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1918

MAZDAZNA

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ISSUED MONTHLY BY
MAZDAZNA PRESS
 LOS ANGELES, CAL. U.S.A.
\$1.- A YEAR **By Copy, 15¢.**

MAZDAZNAN

Published monthly by the Mazdaznan Press, 606 N. Manhattan Place, Los Angeles, Cal., U. S. A. Copyrighted 1916 by Mazdaznan Press. Entered as Second Class Matter January 14, 1916, at the Post Office at Los Angeles, Cal., under the Act of March 3, 1879.

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COUNTY OF LOS ANGELES,) SS.

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[SEAL]

A. R. Clark, Notary Public.

WINTER GAHANBAR

Program of Sessions Beginning December Twenty-fourth, 1918, and Closing January Sixth, 1919.
Subjects for Consideration and Study.

First Day (Christmas Eve)

1. The Universal Christ and His Possibilities.
2. Riches of Nature in Showers of Plenty, or Delta Lands Reclaimed.
3. Christ an Oriental Product of Idealism.

Second Day (Christmas Day)

1. The Universal Nativity—Christ in Me.
2. Swaddling Clothes Symbolic of the World's Ignorance.
3. Christmas Not the Day of the Birth of Jesus.

Third Day

1. The Movements of Heavenly Bodies and Their Relation to Terra Firma.
2. The Relation of Electrons to Negative and Positive Ions.
3. Protoplasm and Its Relation to Atomic Motion.

Fourth Day

1. The Symbolism of Stars, or Astrology Applied to the Daily Walks.
2. The Designs of God Marked in the Destiny of Man.
3. Every Line and Mark of the Body a Milepost on the Way to Eternity.

Fifth Day

1. Everlasting Life, or What Is Life?
2. No End to Matter—No End to Space.
3. Matter the Proof of Life and Its Eternity.

Sixth Day

1. Vitalists and Theists and Their Position Toward Evolutionary Discoveries.
2. Scientific Research the Handmaiden of Truth.
3. Science and Faith, or the Supplanting of Belief and Superstition.

Seventh Day

1. Efforts of Denominationalism in Accordance with Designs.
2. Good and Evil Successively Blending as a Necessity to Effect Redemption.
3. No Fall of Man—No Salvation.

Eighth Day (Sylvester Night)

1. Recapitulation of Red-Letter Days.
2. The End of All Endeavors.
3. Be Thankful for the Things We Miss.

SYLVESTER—Confession: "O Lord, Thine Own Repenteth." The use of sweets that the bitterness of the past may pass away. Watching the fleeting hours. At twelve midnight lighting the censer containing salt and spirits; watching the flames and remaining open to the Revelations of the World's Oracle.

N. B.—Bear in mind that all the entities of conscious souls, whether in or out of the physical manifestation, are the audions of the Infinite Intelligence to commune with us.

"The Old has passed away;

Lo, and behold, I shall make all things New!"

Ninth Day (New Year)

"A Happy New Year and Blessings of Good Cheer!"

1. The Power of Mind in Matter.
2. As Man Thinketh So It Shall Be.

Tenth Day

1. Why We Live, and Why Here?

2. The Meeting of Kindred Souls.
3. Are We Placed or Misplaced?

Eleventh Day

1. Are We Going Up or Down, and Which Is the Better Way?
2. Are Discomforts a Blessing or a Curse?
3. Is Conscience Flexible?

Twelfth Day

1. Man the Mirror of Good and Evil.
2. Perfection the Only Panacea.
3. Patience a Crime or a Virtue?

Thirteenth Day

1. Servant and Master All One.
2. A Child Shall Lead Them.
3. The Coming Race Close at Hand.

Fourteenth Day

1. Not Love but Respect—Not Affection but Appreciation—the Need of the Hour.
2. Pain is Contraction, Joy is Expansion—Both Governed by Aggregation.
3. To Know God Is To Know Man.

ANNUAL CANDLE MASS

All people interested in individual Oracles are requested to send a self-addressed envelope and the annual donation by December 15th, that there may be no delay or any possible oversight. Have a separate envelope for each member. This is an opportunity where each name comes into the presence of the Master. Address—

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Dept. O.

Los Angeles, Cal.

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Next Years Magazine will be greatly enlarged, dealing with subjects of foremost importance and indispensable as a Guide thru the daily walks of life, for "Self preservation is the first law in nature."

MAZDAZNAN PRESS

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**THE OLD HAS PASSED AWAY;
BEHOLD, I MAKE ALL THINGS NEW**

Another year is behind us and, as far as time is concerned, passed into oblivion, while the imprints of events and accomplishments go into history to be handed down to posterity. Nineteen-seventeen has proven a most eventful year, perhaps the greatest in history by reason of its firmness and affirmation. The cobwebs of doubt brushed away, a field of great expectations has opened up before us. The path may appear rugged, difficult and treacherous, still we are marching on toward the great goal longed for by idealists as well as realists. The means employed may not be to the liking of one and all, nevertheless they seem to be the only means at command, and be it as it may we can do no more than we are able to meet with what means we can command.

The past is behind us and we know its events, while the future shall keep us spellbound. We may hypothesize, we may theorize and philosophise, still no one knows the turn of things. We can only live in hopes—still should they be shattered it shall not diminish our faith that Providence, Destiny and Fate will direct matters to the best advantage of all concerned. True, here and there someone shall be overlooked and in consequence thereof be dealt with wrongfully, but like in the sifting of the golden kernels of grain one or the other falls into the hands of adverse conditions.

Thankful for the past, let us as joyfully greet the future and not murmur at anything that may happen to us during this coming year. At least let us be men and women of character to face the inevitable, if need be. But above all things, as long as there is a breath current within this dynamics we must utilize our tal-

ents to the best possible advantage, aiding every movement that tends toward making this nation the saviour of nations unto all the world.

WINTER-GAHANBAR

The Winter-Gahanbar of The Re-organized Mazdazan Temple Association of Associates of God convened at the California Clubhouse, San Francisco, December 27, 1917, to January 1, 1918, inclusive. The each and every session offered advantages never before witnessed is characteristic with Mazdazan. The number of delegates present was, too, a surprise to many. One perfect, harmonious cord of royal relationship was evident and as the gatherings advanced even so the spirit of friendship waxed, until each and every face carried the lines of perfect satisfaction. Much recognition is to be paid the executive and the various committees of the Golden Gate stronghold for their untiring efforts conducive to the success of the Gahanbar.

To describe every session would demand the gift of a literateur as well as space to carry the voluminous work to effect. To appreciate fully the operations of a Gahanbar one must needs be an eye-witness as well as interested in everything that concerns the great work of Mazdazan. To give a synopsis of the orations alone would in itself be quite an undertaking, still as time advances let us hope that the leading thoughts find expression in the columns of this magazine.

Aside from the subjects announced a great deal of food for thought has been brot out, themes not ordinarily voiced in assemblages of even so complex a nature as a Gahanbar. Summaries of Evolution and Creation have been one of the factors of intellectual treats calling out most interesting deductions a Darwin and a Spencer would have been proud of, while Emerson and Whitman would have gladly conceded their short-

comings and added new gems to their philosophic paths. While modern science and modern efforts on pedagogical lines received the respect due them the lacking points were readily disclosed and illuminated to the extent of throwing a stronger light upon the objective in nature. The summary of all the studies on phenomenal and abstract lines concluded that man after all is the sum and substance of creative and evolutionary efforts, embodying substance and retaining the Infinite Intelligence which alone proves to be the only factor thru life, space and eternity. After a thoro and concise definition, analysis and illustrations within reach of the objective the abstract was conclusively revealed showing the grandeur of man in the midst of all creation, disclosing his endless possibilities once awakened to the limitlessness of his divine and natural endowments, gifts, talents and attributes. The macrocosm of endless space with its stupendous operations crystalized unto the microcosm in man. Altho apparently beyond all calculations man in his better and saner moments realizes the great call of his being and the labors entrusted unto him. True, the impositions of limitations about him make him forget his true nature even to a point of utter loss of his entity and as a child of circumstances he roams about without any purpose or aim other than that characteristic to his animal nature, the lineage whereof or relation to, he is to outgrow if desirous to become true to Infinite Designs and to prove true to himself as a representative of a class all his own, separated from the rest of creation according to divine rights.

Altho the god-idea is evident in Mazdaznan it was pointed out in unmistakable terms that Infinite Intelligence can no more be confined to personality than substance to an object. Altho an entity is the representative of the complete whole as much as the object in nature is the result of variety, both become factors only

thru collectivity or at-one-ment of Thot and Action. The transitory stages in Evolution are for this reason to be considered lest the connecting link still missing the mind cannot comprehend relation of matter to spirit or vice versa. The considerable attention and illustrations resorted to made the subject of the missing link perfectly plain, so that even the ordinary mind was able to readily follow all the themes upon lines conducive to a better understanding of Infinite Designs and the purpose of man's existence upon a planetary plain.

In reference to anthropological, ethnological and racial subject matters the present situation in the world was considered as an inevitable result of aggregation conducive to and as a necessary step to segregate the better type in the Aryan race and lead it into channels of marked distinction corresponding to the ideas voiced in Bulwer's Coming Race and as pointed out by the Blessed Ainyahita in her Transparent Race, which is to come forth as the Seventh or Sabbath race at the time of the appearance of the Great Morning, when the Aryan race is to receive recognition that will assure perpetuity within certain limitations characteristic to its mental scope, while upon the westward trend civilization shall be born by a new race, marked by endowments and attributes not common to all the preceding races.

The Gahanbar closed with the general admission that the happiness of the Saints of God on earth rests in the commandment: "Have love for one another."

DR. MILLS:

The greatest and by far the noblest service which Mazdaznan (Zoroastrianism) rendered, was the propagation of the doctrine that *virtue is chiefly its own reward, and vice its own punishment.*

ORACLE FOR 1918

Given at the Stronghold of the Golden Gate, San Francisco, California, 11:58 P.M. Sylvester Night, 1917, to 12:03 A.M. New Year's Day, 1918, by the hand of the Master before the Mystic Urn.

Thou wouldst pierce the density of the hidden in life and nature, but it is to be withheld; it is not to be clearly shown; it is not to be revealed. Not because it would in any way interfere with your affairs, but because it would complicate matters, even to the extent of losing all hope. Those still weak in faith, those still insufficiently convinced of the *justice* of an infinite and guiding hand would become discouraged, would lose themselves in a maze of uncertainties and be lost in oblivion, as that which is to sweep over the face of the earth has no analogy thruout all the history written since time was begun. Even the very elements will be disturbed to the extent of sweeping indescribable disaster into their unchained realms. The terror of afflictions shall grow in volume to the extent of robbing man of his better sense.

Every continent shall be visited and at places almost shaken to its very foundation. The islands shall by no means be spared the rod of afflictions. Hurricanes and avalanches shall sweep over plain and at mountain bases while rivers shall step out of their course long before the snow or ice shall prepare for melting. Conflagrations and disasters of unknown causes shall lay waste cities and hamlets, while uncertainty in the distribution of elemental blessing shall cause the rotting and blowing away of seeds turning miles of land into a waste, offering no certainty as to crops. With the advance of the seasons the most sanguine calculations shall experience fiasco and compel man to direct his speculative as well as industrious ingenuity into channels heretofore ignored. Man must

learn to apply his gifts and talents to the end of certain results and cease to trust the hand of fate or the goddess fortune. Sorrows and trials, loss and terror shall prove the only means unto man's awakening from his lethargic state of self-satisfaction which bred disaster and ruin. In as much as the sun shines over the just and the unjust alike, even so the just have to suffer with the unjust that adverse that may no longer be upheld or sympathy given where justice has to speak.

A form of utter loss of mental control shall become more evident among all the classes, from the highest to the lowest, the educated and the uneducated, those in power and the powerless.

The year 1918 shall be far more significant than the years of a century. The experiences of centuries shall be brot down into the small space of one single year. "Let not your heart be troubled," is the only comfort that can come to the cultured in heart and mind. Whatever the expectations, even of the more faithful, may be, Fate holds disappointment. And again, "Let not your heart be troubled," for trials and troubles are the only means left to bring about that great change which prophets and poets have longed for.

What is to be withheld from the world at large, give it not, for it is property of the Saints of God on earth for their comfort, their guidance. For this reason the details to follow, pointing out the conditions of each and every tribe and nation, tongue and peoples, withhold from publicity.

The details of the condition of the nations in conflict, and those yet to be drawn into conflict are not to be gone into, but may be taken into consideration, or may be revealed in close communion for the protection of the Saints of God. The details of the relation between all the nations as given in this Oracle,—(and all the nations necessarily to be drawn into the present conflict)

—must not be given in print or be expounded in public. This Oracle is to be retained as private property of the Sacred Family of God, to be imparted only as time advances and when in Close Communion.

But, "let not your heart be troubled." Attend to your present needs and the fear of the future shall never enter the possibilities and responsibilities of the day, for "as a man thinketh in *his heart*, so is he" and even so it shall be.

READING HIEROGLYPHICS

Synopsis from a talk on the Flames of the Mystic Urn, given at Gahanbar on the Sylvester afternoon, 1917.

In calling your attention to the last gathering of the year to take place this evening, we would ask you to kindly consider the few vital points governing the language of nature that the Open Book, written by the unseen magic finger of Providence, Destiny and Fate, may in no wise appear mystic. The reason we would that each and everyone watch the flicker of candles and group the lines drawn by flames is due to the fact that certain revelations are prohibited from publication and yet we all would wish that the Destiny of things be not withheld from us.

The elements of nature speak to us and write before our eyes in either cuneiform or hieroglyphics. It is for this reason that the Savior reminds us: "He who has eyes to see with let him see, and who has ears to hear with let him hear what the spirit reveals." The cuneiform appears in the flames licking their way to the left on the right, while hieroglyphics form at the left, drawing lines toward the right. Cuneiforms are lines or clubs, while hieroglyphics are forms or pictures.

It is easy to read oracles if you know the two alpha-

betical or pictorial forms. We want to know the alphabet of the cuneiform and of the hieroglyphics. The cuneiform is the simpler because it has nothing but strokes and dots. In the cuneiform it depends upon the length of lines and dots, while in the hieroglyphics you have curves of objects above and below the lines; therefore, you have to be on the alert, you have to keep your eyes on the flames all the time, and have enough of intuition to know when vowels are to be inserted, because in the cuneiform there are no vowels, you have to add them in accordance to the relation of consonants. You are supposed to know when to insert the vowels a, e, i, o, u. You are to know when and how to throw in your modified vowels and your accentuation.

But the cuneiform and hieroglyphics are nothing but rays or sparks. Some of you would say, "How can we attach any importance to that which is elementary, like fire?" In answer we would say: How can we attach any importance to the gathering of clouds in the sky and say, "A storm is approaching." And then as these clouds are overhanging us we say, "There, the rain is already coming down." Now you see how we know that the simple form of hieroglyphics is related to the phenomena in nature. Again we notice the clouds thinning away and we say, "The clouds are dispersing and the sun is breaking thru?" You say: That is a phenomenon. Yes, but preceding that phenomena you see the dispersing of the clouds, the thinning in the clouds, and if you could read hieroglyphics and understood how to transpose lines you would read: "The light is fast approaching," or "The light is coming." Nature has to announce such phenomena. Without the announcing of events, without the casting of its shadows, there would be an imposition. Thruout all Nature you find absolute law. It speaks to us, as it were. It does not speak to us in our tongue, but it does speak to us in

signs and tokens.

Approaching a place in the mountains or in canyons, you say, "Listen! Do you hear that? What is it? The sound of water. There must be a waterfall here. Do you hear it drop?" Sure enough, a few more steps, and there is the waterfalls. The waterfall has already announced itself to you, as you were getting near. The fall of the water carries those waves thru ether and there it re-echoes to you in the form of a voice. That voice tells you it is not a dew-drop, neither a running brook, nor a bounding river, but that which you are approaching is a waterfall. Nature speaks to you.

As you turn the corner, you feel a breeze, and then you see the dust rising. Did you ever watch the dust rise from left to right and make curves? Now, of course, you said there and then: "It is getting windy, it is liable to get stormy, perhaps a hurricane." But you may be pacified if reading those little curves, and see in them the hieroglyphic writings disclosing a breeze. The dust particles solidifying denote forebodings; the leaves, as they are dancing, write. Nature writes in magic pictures and declares to you the velocity of an approaching wind. You can tell how fast that wind is traveling. You know whether you must seek a place of safety. If those hieroglyphics declare that the wind is passing at eight miles an hour there is no danger. Why? Because Nature does not take advantage of anything; it announces itself; it speaks to us, so that we may know; it gives information or warning. Even the distance of thunder and lightning may be determined by the rolling.

Even so do the light rays speak to us. You do not necessarily have to measure by aid of a thermometer the heat or cold of the day. You can do that as you gaze into the ray as it moves upon the etheric waves, because it determines contraction and expansion. The thermom-

eter is a means to those incapable of reading Nature. Just as we have to write our ideas on paper and put them in print, since most of us cannot read the mind. So as to be able to read minds we have to see the modus operandi in print, and then we can say, "Just so;" "Just right;" "I have always thot that way, only I have not been able to put into words;" "It is my idea." Don't we talk that way?

And the musician, the composer, places his little dots on the line, dot upon dot between lines and we then hear the little melody as it is played upon an instrument, and we say, "I just live in that melody." That is your melody; that melody always has been in you, but you have not been able to express it and so another mind has to do it for you. That same melody carried upon waves of ether was caught by a receptive mind and expressed upon that piece of music sheet.

The water speaks to us. It is really enchanting to sit there at the little brook in the canyon or in forest, listening to sounds and then group them together. All these notes, all these little ripples go into it; the time is placed, the measure is set, our words find expression and a wave of the heart or of the mind, of the soul, or the spirit, corresponding to the objective around about us, has been born into the world. "Music without words," is such composition to which the composer can give the theme but not in the interpretation. He felt and expressed, but would not determine whether physical or spiritual. If he puts down the spiritual side, there and then the material is lost to him. To be just to the laws of music, he composes music without words. You are to put down your own words and interpret the composition in accordance to your own key. A limited interpretation soon wrests the words from your heart. "It does not appear to me, I would rather have it without the words." Then you see the same musical piece

with different words and you say, "Your words just express what the melody has in it and it appeals to me."

Well, then, will you deny the flames their speech? Why, your common fire in the stove talks; even that awful gas flame; it not only smells, but it talks and it warns you all the time, and it says to you, "It may be natural gas, but it is un-natural to use it." It reminds you that there is something better than that. That wood, remember, as it burns and as it spatters, and as it throws off sparks and these sparks fall on the oriental rug and burn a hole thru it—how these sparks talk! If you are going to have an open fire in the house, the fire says to you, "You had better place something in front of me, or else I am going to talk to you in a most unmistakable language."

The writings of Nature are the expressed language attempting to awaken the human mind. The human mind in its first concept had to read from Nature. It had to have the "Secret Language," and the "Sacred Language." And those two languages were written in cuneiform and in hieroglyphics. That picture in the hieroglyphics, how much it carries, how much significance it has. One little picture discloses more than a hundred sentences could imply. And the same thing is true of the cuneiform. Tho the cuneiform has the "Secret Form," we are capable and able of following the trend of that thruout its consonants, forming words. In the hieroglyphics, we have to follow sentences, not words. This is the only difference. Sometimes that waves influence atmospheric currents; concentration, too, has its effects—in that case both tongues speak at the same time thru the "Tongues of Fire."

We expect tonight to go thru the form of the "Reading of the Oracle," and then, if it is within the designs, see what the "Mystic Urn" has to say to us. You can do your own reading. You can read it just as

well as we are going to read it. It would have been well if we all had informed ourselves with the cuneiform and the hieroglyphic writings. Returning home it may be well to take up the cuneiform alphabet. The only way we can expect to gain efficiency is by writing, copying one character after another.

As to the hieroglyphics we shall find it more difficult, because there are so many letters, so many pictures, and we have to do some hand-drawing. It will be just like it is with the drawing of our "Basic Principle." If you could see some of the drawings and pictures with the Bases—the Red Base, the Blue Base and the Yellow Base, and these Bases divided into Inclinations, where one part runs in Blue and some in Red; if you could see some of these faces attached you would say, "The Guerrillas in their elementary state of art were not in it." Even the Egyptian Mummies would turn around could they see that color display. But we have at least made an attempt to show in these drawings what we have conceived of Diagnosis, and had we never made a beginning we should have never been able to use our knowledge of human nature in the daily walks of life and use it advantageously.

But really, we would advise every one of us to take up the cuneiform and study hieroglyphics. It would not only prove interesting, but we would be so occupied in the daily vocation we would not have time for thinking anything useless, of saying anything useless, but learn to harmonize characters. It would be a God-send. Then, whenever we feel inclined, whenever a moment comes into our life, where we enter a new momentum or are at a practical standstill; where the very God is removed from our consciousness; our reason fails us; our thot waves baffle us, we may have some means to appeal to. At such a critical moment the ancients took to the Oracle. They went to the Oracle, they lit the

fire, they lit the candles, and they watched the movements, the motions, the action of these flames, and they read. It proved a guide to them, and by far safer a guide it was than if they had called on Swedenborg, an Indian Chief, or Empress Katharine, a Savonarola, or John Huss, a Martin Luther, or a dignitary. Instead of calling on them or a great grandmother away up in the sky, or upon the Angelic Hosts, saying: "Come to my rescue, I have reached a point far beyond by power; God seems to have closed the portals; I am now where I must determine in accordance to laws of fate,—yes, I want to know what my fate is,"—you now turn from idolatry and kindle the sacred fire. That, of course, pierces the density of space; breaks the spell by burning up the veil that screened you from eternity. "There shall be light. And there shall be light," becomes evident. A *light* comes to you. *Nature* reveals to you, and the *Universe* speaks to you. It is the Hand of Fate, it is that Magic Finger of Destiny that writes; it is the "Writing upon the Wall." And the historical king once said: "What do you see?" "What do these clouds mean as they are rising from that incense along that wall writing hieroglyphics? Interpret the writing on the wall!" The "Writing on the Wall" was nothing uncommon at all. It was practiced by the ancients, even by the church. When the ecclesia and the whole counsel were in doubt, then the Urn was brot in and the interpreter had to read it. He had to read whatever it said, even tho it may have been the death of the head of the Imperial Household. And those first means to pierce the density of uncertainty has come down to us, even to this Family. We want to know, we all have a desire to know; it is inborn, it is human nature to lift the veil for a time. It is not curiosity at all, it is desire to know; to be prepared, if needs be; to meet emergencies. True, the abuse of holy rites has given

rise to those abnormal phases now practiced as fortune telling, card-reading, all these mediumistic phases, particularly pencil-writing. These of course are the low forms and thru them we lose out. The elementary is the safest because it is in accordance to the laws of Nature.

We pay attention and we attach importance to the elementary language of Nature, the Universe and the Infinite, for God speaks to us in an unmistakable language as disclosed thru the Open Book of Nature.

FOOD CONSERVATION

Food Conservation constitutes one of the main strong points in Mazdaznan ever ready to meet any strategy and prepare man to cope with conditions and environments assuring self-preservation. Following are but a few of the observations subscribed to by Mazdaznan:

MEAT: Stands for every kind of flesh, be it that of domestic or wild animals, fowl, fish, oysters or seafood in general, whether alive or in the form of corpse. They are *never* to be indulged in as Nature has provided vultures to remove dead creatures from infesting the elements.

SUGAR: When granulated and bleached, sugar no longer contains saccharine of a tissue-building nature and tho hardening the bones it softens the teeth and induces many forms of catarrhs, abscesses, and nerve troubles.

Saccharine is necessary for tissue-building and may be obtained from certain fruits and certain vegetables; also honey, maple juice, sorghum, syrup, molasses, brown sugar and rock sugar. Children should be given sugar cane, fresh sugar beets, mangoes and beets in small quantities with their salads; figs and dates in still smaller quantities and in season.

WHEAT: Wheat is the staff of life when all else is equal. But even then it has to be used as a whole and not as patent or pastry flour. Daily consumption of wheat with many fruits or vegetables lead to gluttony. Wheat should be used in very small quantities as a breakfast food, a side dish or for dessert. To make up for a possible deficiency in the menu a wheat dish may be indulged in. Otherwise make a meal on whole wheat bread or cracked wheat, adding some fruit or a vegetable dish and a light beverage.

CEREALS: Cereals should be so arranged as to never have to indulge in the same kind more than once a week. Plan as follows: Sunday, wheat; Monday, oats; Tuesday, buckwheat; Wednesday, barley; Thursday, corn; Friday, rice; Saturday, rye. Any of these may be used as a breakfast dish, in form of flour for doughnuts, muffins, biscuits, rolls, bread sticks or cakes. Some of these cereals may call for pastry flour as an addition to raise the nourishing properties otherwise hidden.

DAIRY PRODUCTS: *Milk* is permissible but not necessary. It may prove wholesome to children and invalids suffering from mal-nutrition or food poisons. *Cream* is used in connection with cereals or fruits where the condition is emaciated, scrofulous or nervous. Otherwise cream turns to or adds adipose. *Butter* is neither food nor a shortening. Unless clarified it nurses bile, liver and digestive troubles. Those nervously inclined must discard butter; all others should wear themselves from it as a growing child is weaned from its mother's breasts. *Cheese* may prove a remedial agent especially in digestive and nervous disorders. Cheese of a thorough fermented or ripe nature is preferred. Used in small quantities with a touch of aged sparkling grape juice proves a powerful agent in eradicating microbes, germs, bacilli. But as a food cheese must

not be used lest enaema or adipose accumulations follow.

YARD FOODS: To this class belong the eggs of fowls. These, too, are permitted in cases of pulmonary and catarrhal troubles providing they are used with measure and scientifically prepared. According to the organic condition of the body, eggs may be used *quickly* fried on one side with pan covered for ten seconds; or laid into boiling water, the vessel set aside as egg is laid into it; two to three minutes will suffice; the white only turns, while the yolk simply becomes warm. Must be eaten without any seasoning or fats. Passionate temperaments must not indulge in yard food.

VEGETABLES: What are called perishable vegetables should be indulged in freely as they furnish the ballast and bulk necessary for waste elimination. Greens, as salads or a steamed dish, prove beneficial and become indispensable for the conservation of good health. The more staple kind of vegetables are builders, and should be combined with such grains or cereals that do not diminish their nourishing properties. Wrong combination induces waste which lacks eliminating powers and necessitates remedial agents for their eradication, calling for undue efforts, retarding energy. According to requirements and special demand, vegetables may be steamed, broiled, baked, fried or roasted.

FRUITS: Indispensable to children and invalids. Should precede breakfast and retiring to bed. The juicy kind should be used as a juice; all others ought to be either grated, mashed or baked. When steamed care should be taken never to use water; the steaming should be over a very slow fire. Of domestic fruits sixty-five percent should be consumed, the remaining thirty-five percent being foreign fruits. Living in the temperate zone fruits of the tropics become a necessity; living in the tropics nature calls for fruits of the far North. Paying attention to nature's calls eliminates

functional derangements and eradicates disease.

FATS: Animal fats are not food but ammunition and must not be used in our diet. Nature provided oils of fruits, vegetables and nuts. Those are oils of olives, sunflower, cotton, rapeseed, sesame, peanut, almond, coconut, etc. According to the process of refining they have more or less virtue. Free from germs these oils prove great factors in sustaining the working powers of cellular tissues. Animal fats are permissible as ointments when in a form of lanolines, etc.

NUTS: Nuts supply the demand for fats or oils but the variety is determined by temperament and the physical conditions. In their natural state nuts are best; when roasted caution has to be used. Pine nuts rank first; then follow in their order almonds, pistachios, katchew, filberts, pecans, walnuts, brazils, butternuts, black walnuts and peanuts. The latter make a good base to vegetable and cereal dishes.

SMALL FRUITS: A natural tonic when used as fresh juices as with grapes. With sugar or cream, will form gases and retard elimination. When iced, act upon the bowels. They should never be used in connection with eggs or cheese when a part of the menu.

BEVERAGES: Beverages should precede a meal where there are tendencies to fever and nervousness. Such beverages are to be gauged as to temperament, consequently stimulative or eliminative; hot or cold. Clear water should never be used. Make it a rule to use some kind of fruit juice or a mild herb tea. Coffee, tea, cocoa and chocolate are stimulative and must be used in small homeopathic doses. If properly prepared and used with congenial combinations stimulants prove remedial.

READ the MAZDAZNAN every month and keep posted on all dietetic points as the seasons advance.

MAZDAZNAN

SEASON HINTS

During January as well as February it is well indulge in fruits of the tropics. Fruits are a tonic stimulate the membranes, arrest disease, while nature is assisted to eradicate complications.

As long as mangoes are procurable we should not deny ourselves the tonic.

Whenever in doubt as to the case take from one wineglassful to two of grated pineapple.

Artichokes used daily in small quantities will help in erradicating nervous troubles.

French endive proves a great remedial agent in urinary troubles. Two to four ounces a day is the dose.

Lettuce is always good but there is such a thing as overdoing a good thing. One quarter of a solid head of lettuce a day should meet the average demand.

When catarrhal use steamed, stewed, fried and baked onions, occasionally indulging in a raw onion sandwich.

Six grains of mustard before meals will help to eradicate colds.

Soups may be indulged in by one physically engaged. All others should utilize stock in sauces or gravies, stews or to add it to cereals.

Dried fruits should never be soaked, neither steamed in water. The proper way is to soak them in fruit juices, grape or apple. In some instances table wine may be used where remedial properties are to be obtained.

Use canned goods only when fresh foods are scarce.

Stews are most wholesome when steamed in oil and over a small fire so as to develop the flavor. Care has to be used not to use too many combinations as one single vegetable often destroys the taste of half a dozen.

The better way is to take three potatoes, four onions, one carrot, one stalk of celery, one-half cupful of oil. When about done add two bayleaves, allow to simmer, and add a tablespoonful of parsley chopped fine and fried in oil over a quick fire; then salt to taste. To have a different stew every day add to the above a cupful of rice, quickly boiled and well chilled, adding the rice water. At another time add boiled barley, adding the barley water or use a can of corn, a can of tomatoes can of peas or beans. Peas and beans which were made into a dish but were left over from a previous meal can be utilized in a stew. A little browned flour will give some stews the right smack. Turnips can be used only in absence of carrots and beets must not enter a stew.

Some dishes, particularly stews, symposias and steamed vegetables demand much careful study as the proper flavor calls for corresponding kinds the selection therefore has to be a careful one if such dishes are to be wholesome as well as palatable.

Soups, consomes or boullions should be made up of such left-over vegetables that do not develop acidity or bitterness. Only leavings should be used to encourage the thot of conservation, furthermore to learn to make good stock that can be used for gravies and sauces.

The winter months or the rainy season proves most conducive to soups and stews, still the temperaments must be taken into consideration.

To make a good symposia stale bread and crumbs should be considered the body; all else additions to make the symposia wholesome. Too many vegetables or too many nuts make the dish heavy and uncertain as to taste. After grinding nuts, the mess should first be boiled before adding to the body.

Organum is a Southern herb that comes into the class with thyme. It has a finer flavor and is more oil than thyme. Added to bread, nuts and two to three vegetables a very wholesome symposia may be created. With rice and barley organum goes well.

In pulmonary troubles the diet plays a very important part. It is best to use a great deal of oil and lots of spices, particularly cayenne pepper .

Watch the market for tropical or foreign fruits and vegetables. Keep always on the alert for foods heretofore less noticed. But steer clear from conserves and canned goods as much as possible. With the variety of dried fruits, vegetables, legumen and nuts it is possible to make up most dainty dishes.

Milk has gone up in price because there is less demand for it, altho the claim is scarcity of feed. Where milk has been used to divert flavor, use diverse nuts in very small quantities and note the improvement.

In cold weather attention should be paid to the administration of heating dishes. Legumenous food, in addition with oils, will meet every demand but we must learn to realize right here that it is neither quality nor quantity, but economy we must observe. Very little used regularly every day, will go a long ways.

Mushrooms may not be proper food but some temperaments do well to indulge in a small dish once a week and also use mushroom sauce occasionally.

Well-beaten and creamed potatoes are wholesome but fattening. Fried and baked potatoes work the other way.

Beets and turnips are both cooling, refreshing, toning and go a long ways to eliminate scrofula but care must be taken not to indulge in potatoes at that time. Taro and sweet potatoes are permitted.

Bananas are always good and prove their medicinal value when boiled, baked, fried or beaten into a cream.

This being the season of eats it is well to have great varieties but not abnormal quantities.

In urethral and bladder troubles abstain from liquid foods and use every four to six hours a tablespoonful of rolled oats.

Rye bread is especially fine when used with turnips, onions and plenty of oil saturated with cayenne pepper.

Lentils are going up in price, still we should bear in mind that they are not to be made a dish by themselves to feed on as they contain highly fertilizing substances. Thus make them into a side dish or use them to flavor soups, symposias or stews.

If irregular in habits chew dried fruits, alternated with licorice root.

In severe colds forget not your flaxseed tea sweetened with rock candy, adding the juice of lemon; two teaspoonfuls of flaxseed are to be boiled for ten minutes in one pint of water.

In private troubles swallow one teaspoonful of flaxseed on an empty stomach, adding more flaxseed daily until three teaspoonfuls can be taken with ease. After ten days discontinue, repeating every month.

A continued spray of hot water upon a boil, an ulcer, a cancer or any glandular trouble will soon make a change in the condition. Alternate with dry heat treatment.

Chicory, dandelions, foenucky and wild mustard are making their appearance on the market. In small quantities and as a garnish for our salads we shall find them very useful.

BREATH AND BREATHING

Altho breathing into our nostrils the ozone of filtered air imparts zest and vigor the blessing of such exercise only imparts stimulation and for the time being lends comfort or ease. To the ordinarily healthy man inspiration becomes a wholesome factor, while the invalid is held in his equilibrium. To eradicate disease the inhalation alone does not suffice. We need to exhale as well so as to expire as much, if not all, of the carbonaceous and other gaseous, poisonous substances conducive to the accumulation or multiplication of disease germs, microbes, baccilli and other disease breeding organisms. To breathe out to the very utmost, without using force, is of vital importance to any one be they invalids or insufficiently developed organically or otherwise. The more the dynamic channels are kept free from carbon the freer the operation of the cells, the greater the combinations and consequent oxygenation. Make it a point to relax the body and in this state of relaxation either repeat a prayer or recite aphorisms. If in a lying posture be sure you let go of yourself when emptying the lungs. Before retiring and again before rising in the morning it is well to spend a few minutes in concentration followed by thoro emptying of the lungs.

During the hours of wake it is well to catch oneself as it were, and empty the lungs to the greatest possible extent, allowing the chest to rise as we engage in exhalation. Before sitting down to a meal it is best to take a few innocent exercises stimulating muscle and nerve. The reason for the habit of saying grace had its origin in the philosophic and scientific minds of the past to have an opportunity given to empty the lungs, at the same time concentrating upon the selection and value of food, adding mastication with due attention, thus enjoying a better digestion assuring assimilation

so necessary to keep up the regime of perfect energization.

No matter how far advanced or learned, self possessed and powerful mentally and physically, man never graduates from breathing no more than he shall ever be entirely weaned from consuming foods. As in the latter he grows more thoughtful and considerate in the selection of the foods that go to make up the path of his progress thru life, even so he is to attend to his methods of breathing that by greater dynamic control he may charge the properties, propensities and endowments of his mental sphere to an extent of releasing the latent powers and forces in his brain and grow conscious of the path that leads to perfection revealing to eyes, ears and mind the treasures heretofore hidden from man. And as there is no end to matter, there is no end to space, we realize the unlimited possibilities even in this mortal sphere which is but the reflex of the immortal.

