual *apt* introductions in an address to the people, to secure and hold, from the outset, their attention, similarly done in the East to this day by orators, teachers and propagandists. His opening, in this instance, was particularly effective, and at once proved him to his hearers (many of whom were most ignorant) to be a man truly dedicated to his work, having foregone what to them was the greatest of all joys, comforts and solaces,—a loving and dutiful wife.

The remark, in nowise was intended, nor did it infer, in the sense westerners generally have, thru lack of knowledge, accepted it, that the Christ was too poor to have even a home, bed or pillow to “lay his head” (in itself absurd), for besides being extraordinarily rich by inheritance, and having a large following of devoted and wealthy friends, ready to lay their all at his feet, the gifts of the Magi, (ancient peoples worshiped Mazda as the Spirit of Light, and the Priests of Mazda were known as Magi) , at his birth alone would have sufficed, as was one of the objects of their donations, to give him more than ample to meet and perform all the demands of his world mission; for which he was especially ordained and consecrated. In short, his words, simply implied, and were then so understood, that he was One to whom his mission or work to mankind, not being parochial or national only but universal, permitted no connubial attachments.

To this day a man in the east retires during the excessive heat of the day, or after its toils, to the “inner chamber,” sacred to himself and wife, and there amidst its peace and coolness lays his head upon her lap, she gently caressing, soothing and fanning him until asleep

or rested. Thus, to give up this attention best beloved signified to the People that Jesus "meant business," and must not only be a zealous teacher and believer, in himself and work, therefore, worth hearing, but one who loved his fellowmen more than he did what they themselves held of all things most dear—home and home ties.

It is the Pauline spirit of Anti-Christ, pervading Churchianity, not Christianity, that has thru long mis-interpretation made the "Black-hand" today supreme unto its own destruction; restricting and enslaving meanwhile unawakened man in the depths of bigotry, ignorance and superstition.

But, "vengeance is mine," saith the Lord; and thru the "Federation of Nations" will come the dawn leading unto individual liberty and freedom—emancipation.
—*Gurumano.*

The Use of Our Good Money

If our President would use his good office to have Congress appropriate five hundred million dollars for the purpose of controlling the waste waters of our great deserts, thus reclaiming the waste lands and making homes for millions of the needy poor, he would build unto himself a monument that would never be forgotten by civilized men.

On the other hand, the vast sums appropriated for preparedness, war purposes and to reclaim and control the ocean, will cause only misery and bear no good results. Yes, even more, the wrath of the elements will be against such a move until the waves have swallowed and covered it all up, so there will not be anything seen or heard of it again in all time to come.—*Gustav Volkmar.*

Ignorant masses may be lead like a pack of asses, still there comes a time when even these may balk.

HOME TALK

It is said that the man who first uttered "talk is cheap" won the case, altho in the majority of cases this case does not always hold good, for there is a great deal of unnecessary talking done which becomes costly. Some voice their talks, others commit them to writing. We at times use both means, free from mean intentions. There are times we would just let loose and talk and talk, but upon second thought we are convinced that it would be useless to say any more, and for this reason take to the golden rod of "silent contempt."

To make silence a virtue in these days of turmoil is a step in the right direction, and he who oversteps the command must be silenced. So far so good, and perhaps if we go a step farther it will be all the better. These are no longer days for theorizing or philosophizing. Problems begin to take on a threatening front and we must go to the front to meet them before we will be confronted by them beyond our means. Still we should meet everything as a matter of course.

It avails the agriculturist nothing to lament the sudden approach of spring. Out into the field he must go to meet the demands of the season. True he has to sacrifice many pleasures and often lose sleep, nevertheless, if he is to win the harvest he must take to the plowshares with an iron grip. Whichever way we turn we find ourselves in the trenches and it matters little to which wing we are assigned, as long as we perform our duty well.

But to the point. We took up our work where we last left off and after some touring about the state to compare advantages against disadvantages we came to the conclusion arrived at years ago—that it matters little where we are or what we do, so long as we exercise our talents and energy in the direction most conducive to general welfare.

One thing is certain: Agriculture on a scientific basis is the coming factor. We are returning to the gospel of reclamation as proclaimed by the blessed Zoroaster many thousand years ago. Zoroaster saw in the application of scientific measures and the utility of inventions the only means unto man's final emancipation and the solution to the ever-perplexing problems which confront the white man who is ever eager to attain perfection. As perfection is the goal of man, he must strive to gain it at any cost, which cost consists of the application of untiring efforts in the right direction. Man must use his gifts and talents. It is not enough for us to know the object of life, but to have understanding in wisely guiding our gifts, talents, attributes and endowments into channels most profitable to man, and thus be a factor to the race. Each and every man has just so much of this earth to reclaim. It is best to do so while young, virile and ambitious, so as to realize the benefit of labor and gain a better culture of heart, applying better judgment in later years.

Gardening, for instance, can be made play and at the same time prove profitable enough to gain the end of one's endeavor and desires. Keeping within reason and good judgment, useful labor will tend by far more toward culture than the best of devised sports, altho we do not decry the latter. Still, there is time for everything, as the wise Solomon said.

It is for the above stated reasons, and many more, that we started out on an investigation to see to what extent the possibilities in agricultural lines differ from usual pursuits, and we must say we are pleasantly surprised to discover that the efforts of Zoroaster and his ardent disciples have not been in vain. The possibilities are something enormous, but one must view things from a scientific standpoint. The specula-

tive mind of course is at work, too, and makes it most difficult for a beginner in these lines. Yet, were it not for these speculators things would move by far slower.

We have no fault to find with a profession that schemes and promotes as long as good judgment is used and all the schemes are based upon sound doctrine—demonstration. A great deal of fiction seems to creep into the statements made by promoters, nevertheless they are an impetus to many a wavering mind.

True, to work on a small scale and single handed would mean hardships, if not slow suicide. The days of hand-cart methods and ox-team work are over. Co-operation on a systematic basis only can assure return. Of course, many methods have been attempted and failed, even where co-operation seemed the leading factor. To meet with success there must be a head, a heart and trained hands. One factor lacking makes the whole works an impossibility. We are satisfied that opportunities to exercise talents are as numerous as ever, if not more so. But we must get away from acquired habits which deter progress.

After some cruising, the good spirit led us to the Golden Gate stronghold, where on Palm Sunday we had the pleasure of joining Mother Maria in her work so admirably conducted during Lent. The morning service was most beautiful and Mother Augusta and Mother Helen, assisted by an ever-ready committee of young men, added their artistic tastes in beautiful decorations appropriate to such a festive occasion. Again and again the refrain set into tremolo the waves of ether:

Hosanna, Prince of Peace!

Come Thy people to release;

Awake, Jerusalem,

Let the Prince of Salem reign.

In the evening again the Associates and Saints of

Mazda met at the California Club House to pay their tribute to the glorious day.

At the Golden Gate Stronghold we found things prosperous and Brother Philip Ramus, who had come from Montreal with his family, at work organizing the various business ventures conducted by the Saints of God. Effie Miller, of Oakland, who had gone thru an experience, we found on her feet and carried a thot of blessing to their house, now opened to the recruiting work of Mazda. Olive and Kasha, Iona and Elizabeth, Bert and Floyd were in their glee at the prospects. The Tahbels are still on deck, altho the Border Stronghold seems their goal. Robert, in the meanwhile, did make a change and joined the Lost Angels at the Harbor Stronghold of the shoestring region.

Passion week found us in Los Angeles, here to celebrate Bloom Thursday and Good Friday with the usual air and ceremonies characteristic of Mazdaznan. Both services were most impressive and will continue to linger in the hearts and minds of the faithful. Here we found Daddy Guromano, who came from Montreal to feather a nest for his family, who arrived later. In taking over the bungalow shows his intention of making the shoestring city his headquarters.

Easter Sunday, no doubt, added some features in the history of the Saints, when, beginning at 2 in the morning, a company of about sixty hurriedly speeded in their autos thru the quiet night toward the Pacific ocean and halted at the Antar villa, where Martha and Autar kindly put up tents and kept fires about the courtyard for the Saints to go thru their re-baptism.

The air was balmy; not a breeze stirred. The heavenly canopy was veiled in a steel gray, while the waters reflected the deep blue. Waves came rushing to the shore, disclosing with their mystic music the great secrets of the deep. Silently, the men to the

left and the women to the right, descended into the waters' depth to be baptized by the unseen hands of the elements, for no hand may wash away the sins of the world but He who is the author unto Life.

While yet enveloped in the veil of dawn the community cup was passed around, the contents kindly furnished by Daddy Mullen. Thereafter one auto after another departed, each one seeking their respective homes. Several autos went via Topanga pass thru the Santa Monica mountains, thence thru the San Fernando valley, Cahuenga pass, Hollywood and into the city. Those who took the latter route claim it was the greatest blessing ever experienced after an Easter dip.

At eleven o'clock the Associates and Saints filed into the Auditorium in their best and the Easter service offered many joyous moments which no being of heart and mind can ever forget.

By the way, the auditorium was beautifully decorated for Easter Sunday, Mother Karolyne furnishing the velvet hangings and draperies; palms and potted flowers had been donated profusely. Cut-flowers are prohibited in Mazdazkan, consequently, absent at the shrines and homes of the Faithful.

Friday, April the 13th, Cousin Nellie's lucky day, a number of Saints, including Daddy Guromano, Cousin Nellie, Tante Theresa, Mama Bessie and Marie Antoinette, Both, Pearl and Spurr, and others went to visit the Border Stronghold that Daddy Pfuetzner, now Abba Clementi, may be comforted since his return from the Windy City on the Michigan. The Master, Mother Maria and all the Saints of the Harbor Stronghold, too, received special invitation to San Diego, but fate decreed otherwise. Mother is getting her things ready for the contemplated trip to Seattle, and from there in an easterly and southerly direction, proclaiming the Gospel of Emancipation to whomsoever the Infinite

may draw unto the bosom of Eternity. The Master had to stay to get the copy ready for the magazine, so that Dr. Diehl may have no occasion to find fault, as there must be peace in the family, tho we may not have peace in the world.