FOR DAILY CONTEMPLATION

- SUNDAY:** Cosmic Meatless Day in the interest of Creation.
- MONDAY:** Planetary Meatless Day in the interest of Evolution.
- TUESDAY:** National Meatless Day in the Patriotic interest of Food Conservation.
- WEDNESDAY:** Anthropological Meatless Day in the interest of Science.
- THURSDAY:** Sociologic Meatless Day in the interest of Self-preservation.
- FRIDAY:** Universal Meatless Day in the interest of Hygiene.
- SATURDAY:** Intelligence Meatless Day in the interest of Humanity and Final Emancipation.

THE VALUE OF SELECTION

The very same men and the identical schools, be they known as scientific, philosophic, religious or economic, which only a few years ago and up to a few months, agreed that man may eat anything and everything, at all times and in as great quantities as desired, have changed their minds. Whether the change of mind has been wrought due to more concise results of scientific experiments or due to a certain pressure brot to bear upon them matters little at present. Even the big-mouthed parotter with his gluttonized ideas that it is better to fill up on food than to pay doctor bills, had to close his muffler, and altho not riding a silent six, walks the lane of espionage with great safety. We for this reason can conscientiously say: "Praise God from whom all blessings flow," for a blessing it is to find humanity at a turn that must determine the better path. Ancestral ties and prenatal influences have grown to a dimension defying the laws of Life and Nature. Habits have become rooted to an extent obliterating, defacing the lines of demarkation, dividing right from wrong. Reforms of all kinds have grown difficult and fruitless; while iniquity, clothed in the garment of deception, defied the whole efforts of a better class. Songs and prayers have lost their charms and educational efforts suffered defeat. Humanity grew bolder and with it more and more bestial in its methods. The days of the inquisition began to suggest themselves with all the chains of ignorance and superstition of the middle ages. But there is an intelligence that still has the power to determine how far man may pursue the paths to perdition. There has come a change, and greater changes are about to follow.

The whole world is awakening to the thot of selection even as to a diet, and is growing eager to

learn of foods and their effect upon the body and mind. Not that such measures are unknown to the world, for every decade has its men and women making domestic economics a life-long study; but the average mind will not busy itself with the more important problems of life. The ordinary man is satisfied with his cafeteria as is a hog with the trough.

But man shall be on the hog no longer. Even the Darwinian theory is he to outgrow, altho there are some who wilfully make monkeys of themselves. Man must now evolve from out of error's chains, from out of self-imposed ignorance and superstition as the objective had to evolve from out of the dark chambers of an earth and nature. Anything not following the Order of Designs must go the way of the wayward and feel the weight of the rod of chastisement.

The question of diet is by far the more important by reason of the means furnished paving the way of life and the possibilities of its manifestation. To the extent that we clear the path leading to the hidden, latent or slumbering powers and talents pent up in this vehicle, known as the human being, we shall progress and reach to higher attainments. It is well for us to analyze the chemical relation of compounds of products of Nature. Still their needs of the body as to its particular temperamental conditions have to be considered.

Furthermore, much depends upon the relation of mind to body and the possibility of inequality of the one to the other, which, measured by a scale of Nature, the sliding whereof reveals to us our condition. And again, we are not to lose sight of the fact that besides the elementary phases making up the product of Nature there is a spirit that broods amidst them all which, if ignored, leaves us to the fate of the blind forces in Nature, making it difficult for heart and mind to work its way thru the daily walks of life. Because we are

accustomed to certain foods and their method of preparation does not at all speak in our favor for the fair health we enjoy or the average of mentality we display. We are not here to perpetuate habits; to dream; to drift. Evolutionary law may have become exhausted after the highest form has found its culmination. Nevertheless such is not the end of the intelligence of infinitude which recognizes limitlessness. The creation and evolution now pursue the path destined to both, a third phase must open up before us, who are the result of the operations of the two complete states, and hold to us what the scriptures term "the treasures assuring our heavenly calling." And what other can that state be but that of Perfection? "Wherefore, be ye as perfect as your Father in Heaven is perfect" comes to our ears from the preacher of the Sermon on the Mount, who voiced it. To be "pure in heart" the blood must first of all have reached that state which balances all the chemical compounds correspondingly to the ratio set for man, particularly the white man. All our arguments and sophistries avail us nothing, now that facts alone shall speak. Nature demands either progress or it demands its prey. If in the latter category it means untold sacrifice or sorrow, trial, tribulations, heartaches and the fear of poverty, and death. If following the trend guided by Higher Intelligence, the very selection of the only Path, the Tao, shall suffice us to be led into channels revealing the simple life, a life worth living.

LONDON POST:

Mazdaznan Philosophy, with its deep appeal and its exquisite suggestion of empyrean powers, is a truly mystical conception of Godhead recalling the great truth of Zoroastrian teachings, which have charmed so many minds from that of Numa Pompilius down to Nietzsche.

CURED OF PILES

Altho of a splendid constitution, enjoying good health for years, after following Mazdaznan, I have had the misfortune to break rules quite frequently and a malady I suffered from for years but cured thru the simple life, asserted itself and with more than octopus fangs fastened itself upon me again. For months I fought it with means known to me, even that of fasting, still with but temporary results. Some of my most intimate friends went so far as to try to convince me of the necessity of resorting to materia medica. But I would not yield, knowing that Mazdaznan would come to my rescue. I was ashamed of my condition, as I was sure that my varied diet and indulgence into the "good things" had much to do with my malady. The least exertion would bring on hemorrhages, inducing loss of blood in alarmingly large quantities, causing utter exhaustion, making me unfit to pursue my daily vocation. I grew lighter in weight and weaker in vitality until even the mind would no longer respond to my will. I thot, owing to my advance in years, that after all, once the allotted time is reached, it avails us nothing, but to submit to the inevitable. One day I asked the Master his opinion on this point. He smiled. Nay, he said, life is in your own hand. As a man thinketh in his heart so he is. But what shall I do? I asked, and related just in a few words my condition. I need not tell you of the lines of disappointment on his face. Abbu Clementi, he said, and you have forgotten your simple lessons that lead to eternity? You, too, think it is beneath the advanced and the concept of the highly evolved to yield to the objective which is to us what the messenger boy is to the delivery of an important message? I was ashamed to admit that I had forgotten many of the good things and thus he said: First of all, change of environments; second, milk diet—no bread

or cereal of any kind; very little of green or salad foods from time to time; third, the use of almond oil three times a day in quantities of one teaspoonful at a time, internally and as much as a rectal injection, inserting cotton; fourth, go to dinner and other parties and while everybody around you indulges, you just feed on thot.

I did as commanded, and in less than three weeks I found myself completely restored, growing better, stronger, happier; yes, the simple life is the life, and adhering to it not only assures health, but I find it helps to sweep those cobwebs from our brain that befogs our minds and would lead us into paths of misery. I have come to the conclusion that most of us indulge by far too much in breadstuffs and cereals; also the quantities of vegetables consumed are too bulky for those of us who aim toward better ends. Returning to first principles, I can see the efficacy in the forty-five-cents-a-week-simple-life.

It may be that some of us frequently overstep the limit, still, we must not only make new attempts, we have to learn to determine the right selection and exercise economy as to the amount even after the right combination has been discovered.—*Clemens Pfuetzner.*

AT DEATH'S DOOR

I got as far as Tucson, where I was to meet my fate. I was given up and as a last resort advised to go to Arizona. My physician was ethical enough to tell me that nothing more could be done. While waiting for my last hours an acquaintance passing on her way to the coast, made me a call. "Mrs. Bryson," she said, "have you ever tried Mazdaznan?" I answered in the subjective, not able to recall any such remedy to my mind, altho I thot I had tried everything from epicac to serum. Then she wanted me to send a night letter to a

Mazdaznan. I did. The answer was short but to the point. Discard all food but white of eggs, milk, gruels, fresh fruit juices. Hot bath every other day and large doses of heavily salted brandy as frequently as possible and until there is slight nausea. Alvine calls must be as frequent as three or four times a day for three days. Allow no one to impose upon you. Accept no suggestions; breathe out to the fullest extent for five minutes at a time and repeat every hour. Keep chest high and head to left of shoulder for one minute, to right of shoulder for another and so on. In inhaling move the chin close to shoulder, in exhaling raise chin slowly upwards and exhale five times the length of inhalation.

I am not a believer in dreams, but previous to my friend's coming to visit me, I had a dream in which I was told that an angel would appear to lead me out of bondage. I took it as an omen; an approach of death. But when my friend told me of Mazdaznan it came to me like the balm of Gilead, and I resolved to ask for counsel. I followed out the instructions, and thirteen days later I was able to walk the dusty streets of a desert town enjoying the sifted ozone spreading over the country. I am as well as I ever would wish to be, ready to follow my daily calling. And now I shall at least give myself to those who, too, will listen to the still small voice within. I am now indulging in the simple preparation known as Menphor, to correct many of the errors I think lead to my condition, for altho the effects seem to have been removed, I believe it is well to attend to the root of evils and adjust matters, that Nature may hold her own.

I shall not attempt to repay Mazdaznan for what I have since derived from its marvelous teachings. I shall live it and let the Light gained so shine before men that by the works attained they may worship and honor the source.—*Agnes Bryson.*

MAZDAZNAN RECAPITULATIONS

The Winter-Gahanbar may be a thing of the past but the foundation laid there is making itself felt upon all sides, while the ideals planned are growing in evidence.

The conclave of the Society for the Promotion of the Federation of Nations, held December 27, 1917, at the Golden Gate, has a great deal of subject matter worth while our efforts to obtain information upon this world-wide move, destined to give us more light upon the present situation in the world.

At a meeting of the Society for the Promotion of the Federation of Nations it was decided to voice its great topic of the day thru the columns of a monthly periodical. The information to be gained promises disclosures aiding mankind on its thorny path to the shores of mutual understanding and final emancipation, assuring equal rights to all the members of the Aryan or White race and assure the inheritance due to every individual.

The Reorganized Mazdaznan Temple Association of Associates of God, in their sessions held December 27, 1917, to January 1, 1918, inclusive, decided to accept affiliations of all the existing Mazdaznan centers, congregations and societies, leaving it to local organizations to govern themselves in accordance to the Constitution and By-Laws of the Association.

The Mazdaznan Association continues to remain an educational institution, recognizing the fact that the religious side of man is absolutely individualistic in which no man dare to dictate, since the heart can be touched by the Divine alone.

Anyone in sympathy with the Mazdaznan movement, desirous to study its methods, may become a Catholic member, entitled to affiliation with local

groups or lodges, following the regime outlined by the latter.

Now that churchianity is dead and the remaining elements thereof have followed the path of politics, man has awakened to the necessity of supplying his own spiritual needs which may be obtained freely and without price by applying to the only source: God, Nature and Reason, the triune principle of Religious Realization.

The political chaos may be but the shadow of religious sentiment to grow upon us into an event by far more disastrous than any worldly upheaval, and it may be well to be prepared.

The fight for supremacy in the world is but an example of what the fight for the survival of the fittest should be, lest we, too, become unfit examples for future generations to pattern after.

SERMONETTES

Food Conservation rightly applied and conscientiously lived up to, will aid greatly in democratizing the average mind and arouse interest for intellectual development, leading to a better, purer or more sociable life.

Talk happiness and Food Conservation until the very air becomes permeated with the power of Thot.

Everything is good, even to fast on Sunday, as long as it does not interfere with individual rights and liberty.

God so loved the world that he gave His only begotten Son, while the rich man keeps his own in defence.

MAZDAZNAN

TABLE TALK

The Oracle of 1918 as to the great work of unchained elements is being fulfilled. Blizzards, never heretofore experienced, are raging, earthquakes level cities to the ground, tidal waves are sweeping and disasters follow one another with violence. The public press is expected not to publish detail accounts of disasters, as it may cause much disheartenment.

The momentum is drawing to a close, still the mutual understanding hoped for by diplomats is farther off than ever before and we shall have to admit that the prophets of old have known human nature better than all our sciences are able to define.

Because everybody else talks destruction, there is no reason why we should not busy ourselves to do something on constructive lines. Were it not for the man at the hoe even the big mouths would find themselves at a loss to know upon what lines their destructions to bestow.

Now that churchianity is in politics, laymen may find time to study religion from another angle, and perchance find the way that leads to the Father's House, as did the prodigal son.

Now that all the world is recognizing Mazdaznan teachings and introduces them in the daily walks of life we should not fold our hands, but all the more encourage the good work that shall bring about final emancipation.

It is not enough to believe and promote a cause; one must live it in such a way as to derive an impetus for its extension among all ranks of humankind.

With the knowledge of the means conducive to a perfect life will come a better understanding as to the application of talents.

THE POWER OF BREATH

Ancients surely knew what they were about when they spoke of the power of Breath. We appreciate their investigation upon dynamic lines, as such thot-waves have led the minds of many men into channels revolutionizing the daily walks of life. As long as man hangs around mother's apronstrings, chewing the fabric of limitations, little or no means are being created for the advancement of the race. The path of progress may appear slow but the results thereof come in leaps and bounds. What civilization enjoys is not due to the efforts of the many but the determination on the part of the few to break the fetters that would hold us down. As man rises from his stooped attitude, his attitude of subjection, he not only takes a deeper sigh of relief but with tears of joy he sobs away the consuming elements of superstition and witchcraft. The more his chest rises the better he becomes fitted to meet the material trend of thot about him. As he adjusts his frame of mind to the stand taken physically his breath capacity increases and with that conscious breath intelligence frees itself from its latent state revealing the bloom of reason which grows into the fruit of the spirit of the times.

Breath comes upon the waves of ether and carries with it all the elements conducive to creation and evolution. But as like only can beget like not all the elements essential to man's progress are retained by the breather, any more than a plant, its characteristics once established, can retain elements other than those that continue to perpetuate its kind. In that plant may slumber the latent powers of a higher type of class to be, but that matters little as only the active side comes into play there where perpetuity comes into question. It cannot be denied man the possession of definite attributes, still only the corresponding factor may lay claim upon relation to the endowments of nature. The only

difference between man and the objects of nature lies in the fact that while the latter are limited to the exercise of latent powers man knows of no limitations, as even the almost impossible readily yields to his wish and will as soon as the law corresponding to the nature of the thing is applied. To reach a state equal to the demands of the spirit of the times, to evolve into a higher state of consciousness all else in the daily walks of life must be equal. For this reason man has to be born well, consequently eugenically conceived—in which case the maternal approval and good will determines the factors in question—or man must be born again; that is, born of the spirit. In this case, he must acquaint himself with the *modus operandi* which induces changes or transubstantiation in nature.

The question of diet and its study discloses many interesting and lastly many surprising facts, which aid the progressor greatly in either arresting and eventually conquering disease. But even here nature has its laws of correspondences which it dare not overstep, as the author of cosmic laws is Intelligence itself, making no allowances. Thus quite frequently a certain state reached seems to resist all further progressive applications or observances. We have gained health perhaps, while mentally we are not equal to the energy aware of. It would seem as if we had reached a standstill and no doubt we have. The same experience holds good with the breath disciple. The blood purified; heart under perfect control; the dynamics responding to the will, the nerves greatly charged; all the factors at play assured rapid progress to the mental side; so much so that with renewed efforts the breather pursued his study and exercises. But behold! suddenly there comes a momentum upon us when instead of recording further progress the mind begins to point the other way, even pointing out physical deficiencies. Such a state proves

cise of dynamic powers, we have not been equally as considerate as to the dietetic problems, as much as the dietetic observer proves negligent in the dynamic performance and thus stands baffled before a new momentum.

To expect nature to serve us and accept the treasures she has in store for us man, desirous of regeneration, must ever remember that two great factors are at work—crystalization and focalization. Without the union of both polarity is impossible. Breath and Diet are as inseparable as Science and Faith, God and Man, Nature and Reason. Follow Breath and Diet with regime, method and system and progress and perfection are assured us.

THOT WAVES ON DIET

As time advances the thinker realizes the necessity of either keeping up with the current or falling behind and be caught in the bayou of stagnancy. Be it cultivation of the heart, exercise of mind, system in business or economy in the daily walks of life, including attention as to selection of diet, one and all prove the man of the hour. True, a food crank is by no means the pattern for us to follow, no more than the theory-bound academic instructor, whose circle of associationship never oversteps the boundary lines of the fraternity grounds. How important the question of diet has become, one realizes more fully when the situation, in which a whole world is concerned at present, is being surveyed. While heretofore we talked about the various ingredients contained in the diverse products of nature and felt satisfied we knew what the human form is composed of, consequently the supply required to keep body

and soul together we are today more convinced of the value of foods and their effect upon the body and mind. Furthermore, we are realizing that the basic food is the kind to rely upon, while delicacies must be given serious consideration before resorting to their use for food. Delicacies by no means aid the physical or the mental development. If anything they retard the advancement of one or the other, and even both. Substantial food, on the other hand, needs much consideration, and the knowledge of scientific measures, lest certain dishes grow stale and monotonous. It is for this very reason that the system often craves for a change. Yet that change does not imply desire for delicacies. It means change in preparation. Many a person goes wrong because of the wrong imposed upon his constitution compelled to indulge in the sameness of cookery. The time devoted to theoretic studies and experiments leading to no results would be by far better spent if directed into channels of leading to the culinary art. It is not necessary to think of becoming a chef in the kitchen, but it is necessary to know how to improve upon our dishes so as to supply the present need and with it have the assurance of program.

DR. MAX MUELLER:

Mazdaznan is the religion that stands back of all other religions.

ST. AUGUSTINE:

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

THE ATTRIBUTES OF MAZDA

Synopsis from a Lecture by Rev. Dr. O. Z. Hanish

Speaking of the Attributes of Mazda, we primarily consider the Seven Emanating Virtues conducive unto Creation. In Nature, these Seven Attributes manifest thru Color and Sound. These Seven Colors are displayed in the Spray and in Rainbow, the Fruit and the Flower, the Dewdrop and the Crystal, the Rock and the Plant. The Seven Tones in music manifest the Sound of the Infinite Attributes ever and anon repeating their orgies according to their rise and fall, their ascendancy and descendancy, keeping and upholding their phase in accordance to law and order.

These Seven Great Attributes of God manifest in man in all his fullness, in his perfection, his state of realization. In man it is the Consciousness of the Presence of the Infinite—the Divine Spark—the Living Ego—the Spirit—the Soul and the Senses each and every one of these Attributes manifesting God, or Mazda—the Supreme Thot in Operation—in Action.

These Seven Stages or Attributes constitute the spokes of the Wheel of the Almighty that determine the *Pivoting Point* or Turning Point of the Celestial Regions and the Regions Terrestrial.

In the Celestial there are Three Attributes testifying of the Three Great Realms, or the Trinity of Principles. In the Terrestrial, there are Three Corresponding Phases or Realms that testify and bear witness to the Triune Principle of God's Emanations. These Higher Three, and these Corresponding Lower Three, in their relation to each other, are the "Twin Brothers" spoken of by Philosophers,—the Universal Twins being held by the Silver Cord of Relation—by the *Center*, which is the Pivoting Point of Thot or the Seventh One

in the Circle. These Seven Attributes of Perfection continue to manifest even in the daily walks of Life correspondingly to and with the Seven Great Astronomical Spheres, imparting their powers and forces in regular order.

It was by no means *Chance* to regulate Time by Four Seasons—and each Season again into Three Months, making the Attributes of Seven most prominent. It was not a mere notion to make the Week consist of Seven Days, each day correspondingly representing one of the Seven Great Attributes of the God-Element, and to feel the effects of a Sunday whether that day be sunclothed or enveloped in a dense cloud. The psychological effect suffices to know it is Sunday, the Day of Conception and of Regeneration.

Monday proposes the power of the Moon, whether that Moon stands in her first or last quarter, whether waxing or waning. There is a soothing effect in Nature, and he who perceives it attracts it for his own good.

Tuesday comes with all the effects unto vigor that prompts and inspires man to do service of a manual as well as a spiritual nature. It is the Day of Duty's Call, a Day of Servitude.

Wednesday comes with all its promises of brightness and knowledge, proclaiming the greater possibilities. It is the Day of the Attribute of Wo-Dan—Well Done.

Thursday is a Thundering Day unto Creation. It rouses to greater activity, making the *Mind* a Hurricane—the Soul a Typhoon—the Spirit an Ocean—the Senses a Storm. Like a spirited bull the Elements come upon us, and blessed is he who may take the Spirit of the Bull by his horns, leading him to his flock.

Friday is the Day unto Freedom, wherein the powers and forces of Nature are at liberty to mix and mingle freely, and upon which occasion we may attract more readily all the elements lacking in us and entertain them for our own service.

Saturday is then the Day of Earnestness and Fidelity, the Day of Reckoning, the Day of Completion, and woe unto him whose Books do not balance in accordance to the days preceding. Nature will revenge herself, drawing the curtain of night that forever withholds from the mind the true meaning of Life. But where in contemplation and labor each Day receives its attention and homage, each Day held as holy as the holiest, there the soul rises to the very summit, there the spirit reveals to the mind the Treasures of Abounding Space, calling forth the Magnitude of Infinity, shedding the Golden Rays of the Everlasting Sunlight, disclosing Mazda and Him Infinite. There and thence all the Attributes of Mazda shine in all their Glory as a Beacon Light unto the fishermen of a storm-tossed sea; here then, the soul basks in the splendor of the Infinite, content and pleased at the outcome of things.

May it be our lot and portion to ever see the beautiful and the grand in Nature and recognize the Attributes of God in the Good and Better, the Objects of Nature and the Objects of Sense and keep our Friendship with Mazda whose blessings shall come upon us abundantly. Amen.

PLINY (A. D. 23-79) :

This system has already existed *several thousand years* and one of the best ascertained facts concerning them is that they possessed secret holy writings of their own which they guarded with special care.

SEASON HINTS

Cultured dandelions are not as effective, still they answer the purpose when combined with wild mustard.

Endive, lettuce and chicory are similar in effect, yet both should be used in small quantities and alternately.

Dandelions go with mustard, watercress, onions, radishes and lettuce.

Chicory goes well with radishes and red beets for a salad.

French dressings are by far more wholesome than mayonnaise, as the latter often interferes with digestion owing to eggs used in mayonnaise.

Eggs and milk should be used in cases of emergency only and not in regular diet. To give flavor to various dishes calling for milk or eggs use ground nuts boiled in water, adding a suggestion of saffron.

February calls for rivulets, dumplings, noodles, maccaroni, spaghetti, and other dough preparations. Care should be taken not to over-indulge as starches interfere with regular habits.

Care of the body, such as kneading, rubbing, fro-tating, squeezing, pinching, pounding, pulling and scratching would go a long way in quickening the cellular, circulating and functional activity, assuring better health, better habits, better selection of foods.

Proper exercise calls for less food assuring better assimilation.

The average person eats too much and consequently retards his progress, his mental developments.

Artichokes are best and more wholesome at this season. They are most efficacious to the nervous. With whole wheat, corn and barley they assist in building up nerves.

Eat one artichoke every day for the next week and be strong and nervy.

No potatoes during February, less rice and still less rye.

Well-fermented cheese in very small quantities will be of value to the liver sufferer. Used with dandelion and mustard will prove a drastic remedy with wholesome effects.

Grapefruits, too, taste best this and next month, at the same time proving most effective to the suggestor of rheumatism, neuralgia and malarial affectations.

Parsnips with cabbage proves most wholesome to the bilious, but the parsnips must first be boiled, mashed and finely cut, scalded cabbage added to it, and baked in the oven. Onion and parsley as well as bread crumbs may be added for a change.

Use cereals raw, adding a little oil and spices to suit taste. Eaten with fruit in the morning will sustain the laborer as well as the mentally engaged.

February calls for toasted and roasted cereals, also roasted peas, beans, carrots and beets. When pulverized make a splendid and instantaneous beverage.

Malted barley, when roasted, makes a splendid beverage, and used with whole wheat bread fills the bill for the hungry man.

According to the severity of the weather more oil is called for, but where digestion is poor the oil should first be emulsified.

Bake vegetables in earthenware if you desire taste as well as retain the medicinal value of a dish. Use baked cabbage and baked lettuce quite frequently.

Butter on bread may tickle the palate, but it makes it more difficult for the stomach to digest it while the duodenum is imposed upon and the swollen liver has to suffer.

Tropical fruits are essential to good health, but we must be discrete about it and not over-indulge.

The chewing of dried fruits moderately pursued reaches many a case where fresh fruits or juices seem to fail to assure results.

There are times when one grows hungry for certain fruits, vegetable or pastry dishes. It is well to satisfy that desire, taking care not to nurse it, lest habits grow upon us.

When growing tired of food and friends make a change in altitude, which will offer one just what the heart and mind needs.

Watercress is for the man conscious of kidneys.

Pulses are used where the need of fertilization becomes quite evident. Some bodies require little, others more.

Mushrooms, too, answer fertilization, and used broiled or stewed with onions make up the lacking elements.

Instead of more highly organized cell-life, the lower stratas may be resorted to. In fact, we are safer in using minerals for the balancing of our constitution. For this reason it is best to use egg shells, sand, sea shells, rock meal.

Sassafrass, orris root and licorice root are in season and should be used alternately, either with our dishes or chewed slowly after meals.

Speaking of bananas some dear people do not seem to know that the banana may be boiled in jacket and served with diverse gravies; or, may be baked in skin and served with a sauce. Also may be mashed, beaten into a cream and with flavors served as a desert. May also be beaten and mixed with crumbs or cracker dust or rice worked into an entree. Try a few ways and others shall follow.

A successful kitchen has to have system and to simplify labor, at the same time to furnish a better menu, it is well to study up meals for at least a week ahead and lay in goods accordingly. In that way better economy may be practiced while variety in preparation will meet the want of all concerned.

A well-conducted household need never serve a certain dish more than once a week. Even the proverbial oatmeal may be supplanted by several different dishes a week. The same holds true of stews, soups, and entrees in general. Where deserts are current there, too, the rule of variety should be observed. Always bear in mind that variety is the spice of life.

Salads are always welcome once a day and prove very refreshing, but unless you change the recipe of your dressing the best of salads will grow tasteless.

The reason one need not tire of using potatoes is because you can boil them with or without jackets. You can bake a potato, scoop out the contents, mash them, season them and add scorched parsley, then return to coats and re-bake dry or drop in heated oil. You can slice potatoes into strips, chips, shoestring and many more forms, drop them into boiling oil and drain quickly. You can grate a potato and make it into fritters, pancakes or with onion and bread set into oven letting it bake slowly or quickly according to the taste called for. Mashed potatoes with whipped banana goes fine, while a potato salad, if prepared scientifically, goes a long ways to satisfy our epicurian tastes. A steamed potato, potato soup or a stew is not bad. French fried, cottage fried, rolled, or shirred are not to be despised. Once we begin to consider the various ways of preparing potatoes we shall be surprised what we have missed in the days gone by. The effects are eliminated thru scientific application.

THREE WEEKS FAST

Altho it seemed out of the ordinary and not in accordance to prescribed rules I took it upon myself to fast during the close of autumn. I found myself going down rapidly. All the means at command proved good stimulants, but I did not seem to make much headway, therefore I decided to fast. I have not had much to lose in weight and yet I gave up ten pounds the first week. Thereafter there was little loss. To keep up with my work and at the same time keep to myself my ordeal, I had to take a bold front. To succeed in this I followed the directions in "How to Fast Scientifically" and took quick hot baths daily, also resorting to hot water rinsing, gargeling and keeping hands in hot water a great deal. The drinking of clear water I found weakening, while a little lemon juice or fruit juice proved quite refreshing. Some of my people thot that I did wrong in going thru a fast at the time and advised short fasts. But I felt that as long as it had come to me to take a three weeks' fast I followed the still small voice, asking the Master about my fast he simply answered that "our conscience is a better guide than all the measures of science." The first week I noticed little improvement. The second week gave me courage. The third week provd that the spirit is right. Two months have passed since the close of my fast and ever since I have been improving physically as well as mentally and am convinced that it has started me in the right direction. I am growing stronger organically while my heart and mind is at peace. I am able to look calmly into the future.

The foods heretofore of no value to me are relished and I have learnt "not quantity—but the little that we eat, and eat it with thanksgiving in our heart, perpetuates good health." Since my fast I find that all the

organs heretofore beyond repair have yielded to the simplest treatment. To effect a cure there must be relaxation and we must know we are guided rightly. Confidence or Faith are great factors, once the way is paved to give assurance the opportunity to assert itself.—*Mother Amelia B. Nackenhorst.*

JUNIPER BERRIES AND PRUNES

Reports of cures in the last issue gave me courage to send in my testimony of what Mazdaznan has done for me. I am one of the many who had an idea at first that Mazdaznan was the last resort after all other cure-alls have failed. God knows, I tried them all and—failed. It may be I have not tried them out to the limit and for this reason they shall enjoy the benefit of a doubt. Medicines and patent medicines I threw to the winds and began to study the metaphysical sciences of the day only to discover that those apparently cured were all of a nervous type and of a leisure class. All they had to have was a little exertion, some excitement, more enthusiasm, change of mind—and all was well, even well with the soul. I, too, got better, but not well. My case was a chronic one, asthma of many years standing. After attending several lessons in Health and Breath I entered into the exercises with much vigor. I improved most wonderfully, but my appearance, my looks annoyed me, and whenever eating starches I got that hacking cough. Thus one day, while a crowd surrounded the Doctor shortly after one of his rousing lessons I walked up and seeing my chances rather slim to get to him I shouted: “And what must I do for my asthma in addition to what I am doing.” He was advising three people at a time, when like a flash he looked over to me and in his dry way answered, “Chew one

prune every other hour and four times a day take a tea of six crushed juniper berries." It struck me so funny that on my way home I chuckled; then I laughed out loud. On the car I just laughed till some of the passengers looked at me inquiringly. At home I got regular fits and spasms. "Prunes and juniper berries" is all I could hear. Next morning I decided I would do it. I still remember the first prune—a French prune—I took. I did not even wash that prune. I did roll it in my hand a while before partaking of it.

I chewed that prune, taking care to just swallow saliva. First that prune was held by the left, then by the right cheek. I must have held on to that prune for more than half an hour. I made a cup of tea from six juniper berries. I followed the advice and with each day there was a decided improvement in evidence. Six weeks of treatment and my asthma of fifteen years standing disappeared. I have since given the advice to others with identically the same result until I am led to the belief that breathing paves the way to nature's remedial agents and makes the hidden potentialities magically effective.—*Amelia Utter.*

QUESTIONS OF THE DAY

It may be well to call the attention of our friends to the fact that most of the cracker concerns use lard preparations for shortening and greasing the pans. Furthermore, there is very little or no nourishment in most of these factory-made preparations. In fact, most of the "stuff" is really detrimental to the health. Economy calls for home-baked cookies, crackers or cakes. There are a few concerns that are in business for the love of it and the good that they may do. Their products may be used with safety, but we must first be informed by getting into direct correspondence with such firms.

FIRESIDE CHATS

With some thinking is a virtue, with others it is a crime.

Every question holds within its sense an answer but in most instances the mind of another beside the questioner has to clothe the answer in a garment of propriety.

Should mortal life prove to be but phenomenal there ought to be no regrets offered as the satisfaction in the exercise of talents alone should be sufficient reward for all our efforts.

The most selfish and materialistic of all the people in the world are those who in addition to their sensational life, the blessings of this world's goods, expect an additional reward in realms of eternity, and upon the grounds that they had a peculiar notion about earth and heaven.

"To be and not to be" means that the other side carries the game.

The human market fluctuates by far more than any other commodity.

Even a Nero had his hero but that does not imply that to be a hero one must have to yield to a Nero.

To lead a moral or a temperate life are well chosen after dinner topics but it won't do to give them consideration before meals.

To wear things the wrong way shows we have the cross of ignorance to bear—the frocked man or veiled woman, of course, barred.

Now that the saloons have to go may it have an effect upon steeples; if not, good Lord, deliver thy people from error's chains.

The world grows wiser even if it does not grow any better.

To grow better morally may be a virtue, but when growing superstitious at the same time virtue becomes a crime.

A war scene must appeal to the Lord after having had to witness masses so long—at any rate a change, even tho for the worse, does some one some good.

Some people never indulge in forbidden or prohibited habits—much.

Man always defends that which is characteristic of him most.

Private ownership is fast becoming the thing of the past; even a man's life is no longer his own.

The man of much knowledge is like a library; unless in circulation he is of little use to society.

Knowledge of the future is of value only when attending to our present needs.

The uncultured mind would bank on the future and consequently loses out in the present.

To make demands one must be willing to make many amends.

Life seems to manifest thru varied sensations induced by the laws of attraction and repulsion.

Whatever the degree of sensations, they all have their purpose, conditions and environments fixing the value.

Our mental concept determines the rise or fall of sensations.

Sensations under the control of intelligence manifest accomplishments of a constructive nature, while uncontrolled sensations run into sensationalism, breeding fanaticism, leading to destruction.

In nature the modus operandi is called blind force; in man we name it sensation.

SHOP TALK

As a social organization, offering certain professional and business men advantages of a material nature a church answers its purpose. So does a lodge, or any of the organizations placed on a monetary and business basis. But as an educational institution the one as well as the other church falls short of its mission. It may be well to remember the words of Scriptures: "God alone shall teach."

The many hurricanes sweeping over the lands and the abnormal fall of the thermometer in localities that enjoyed bearable weather, all goes to show that even the elements are at swords' points. The Oracle for 1918 deals with so many phenomena that we feel it is better not to know all that is to come upon us. It shall come soon enuf.

With another year of a minimum crop and less production on lines of commodity we shall find ourselves a step nearer to the grave that governing economy. One more shark has to be brot to time and that is the landlord and his criminal agent, both extorting blood money from the honest laborer. With a rental price fixed as well as a sale price on land set many a man would gladly cope with the elements if needs be. Raw land should be free the first year, charging five per cent of the crop the second, ten per cent the third year and twelve per cent thereafter. At that rate one could possibly make a living, providing the elements should be favorable to one's efforts. There is much to be taken into consideration before venturing out on land. Local conditions must be studied. If the labor was to be paid according to time agricultural land values would drop to the bottom. The man on the land brings a real sacrifice to his country, while the mechanic enjoys the fruits of his labor.

A fair wage to the man of integrity, attending to the cultivation of the soil ought to be at least the average amount paid a fair mechanician. Such wage is considered to be not less than five dollars a day.

At last the eight-hour day is coming into effect in every department governing the industrial field. Introducing the eight hour law in rural districts may have a very good effect upon the present situation and many more problems solved may assure to us a life by far more worth living.

Poverty is the road to hades, while wealth by no means changes the course, altho the pavement leading to it may be better. If God is a God of Justice then there can be no privileged class, neither can there be privileges to any particular individual. We must agree that we are the result of an Infinite Intelligence for the purpose of redeeming an Infinite Design.

Illusionary is termed everything that has a set type for its appearance. Like in an optic illusion the thing is not as it appears, nevertheless it plays its orgies.

The topics of the day do not seem to enlighten one upon progressive lines as the literary subject matter simply shifts its terminology, while technical terms used in one instance are applied to another. Of events the one that shows multiplication, reveals in another subtraction, so much so that there is division in opinions.

The suma summaris of the daily walks of life mirrored as a complex might lead the serious thinker to the conclusion that life itself has not yet begun on this earth and that we are simply passing the gestative period unto a life still to be revealed. Such being the case much comfort may be found in this trend of thot. Perhaps, herein lies the comfort of Saints.

Just as convenient as it proved to the Romans to stamp everyone not in accord with national religion an *atheist*, thus today the narrow minds call everyone getting away from superstition and beaten paths *heretics*. Had it not been for the breaking away from the recognized thot of the days of Savonarola, Huss, Galilei, Newton, Darwin, Huxley, Spencer, Morse, Marconi, Edison, and the many other shining lights, piercing the density of dogmatism, we might still be receiving our lashes at the doorsteps of an ecclesiastical edifice or be burning at the stake for our soul's salvation.

The Path of Christianity has surely been one thru a pool of blood, typical of the Children of Israel passing thru the Red Sea. But in the latter case the persuers were given a baptism unto a bath while the persecutors in Christianity continue to torment their victims. True in the case of Israel only one particular small portion of the White Race was concerned while Christianity represents the whole twelve tribes of the Aryan race, still its pursuers are not strangers but members of the household.

Many divines take issue with us upon the statement that we consider ourselves "Associates of God." Many deem it arrogance, others blasphemy. We would ask upon what grounds they propose to retain the title "divines." The Fiji Islanders would say: "hoe-oo-koo-oh-oo-koo."

But Rev. Small still hold sthat Mazdaznan is a danger to churchianity because of its "mystic concept of the godhead." If that is all the shells Mazdaznan has to offer Rev. Small ought not be so small about it; for the "mystery" is rather much exposed once we delve into evolutionary reasoning and grasp the means conducive to the creative energy. Rev. Small ought to come with the bigness of heart and ask the Lord himself about Mazdaznan.

Why not "leave it to the Lord in prayer" as we confess it, whenever we are in doubt about anything of a grave or important nature. It is conceded that God spoke to Zarathushtra, and revealed himself to Adam and Eve. Yea, He even "talked with them in the cool of the evening" as during the heat of the day the parental pair spent their time catching ripples in the creek and counting seashells by the seashore. It is said God talked with Moses and even scratched commandments on slate stones for him. Samuel, too, communed with Him, while David enjoyed His company to such an extent that he would dance for joy right before the arch of covenant and work up such an enormous appetite that he (David) would epicureize upon the Sacred Loaves. All the prophets had their presentations before the Lord and all got their inspirations direct. This claim of direct communication runs down the line of ecclesiasticism. Why be in doubt about anything? "Why halt between two opinions" as baldy Elijah would say. "Leave it to the Lord in prayer," if a believer. If an unbeliever tax your intellectual faculties to a point of reason that will show you up reasonable.

The one wheatless day aids bakers greatly devising new methods in the preparation of rye, barley and corn bread. It is a godsend because that strawtaste pastry flour bread with its pulverized clay has gotten on the nerve of many dietetician.

True, emulsified oils are better handled in a crowded kitchen, but as long as we are not quite sure what other ingredients are used in the preparing of diverse cooking oils it is best to use original packages like olive, cottonseed, flaxseed, cocconut, peanut and sunflower oil. Olive and cottonseed answer all the purposes of a well-arranged culinariate.

SMOOTHING THE PATH TO GLORY

Rev. Dr. Otoman Zar-Adusht Ha'nish, January 1, 1918.

And thus we are on "The Path to Glory" that assures unto us, with each and every step, new revelations disclosing the treasures appertaining to Life and Eternity. We are on "The Path to Glory," while the world is on "The Path to Victory," hoping for Peace, that thru mutual understanding they, too, may at least enjoy the "Brotherhood of Man," while we are conscious of the "Fatherhood of God," at one with Him. And at one with Him, aware of His Presence within, conscious of His Presence in the objects of sense,—consequently in His Atmosphere, in His Realm, in His Kingdom; for the "Kingdom of God" is within the *consciousness of Being*. The "Kingdom of God" is a state of assurance, it is a state of joy and happiness; willingness to perform the daily tasks, which suggest themselves as we pass thru the planes of creation and evolution, that here, individually and collectively, we may awaken to the realization of God's *continuity*, and perform that part and portion that assures limitlessness, and thus—Eternity.

We are on "The Path to Glory," which even this beautiful day assures to us,—for could we have ordered a better day, a more perfect day than this, with the air all laden with ozone that touches every particle of our being as it passes along the channels of our dynamics, while the glorious sun, with its radiating rays, makes us feel with The Revelator, that "We are in The Presence," we are enveloped "In the Sun-Clothed Day?" All Nature calls to us, reminds us and bears out, that we are on "The Path to Glory." We have good reason to be thankful, for we have been able to withstand the past and have withstood the days gone by and instead

of deteriorating, we have become rejuvenated, strengthened and invigorated, mentally, spiritually and physically. We now see more clearly the greater possibilities before us, for a "Higher Eminence," a "New Eminence" has been reached. We not only feel as if transfigured, or on the Mount of Transfiguration,—not only do we find ourselves on Pisgah's or Tabor's Heights, far beyond the mountain tops where we have power and ability to see,—but whichever way we turn we find ourselves on "The Path to Glory." More and more we discover *within*, the treasures of this plane of existence—we discover the Presence of the Infinite Intelligence. As we become aware of its Presence we see "The Path to Glory" paved with assurance, with certainty, success, attainment, realization. In fact, what the Prophets foresaw in a vision—even as a Moses merely saw Canaan from the distance,—what the poets described so idealistically that it seemed to the mind an utter impossibility, we not only have a foretaste of all these states and conditions, but we are realizing them day by day, knowing that even the most sanguine, the most hopeful is finding its place in the daily walks.

We are walking "The Path to Glory." Not that there is but one "Path to Glory"—for unto "Glory" there is no end. The presentations unto "Glory" are as numerous, as diverse and as vast as the objects in the heavenly canopy. And as the Scriptures would have it, "from Glory unto Glory." One glorified state reached—opens up the portals unto *another* glorification. And then, as we come back, and back to this plane of limitations, seeing limitations reflectively, seeing them about us in all the preceeding races, seeing these limitations as the outcome of time, we, nevertheless, feel in the midst of it all, that we are carrying with us the *consciousness* of a glorified, a sanctified state that no *former* state realized. And the menial objects that we deal with and handle with these sancti-

fied and glorified hands, are still the stepping stones, the means, the rungs of the ladder that reaches on and on into that of infinitude—to the very Ruby Heart of God—where we find ourselves ever and anon surrounded by *Him*,—where we find the Angelic Hosts with higher concept, higher ideals, holy aspirations, divine intentions, infinite designs. What to the world would seem common, to us is sacred. What to them seems ordinary, to us it still holds a secret, for the hidden therein recalls to our mind new understanding; touched by that “Magic Wand” recalls to us the beauties, the sublimities that must forever remain screened from the objective, for only the conscious, the transfigured, the sanctified, the illumined, may know and understand. Thus the Savior announcing this state to the disciples, said: “What eyes have never seen and ears have never heard, the human mind never conceived, shall be revealed unto you.” Whatever the problem,—however complicated, however much involved,—to *you* it shall be revealed, is revealed. Revealed to you shall be every component part that constitutes the elementary kingdom. Revealed, made plain, expounded, analyzed to its very minimum, shall be all that constitutes the vegetable kingdom,—be it the humble moss or be it the majestic tree, it shall be made plain to you, and expounded whence, where and how it all came about. Every grass-blade shall be a means unto disclosure; every petal of the flower, by virtue of its colors or scent, shall impart unto you the ways that lead to a better understanding. Every rock, every pebble, every grain of sand shall open up before you, like the unfolding of a lotus flower, revealing the beauty that still lies hidden within its bosom, and that which the academic mind has not been able to understand, or fathom, all that which has escaped the best of the educated and the wise of the world, shall be opened up, shall be analyzed, shall be placed before your ever scrutinizing

eye, once it is touched by the "Magic Wand of Infinitude." That which the skeptic and believer, the unbeliever and agnostic cannot comprehend with all his determined mentality, to search and analyze the very atomic world, to *you* it shall be revealed. What eyes have never before (heretofore) seen, that which escaped them with all their instruments of human artifice, what the ears could not discern with all their acuteness, what the mind of man never comprehended (did not conceive)—because it depended upon the *one factor*, because it pinned itself too much to the *objective*, it did not allow itself to reason from every standpoint, but merely a set and an established standpoint which is controlled and governed by the *limitations* that come even to the wisest thru ancestral ties, pre-natal influences, embodying the doubts, ignorance and superstitions of *all the ages*,—to *you*, to your mind, prompted by a higher, a more inspiring ennobling, elevating incentive, shall be made plain, while to the academic mind it would necessitate volumes upon volumes of language to expound and explain its vastness. And as one of the disciples, in closing up his Gospels, said: "And were the deeds, were the words and teachings, expounded by the Blessed Savior, were they to be put into language, there would not be enough books in the world to hold it all." That voluminous thot-wave that touches every object of sense around us, if it were to be expounded, made comprehensive to the mind, high or low, it would necessitate volumes upon volumes. Merely *touching* upon evolution, not even considering its phases, would require volumes of books. Simply considering one particular object,—attempting to show its relation, its possibilities, its hidden evolutionary processes would take up much of our valuable time. It would necessitate volumes upon volumes to define the stages of evolution and creation, and thus the Savior concluded, "What eyes have never seen, what ears have

never heard, or never entered the human mind, shall be revealed to *you*. To *you*—if pure in heart, pure in blood, pure in motive, pure therefore in thot, allowing no limitations to enter into the pathway of life. Where the path is that of glory, illumination, there comes that consciousness revealing the processes of evolution and the stages or phases or realms that hold the creative energy. In that state of ecstasy, as Omar Khayyam would say, we go back, and back to that Origin, that state from which we cannot separate ourselves. Altho for a time enveloped in magic illusion, we may forget ourselves, the Source is still there, the Origin still holds us. And as in the words of David who said: "Lord, whither shall I flee, for were I to go to the uttermost ends of the world, lo and behold, Thou wouldst be there." And were I to go to the very depth of hades, were I to lose myself and fall into the realms of filth and into the hands of degradation, stript of the moral, the ethical, the spiritual propensities that characterize mankind, thus forever separating the human from the animal; were I to be enveloped in the deepest, grossest of sin, falling into the depth of depravity, the depth of Hades, "lo and behold, Thy right hand would lead me even there." Therefore, inseparable—inseparable to the extent that that inseparableness leads us to reconciliation, following us thru all the stages of creative and evolutionary processes, following us individually and collectively, we are conscious, we understand, we grasp, and the mind conceives. But altho you give it out, you impart it, you express it and you clothe it in words, language sufficiently, to impart it to the *invalid mind*, it would necessitate volumes upon volumes to hold but an infinitesimal fraction of that magnitude of worlds revealed to our better sense.

And again, "What eyes have never seen and ears have never heard, the mind of man never conceived, it shall be revealed to you." Thus pure in heart, pure in

blood, pure in motives, pure in intentions, conscious of that purity which is illumination, brightness, glory. *Glory*, which is synonymous with clearness, spotlessness, for that reason not conscious of any ripples, only smoothness. *Glory*, that state of glorification, transfiguration, illumination, that state which recalls to us our Origin, without which we would not be, we could not be, neither could or would anything else exist.

Then may the thot of "*The Path to Glory*," grow upon our hearts and minds to an extent of never turning into "*The Paths of Limitation*." Let us remain upon the only path that has disclosures to make, assuring happiness, joy and felicity—"The Path to Glory."

GAHANBAR WAVES

For general information it may be well to state that the Executives of The Re-organized Temple Association of Associates of God are as follows: Col. A. F. Gault, Rev. Dr. Gilman Beeler, Wm. K. Sandberg, Kurt Graichen, John Vinson.

The catholic or general membership fee to the association is one dollar annually. There are no restrictions or obligations other than the interest in the movement.

The Association proper, or the body politic, consists of charter members who have certain obligations to fill. It is the only membership that expects obligations as the movement depends for its success upon a body independent from or free of outside obligations and influence. Being absolutely educational the time, talents and means of members must be sacrificial. It is for this reason that students, members and sympathizers remain non-obligatory and their services voluntary.

The Summer Gahanbar is to be held in Yosemite Valley. The arrangements have been entrusted to Mrs. Hirschfeld of San Francisco, Mrs. Dr. Ochs of Sacramento, Mrs. Lina Iverson of San Diego, Mrs. Grace Russell of Kokomo, Indiana, Mrs. Ashoi Georgina Gault of Los Angeles, Mr. G. Spurr of Pasadena, Einar Johnson, Esq., of Butte, Montana, C. Mullen of North Dakota.

THE WASTE BASKET

From our Waste Basket as we call it we gather many reports from centers showing that everywhere the spirit of the times is in evidence.

From the centers of Eastern states we learn of great extension work done there, while the Central states are showing good work.

From the Far North comes the news that our workers realize the great opportunities offered to press on and make Mazdaznan that universal irrespective of the garb in which it be presented.

The Western states are following suit and everywhere much activity has been aroused. The world is taking up the leading thot—Mazdaznan.

As a man said the other day: "They just fall for it without knowing that it is Mazdaznan, they have to take it down their throats." It is a strong medicine and for this reason has to be administered in homeopathic doses. True, the administering is done very frequently, but then we should remember the case is a most serious one.

The reason reports have not been published in the magazine is due to the fact that there is lack of space while some points must be touched upon that will meet the demands of our students.

MAZDAZNAN REMEMBRANCE

The Society for the Promotion of the Federation of Nations stands at the open door of an era that promises great disclosures to the family of Aryans. It is fitting that we should be reminded in this great year of 1918 that there is a message left to the Race, while it still was in its cradle. A Woman was born, a Savior, perfect in body with a clear reasoning mind and a character that was absolutely perfect in principle, and her message to her kind and kin has been guarded by the unseen hand thru the countless centuries, and when the great Family of Nations will learn to love and apply the instructions of this Mother then we shall glory in a New Earth. Her last wish was that she be permitted to remain with this Race to mother it, even as a noble mother mothers her wayward child. Her sole wish was to point the way that leads the weary wanderer to the understanding of the Source, the purpose and the real aim of man, made in the Image of God. This message has been given in different periods, in various localities, always with the thot of gathering together the awakened minds to so live and demonstrate the possibilities concentrated in the Aryan Tribes that the great family of mankind or nations would be established on earth. She made plain and lucid that the purpose of life is not to gather together possessions for the sake of possessing, nor to live in luxury by the labors of others, neither by ignorance of laws made manifest in nature to destroy the Temple of the living God, this body. Her message said the individual must ever stand alone in the realization of the power and wisdom given to man to overcome every obstacle, and ever pressing on to perfection within and even without in the redeeming of the earth, and calling out the beauty and blessings so lavishly bestowed by the creating Intelligence.

As members of the Society for the Promotion of the Federation of Nations, and every thinking individual as well, we are reminded to stand as a Savior to their kind and kin, and to recall to mind the everlasting blessings of a Federation of Nations.

As the year of 1918 shall write history that will startle and terrify the Nations, we are asked by our thot, word and deed to lay the foundation that will make possible the Federation of Nations. The work is being done and everywhere you see and recognize the change in thot, and we know that the Aryan Tribes even with their sad and bitter experiences of today, are actually wiping out the lines of seperation and are growing conscious of the tie that binds the Race as a whole.

And so we are all indeed encouraged in this great and ennobling work to keep step with the spirit of the Times, never interfereing with conditions which, when once started, must work themselves out. Still we must ever to be on the alert to devise ways and means leading to the union of the Federation of Nations, and see the grand family of Nations make possible a New Earth.—Nellie Wheelwright.

INTROSPECTION

Because men call themselves and are called Christians by no means makes them such, for only too often do we name cattle by Christian names.

If God has but one begotten Son we wonder who the rest of us mortals are.

If the scriptures have been fulfilled as some divines would have it then we are left scriptureless, but if they are being fulfilled why not stop tampering with them?

Most people's temper ought to be well tempered.

With people it is like with steel—some is hard, some soft in temper.

God gave his only begotten Son and we furnished mob violence.

Napoleon held that future generations would do him justice, but that is due to the fact that he still believed in the possibility of change of heart.

The aggressive man gains some products, but at the same time loses many more.

There is no more a Diogenes walking with a lantern in hand among us because we are in the dark but believing we are walking in the light.

All men are born equal and equal they are when they die, for the scriptures say: "The poor man died and was buried; so the rich man died and was buried."

David held that at birth we should cry and at death we are to laugh. The counsel is a timely one especially when at the death of kin the bequeathal comes our way.

It is hard to tell which of the money in circulation is tainted now that it receives an occasional bath.

"It is by far more righteous to give than to receive" simply applies to old clothes and rubbish.

To become rich one has to do much getting around the corner and oftentimes labor under the cover of night.

When man fails to apply himself to Nature's resources he exercises his wits upon humanity to wrest from his fellowmen their wage.

Some men are lucky; others are successful adding luck to their regime.

"To live and let live" seems to become clear to most of us when about at death's door conscious of the approach of an undertaker.

To prepare milk for the creamery embalming fluids are necessary, and to prepare a corpse for the crematory the same fluids are used.

RELIGION IS CONSTRUCTIVE

Religion is constructive; beliefs destructive.

Not applicable to the daily walks of life, it is not religion we use but self-interest.

Anyway, it's a great satisfaction to have advanced far up to know who is in the wrong and consequently what has to be righted.

There are two ways whereby to adjust matter: mutual understanding or force. The latter is more interesting, consequently most popular.

If baseball was an intellectual game it would have to be confined to the drawing room; but now that it is a muscular exercise the blood is stirred.

It stands to reason that whenever the other fellow won't let you play in his yard, simply convince him with a few good blows that he must do as dictated to.

There was a time when man's greatest ambition was to gain the gifts of God, and he was called a theomaniac; now he strives for money and is known as a moneymaniac. Some people have an idea that there are others. If so, tax your memory.

Evangelical churchianity may be dead, still christianity will be found in isolated places to come forth in due time and season.

Hierocracy may glory in the splendid move it made upon the chessboard of equalization and carry off the prize so long labored for, still even among thieves unequal distribution leads to a melee.

People may express their opinions freely, providing they do not tell the truth.

Like Galileo Galilei we too may submit and abdicate contrary to facts, still it's not going to stop facts from being perpetuated.

THE EVOLUTIONARY LIFE

(Notes Taken from Lectures Given by Dr. O. Z. Hanish)

We are to acquaint ourselves with evolutionary processes so as to realize our own true purpose.

As we delve into these processes we discover our origin—our Author—God—and pave the way to consciousness which assures happiness unto ourselves.

This is the plane upon which Infinite Intelligence proposes to manifest, to prove there is no limitation to His wisdom and knowledge.

The undeniable proof of evolution developing toward the highest possible attainment, is shown in the creation of man.

In Him the creative energy reached its culmination. In *man* are embodied all the elements of all that had preceded him.

Mazdaznan is the *first* system and the *only* system of education that recognizes evolution in all its phases. Its accomplishments prove.

God has purpose and stands for supremacy. *He* is the pivoting-point.

If *we* are the consequence of God's intelligence and *He* is perfect, then man alone—his *handiwork*—is perfect, too.

Crystallization is the cornerstone on which the bridge of evolution is firmly set.

When the process of crystallization has been traced to man—God's finished product—*perfect*—we can go no farther.

Each day man becomes *more* perfect if he follow the "still small voice" within.

The problem of life is to find and know God.

Jesus said "Know ye not ye are the temples of the living God?"

Collected by Dr. O. Wadleigh.

MAZDAZANAN

Published monthly by the Mazdaznan Press, 606 N. Manhattan Place, Los Angeles, Cal., U. S. A. Copyrighted 1916 by Mazdaznan Press. Entered as Second Class Matter January 14, 1916, at the Post Office at Los Angeles, Cal., under the Act of March 3, 1879.

DIRECTORS: A. F. Gault, Chairman; Wm. K. Sandberg, Vice Chairman, Kurt Graichen, Business Manager and Treasurer, Dr. Gilman Beeler, Secretary, John Vinson, Auditor.

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

Vol. 17

March, 1918.

No. 3

THE VALUE OF DIAGNOSIS

Every person of mature years should be his own diagnostician. In fact, a diagnosis should be taught in the elementary schools; so should the Science of Body Care. Since a healthy citizen is quite an asset to society, such society should be sufficiently organized to offer every advantage possible to assure good health to its members. An invalid member is a drug on the market and a nuisance to himself. True, first of all, man should be well-born. It is the right of every child to be received into this world with open arms and into conditions that would make life worth living. It is not the fortune of everyone to be conceived by the Spirit of God; most children have to come thru the path of sin and degradation, making it very difficult for the little stranger to hew its way thru the thicket of ignorance and superstition.

What has been neglected by the church, the parents and the social order, philanthropic institutions propose to remedy. But all the efforts by the latter are not far-reaching enough, and even at best, are but a drop in the bucket. Health and Healing must be taught in public schools. To teach it effectively the simplest methods must be employed. In addition to Anatomy and Physiology, it is advisable to take up the study of Phrenology

and Physiognomy in their elementary and basic principles. Such studies must be free from the influence of verbitage and technical terminology in which the abnormal student wallows.

In diagnosis we have to make it plain that first of all nature knows of but three principle factors which correspondingly control body and mind:

The abdominal cavity, with its various relative organs, is controlled by the physical brain propensities, located at the base and back of head. To the extent that the brain activity of the basic regions lowers, even so the operation or functional part of the organs in the abdominal cavity diminish. The more normal the operations of the brain the more wholesome the workings of the abdominal organs, and vice versa. It will be necessary to watch or care for and attend to both extremes—the physical and the mental—to enjoy good results.

The small cavity, or the pubic region with its generative organs, controls the spiritual, moral or ethical group of brain, confined to the top part of the head. This portion of the brain influences, controls and vitalizes the generatives, and the latter again influence the moral propensities to the degree of its direct correspondence or relation.

Thus an idea entertained by the spiritual side or moral group affects the organic parts of the generative cavity. It is within the province of the one and the dominion of the other to strengthen both or to weaken one another to the point of utter annihilation.

The chest cavity has for its governing factors in the brain the intellectual side, which is confined to the forehead. The condition of the organs confined to the chest cavity determines the power of the intellect and its particular phase. However great the intellectual capacity, the efficiency of it is determined by the corresponding

organs of the chest cavity. Thus one may be bright in some things, while dull in other things. Such dullness is not due to any lack in the intellectual propensities but the insufficient corresponding operation of the organs or part of organs within the chest cavity.

Here is where we may be able to reason out how all deficiencies of a physical constitution may be treated in the mind, and again, how all mental deficiencies may be traced to the insufficient functional workings in the organs of the body related to the brain—for mind and body are inseparable, as is the branch from the vine stalk.

In diagnosing a case we consider the basis of being and the first as well as the second inclination. The latter two are merely a matter of convenience, revealing the severity of the case and consequently the form of treatment to be applied. The more equal the first inclination to the *base* of the individual, all the more must the *second* inclination be taken into consideration, as the latter determines symptoms and comes into direct sympathy with the base. Where the *second* inclination is equal to the *first* inclination then reflexes and sympathetics are equally distributed and the burden falls upon the *base* entirely, in which case we never need be alarmed—the method and cure in both are simple. Ability to determine the degree of relation of *base* to the *first* and *second* inclinations gives one the clue as to whether the treatment is to be mental, medical or manipulative.

There are many methods of diagnosis, each and every one possessing some merit, but they are true only in principle, while in application they are often as far from the mark as is the goal from the source. We may diagnose from the facial expressions to some extent. Dyspepsia, indigestion, consumption, heart troubles, chronic catarrh, generative troubles and nerve troubles

have their imprints upon the face. But they are all symptomatic, sympathetic, reflective—seldom leading to the cause or the seat of disease.

To diagnose from the eye, is another method, having originated among the sheepmen of the Iranian ranges. Sheep were examined as to their physical condition by virtue of lines and spots on the iris. Persian priests worked out Iriology to quite a science, which is equal to any science in symptology. But hookworm, sleepy disease, deafness, glandular and many other derangements cannot be determined.

The osteopathic, chiropractic, neuropathic and many more paths, attempting to determine cause and cure, have a few good points, which are superior to the ordinary allopathic or homeopathic means of determining troubles. At any rate, the latter two, are quite correct when it comes to acute troubles of an ordinary case.

It must be left to Nature to reveal the laws of diagnosis. It is she, Nature, who laid the foundation unto the formation of a human form, following absolute law; consequently, most wisely has nature marked the body as to its strength and its weaknesses.

The astrological means of determining the condition of a body are of value only when taken in consideration with the *base* and *inclinations*.

The cactus anhalonium lewinii or mescal buttons, used extensively in the southwest of the United States, is considered an excellent cure for rheumatism when a piece is rubbed on the joints. Taken internally as a decoction assures youth. Of course, all else has to be equal, which means that one must abstain from condiments, spices and savories in regular diet.

MAZDAZANAN
REORGANIZED

Quite many inquiries are made as to the reason of the Reorganization of the Mazdaznan Association. In answer we would say that more than one reason has prompted such a step. Primarily, the fact is that Mazdaznan is organized from Eternity, or at least the concept thereof has appeared with the rise of the Aryan race—the white man. Dr. Max Müller, the great Orientalist, refers to it as “the religion that stands back of every religion” and St. Augustine, one of the church fathers, admits that “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. From that time on, the true religion, which had already existed, began to be *called* Christian.”

Mazdaznan has been in existence and enjoyed organization for thousands of years. It needs no organizing, consequently we cannot do otherwise than simply *re-organize*, in a local sense. This accomplished, makes it more convenient for the executive to expedite the Movement, which in its object is purely educational and not proselytic.

Mazdaznan has methods of life to reveal to the *thinker*. Mazdaznan has the balm of Gilead to offer to the *sufferer*. Mazdaznan declares Universal Amnesty to the *sinner*. Mazdaznan turns the searchlight of truth upon the past and present, revealing the future before us. Mazdaznan expounds the open Book of Nature, the knowledge whereof leads to the inexhaustible fountain of Eternal Wisdom.

With these points in favor of Mazdaznan the Executive devises ways and means that will carry the *message of birthright and inheritance* to every heart and mind. Mazdaznan is the only institution in the world

that seeks no honor for itself as all respect is due to Mazda, who is the Abba unto Christ.

Mazdaznan does not proselyte, as such would be contrary to the principles of choice or free agency. We hold that the Prodigal Son has to return of his own accord, free of coaxing or persuasion.

Churches, sects, denominations, cults and many more like institutions have to proselyte. Educational institutions need not proselyte by reason of the indisputable value of scientific learning they have to offer. Education, to be such, must be accessible, open and optional. There can be no restrictions placed on education. The broadening of minds in all the world is due to the liberal propaganda conducted by the Mazdaznan movement. Mazdaznan proposes to call attention to the operations of the Spirit of the Times, a Spirit whose giant steps cannot be arrested, even tho wars, rumors of wars and destruction continue for another decade. True, the one or the other factor may be lost in the shuffle, but the Spirit of the Times shall prevail.

LENTEN TIME

Lent is upon us and with it comes the annual reminder leading us into new channels of thot and living. True, the average man is not interested in anything that follows the iron-clad rules of Nature. Man desires to be free from Nature's guidance. What cares he about the perfect life as long as he can appease his appetites and satisfy the sensational side of his being, he so ingeniously inherited thru the ancestral ties of ignorance and superstition. Arrogantly he raises his head and proposes to defy anything that is apt to call him to system, method and regime. Of course, sooner or later he pays for his haughtiness the wages of sin.

Anything that may interfere with his notions, he criticises and condemns, until the undertaker shall claim him.

The man of intelligence is not satisfied with the general trend of things thruout the daily walks of life. He asks himself the graver questions appertaining to *source, purpose* and *destiny*. He knows life has been placed into the very palm of his hand, and it is the duty of man to care for the life spark, while confined to terra firma. The man of intelligence knows that inasmuch as there are laws governing the whole of the evolutionary realm, even so there are laws that take up the work where Nature has left it to our care.

"Every season brings forth her own kind," is an old maxim. It holds good even today. Tho we may boast of our advancement upon intellectual and mechanical lines, we still have to obey Nature. We may assist Nature, or we may urge the efforts of a season, still, whatever we do, has to be done in accordance to Nature's laws, and it must be within the province of its laws.

When we speak of Lenten Time, we mean by it that the time of denials is upon us, to rid ourselves of any possible accumulations, be they of a physical or be they of a mental nature. We have to curtail our menu; we have to change our methods of preparation. We need selections on food lines, not pursued during other seasons. With the advance of the season there must be a decided improvement in evidence. We must enjoy vigor, vitality, health. The very cattle in the barnyard long for a change; the wild beasts dig down into the snow in search of the first signs of vegetable life. Man may resort to blood purifiers, tonics and cathartics, still they are but the result of a thot of convenience. Originally, all these means were left to Nature's Laboratory to prepare and compound for us. True, ofttimes we

can urge, coax, assist Nature with tinctures, extracts, essences, essentials, potencies, and so on, but not as successfully as we would if we attended to Nature's call at the same time. To note the difference, all we need to do is put the method to a test. Use dandelions, mustard leaves, watercress, violet flowers, sassafrass, fresh orris roots, alternately three to more times a day, and in addition your tinctures and oils, and then, use the oils or tinctures by themselves and note the difference.

No matter how pure the blood, how normal the circulation, how splendid the condition of one's physique, it is well *for forty days* to pay attention to Nature's call, and not only abstain from dairy, yard and starch foods, but to attend to the morning ablutions, exercises and adjustments.

Abstaining from food all day, while busily engaged in daily pursuits, will raise a proper healthy hunger for the meal served after sunset. The time usually spent in preparing meals, or the consummation of same, may be utilized to great advantage thru study, meditation and exercise. In this way the body and mind are drawn into closer relation. True, quite a state of relaxation will be evident, and the rebellious tendencies soon subside, while with the advance of Lent a certain positiveness of mind asserts itself that is no longer open to suggestions of a superstitious nature. Man becomes convinced of a mind of his own and reasons accordingly. He gains the state of religion that assures unto him the power of mind over matter.

"Cheer up! The worst is yet to come," is quite comforting when one has either been born with or has had to cultivate the happy disposition that there is no loss in earthly dross.

DIETING AND FASTING THRU LENT

(Given Ash Wednesday, 1914, by Rev. Dr. Otoman
Zar-Adusht Ha'nish)

All the dieting and change of diet is of no avail unless the science of breath is added. The change of diet stimulates for a time and then you have to change again. You must follow the breath exercises. If you use breath exercises when sick, it too, will stimulate the system for a time, and then you are liable to be sick again. You should make breath exercises a habit, so that in case anything should happen, you will know what to do to bring about a normal condition.

Anything that is of a scientific nature is in itself wearing, because it is not interesting or entertaining; anything of an intellectual nature is not at all fascinating; it is cold, so to speak, consequently, we must use means to turn the intellectual into interesting and entertaining lines. Here it is where poetry came in; that is why the ancients wrote their prayers and writings in rhythm, considering the rise and fall of breath—to *make you breathe*.

We are the only beings that have to pay attention to the breath and make it rhythmic, if we desire to use all of our talents to progress, to advance. The animals do not have to do it. From the animalistic standpoint there is a certain rhythm within us, but we do not advance. We have to aid Nature, so to speak.

For bread we use doughgods during Lent.

The reason we call them doughgods, is because the ancients realized that the *Sun*, with its radiations, is the God unto life—the life-giver—the *creator*; and that which *perpetuates* form manifestation—man—is a doughgod.

These doughgods can be made in the frying pan, as

well as in an oven. Take flour and water, but no salt. You are not to eat any salt this season. This will give Nature an opportunity to adjust herself, especially the blood. Into the flour put *cold* water and mix quickly, making a paste the thickness of cold molasses, or stiff enough. Put a *drop* of oil into the frying pan. Using soapstone you need no oil. Have a *small flame*, and pour paste into pan about one-third to one-half inch, and cover. In about ten minutes turn it over, and if the cover has accumulated a lot of steam, wipe it off and let the doughgod cook for about fifteen minutes more. The *slower* and *longer* the steaming, the better and sweeter the doughgod. When done, you splice it and sprinkle wood ashes over it; about one to three *saltspoons* of wood ashes are used on a doughgod.

This bread, or doughgod, will do you a lot of good if eaten regularly, even tho it looks heavy. You will not get indigestion or dyspepsia from this, and it will stay on the stomach even tho the stomach may refuse pineapple juice or gum arabic—which is given as a last resort.

If you feel out of sorts, bake a doughgod and eat it. Always bake doughgods fresh for every meal, or just before you want to eat them; they are to be eaten while hot! As a rule, you are told you are not to eat *hot bread*, but you are not told the *reason*, or that it is the *yeast* in the bread that causes the trouble, and the arsenic that develops in raised bread. It is the same with soda and baking powder; it will interfere with the action of the stomach, and everything taken into the stomach will harden and get heavy; some soda will develop arsenic, and this will give you headache, especially in the back part of the head; if you let it get cold the arsenic will evaporate and not do so much harm. But in the *doughgod* there is no yeast-germ or anything else to hurt you if eaten hot. The *doughgods*

develop an ingredient which acts upon the bile and works upon the liver; every bit of it is digestable. Of course, you do not want to fill up on dough gods. In making the dough gods use a heavy spider, the thicker the better, or bake in iron or soapstone pans.

This is the season when we correct errors and mistakes, so that when Springtime comes we may feel well and happy. Herbs are of inestimable value in their time and season—and *this* is the *time*. Use herbs, barks, roots, leaves, blossoms and leaves of herbs, and certain spices in the form of teas. Use small quantities mornings and nights. In using the herbs, each kind should be used for at least three days. If you use them in the morning, use them in the dry powdered form and drink a half glass of hot water, or just enough until flat taste follows. All those whose blood thickens and who have skin troubles, like eczema, etc., will do well to take a small piece of sassafras bark every three hours and chew it well.

Dieting means to select certain foods that are congenial to your nature and temperament. Fasting is different. Some people think they are *fasting* when they abstain from eating corpse meat on a certain day. There are two kinds of fasts. There is the day fast, or twenty-four-hour fast, in which you eat nothing until evening. The other fast is when you *eat nothing at all* for thirty-six hours. We have to find out for ourselves which is the most agreeable to us. If you make up your mind to fast for a certain number of days, stick to it.

When you abstain from food you must take herbs to keep up the circulation, especially when you go to work every day. Also take hot baths, at night and a cold towel rub in the morning. To take the cold rub, you stand in about one-half inch of water, cold; it must not go any higher than the ankle bone. Have your cold, wet towel and your drying towel handy; grab hold the

cold towel, rub quickly, then rub dry with dry towel and rub body with hands until perfectly smooth. It should be done quickly; all inside of three minutes.

When fasting, use herbs during the day. You can take your ashes, too, if you wish. Or if you have other troubles, circulatory troubles, or if you do not know exactly what to make of it, but you know your skin is not just what it ought to be and you think you are growing old, then you must take charcoal, just common ordinary willow-bark charcoal, not medicated. If you are fasting, take one-half teaspoonful of charcoal twice a day. If you are not fasting, take one-half teaspoonful of charcoal after each meal. Take it for the next five weeks and you will be surprised at the fine, clean feeling you will have inside the body, and the clean taste in the mouth, just as tho you were perfect inside.

Blossoms act upon the *skin*. *Barks* and *roots* act upon the *stomach* and *liver*. *Leaves* act upon the *kidneys* and *intestines*.