We must not forget to mention the surprise on Mother Maria on Friday, the 13th. After the usual introductory remarks by the Master, followed by Mother Maria, the Saints, headed by Brother Ellis, served strawberries with cream, and a variety of home-made cakes. Audra led the Master and Elbert led Mother to the table, where two enormous cakes adorned the white linen. One cake had the inscription, to "Our Beloved Mother;" the other "Our Blessed Master." The whole affair was as unique as the promoters of it.

And now to work planning for the near future that our harvest may reach the work set by our hearts.—*Master.*

The Peace Flag

I notice the Master has set the Peace flag on its own footing. This is the best thing done since the beginning of the Peace movement, is it not? By standing alone and minding our own we receive our individual strength and independence.

How can we hang our flag to the neck or tail of some other flag without injuring the very principles we are standing for?—*Gustav Volkmar.*

The teachings in scriptures are one thing and dogmas of churchianity another, altho there are as many block-heads to-day blindly holding to theory as in the days of Galileo and Columbus, yet dogmatists will have to give way to the light of reason while error must fall into oblivion.

HINTS OF THE SEASON

May flowers in great profusion, and yet nature knows of no confusion.

Man alone seems too intense to profit by his better sense.

Up north dandelions are still profuse, while south foenucky we must choose.

Sorrel is valuable to those whose blood is charged with pathogermes, while chicory we must use if our liver still is torpid.

Not how much, but how little of nature's apothecary shop must we use to get into trim and keep in the swim.

Knowledge of chemistry and of food values will avail us little if we know not what is best for our own temperament, guided by the demands of the season.

Milk diet is in order for the next six weeks and more, according to the results desired.

Small fruits are best when beaten into a pulp and strained. With sweet cream they will prove of value in the process of elimination.

If you must have strawberry shortcake you will find it more wholesome to use a layer of shredded wheat rice cake, flaked rice or corn on which to spread your berries; add another layer if you wish and pour your whipped cream over it all. Whatever you do, let sugar alone when eating small fruits, as well as any fruit for that matter. You may use salt with fruit quite advantageously.

Remember, that salads are excellent, but whatever the dish, you must not encourage large portions. Just wee little portions of a variety congenial in relation will do more in keeping up regular habits than if you indulge in green vegetables.

To enjoy life at this season and the seasons to come we must learn to apply homeopathically served dishes.

It is really by far better to leave the table hungry than to be compelled to loosen the belt.

The milk diet demands a few simple eliminators, especially where one is not menially engaged. It is well to eat just a few sticks of green asparagus, a handful of endive, chicory, sorrel and raw rhubarb twice or three times a day. A milk diet begins with a quart a day, with a gradual increase until four quarts can be comfortably consumed. That point reached the ration is to be cut gradually down to one pint. In the meanwhile adding whatever the season offers.

Take your early morning dip in cold water, followed by rigorous exercises for a few minutes before dressing for the day. Especially valuable to those who suffer from catarrh and hay fever.

The less grains and bread at this season the better for our general health.

Rice may be used quite extensively in cooking, but care should be taken not to use the same method of preparing twice within ten days.

Salads still demand oil, but butter should be used sparingly.

In every congregation there is a movement on foot to pledge one's self to live for a term of six weeks on the least amount possible and keep tab on the foods and their prices consumed from day to day, as there are prizes to be awarded to the best menus, the cheapest and simplest methods followed.

If we are to "reclaim the earth, to turn the deserts into a paradise," we surely must have strength, stamina, endurance, perseverance, enthusiasm and a strong iron will to do it with. If lacking in one or the other of these requisites it behooves us first of all to build up a body and to then build character. Nothing comes without an effort. The sooner we make an attempt the better for us.

Dr. Beeler's Success

Dr. J. Gilman Beeler, International Lecturer, commenced a series of Mazdaznan lectures on the 18th of March, 1917, at Carnegie Hall, Studio 810. Subject, "Mazdaznan The Religion That Stands Behind All Other Religions."

Dr. Beeler could not have found a more ideal spot in which to have begun his work. The studio is furnished in exquisite taste and perfect in all of its details. The windows were darkened, and the room was lighted by myriads of beautiful soft white electric globes, interposed with lovely colored ones. The whole atmosphere breathed of home and music. The pianist was a little later, so the proprietor, Mr. Boone, offered to play until she came. He proved to be a fine musician, and played the entire service, for which we were very thankful. The studio will seat about 90, and was well filled, more than half of the number were strangers, who had never heard a Mazdaznan service before. Many came and thanked Dr. Beeler, and said they received much food for that and surely would come again. The audience was a fashionable one.

Dr. Beeler spoke as one having authority and with great understanding. There is no doubt but that he will do very effectual work here, and we of Greater New York hope to keep him for a long time. He spoke in Brooklyn in the evening, at Lockwood's Academy, Oxford street, with the same marked success.—*A Mazdaznan.*

Some people have an idea that "war is an evil." If so, and "no good can come from evil," then the outlook would prove a rather sad one. Still, many times we may mean evil and yet much good may come from it as in the case of Joseph, whose brothers thot evil, while the act proved for their own good.

HISTORY OF MAZDAZANAN

With Mazdaznan it is identically the same as with the great masters in sculpture, painting, music, poetry and art in general—it has many imitations but not an equal. Great masters require no embellishments to add to their works of art; it is the untrained mind that looks at the frame of a painting. Still, admiration and homage for the artistic and divine create new embellishments that every demand made may be met. In these days of progress, enlightenment and higher culture, it would hardly seem necessary to catechise the informant of a message that has earned its laurels and enjoyed the recognition of the lettered of all the ages, nevertheless it may be well to have memory retouched as it lies within the province of human nature to forget the laborious studies of academic days.

Mazdaznan has exercised and still plays the underlying and fundamental part in the history of the world, particularly of the Aryan or white race, which is the last evolved out of the five preceding races, known by color respectively as the yellow, dusk, olive-green, brown and the black races. The cradle of the white man is thus readily traced whether from an anthropological or scriptural standpoint. As the last evolved, the white man naturally and generically, eugenically and consecutively not only inherited all that the preceding races are capable of divulging, but by virtue of the momentum conceived possesses endowments of a nature so great in magnitude, so stupendous in scope, that time alone will reveal the powers latent in him. Thus the white man is destined not only to be the crown of all creation, but the living witness of God on earth to enjoy all the attributes and endowments of Infinity here on earth and divine consciousness in eternity.

Although in its cradle more than 9,000 years ago the white race received its heavenly endowments as viewed by the blessed Ainyahita, or Arvi Sura Anahita, of Zarathustrian lore. Zarathustra gathered these pearls of divine wisdom and declared them to his kind and kin. Many were the heralds of truth to carry the light of divinity from generation to generation. King Cyros or Chrysos urged the realization of all the blessings unto man—the white man—and induced the general amalgamation of the twelve great divisions in the white race.

Aristotle, Pliny, Hermippus and many other ancient Greek historians, speaking of the philosophy of Socrates, Plato and the Greek philosophy in general, admit that all of value and good in their philosophy had been most liberally drawn and copied from Zarathustra, whose name they were hardly able to pronounce, and attempting to fix the date of this venerable sage they one

and all agreed that he must have lived to compile such wonderful works at least 5,000 years before the day of Socrates. Some place him quite definitely 7,000 years before Socrates. Plutarch in ancient times, in common with many other authorities, identified Ainyahita and the Mazdazkan philosophy with the Anaitis of Greek mythology, and later with Diana of the Romans.

The character of Ainyahita, under various names, has been described in the mythology of Persia, Greece and Rome as the goddess of regeneration, chastity, purity and other virtues, the protection of innocence, the goddess who is herself inviolate and vigorous, and material in principal has power to grant leaves of healing unto the veiling of the human body with endurance, strength, vitality, health and eternal youth. She is the protector of the better kind of mankind. In short, she is the mother of the white race, who, as the incarnation of Love, guided by Wisdom, most zealously and jealously watches and conducts the trend of civilization. Zarathustra himself is inspired by her records and declares her redemptory message unto salvation to his people.

Socrates and Plato were inspired by the wisdom of Zarathustra, even as Jesus was inspired by Plato, who thus takes up the thread of all his predecessors as a guide through the maze of his time and proposes a narrow path through the labyrinth of ignorance created by the unwise of his tribe. After the departure of Jesus the 120 of Aramaean descent gathered in Jerusalem to devise ways and means for the promotion of the Neo-Platonic message under the banner of the Chrystos—New Order. Mazdazkan, or the Master Thought, and Thought that Masters, was to be introduced to all the tribes irrespective of creed, caste or national color. Thus the spirit of the blessed Ainyahita continued to hover over her kind and kin according to her own wish, and Mazdazkan found its message bearers in the promoters of the Chrystos movement.

Speaking of the great philosophical awakening in the early part of the Christian era, and of the further proofs of the teaching of Jesus which were found in the writings of Zarathustra, Dr. Max Muller says: "Zarathustra's name had become the very emblem of wisdom. Zarathustra and Plato were treated as though they had been philosophers of the same school, and Hierocles expounded their doctrine in the same book. Plutarch agrees so well with the Zend books that no one will deny the close resemblance of doctrine and identity of origin."

Still, when Anquetil-Duperron in 1761 gave his translation of the Avesta to the world, the church and all its dignitaries raised their voice in one accord against such a gem of literature, calling Anquetil an impostor and his work a cunning device of

the devil to injure the church; a bogus work of the scriptures and the gospels to deceive the faithful, and an artful work of atheists, materialists and Freemasons to create doubt in the minds of the unsuspecting. Those days were as furious as the days of the reformation or the inquisition; those were the flames of a Nero and the sword of a Saul of Tarsus. But the more infuriated the ecclesiastics became against the Avesta the more the academic minds were stirred toward investigation. That same ignorance that would have sent Galileo to the woodpile and denounced Columbus as obsessed and void of reason, martyred a Savonarola and murdered a John Huss, but failed to get its hands upon a Luther, Zwingli, Calvin, Wycliffe and others; it failed in the case of Anquetil. The Avesta was born, although under many difficulties, for even here it may be said "There was no room in the inn." But the "manger" of science harbored the little one, and the good spirit of Ainyahita watched over it.

The Britannica says: "Hermippus in the Third century B. C. affirms that Zarathustra, the founder of the doctrine of the Magi, was the author of twenty books, each containing 100,000 verses." Tabori and Masudi wrote, "Zarathustra gave the Persians the Avesta. It consisted of twenty-one parts, each containing 200 leaves, written on 12,000 cowhides bound together by golden bands. Its language now no one understands."

After a lifetime spent largely in research of the oriental religions and philosophies, Dr. Max Muller says in his book on the Six Systems of Indian Philosophy that the ancient religion of Persia was so old that he was utterly unable to ascertain the time at which its records and teachings were written, and all that could be said was that the ancient Persian teachings, as deciphered from cuneiform writings, were farther advanced in thought than anything he had been able to find in the most ancient writings of the Indians.

St. Augustine says: "What is now called the Chritisan religion has existed among the ancients, and was not absent from the beginning of the human race, until Christ came in the flesh. From that time on the true religion, which existed already, began to be called Christian." Whether Mazdaznan was devised by man or revealed by God it cannot be denied that Dr. Max Muller, the great scholar, was right when he said of it, "A religion that stands back of all other religions."

Dr. Mills of late, more than any other of the great orientalists, emphasizes Zarathustrainism as the source of all religious and scientific teachings. So exhaustless is his research, so convincing his proofs that biased or unbiased minds must recognize

all that is good in civilization to be due directly to the influence of the Zarathustrain or Mazdazkan spirit.

As all the great teachers, sages, saints, prophets, saviors and masters have come to us to abide with us in spirit, their writings, records, wills, testaments and covenants to remind us of "the tie that binds," even so the Avesta has come to stay as a testimony against which the powers of darkness cannot prevail. True, most strenuous efforts have been made to silence such a work, as its progress is liable to instill "infidelity," but we need not fear as "there is no religion higher than Truth," and Truth must no longer be held under the bushel. The time is at hand when "the old shall be made new."

Like a Brush, a Lesseps, an Edison, a Marconi had to be ridiculed by illiterate and shallow minds, the promoters of Mazdazkan may have many persecutors, still the greater the persecution the greater the certainty that "Mazdazkan shall the password be." In all his humbleness, seeking neither honor nor favor, Dr. Otoman Zar-Adusht Hanish has taken it upon himself to become the object of latter-day mob-violence attacks that the greatest message and last will of God be declared to all the twelve tribes of the white race and the millennial day be enjoyed even in the midst of turmoil and worldly upheavals.

A synopsis of the principles of Mazdazkan is found in the "Mazdazkan Declaration," "Mazdazkan Confession," "Mazdazkan Affirmation," and more fully expounded in "Ainyahita in Pearls," a work destined to appeal to academic minds as the Rubaiyat of Omar Khayyam. In the United States the pulpit, poets and the press copy the Mazdazkan most generously. In Europe the better class of literateurs recognize in Mazdazkan the greatest factor of the age. In Asia there is quite a revival among the remnants of Aryans, while there is not a home that has at least not heard the name of Mazdazkan—"the old made new."

Mazdazkan knows well the source of venom directed against it and knows of all the tactics used even to a point of persecution in which Protestants and Atheists share alike, not knowing that the latter are instruments in the hands of the evil power hiding behind the unsuspecting.

Mazdazkan followers are too busily engaged in the daily pursuits of life and their devotion to the Infinite to allow themselves to be detracted from their mission, and for this reason deny the feasibility of a power of darkness, however strenuous its efforts, to accomplish such ends.

Mazdazkan are anxious to live the life taught, but never practiced by the enemy, and in so doing fill the air with thot currents destined to reach even the remotest hearts, and where

oratory and literature fail to reach the mental index of man the heart is touched by the power of Divine Thot.

Mazdazkan hold to the Truth as revealed in Nature and comprehended by a cultured mind and a refined heart, caring little for the beliefs of the yet undeveloped species.

Owing to the fact that Mazdazkan cares little as to name, the main object of its movement is to give all the world-stirring ideas broadcast, and the workers feel amply repaid for their efforts, seeing the seed sown sprouting in all fields of thot and action. The movement is of a quickening nature and uses means beyond ordinary comprehension to prove a harvest of final emancipation of mankind. Mazdazkan no longer shall the pass-word be for it is the leading thot everywhere.

The Magic Age

Now that the golden age and the age of silver and pig iron have melted into copper, we have about reached the end of Daniel's prophecies, and another Daniel ought to arise to tell us what is awaiting us next. German chemistry is about exhausted, now that they can supplant copper and make better bread out of straw than the Israelites could make bricks while in Egypt. One more step and perhaps even soil will no longer be necessary to raise foodstuffs. Sufficient manipulations may turn the fluids of ether into channels conducive to magic growths. Thus what the fakir's mind proposed in its hocus pocus may yet be materialized thru the aid of scientific measures. Until that time comes we will, of course, be content with a plot of ground or a fat pocketbook.

As long as the hearts are warm, and heads keep cool, we can enjoy the blessings of paradise. But, oh, when those hearts of ours turn as cold as steel, while the heads turn aglow with heat, then destruction surely awaits us here, lifting the very nature that has borne us out of her usual course. Such a path pursued, tho but for a fraction of time, requires ages for re-adjustment.

FIRESIDE CHATS

Economists hold that the cost of living is by no means any higher, only we get less for our money.

High prices will in time arouse the interest in food production to the extent of making many a man a scientific farmer and with it make competition keener.

City real estate has about reached normality, and for this reason attention is directed toward the rural and raw land districts.

History continues to repeat itself, and like causes like results. But, oh, what shall the harvest be!

Thots are things and tho held in check, nevertheless find expression somewhere at sometime.

When a servant ceases to fulfill the contract made with his principle he becomes an unfaithful servant, and according to scripture is to be thrown into the dungeon where there is gnashing of teeth.

When an employer fears his servants whom he hired on a fixed salary, and instead of dictating is being dictated to, he no longer deserves to be an employer, and must be thrown into the scrap pile.

Some people in this world just live to be run by their servants and they surely deserve their due for such love.

He who trusteth in the arm of flesh meets with sore disappointments.

The meek shall inherit the Kingdom of Heaven, but it takes faith of the size of a mustard seed to remove mountains.

Many a patriot announces his patriotism in most boastful language, but the only short cut of proving one's good faith is to enlist.

If we can't defeat both, we can at least feed one enemy and fight the other.

If every obstacle could be as easily removed from the path of man as liquor, this world would soon turn

into heaven and the adversary compelled to look to foreign quarters. Some suggest that he go back to Hades.

To get down to brass tacks is the thing, but some of us haven't even the tacks to get down to, as we are already down and out.

To divert from misfortune we must first learn to apply ourselves to present needs, which alone lays the foundation for the future.

Most people have courage only so long as others fight their battles, but let the sword's point be directed toward them and at once they change color.

The only way to prove our stand is to go ahead and take the lead. Tho none may follow, we must go ahead just the same.

Westward is the trend of civilization and once we reach the Pacific the next step is either China or Russia. Ah, but the half was never told.

At the present rise of commodities it may yet come when gold and grain will go bushel for bushel.

Wherever the use of alcoholic beverages are prohibited the use of fruits and vegetables will become quite evident.

Prohibition of speech ought to be the next propaganda now that teetotalism has about taken the upper hand.

Prohibition has done much for many a State, which speaks well for taking fireworks away from children which, if allowed to play with freely, has been disastrous in the past.

Now that the world's conflict is getting to be more chaotic than ever, many of the obscure passages in the apocalypse grow clear.

The armies of the unemployed are expected to have a meet at a world's barbecue.

The reason this world is a paradise only in spots is because a certain class is retaining certain spots

ready for beautification. They themselves don't want to do it and others are being kept from doing it.

Barbecue is the cue of a barbarian.

Men may be borne equal, but with many of them we have lots to bear.

Man only errs when influenced by others or controlled by unhealthy desires.

Let everything be a means to an end, but we should always be considerate as to the end.

The better way to serve one's purposes is to keep in the narrow path of brotherly recognition.

O, blessed thot! It is a blessing God does not abide on earth, for if he did "mountains would fall on us and hills cover us."

The beast spoken of in scripture is given much liberty, even to the point of harrassing the Saints—but ere long he, too, will have to faint.

There are times when a man feels that with all reformation there is equally as much deformation. And again it all depends upon which side of the fence we are on.

"Tho thy sins be like scarlet they shall be washed whiter than snow," expresses a truth that can not be denied, for "leaks" and "blunders" are being most ingeniously "whitewashed."

Happy the man who in his reminiscences finds comfort for his heart and pleasures for his soul, imparting the radiance thereof to his fellow men. Good things should never be withheld from others as by relating experiences many may profit thereby, while others are for a time at least entertained.

Church politics, if any, should be confined to a congregation and never extend beyond its border. As soon as the rights which concern other communities are being infringed upon, a congregation ceases to be such and is liable to become a menace to the world. We all have a right to our ideas, and have a right to

voice them, but we must never impose them upon others. Education is not an imposition but a means of calling out that which is latent.

Sickness should be as much a rich man's luxury as the owning of a citrus grove. The poor man should simply be the attendant.

Sometimes neither the heart nor mind is turned to our fathers, especially when the latter have left enough behind to keep us in comfort and ease.

This is the day of salvation, still we are the one's to decide as to acceptance or refusal. Most of us refuse because we never seem to give thot to "this day impart thy word."

The time has come when the thinker appreciates the words of the Savior: "He who has eyes to see with, let him see; and he who has ears to hear with let him hear what the spirit reveals."

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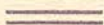
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Myself

Each phase of Life, like a dream in the night,
Passes before my Vision and is gone;
Gone, but not a moment lost,
For all are golden unto me;
Stored forever in me Soul's memory.
Each day I'd care not to repeat,
Yet not one hour would I forego
For now their value well I know;
Experiment, experience, all,
Whether of Sorrow, Joy or Fall,
Have made me what I am—
Myself!