Use tender bark of the cherry, plum, willow; the roots of sarsaparilla, orris, sassafras, dandelion; the leaves of the violet, dandelion, yarrow, sorrel, watercress; and use the blossoms of the violet, rose, elder, lilac and cherry.

Every age has its peculiarities, and its peculiar ways of combining foods, etc., but certain ways that foods have been compounded a thousand years ago cannot be used today, and the foods of today could not have been used then. We cannot eat the things "like mother used to make," because we are of a different type, and the coming generation will be a different type from us. It is necessary to change our ways and tactics in compounding foods.

Lent is also the time for dried fruits. According to

temperament use prunes, apricots, peaches. Chew them in their dried state.

The use of mushrooms and pulses is permitted. As to pulses select chic peas, lentils and lima beans. The method of preparing determines the effects. Consequently, study up the value of steaming, baking and frying.

SEASON HINTS

Wild mustard leaves and blossoms are most excellent for the stomach, while watercress and asparagus searches the kidneys and fennel-celery or foenucky touches up the kidneys.

Instead of salt and pepper season your dishes with orris root, sassfras, sage and organum, adding violets to your salad.

Forget not that sulphur, charcoal, wood-ashes and egg-shells are in season.

It is not because we like these things that we use them, but because they, one and all, supply a certain want in our constitution, thus meeting the counsel that "an ounce of prevention is wiser than a pound of cure."

Cold water sponging in a hot room is very beneficial, and may be done every twelve hours for a month. Thereafter once a day and lastly occasionally.

Rigorous exercises are for the young; those advanced in years should practice relaxations and manipulate the joints quite frequently. Adding Spring diet, will loosen up the tissues and free the circulation.

Where there is a great deal of tension, sublaxation, or tissue inflammation manipulate the back with both of your hands as much as possible and finish up over the chest and abdomen. Thereafter take a stiff military brush and give yourself a pounding. A resuscitator (needles) may be used with good results. Manipu-

lation should be made twice a day, and in treating others a treatment should be given every six hours until patient can do his own manipulations.

Do not let up on your foot baths if catarrh is your long suit.

To improve circulation first manipulate, rub and pound the soles of your feet. Powder with cornstarch and change hose twice a day.

If that nose, throat and cough bothers you, keep snuffing powdered borax up your nose. Do so every half hour. Morning, noon and night, place pinch of borax on the tongue and swallow slowly. Do not forget your dried prunes, chew them as long as you have a desire for them.

In all cases of colds, pulmonary troubles, rheumatism, as well as inflammations and fevers, it is well to attend to the alvine calls. Be sure you rest in a well-heated room, sufficiently ventilated to make breathing a delight.

WHAT MAZDAZNAN HAS DONE

“Is there one among you who does not long for Health, Happiness and Success? Is there one among you who does not long to lead a *Conscious Life*?”

Consider the import of the above paragraph, dear reader, and then realize the balm of those words as they fell upon the ears of one whom the most eminent physicians of this country, and of Western Europe, had treated and given up as a *hopeless case*. Think of the promise held out—“to lead a *Conscious Life*”—master of one’s own situation—no longer to be the butt of circumstances—and all this given without money and without price—to be attained thru one’s individual effort—no longer to be dependent upon those fallible—no longer to build blindly upon the sands—but to know

that every breath drawn *conscientiously*, meant just that much progress toward awakening that within our being which leads to self-mastery and life eternal.

The beginning of all my sorrow and anguish of soul came thru the *blunder* of a physician, the victim being my first child, a baby girl of fourteen months, and a blossom out of God's own Garden. For a week, seven doctors and two trained nurses sought by every means known to Science to retrieve that error—but to no avail! Only a mother who has passed thru a like affliction can know of the months of agony which followed—of those days of silent grief too deep for tears, and those nights broken by dreams of the dear one who had gone when that mother hand was stretched out to rock the cradle of one that was no longer there.

Two things resulted from that death: the loss of my health and the determination to inform myself, so as not to be dependent upon others. With ample means at my disposal, book after book upon subjects medical and anatomical found their way into my library. I read—I studied until my poor head was ready to burst—all the "isms" from A to Z passed thru my hands—until finally I reached the conclusion that here was no use seeking—that there was after all only *theory* in the world; for men proved it in their lives and in their writings.

Then followed a period of intense longing to have lived in the days of long ago, when the Christ walked and talked with men. My desire was to *know* God, and to that end I put to one side all my books, and tried to wipe out of my consciousness the old, dead bones of Egypt—as it were—to make a tabula rasa of my brain.

To cut short a long story—in 1910 I was taken to Carnegie Hall, by my own physician, to hear Dr. O. Z. A. Ha'nish, who pronounced this great man to be the most learned he had ever heard. My anticipations

were rather luke-warm, and I had lost faith in all men—I was so tired. I had been warned that I was likely to drop dead at any moment, and my son, then ten years old, had double curvature of the spine, and was wasting away before my very eyes, and I was helpless to relieve him, in spite of my years of study and research. Indeed, there was intense darkness before my dawn.

At this point, when all seemed of no avail—I heard those deep inspiring words from the lips of our Great Teacher—words fraught with significance, which have been verified in every instance—the living witness, whereto we stand today.

Health—without which life is not worth living—has come to us thru the practice of *prayers on the breath*, and the first *six exercises as explained in the Science of Health and Breath*. These exercises, simple tho they may seem, lead to the normal, natural unfoldment of the physical, mental and spiritual sides of man's nature, bringing out all the latent gifts, talents and attributes which are dormant within him—making him an individual—a real character.

My son, at seventeen, measures six feet, three inches, has a big, broad chest, a fine straight back, weighs one hundred and eighty pounds and is as strong as a lion, with an appetite worthy his make-up.

I—the once broken-hearted physical wreck, am at fifty-one years a strong, vigorous woman, equal to whatever comes along, sure of my ground. Happiness is ours, and the best of all, success, for we confide in the power of God. He is our Shepherd, and we have learned that simple living and high thinking are the open sesame to real, true wealth.—*Vahda*.

If we want to know God we must know ourselves. The greatest study of man is man. We must show interest in solving and knowing what we really are.

READ THE SCRIPTURES

“Read the Scriptures in whom ye think ye have everlasting life.” Such were the words of the Savior. He was prompted to say this to an audience that claimed as much as theologians would claim for themselves in our blessed days. Pharisee and Sadducee, Essene and Therapee,—all made bold claims. On the one hand the claim was that the observance of the ritual assured everlasting life. When the fallacy of such claim was exposed and reduced to its minimum the crafty priest-caste, and its hod-carrier politicians, who served one another in the pursuit of game, turned to the Scriptures, to thus hold their place before the shallow-minded plebeians. But the Savior, whose democratic attitude cannot be mistaken, and who had no more use for priestcraft than Diogenes had for Alexander, was prompted to say: “Then, read the *Scriptures* in whom ye *think* ye have everlasting life.”

If reading the Scriptures assures *Everlasting Life* it is folly to moonshine masses or anxious-seats. Just “read the Scriptures.” It must have been a horrifying blow to the fossilized brain cells of these long-robed theologians, while the hoodwinking politicians no doubt straightway retired to their scheming department of the halls of justice devising ways and means that would rid them of so dangerous a mouthpiece as the Savior.

We, too, would advise our readers to read the Scriptures. Not because unto the assurance of Everlasting Life, but because of the moral each lesson contains. To gain or find the moral we must first of all bear in mind that these Scriptures have been written by various individuals and set of individuals; they have been compiled in various tongues and under changes of environments and conditions; where influence of time and contact have much to do with variances met with when compar-

ing book upon book. Furthermore, all of these writings have come to us in fragments only. Most of them have been supplemented and greatly modified, as well as interpolated, to make them answer purpose and designs. The form in which we find the Scriptures today proves the laborious work, and the time, that has been spent in nursing so extensive a volume now given prominence in our libraries. But even as fragmentary writings, with scribal surgery applied, the Scriptures have still much material, which, when made use of, will be instrumental in causing the collapse of theological structures that has menaced the whole world, and held the mentality of the Aryan Race in bondage. True, in the majority of instances the scribes may not be held responsible for their liberties, and others cannot be made responsible as to them a professional service means nothing more than the bagatelle received in return.

To King Cyrus of Persia we owe the forthcoming of the Old Covenant, dating prior to and up to the days of Ezra. All thru the compilations the ingenious hands of trained scribes are evident. The New Covenant, considering the Four Gospels, shows unmistakable traces of the scenario types. The attempt to fit fragment to fragment, even those less versed in scribal finesse, may readily discover fabrications. At any rate, a close student can glean many valuable points when making comparisons. The so-called "profane writings" reveal the clue as to the source whence much of the valuable information recorded in the Gospels has been taken from; particularly those embellishments that purport to lead one into channels of the miraculous, supernatural, the occult, the Jews in the days of Christ seemed to have been saturated with.

The boldness of poetry, embellishing the Gospels, is due to Persian influence. It is characteristic with

Orientalists to clothe their heroes into the garb of metamorphosis. As in the case of Zarathustra, who came in answer to the demand of the faithful, and was persuaded to leave his princely abode in the heavenly domains, to plead with mortal mind for the redemption of the earth, to be born of a virgin undefiled. Even so the coming of Christ had to be announced by heavenly messengers and be revealed unto a virgin Mother. Be it poetry—be it prose—matters little. It is beautiful to weave a silver-lined veil about one's hero and hold his heart and hand by the golden threads of the Everlasting Tie. Neither background, nor sky line, lights or shades shall have any effect upon the man before us—a man who proves his divinity by remaining true to his cause. Perhaps his cause was wrong. If so, even then he inspires us with admiration for the tenacity he displayed in his conviction. If right—what shall hinder us from following in His footsteps—the footsteps of our Savior.

In reading the Gospels we shall bear in mind that neither Matthew nor John compiled them. Neither knew they of chapters or verses. Whoever the compilers are, matters little. Enough material may be gathered from the sayings attributed to the Savior that His was a philosophy of life, pure and simple, demanding no interception, no interpretation, no priest-caste, no text books. Thruout the pages of Gospel writ the Savior stands out as a divine humanitarian, pleading with humanity to follow the spirit of the times, and apply the talents latent in every mind and body that freedom may be the birthright of every man.

Dr. Lawrence Mills, professor of the Zend philosophy at Oxford, passed into eternity January 31. He proved one of the foremost witnesses for Mazdaznan.

Big profits but small sales give occasion to many sad tales.

Constant circulation of commodities and its medium of exchange may give but marginal profits but gives lots of change.

“Charity begins at home”—so says an old saying, but the one who said it did not know we had to build up Jerusalem—my happy home.

Cyrus once commanded Ezra to rebuild Jerusalem so as to have a proper place to try, defame, crucify and murder the Savior.

The reason mediocrants rule the world is because they have the gift of gall, while men with intelligence and the gift of God shrink from being forward.

The man who makes use of what little knowledge he possesses is by far more useful a citizen than he who holds his storehouse of knowledge down to an arm-chair.

If the knowledge recorded in books was to be applied to the daily walks of life all we would be able to say is Dickens, Howett, Burns.

The present condition in the world demands of the children of God to use eyes and ears and keep on the alert. The world is in need of talents. Then use your talents to the fullest possible extent, leaving no stone unturned to find the treasure that by virtue of pre-emptory laws is as much yours as anybody's.

Timidity by no means grows virtue. Even a God to be such has to be bold.

Not the man of reason but the man who shouts the loudest and the longest keeps the crowds.

The reason Saints of God have such a hard time on earth is because they are left to their own resources, while the children of the earth have legions of the adversary who consult and advise them. It is for this very reason that the prophet was prompted to say "The children of the world are wiser than the children of Light." To be equal to them you have to learn of their ways and be with them in the world and be keen to go them one better.

There was a time when we did find fault with ballet dancers on account of their knee exposures. Today we mind it not since necessity is driving the fairer sex to Hooverize on cloth. Methinks we must be nearing Bulwer's dream of the "Coming Race." If it is coming in an attire as this what will it be by the time it's here.

The man who once counselled that the proper way to dress was according to the color of the hair, changed his mind when asked what the bald head would do.

Still there are people in this world who actually think God has so graced them as to occupy positions of trust, when in reality they in turn mistrust everybody else.

There is one thing sure, if American capital gets into Jerusalem, the latter will be a New Jerusalem, and have clean streets, as well as sidewalks—but all that will take away the charm and the filth proverbial with a city of Peace.

With building up France, Belgium, Italy, Russia and Jerusalem we are sure to keep busy, adding, of course, Armenia, and a few more minor jobs.

It surely is a great virtue to be charitable, and blessed is he who is so situated that he can exercise such a noble inherited tendency. The reason some of us lack this modern feature is because of the neglect of Eugenic laws. It may be too late in some cases, still it may be well to take up the study of Eugenics now so as to

meet emergencies in the near future. Nothing like preparedness and efficiency.

To ignore facts shows up our ignorance and ignorance is the mother of superstitions.

The Prince of this world knoweth his time is short, for this reason the ritualistic black hand must work untiringly to get its last venomous fang at the woman clothed with the Sun.

The wrath of man may be bestial, but one single stroke of lightning can level it to the ground.

God never reveals His displeasures thru the mouths of prophets but the language of unchained elements.

Some make the stage their playground, others play on the whole world.

The Roman Ritualists, no doubt, aim toward Brotherhood of Man, still their tactics and means resorted to rather point in an opposite direction. That may be due to the fact that even a compass ceases to record after reaching a certain latitude.

The Russian "pup"—such happens to be the name of priest in Russia—no doubt is stroking his long beard waiting for the tuning up of things.

The Romanists, Greeks, Coptics and Maronites will no doubt be at Peace in Jerusalem and no longer fight over the proper spot where the Savior laid His head. Some of our ingenious land sharks will be selling sightly lots with an open view to the grave, with windows open toward Jerusalem.

There has been quite a lull in the Pleasure Seeker circle, but now that a new resort is about to be opened, everybody's cry is: Let's go to—Jerusalem!

Hooverism is permeating the very air, and goats refuse a full ration of bran, while chickens turn up their noses at wheat. Corn is the slogan, and ears will they bear.

What a blending—what a happy combination this wheatless—meatless — eggless — porkless — sweetless —milkless daily ration!

With a hatchet all saloons smashed Carried Nation, while Hoover, with his Hooverism, carries a whole nation. O ye poets!

That million prune trees sent to France by California may mean millions to them and billions to us some day, for it is said: "Bread cast upon the waters, return after many days."

Excessive heat as well as excessive dry cold drives away all physical ailments; all else being equal, and the patient determined.

Some pray to God; many more prey upon the world.

THE DAILY PRESS AGREES

There are certain distinct characteristics which we all acknowledge in carnivorous animals. Are we reasonable in assuming that the meat-eating habit evidences no similar characteristic in ourselves?

Science is beginning to discover the definite effects within the human organism which follow violent emotions of all kinds. Fear and hatred actually poison our blood. Anger has been known to kill. Will not science herself some day forbid us to eat the flesh of these defenceless creatures, dragged to their death in horror, fear and protest?

Some day we shall probably consider the butcher shop, with its rows of animal corpses, almost as repellant a sight as we now consider the morgue.—*Boston American.*

PREDICTS EUROPEAN WAR WILL CONTINUE FOR TEN YEARS MORE

By LILLIAN ROSENTHAL

Women didn't begin to think until they started to wear corsets.

The war will last ten years long.

A seventh race, much fairer than the present white race, will spring up within this generation.

People can live to the age of 150 years.

Neither fish, flesh or fowl should be eaten by man.

These, in brief, are the ideas brought to Los Angeles by Dr. Otoman Zar-Adusht Ha'nish, the famous Persian, who is head of the Mazdaznan cult throughout the world. Dr. Ha'nish expresses his firm belief in his ability to live to the age of 150 years. He is now 73.

It was only after much difficulty that I succeeded in seeing the Persian philosopher. His whereabouts was kept a careful mystery and the meeting place was shrouded in secrecy.

Despite his 73 years, Ha'nish evidences no sign of age. His keen blue eyes showed no trace of wavering. There were no wrinkles on his face and his walk was that of a man of 40.

Dr. Ha'nish declares this to be the great age of woman.

"Until women started to wear corsets," he stated, "they did not begin to think. Women's intelligence dates from her adoption of stays. This is in accordance with the rules of health, pushing the breath from the abdomen to the chest and thence giving an opportunity to use her intellect."

BIRTH CONTROL ADVOCATE

Birth control was warmly advocated by the doctor.

"We build a house," he declared, "with much more care than we build up a future life."

It was four years ago that Ha'nish was held in Chicago on the charge of discussing sex problems in too frank a manner in a book he edited. Today he declared it was merely that he was in advance of the times and that people were today freely discussing the matters he had dealt with four years ago.

"A seventh race," predicted the Persian, "will grow up in this generation. As we have evolved from the black, brown, olive green, dust, Hindu and yellow races to the white, so we will have another people. They will come in this country. I can see them now. Their eyes bright, skin much fairer than ours. The white

race is rapidly becoming exhausted after its marvelous invention period. The new race will go to much further development than our dreams can even conceive."

LAWS OF HEALTH

In laying down the laws of health which govern Mazdaznan and which he declared he had practiced for the 73 years of his life, Dr. Ha'nish made out a menu of the food he considered proper for mankind.

"Breakfast," he declared, "should be started by fruits, either in their natural state or fruit juices." And breakfast ended there.

Then came lunch. This proved to be a combination salad of various vegetables made with a dressing of olive oil and lemon juice. The Persian insisted upon the lemon in place of vinegar. Rolled oats, flaked barley or rice that had been boiled 20 minutes in the hottest water, chilled, and used with olive oil, salt and cayenne pepper, made up the luncheon.

A heavy dinner was prescribed by the doctor and this consisted of olives, a small salad, baked potato, steamed spinach, fried eggplant and a muffin. On this food, he declared, a working man could perform the hardest labor and still keep fit. He derided the American idea of over-stuffing and declared the Biblical miracles were as nothing compared to a child's power of survival following a heavy meal.

TELLS OF SERVICES

The place of residence of the Persian is veiled in deepest mystery by the advocates of Mazdaznan and his whereabouts in Los Angeles kept carefully concealed.

Followers of Mazdaznan believe they can redeem all mankind from the "hypnotic spells of past antiquity" and that this can be accomplished "through the Ascendancy of Transparent Race." The doctrines governing the strange religion are practiced at Arcanum temple, where a special room has been fitted up on the second floor.

Here a flame, indicative of purity and health, is kept continually burning, and here the Persian leader appears in his robes and practices his doctrines. No notice of his coming is ever given his followers, but his movements are veiled in deepest secrecy.—*Los Angeles Herald, February 1, 1918.*

Consumptives may know that eating salted peanuts in fair quantities and inhaling the fumes of hot vinegar for a year will pronounce them cured.

THE PATH OF CHRISTIANITY

(For Lenten Meditation)

- 34- 53.—Saul of Tarsus and other zealots persecuting, murdering, crucifying and stoning followers of the Christ, refusing to believe in temples, altars, statues, sacrifices, ordinances, etc.
- 53- 68.—Nero began to persecute the Christians when he married the dissolute Jewess, Poppea. Many and various were the forms of cruelty. The most popular ones were crucifixion; to be cast into the arena before wild beasts; bodies covered with pitch and burnt alive as torches to light the gardens of aristocracy as well as public parks.
- 81- 96.—Accusing Christians of atheism, Dometian rid himself of several leading Romans who proved inconvenient to his methods.
- 98-117.—Trojan's law against close communion or associations kindled the fire of persecution against the Christians.
- 117-138.—Hadian favored cruel acts against Christians. Governors and mobs engaged in the atrocities. "There is not a single Christian presbyter that is not, at the same time, an astrologer, an interpreter of signs, a quack and an atheist," was the accusation.
- 138-161.—Antonius Pius accepted the popular idea that public calamities were due to the atheistic belief of Christians and persecutions continued.
- 161-180.—Aurelius, the Stoic, instigated a cruel persecution against the Christians. Accused of atheism sufficed to cast them into the Lion's

den, there to be devoured by the beasts. The word of any informant sufficed to incur a sentence without trial.

177-192.—The beheading of Christians became popular in Lyons and Vienna.

193-211.—Severus made a law forbidding conversions to Christianity upon penalty of death.

211-217.—Caracalla delighted to throw Christians before wild beasts and pour boiling pitch on their necks.

235-238.—Maximus persecuted the Christians because they were considered atheists and void of doctrines.

249-251.—Decius organizes against Christianity with intent of utterly annihilating it. All governors were instructed to bring into court everyone rejecting the national worship. Banishment and confiscation were the lighter punishments, prolonged torture, imprisonment and final death constituted the usual fate. Bishops or pastors were first removed. As the teachers or preachers took charge of all records, their removal made it possible for the government to exercise its influence by having its scribes alter, interpolate and forge the documents and scriptures, or replace them by spurious writings. A single accusation was sufficient to convict an individual without trial or taking witness.

251-254.—Gallus permitted atrocities against the Christians, which evidently had not been entirely crushed. The cause to this infuriation was due to the unhappy natural phenomena of drought, famine and pests, Christians were to beheld accountable for.

254-257.—Valerian tolerated Christianity, but the pressure brought to bear upon him by his statesman, Macrianus, induced him to allow persecution. In 257 A. D., congregational services were prohibited and all the pastors exiled. In 258 A. D., all the bishops, presbyters and deacons found in the empire were ordered to be put to death without delay. The wealthy communicants and men of nobility were first dishonored, citizenship denied, heavily fined, thrown into prison, and all who would tenaciously cling to their convictions, conscientiously objecting to bow before idols, statuary or salute the national banner, first put thru every known form of torture and, lastly, put to death.

284-311.—Cæsar Galerius instituted terrible persecution attributed to Diocletian. In 303 A. D. the imperial edict ordered absolute disfranchisement of all Christians. All the school houses and church buildings were ordered destroyed and all scriptures, records and writings confiscated and disposed of. All the pastors and teachers were the first to pass thru horrible ordeals, while communicants had to undergo torture. Red-hot prongs thrust into the body, ears cut off, eyes burnt out, hands or feet trimmed, face and limbs mutilated, impaled and partly roasted, and lastly, burnt at the stake. These persecutions were largely due to instigation stirred by rabbis, who grew envious of the rapid growth in spite of all inhuman measures used. As Christians claimed exemption from military service, a demand Jews held as their absolute patent right, a clash was

inevitable. While Jews claimed annual remission from sin the Christians declared universal amnesty thru Christ. Heathen and Gentiles favored the freedom of priest-free Christianity rather than priest-ridden Judaism and tho certain of terrible persecution the people accepted Christ and his righteousness.

306-337.—Constantine, the Great, loathe at first to stop persecution, tolerated Christianity, and in 313 A. D., declared freedom of religious exercise, but proselyting was prohibited, and no one that was not already a Christian could become a convert to it. In 324 A. D., as sole Emperor, he declared amnesty to all exiled and restored all the property to plundered Christians, ordering houses of worship to be rebuilt. As by that time original records and scriptures had been tampered with, if not entirely destroyed, very little reliable data existed, as the leading teachers were reduced to an illiterate class, teaching spurious doctrines, shrewdly calculated, to finally obliterate the spirit of Christianity, reducing the movement to absurdities equal, if not superior, to heathenish superstitions.* 325 A. D., the Council of Nicaea was called to determine canonical scriptures for the Christian movements. Constantine himself presided over the conclave as the recognized patron and head of Christianity, but not until on his deathbed did he accept baptism. Nearly all of the western dioceses entered the treaty at Nicaea, the Johannitan, Moronites, Coptics, Arians and many others re-

*See Eccles. Hist. and Prof. of Apoc. Gospels.

maining separate upon democratic ground.

638.—Christian movement weakened thru Islam the law of obedience—claiming pervert of scriptures thru scribes. The library Alexandria was ordered destroyed. It believed that what records and scriptures appertaining to the evangelion of Jesus Christ or his disciples escaped previous annihilation, surely perished in this escapade.†

†See Secular History.

EVOLUTION OF LIFE

What are we to do with this "Divine Spark" within us?

It is our duty to be conscious of its existence and to obey its promptings. "Be still and know that I am God." We must obey *God* more than man.

By virtue of the breath comes wisdom. Breath indeed is life and its control is the first and most essential step toward realization of the health of the body, growth of mind and spirit—developing all that is highest, noblest, best. Nature is the open book of God's accomplishments, revealing boundless powers—a perpetual continuation and exhibition of complexity and variety.

We are to acquaint ourselves with evolutionary processes thru remembering the Covenant, "I am here upon this earth to reclaim the earth, to turn the desert into a paradise, a paradise most suitable unto God and His associates to dwell therein."

By looking into the objective we can find and produce the power of relationship and enjoy what this world offers *here and now*.

There is law and order thruout all creation and anything *not* in accordance with the will of the Lord—which is the law of holiness, wholeness—completeness—perfection—cannot find a place in the eternal designs.

Perfection is always Infinite.

Each one has come here to bring about the culmination of matter—to manifest Infinity, for each possesses wisdom, understanding and knowledge of all things.

Everything in the thot realm was created perfect, but in material manifestation imperfections entered in. Nature presents deficiencies at the time of maturity, when deprived of conditions for proper unfoldment.

Imperfections show laws have been neglected.

Disobedience of the law of ascendancy brings on suffering.

The idea of perfection is limited to our ability of thinking—to our comprehension.

The degree of recognition brings liberty and understanding.

Ignorance will continue to close doors. We *must* find the way of unfoldment—perfecting things so as to use them. We have made so many inventions of imperfections. These show in our lack of tact, of self-reliance, lack of self-mastery and of individuality, causing us to trust ourselves to others.

If we will recognize the fault lies with *ourselves* we will come into realization and set *our* activity into usefulness.

Mazdaznan calls attention to the Source, Purpose, Destiny,—and makes plain the redemption and saving of the individual.

Remain clear and free from suggestion. *God never suggests, He commands.*

—Collected from lectures of Dr. O. Z. Hanish by Dr. O Wadleigh.

BAFFLED BUT HOPEFUL

Probably nothing better expresses the spirit of the times, the state of the world's mind, than the daily question, "What's the news this morning!" spoken with an inflection that indicates momentous expectancy and helpless uncertainty. The kaleidoscopic movement of events which transcend anything in human experience has thrown the average man's mind into such a jumbled confusion that out of the shattered fragments he can construct no figure of familiar outlines. To him it is confusion confounded. The theatre of action is so far-flung, the interest of the contending parties are so multitudinous, the forces arrayed in the struggle are so incomprehensible, the means of destruction so terrific in power, the diplomacy devoted to the direction of the hostile factors in the veritable world-wide dance of the Dervishes so complex, that his sense of proportion is gone, his intellect dumbfounded. History affords him no parallel with which to right himself. Yesterday and today bear no relation; today is a whirligig, yesterday a feverish memory. For him, the laws of cause and effect spells anarchy. He "carries on" because he must. No way of escape is open to him; he is here! He only hopes—blindly—that out of the turmoil, out of the tumult and the shouting, out of the cries of pain and execration, out of the welter of passions let loose by the sordid ambitions of a materialistic world, he shall, somehow, somewhere, sometime, feel himself caught up in a new world-current and be carried serenely and grandly into a haven of peace which shall be busy with the labors of Federated Nations, federated in spirit, federated in purpose, boyant with the freedom of commerce, thrilled with the joy of human fellowship and patient tolerance.—*Claude B. Davis.*

LENT AND EASTER.

Altho not in need of an absolute fast thru Lent observe the Lenten Diet, and fast all of Passion-week. Also attend to Exercises and Prayer every morning, noon and evening.

In the meanwhile study JEHOSHUA, the latest edition of the Life of Christ. Study individually and collectively and learn early the lessons of life that scruples may fade from before you.

It behoves us to uphold Avestan in Christianity now that churchianity and masonry occupy the same platform.

Be sure to take your Easter baptism before sunrise and enjoy the resurrection unto a sanctified life assuring ascendancy.

Palm-Sunday on March 24, Bloom-Thursday on March 28, Good Friday on March 29, Silent Saturday on March 30, Easter Sunday on March 31. "Be still—and know."

MAZDAZNAN

Published monthly by the Mazdaznan Press, 606 N. Manhattan Place, Los Angeles, Cal., U. S. A. Copyrighted 1918 by Mazdaznan Press. Entered as Second Class Matter January 14, 1916, at the Post Office at Los Angeles, Cal., under the Act of March 3, 1879.

DIRECTORS: A. F. Gault, Chairman; Wm. K. Sandberg, Vice Chairman; Kurt Graichen, Business Manager and Treasurer; Dr. Gilman Beeler, Secretary; John Vinson, Auditor.

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

Address all communications and subscriptions to P. O. Box 1854, Los Angeles.

Vol. 17

April, 1918.

No. 4

LAST RITES OF MADAM LOUISE STAUFFER

The Rev. Dr. Otoman Zar-Adusht Ha'nish officiating, The Los Angeles Crematory—2 P.M., February 18, 1918.

(The following selection from "Avesta in Song" softly chanted by The Master and the Saints assembled—brot the sweet assurance of Mazda Ever-Present—thruout the ceaseless cycling ages of Eternity.)

"Come unto me—all ye who are heavily laden—
And I will give you heavenly rest."

"We have gathered here at this altar of One whom we have learned to know—whom we have learned to love—One whom we shall continue to remember. For altho the earthly form is to be returned to the elements of Nature—her thot, her entity, her spirit continues to live in our hearts and in our minds, for she has prepared unto herself a heavenly abode, and she shall continue to live on and on as she shall continue to live in the minds and hearts of those whom she leaves behind.

"Her's was a purgatory, battling with the elements of Nature. Hers was a purgatory of sorrows, afflictions. She may have succumbed, but her spirit has conquered. What she has accomplished, what she has done, will continue to follow her.

"We have not met to eulogize her deeds. There is no need of praising her since she has accomplished. We who have known her, for more than a decade, have learned to admire her in her silence and in her solitude. She lived her own life. To none would she confide her sorrows or troubles, knowing only too well that every being here on earth has a goodly portion of the burden—and even more. She would not confide her troubles—she would fight her battles all alone.

"We have met her at a time when everything seemed to be against her, when even the necessities of life were not at her command, but she rose above it all even to such an extent, as to leave an inheritance behind her, proving, demonstrating, that unto man or his mind everything is possible. She has conquered that material side that is necessary to sustain the physical, and unites unto the spiritual, the mental or the entity.

"But that octopus of society—that octopus of disease that came to her early in life—those diseased tendencies that are being carried on from generation to generation, that terrifying trouble to which many succumb in a far shorter time, she was able to fight for eighteen long years. She was not able to rout him out, but she held down his powers, and thru it she proved again the power of mind over matter. And she proved the possibilities of the divine. She surely demonstrated, and demonstrated well. Thus, as her tabernacle, as her temple of this earthly life, lies before us, she still testifies to us as to the possibilities of the mind, the soul, the spirit. She surely has proven an object lesson to each and every one of us who have learned to know her.

"Perchance some of us might have been able to ease her—perhaps some means not known to us, or unknown to others, if revealed, might have held her a little while longer, but we hold that an individual capa-

ble and able of fighting an octopus for eighteen long years is in itself a grand and a glorious demonstration. We are perfectly satisfied that every available means have become exhausted. And she was willing to return to earth, willing to return to Nature and to the elements their part and portion, retaining absolutely nothing to herself but the consciousness of her being—that which is infinite and eternal.

“She would say to us at this hour of the day in the words of those who have gone before her—

“ ‘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.

’Tho I be missed in the flesh, yet my spirit
Lives in the hearts and the minds on and on,
Offering the bloom and the fruits of the spirit—
To be remembered by what I have done.’

“May, then, all her wishes and desires entertained and expressed thruout this course of life continue to follow her from sphere to sphere, from realm to realm, on and on thruout eternity. And even here we continue to follow her upon the wings of consciousness thruout realms of ether and thus bear her in our hearts and in our minds.”

(Chant: Koponte Kai Kamaton)

“For the information of strangers, we might say we do not expose the body after once it has been laid away. We do not propose to carry in our mind that which in itself is but suggestion, and therefore born of limitation, but that which is the result of laws terrestrial. We know of one another—we know each other only in our prime, in our bloom, in our very best. We shall, therefore, remember her *living*—*she is not dead—she liveth!* She may be dead to matter—she may be dead to substance—but that of her which is dead is

the accumulation of time, and thus it is but the ancestral ties, but the inherited tendencies. She has proved the victor, and in that victorious thot, that elevated thot, that ever inspiring thot of life, and that life everlasting, we shall remember her. For of what value would it be to us to gaze at the mask that once hid her soul? Of what import would it be to view the shell that contains nothing more than the passing, the phenomenal? We knew her as the entity, the infinite, the divine, and as such she shall live in our hearts and in our minds.

“While conveying her remains to the elements we shall now follow these elements in their destruction—and see her spirit rise above it all.

“In order to satisfy the carnal side, that which still clings to the senses, that which pays attention to appearances, to the outward, the illusionary, we now pay our last respects in the worldly sense. We shall view this altar as it is being lowered to be given to the greatest of all elements—the *fire*—for the consuming of the last ancestral ties—of ancestral relationship.”

Officiants and audience marched single-file before the altar, singing:

“ANGELS OF LIGHT.”

“Life is but an empty dream” to those who have no object in life, and who forget their real purpose of manifestation. It is a dream to most of the world for ere they awaken they are gone. “Out of water we are born and like wind we go.”

If “death is the wage of sin” how can there be another reckoning? And again, if “death is the wage of sin” then the best of us die because we are sinners, or because we, perchance, have taken it upon ourselves to carry the sins of others.

TWO HOURS A DAY

April showers are upon us; in some parts more, in others less, or not at all. Equal distribution would never do, altho a little more consideration for some localities would be greatly appreciated. Still, even here dependency upon Nature won't do. If man expects Nature to yield then he must apply to her a part of his ingenuity. When it comes to agriculture we have to apply as much of our business tactics to it as we would to any other branch of industry. Irrigation is the only safe method in successful farming. It is to be hoped that greater attention to agricultural pursuits will be paid in future and that Nature's bountiful resources will be exploited to a greater extent, while the interest in agricultural lines will grow even more so than the gold-fever that takes possession of the money-maniac. At present and with conditions about us that are absolutely abnormal, "back to the land" would be suicidal and criminal. Not until the value of land, and the rental of same, is appraised by men of experience and fairness, will it be possible for the industrious man to work the soil with the same satisfaction that directs his feet to a well-organized shop.

With conditions that do justice to the honor of a man, and short hours based upon a scale that guarantees him a rightful share of the profits, man will no longer halt between two opinions when confronted with the question: "City or country life?"

Directing labor into channels of usefulness will relieve the labor market and add to the wealth of a commonweal materially—"In my Father's house there is plenty and to spare." But even then we must not forget that with all the plenty there is a possibility of much going to waste. Not only do the products of the earth go to waste from want of willing hands, to

gather in the sheaves, but labor in itself suffers from want of proper direction and application.

Benjamin Franklin held that if every man was to do his rightful share of daily duty none would need to work more than *two hours a day*. That was in the days before the inventive genius asserted itself. What would Benjamin Franklin's example result into were he to take into consideration the ingenuity with which we harness the elements of Nature and apply mechanical devices that supplant herculean strength?

If every man was to do his rightful share of daily duty none would need to work more than *two hours a day*. This being true, the eight hour day would show that to every man at work three men are idle. They are idle either living upon the fruits of the labors of the one hard working man or they steal time. Cutting down the hours of labor from eight to six hours would not only relieve the worker, who is imposed upon by three, but it would give one of the three an opportunity to pursue honest labor. Pursuing the equal distribution of labor would soon settle the many perplexing questions as to the equal distribution of wealth. Where there is equality there is justice. There can be no real justice until there is equality in all things.