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LESSON SIX

While the world is struggling with the question of the high cost of living, and giving all sorts of advice thereon, some attention should be given to the question of foods, but from an entirely different standpoint, yet at the same time solving the very question about which the people are so perplexed. It will be learned that it is not the quantity of food partaken of, or the cost of the same, but rather the proper and seasonable selection, as well as the minimum quantity, that is conducive to health and the promotion of bodily welfare.

It has been previously mentioned that the color of the food determines the particular base to which it is related. This rule applies to fruits and vegetables as well as to cereals and nuts. At times it may be difficult to determine just to which class certain fruits or vegetables belong. Take, for instance, a white apple, which apparently does not conform to any one of the three basic colors, but a close examination of the crown or navel will disclose the color to which it belongs. The glume or the seed will also be the same color as that found in the navel or crown.

Foods of a green color are a combination of the colors yellow and blue, and may be eaten by both the Intellectually based and the Spiritually based. It is not necessary for the Physically based to eat green foods, as they are strongly endowed with the elementals by Nature.

The purpose of concentrated foods, such as grains and nuts, is to produce energy and bodily heat, but to live for any length of time on such a diet would induce constipation, accompanied by headaches and cramps. It is not necessary to eat very much grain foods, when properly prepared, to supply the needs of the body, but when such food is improperly prepared it will cause fermentation and turn to waste. It will keep the

organs of the body working to excess and create a feverish heat that is unnatural, causing friction and irritation. In such a condition there is little or no value to be derived from the food which caused it.

If a person meets with an accident, or has some sudden illness or indisposition, the diet should be immediately changed. Even when not feeling just as well as usual it is proper to change the diet for a brief period. If everyone were to change their diet the moment they were not feeling as well as usual, the need for medication would soon cease. Yet the prevailing idea is that one must eat to "keep up resistance" as well as strength. The advice is given to continue filling up the already overburdened system with such poisonous foods as pork and beans, beefsteak and potatoes, or ham and eggs. Many people have been told that if they do not eat they will die, and this suggestion has become so strongly rooted that they imagine they must eat the same quantity and quality of food when sick as when well.

All sciences recognize the value of food, but what is lacking is the knowledge of when and where to apply it. The old-time physician laid great stress upon the diet, as he realized that his strong medication must have something to act upon in the patient's body. The wise doctor knows that the administration of his medicines will not effect a cure, and that all drugs can do is to counteract the operations of digestion, heart action and blood circulation. He realizes that it is the natural tendency of the body to strive toward that condition known as normal health in spite of all his medication.

In these studies the aim is to assist Nature with her own products, thus administering food to the sick that is especially adapted to their wants and causing cures to take place much more rapidly than when medicine is given.

When a Physically based person becomes ill, his spiritual and intellectual inclinations should be considered. If the spiritual inclination is the stronger, attention should be given to the intellectual inclination. Proceed along the lines of least resistance and treat the weakest point first, and then treat the stronger inclination. After a few days alternate the treatment; that is, give the foods required by the Intellectual base for three or four days, and then shift and give the foods required by the Spiritual base for a like period of time. In less than

two weeks the patient will be out of danger. It will require attention and patience to see that these instructions are carried out, but with the application of the will the patient will soon be well. In ordinary cases, where the patient will co-operate, a cure can be effected in a day or two.

Where a Physically based person, with a weak intellectual tendency, is ill, the food should consist of tropical fruits, such as oranges, lemons, grapefruit, pineapples or bananas.

The banana has wonderful curative properties when properly prepared. It should be carefully mashed and beaten, or crushed thru a sieve, and served with cream or milk. Such a combination will heal and tone up the intestines, for when the acid of the banana is mixed with milk it becomes soothing as well as healing to the alimentary tract.

In its raw and unprepared state the banana is a heavy food not tolerated by many persons, but when heated or properly prepared it is a very good food. The banana does not come to us in its ripe state, as it has been picked green before the starch content has fully developed into a soluble form, which latter condition is necessary for complete digestion and assimilation.

Lemons are another excellent fruit, and fortunate is the patient to whom someone may "hand a lemon." The lemon is of value where there is heart trouble. To get the best results the lemon must be prepared before using. It should be thoroughly heated, either by baking in an oven, placing on a radiator, or in the hot sun. It must be heated thoroughly, then rolled and the juice expressed, when a form of acid will be developed which chemistry, with all its wonderful knowledge, will be unable to duplicate.

When preparing a lemon by heating in the oven, care should be taken to avoid burning the skin, yet at the same time it must be heated thru and thru. If heated too hot the skin is liable to burst with attendant loss of juice. Add three pinches of salt to the juice of one lemon before taking. It is well to define here what is meant by the word "pinch." It is the quantity that may be picked up by using two fingers and the thumb; while a "dash" is the amount that can be lifted between one finger and the thumb. In the use of aromatics these terms are used and one should be familiar with them. Cinnamon, mace and nutmeg are "dashed."

In order to secure the greatest benefit from tropical fruits, and to bring out their medicinal qualities, a dash of cinnamon, mace or nutmeg may be added. Tropical fruits have few medicinal properties when not accompanied by one of these aromatics. The value of these aromatics, in connection with tropical fruits, is that they assist in eliminating the heat from the system and thus prevent fevers. Their use has been known to natives of the tropics for many hundreds of years.

In drinking the juice of a salted lemon, as above mentioned, it should be taken straight, and no water drunk either with or directly after partaking of it. Taken in the clear state it regulates the heart and stomach, but the addition of water will stop its beneficial action. Lemon juice is good for the Intellectually based.

The Physically based individual, with a weak intellectual tendency, should have his heart action changed by using the intellectual foods, and the stomach, liver and kidneys should be called into greater action. Lemon juice will prepare the way. At the same time concentrated and tropical foods should be used. When other symptoms disappear the liver will become conscious that something is wrong, and the basic trouble will then become evident. While the liver is in action its owner never knows such a thing as disease, as it is the last organ to be affected in the Physically based.

With the Intellectually based the lungs are saved until the last, and then the patient becomes conscious that he is indeed sick.

The Spiritually based draw upon all other organs for help and then finally become conscious of trouble in their generatives, which is the seat of their disease proper. It is possible to arrest and remove the symptoms and sympathetics, but the disease cannot be cured. Patients commonly declare they are well when they are not, and it is a safe plan not to rely on what they say, but stick to principle in their treatment. Care should be taken that they get the proper diet, and if they follow instructions they will be greatly benefited, while under any other system they would become invalids. Those who follow Nature's laws become immune.

(To be Continued)

Just now the hoe is mightier than the sword.

Mid-Summer Gahanbar

The year nineteen hundred seventeen is the year of universality and sets the days for general assemblage at the announcement of summer. The Gahanbar opens at the Border Stronghold, San Diego, California, Friday, June 22, at 6 p. m., and closes Monday, June 25, at 9 a. m. Daddy Henri and Mother Amelia extend a general invitation to all the Associates of Mazda throughout the States to be their guests and enjoy the hospitality of the Saints of God on earth.

The program will largely deal with subjects of a universal nature and offer opportunities for the consideration of themes to be proposed by representation. Those unable to attend are requested to meet locally at the hours specified and engage in the transmission of messages according to the rules and regulations of psychic laws, bearing in mind the most important and vital messages substantiating the object of Infinite Designs.—*Master.*

GAHANBAR PROGRAM

Border Stronghold, San Diego, Cal.

June 22, 23, 24, 25, 1917

FRIDAY, JUNE 22

- 6 p.m.—Sunset Service, conducted by Mother Maria.
- 8 p.m.—Welcome by the Master. Response by Daddy Henri. General Reception and Eleventh Hour Remembrance. Midnight close Communion; strangers within the Gates not barred.

SATURDAY, JUNE 23

- 6 a.m.—Sunrise Service, conducted by Kalantress Adelia. Subject: "The Efficiency of Ozone in Rhythmic Breathing."
- 9 a.m.—Morning Prayer, conducted by Mother Ashoi. Subject: "Prayer as an Affirmation of Heart's Desires."
- 11 a.m.—Pontifical Mass, conducted by Father Guromano.

Subject: "Ritual a Means to Express the Evolutionary Stages of Spiritual Gestation."

- 1 p.m.—Repast served by the ladies of the Golden Gate, superseded by Mother Augusta.
- 3 p.m.—Vesper Services, conducted by Mother Amelia and Muzzy Florence. Subject: "The Rubaiyat."
- 6 p.m.—Even Song, conducted by Grandma Ellen M. Subject: "The End of the Trail."
- 8 p.m.—Illuminati Service, conducted by Mother Maria. Subject: "The Power of Conservation and Concentration."
- 10 p.m.—Repast, served by the "Elect of the Golden Fleece."
- 11 p.m.—Remembrance Service, conducted by Daddy Kurt and Mama Gretchen.

SUNDAY, JUNE 24

- 6 a.m.—Sunrise Prayer, conducted by Mother Sunshine and Mama Sandberg.
- 9 a.m.—Morning Prayer, conducted by Daddy William Sandberg.
- 11 a.m.—Royal High Mass, conducted by the Master, according to Temple Rites. Subject: "Transubstantiation."
- 12 noon—Celebration of the Eucharist.
- 1 p.m.—Repast, served by the "Order of Patriotic Farm Hands," supervised by Dr. Chas. P. Diehl.
- 3 p.m.—Vesper Service, conducted by Mother Diehl. Subject: "Revolution, Evolution, Involution."
- 6 p.m.—Sunset Song, conducted by Cousin Nellie.
- 8 p.m.—High Celebration, conducted by the Master. Subject: "What Shall the Harvest Be?"
- 10 p.m.—Repast, served by the youth of the Harbor Stronghold."
- 11 p.m.—Remembrance Service, conducted by Tante-Theresa.

MONDAY, JUNE 25

- 6 a.m.—Sunrise Service, conducted by Mothers Maria, Adelia, Ashoi. Subject: "The Royal Greeting."
- 9 a.m.—Farewell Service, conducted by the Hosts. Subject: "Summa Summaris." Passing the Peter's penny for good luck and remembrance, by Dr. Gilman Beeler.

APPOINTED SPEAKERS

Col. A. F. Gault, Hooper Mallet, Captain Remstedt, Dr.