REFLECTIONS

The interpretation of a meatless day is a rather vague one when game, ducks, geese, chickens, fish, oysters, sardines, clams, shrimps are not classified as meat, consequently meat must be growing on trees, bushes, or sprout out of the ground like cabbages.—
O tempora, O mores!

A day to be holy, wholesome, clean, must be absolutely meatless or rather free from animal corpses. A dinner table should be neither an operating or an em-

balming table. If for any commercial or strategic reasons concentrated foods are necessary, cereals and nuts can be sufficiently blended to meet the demand. In fact, concentrated nut-products are not only easier transported but go farther and are more nourishing. The idea that nut or grain, fruit and vegetable-eating makes people idealistic is another of those thotless arrows flung by elementary minds.

Investigation shows that even the gorilla, who is a strict vegetarian, can develop malicious anger when teased, and proves an enemy to the most powerful tiger or lion. Ferociousness lies in the nature of the beast.

In man the nature of the beast is controlled by his better sense and only when driven to a strategic point does he allow brute-force to assert itself. In fact, where reason ceases—brute-force begins. Just to what extent such force may be given application or freedom, must be determined individually or collectively, according to governing conditions.

There are times when kindness, love, charity, sympathy, philanthropy, benevolence, friendship, patience, cease to be a virtue. There is a limit set for all the virtues of man. Remaining within the limit, we remain within the law. If we overstep the boundaries we are apt to encounter difficulties. Even love and friendship must be governed by calculation or be mathematically conducted.

Some people do not like to come under the rule of systematic measures. The reason for it lies in the fact that they lack law and order.

Some people can be raised up to a better standard by education, others need to feel the rod of chastisement before they can amend their ways. Wisdom must be the guide in both.

THE SIMPLE LIFE

Whether we "live to eat or eat to live," we owe it to ourselves to consider our constitution. Even tho we may be slaves to appetites, tho we may be here for no other purpose than to create garbage and fulfil our mission as a scavenger of the earth, tho we may be but the more refined vulture to "kill and eat," we should still draw some lines of demarkation that would prove us the better or more refined of all the animals. If we "eat to live," because we have to, so as to keep the cellular tissues intact, it behooves us to consider the means absolutely necessary, and not encourage or tease the appetite.

Whenever you discover you have "no appetite," you should thank heaven for such a great favor bestowed upon you as to call you to a halt that the error of your ways may be amended. Loss of appetite means that your system can no longer do its work conscientiously. Things have been overdone and the organs imposed upon to such an extent as to impair the functional workings. A radical change is the only means unto salvation. Not only is abstinence or fasting necessary but the body should be taken care of in diverse ways, most essential to the temperament. Baths, rubs, brush pounding, kneading, needling and rigorous exercises at intervals of from three to six hours will change the operations of the organs and by induced circulation either raise or lower the temperature, tone up and quicken the general constitution. Even tho there may be an apparent normal call for food it is best not to grant the request. It is best to conquer one's self to such an extent that suggestions no longer issue from the mind. Tho "burning up with fever" as the saying goes, one does well to breathe out longer prayers upon an exhalation, empty the lungs, without using force or

strain. To succeed in this procedure, it is best to be in a reclined or lying position, relaxing thoroly, still keeping one's chest in a positive position, well thrown up. When tired of breathing—take to simple forms of exercise like rubbing toes and fingers, smoothing the skin; also pedicuring and manicuring will assist greatly in diverting the mind.

Three to six days of *scientific misery* do wonders in every case, irrespective of severity of the ailment. When hunger asserts itself—which is Nature's call—*hunger* that knows of no *desire*, but comes as an absolute want or necessity, a glass of water, with a few drops of lemon or grape juice, pineapple or raspberry juice, will taste by far more delicious than all the sparkling wines of Champagne. A dish made up of one-half a dozen of toast squares, fried in butter, one-half teaspoonful of finely cut parsley, a whiff of garlic, a dash of cayenne and a cup of hot milk (or boiled water) will go to the right spot and reveal the foretaste of a heavenly communion. And just as we begin to feel the call for more of this manna of heaven we breathe out a prayer to make up for deficiency. We must learn to curb desires, for all desires are born of the carnal side, they are the accumulation of animal ties, which the mind must conquer, so as to direct its energies into channels of production.

We neither "live to eat nor eat to live." In either case we are only too apt to fall into error, and promote appetites, or create them. We should at least observe the same rule as we would in our clothing: The better the fabric or texture, the lighter and more comfortable, the more we are at ease. To bedeck ourselves as if we were a display window, at once places us into a ridiculous position. We have learned to realize the necessity of simple lines, and their correspondence to the blending of colors.

A dish should be simple, but should answer to scientific measures. The garnishing of that dish is very essential, and the blending of the dishes absolutely the first consideration. Observing a few simple rules will make the preparing of dishes a delight, a source of much useful knowledge, and a means unto recreation, while perpetuity of health becomes a certainty, and a new life opens before us that reveals the true object of existence and purposes of life, imparting joys and pleasures. The many that now fall by the wayside, because of failures met with in the daily walks, would find themselves on the road of success. The complications of society and the stubbornness of the individual are the source to struggle, forcing upon us environments and conditions we are compelled to compete with. Continuity of struggle suggests mammon as the only means of putting an end to strife, yet tho that state is attained, "the survival of the fittest" suggests itself more strongly, and thus on goes the fiction with all its affliction.

MENU FOR APRIL

For Breakfast select one kind of small fruits, mash and strain thoroly. Use juices cold for a tonic, but if the juice is to be eliminative, heat it by setting the glass into boiling water for several minutes. To increase the eliminative potency add cream, or take black coffee. A slice of toast or a bran muffin, a middling biscuit or a corn pone ought to be satisfactory.

Those who do not care for small fruits may continue with their half a grapefruit.

Others prefer greens and may use them quite advantageously in a salad made of mustard leaves and radishes, dandelion and watercress, chicory and sorrel,

spinage and chives. A little oil will add to the taste as well as to one's wants where more heat is needed.

FOR LUNCH: It is well to have a very light lunch. A combination salad and a triscuit, a bran muffin or a wafer ought to be quite sufficient. The making of a good salad is the dressing. The dressing should vary with the days of the week. For a salad we select in addition to the usual base of greens, peas, green beans, asparagus tips, beets, turnips, white radishes, oxheart carrots, which may be steamed the day before. (Potatoes should not be used in lunch salads.) A suggestion of dill pickles, pickled cabbage (sauerkraut), green olives, pimientos, mangoes, and other relishes will add much in making a salad rich in medicinal value—but care must be taken not to tickle the palate.

DINNER: A dinner should be the meal—the one meal of the day. A fruit salad may precede the dinner providing the dishes to follow are cereals or fruits. Whether fruit or vegetable salad precede a dinner, soups, consommés or stews cannot be served. To serve the latter first tho, is proper, while the salad remains last, as a desert, so to speak. The right and proper way to serve is in the following manner: Fruit salad, boiled banana with browned flour gravy, curried rice, corn pones, bran muffins, fried apples, apple dumpling or apple cobbler, (tea, coffee, cocoa, milk permitted, but not recommended).

Another Fruit Dinner: Crushed small fruit with cream; fried bananas in fritter form, chilled barley or rice, or dumplings with gravy, baked apples, baked bananas, stewed apricots, prunes, peaches, middling muffins, (black coffee permitted, and sometimes necessary, unless lemon juice has been used with the meal.)

As to a vegetable dinner the combinations are by far more varied and by far easier to make a selection. Starting with a salad the dishes to follow should be so

arranged that there is a fried, a stewed, a steamed and a baked dish to make up a complete dinner. You cannot have two fried and three steamed dishes and no baked or stewed. You must have one of each method of preparation to answer the demands of nature and thus enter the race of evolution. You can have two or more of each kind, but all four methods of preparation should be employed to give satisfaction.

Should you have *stew* for your dinner then you must have a *relish*, but not a salad, precede that meal. Add to the stew a dish of fried or baked potatoes, steamed spinach or chicory; maccaroni or noodles au gratin, or spaghetti with tomato sauce; fried barley or baked rice, followed by a salad, simple or royal.

Where the dishes are properly programmed, a scientific routine adhered to, it will be surprising how the thot of bread or breadstuffs disappears from our mind. In fact, we shall not miss baker's wares as much.

When in a hurry, or not well situated to always indulge in variety we can make a meal on stewed onions, a boiled potato and several slices of bran bread fried in oil or dipped into a light batter and then fried.

FORTY-FIVE-CENTS-A-WEEK

Owing to the rise in prices upon nearly every article for consumption, complaints are made as to the utter inability of following the forty-five-cents-a-week diet. This being the case, it stands to reason that allowances be made, still, it should continue to be our duty at least for a month to confine ourself to denials that would keep us within the boundaries of a forty-five-cents regime. We may be so situated as to live sumptuously always, nevertheless it is better to at least occasionally impose voluntary denials upon ourselves that we may all the more enjoy the balmy days of plenty.

Our denials not only go a long ways to make us better, but society, a whole nation, a race and, lastly, the whole world is benefitted by it. By setting examples we create courage, stamina and arouse interest. We need demonstrators, we need witnesses, who prove the possibility of simplicity. Nowhere in this world may be found a people who dare demonstrate the laws of Nature as do Mazdaznan. Mazdaznan have learned to defy fear, remove superstition, cast over-board ignorance. Mazdaznan consider scientific measures revealed thruout Nature. Following the theme and scheme of evolutionary laws, bearing in mind the creative energy, man becomes master of his own destiny. Be it as it may—whether of Nature or of God—man cannot hold his own as such, unless elements serve him rather than he be slave to elements. "Give me liberty or give me death!" rings in Mazdaznan ears. It is a case of "sink or swim, live or die." If man has nothing more to live for than the mere bagatelle of "grub," his life is an absolute fiasco. He may as well mingle with angels or with demons. To be a slave to food is as much a crime as it is to be a slave to tobacco or liquor. A slave is a slave, be he shady or be he light. If food is as much a necessity as clothing and housing, than the means necessary should be considered. The question must be dealt with from an economic-scientific standpoint. The question is not to be: "how much," but "how little," is necessary to keep the body vigorous and the mind active. The age of muscular, animal, bestial powers is past. We have come to reckon with ingenuity and nerve. From the physical we are growing into the mental being. As food is nothing more than is the material required to run an engine or a mechanical device, the question "how little" is by far more vital, second to none, "the value."

In the question of lubrication there are three grades: "light, medium, heavy." This may have some application to the three principal classes of being as

to whether they require "light, medium or heavy" foods—still the cost should be the same.

Those who need *fruit*, because their temperament calls for it, must learn to combine fruits with cereals and oil (or nuts) in such a way as to get the best of results.

Those who need *greens* (salad foods) again have to blend cereals in a way most conducive to their constitution without overstepping the cost.

Those who fare largely on *vegetables* and oils (nuts), too, must learn the proper blendings. Always use good judgment.

French peas, asparagus tips, tomatoes and stuffed olives, all a part of *one* meal shows inconsistency, poor calculation, bad judgment; it is too much of a good thing—too expensive. Why not equalize matters some? While tomatoes are high in price, indulge in them lightly. Have them at one time, while asparagus tips are used at another time, followed by French peas, and lastly stuffed olives. In that way every day will enjoy a change.

Method, system, regime in culinary are as essential as in any department of life.

Where there is order no further attention need be given, as everything in its place makes labor a source of delight and pleasure. We need not give thought as to "what shall we eat or what shall we drink" once we have things systematized, and follow the call of the seasons. "Seek ye first the Kingdom of Heaven" means that "order is the first principle of heaven" and that order enforced will "add all other things."

Now that Springtime is our counsel we only need to pay attention to our present needs, using foods that tone up and eliminate. Adding to our salads, rice, barley or corn will teach us the simple life and its efficiency. With the advance of the seasons the salads grow smaller and other dishes more numerous. Even

if it is impossible to subsist on forty-five-cents-a-week, one should at least make a renewed attempt. Our people in Eastern and Central state cities claim it is impossible, still not one has so far requested what is possible. All those in Southern, the Rocky Mountains, Northwest and Western states make renewed attempts with most satisfactory results.

We all know that at fifty cents a pint for strawberries, and fifty cents for a bunch of asparagus we cannot keep within rigid rules. But neither asparagus or strawberries are absolutely necessary, except in invalid cases. Dandelion, watercress, chicory, celery, radishes, spinach, are as effective. And again, we must bear in mind that certain foods, disagreeing with us, can be made very agreeable and wholesome by simply changing our method of preparation.

INFECTIONS AND CONTAGION

It may be of interest to some of my friends and fellows to learn that in a family of six there are times when a mother's household duties are directed into channels less pleasant to her. Having learned my lesson in Mazdaznan, I am happy to say that ever since, I have yielded to every call, and cheerfully attended to what duty presented itself. As I say, in a family of six many things happen, irrespective of the caution and care one may use.

First, it was Johnnie coming home with a peculiar claim that irritated his eyes and ere I knew it he broke out into old-time Liberty measles. Immediately I brushed his body with sweet spirits of nitre, while making an alcohol pack to the back of the neck, the same as I did with Gladys when she contracted erysipelas. I pulled her thru in two days, while Johnnie got up the third day. True, I gave him two drops of *Hot Oil* and immediately after a milk broth of toasted

squares, garlic, parsley and cayenne. It worked charms and he was able to attend school within a week. A few weeks later Johnnie and David went out hiking, both returning home with as strong a suggestion of poison oak I ever saw and the "hitch" was something alarming. But a mother, that has her wits about her, never gives way to animal magnetism, tho it may come by the way of an oak.

I first gave them both a thoro salsoda bath, dried them while in a well-heated bath room, brushed them up with equal quantities of sweet spirits of nitre and alcohol, gave them a drastic cathartic, and within thirty-six hours all signs of poison oak were gone. Lucy came next. The school room was damp and chilly. She contracted a severe attack of diphtheria. I had her gargle with a solution of borax, followed by five drops of ammonia to one tablespoonful of hot water, retaining it up to the swallowing point, when she would expectorate it quickly. Then I gave her one teaspoonful of hot olive oil. Every hour I repeated the treatment and in less than six hours she was on the way of recovery, able to return to school next day. Faith and Science are the only factors in life and help us bridge over many difficulties. When my companion came home with a terrible attack of pneumonia, and his friend, a "regular," attempted to frighten me with his malicious animal magnetism, and tried to persuade me to send my supporter to a hospital, I let him understand that I was able to meet even such an emergency. After a steam bath I applied dry needling to chest, abdomen and particularly the back and shoulder blades. I kept a stove agoing, regulating temperature of the room to summer heat, administered hot and cold milk alternately, also saffron tea. I also made him snuff up his nostrils a quantity of borax, every thirty minutes. A few days of attentive treatment, fresh fruits and the crispest of salads brought him out well. His old school

friend has broken friendship with us and considers us "batty" as he says, for following the unrecognized schools of the day, which make inroads into "organized" society. Perhaps it is wrong to be able to mind one's own, perhaps it is unlawful to take care of one's self, instead of "leaning" to others, still, I personally like the idea of caring for my own. Heretofore I followed every suggestion and yielded to every call—to my sorrow. Today I hear but one voice: "Follow me"—it is the voice of my Savior.—*Helen Barton.*

LIFE OF CHRIST

The proper time to do a thing is when we are prompted. It is well then to contemplate upon Life and Sacrifice—the daily walks and mission—Providence, Destiny and Fate, in which every individual is involved, some depicting the one side of life more fully; others, the other side.

In our Blessed Savior we find the culmination of experiences. In Him we may mirror our own destiny. Nature and God are both thoroly blended in the God-man. Having read the Gospels—we should read "Jehoshua" which reveals to us the missing link of the Gospels. That link found, and the broken chain mended, shall effect the union of factionalism.

This present volume of the "Life of Christ" approaches the one published abroad many years ago and which has been confiscated.

For some reason the printer did not keep his word of honor to have the book ready for holiday distribution, and he still owes our people an apology.

Mistakes, too, have crept into the book for which the printer will have to answer. In the meanwhile we shall have to do the best we can, realizing that the powers of darkness are at work everywhere, but—"vengeance is mine, says the Lord, I shall repay."

MAZDAZNAN
SEASON HINTS

Whether the weather be wet, cold or otherwise it is best to take a thoro towel rub in a hot room every morning and night.

Hot foot baths are a necessity after walking about the house, the garden or the lawn for a half-hour or so in the early morning.

A cold dip at early morning is very beneficial for the catarrhal, still such a dip is of value only when followed by rigorous exercise.

Climbing for ten to fifteen minutes at a time, repeated three times a day, does more good to the tubercular than all the long walks of hours he may take.

With the advance of the season add more fresh greens and vegetables to your menu. The less grains, the better shall one thrive and fare more sumptuously.

Small fruits are good eliminators only when combined with cream. They are a tonic when in the form of juices.

To keep in step with the spirit of the times means to go the ordinary man one better. Thus if we *cut down* a certain kind of food we are to be able to *cut it out* altogether.

That there is no nourishment in white bread has been shown conclusively by both scientist and consumer. Still there are many who will cling to perverted appetites. Most wholesome bread, muffins, rolls, biscuits, cakes, etc., are made from middlings or shorts. Again, a little rye gives it body and white corn adds to the flavor. It is hoped that the present situation in the world will lead culinarians into new fields of operation and create wholesome foodstuffs.

Ground eucalyptus leaves or buttons and pine needles, used as an incense, will add much in relieving congestions. One may have eucalyptus and pine treatment at home.

Discomforts may become comfortable providing they do not grow on your nerves.

Monotony is conducive to shallowness of mind or insanity.

Self-hypnosis is of value only when it leads into channels of energetic application.

Happy the man who can apply himself to any phase of life and feels he "owes no man anything."

Most people are unhappy because they can't impose all their abnormalities upon the world.

The mediocrants hold the reigns of terror because there are not enough of the better class to assert their rights.

It is not the man that is the power but the position which he holds by virtue of the consent of his agents.

The time to strike is the right time, altho many would strike at any time and in consequence thereof experience failure.

If it is to be left to humanity to inaugurate the millenium we shall have to wait a little while longer.

Since to God a thousand years are "like the day" that has past and "a little while" stands for a cycle of time, ranging from 2500 to 8000 years, we may as well submit to the inevitable and plod along the best we can, for "whose will it be that thou preparedst?"

Men speak and write of "better days to come," yet better days are owned by some, while the rest take the worst, by gum.

The man who made his reputation before the bars of justice, when he said of his opponent that "talk is cheap," never dreamed of a time when "talk is fatal."

Perhaps "to think is dangerous" may be by far more farther-reaching than he who voiced it comprehended. It is dangerous to think, or entertain the "think" of others. This is no age for ideas but the patentability of the same.

Be it for fun or be it for results, in either case we should work with interest and thotfulness.

When the elements impose upon us we shall take it in good grace as acts of God, but when man imposes upon man means of restraint are proper.

We can excuse much there is in Nature, owing to the fact that the powers and forces therein are blind, following fixed laws, but in man no excuse can be tangible as he has reason to weigh pro and con.

Prayer must be a means relieving man of uncertainties and establish confidence in his pursuits, assuring success, rather than a petition, begging for grace to escape labors demanding efforts.

Irrespective of our change of beliefs or customs we still have not advanced above the maxim: "live and let live," or as the Savior puts it: "I live, ye shall live also."

It is true that every man is a great factor in this world, still there are some we would never miss.

To live in bye-gone days is as much an accomplishment as living in the future—for we then do not live at all but simply illusionarize delusions.

When Providence withdraws, and Destiny no longer rules, Fate digs its iron claws into the victim.

Unto birth there is but *one* path; but there are numerous paths that lead into death.

We may be disappointed in many of the human phantoms about us but we cannot be disappointed in life unless we, too, are mere phantoms.

AROUND THE TABLE

There was a time when man wondered where he would be a hundred years from now. Today he has enough to think of the present as the future is veiled in greater density than ever before. Here is where Omar Khayyam would shine with his quatrain: "There is a veil thru which I cannot see."

The power of fear is quite evident in every walk of life so that the words of Scriptures meet their fulfillment everywhere.

What to vegetation is association, to the animal is cohabitation.

Association of sex in vegetation promotes maturity, while for perpetuity of kind close relation is not necessary as protoplasm is equally distributed thruout the very twigs, runners or creepers, which readily take root and perpetuate the state from which they have been taken.

Among animals association alone does not suffice for the perpetuity of kind, which proves the sharp line of demarkation of animal to plant.

Of all the races the white race seems to have been imposed upon to a by far greater extent than all other races. For this reason the white race has greater trials to endure and greater efforts to use to rid itself of racial infusions.

To the extent that we show traits, characteristics, of the lower races, we possess the blood of such a race or races, in a measure, attempting to outbalance the blood of our own race. The work of the white man is not to conquer himself, but learn to control the foreign blood in him, that his own may assert itself.

The reason our Blessed Savior laid so much stress upon purity of heart and blood is because He knew only too well the octopus power of infusion thru imposed social ties. Unless our blood be thoroly purified and reaches the consistency as required by a standard set unto the white race it is utterly impossible to lay claim unto immunity from disease, sin and disaster. Promiscuous mating is the great abomination in the world, which creates complications, no power can adjust.

The great misunderstanding among the various tribes or nations of the white race is due to the mixture of blood, imposed by Tartars, Huns, Moors and others. It is that mixture that needs to be eradicated before it is possible to come to an understanding.

Many causes are attributed to the present World's War, each and every one having merits according to the viewpoint, based upon appearances, while the real cause shall not be determined until we treat the matter anthropologically.

In case we fail to gain our point by force we may try it diplomatically. At any rate it does not do any harm to change our tactics, for it is said that: "Wise men change their minds—fools never."

"By their fruits thou shalt know them," or, rather see to what extent they understand and are consequently able to apply the philosophy of life to their own case. Poor demonstration shows poor understanding.

It must be delightful as well as gratifying to be a favorite of God, or His adversary, nevertheless, he who receives favors, after all, is but a common beggar, altho he may have grown to be a professional one. Abnormality alone gives rise to favoritism. In a normal state right and justice are the prevailing factors. Ask no favors, neither receive them, and all will be well thruout 's mortal plains.

The phenomenal changes thruout Nature, and their effect upon plant and beast alike have been foretold and their causes sufficiently expounded so that we need not be surprised nor have any excuses to offer.

Altho the Psalms, like all songs and poems, reveal many a gem of the heart and mind, the Four Gospels arouse greater charms, owing to the simple spirit depicting the prosaic life as found thruout the daily walks. The Gospels breathe the life of the Savior in correspondence to the life of every conscious soul.

Omar Khayyam may praise the grape for her stimulating powers she exercises, either as a tonic or as an eliminator, nevertheless, even the best of nectar cannot hold good unless accompanied by the manna that falls from heaven upon the earth to be gathered by blessed hands. Bread and wine have been the mainstay to many a soul on earth, still a greater variety creates greater relations.

Metropolitan cities thruout the States are alarmed at the influx of the colored population from the South. Where there were a few thousands before, they now run into hundred thousands. We need not be alarmed at all—therein lies the great wisdom of Nature. The city is the only place for the colored to deteriorate, and become extinct after a few generations. Should Nature's powers be too slow, it is the privilege of the white man to enforce measures that will curb an increase.

To keep the rural districts clean, the British give the riff-raff of humanity opportunity to collect in large cities, where they are given all the rope necessary to entangle themselves in Nature's claws, and thus curb the perpetuity of a criminal class. True, the numbers do not diminish, as the rural districts continue to empty their refuse upon the cities, but it saves the country from being over-run by human vermin.

A child needs a mother hand to guide it, while many a grown-up needs a strong arm of protection. Not until we cease to desire or to force untried ideals into our path of life do we realize life in its entirety, and learn to depend upon our own resources. God may be my guide but I will have to use my feet to tread the lane of safety, and walk all the way.

It may seem deplorable to have the artistic setting of society disturbed but a great housecleaning is essential to a good household, consequently "What can be shaken shall be shaken," still none need to eat the dirt.

Should the old prophecies come true then Russia stands the first opportunity of becoming a Commonwealth of the people, where principle shall stand above private interests, and each man receive his birthright and come into his inheritance as vouchsafed by Nature's laws. Again we seem to hear them singing: "Westward is the trend of civilization."

Tolstoi claimed the man of the North to be a Mongolian Slav. The Slav is the first type or tribe evolving out of the yellow race and is one of three principal tribes of the Northern Household. There are three tribes that constitute the East, three the South, three the Western Gates. The Savior says that the first shall be the last and the last shall come forth first. All we can do is watch and see!

As there can be no fighting in heaven, for according to mysticism the arch fiend and his stockholders were cast upon the earth; and there are no problems in hell awaiting solution, for hell itself is the culmination of things,—naturally we have to fight out all our differences on terra firma. The more prolonged the time, the greater shall be the modifications as to the results to be gained.

MAZDAZNAN
THE GOSPELS

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(Rev. Dr. Otoman Zar-Adusht Ha'nish, May 22, 1912.)

To our Beloved Ones, ever faithful in the pursuit of wisdom, Salutation and Greetings:

The more we consider the objects of sense as displayed by Nature, all the more we give heed to the progressive unfoldment of Nature's Magic, giving thot to the growth of the grassblade as it points toward the sky; the petals of flowers as they call out circumference; the leaves of the trees as they move by virtue of the kisses from the breeze. It cannot escape our mind to note the wisdom in all these products of the world of vision. Considering the Living Word of God rather than books upon a shelf, turning our eyes away from the artifices of human hands, void of the promptings of an Infinite Masterhand, we at once perceive the difference,—a difference that grows alarmingly upon us.

We notice the human and all its kindred as if dust covered,—we see man and men thrown together like unto a heap of useless articles out of which something is to come forth,—a pile of material that momentarily keeps one guessing as to how best to make use of the material without stirring up the filth that has accumulated with the numbers of beings now on the dump.

Considering the ordinary in Nature, with the disorder of humankind, one realizes the necessity of this same Masterhand, which *created* Nature, to come and *re-create* that thus man, too, may partake and enjoy order of life. To this end God is needed—we need Him more than ever. Nature not only promises Him but reveals His power in its objects, while man is still unconscious of the possibilities latent in him. Nature calls out thru her objects all the trust imparted to her, while

man is hiding his light of understanding under a bushel, as if afraid of his own light.

Nature unselfishly lavishes all her possessions without the thought of a reward, while man keeps and holds back, constantly reaching out toward things veiled by the distant future. Altho the good and the useful are ever before him, his eyes are as blind as were the eyes of Adam in the Garden of Eden. He saw not his possibilities there. A stranger showed him the distant land, and the desire to possess them caused him to leave the land of his promise, only to find in the far-off country the land of thistles and briars. He was ashamed of himself, indeed, to take the word of another, and appeared as if naked of the *fruits of labor* before the Lord. He had grown dissatisfied with the comparative powers and went out to seek a lot, which only brot to him a meagre return of what he had long before enjoyed in a greater measure. Thus many a man, forgetting the real beauty in Nature, paints an idol unto himself, and worships it as if superior to the Nature he copied, and copied poorly.

How forcibly will the Commandments of Hamurapi and Moses resound in our ears as we say, "Thou shalt not make unto thyself any *graven image or likeness* of anything that is in Heaven above, or in the earth beneath, or in the waters under the earth, thou shalt not bow down to them, nor worship them." And yet, we will spend time and energy in acquiring innovations.

So God made man perfect, but *man* made unto himself many innovations. Man may return to *first principles* of Nature and find God in every object of sense, and learn thru the Living Word of God, as given in Nature, the origin, object and destiny of manifestation.

Unto this end let all things continue to prosper.

EVOLUTION OF LIFE

Nature is free to our application. We are to do the finishing touches, but nature revenges if imposed upon. There is no escape from justice.

Grow according to natural law—no forcing. We must be sturdy plants, roots deep, but heads high.

Consider points, weigh them and then find your position. Bring your intelligence to the place where it *can* express itself—not governed by trifles. Set aside anything that is of no value to you. Whatever your troubles may be look into yourself, where alone, you may find relief.

Take advantage of what has been implanted. Find correspondences. Never return to where you once began, but strive for the goal of perfection.

Master thru your breath.

Believe and have unbounded faith in yourself. Discard what weakens. Control the things that are nearest. Call to your senses your possibilities mingled with opportunities. Develop mental endowments equal to creative capacity. Never play life away.

The duty of one is the duty of all. If you fail in the performance of your duty injustice to some one will follow. Intelligence does away with drudgery. Conquer by holding your own. Continue to be active in the channels that come to you. Be in step with the demands and requirements of time then narrowness will vanish. Prove progress thru construction.

Mazdaznan compels a change of methods. If a new goal is before us all the old must pass away.

The reason the world has advanced is because the Master is here, you are here and I am here.

Life is a great drama. We are all actors playing particular parts. We have to play to a finish no matter in what direction our ability and talents run. The reason we have not played to a finish is, we are being trained or playing badly.

Some men are paid for the time they give to business, others for the amount of business done.

If it be true that every man has his price then there should be some way whereby such price be paid him.

If the laborer is worthy of his hire he ought to be entitled to an equal share in profits.

If the earth is the Lord's and the fullness thereof then some one must be the thief and the robber.

If it is not right to take bread from the children's mouths and cast it before dogs then we ought to appreciate the counsel that "charity begins at home."

Perform your duty obediently, understandingly, avoiding conflict. Upon the success with which we play depends the future.

Even God, Himself, is involved in it. If we lose out, He loses out.

God can not have a better earth, I know no better place.

Since God declared it *very* good, 'tis good unto His race.

I must commence where He left off, to prove I am His heir.

To execute His great designs, mankind from ruin spare.

This earth was good enuf for God, 'tis good enuf for me.

Here I may have vast liberties, enjoy felicity.—
From Master's Gahanbar Lectures, collected by W. W. Wadleigh, L. L. D.

SHARP CORNERS

Morals and ethics may go begging for a time, still, after this comes another time, when virtues shall be farther-reaching than mammon.

Before another year passes some of us will wish we had followed the still small voice and taken a desert claim, to at least eke out an existence.

Yellow fever has been conquered thru the administration of quinine and the homeopathic use of grapefruit, but what measures shall we use when the *yellow evil* comes upon us?

Making it compulsory for every man, woman and child to undergo medical examination, and when found deficient to compel such "culprit" to subject himself to treatment, is not a very bad idea. It savors of state socialism, to be sure, and we are gradually drifting into Bellamyism anyway. Still, before going too far, it should be the duty of the state to first determine which of all the now "recognized" schools is the only school to perform such important work, that all other schools may be "legally" put out of commission. Furthermore, the expenses connected with such a new measure should fall upon the state, since a healthy man is an asset to the commonwealth. And, again, any physician, unable to guarantee speedy recovery and perfect health must be "canned," while every one of the children of Aesculapus, inflicting any kind of injury to mother or her newly-born babe, should be prosecuted to the fullest extent of the law, adding the Navajo Indian code: a medicine man, failing to restore a sick child to health, and failing to do so for the third time during his term of practice, must speed to the happy hunting grounds. To concede every right to the other side is not in harmony with democratic principles. There must be reciprocity of some kind, if justice is to be done to both sides.

Not every one who sows, also reaps. Most of the husbandmen do not even get to the vista of a Moses who saw the "promised land" from a distance. When in an unwholesome mood simply remember: "distance lends enchantment."

We may not be nearing the end of all troubles in this world, but we do see the end of one conflict and the beginning of another. Inasmuch as there are four seasons to determine the year: spring, summer, autumn, winter; four gradations determine the progress of man: growth, development, unfoldment, maturity, while four phases determine society: progress, attainment, civilization, perfection; four great factors confront a race: peace, prosperity, waste, war. All of these conditions are controlled by four mental groups: religion, sociology, science and philosophy. If one of the other group becomes dominant, at the expense of all the others, decline and extermination assert themselves. Sacrifice of life on the part of the one or the other side does not blot out misunderstanding—or *and all must sacrifice their scruples* if the spirit of the times is to lead us into the Fatherhood of God and Brotherhood of Man.

The most wasteful and unscientific of all schools are the diverse schools of churchianity—be they of the Roman or Greek ritual, the protestant or cult color. Much of the money invested brings no returns. It is tied up and lies idle. A great deal of precious time is wasted in idle fancies, breeding disease and ruin, physical and mental. What little good the one accomplishes that much more destruction the other breeds. Religion as well as religious scruples should be confined to the individual, and not controlled by trusts or syndicates working their way into politics or affairs in which a whole commonwealth is concerned. A man should be judged by his character and ability, honest

and efficiency, and never by his belief, creed, confession or color of religion. The present turmoil will eventually grow into a religious question and finally into racial conflict. Some of us may not be able to foresee the great disaster, nevertheless even the latter's strife is inevitable.

GOD'S FACT—NOT BELIEF

The Rev. Dr. Otoman Zar-Adusht Ha'nish spoke yesterday morning in the Mazdaznan hall. He said in part:

"All nations will eventually be drawn into this present war.

"If the wealth of the world were not cornered and abused by its possessors every child could have accumulated by its parents and as its birthright an inheritance of \$106,000. The present war is being waged so that eventually conditions will be such that every child will have assured to it the inheritance of its birthright.

"In the story of the prodigal son, as related by the Savior, the prodigal stands for the seeker after truth. He investigated creeds and dogmas and found them only husks—and the world has nothing else to offer.

"Then the prodigal made up his mind to return to his father, to first principles. He went alone and he took nothing with him—not even a Bible. And the prodigal found God anyway, and God went more than half way to meet him.

"God is not a belief. God is a fact. All facts must be demonstrable. God is in me, and as I apply my intelligence to the daily walks of life, I am, as you can be, the living witness of the reality of God incarnate in human form—even in his expressed image."—Los Angeles Tribune, Feb., 1918.

YE-HOSH-UA

You and I, or both of us together, make a unit when of one mind and uniting for one end—to read YEHOSHUA.

Ever since the days of reason we are ever on the alert for Truth, knowing that there is but one source to Truth. The revelation of this everlasting Truth we find in—YEHOSHUA.

Heart to heart alone reveals the treasures of the heavenly kingdom—which kingdom is within you. Such a kingdom, free from monarchal influence is revealed in—YEHOSHUA.

Order is the first principle of heaven. That spiritual and divine order, with all its sacraments, ordinances and blessings are given to man in—YEHOSHUA.

Salvation is a state of physical and mental health in which the spirit delights and the entity finds its way thru life,—Life everlasting as depicted in—YEHOSHUA.

Health of body and power of mind are the assets unto the entity while on terra-firma. The instrument in tune will yield to the masterly touch of the artist and reveal the treasures in—YEHOSHUA.

Unitarianism blended in Universal Trinitarianism becomes the key that unlocks the fast closed door of Eternity and reveals to us possibilities like unto—YEHOSHUA.

Alpha and Omega is the beginning and end. Omar Khayyam held that whosoever knows the Alef (Alpha), the beginning, has no need of offering further explanations as the beginning holds the end, even as expounded in—YEHOSHUA.

Reading YEHOSHUA saves you forty years of research work.

MAZDAZANAN

Published monthly by the Mazdaznan Press, 606 N. Manhattan Place, Los Angeles, Cal., U. S. A. Copyrighted 1918 by Mazdaznan Press. Entered as Second Class Matter January 14, 1916, at the Post Office at Los Angeles, Cal., under the Act of March 3, 1879.

DIRECTORS: A. F. Gault, Chairman; Wm. K. Sandberg, Vice Chairman; Kurt Graichen, Business Manager and Treasurer; Dr. Gilman Beeler, Secretary; John Vinson, Auditor.

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

Address all communications and subscriptions to P. O. Box 1854, Los Angeles.

Vol. 17

May, 1918.

No. 5

DIAGNOSIS ESSENTIAL

It is essential indeed to know something about diagnosis; as knowledge is not only power—it is a great protection. We know ourselves better—and at the same time understand others. “Man, know thyself,” is the acme of counsel. All other counsel and advice however voluminous, find their solution in “Man, know thyself.” But how is man to know himself? Does anatomy acquaint him with the living man? By no means. We familiarize ourselves with classifications equal to that of physical geography, where we place continents and islands into latitudes and longitudes enumerating countries and their possessors by name. The world in a turmoil, an upheaval, changes boundary lines, and upsets even the best of diplomatic calculations, equal to those of a deranged physical and mental constitution.

To all derangements there can be but one cause all else are sympathetic relations. On terra firma and among nations there can be but one cause to differences: *misunderstanding* between diplomats. In the homo genus there can be but one disaster—*disease*. Disease is a unit, and yet the investigator may trace the cause to one of three different *localities*. These localities, once disclosed, make it easy for us to deter

mine the nature of disease, and the means necessary to meet the intruder. There is no such a thing as hidden or occult, difficult, or uncertain, when considering nature and her God. *Intelligence* and *substance* are so closely interwoven that we may find the center of equilibrium from either end or standpoint. The principle of Life is so simple that the wise are readily perplexed. Why should nature want to hide Truth from us, the Truth that alone can set us free from ignorance or superstition? We surely do not delight in idiocy, less in misery. It is within the nature of things, that the created be sustained and furthered. The arrangement of the body itself would disclose to us the Wisdom of nature, and her simple way reveals to us the laws governing our being.

Nature is based upon correspondences. Thus the cavities of the body conform to the gradations of the head, the properties whereof may be likened unto the fruits of the spirit. The shape of the feet, the lines, the mounts and the palms of the hands, the proportionate contour of the face, all are witnesses unto one another. He who reads the letters of an alphabet soon learns to spell, to pronounce and to read. Read the head as to its base, its crown, its forehead and you are able to determine the organic strength or weakness of man's constitution. Learn to tell the basic principle and its two accompanying inclinations, and you diagnose man as to its physical strength or mental power. The relation of inclinations soon disclose the seat of possible troubles, and with it comes the knowledge of eradication.

It has been repeatedly mentioned that the *intellectually* based individual is one with brain forcing itself to the foreground of the head. As such man's troubles, if any, may be traced to insufficient dynamic action, affecting the heart to a degree, while the *spiritual* inclination would be drawn into sympathy suffer-

ing insufficient generation, and lastly the *physical* inclinations reflecting digestive complications.

The *spiritually* based, with the brain crowding to the top part of the head, gives way to negativeness owing to generative impositions, which, if continuous, affects the heart to an extent, drawing into sympathy the dynamics—if intellectually first inclined—and lastly, physically inclined, reflects upon one or more of the digestive organs, calling out more serious complications.

The *physically* based, with brain resting at base of head, or crowding to the rear of head, has the liver for the seat of all evils. From here the affectations are cast upon the generative side, if first spiritually inclined, and lastly, upon the dynamics, making the case somewhat complicated owing to the reflexes and sympathetics.

In either case, which ever we manipulate, we have only *one cause* to determine, and thereafter the *affectations, reflexes* and *sympathies*. Once we learn to simplify matters we get to the source of things, and with it learn to apply simple means tending to eradication, as nature has no more but six specific remedies, which have to be manipulated in accordance to the laws of cause and effect in the three phases of man's constitutional operations.

In diagnosing a case, the cause is to be found either in the *dynamic, generative* or *digestive* regions. Then the *reflex* is to be considered from the standpoint of the first inclination, while the organs in *sympathy* are in the category of the second inclination, affecting relative organs. To illustrate: The *intellectually* based, first inclination *spiritual*, and the *physical* in the second, becomes conscious of his negative condition only after the sympathetic side of the physical is affected. The treatment is given to the *physical* to remove all negativeness, then the *spiritual* is to be con-

sidered to work the way to the basic side, *removing the cause*.

According to the degree of inclinatory development, relative to the base, reflexes and sympathies are evident. The greater the corresponding development, the less reflexes, the less sympathies, consequently the quicker the removal of the cause. In fact, we deal with the cause only. The less mentally developed—the greater the attention to a diseased physical body. Mental giants seldom, if ever, develop complications. Whenever they do, it is because of unlawful impositions, high life, or immoral practices.

Not only are we to believe the simple life, but we must live it. Be-lieve really means to live—to live up to our confession.

Even the heavens above display their phenomena to the wonderment of man below. The Aurora Borealis has caused many a man to guess and inquire.

That wonders never cease we learn thru the revelation of a planet, heretofore screened from the ever-scrutinizing eyes of stargazers. But at last we got hold of him. He was hiding between Mars and Jupiter. The funny part of this newly-spied planet is that he is so far the only asteroid which is accompanied by a satellite. Evidently he is a follower of the Platonic school.

Not until you have read YEHOSHUA may you read the Gospels and be conversant with the Philosophy of Life.

Many priceless relics have been found in Arizona and New Mexico particularly near Zuni, where stone utensils, gem-studded pottery of rare design, weapons, cotton clothing, looms, corn and beans, estimated to be at least a thousand years old, figure in large quantities. Beneath Hawaikuh were found evidences of another city.

SEASON HINTS

May is the month of many and long walks into the country, altho the weather may not always permit it.

Weather, however disagreeable, should never stand in our way or interfere with our program. We can meet the conditions of weather by making our attire meet it at least half, if not all the way.

Roughing it, as it were, never hurts the constitution, altho it may rip our lazy notions and break up comforts.

Walking should be combined with climbing, if the dynamics are to be exercised for the benefit of mental unfoldment.

Oftentimes it is best to do one's walking and climbing upon an empty stomach, so as to enjoy a meal all the more, and derive double benefit.

Finely chopped onions, dandelions, spinach and radishes make a fine filler for sandwiches. The bread should be toasted on one side. Asparagus is most beneficial now and should be used daily, altho in moderate quantities.

Peas, too, are exceptionally good. Used with small potatoes, first steamed and then fried whole, will make a splendid dish.

The milk cure is most beneficial during May. If in doubt as to your troubles take the milk cure, or milk and rest cure combined. If your folks won't permit it, go to some lone spot, or a sanitarium where you can do fasting even, if such be the thing for you to do.

A milk cure is of value only when scientifically pursued. Start with one quart a day; adding one-half a pint daily until you reach the four-quart mark. For nine days take four quarts a day and gradually dimin-

ish the quantity for one-half pint daily, until you reach the one quart a day limit. While increasing the quantity of milk, *decrease* the use of fresh greens; when decreasing the milk *increase* quantity of greens. By the time you get down to one quart you will develop a craving for salads, also wholesome cereals; the latter to be always used with care.

The world begins to awaken to the fact that there is much in the way a menu is arranged. Too many starchy foods, or too many fatty foods, with one meal, are detrimental to good health and one's disposition.

Barley flour is best treated with a little soda and buttermilk, for biscuits. For bread, a solarized sponge is good, but the latter is not so easily procured unless a start is given. Surely, it will keep us thinking upon the discovery of a sponge suitable for barley bread.

Cornmeal may be indulged in; still it is best to let up on it now. In fact, every cereal should be discarded during the months lacking the letter "r"—May, June, July, August. But sweet corn may be used fresh.

Green peas with mint sauce for all who complain of weak kidneys. One cupful of peas a day will suffice. A few biscuits on the side of a fresh salad of lettuce, cucumber and asparagus, will make a nice repast.

Oxheart carrots should be eaten with peas and steamed small potatoes. Seasoned with anis or fennel will stop and eradicate microbic growths.

Young, red beets, grated or steamed, will prove the best of remedy in enema. The beet tops should be steamed with spinach and dandelion if the blood corpuscles are to be enriched.

Small fruits are a tonic when combined with dextrinized dishes. The best way to use small fruits is as a juice, diluted with hot water.

Cucumbers can be used in salads; they are eliminators when combined with radishes and endive. Sliced and dipped in batter, they are wholesome, at the same time assisting assimilation.

Peppers, stuffed with finely cut eggplant, will prove an excellent remedial agent to the alimentaries.

Mushrooms are still good and prove an excellent fertilizer. Diverse methods of preparation induce varied effects. At this time they should be fried crisp or allowed to steam in a casserole. Many combinations can be made, each and every one having specific value.

Should the bile trouble you, the bladder cause inconveniences, and the liver grow sluggish, add uncooked rolled oats to your menu.

Bear in mind that water is not to be used in steaming vegetables, if the full value is to be retained, and foods are to be of remedial value.

"BREATH IN ME"

Such is my conclusion, my realization. I say "my" because I have at last realized that according to temperament and characteristics, such is nature's remedy. At first I thought that change of climate would do the work in my case; then I took to diet of every name and phase. I even Leppelized, Thomasized, Lemonized until the word FOOD sufficed to bring on nausea. Flynnized, too, and came to the conclusion that public teachers do not live their teachings. I was just about disgusted with everything and then with myself when I discovered my base—*intellectual*. Then it dawned on me that climate and food were secondary considerations. I have followed the seven exercises of Mazdazn Science and Faith or Health and Breath with

the regime of an obedient child. It was rhythmic breathing I had to practice. I followed "Aryama" and "Yima," adding to it conscious breathing upon retiring. Adjusting myself in a position that kept my chest in an upright state, the neck properly bolstered, and my limbs well stretched, I inhaled for ten seconds and exhaled for thirty seconds three times in succession, followed by the seven second rhythmic breathing for one minute, again repeating for three times the ten second inhalation and thirty second exhalation, followed by the motherbreath of three in and three out. I would keep this up for fifteen minutes or until I would fall asleep. My sleep proved restful, growing firmer and stronger day by day. My abnormal appetites disappeared after three weeks practice. At the end of five weeks adhesions diminished. Three more months and I found myself stronger and mentally brighter than in my best years. True, I have grown more sensible as to selection of food. While a "food crank" I weighed everything from a chemical standpoint and got so that I saw nothing but the terms: dextrine, proteids, magnesia, silicon and many more silly notions sticking out of the food I ate. Now I eat with thankfulness in my heart the food suitable for my temperament and I am happy to state that "man needs very little here below." Do I still follow my breathing and the exercises? I certainly do! Of course I do not have to attend to my exercises in bed, except occasionally, but all other exercises I take at every opportunity I have and for about three minutes at a time. Furthermore, I transfer my mental powers to the organic parts, the nerves and the muscles from time to time, inducing greater relaxation. It took me some time to grasp the spirit of Mazdaznan. I got into it at last and now I have but one more desire: to come into realization why I am here and why now. Ever on the alert for a spark from the anvil of the Almighty.—*Robert Rollins.*

REFLECTIONS

Some men are paid for the time they give to business, others for the amount of business done.

If it be true that every man has his price then there should be some way whereby such price be paid him.

If the laborer is worthy of his hire he ought to be entitled to an equal share in profits.

If the earth is the Lord's and the fullness thereof then some one must be the thief and the robber.

If it is not right to take bread from the children's mouths and cast it before dogs then we ought to appreciate the counsel that "charity begins at home."

True, some people never see the fiery sparks until they are hit.

If every man received his due there would be no accumulated wealth in the hands of the few; consequently no talk of equal distribution.

A wrong, no matter how legalized, or how far traceable "by right of succession," must be righted the moment it is disclosed.

"Am I my brother's keeper" does not apply to prying into a man's privacy, or to engage in gossip-mongery. The incident, calling out this question, is prompted by an act of imposition. Seeing our brother wronged we must go to his rescue.

True, religion does not consist of ritual, ceremony, or prayer, but becomes evident thru deeds, helpful to all, irrespective of scruples or station, name or relation.

Faultfinders are no pathfinders; they are experts as critics and proficient to play tricks.

We may not succeed to convert imperialists to our democratic way of thinking, but we may agree in breaking down the barriers built by autocracy.

When autocracy reaches the pinnacle of eminence, the child of democracy is born in the lower valley. True, it may at first be feeble, but a little nursing will soon set it on its feet.

The man who throws his gun into the field, all because another shirks his duty, "cuts off his nose to spite his face."

"It was ever thus" applies to but a few cases; the rest enjoy the fruits of forerunners.

People who bring sacrifice for their religion or convictions seem to forget the joys they have experienced in the meanwhile and that means that free choice is the most sacred asset there is.

Even the most ignorant as well as the most criminal man on earth shows respect for your belief as long as you "let your light so shine before men that they may see your good works and thus learn to glorify your father which is in heaven." The man who maligns, scoffs and even persecutes you is not a man but a brute.

True, the brute may have the best of you for a time, but if you will only keep him at bay with your ingenuity, help will come to relieve you of your dilemma.

The mental crank is as much a nuisance as the physically diseased. The latter bothers you with advise and counsel, while the former has an insatiable desire for information upon topics that force imagination and fancy out of their pivots.

Some of the present-day schools of science and sociology, philosophy and ecclesiastics may look for final recognition, still when the great day shall appear they shall find themselves swept away into the sea of forgetfulness—for after this time comes another time—a time of final emancipation.

Altho St. Augustine claims that “the true religion existed at the beginning of the race” it does not mean that a man confessing religion has the Truth—or true religion. *Religion* is not a confession but a state of realization, revealing to one’s heart that religion cannot be confined to a name or system; religion to be such must be demonstrable thruout the daily walks of life. As Li Hung Chang said: “We must have a religion that holds good thruout every day of the week and not only on Sunday; a religion that is not confined to church-going but is applicable to our business and daily transactions.”

There is a great deal of talk about misinterpretation of the Scriptures. Much may be said pro and con. Still, it will fare us no better as long as we do not realize that “God does not speak to us in the language of man.” The word of God is not confined to an alphabet, a code or writings. God speaks to us in a language comprehensive to the minds of every tongue and nation. He speaks to us in words written by His own hand and in lines indelible, fixed and lasting—The Open Book of Nature. He, who is blind and deaf to the Word and Voice of Nature, forever shall grope in the uncanny paths of misinterpretation and depend upon hired guides, who leave man in the dark alley of uncertainties the moment they smell thieves and robbers. To be safe, follow the greatest Savior of this dispensation and heed His counsel: “He who has eyes to see with let him see, he who has ears to hear with let him hear what the Spirit reveals.”

The past has practically been a bargain counter; so much so that even talk was cheap. In these days, every man is held accountable for what he says, and in many instances has to pay dearly for his talkativeness.

Upheavals may disturb the lethargic minds but in the end there will be a harvest of golden grains assuring felicity immeasurable. True, many a chaff will be carried away by blows, winds and hurricanes, but such is the purpose of all momentums: to cast the useless into oblivion.

Prayers may be good things. They show devotional fear. The more fervent the greater the proof of superstition. If they do no good, they may do no harm. It may be well to quote Omar:

“The Moving Finger writes; and having writ,
Moves on: nor all thy Piety nor Wit
Shall lure it back to cancel half a Line,
Nor all thy Tears wash out a Word of it.”

In the old covenant man transgressed the law of God and then asked for forgiveness. In the new covenant all sins are forgiven and in appreciation of this amnesty it behooves us all to search the wish and will of the Lord God that we may not fall into the errors of the past but become alive and quickened to the present issue which promises to lead us into a state more fair and an assurance of felicity. Now that we are no longer beggars in the sight of the Lord, but His children, His offspring, created in His expressed image and likeness, His heirs and joint heirs, we have but one alternative, *follow His command*. We then need not question whether it be right or wrong, for what is of God is for a divine purpose and tho we may not quite grasp and understand the *modus operandi*, engaged in our Master's work, the objects of our labor are revealed to us during the performance of our duty.

The price of liberty and freedom may be high but it is right in conformity with the valuation of commodities necessary to keep the factors of life agoing.

"An idiot can ask more questions than a wise man is able to answer." That may be so, but it is not always an idiot that asks questions, for many a man, driven by abnormal desires, has turned into an interrogation mark.

The present-day money-madness is nothing more than "misapplied conscience." Realizing that man is not fully paid for his services has called out the slumbering tendencies for adjustment. The sight of colossal possessions by others has kindled the flames of hidden desires. The poorly paid begins to scheme and wherever meeting fiasco all the more he casts his desires upon his fellowmen and transmits them upon the rising generation. Seeing that *position* and *money* alone can secure and assure a standing among men he seeks one or the other that he may possess both. No longer can the individual be held accountable for so terrible a disease, ruinous to character, ethics, and progress. All of society is responsible and all of society must repent if man is to rise above the mortal and become at one with the immortals who alone can guide and counsel while upon life's plains.

To "live and let live" is rather a privilege instead of a right. In either case there is food for thot. Since manifestation is forced into existence, by force again it is moved about. Those who employ force may do it from sheer notion, still there is an intelligence back of it all, attempting to correct errors, for "there is no wrong but that it shall be righted at some time."

Study "Jehoshua" and the many scruples that hold you prisoner to ignorance fade away like aniline colors before the glowing sun.

THE TWENTY-THIRD

"Truth shall make you free." Such are the words of comfort expressed by the Savior of the Aryan Race who "Came to His own but His own received Him not." Yet there are some who do follow in His footsteps—who follow His bidding. There are many who believe in His name and even fear and tremble before His illusionary image and yet shrink from following His counsel. The idolatrous tendencies, heathenish ideas and savage customs are not yet sufficiently rooted out. Ignorance and superstition still hold the sceptre of authority. Whether orthodox or heterodox, evangelical or eclectic, theologic or scientific, sociologic or philosophic—on the whole there is much error due to fear—fear of acknowledging the Truth, and yet it is *Truth* and *Truth alone* that shall make you free.

But because all the world is in bondage and follows idolatry there is no excuse for those who know better to *declare* the Truth. Tho unrecognized, scoffed at, maligned and persecuted, we must hold up the banner of Truth—we must do it for the sake of principle.

The celebration of Christmas is to all of us a most sacred occasion. We look forward to that final momentum in Nature, more so than we look to the inauguration from season to season. Each and every festivity has something of its own that arouses our nature into adoration or praise. "Easter with its significance to the life of man on earth leaves its lasting impressions upon heart and mind, ever and anon enkindling the fires of the soul that points to Eternity.

But the day of days is the one that calls into manifestation the materialization of our hopes and longings—presenting our Savior in all His reality. Such a day is the Twenty-Third of May. Because we celebrate the Twenty-Third as the day of the Savior's

nativity by no means does it rob us of the heathenish charms of Christmas. Whatever our legendary weavings purport has no bearing upon the festive season itself. Christmas is quite general with all the races of a civilized type. The Christos of universal lore suffers no curtail thru the Savior's appearance at the progress of Spring. The sending of Elijah is quite in conformity with the phenomena in Nature. Elijah came with a pillar of fire, the chariot drawn by the fiery horses that inaugurates Spring, while mercury with his team of oxen breaks the ground and Taurus guards the gates of the season. Thus comes the Savior, even at the cusp in the Zodiac that the duality of his nature may not be mistaken. With the dual nature happily blended we have before us the example of a Savior whose efforts command respect and adoration. He takes the bull of imperialistic pretense and false claims by the horns and throws him into oblivion. True, the howling mob, lead by the enraged misleaders, cast themselves with violence upon the hero of the day and even trample upon his sacred form, nevertheless the Savior conquers.

We welcome His coming at a time when the race has reached a momentum that demanded a change lest deterioration destroy the path that commands progress. True, it meant an untold price of sacrifice—it meant indescribable suffering to the virtuous soul of all the tribes of the Aryan race.

Today we face no less an important era,—a momentum that determines the great judgment. Many may have to go the path of martyrdom—many may fail to see the day of finality—still the inevitable cannot be averted; heroically we must face the phenomenal with all its delusions and fiction, conscious that some day our ideals, akin with those of the blessed Savior shall be materialized even here upon this earth.

The Twenty-Third of May testifies against the ill-tactics of a world and holds out comfort to the Saints on earth, assuring freedom from the witchcraft of theological pretense.

“ANIMAL AND HUMAN SACRIFICE THE ONLY MEANS UNTO HIGHER ATTAINMENTS.”

(Rev. Dr. Otoman Zar-Adusht Ha'nish—Winter Gahanbar 1917-18.)

If we made use of our talents, the talents we are conscious of, the talents that are a part and portion of our being—if we made use of these talents in their correspondence, how much more good we would accomplish in this world. If each and every one of us would more readily utilize our gifts and talents, think what it would mean to us! Only too often we set our talents aside like books upon a shelf, and propose to take up that which is far beyond us—not within our reach—not within our command—and thus invite a great deal of trouble. Most of us want to do *great* things, and yet we do not know what the *great* things are that we propose to do. It is not the *great* things, but the *little* things which are of necessity, that are the most important factors thruout life.

This desire to accomplish great things is depicted in the suggestion of a subject which reads: “Animal and Human Sacrifice the Only Means unto Higher Attainments.” This is a very important subject, when considered from both the individual and social stand-points; it has to be considered in the sense of the two and in that higher sense of our own being. We have to consider subjects in all details so as not only to have our mind and heart at peace, but to be satisfied and absolutely convinced that everything we find in this world is in accordance to plan. Whether these plans

are of *divine origin*, or whether these plans are of *human limitations* matters not, the thing is this: It is within the plan of things and consequently it is *proper*, it is *right*, it is *just*. It is perfectly proper and perfectly just for the White Race to adhere to the same ideas of animal sacrifice and burnt offerings as the Islanders do, or the Brown and Black races believe in. Whether flesh be killed for sacrifice or for consumption matters not, the principle is the same. What else is it but animal sacrifice,—be that animal sacrificed upon a permanent altar, or be it sacrificed upon a dinner table? It is consummation of flesh, whether that animal is consumed by fire, or whether that animal is consumed by a human organism—*it is animal sacrifice*.

Animal sacrifice is necessary, for it prompts those immature minds, still adhering to elementary ideas, who still believe in sacrificial offering—it prompts such minds to scheme out ways and means of how to improve upon the animal. And it is for this reason that the animals sacrificed, whether they were prompted by religious scruples or otherwise, had to be perfect in every way. For this reason attention had to be paid to the raising of animals without any blemish. The best of a whole flock, those absolutely whole, had to be brot for sacrificial offering. It would not have been possible to sacrifice any imperfect animals, for an imperfect animal was refused. It could not be offered up—and no offering simply meant the wrath of the Deity upon man. Man believed that the Deity would be revenged by casting disease, trials, troubles and sorrows upon the whole of humankind. And thus, sacrificial offerings were of a serious nature to such minds. Therefore attention had to be given to the raising of better cattle—rearing of a better kind.

The same is true of *human sacrifice*. Do you send

to war all the cripples, the one-legged, the one-armed? Do you send to war the deaf, the halt, the lame? Do you sacrifice to Molloch all the old women, too decrepit even for an Old Folks' Home? Do you pick out all the hunch-backed men who are en passe, full of rheumatism and gout? Are these the ones to go to the front? No, certainly not! What kind of men are necessary to be sacrificed to gain at-one-ment? Why, those stalwart, robust, strong men, not necessarily very intelligent, but perfect in every respect and without a blemish. They dare not be near-sighted, they dare not be far-sighted and they dare not be deaf even in one ear. No, they dare not be imperfect; they dare not be one-armed or one-legged; they dare not have their noses cut off, but they must be absolutely perfect in every way, that they may be able to aim straight, hear the command, follow it and be ready. Then what does that mean?

Human sacrifice means paying attention to a better stock, to a better kind. And altho we sacrificed the greater portion of the very best of our kind we, nevertheless are learning one great lesson, that whatever we do, we must improve upon our kin so as to meet still greater emergencies. And where will that lead us to, eventually? It will lead us to the only saving and redeeming subject—not only revealing the means that will save one race—but bring out all the races from their entanglements—it will force us to attend to *eugenics*. We will be aroused from that lethargic state and improve upon our own kind, kin and relation. And this desire to improve will necessarily open up new avenues, new means, new methods, which, if *applied*, will eventually eradicate the *human sacrifice* as well as the *animal sacrifice*.

Now we no longer sacrifice the animals as a burnt offering as we used to; we have outgrown it and we

have learnt that instead of sacrificing the good animals, the best of animals, to an imaginary Deity, it was by far better for the Priests to eat them. And bye and bye we found it was better not to leave it all to the priests but for most of us to share alike and eat animal flesh, while bye and bye, we shall all come to the point, where we do not eat flesh at all.

In the meanwhile, as we continue to live the pure life, we see the improvement upon mind and upon body, for if we grow away from erroneous ideas our mentality rises and the more refined we become even as to the matter which composes this cellular body.

SONG AND MUSIC

Synopsis of a conservatorial lecture by Rev. Dr. Otoman Zar-Adusht Ha'nish.

Poetry has been considered the acme of language and tone, the rise and fall of the voice, likened unto song and music. Both song and music are most happily blended in poetry, still where poetry fails to appeal or touch the human heart, owing to lack of comprehension, music arouses the slumbering cord unto sympathy. Thus only too frequently the touch of a string, manipulated in sharps, sets into motion the heart that is filled with sorrow, turning it into gladness; and again, the heart overflowing with laughter, may, by the touch of flats, requicken the life of the individual to the extent of seriousness that aids the heart unto serious reflections. Where music does not sufficiently reach the throbs of the soul, or the song of a bird fails to sooth the aching heart, the human voice may turn the steps of a weary wanderer.

Speaking of song and music it always recalls to our memory an incident of many years ago.

We were a happy joyous company at a simple repast passing our time in singing songs and giving a

few musical selections. It was a hot summer's evening, windows and doors of the stately edifice were ajar to catch the soft breezes as they gently rushed into the mansion. As the continued singing brought perspiration to the feverish brow we stepped out into the still night to take a few draughts of ozone-laden galama that might perchance come over the veranda.

Stepping out into the broad entrance we saw a figure lowly bent, with a flow of hair down the sides of the face; it was a face furrowed from labor and care, yet the sparkling eyes betrayed and portrayed that optimistic hope characteristic to men who live amidst the dangers of a fierce battle, yet never shirk their duty, never leave their post.

Ere we could enquire into the wishes of the stranger the latter said: "I beg your pardon, sir, for trespassing upon your grounds, but I could not resist the temptation any longer. I have been strongly attracted by a song I have loved, but lost awhile."

We invited him to join us, which he did, and for his benefit the company sang: "Lead Kindly Light amid the encircling gloom, Lead thou me on," ever again and again emphasizing "*Lead thou me on.*"

What passed thru the mind of this stranger, the throbs his heart emanated, no one knew but he and those able to feel with him. When he left he assured us that altho he had felt his days numbered, he now felt his lease on life renewed. Several weeks later he moved into our neighborhood that he might take advantage of this gleeful opportunity to listen to song and music.

From year to year this venerable stranger grew younger and stronger until after several years he, too, tested and trained his voice, joined the merry throng of singers, gladdening the hearts of the people at large in the neighborhood.

The charms of song and music are too well known to elaborate thereon, still it is well for us to be reminded of the great worth and value of both song and music in its true and higher sense, where the melody of a song touches every cord of the human frame and every note vibrates into unison thruout every particle of one's composite nature.

Let the songs, such songs that appeal to us, continue to touch our heart and mind; let every note ever ring in our ears. Living amid melody and accompaniment, amid song and music, one feels uplifted, nevermore to fall into the remorse of fear and trembling, but see within the very obstacles of the daily walks of life the magic finger of destiny marking out one's dawning future.

May we realize more fully that in as much as the strong breezes passing over the prairie, accompanied by crashes of thunder, loosens the soil unto renewed activity, the singing of the birds, accompanied by the babbling of the nearby brook, fills the air with the balm of Gilead—while the living voice accompanied by the harp's strings ever and anon cultivates the heart.

May thus all things continue to prosper in Peace. Be it so.—

Unitarianism blended in Universal Trinitarianism becomes the key that unlocks the fast closed door of Eternity and reveals to us possibilities like unto—**YEHOSHUA**.

Alpha and Omega is the beginning and end. Omar Khayyam held that whosoever knows the Alef (Alpha), the beginning, has no need of offering further explanations as the beginning holds the end, even as expounded in—**YEHOSHUA**.

Reading **YEHOSHUA** saves you forty years of research work.

THE SIX PERIODS OF GENESIS AND THEIR
CORRESPONDENCE TO THE SIX RACES
OF THE HUMAN FAMILY.

(Rev. Dr. Otoman Zar-Adusht Ha'nish—Gahanbar,
Dec. 28, '17.)

Everything thruout Nature is governed and controlled by classification and gradation; everything is consecutive; everything is followed one by another. The *modus operandi* of Creation and Evolution has been summed up or reduced to six principal phases, six principal periods—periods of time. In Genesis the text does not purport to convey the idea of a *day*, consisting of twenty-four hours, the Genesis *day* is applied to *light* as is the term *night* to *darkness*. We may glean this from the first chapter of Genesis, fifth verse: "And God called the light *Day*, and the darkness *He* called *night*. And the evening and the morning were the first step (or period in creation)." And thus step upon step, the second, third, fourth, fifth and sixth period. Even the non-academic mind cannot use the term *day* when dealing with creation and evolution, as such processes are determined by periods all their own. In the progress of creation the *fourth* period determined solar lights, verse 16: "And God made two great lights; the greater light to rule the day, and the lesser light to rule the night; He made the stars also." That in itself would overthrow the idea of the term "day," as it is given in the translations. It would have been entirely different if the writer of Genesis had said: "And God moved upon the waters and at once created the light that illumines the whole Universe, and allowed the sun to set and the moon to rise, and that completed a *day*." But it does not read that way,

because the writer of Genesis is an *evolutionist*, and he has to *follow the routine*, or the *modus operandi* that ever and anon continues to control and govern the processes of *creation* and *evolution*. The mind of the writer of Genesis was not an ordinary mind, but the mind of a thinker. That he was a real evolutionist we can see from that academically, mathematically correct, brief report in Genesis. We can see the exactitude or the precision of it all, when he says, "And the Spirit of God moved upon *substance*," while the translator says, *waters*."

"And the Spirit of God *moved upon substance*." By virtue of that *first motion* there comes the *illumination* of *thot*—that Divine Thot—that Godly Thot—that unless *there be light*—light of understanding, wisdom, that light that induces understanding—nothing can be accomplished. And so he says: "There shall be *light*"—there shall be understanding, comprehension; there shall be good reason, good judgment; there shall be designs; there shall be plans—"and it was so." He does not say, "and that completes the first day." That Mind sees—that Divine Mind—that Supreme Intelligence—that Infinite God sees within Himself the possibilities thruout the realms of substance. He conceived the First Motion—the First Cause—which constitutes the Origin.

And God made a firmament (a filament) and divided the substance which was under the firmament from the substance which was above the firmament—so that the substance above may by virtue of the right angle of ascendancy remain in the ethereal, while that which is in accordance to the powers of descendency, therefore by repulsive tendencies, be solidified. By virtue of that *two-fold motion*, where there is attraction and repulsion, pressure induces separation and the *creative energy* becomes manifest.

If we were to follow gradation—phase upon phase—it would take us from realm unto realm ad infinitum. The Blessed Ainyahita says, “we first have to familiarize ourselves with the *modus operandi* of the ethereal states before the stupendous work of *creation* can be revealed to the ordinary mind.” She holds that before there is any tangibility in substance, before anything materializes, before it can be discernible by the microscope, before there is action, it necessitates the multiple of 999 operations. And now the multiplication thereof, would take us into the millions and decimillions—for not until then does she see *ether*—that which is so fine, that no matter how fine or how solidified, it passes right thru everything—that *ether* it has already gone thru quintillions of operations.

What a wonderful *study* Creation and Evolution now becomes! What a great mind it necessitates to follow the *modus operandi*; to follow all the phases that call out the infinitesimal fractions of a molecular element, say nothing of the millions and decimillions of operations which it has gone thru introducing itself into ether, collecting into what is called “*electrons*,” a term which Ainyahita used. Long before we even thought of these operations, she already determined the *modus operandi* thru the realms of matter.

In considering the subject of *electrons*, we find ourselves in a vast realm of elementary operations where there are elements upon elements, inconceivable. It is, indeed, easy in using things as we find them, which would be considered in the elementary state, having no knowledge other than that of the elementary. But we are to familiarize ourselves with these operations sufficiently to grasp and understand the *modus operandi* of human development, human unfoldment and human maturity, for that which is at *last* must embody the

which was at *first*. Following the *creative* and *evolutionary processes*, thru the *six great periods of time*, we must consider them now in the *reverse*—from the *human* unto the *Infinite*. Placing them on the *reverse*, there the human mind must reflect upon the *previous state*—that of The Divine.—That is where man enters the *seventh state* or the *transparent state*, where that same *Intelligence* that moved upon, thruout and over substance, where that Divine Intelligence becomes conscious—a minimized form, possessing within itself that form and substance of the *ethereal realm* to be found thruout all realms of creation, whether that realm of creation is confined to this earth or whether it is to be found in the innumerable planets filling space. This human form, this comparatively small, insignificant looking body possesses all powers and forces controlling and governing everything appertaining to the innumerable crystalizations found in the mineral kingdom; this human frame possesses all the intelligences governing the cell-life of the vegetable kingdom—no matter what the operations, whether the expression be the grassblade, the flower, the tree, or even its collective state, including the vast valleys covered with flowers and vegetation—these forests, these giant trees, the intelligence of all that force, that power—that upholds, that sustains, that perpetuates them—is in each and every one called “*the human form.*” It cannot be the *human form* unless it does possess all properties, elements, forces and powers that fill the *infinite space*. That is why each and every one of us are the *microcosm* of the *macrocosm*—the *macrocosm reduced* to the *microcosm*—the *maximum reduced* to the *minimum*—that within that *minimized form*—within that *microcosm*—everything contained therein may be thot over and thot out. If it were *not so*, that the *macrocosm* or the *maximum* of space were minim-

ized in this being of ours, we would not have the power of thinking upon the lines that direct us to the heavens above or have the desire to search the innermost chambers of the earth beneath. We would not have the intellect, the power, the force, the mentality to even search and analyze. We would be confined to the *objective world*, alone, and only that which the eye can see within its radius we would understand. Therefore, we would know only the appearance of things and never inquire as to the whence, where, how and why of all the existing things—for now, the only reason we do ask, “Whence, where, how, and why we came”—the reason we analyze and search to get to the very bottom of things, investigating even the heights above and the reason that nothing can stop us from going on and on, is because of that *abstract* endowment, the abstract side in our mind, which comes to us thru the *minimization* of the *maximum* of space.