H. Kul, Dr. Gilman Beeler, Dr. St. Willard, H. Riley, Adelia Marsh-Mallet, Augusta Hewitt, Helen Pearce, Florence Brewster, Ellen M. Shaw, Kurt Graichen, Wm. K. Sandberg, Hortense Loring, Nellie Wheelwright, Georgina Gault, Maria Coffman.

ARRANGEMENTS COMMITTEE

Clemens Pfuetzner, Henri Nackenhorst, Amelia Bowman-Nackenhorst, Julia B. Fullerton, Toni Iverson, Anna Bode, Emma Sickle.

RECEPTION COMMITTEE

Garvin Laurie, M. Clements, Ernest Weidenmuller, F. Goodman, Leslie Walker, Cleopatria Hilton, Ruth Hilton, Audra Ellis, Agnes Hartman, Kenneth Hewitt, Kenneth Woolson.

INFORMATION COMMITTEE

Kurt Graichen, Dr. H. Kull, Joseph Ehrlich, M. Mullen.

Stenographic Reporter—Beth A. Duessler.

Gahanbar Recorder—Kurt Graichen.

Presiding Officers to the Gahanbar—Augusta Hewitt, Henri Nackenhorst, Wm. K. Sandberg, Dr. Gilman Beeler, Dr. St. Willard H. Riley.

Thot Waves

The culture of personality and building of one's character as essential means of salvation and redemption will go a long ways toward eradication of the mental chaos by which the world is caught.

Of Christianity there is but one. There is not a false and a true. Christianity, to be such, must be absolute and consequently demonstrable not thru form but thru the daily walks of a life of righteousness.

The Bible as a whole may be objected to when offering it as reading matter in public schools. But stories suitable to the childmind may safely be selected and read the same as prose and poetry from other authors. To those of riper years, the Bible may prove of some use and could be made a part of advanced study, as is the world's history or recognized academic works as a means of giving polish to the young man.

SERMONETTES

Those who follow in the footsteps of the reformed come home maimed, crippled, deformed.

If Omar Khayyam could only see us now he would quit writing stanzas and hold to his trade.

If destructive measures are the seed of contention, then what will the harvest be? Don't mention it.

An old proverb has it that God loves his people, and when a government ceases to be just to that people God removes those in authority.

He who picks a quarrel should also be compelled to fight it out and not drag others into a controversy not invited by disinterested parties.

The governed are often the employers of those governed by, and good can never come out of concerns managed by the employed to suit their own ends.

To preach and teach is no more difficult than to sway the sceptre of government, but to live up to one's station and demonstrate mutual relation is another thing.

If God has entrusted to the few to manage His affairs He need not be surprised at mismanagement, and if He does not depose the unfaithful the whole work will have to go to hades.

"There are more things in heaven than thou hast dreamed of, Horatio," was appropriate in our academic days. But now there are more things on earth than any other place thruout the immensity of space.

The adversary, who up until recent date, worked his game with a pitchfork, has been outwitted by his co-workers, who have gone him more than one better. In fact, they have given him the once over and now even he has no longer a place of safety.

By the way things are moving upon the earth one might think that hades is a rather uncertain place for the inside is on the outside and the outside on the

inside. Let us who are on the outside beware of the inside now on the outside and keep out of the inside out and outside in.

Letter and law instilling awe make many a noble man an outlaw.

He who hesitates doubt reinstates; then comes fear and the end is near.

"The chariots of the Lord are coming," not of steel, but made of gold.

After many years and as we grow we learn to know that courage leads—not fear.

New interpretation of the old-time religion upholds the latter as much as science strengthens faith and gives man greater confidence.

Those who would deny matter are of the class that desires everything for themselves and cling to matter with heart and hand while spirit is in their mind.

The great desire to look after others' interests makes us forget that each and everyone of us has a particular trust, which to redeem is left to individual effort.

"There's a land that is fairer than this," is an old song, but renews acquaintances after one has proven the truth to himself and resolves not to attach himself too much to matter.

"Peace without victory" is borne out on every side, and none shall have the honor of having won, for the struggle was not for glory, but to close the account of generations that a new era may begin.

After the war is over there comes a time of further adjustment. As to the end of it all no man knoweth, save God, and He cannot set the time, as that depends entirely upon man, who is given the agency to choose.

Exercise of true religion consists of looking after the needy, the afflicted and the fatherless, and not meddling in politics. He who takes to the latter has strayed from the original path and lost his first estate,

altho he may hold in his name the property rightfully belonging to the needy.

"The only way" is the road that does not have to trespass.

A shower in the desert is as much misapplied blessings as the energy expended upon a desert mind—it's waste.

"Not more, but less," is the watchword of the day. Then don't caress such idleness that hands from work would stay.

Some gain lessons from observation, but the majority of mortals have to go thru the mill before they represent value.

Blessed is the man who has the glorious faculty of attending to his own affairs and recognizes that same right in others.

A moral code confined to the mind alone never comes to materialization as long as the precepts thereof are not engraved into the heart.

To hit the trail and beat it brings strength to the frail and proves we can meet it, however adverse the conditions, and far from our relations.

As long as the corner stone of perfection is not laid on earth true character cannot be attained in the worlds to come, for only what man soweth here shall he reap there.

Cain killed Able because he grew envious thru too much attention to Able's sacrificial offering. Perhaps we, too, may be affected by the same weakness, and tho no direct descendants of Cain, we may be equally as able to raise cane.

If we do not succeed in our honest attempt there is no need to look with contempt upon the path we tread. Perhaps as we consider the methods used we discover that we have lost the golden thread. Let go the past, to the present hold fast and remember "this day give us our daily bread."

"Whatever Is---Is Best"

Such is the slogan of the day. For what else can we say in the presence of turmoil brought on by the momentum no power other than that of destruction dare control. There may be better ways, means and methods man knows nothing of and gods are prone to reveal. Thus, "Whatever is—is best." It is the only way out of the chaos brought on by tactics not in direct harmony with Divine Principle. It is not God's way as His differs from those of man's to the extent of distance intervening twixt earth and heaven. Still we can say: "Whatever is—is best." The days of individual as well as clan aggrandizement are fast waning. We are nearing the dawn of a new era—assuring individual recognition within collectivism.

The brotherhood of man is being realized by virtue of the hand of fellowship offered by those heretofore estranged by misconception. Out of it all shall come the day of recognition which shall dispel all the error of geneological and ancestral relations. Just now we face the day of reckoning. How long or how much longer this process of adjustment is to continue even the wisest of diplomats cannot decipher. According to prophesy we near the dawn and the day cannot be as distant as it may seem. "Whatever is—is best" should tend toward assurance and affirmation and be a solace even to the most negative and the faint at heart.

Because churchianity is unable to put the teachings of Christ into daily practice does not by any means prove the impracticability of the Philosophy of Life as taught by the Savior, but shows most conclusively that churchianity is too much engrossed in sophistries to recognize and live the precepts of Christianity.

The Power of Mind

It is said that "to the rich wealth comes in their sleep." There is no doubt about it. Their mind is set on wealth and they fall asleep with a scheme which matures during sub-consciousness and at morn the idea comes to them that leads them into channels conducive to the accumulation of wealth. This is a case of the power of mind over matter. To the degree we apply that to our mind at the hours of repose we will gain power upon awakening. In the vegetable world there is activity during the hours of the day, while at night the required forces are gathered to further growth.

To dream and have visions are mere mental pictures or reflexes of conditions frequently useless to the recipient. Our dreams and visions must be of a mature nature, leading us to actions or deeds profitable to the individual and society at large. Concentration is the factor that creates mental propensities and properties.

But what is concentration? Concentration is a state of mental arrestment, and that is gained by relaxation of muscles and the consequent rhythmic breathing. To some, such a state lies within the province of their make-up, while others have to acquire it thru diligent practice and alertness. It is well to train the cellular body during the waking hours to respond to wish and will, but it is equally as important to make preparations for the hours of repose. Upon retiring the mind must be relieved of all petty things, be they of the daily walks of life or of the abstract. Dismiss mental and physical worry. In a perfectly comfortable state allow your mind to become arrested by regulating the rhythm of breath. Breathe long, deep and low. Empty the lungs slowly, gently, without force. Remain in a state of arrestment for a com-

fortable period before inhaling again. Follow this until you find yourself reposing in the arms of Morpheus, leaving the rest to nature.

Mazdaznan Grows

The following extracts are from the New York Sun, and record the success with which Dr. Beeler is meeting in that locality:

The world has become accustomed to the idea of many creeds, of many paths by which man may approach toward the infinite. But the Mazdaznan religion, "the religion which stands behind all other religions," professes to have no creed.

Being of remote Persian origin, it consists in the exercise of good thoughts, words and deeds. Its scientific teachings are divided into the following principal groups, according to the lecturer: Breath culture, dietetics, exercise, prayer, inner studies, or in the science of eugenics; rejuvenation, regeneration and rebirth, harmony, or the science of sound applied to individual development; and healing through physical, mental and spiritual agencies. This religion is said to be one of the oldest in the world. It gives its instruction without charge and sends its lecturers wherever those interested live. The Mazdaznan belief is mystical in character, but is based on sound principles which tend to make the recipient a good citizen and tend to his long life and prosperity.

To quote from Rev. J. Gilman Beeler, D. M., D. D., international lecturer for the Mazdaznan Temple Association, organized and chartered under the laws of the State of Illinois, who has been delivering a series of lectures on Sunday afternoons at Carnegie Hall, Studio No. 10:

"Mazdaznan believes that creeds are barriers between the soul and the soul's God. Our religion lays hold on eternal truths and finds practical expression in the deeds of men. A further evidence of the practical nature of our religion is found in the scientific instruction which is taught by us. This instruction falls into seven groups—breathing, diet, exercise, prayer, sexology, harmony and healing.

"The Mazdaznan philosophers believe that truth is always capable of exact proof. This is true in the natural world and is just as true in the spiritual world. However, the province of religion is not primarily to prove that truth is truth; its province is to awaken the consciousness of good in the hearts of mankind. Yet the Mazdaznan religion does not close its

eyes to natural law. It believes from these laws man may learn of his destiny and the end of things.

"The proper exercise of man's faculties, whether physical, mental or spiritual—this is the substance of the Mazdaznan teaching.

The followers of Mazdaznan, who accept both Christ and Zoroaster as exponents of their religion, believe that Mazdaznan has come in every great crisis of the world since the beginning of time to save men from themselves. Mazdaznan, heretofore carried on with extreme secrecy, is now opening up its secrets to mankind because of the catastrophe which has laid hold on the world, the great war."

Breath Is Life

That the length of Breath and the control thereof insures better health and prolongs life in matter, is no longer doubted. Science has determined it, and dealing with this subject to the minutest detail it has discovered that not only capacity on the part of dynamics proves a vital factor, but the power of retentment. The latter assists greatly in toning the consistency of the blood, thus aiding digestion and assimilation. All material means may whip the organs of the body into line and by stimulative action raise their functions, but at the same time sacrifice has to be made by the energies of tissues, the overtakation whereof often results in untimely demise or prolonged sickness. Breath is Life, and the practice of it must assure perfection in one or more directions, according to the attention given.

Too much or many gymnastic exercises, too, are merely stimulative and apt to charge the physical side of the mental propensities to a materialistic trend. Attention must be paid to both the motion of the physical and the rhythmical of the spiritual side. In that way the intellectual will balance the two great opposites that constitute manifestation, and the equilibrium thus gained assures to the individual a polarity that makes perfect character.

HOME TALK

To take up where last we left off would necessitate recapitulations, as well as a synopsis of events, leading us into channels too numerous to mention at this time. Let it suffice to say, we have again moved. That it is a move in the right direction must be left to Father Time to determine. We have done our part in making the move. That moving belongs to a phase all its own, those fortunate enough to make a move readily admit. We shall not enumerate the manifold phases connected with moves. Enough said when we state that to find a place to move to occupied several weeks of survey.

In keeping with our Sylvester covenant, "I shall make all things new," we could not take an old abode with its many morgue vibrations fastened to walls, floors and ceilings. House, flat and bungalow hunting developed into a new occupation among the Saints, and everybody possessing an auto, or used to hiking, devoted the better part of the day to snooping around. Taking into consideration locality as well as comfort and taxation, it was by no means a small matter to discover the treasure sought for. At last the locality was decided upon, and with it one proposition after another arose with such rapid succession that the most desirable in every way had to be taken under advisement.

In the course of our hunt we discovered a beautiful bungalow, which we christened "Canary Bird," and Daddy Sandberg, suggesting pulling straws, engineered, by virtue of fate, the little treasure into the possession of Daddy Graichen, who is as happy as a canary. His beloved had gone on a visit to the Border Stronghold in San Diego, and it was thot quite a joke to make this quick move and surprise her on her return to the Lost Angels.

Daddy Graichen is settled; so are we, and so are all of us. Mother Maria, too, has begun to feather her

nest, while Cousin Nellie and Tante Theresa both moved into flats all their own. Mother Ashoi and her birdies, including Daddy Guromano, are nestled in The Bungalow, 910. Leslie Walker took an apartment at Mother Vahda's, while Daddy Mullen remains at the hotel, and Daddy Josef Ehrich holds the old fort.

Several others are talking Arizona, and there is to be quite an exodus ere long. Those going may remain in historic Arizona, contemplating raising eatables for the rest of the folks engaged otherwise. Desirous to be true to the covenant, even to the very letter, members of the great Mazdaznan family are ever keen to farm work, and tho engaged otherwise allow opportunity to slip where working the soil offers advantages. Most of the boys are on the farms working double shift to help curb the present situation. Many more are eager to do their share in sustaining the country with their scientific knowledge and measures. Thus everything is working well on every turn.

We have enjoyed the farewell parties of Mother Grace who was called on business to Kokomo. We say parties in the plural, for such was the case. Nothing small about Mother Grace when it comes to entertaining her friends. The Wednesday and Friday gatherings are regularly accompanied by a repast furnished by members of the Harbor Stronghold in their respective order. The meetings are growing in interest, also the number of visitors.

Saturday, May 5, Daddy Hooper came to visit us and favored the Saints with his jovial countenance until Monday, leaving for his new field of operation at San Francisco, where he purchased the Electric Hygienic Bake Shop.

Sunday, May 6, was another great day for Saints and Angels. Daddy Hooper declared himself attending the Federation session in the evening, where Cousin Nellie served an appropriate repast.

As we were about settled, except a few finishing touches here and there, Daddy Graichen appeared Friday, May 11, inviting us to an auto ride to San Diego. We half-way expected it, having felt it in our bones, only we were not able to diagnose it as to whether that Sunday feeling was a touch of rheumatism or an unexpected surprise. We would have gladly accepted the invitation were it not for the fact that some others, and then some, reported that certain dear ones of the Border Stronghold had gotten negative and allowed the vibrations, directed by the power of the Black Hand, to take advantage of their better self. As such proved contrary to the covenant, we did not feel moved enough to go visiting. As the Gahanbar is so close at hand we decided to decline in favor of more important work, which has piled up to quite an extent proposing to consume several weeks of hard labor before pleasure can be considered. Attending to Gahanbars comes into our province, but to visit is a feature neither relished nor in accordance with agreement. We have our hands full as it is and for this reason our dear ones should be considerate and not pile any more work upon us than we are able to perform.

Zeppelins

The Savior said: "They shout about peace, peace—but there is no peace." It almost seems as if He were speaking to us today.

If John the Revelator is right after all, and so far he has not had the contemporary, two-thirds of our ships are to become prey to the elements. If so there will be a boom in shipbuilding.

As none shall be victorious in this present encounter many may be prone to give God the glory.

Roman politics may hold a high hand, but the spirit of evangelical Christianity is by no means dead. Rome fell once and it may fall again.

HINTS OF THE SEASON

It is said in June the youngsters love to spoon. But that is not all. In our meals we are not to use the spoon, consequently foods that necessitate a spoon are to be discarded.

Our ancestors knew not how to use technical language, but they had the practical and scientific application and thus knew how to cook and how to brew.

Small fruits are in season and are to be used without sugar or cream—there's a reason.

Some of us experience immediate effects, others not until some time after a common health law has been transgressed. Better still it is to be informed, so as to be spared inconvenience.

Small fruits have their virtue, but it takes scientific knowledge to select them. To some they are a medicine; to others food. Above all things, one must know proper combinations with other foods. The safer way is not to use cereals with small fruits.

Some will find the juice of small fruits very wholesome, while if eaten as a dish inconveniences are apt to follow.

Sweet peas and string beans are in order, while carrots and beets are not only delicious, but of great value for elimination.

Sweet peas are better uncooked. They go well with a salad.

String beans may be steamed and eaten as an entree, or when cold served with salad.

String beans are of particular value to the nervous and dyspeptics.

Milk is very wholesome at this season and should be used freely with fresh vegetables, while breadstuffs should be indulged in only as a last resort.

Do all your drinking at daytime and your solid food eating at eventide.

It is best to postpone one's meal until the cool of the evening, for then we shall appreciate the presence of God.

You will not be a bit hungry if you will take milk, bran-tea, clabber or barley drinks during the working hours, indulging in a square meal at night.

Lettuce is still good and tomatoes are especially fine, if not too high priced.

Macaroni with tomato sauce will be found delicious from time to time.

Summer squash is exceptionally good for those suffering from kidney and bladder troubles.

The seedless grape will be found excellent not only as a tonic for dyspeptics, but for rheumatics as well. Take your time eating them. Better mash them and squeeze out the juice.

Small potatoes may be used with carrots and peas to a good advantage. They should be steamed so as to be eaten with a fork.

Yeast bread as well as so-called potato-bread better be discarded from the table of the Saints. In case of limited supply it is best to resort to pilot biscuits, shredded wheat or matzos.

When tired of dough-gods, have a wheat cake, pancake, griddle cake or biscuits, muffins and popovers.

Sweet corn, roasted or dropped into boiling water for two minutes, will be found most efficacious in liver and intestinal troubles. Used in small quantities, say one ear at a meal, the results will not only prove satisfactory, but you will discover a means for future reference.

Cucumbers as a salad and as a lotion, a wash, will be found excellent for the complexion. Will go well with green onions and sweet milk for a diet.

Above all things, do not miss your early plunge into cold water. If in running water, a lake or ocean,

all the better. Immediately thereafter take your exercises and walk barefoot for half an hour. Be sure the feet are washed, rubbed and smooth before putting on socks and shoes.

Men, women and children should wear socks and sandals wherever possible. Now that the world is growing tolerant and scientific, there will be no objection to wear sandals.

In case you are lamed, due to exposure, drafts, colds, just wear socks for three days and three nights, changing them for clean ones every six hours, adding to each sock one-half teaspoonful of powdered sulphur.

Must Be Victory without Humiliation

The words uttered by President Wilson, January 22, still hold good: "Victory would mean peace forced upon the loser, a victor's terms imposed upon the vanquished. It would be made in humiliation, under duress at an intolerable sacrifice and would leave a sting, a resentment, a bitter memory upon which terms of peace would rest, not permanently, but only as upon quicksand. Only a peace between equals can last; only a peace the very principle of which is equality and a common participation in a common benefit. No peace can last, or ought to last, which does not recognize and accept the principle that governments derive all their just powers from the consent of the governed and that no right anywhere exists to hand peoples about from sovereignty to sovereignty as if they were property. I am speaking as an individual, and yet I am speaking also, of course, as the responsible head of a great government, and I feel confident that I have said what the people of the United States would wish me to say."

The rainbow-colored coat of the earth has also been stained with blood just like Joseph's many-colored mantle.

LAWN TALKS

It's rather warm and sultry to sit by the fire to chat.

It's a poor document that needs interpretation to make it understood.

Great is the man who can speak and write so no man can understand.

The Lord created heaven and earth, while man runs both to suit his own fancy.

Some are kept rather hot at the firing line and their time is too short for gossip.

On the mountain side, in the canyon or by a cool stream, it's well to be gossiping by a cozy campfire.

As in union there is strength, and harmony assures mutuality, we should either talk to the creator in Volapuck or teach him Esperanto.