The *Black Man* can consider, he can think on in as far as that particular *period*, upon which he is based, reveals to him. The *Brown Man*, no matter how great his mentality or how well cultured he may be, will have to remain within the radius of that particular *period* that gives unto him the fundamentals of his being. The *Olive-green*, the Islander, no matter how highly he may evolve, even tho he may occupy Aetalonia (Atlantis), nevertheless, with all his accomplishments, his mentality can carry him only up to that point which gives unto him his being, and corresponds with one or the other of the *six great periods of creation and evolution*. The reason the *Dusk Man* philosophizes himself away and becomes absolutely lost in the Great Nirvana is because he is limited. He has to be limited to particular phases or realms *minimized* within the *period* to which he corresponds. Then comes the *Yellow Man*, the Mongolian, and with him, altho

higher evolved than any of the preceding races, as far as the intellect is concerned, nevertheless, is also confined. True, he can delve into that which appertains to the Dusk Race, of which the Hindoo is a remnant, he can enter the domain of the Olive-green Race, that of the Brown or Nubian, as well as that of the Black or the Moor, but *beyond these periods* he cannot go, he cannot reach into the last great period—that of the *White Man*. When the *White Race* appears, that finishes the *sixth great period*. That phase exhausted, opens up a new realm—the *separation* of the *Sixth Race*. The *evolved White Man* must, as it were, leave all the *six great periods* behind him—he must stand aside, even as the writer of Genesis says: “And then God rested from all His labors.” *He* rested from all things *appertaining to creation and evolution*. *He now rests*. *He* has to reach a momentum that will determine unto *Him* a new phase, a new realm, a new existence that will induce *Him* to take up new processes of operation. And now—there must be a *self-creation*, a *re-creation*. He has to re-create, following the processes of re-generation mentally or otherwise, passing thru all the processes of *creation and evolution*, back to THE ORIGIN. The evolved White Man must now become *conscious of his own, real, true self—The Divine*—he must be divine. The human must turn Divine, in as much as the Divine, thru the processes of *creation and evolution*, has *condescended* to become *human*. That is a *condescension*—that means a great deal—for it involves all the workings and operations of his being to accomplish what has been accomplished—to understand all the operations he has passed thru before he has condescended to it all. And now must come to him the fruits of his labors, for surely there must be a harvest, which is the *separating* of the *divine* from the *chaff* of the *human*, to the extent of inaug-

urating the *Seventh State*, that re-juvenated state, the re-quickened state that assures the Transparent Race or as Bulwer Lytton calls it, "*The Coming Race.*"

The "Coming Race," Ainyahita said, is a "Transparent Race," separating from the White Race, just as the Yellow Race evolved from out of the Dusk, the Dusk Race in turn evolved from the Olive-green, the Olive-green from the Brown Race, the Brown having evolved from the Black Race, the Black Race having emerged from out of the animal kingdom.

All the great minds, all the great thinkers must separate themselves from the White Race. That such separation means sacrifice lies within the nature of things, for in separating, which simply means the giving up of all that which is within the White Race as we cannot take with us all that the White Race possesses. Otherwise, we would not be a race separate a race by ourselves, a race all our own, for we would still be a part of that White Race—we would become absorbed by that race.

When those who were to constitute the White Race had to separate themselves from the preceding or Yellow Race, they had to separate themselves to a point of estrangement, just as we are growing to be utter strangers to the White Race, yet we do admire everything appertaining to the White Race, just as we give thot to the accomplishments of the Yellow Race just as we find the Dusk Race has a great deal to offer that is worthy of our admiration and attention, just as we see a great deal in the Olive-green Race of value and of absolute necessity in the daily walks of life. We recognize the usefulness in the traits of the Brown Race, while the Black Race has much in its favor to offer. But if we desire to reach a still higher state, more edifying, elevating, inspiring state, we will have to separate ourselves from the "White Race." W

cannot have anything in common with the White Race, no more than the White Race can possibly have anything in common with the preceding or Yellow Race. It would not do, after once *separating* ourselves from the White Race, to mix and mingle with the Yellow Race; the Dusk Race to mix and mingle with the Sumatran or the Bornean; and the Olive-green ought not to mix and mingle with the Brown Man, neither ought the Brown Man to mix and mingle with the Black Race, because in either and all cases there is a *transgression of Nature's laws*. It is a fixed law, it is an unpardonable sin, it is the greatest crime a man can commit to mix the blood of the White Race with any of the preceding races, and whenever such a condition exists, wherever such action has been committed, a whole nation, a whole race will have to pay the penalty, which comes thru difficulties, trials, sorrows, degradation. And for this reason, so as not to be partakers of abominations, we are separating ourselves, slowly but surely, from the race that has given us birth. We are separating ourselves from the White Race in order to introduce the "*Transparent Race*," for which purpose *this Continent* has been especially prepared—and this particular spot has been announced—"THE SAVIOR NATION UNTO ALL THE TRIBES"—to save them from all the rest of the nations of the world at large.

And may each and every one of us be so blest as to realize more fully, and gain a better understanding as to the reason why the Brown Race cannot mix and mingle with the Black; the Green Race cannot mix and mingle with the Brown; the Dusk Race cannot mix and mingle with the Green; why it is the Yellow Man cannot mix and mingle with the Dusk Race, and above all other things the reason why the White Race cannot and dare not mix his blood with the preceding races. May we then understand more fully why we

can no longer *harmonize*, even with the best of the White Race. Why? Because we are *separatists*!—We are separating ourselves from the White Race. We have changed our customs—our methods of living. We have thrown away the “*Flesh Pots of Egypt*.” Not like the Israelites who went back and hankered after those “*Flesh Pots*,” for we have thrown them overboard, never to be recalled. With us, every day “*meatless day*.” We are an improvement upon the White Race in discarding anything and everything that necessitates the *taking of conscious life*, and thus we have nothing in common with them any more. That in itself, separates us. And, next to the care we are taking in the *compounding of our food*, in *combining our dishes*, we are *applying the law of economy*, living only upon that which is absolutely necessary to supply the body with the required warmth, to keep up action, taking all such foods that stimulate nerve action, releasing the carbonaceous substances, thus inducing *re-creation*, re-juvenation, re-generation; that in so doing we may become conscious of everything that appertains to the realms of Nature.

We have nothing in common with the White Race—we are cut off—we are a race all our own, following the only tactics, the only means, climbing rung upon rung of the ladder, that lead unto the Infinite Realm.

We have separated ourselves in having recognized that granulated sugar is detrimental to our welfare for it lays the foundation unto diabetes, weakening the kidneys, thus it is an abomination. We have separated ourselves and hold to it, that if there are any sweets to be used they must be in their natural state; thus we feed our children upon the sugar cane, and not the granulated sugar, purified as it is. We give them such vegetables that contain saccharine substance, unadulterated, not having to pass thru processes of adulteration.

tion. Anything adulterated, whenever taken into the system, hinders our progress, and that is the reason why the race remains as it is—for as long as a race continues to subsist upon artifices, adulterations, the mind cannot reach the height. It is limited, it cannot reach the throne of God, for the mind of man cannot become conscious if he does not see the Infinite Intelligence in all objects of sense, ever and anon preaching its sermons to return to first principles.

Perfection thru Economics is to characterize the "Coming Race." That is to be its main-stay, that is its principal support, therein lies its power to free itself, for then it cannot be drawn into enslavement. Losing its appetite, inherited from preceding races, it strips itself of ancestral ties and thus annuls sickness, sin and sorrow.

The "Coming Race" has no beliefs that appertain to misconceived ideas of the *individual*, or *society*, of a *tribe* or the *world* at large,—that again separates us.

Having our own customs, our own methods, our own ideas separates us from preceding races. But do you notice how the world imitates us? Be it in dress or be it in jewels—they are an imitation.

We are separating ourselves from the White Race in seeking quarters upon the face of the earth more congenial for our purposes, where we can take advantage of inventions that come our way, that we may give to this body comfort and allow our mind more freedom, occupying that time in study and investigation that we may pave the way unto ourselves, assuring Eternity. This life alone does not suffice, this life to be of value must be eternal, must be continuous.

And thus we make use in every possible way in improving our sight, hearing, smelling, tasting, touching, feeling, and all of the various senses that characterize our being. Therein we find great joy, while the

world at large seeks entertainment in the "Movies" and seeks inspiration in photo-plays. Those of us who see the places where they are being manufactured know how ridiculous and silly it is, yet the limited mind finds inspiration therein. To us it has no meaning and we seek rather that which is of fundamental use, therefore, for inspiration, each and every one of us takes up a particular burden, a cross, a duty, and performs it with joy and gladness in our hearts.

May we continue to be encouraged, now that we have Egypt behind us. We have already crossed the Red Sea, figuratively speaking, and we have gone four fifths of the way. Only one more step and we find ourselves in that promised state of Canaan, where there is plenty and to spare. Will you then, retrace your steps? Will you take that one more step, or will you turn backward? Do you not know that in going back to Old Egypt you will have to cross all of the desert you left behind; you will have to cross again the Red Sea? Suppose you get there at the wrong season, a season when the waters have gathered into flood. Will you be able to cross it? To swim across it will be utterly impossible, and then, when you have crossed over, what may perchance await you on the other side. Do you not see it will be with you as the Savior said, "A Hog after a bath returns to the mire." And there is where you would find yourself. Therefore, progress, push on and on, never step backward, never return, for everything is continuity on the Path of Perfection unto Eternity.

I seek Thy precious truths,
 Thy wondrous peace;
 To know thru Thyself's will
 Myself's release.

MAZDANAN

Published monthly by the Mazdanan Press, 336F S. Vendome St., Los Angeles, Cal., U. S. A. Copyrighted 1918 by Mazdanan Press. Entered as Second Class Matter January 14, 1916, at the Post Office at Los Angeles, Cal., under the Act of March 3, 1879.

DIRECTORS: A. F. Gault, Chairman; Wm. K. Sandberg, Vice Chairman; Kurt Graichen, Business Manager and Treasurer; Dr. Gilman Beeler, Secretary; John Vinson, Auditor.

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

Address all communications and subscriptions to P. O. Box 1854, Los Angeles.

Vol. 17

June, 1918.

No. 6

DIAGNOSIS BY BASIS

Not only the simplicity of it appeals to the student of nature's laws, but the solace it brings to the wavering mind and the quivering heart when overtaken by disease. When in pain, ache and agony for any length of time, or when a certain symptom fastens itself upon us to a point of constant reminders we wonder if the trouble is *fatal*. Our mind may be set at ease as to symptoms, reflexes and affectations.

First of all an intellectually based cannot develop chronic troubles to any organ but those located in and confined to the chest cavity.

The stomach, liver, kidneys, the bladder, spleen and intestines, the generative side of his constitution may cause him inconveniences, but he need not be alarmed with any of its phenomenal display. By correcting his dynamics, regulating thus the flow or circulation of the blood, ridding his system of carbons, brings relief to all of the organs conscious of irritation. Breathing thus affects his system counter-irritatively.

The spiritually based differs from the intellectual; he may find symptoms, reflexes, affectations of lungs, heart, stomach, liver, kidneys, still the treating of all these organs will avail him nothing. Yet the moment

he pays attention to his generative side; the use of Nature's own remedies of hot and cold water applications; sufficient exercises to divert his moral propensities; use of simple massages and abstinence from stimulants of every kind—will end all Symptoms. Here we find a person yielding to all the various methods of drugless healing.

When physically based one need not feel alarmed about the heart, even tho it flutter and loses beats, sending hot flushes to the face. It's the liver and the liver alone that plays pranks to heart, lungs, kidneys, stomach, bladder and fills the joints with uric acid, until the very bones "creak." In this case the principal factor in the abdominal cavity needs attention. Stop fermentation, the enemy to *separation*. But do not stop fermentation by stimulation. Such a method is equal to whipping a tired horse into the furrow. First of all empty the bowels by means of liver regulation and flushings, followed by disinfectants, and lastly tonics. A liver in perfect order, and perfect that liver will be if your food is wholesome, eliminative, purgative. You need a mixed diet of substantial and active foods; foods that loosen the bowels as unpoetic people would put it. The physically based is at an advantage but very much at a disadvantage if he poohpoohs the idea of mixed diet. If he thinks that substantial food is all he needs, or light, dainty foods to keep him running, he will have to make untold experiences and here we find him allopathing and homeopathing until tired of both schools, he chases phantoms, landing in the arms of some drugless school that holds out most tempting propositions, one and all ending in a fiasco or terrible disaster.

It is useless to see beyond the stars since you are *here*.

BREATH AND DIET

Speaking of Breath we at once realize the necessity of exercise, not only the exercise of lungs but gymnastics for the body in general, to make it possible for the dynamics to accustom themselves to breath currents under the most trying positions. Whatever the position of the body, one factor has to be borne in mind—the tightness of the chest wall. Let the diaphragm have its movements, let the abdomen rise or fall—the chest should be set. At first this not only seems awkward but tiresome, tensing, difficult and painful, especially where there are curvatures to the spine and the muscles unaccustomed to freedom. Still, a little attention will soon remedy the trouble.

All movements of the body should be done with as much ease and in curves, strokes and lines as the motions of the pen in the hand of a penman, or the brush of a re-toucher. To succeed in the control of body and mind absolute relaxation of all the joints and ligaments is necessary, while the chest wall remains in a set position. In moving about, turning, stooping, bending, reaching out, all the joints of the body may be moved, while the chest wall with its accompanied spine remains fixed. The Avesta held that the spine was an important factor in keeping in line all of the component parts of the body with its many organs, and called the spine the "pillar of being." The more erect the spine, the more expanded the chest wall the greater the endurance, strength, vitality, health of the individual.

By breathing and exercise or dynamic and body gymnastics "free energy" accumulates in the system. To utilize energy and distribute it properly or to an advantage, the right food must be used. According to one's temperament, or base and inclinations, certain foods invite certain results. While breath and body

gymnastics construct or uphold the dynamic parts, food, proper food, appropriate food induces vitality. Only too often man runs into extremes upon one or the other line appertaining to life and its manifestations. The breath disciple expects everything from his dynamic culture, even the healing of cuts, bruises and burns; splitting hair, carbuncles upon a nose, styes, blackheads and pimples, as well as the eradications of cancers and tumors. Rhythmic breathing gives him "free energy" but to utilize it he must be equal to it physically. To meet this state of equalization he has to attend to the proper diet. True, there are food cranks who pin their whole faith upon foods and often use wrong combinations, altho chemically speaking, they are scientifically compounded. Still, if there is an ingredient in a dish not congenial to one's temperament, even the best of dishes may prove detrimental to the physical health of the individual. Again, thot must be given to food, and first of all to the products of the season, their mode of preparation and the temperamental demands. There is nothing to mystify us, or to keep us in the dark, but our own stubbornness, stirred by appetites which have become habitual. Break away from those traditional ideas as to food and return to first principles. Bear in mind that there are only four groups from which to select your particular menu, and only two meals a day to which to give attention. As to the four groups, they are: fruits, vegetables, cereals and nuts. Of *fruits* there are two kinds—seed, and stone kernel fruits. Of *vegetables* there are those which ripen above and those below the ground. Of *cereals*, there also are two kinds, single stem and bushy. Of *nuts* we have those below and those above the ground. It is for our intellect to determine the amount or in what proportions to use the one or the other variety of a group of produce.

We all need some fruits; while others must have it in larger quantities so as to thrive and enjoy the full value of "free energy." The same holds true of vegetables. Some of us need them in many varieties and almost regularly, or daily; others fare better if they confine themselves to a limited variety. As to cereals, again much depends upon our constitution and our organic condition. While some are in need of a certain amount of cereals, others do better on little, or none whatsoever. The same is true of nuts. Some do well on no nuts at all, but require a certain amount of oil, in which case olive oil, cottonseed oil, peanut oil, corn oil, cocoanut oil and many others fill the bill. Some thrive better on lighter oils, others must have a certain amount of heavier oils.

FOOD CONSERVATION

In all European countries for years there has been a rapid degeneracy among the people. Germany, for instance, had six times as many centenarians fifty years ago as she has today. Seldom do we find there men at the age of 100 years.

In America men age prematurely. The vital organs wear out early in life. The mortality from heart failure, apoplexy, Bright's disease, and other diseases, is rapidly on the increase. Men die at an age when they ought to be at their best.

Old age is not merely reaching down into middle life, but physical degeneracy is witnessed even among our young men. In the past in some of our large cities such as New York and Pittsburgh only one in ten or fifteen of the young applicants have been able to meet the entrance requirements for the army or navy.

Decadence is witnessed even among school children. Seventy-five per cent of them are defective.

Adenoids and dental decay are common. Three hundred thousand infants died last year in the United States before reaching the first year of life. Eighty-five per cent of these, or 250,000 of them, were bottle-fed. Bottle-feeding was not wholly responsible for this high mortality rate. Dr. Bunge of Germany, some years ago, found that mothers who are not able to suckle their young are in practically every case descendants of drinking and smoking fathers. The inability to nurse the offspring is in itself an evidence of decadence, and the child born to a mother possessing this inability in all probability has a weakened heredity to begin life with.

The male and female adult animal exposed to either the fumes of alcohol or tobacco, it has been found, appear to suffer very little. They even put on weight and appear to be robust. But their offspring are always degenerate. Many of them are born dead. Few of them (only 17 per cent) survive. Those which do survive are not normal animals. There can be no doubt but that the result of the prevalent use of alcohol and the free use of cigarets by boys and young men, of the past thirty years, is beginning to manifest itself. A nation made up of beer drinkers and tobacco smokers may appear to be strong when actually she is degenerate.

Three billion four hundred million dollars was called for in the budget first presented by the secretary of the United States treasury, to finance the first year of the war. Congress was perplexed in determining how this immense sum should be raised without bringing a hardship upon the poor. Should we drop into the United States treasury this year the money spent last year for alcohol and tobacco alone we should be able to meet this demand without taxation. Would not this be a commendable way of showing our patriotism?

This is something men can do. It would greatly improve the race.

Women may have a part in the betterment of the race of the future. Should wives and mothers give up the use of coffee and tea, and serve in their place harmless substitutes, we should have fewer nervous women, and healthier children. This would represent a saving of three hundred million dollars annually in the United States. America is in need of intelligent housewives and cooks. Instead of furnishing devitalized white bread—bread which has been deprived of the elements out of which nerves and teeth are constructed—they will furnish the family the whole wheat product. This prevalent use of white bread results in soft teeth which readily undergo decay and ruins health.

Less meat in the future will be served on American tables. We shall learn that meat is not an essential to health. As far as its food value is concerned, it bears no comparison to grains, legumes, nuts, etc. One pound of peas, beans, wheat, corn, barley, rice or rye is equal in nutritive value to three pounds of the best porterhouse steak. For steak we pay from 30 to 40 cents a pound. Some grains can be purchased at five cents per pound. For a few cents the same amount of nutrition may be obtained that would cost \$1.50 if purchased in the form of meat. This represents a great saving.

America consumes 74 pounds of fats per capita annually. Japan consumes only 18 pounds; and Germany, before the present war began, consumed 24 pounds. She consumes less than one-half that quantity now, and the health of her people has not greatly suffered. It is clearly evident that we are as a people eating more grease than we ought. This is one of the causes of the prevalence of indigestion and biliousness, and no doubt of intestinal catarrh, which not infre-

quently is the forerunner of appendicitis. We can safely cut down the fat consumption of this country to 25 pounds per capita.

Last year Americans consumed 85 pounds of sugar per capita. The people of America, in fact, consumed their weight in sugar. Greece and Bulgaria consume less than 10 pounds per capita. This, too, is an active cause of intestinal catarrh.

We have become a luxury-loving and extravagant people. The time has arrived when reforms in our very eating and drinking are demanded by the government in order to help win the war.—*D. H. Kress, M. D., of Washington.*

EARS TO HEAR WITH

Those who are handicapped because of their defect in hearing may be glad to learn of my experience with my daughter, eleven years old, who seemed to be losing her sense of hearing. We applied with great care and vigilance all the remedies, such as rubbing behind the ears, pulling them; manipulating the nape of the neck, and giving the proper care to the feet, such as bathing, oiling and pedicuring them, providing properly fitting shoes and many changes of hose, always daily and sometimes oftener, as we know the main nerves ending at the feet have direct correspondence with the ears and throat.

Our efforts met with *some* success, still we observed the dreaded lack of an acute hearing. We just felt there *must* be *some way out* for one so young, and we held tenaciously to that thot. We must admit that at times my daughter felt humiliated thru her defect, unable to enjoy all of Nature's song, still we held the thot strengthened by the Fairy of Hope.

When Dr. Gilman Beeler started his course in Health and Breath, we attended. The first meeting, as usual, was given to the *thot* of correcting the errors of the eyes and the power of concentration. Dr. Beeler illustrated most perfectly thru diagram the proper method of breathing. After about seven years of conscientious work we were obliged to admit that we had for the first time learned how to empty and fill the lungs, without moving the chest.

The second lecture was devoted to the care of the feet, ears and throat. Many questions were asked and ably answered by Dr. Beeler, who made plain in answer to one question, that accumulations of wax hardening had caused deafness. Among many others he recited a case where thru careless attention a piece of cotton had been removed from an ear after many years lodgment. He advised dropping three drops of true sweet almond oil in the ear at night and removing all the wax the next morning. This we did, and the next morning we used the round end of a medium sized hair pin to remove any wax there, when, to our astonishment we withdrew a sack from each ear about one and one-fourth inches long, one of which had a fair start towards an abscess. When these obstructions were removed ordinary sounds were so intensified the hands had to be held over the ears, but this gradually disappeared and today the ears are quite normal. All the ear aches, buzzing and inconveniences are gone. What a simple remedy! This recalled the words of our Master that "the remedies for all of life's perplexities and ills are so simple, the world in its ignorance refuses them with ridicule and scorn."

We are thankful we held the *thot* that there must be some way out. We are thankful to our dear Dr. Beeler that he gave the good word.—*Mother Anna.*

Have enjoyment thru channels about you.

WHAT'S IN A NAME

Names have always had a peculiar fascination for me, having always associated them in my mind with some object of nature. For instance, the name of John appears as a tree; that of Mary as something pliable—something you could twist and bend, but not break; other names make you think of flowers; some of music, while others sound like *murmur* of waters, whispering leaves revealing scenes of long ago. I became convinced our names were not given us by accident, but really have an influence on our lives.

As Mazdaznan we know that we can and eventually will rise above all limitations; still, a word spoken in season, a little help given by one who knows, will throw a light upon the path.

Having always detested the name with which I was christened, and having the feeling it was time to get away from it, on Christmas Eve I asked the Master to make me the Christmas gift of a new name—which he did; a gift which I hold dearer than anything ever given me. In some marvelous way it has changed the current of my whole life, giving me a stronger hold and clearer insight into the great and wonderful Truth as presented by Mazdaznan; the Truth that is slowly, but oh so surely permeating the inner consciousness of the Aryan race. And withal so simple—just the knowledge of the power of breath; a recognition of Mother Nature who takes the fragrance, the loveliness and beauty that is all around us, and moulds it in the form of the fruit and vegetable and offers them to us—her best, beloved, but most disobedient children. And remembering, how Zoroaster, in order to gain admittance into heaven, was told he had to open Three Gates: The first he opened with *Good Thot*, the next with *Good Word* and the last with *Good Deed*.—Anita.

DO IT RIGHT

Whenever I do anything I do it right. I start it right. Knowing from experience what the coming season has in store for me, if I do not meet it with ample means, I propose to prevent any possible trouble. I know that the body undergoes changes, as much as any other thing below the everchanging moon. Some people wait until the wolf is at the door before they get a shotgun. I believe in having the gun loaded if I live in a country of wolves. There are people in this world who wait until a cold or a catarrh has developed beyond their reach. Then helter skelter they set everybody on the hop and want to do aeroplane medication for that cold. I do not believe in laying my plans how to cross a river after I get there. Knowing of the river, I provide myself with the necessary means of emergency. When Lent came upon me I went thru my gargling with Permanganate of Potash solution, and snuffed my borax, abstaining from breadstuffs. At first I had quite a time of it. I had a breaking out for four days. But I did not mind it. I just followed routine, knowing that in stirring up the lazy tissues nature would adjust matters. I felt better from day to day and now that summer is upon me I avoid the use of water and use plenty of fruits for my first meal and vegetables at night. I feel as if I could walk on air. Busy from early morning until late at night I feel that this lovely world has much for me to be joyful and thankful for. I do not care what other people think about it—I believe in preparedness at all times. Yes, an ounce of prevention is better than a pound of cure. When a button came off of my garment this morning I immediately got thread and needle and sewed it on. Ah, yes, "a stitch in time saves nine." With my advanced years I feel husky, hale and hearty. Mazdaznan is my password.—A. Hadley.

MAZDAZNAN

SEASON HINTS

In June be sure you set yourself atune.

Why hang around crowded city corners or breathe the foul air of movies, vaudies and *the-ate-r* until you feel as if you *ate* all the abnormal thot waves of ple-beian days. Go out into nature, even if she has nothing more than rock piles, sandbanks and brush to offer. To sit by a pool will be more wholesome than to breathe the decay of walking garbage cans.

Were it not for the redeeming elements in the air we breathe God knows where the average critter on earth would be.

Fruits, fresh fruits in abundance everywhere. The question is not how much can I consume, or do away with, but how little is needed to assure the awakening of slumbering potentialities in me to induce better assimilation.

Asparagus is still good, but we must let up on quantity, if the result is to be remedial.

Certainly small potatoes are best. The fresh potato should be washed or scrubbed and sliced in such a way that there is enuf tissue to hold it together. Place one beside the other, in a frying pan; cover the latter and let potatoes steam and fry slowly.

Fresh green peas are of inestimable value to all organic sufferers. But to derive good from fresh peas, it is best to steam them in a little oil; the vessel tightly covered. Do not use *water* in cooking or steaming peas, if you do want health rather than abnormal appetites. Use mint with peas.

Cookery is a real science and can be made a delight as well as a source of much valuable information. The disposition of an individual is largely controlled or governed by the food he eats and its preparation.

The less cereal or grain foods during the summer months the better we shall fare; to make up for certain deficiencies, take exercises that are in accord with body care.

Fresh string beans should not be parboiled. The better way is to string them (but do not slice them), place in a sieve or colander. Set in boiling water and let stand for five minutes. Get pan ready with the required amount of oil and when oil comes to heating point empty the drained beans in pan and allow them to steam slowly. A little organum, bayleaf and pimiento peppers add to value.

Potatoes can be poisonous, that is poison develops if after boiling they are allowed to remain in water until the latter begins to cool. Also when once fried they are warmed or refried. Potatoes should be boiled quickly and in just enough water so that by the time the "done" point is reached, there is no more water in the pot. What water there is in the potato should be allowed to steam away by placing pot on asbestos, with a flame just big enuf to hasten the steaming. Boiled in this manner potatoes keep several days and may be sliced, cut and fried, mashed or fried whole, be made into patties, or served with gravy. A potato can become a most valuable food if prepared in various ways and combined with other vegetables.

The cucumber is particularly valuable to obese people and those who desire a clear complexion. The cucumber combines readily with asparagus and tomato, in each combination affecting different results. All those vegetables used moderately and while in season will not only nourish us but help to eradicate many organic complications. A little attention and study on these lines will develop many happy surprises.

Rhubarb is about gone, still there is enuf on the market to make up for lost time. A rhubarb pie may tickle the palate but the bulk of it turns to waste. Rhubarb should be eaten raw, in small quantities. Peel, cut fine and serve on lettuce leaves with French dressing.

Okra or gumbo should not be underestimated as good food and as a remedial agent. In stomach and intestinal troubles gumbo is by far more potential than the best of chemically compounded tonics. Cut fine, scald and steam in oil over slow fire. Can be served with stewed onions or fried parsley as a side dish to potatoes or dumplings. A sauce adds to the taste. May be taken with lemon juice for eczema.

Buttermilk is one of the byproducts of dairyism that deserves the benefit of a doubt, for if the demand made was to be supplied we would have to see a herd of cows at every street corner. *It's not buttermilk* should be the label on a bottle of buttermilk. You may as well claim that all the champagne on the market comes from France. You are welcome to believe it for such belief is not killing, no more than the thousands of other superstitions man's cranium is upholstered and tufted with. But Buttermilk? Well, if you suffer from jaundice or spleen, duodenumic contractions or cholera infantum, colic, and so on, it has to be real, fresh churned buttermilk you need. If in doubt about the buttermilk take one pint of sweet milk, beat it, add slowly the juice of two small lemons; keep beating until perfectly smooth. Drink it with thankfulness in your heart. Repeat the dose every three and a half hours and learn to praise Science and Faith.

Beets, carrots and turnips, each in their turn are needful if we mean to become mindful of our purpose in life.

Sweet corn is somewhat scarce and costly, still half an ear is better than none. The man who makes a meal on corn may be envied, still a hog is a hog for all that!

A most wholesome and nourishing drink, when unable to determine just what you should have, is as follows: To one pint of milk add one tablespoonful of brown or maple sugar, the juice of one small lemon, the juice of one large or two medium sized oranges, three drops of vanilla; keep beating until smooth.

“Let up on it; let up on it.” Such should be the words you should hear, whenever you feel out of sorts; when filled with fear; when troubled in mind or physically out of gear. “Let up on it,” whether it be in ideas or on food. “Let up on it.” Quit eating, and drink nothing but bran tea or raisin water. It is just the thing.

To read of scriptural faith cures is commendable, but we must not forget that there are two natures in man, consequently a little of this and a little of that, will help the cause along. It is for this reason that the Savior used spittle and mud to plaster up the eyes of the blind so as to necessitate a thoro wash thereafter.

Of course, Brussel sprouts are good. But again, they may be as detrimental as is cabbage to many temperaments. The reason the latter disagrees is because of the ignorance that goes with the preparing. Brussel sprouts must be steamed in their juice, adding oil; cabbage has to be baked in the oven. The same holds good of cauliflower.

DEFINITIONS AND INTERPRETATIONS

Avesta is a compound of Ave and Sta; ave stands for *living*, sta for *word*, thus *living word*.

Zend stands for interpretation or exposition. A Zendist is he who expounds the living word.

The Ancients believed all the objects thruout nature to be animate or alive, possessing consciousness of their being in the etherial, spiritual or divine. Void of centralization of brain functions, thus headless, such living objects have no comprehension of the phenomenal.

As one season yields unto another and the ranker growth yields to the hand of cultivation even so man must eventually yield his petite ideas to culture.

Democracy to be such must be international, cosmopolitan, broad, tolerant. There is no such thing as American or English, French or Italian, Democracy—no more than there can be a Greek or a Roman, a Coptic or an Abessynian Catholicism.

Whenever the cosmic is labeled by provincial concepts the term itself no longer holds true.

We may have to submit to the inevitable, still there is no reason why concessions should not be conditional.

Revengefulness is born of ignorance; adjustment demands wisdom.

Insanity is as varied as the phenomena of physical decrepitude; altho on the whole even here a unit may be found.

The man who aspires beyond the horizon of possibilities has lost his balance.

Historical giants may have displayed might, but that does not prove that they were right.

Historical characters seldom, if ever, proved to have been men of character.

FIRESIDE CHATS

1917 saw many eclipses; so did 1805, both years quite turbulent to civilization. The next seven-eclipse year will be in 1935, by which time it is calculated that warlike traditions will be destroyed. Maybe so; but we shall have to leave the future to the Lord in prayer, as much as we have done so in the past.

"Garabed" is a discovery the same as is electricity. It is "free energy" and once utilized will mean the revolutionization of the whole mechanical and commercial industry. Giragossian is the name of the discoverer. The discovery of "free energy" is nothing new, but how to utilize it has been the bane of many students. The discovery of harnessing it is the good fortune of Mr. Giragossian, while the rest of us may be greatly benefited by it, if it should so please the men, who have the destiny of mankind at their command, to let us use it. Again we have to leave it to the Lord in prayer.

But what will "Garabed" do? It will increase the speed of all ships fifty per cent; develop 10,000 horsepower for airplanes; drive "tanks" at terrific speed without any sort of fuel; abate the smoke nuisance of factories; make safe the mining of all minerals; eliminate the big bunkers in all ships; eliminate steam boilers for operating engines; irrigate arid lands without dams; furnish nitrate in any quantity anywhere for fertilizer; supply electricity freely; heat and light homes and building and provide motive power for automobiles and vehicles without the expense of any sort of fuel.

Now that it has been discovered that eucalyptus or blue gum tree thriving in desert land after it has been given a start with a small amount of water, also thrives in marsh lands, thus not only reclaims pools, peat land, overflow land, but above all things eradicates

the mosquito pest. Not that the tree in itself acts as a disinfectant to the foul vapors of marshes, but by drinking up all the water, or most of it, means slow progress to the mosquito. All marsh lands in the South should be thus reclaimed, doing away with malaria.

Some of our name-Christian friends are horrified at the notion of our Parsee friends who expose their dead upon a Dokhma or Tower of Silence, there to be consumed by vultures, while the bones drop below the grating. The form of burial is a matter of opinion and notion, but exposure to vultures is by no means as repulsive as burying the dead in soil where worms feed on the flesh or high tides soak the body until decay invites vermin to thrive.

People who fear the disintegration of Russia evidently forget that the disintegration does not apply to the people but to aristocratic *autocracy*, or as foreigners would pronounce it—*auto-crazy*.

The woman who thought that it did not make any difference to her whether she would be treated by allopaths or homeopaths because all paths lead to the grave, must have been trousered.

DAY OF CONQUEST GONE

The day of conquest and aggrandizement is gone by; so also is the day of secret covenants entered into in the interest of particular governments, and likely at some unlooked-for moment to upset the peace of the world.

It is this happy fact, now clear to the view of every public man whose thoughts do not still linger in an age that is dead and gone, which makes it possible for every nation whose purposes are consistent with justice and the peace of the world to avow now or at any other time the objects it has in view.

THE BREAKING OF NEW SOIL

Rev. Dr. Otoman Zar-Adusht Hanish.

Los Angeles, September 2, 1917.

The regular churchgoer attends meeting for one purpose—to be entertained; such is the general idea; such is the general trend of thot. In summing it all up, we may safely say that going-to-church-on-Sunday is equal to going to a vaudeville, a picnic, a show, a circus; or, as we were taught to pronounce it: “Sir-Cuss.” Such cussedness in this world! There is nothing but cussedness! When you have to meet with those varied minds that have no thot of their own—remember, the mind is there, but they have no thot of their own—then you are sorely tried. It is an easy matter; you have smooth sailing, when surrounded by intellectual, awakened minds, by men and women who can think pro and con, for then you may reason with one another. But when it comes to dull minds, uncultured minds, unawakened minds, you have to first pave the way, just as you would break the unbroken ground of raw lands. What is raw land covered with, if it is covered with anything at all? Weeds, cactus, meshes of underbrush. Have you ever cleared cactus-covered ground? Have you ever cleared that rank cactus growth where its overgrowth reaches ten feet in height; a cactus which all animals dodge and fear? You will never find animals in a neighborhood of cactus. Why, even a little rabbit knows better than to attempt to pass the thicket of a cactus heap, and when pursued will rather run toward you, for in running toward you he stands a chance to get into safety, while if he gets into that mesh of cactus-growth he is caught, he is gone. It is an easy matter to clear an acre of sage-brush; it is an easy matter to clear land of grease-wood and even of

oak-brush; but did you ever attempt to clear a forest of cactus-growth? It is a continuous fight. Before you can make use of raw land you must first clear it, and with every turn you make, you get pricked, hooked and torn, and if you get those cactus splinters into your hands and feet, it is most difficult to get them out. You know they go thru leather boots. We once had a pair of old-fashioned leather boots, we thot even a knife could not get thru them, but that cactus went right thru the skin and imbedded into the flesh, so that all we could do was to cut it out with a sharp knife. That is all you can do—cut it out.