As the concept and interpretation of terminology has changed in the academic world, we shall have to drop Webster and Worcester and start all over again.

The man who is ever ready to offer his services is the one never to be found when needed. He will say "count on me," but really means "I'll keep you guessing."

The high cost of living is the greatest blessing to man, for now we realize that the agriculturist, too, is worthy of his hire and deserves the just share of a mechanic.

Only those who are members of the army of the unemployed are privileged to do all the talking while those who have nothing to gain draw the chestnuts out of the hot fire.

The Open Book of Nature is so plain to all tongues that interpretation is absolutely unnecessary. The hieroglyphics of man's uncertain language makes it necessary to ask for the meaning of it all.

Two wrongs will never make a right, but they assure the right of wrong.

Silence is surely golden in these days of muzzled free speech and privileged press.

High cost of living is in consequence of our advance of civilization and higher culture.

Speech has a silver lining, but unless you keep it polished it soon tarnishes and turns unsightly.

The savage may be illiterate but not half as dangerous as the literate man when he turns savage.

The sinking of destroyers only shows that "the measure with which you mete shall be meted unto you."

Terrible it is to wake the lion; bloodthirsty is the tiger's tooth; but the fiercest of all terror is the man to whom you speak the truth.

If our mother tongue can veil and screen speech so it becomes difficult to catch its meaning, what must it be when we are spoken to in a foreign tongue.

After all, much good may be expected from war, revolution and high cost of living. If skeptical, just see what Mexico has accomplished. Who poo-poops?

The present pressure brought to bear upon the needy will open up a new industry—that of scientific farming—and with it lead to solutions that perplexed the greatest of social economists.

Regulate the wage or price of labor in all departments, including that of the Agrarian and the cost of living will adjust itself. Neglect one or the other branch and you will have to reckon with problems and unjust measures.

The price of produce has to be gauged according to demand and supply. The agriculturist demands as much comfort as the man of the city and this necessitates a greater supply of things in general, consequently high cost of living.

The Great Gahanbars and their Significance

By Dr. Otoman Zur-Adusht Hanish

Delivered at the Twentieth Semi-Annual Gahanbar at San Francisco, Cal., Wednesday, 3 P. M., June 30, 1915

Again and again we are asked "What is a Gahanbar?" just the same as we are asked, "What is Mazdaznan? What does it mean? What does it stand for?"

A "Gahanbar" is the gathering of Peace bearers, a gathering of those who not only recognize Peace, but who live it, who expound it, who propound it.

These message bearers unto Peace, originally in their home land before they were scattered thruout every part of the earth, while yet just a handful of people living in a country or countries where nature lavished upon them its treasures, would gather every other month, or six times a year, as a Peace Congress in reunion. Not only the fathers and representatives of the various families, but also the families at large would come together in reunion to celebrate five days of festivity during the ordinary Gahanbars. The days of festivity, however, would lengthen to from ten to fifteen during the main Gahanbars, known as the Summer Gahanbar, and the Winter Gahanbar. The Summer Gahanbar began with the 21st of June, while that of the Winter began with the 21st day of December.

At these Gahanbars would be considered the ways and means unto the perpetuity of life, and also any questions that might in the meanwhile arise in their midst and define them to the satisfaction of one and all of the members of the whole conclave, known as the Mazdaznan Family of Royalty. And royal they were indeed; royal in principle, laying stress upon keeping the blood pure and undefiled, for they had separated themselves from the yellow race.

Once separate and in a class by themselves, no longer carrying ties of the Dusk, Olive-green, Brown, and Black races, they gauged their blood unto the highest mark of refinement, thus developing into the Family of Royalty, to remain the only true aristocratic Family upon the face of the earth, conscious of keeping the blood particularly well refined. Here, then, is where the idea of "blue veins" originated.

Having separated themselves from all the races of human-

kind, they inhabited first the Thibetan range and there they established the cradle unto the White race. Not until many hundreds of years afterwards did they take the downward course along the Brahmaputra, and from thence in a Westerly direction, carrying with them that monistic thot of God, not only believing but conscious that they were the only true living witnesses of God on earth endowed with whatever properties are attributed unto the Infinite God.

Our ancestors would meet in these Gahanbars to remind one another in word and otherwise to truly demonstrate and prove the necessity of holding to the blessed thot of purity as Zarathustra gave in the words of "Good Thot, Good Word, Good Deed," that great triune principle that governs and controls all the operations of human-kind here on earth and carries their entities on and on unto eternity.

"Purity of Thot, Purity of Speech, and Purity of Acts," these became the three great themes of conscious reasoning and divination of those confining themselves to these principle factors of thot, word and deed that it be made possible for them to employ the innermost of their being to evolve into the vastness of thot-waves, revealing and disclosing the very secrets, the very mysteries of Life.

The reason they met six times a year was to systematize the subject matter of sound education. They would take up subjects that corerponded with the Six Great Phases, or the Six Great Realms of the Translation of Genesis, the Great Six Days of Creation.

In taking up the subject points appertaining to these diverse phases of life's evolution, each and every member of the clan or tribe of the conclave, that constituted the Family of the Royal Fold, became well acquainted with the evolutionary processes of the Creative Energy, and were able to apply the knowledge thus gained to practical uses in their daily walks of life.

The Avestan (Ave-stan—living word) people, as a people, were the living encyclopedia to all the people upon the face of the earth. They were conversant on any and every subject, and there was not a problem they were not capable and able to define.

"Avesta," to it later on was added "Zend," or "Zans," which means interpretation. These were the people of the *living*, capable and able to *interpret* any subject, any law, any princi-

ple, any mystery, or anything that appeared mystical and above the ordinary comprehension. Thus they became the Avesta-Zend people (power to interpret), and would gather six times a year to commune with their kind and consider world-wide subjects in which the thinking mind was interested.

They not only dealt with subjects of a most high and divine nature, but also considered those which appertained to the common walks of life. They even defined and considered the modus operandi of the body; they went so far as to define every elementary process in relation to the component parts of the human form; they were capable and able of selecting vital forces from out the air, and from their food and drink.

They confined themselves absolutely to the laws governing selection, and carefully selected their associates, their companions and their partners. They selected the fabrics to be worn, even paying particular attention to the color and texture that appealed to each temperament; in fact, they selected all that would make life worth living, for they held that life to be such must be absolute freedom, and that every day must bring joy, happiness and felicity and be in harmony with all laws of Nature.

They held that as God's only living witnesses and representatives on the face of the earth, all the powers of the earth thru Nature must be made subservient to their call, will and determination, and that only by putting their thot into effect could they prove the ever-presence of God. That they have succeeded history shows, tho however meager that history has been until recent years, latter-day investigation has determined much in favor of Mazdaznan.

These Gahanbars are and have been from time immemorial of great value to the Royal Family of Mazda, and also of great value to the world at large because to the extent with which each and every one of us becomes conscious of the power of thot the more determined we become mentally, physically, spiritually, divinely, and infinitely in charging the very atmosphere around us with these thot-waves of power for the good of all mankind. With all our literary achievements we are not able to accomplish this, but by the knowledge of the laws governing the realms of ether it has been made possible to direct a single Thot at will charged with fervor, with zeal, and the fire of our own being and impart unto it the very stamp of Infinity. It is

for this reason that all the minds of the world are swayed, for that is the way great changes are brought about.

At first no one seems to know what prompts a momentum conducive to sudden epoch-making changes, but all at once even the ordinary mind is compelled to change its trend of reasoning whether it will or not. A certain something gets hold of men and compels them to change their method of reasoning. This is due to the concentration of the minds of the few who have discovered or found the principle that there is a greater, a higher and more forceful power than the material. We are all gradually compelled to conceive and recognize it whether we are academically educated or otherwise. Even tho steeped in ignorance it must be admitted there is something that brings about great changes.

Think how we all have changed in a comparatively short time. Think of the men and women who in our age have received great learning, who have studied and graduated from the great universities and learned all that could possibly be learned, but when you mention the word "Mazdaznan" to them they stand before you dumbfounded. They ask, "What is that?" Tell them you are going to attend a Gahanbar, and lo and behold you have put another one over and they don't know what it is, showing, after all, their education has been sadly neglected.

After having delved into all things which learning can convey, you just say, "God, to be such, must be mine," and having quoted from the Four Gospels you have the better of them. And when they quote you Spencer, Huxley and Darwin, ask them the question about protoplasm—by what force and power has it been formed, and what are the elements that have zoetized it. However great their knowledge they are at a loss to answer, but reply, "We dare not go further than protoplasm for fear of losing our mind." This is what a professor of science and president of a university said. He was well posted, too. He had Darwin, Huxley and Spencer at his tongue's end.

This is just like the theologian who said, "God made and created the heaven and earth." We asked, "Who is God?" and he replied, "You must not ask questions." What better are those as scientists who believe in theories only? In Mazdaznan there is absolute science which can be demonstrated under all conditions, everywhere and at all times.

These Gahanbars have for their purpose and object the tak-

ing up of all questions governing the laws of creation and evolution, recognized that back of it all there lives and is retained the Infinite Intelligence which alone has brought about all great accomplishments of whatever nature or complication.

The Gahanbars, then, are not only for the purpose of coming together and having a good time, not only for the uplifting of one another by virtue of a higher etiquette, not only to analyze, not only to partake of all the world has to offer, but to consider world-wide questions and problems in which the individual, society, and the nations of the whole world are involved. No other system, no other cult, no other denomination, no other church or order dare take up all the questions that appertain to the complex form of man on earth. If they dared so to do they would not occupy the same place which they now occupy.

The moment we become interested in the life of the individual from the very beginning, preceding the time of creation and evolution, the moment we take into consideration the life of the individual on this earth and the objects of nature, and become interested in the problems that appertain to this span of existence, its future and eternity, then we welcome Mazdazkan, then we have begun to realize that of necessity we must master all things for our good. Mazdazkan means nothing more and nothing less than Master Thot—the thot that masters.

The reason why our forefathers came together and considered every question of life was because they feared not to delve into the problems of the earth; they feared not to search the destiny of space, to examine the rocks and plants; and no matter how vicious the beast in the wildwood, forests or mountains, they would invite these creatures in order to recognize within them the processes of evolution.

There was no bird that soared too high but what they would use means if need be to entice it into their presence that it might be studied. There was no creeping worm too insignificant for them to notice and to watch all its motions and peculiarities that by virtue of understanding they might recall to memory the processes of growth employed by Nature. There was not a seed too insignificant for them to consider as to its relation with all other seeds and plants.

It was as the Blessed Ainyahita said in one of her Pearls:

“I must know the processes of evolution in their entirety, from creation to recreation, and kind to kind; I must know the

modus operandi of space because my future, my life, my destiny depends upon all operations of the past; the present moment is the time for laying the foundation unto the future. To lay the foundation unto ad infinitum I must know life and all the endowments and talents of mind; I must learn existing relations between purpose and objects, and all corresponding relations to myself."

Thus nine thousand years ago, a child of nine was consciously considering all questions and problems appertaining to life. In the solution of these problems Darwin and Spencer failed, Swedenborg with his visionary eye was unable to see, and Mohammed with all his illustriousness was not capable of comprehending. Even Jesus did not dare to speak of them, for He was compelled to say to His disciples, when asked to reveal the secrets of the heavenly domain and the objects of Nature, "How can ye comprehend the things of heaven when ye do not understand the things of earth."

We must know ourselves here and now even as to form so as to perpetuate and make it possible for the Divine Entity to express itself and do it honor. And these were the questions and problems taken up at these great Gahanbars which were of vital significance to every member of the Avesta-Zend people, or better still the Avestan people, who were royal in principle and democratic in application.

As a people, then, believing as they did, having demonstrated beyond all doubt their philosophy and their sciences, they were of absolute royalty because they were a people to pattern after. Having understood and confessed the Infinite within them there was no need for authority and authoritative institutions. Every individual at once recognized the Divine spark in one another. Each and every one of them readily became of one accord where principle was involved, and because of that great tenacity on their part, and their determination to hold to purity of thought, purity of speech and purity of acts, their descendants continued to carry that great and wonderful message even to these days, and thus we enjoy the fruits of their labors.

Each and every one of us attaining to their great plane must make our ideals real, for it isn't anything that enters our mentality but it demands demonstration in our daily walks of life. Once we find all laws of Nature centered in our whole soul being then all things are made possible, for all things are

possible unto God, all things thinkable and reasonable within the province of mind.

As the thot of God once determines it all, so the same incentive is born within each of us, and whatever the mind conceives and thot forces are applied correspondingly to law it must materialize, and thus we all must materialize in truth, in reality and in accordance with natural laws. Therefore, first of all, we must materialize as strong, healthy beings, free from suggestions. We must have control over every particle of our being, be it thot of the brain cells or the particles that constitute the compounds of the blood, be it the cells that make up the flesh, the nerves or the brain, each must be under perfect control and in harmony that we may join the forces of our being with the powers of Nature thruout the vastness of space.

We have gathered here in the form of a Gahanbar to enjoy the Wave of Peace, the Peace that was sounded in the Galileean hills by Jesus the Saviour, that same Peace that called the Iranian ranges thru the Blessed Zarathustria, that thot of Peace harbored by the Blessed Ainyahita in the Thiebetan ranges, the cradle unto the White race, of which each and every one are members; that Peace that has again encircled the earth; yea, the Peace that surpasseth all the understanding of man.

There is no need to pass thru libraries to look up authorities, but "read as you walk," for the Source, that inspiration that made a Walt Whitman, or an Emmerson, is in you, that same scene that made a poet write "Evangeline" is in and with you to realize man's unlimited possibilities.

May this Gahanbar be to us the real Gahanbar in the fullest terms possible; may it indeed solve the problems we have brought with us and answer the questions that have been entertained in the mind during the last few months. The Gahanbar is the place and time to receive answers to all questions and problems that are now and have been passing thru the mental realm. And may we be so blessed as to say "it was good to be here."

Now that wine (liquor) seems to find its way to the hasbeens, who are remembered only on pages of history, women and song still play havoc among youth. As soon as the latter are curbed in their methods there may be hope for those who have life.

The Federation of Nations

The Federation of Nations is the only solution to all the perplexing problems and chaotic conditions existing socially, racially and nationally.

Instead of sacrificing everything for individual, partisan and national pride recognize one another as brother and as members of one and the same race, the *Aryan White race whose purpose and object here upon the earth is to exemplify, to prove and demonstrate the possibility of absolute unquestioned perfection*, enjoying whatever this plane, this span of life, offers unto us. In going to Peace Congresses, held at various points or places upon terra firma, proposition upon proposition and resolution upon resolution has been passed; agreement upon agreement has been subscribed to and broken; but once we realize the Federation of Nations the resolutions and agreements become unnecessary, and we, by virtue of mutual understanding continue to enjoy and live in peace.

We must determinedly prove the state of peace in the walks of life, never fearing for a moment unchained forces, and hold our peace, in the midst of destruction and turmoil; hold our peace as the Banner, the Flag, the only and the one flag, the only and the one banner of peace. Not the Stars and Stripes; not the white, black and red; not the white, red and blue; not the white and red. Nay, none of the flags and banners that limit us to any particular national pride or any particular partisan pride, for as citizens of the Kingdom of God, we have but one Streamer, One Flag—the Emblem of Purity the Streamer of Peace. All else outside of that Banner of Peace, the emblem of purity and virtue, suggest either class consciousness, selfaggrandizement, selfish motives, impositions and bloodshed.

The Banner of Peace assures unto us the individual rights inborn within every human breast, presenting

unto all the nations of the world the only means whereby mutual understanding can be assured. Peace be assured for all time to come, and in the words of Count Tolstoi, a state that assures "The Federation of Nations," a state which alone removes all differences and no longer necessitates the designing of methods and means of destruction to the one or all.

"The Federation of Nations is the only solution to all the perplexing problems and chaotic conditions existing socially, racially and nationally."

Eventually we shall rejoice in a state of peace.—
Cousin Nellie.

Eventide Musings

Inborn traits prove annoying, but wilfully acquired habits are obnoxious and destructive.

If the advancement is not made on constructive lines, there is surely success in a destructive direction.

To mind our own in times of peace is well, and to stand alone in times of war depends upon conditions.

It is a gift of heaven to attend to one's duty and remain free from the influences of undeveloped elements.

Four seasons determine a complete year, and four phases enter human society: Peace, Prosperity, Waste and War.

For destructive purposes the best of materials have to be used, because in construction intelligence had to be employed.

Some people rising early accomplish little, others arising late do not have to accomplish anything as their share of labor has been done for them by the former class.

Some college girls have decided to abstain from ice cream and delicacies part of the time so as to devote more time to other things. The eight-hour law is to be strictly observed, especially for recreation and sleep.

AMONGST OURSELVES

MONTREAL, CANADA.—The Embassy has been moved to other quarters. Many of the associates have moved to the States to better utilize their talents. Others have gone to new fields, reclaiming the earth and turning deserts into a paradise. The Stuarts, the Walkers, the Gaults, the Taylors, the Mallets have decided for new quarters. Mother Adelia is on her way to the Golden Gate, the dream of many years, but thinking that Mazda denied her efforts in the Dominion, she never dared to materialize her fondest desires. At last the wish is being fulfilled as another demonstration of mind over matter. The Saints of the Northern Stronghold dare to be like Daniel and promise to stand alone by a purpose as grand as Mazdaznan.—*Mother Adelia.*

P. S.—The altar lamp of the Embassy has been transferred to the Fletcher Household of Mazda, 157 King Edward ave., Notre Dame de Grace, Montreal, at eleven of the morning of Sunday, May 6, 1917. All the Saints of the Northern Stronghold were present—Saint Celesta Cecelia at the piano. We expect to leave for Chicago shortly, and later for Los Angeles and San Francisco, visiting with the Saints on the way. May Mazda be rejoiced and His associates continue to be victorious.—*Mother Adelia.*

NEW YORK CITY, N. Y.—Dr. Gilman Beeler is doing splendid work and we all delight in his presence in presenting to us Mazdaznan, with all its grandeur and sublimity. How truth will grow upon us and how wonderful that in these days of turmoil we can hold our poise and feel that all is well with my soul. Mazdaznan is the password in word and deed. It alone can and does master all things for good. We are patiently waiting for the Master. Perhaps the reason

he is not paying us a visit is because we do not grow as well as we should. But we are growing.—*Mother Muriel.*

OAKLAND, CAL.—The Greater Bay Stronghold met at Effie and Floyd Miller's, 293 29th street, near Broadway, Friday, April 25, to organize the center and accept the headquarters for Oakland. Twenty-three members were present for celebration.

Floyd was voted as the Father of the Congregation and Effie as Mother. Effie is going to devote her gifts, talents and time to instructing, both adults and children. A summer course is to be given. The Stronghold promises pleasant surprises in the near future.—*Amelia Brassille.*

SAN DIEGO, CAL.—Olive put us on the milk diet and Mother Hortense teaches us the things commanded to be instructed in that we may be able to unfold the treasures latent within heart and mind. We also learn to know one another better and begin to realize that it is not for us to lead, but to live our lives in a way commanding respect. "The simple life for me," and all of us.—*Mother Amelia.*

SAN FRANCISCO, CAL.—Mother Pearce has gone to Canada for an indefinite time on important business. We have so depended upon her that it seemed as if we could not manage things. But we shall do nicely, and upon her return surprise her more pleasantly than we have been able to do in the past. Iona has transferred her business to Daddy Hooper. We are happy to have Daddy with us, and Daddy Phillip to assist in the work. Both are a great asset to the Golden Gate Stronghold. Mother Augusta has taken charge of the work and we are all more harmonious with her. As the

Gahanbar is to be in San Diego, the Golden Gate will be on deck at the time to rejoice with the Associates of Mazda and Saints of God. We dare not ask Mother to come, as she has been gracious to us, but we do think the Master ought to come and open a class. There are a large number ready for the advanced work.—*Olive Branch.*

If the advanced in years took to entertainment, and the youth to the country, this world would fare by far better. Once the entertainment germ gets hold of youth sensationalism soon follows and many are the victims falling prey to idolatry.

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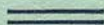
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