The average state of mind in humanity is like unto a cactus field. It is cactus, and woe unto you if you step upon them. You are not stepping on corns, you are stepping upon something that corresponds to the story, where Eve was to step upon a serpent's head. And the story says, she was left with a sting. And that is the way it will be with us, whenever we engage in anything of a public nature, we get stung. Now, knowing that, being aware of it, conscious of it, you must observe a certain distance. Remaining at a certain distance, you have no idea how ingenious you become. You become real bright and learn how to handle that cactus growth. We had experience in both—Nature and Man. In fact, we got to be expert in clearing cactus lands, for we had our mind set to thinking, scheming and devising an instrument to handle it. It was a most peculiar apparatus made, but it did the work where hands could not be used. We hold that these hands were not meant to come in direct contact with questionable objects. That a mediator should be used, and as soon as we all learn that fact, it will save us much trouble.

Mazdaznan stands for Truth, that Truth of which Jesus said that it shall make you free! Truth shall

make you free. Free from what? Free from all meddlesome authority and authoritative institutions. That is the first thing to be accomplished. We must be free from dictates contrary to conscience. Free from dogmas and creeds that breed ignorance and superstition, which promote serfdom and slavery. We are to be free from suggestions and become a law unto ourselves. "Man is a law unto himself." We must trust our own reason and judgment, using our power of discrimination and intelligence. We must have ability to weigh between good and better—not good and evil—but good and better. We must be able to find the good, to see the good, to recognize it, to use and utilize it, so that it may answer still greater purposes than originally intended.

The study of life is not that of good and evil, but to find the good and utilize it unto better ends. Such is the Philosophy of Life. Such is Mazdaznan, and in that way we differ from all other teachings. We will not recognize the Adversary. We will not recognize adverse conditions in sickness, sin or sorrow, and we surely will not give them any thot, as they are nothing more than impositions of time. We only see the good as it issues from out of the Infinite Intelligence into manifestation, knowing that according to laws of the creative energy and evolutionary operations, everything is good, while we, with our ingenuity, with our intelligence, our talents, our gifts added thereto, we may make better that what is good. "And God saw that it was good; very good."

Not all that is in Scriptures are we to pattern after, as much of it is more for an horrible example—profit by the experiences of others, lest we, too, fall into error.

THE KINGS OF THE EARTH

"In the weak, I shall be Mighty."

"Who," asks Plato, "are the Kings of the Earth," and answers, "Those who are King of themselves." Ruskin also states that the "Lords of Creation and the Earth are those who are Master of themselves." And the Christ said, "Ye are God and God's; wherefore, be ye perfect even as your Father in Heaven is perfect;" even saying, "God is perfect, ye are perfect, too." Thus, according to the recognized authorities, and the greatest of Saviors, the Divinity of Humanity is an individual fact, common to all who seek and find, learning and knowing that within themselves, lies all the power and glory that is universally contained; because they are of and have Infinite Intelligence, being the epitome or personifications of all Cause, Space and Time, crystallized and focalized in form and matter, in necessary *finite* expressions, otherwise impossible on account of magnitude, of realization or active and controlled energy, proving freedom and liberty without limitations; and that eventually "Man is sufficient to be a law unto himself."

That to attain to such immortal perfection, even in the body, has been the realization, and propagated teaching of the greatest thinkers; and to assist in bringing about this culmination they have dedicatively and closely studied Nature and Nature's laws, observing all things, separating in exactitude the real from the unreal, the constructive from the destructive, and endeavouring to prove this Mastership by perfecting themselves and—all ready and anxious to be so emancipated—pioneering the way, even at the sacrifice of their life.

In their research, contiguously, they discovered ordained and lawful physical, spiritual and intellectual means and methods of individual generations and re-

generations, demonstrating that all things are for God—leading unto better, only time and seasons, or the necessary degree of preparation and overcoming of immature or adverse conditions, being needful before the environment and structure could be made sufficiently attuned or harmonized, to be a fit place for such individuals and perfection to exist and reign.

All their understanding and experiments showed absolutely, that Man, the height of Creation and Evolution, must first "Know Himself," and apply practically his Knowledge, so that Nature and Nature's laws might be wisely harnessed and made of use; otherwise the phenomenal or complexity of struggling, growing and developing matter, would be retarded; its purpose mistaken, and its objective and latent energies abused. Until its progress (passing the child stage) had reached proper etheriation or spiritualization, thus polarization, well did they appreciate, that the lot of Intelligent Thought was concentration upon the origin and end of Matter towards equalization; and also that of battlement with the elements, seeking to govern un-directively the Earth, the final battleground of Universal Endeavor in the triumph of Rule and Order, was meanwhile imperative. But that battlement with fellow-man and creature, was necessary, was a thought abhorrent to them, as being absolutely contrary to all law; they realizing that the end of destruction could only be the destruction of itself, whereas the truth of being was "Life, more Life" and that more abundantly and perpetuatively, based on Love.

Hence, in simple and free manner, without obligation, thruout the ages, Mazdaznan has offered to all the Gospel of Amnesty and individual and collective attainment; recognizing the "Body" as "the Temple of the Living God," demonstrating beyond argument, without fear or favor, on every plane, the scientific and Only Path of Perfection that leads unto Truth, Purity

and Satisfaction, paving the way for the New and Coming Race, ascribing "no Authority higher than God and no Religion greater than Truth," giving to one and all that "Peace which surpasseth the understanding of man"—Life Everlasting, here, now and forever, Ecstasy!—*Guromano*.

GAHANBAR APHORISMS

Selected by Gloria Bryan from Talks by Dr. O. Z. Ha'nish, held at San Francisco, Gahanbar 1917-18.

MAZDAZANAN

Mazdaznan is an educational movement.

Mazdaznan pulls one out of ruts.

Mazdaznan embraces everything known.

Mazdaznan claims no one can heal another.

Mazdaznan gives hope and courage.

Mazdaznan comes to adjust matters.

Mazdaznan demonstrates its teachings.

Mazdaznan holds out the "light of understanding."

Mazdaznan has come to *stay*.

WHAT IS MAZDAZANAN?

Mazdaznan is a system of self-education.

Mazdaznan comes to broaden the way.

Mazdaznan has *wisdom* but *no creed*.

Mazdaznan simply demonstrates and imparts.

Mazdaznan reminds one of the importance of *this* life.

Mazdaznan testifies against the wrongs of civilization.

Mazdaznan invites investigation of its methods.

Mazdaznan is given "without money and without price."

Mazdaznan revolutionizes the world.

THE KEY TO OMAR'S DOOR

When completeness is reached you enter the Divine.

Everything is a continuity of the pathway of eternity.

Be conscious *you* are divine.

Know this life is but a span.

Search your being and make discoveries.

Recognize the hidden spark of intelligence, no matter what the station.

Find the key of Heaven within you.

Religion is a state of consciousness.

Salvation is the removal of obstacles thrown in our way.

THE MASTER SAYS :

Adjust your position and follow the current of your breath.

Breathe in the spirit of liberty.

Call out your forces thru discipline.

Declare your offences of forgetfulness are no more.

Entertain that which fits the times.

Figure only on your *own* resources.

Gladly look into the coming future.

Hum to yourself.

Inspire others by your appearance.

Just give yourself one moment in which to be conscious of yourself.

Keep in step with the seasons in regard to foods.

Lose sight of the illusive by application to the *useful*.

Much study avails you nothing.

Never have *set* ideas, views, dogmas or creeds.

Only eat when hungry.

Pray for what you want and get your body in harmony thru prayer.

Quicken yourself so as to get into the right position.

Realize the greatness unto which you have been called.

Only when you know the *truth* of things can you advance.

Your face tells your character.

Realization is the assurance of God.

Speak with fervor.

Ties make you a slave.

Uphold yourself by knowledge.

Vitalize your food thru mastication.

What you know least of, you talk most of.

Express power, force, radiance.

You can't force the spirit.

All your fears are of your *own* making.

Be a missionary to *yourself*.

Correspondencies will bring you wisdom.

Everything will be timed.

Have health and perpetuate life consciously.

Intensity of your mind will call it into vibration.

Jesus said, "Be ye perfect—" a possibility.

Keep within the range of time and its blessing.

Mazdaznan is the *only* means for furthering every end concerned.

Once you have begun to blossom, you *must* call out the fruit.

Prove the philosophy of Mazdaznan.

Show *who* is the governing factor of your being.

Use the *right* means.

Vegetables contain salts that feed you.

When preaching began, the whole world left off thinking.

Exercise your dynamic force.

You are the crown of all.

Zealously work to spread the Message.

You may crucify a *fact* but the *fact* still remains.

As you perform your part, you witness blessings.

The more you ask—the more complex you become.

Hum and your cells become conscious.

SUMMER GAHANBAR

The Advisory Board on Gahanbars, elected at the Midwinter Gahanbar, Golden Gate Center, has been very busy collecting data, and the majority of the members have decided that the proposed plan to hold a Gahanbar at the Yosemite valley is not practical by reason of the present strategic conditions. Comparatively but a few people are in a position to stand the enormous expense, while the majority would be compelled to sacrifice a privilege all their own. Views of many years ago are again being voiced that the extensiveness of the movement demands Gahanbars to be localized. Active workers should be invited by the Centers, giving students the benefit of their varied experiences. Gahanbar programs should be published, announcing a number of themes, calculated to arouse an interest among members at large to handle such subjects at will or as the spirit may move.

It is understood that the Parent Community held a Gahanbar every other month, dividing the subject matter of Creation and Evolution into Six Studies. Altho it is expected of our people that they be conversant upon Cosmic subjects it is well to recapitulate and grow more familiar with anthropological themes, paving the way to Eugenics, the fast-closed door which screens the mysteries of the Kingdom of Heaven from our sight, and deprives us from gaining our birthright and inheritance vouchsafed unto us by Our Father.

Knowledge is not only power, it is a source of satisfaction, comfort and recreation. We may not all of us be intellectual giants and yet prove to be channels unto revelations if we but yield to inspiration.

It has been suggested that Centers avail themselves of opportunities landscaping groves wherein to congregate and assemble as "God will not live in Temples made by hands;" His auditorium is Space, His altar the

Sky. Worship is individual and should be confined to a Home.

Mother Lina of San Diego is offering a five-acre grove for a shrine to the Border Stronghold. The Harbor Stronghold, too, has had several tempting offers.

THE ETERNAL EASTER

Early Easter Sunday morning (shortly after midnight) the call was to the Saints of the Harbor Stronghold "Arise; go to the Ocean, and there, before sunrise dip three times in the incoming tide of the Pacific."

A glorious, almost full moon bathed the night mantled "Land of Sunshine" in a sea of light, so that the "Early risers", assisting in the inauguration of the Happy Resurrection morn, enjoyed all the rare delight and varied charms of bountiful and beautiful nature illuminating with its splendors the spirit, enriching with a wealth divine the mind, rejuvenating with invigorating health the body; until all three in perfect polarity felt the sanctity and oneness of creative love—God thankful to be alive and to be blessed with the consciousness to know, see, feel and hear, His presence everywhere.

About one hundred took advantage of this solemn yet commemorative occasion, to show in this oft-repeated and customary family way, their realization, that the "old had passed away," washed and stripped of all negative, useless and unnecessary things in the waters of forgiveness and forgetfulness, significant of the "New Order of the Christos," to be quickened into the material fulfillment of their Eternal covenant: "To reclaim the earth."

Thus in happy assemblage, on the shores of the mighty sea; symbolical even as to name, Peace, our Royal Household, under the brilliant, starry firmament partook of Holy Communion, singing while the cup o

non-alcoholic grape wine and matzos bread was being passed by our beloved Master; the well-known and oft-time-sung family songs filled the air.

“Then let every Easter bell
To the world this message tell:
I live, I live again,
And walk and talk with man.”

And “Christ He walks and talks with man.”

The strains of music seemed fuller; the voices much stronger and sweeter, while the hearts beat in rhythm. Truly, thru the heavenly ether must have resounded unto all allied and kindred hearts and minds of Royal blood the re-echoing sentiments of our Love and Remembrance of the “Tie that Binds.”

Returning, most motored thru the mountains via Topanga and Cahuenga Pass routes, viewing in enchanting wonderment the marvelous sunrise, surpassingly beautiful; speeding as only such Royal procession can, thru a country, not only of supreme scenic loveliness, but one extra-ordinarily similar (if not an epitome) in climate, formation and natural conditions, of that land, called holy; the events of which the Day so vividly recalled, and the Time, then so divinely promised—the Eternal Easter, seemed so inaugurative of the present.

—*Gurmano.*

GAHANBAR PATET

With exceeding joy and gladness in our heart we remember the countenance of Infinitude reflecting at this momentous hour—the entrance of the High Summer Season—the Season of Fulfillment—here to realize the At-One-Ment of Intelligence in Matter—or God made manifest. With that thot, that consciousness, that realization, we shall continue to impart unto one another the Blessings within the Ruby heart of Being, that every wish, desire and longing, in accordance to the designs of the Infinite, may find fulfillment at this hour. Be it so.

MAZDAZNAN
VOICE FROM INDIA

“Woodlands,” Bombay, Dec. 27, 1917.

My dear Brother Guromano—

Your letter of 24th September, inviting me in Master's name to the Gahanbar, reached me only a week ago—to be exact on the night of the 17th instant. No means of transport could have carried me across space in the seven days that were left to me and I intended wiring that it is impossible for me to come and wish all success to our Gahanbar where I shall be in spirit on the day. But I was told the censor would strike off certain words and I would never know which they were and mutilated telegram would be worse than no telegram and might lead you to think I was “coming” when in fact it was physically impossible for me to do anything in the matter. This is a great regret to me and I now console myself that I am at this moment in spirit with you in San Francisco and my soul feasts and is merry with its kindred souls across the oceans wide tho my body languishes here alone and uncared for. Pray convey to the Master my very best thanks for the invitation and my extreme regret at being unable to respond to the honor he has done me thereby. But where present events fail of their purpose, our hopes are naturally centered in the future and so one day after the war the long looked for reunion will be brot about. Till then I must hold myself in patience.

Along with the above letter I also received yours of the 22nd September and a month before that of 3rd August. These extraordinary delays indicate what a deterioration there has been in the mail service. But these, I am told, will be nothing compared to the delays that are ahead. Each week the submarine takes its toll in tonnage and at this rate we would be lucky if we get a letter at all a year hence.

I much enjoyed reading your exquisite verse on

“Love” both in your letter and in the Magazine. It is so very true and ennobling but, alas, very few can enter into its depth or realize its vast resources.

I am afraid you have formed very high anticipations of my “Call of the World.” It is a simple narration of my varied experiences—of the sights I saw, of the people I met, of the thots that crossed my mind, of the loves I had and so on. At times I become quite boyish and give out all my feelings that would create laughter and comments in some quarters, at other times, I am all swayed by prophetic fire and quite pontifically ordain what the Americans ought to do in certain matters of their art and society. So you must form no high opinion of the “Call” before you read it, otherwise you shall only be paving a way for disappointment. Things move so tremendously slowly now that tho my manuscript is in the hands of my publishers for last more than four months, they have not yet sent me “proofs.” At this rate it will be very likely summer before the book is out in England. Patience and more patience that must be my motto for the present. I much appreciate and thank you very much for your assurance that you will do your best for the publicity of the “Call.” This assurance is all the more precious to me as it has come spontaneously from you. You know how much I fear desecrating my art by associating any material considerations with it. I personally have done nothing and shall do nothing to advance the worldly prospects of my books; but if any one of his own accord comes to their help, I shall watch his efforts and give secret thanks to him in my heart. But my books must expect no help from me and must pave their own way in the world,—my passion and power being exhausted in their creation.

Since finishing the “Call” I have been lying fallow for my brain soil was quite exhausted of its salts and nitrates and needed recuperation. But now I find I

have recovered sufficiently and on the 22nd came a sure and certain mandate from I know not where that I had to write the next of my "Message" series and it was to be that of Christ. Many rough notes were already jotted down on that day and I am now reading up all the literature I can get on the subject. The new message will be on the lines of the old and contain four chapters, namely on the Divinity, Philosophy, Ethics and Eschatalogy of Christ. But it will strike out a novel, and perhaps unheard of, path, namely to reconcile Christ with Anti-Christ—in other words, Christ with Nietzsche. I think the future of the world lies with these two forces, but neither is sufficient for itself and each must be brought to supplement the deficiencies of the other. I shall be glad to receive any literature that would be of help to me in this direction.

I have read once again your splendidly-worded invitation and what glorious times awaited me had I accepted it. You must have already noticed that I have a very high notion of my intellectual powers and of their influence on certain types of men; but in my wildest dreams I never imagined that "millions depend absolutely on me for their Emancipation." However bold such a statement may appear on the face of it, I am glad to get it from you for it stirs my imagination and nerves my arm for a mightier fray than ever I should have thot of entering. It is said that the truest and noblest friend of ours is he who by his word and action rouses all that is best in us and widens unlimitedly the expanse of our mental horizon.

I am delighted to receive greetings and remembrances from our Royal Household of the Golden West. Pray proffer my salutations and greetings to all my kindred spirits in the new Stronghold, particularly to Mothers Maria, Adelia, Monica, not forgetting my dear Mother Ashoi and my own lovely pets, Linda and Viola.

Believe me, Yours affectionately,—*Brother Wadia.*

MAZDAZANAN

Dr. Gilman Beeler, Editor

Published monthly by the Mazdaznan Press, 836F S. Vendome St., Los Angeles, Cal., U. S. A. Copyrighted 1918 by Mazdaznan Press. Entered as Second Class Matter January 14, 1916, at the Post Office at Los Angeles, Cal., under the Act of March 3, 1879.

DIRECTORS: A. F. Gault, Chairman; Wm. K. Sandberg, Vice Chairman; Kurt Graichen, Business Manager and Treasurer; Dr. Gilman Beeler, Secretary; John Vinson, Auditor.

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

Address all communications and subscriptions to P. O. Box 1854, Los Angeles.

Vol. 17

July, 1918.

No. 7

SELF-DIAGNOSIS

Diagnosis has been the theme of all the ages, not only in the ordinary sense, but that of the higher or scientific motive. The Greeks summed up, or attempted to impress the student of Nature with the importance of diagnostic studies by inscribing above the very portals of houses of learning or worship—"Know Thyself." In countries farther East the temples of learning and worship either carried the inscription of "Holiness unto the Lord" or "Holiness is the Best of all Good,"—Holiness in the sense of wholeness or completeness, for complete and whole, perfect, is the knowledge that discloses the workings of being and the relation of all the component parts that make up the objective.

To some people the subject of Diagnosis may be nothing more than an interesting study; to all of us it should be a matter of necessity. By knowing oneself as to strength and weakness we also learn to know others better. Knowledge not only commands protection but it affords charity as well. Being able to trace symptoms to their origin, and again knowing the cause to trouble, makes us more considerate, careful, kind and forgiving.

Not enuf can be said about the *basis* and *inclinations* of the human constitution. The three principal types are evident in the whole race—the fourth, or extreme type, with its momentum shifting a *base*, altho quite prevalent in our days, is a little more difficult to understand for a beginner. The fourth class has to be made a separate study as it constitutes our *unicums*. Even the extreme type of inclinations, developed or undeveloped, do not come into play until the base proper is determined.

The *base* of the individual is a unit of the three-fold nature, which is dynamic, assimilative and generative. One of these three factors become the leading one called the *base*, while the other two act as *inclinations*. The illustration of a bird answers the purpose, as we may liken the body of the bird to a *basis*, and the left and right wing, balancing the body, *the two inclinations*.

What the *base* may be in one is an *inclination* in another. There is the *physical* base, the *spiritual* base and the *intellectual* base. We should consider the bases according to their evolutionary order.

In the cellular everything is at first physical or material. For this reason all plant life is basically physical, with inclinations of spirit and intellect in the unconscious. The plant senses become sensitive, communicative, yet incapable to telepathy.

In the animal the physical is basic only as to the cellular construction, the inclinations fluctuating according to class or kind, influence and environment.

In man, the basis fluctuates with the inclinations. The pre-conceptive state carries upon the wings of ether the basic principle and establishes itself according to the conditions of the neucleus. The determination of the basis proper does not occur until the last of the sperm, suggestive to sex, has been absorbed, and but a single intelligence directs the energies unto gestation.

For this reason for twenty-seven days after conception there is to be firmness of mind and steadfastness in occupation.

Once the base is established it is fixed. Nature must have foreseen possible impositions and environments. For this reason the inclinations remain under control of the will of man. He can thus amend and correct errors, or he can develop qualities and properties otherwise potent to a base. What a base lacks may be found in the inclinations. He thus may develop one or both of his inclinations to the zenith of another's base. Whatever man is unconscious or incapable of is latent in him. Thru observance, application of gymnastics conducive to his temperament, care and regime, man may and has power to bring about an equilibrium satisfactory to his ambitions.

THOT WAVES

Man is the macrocosm reduced to microcosm that he may be able to govern the maximum of creation. Should man fail to minimize the maximum of space, time and causation, he would not only be wasteful but also useless. Consequently, the man void of economics is still the tohu-va-bohu in Infinitude—he is still in the making, but not made.

Our desire for learning, or rather recollecting by conscious knowledge, is due to the macrocosmic origin of our being, crystalized unto a microcosmic state. The abstract forces itself upon us at a time when the momentum is reached by our mind to change from the physical to the spiritual or to the intellectual. Seized at such an opportune moment the forces at command pave the way to higher development and attainments; while an opportunity neglected makes studies in later years not only difficult but fills the deeply furrowed brain cells with irritation creating doubt and pessimism.

Failure to attain to one's heart's desire is due to a state of timidity created by unwarranted tactics,—the quenching of the spirit, the abuse of the still small voice, and desire for the sensational.

There are four principal phases for man to experience: growth, development, unfoldment, maturity. But there are many who have stunted their growth where development is driven into channels less conducive to unfoldment, and when mature, show nothing more than would a sexless fig tree; "only leaves."

The nature man is he who has all the stages of life behind him in accordance to measurement and weight; consequently, is equal in the balance of Life's scales.

SEASON HINTS

July, tho hot and sultry, has many mornings and evenings in which we may delight, if we could only get away from the rocker and armchair and stroll about the garden wall, or a lonely lane, as in days of old.

The days of old are the days of youth, while many a man who could enjoy youth forgets the days gone by and regrets rather than begets a few more of the days of recollection.

Plenty of berries of all kinds; still it should be borne in mind that for a tonic they must be mashed and strained; for an eliminator they should be used with cream—but no sugar.

The gooseberry is of value to the nervous. Eat them often but, remember, the smaller the dish the better.

Raspberries are not fruit for man; the women need them, but should use them judiciously.

Blackberries are always food for those who are troubled with dysentery and intestinal derangements.

Cornbread and cornmeal productions go best with berries. Wheat and rye does not combine as well.

Rice and rice flour productions are not to be used with small berries. The starch and acids are apt to induce indigestion in most temperaments.

Whenever cramps and other unpleasant sensations suggest themselves after meals, take to nibbling of ginger or take a cup of hot ginger tea.

In severe attacks bear in mind that a drastic cathartic is the best thing to use, altho one should be reasonable and not allow so abnormal a condition to occur again.

Every vegetable on the market is of some value to the one or the other temperament, still while fruits last they should be consumed with good judgment.

Summer squash has its effects upon the kidneys and the bladder. In small quantities the squash will prove of value to every temperament.

If drink you must, because of the heat, take lemon milk or hot lemonade. Still it is best to discard salt and spices from your dishes and you will soon eradicate all feverish tendencies.

Man is made up of cellular tissues having passed thru the organizing energies of the vegetable kingdom. Thus far God and nature have directed the work, but once a form has been reached where senses assert themselves the creature is left to care for itself. To the extent of its power to exercise instinct or reason does it thrive. Man must learn to understand nature by far more than any species of the animal kingdom by reason of his objective and abstract thinking. He should know better than to fall into the snares of blind forces.

To avoid catching cold, do not allow the muscles of the body to tense or be drawn. Crawling into oneself by no means insures warmth. It breeds nervousness and lays foundations unto many diseases. Keep relaxed, however cold, and breathe more fully, but exhale slowly and at intervals, retaining the breath for a time; in short, breathe out a *staccato*.

When conscious of poor digestion, due to the acidity of the stomach lining, and the membranes prove insufficiently active, use okra or gumbo.

Cucumbers are splendid eliminators, and may be used most effectively when taken plain, before and after meals.

Carrots and peas make a palatable dish; so do string beans and corn. With cream gravy on toast much satisfaction may be gained.

Did you ever try baked lettuce? If not, try it. Place a head or two into a tight dish, some oil, and bake in a slow oven for ten minutes. You can dip a head in light batter and bake in medium heat. Adding herbs or savories will create many new dishes. Cucumbers may be treated the same way. The same is true of eggplant.

When tired of symposias grate three potatoes, two onions, one carrot, add cupful of cracker dust, bread crumbs, or one half the quantity of any kind of flour or meal. Stir into well oiled pan, the oil covering all of the consistency, and bake in a hot oven. Flavors, savories or spices may be used to taste.

A great deal depends upon the way we cook, fry, steam, broil or bake our food dishes.

Toasting has to be considered, too. Toasting over a gas flame is disastrous. It is ruinous to the blood and to one's complexion. To toast in a gas oven is no better. If you cannot toast your bread on a coal or wood stove use an electric heater. Gas is the cause to many membranous, throat and nasal troubles, to say nothing of stomach catarrhs.

Quick shower baths, early morning plunges in running streams, lakes or ocean, are beneficial, if right after a plunge one takes to a racing match, thereafter to gymnastics and dresses in fresh raiments.

To become rested when tired and worn do pedicuring and manicuring. Thereafter take a walk and commune with Nature.

The boundary lines of Heaven and Hell are as much in question as are land titles.

Whether buying land in Southern Texas or in Southern California even the best judges hold that in more than many instances the title may be contested. It would thus show that we are never sure when it comes to possessions. For this reason it would be best to live in rent while on earth, and run chances as to our future state.

Title and Trust companies are some protection as long as not too much is involved; even so churchianity is quite an insurance concern as long as it need not pay any premiums.

In the world at large it is customary that the officers of a company draw fat salaries, a custom that seems to be evident in every department where there is organization and trust.

Unless we submit to the inevitableness of our position in the daily walks of life we shall be mortified by conscience. Quieting the nerve of conscience we may safely follow the laws of ethics that know of no scruples.

The man who everlastingly objects to truth is a naturally born or artificially trained criminal.

The man desirous of enforcing laws is the last one on earth to keep or even remain within the law.

The preceding is the stepping stone unto the succeeding; for this reason the White Man must fulfil all expectations, lest he fail in laying a foundation for the Coming Race, or the Race Transparent.

If intolercancy is a power how much more powerful should tolerancy be.

A real aristocrat must be democratic, while a democrat, to be such, must have aristocratic tastes.

A democrat proves his democracy thru tolerance;

should he lack the latter then he is an autocrat.

Most people in this world have no standard and consequently remain open to influence as reeds in the wind.

Greatness of mind shows separation from inferiority.

Poverty is the road to corruption, while corruption becomes a menace to progress.

Inspiration is one thing and historical facts another; still it so happens that inspiration deals with morals, while history deals with events.

An idea may be undeveloped that, still some peoples' that is nothing more than a continuity of ideas—or a necklace of opinions, that may be worthless, still many a neck is adorned with it.

NATIONAL DAY

Every country, every state, and every town or hamlet has its days of either commemoration or celebration, in addition to universally recognized holidays. Holidays may be legalized or annulled by common consent or otherwise. But in no instance can a community institute a Day of Prayer except to members of its own creed. There can be no National Prayer Day in a strict sense, no more than there can be a State or a Town Prayer Day. A National Prayer Day is only possible where there is a National Religion. We may have a Thanksgiving Day equal to Harvest Day, but a commonwealth composed of various shades of that can not impose a Prayer Day. Or, can a man, whose scruples are void of any religious shading be compelled to pray contrary to his convictions and conscience? The efficacy of prayer may be convincing to one, but it may not at all appeal to another. When it comes to religion or religious scruples, religious confessions or religious creeds, we show our loyalty to one another or the coun-

try at large much more when we refrain from dictates. Inasmuch as a Home must be a sanctuary to those concerned in it, even so must religion remain a private matter to the individual. Even tho every man be considered religious in one sense, or another, we cannot impose what is outside the province of governmental jurisdiction. For this very reason schools should not be conducted by prayer or church songs. A minute of Silence, an appropriate folk-song, will suffice to command concentration, respect and etiquette. Any aggressiveness, no matter how well meant, can only result in repulsion and disaster. Religion is a state in which the soul, spirit or entity of the individual is concerned. It will not allow dictation by any other power than the Divine. History suffices to keep the wise man in check. The arrogant man of mediocre ability alone may trespass private grounds, but he will have to take the consequences, and in the language of Scripture: "Woe unto him thru whom trouble cometh."

As to atheists, materialists, non-confessionists and others, may it be understood that altho they do not confess any particular personification approaching the Divine, they, one and all, give vent to hearts' emanation and after all, it is not language that constitutes prayer but the affirmation and sanction of all that is good.

The proper time to do a thing is when we are prompted. It is well then to contemplate upon Life and Sacrifice—the daily walks and mission—Providence, Destiny and Fate, in which we are all involved.

In our Blessed Savior we find the culmination of experiences. In Him we may mirror our own destiny. Nature and God are both thoroly blended in the God-man. Having read the Gospels—we should read "Jehoshua" which reveals to us the missing link of the Gospels. That link found, and the broken chain mended, shall effect the union of factionalism.

THE SCRIPTURES

As long as we enjoy an unbiased mind, and free from influence, superstition, ignorance and theological suggestions, we may be able to find many a moral in Scriptures which will assist us in learning to know humankind as we meet it in our daily walks. Considering the Scriptures as a volume of many writings, similar to an encyclopedia, we shall discover many subjects conducive to development, unfoldment and growth. We may say, that the Scriptures are practically the first Encyclopedia of the White Race, purporting to advance useful Knowledge. An Encyclopedia is not compiled, written or edited by one but many minds, selecting themes most conducive to them, attempting to cover the ground to the best of their ability and in consideration of the material at command. Mistakes are inevitable, and misstatements are apt to creep in, due to conditions or circumstances. Even at best "the half is never told." Encyclopedias are a help to a student—so are scriptures. While encyclopedias need revisions to meet the demands of the times, Scriptures need our consideration. To get any good from Scriptures, or to be able to utilize them, we must always bear in mind that Scriptures are no more essential to Salvation than a Doctor-book. True, both are good books. Quite useful at times, but we are in need of neither where we heed the call of the spirit. The Savior held that it suffices if we follow the counsel: "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."

Man is endowed with all the attributes, endowments, gifts and talents necessary to become a factor thruout life. The objective suffices to arouse a desire for information and Knowledge in their relation of things. Conceived in Love and received with Joy he finds the way paved; while the objective about him reveals the

stages of life thru growth, development, unfoldment, maturity. Ever on the alert, his Spirit at one with the Universal Spirit, man is impelled and compelled to push his way thru life. If there be anything in nature to hold him back, to cripple him in his efforts, it is not the elements or the powers and forces of earth and sky, but those in whom he hoped to find *equals*, to co-operate in the reclaiming of the earth and her hidden forces. In man he finds his enemy rather than a friend. Man alone, interferes with the progress of things. Man tests and tries him and his faith, conscious of so deplorable a state self-preservation as the first law in nature, grows upon him, and with it schemes to avert the evil. The mind at last becomes divided; he wavers between the abstract and the objective, the speculative and the actual. Thus divided, the two natures of his being grow more and more apart, until at last they separate, in the majority of cases.

As man looks about him, investigates, studies, he realizes that the delusive, illusionary, fictional is in the lead everywhere. At first he rebels, then he sympathizes, lastly he submits. But even the submitting by no means ends his troubles, if anything, it makes the path thru life all the more complicated. The struggle only just begins. The more he surrenders the greater are the burdens he has to bear. To escape it all he encounters new dangers. Only in rare instances may he succeed like a Monte Christo, realizing "the world is mine!" Yet, after such a realization, is but one impetus, "vengeance"; forgetting that "Vengeance is mine," saith the Lord, "I shall repay." True, there are a few who like unto the prodical son, return to the Father's house never to be heard from again.

Here it is where we find the Scriptures of much use, as well as comfort; a comfort to know that others have voiced our sentiments, our experiences; a comfort to know that it was not always thus, neither shall it be

thus forever. In finding ourselves twixt earth and heaven we learn to know hell, at the same time realizing that the purpose of it all must eventually tend to the final. There are people in this world who would do better if they could go where their heart and mind dwells; still it is a question as to whether they would be of any more value. Many a heart that longs for heaven fears its dream might come true, when the illusionary side of ignorance and superstition asserts itself and touches the body with arrows of pain and aches. Instead of leaving it to the Lord in Prayer they prefer a *doctor* to keep them in this "vale of tears" just a little longer to enjoy—"movies."

ANVIL CHORUS

Not content with the present situation, many a man would try his soul with suggestions of mental antiquity, and point to the coming of Christ, or the possibility of the ushering in of the Millennial age. Altho some would have it that "He shall come like a thief by night"; still, there is no danger of His coming to a turbulent world.

Again there are people who love to make it hot for the rest of the world, and can't cite hell often enough, or depict its sulphur and brimstone horrible enough. Yet, when the least venom of their own vileness touches them they are filled with fear and trembling.

Some theologians, less informed as to the *modus operandi* of biblical compilations, hold that "anything to be withheld from the mind of man," or anything "not recorded in writ," was not intended for man to know. What consolation. Evidently the schemes of David, kidnapping Uriah's wife, and Solomon's attentions to a shaded lady, and many more horrifying relations are necessary for our soul's salvation.

There is no doubt about it, but as long as we shall have to have theologians to magnify scriptural writings, we shall have to wade thru the torrents of ignorance and superstition. O, for the simple lessons of a Savior who tells us that "Truth shall make you free."

While a Hindu's ambition is to escape the burdens of consciousness as well as the worries of life and gain Nirvana, the average White Man proposes to make a lot of money so as to wallow in a heaven of pleasures.

"The letter killeth" may be readily applied to students of the Bible who take literally that which was uttered circumstantially. Just take the old punctuation of: "In my father's house are many mansions; were it not so I would have told you. I go to prepare a place for you." The separating of the sentence by a period where there should be a colon, gives rise to the emphasis: "I go to prepare a place for you." But he never did, he never has to go to prepare a place as "In my father's house are many mansions."—Much trouble in this world is due to linguistic jugglery and word painting.

Some people would have it that the "immortality of the soul" has to be earned by the grace of God. Because they read in Scriptures that *man is mortal* and "*seeks immortality* by patient continuance of well-doing." The invalid mind of theologians jump at the conclusion man *sleeps* in his grave, awaiting the day of Resurrection to come. But how about the Savior who, in His parable of the "Rich Man and poor Lazarus," sees both of them in the same Spirit realm, even conversing with Abraham? Life surely is immortal, whether it manifests in the body of man or a bug, whether it is in a flower or a weed. The denying of it is not going to change the fact of it any more than the denial of the earth's rotation, for, as Galilee exclaimed: "She moves just the same."

A man may be on the way to heaven and yet never get there; while he who is lead into the road of hell may suddenly change his mind.

There are no zeros either in heaven, the universe or nature; the complete number is evident everywhere.

Tho a savage may love to paint his face, to change the mask he inherited, he nevertheless exposes his heart in all its natural purity by minding his own, rather than spying and prying into other people's affairs.

When Satan and his majestic stockholders try our faith thru unchained elements we have a way whereby we can harness them and even force them to answer noble designs, but when the hosts of hell appear in man we have but one hope: "Good Lord, deliver us!"

The only time we lose our faith in immortality is when a preacher tries to make his sermon everlasting.

The reason churchianity is pretty lose and shaky, is because its promotors have hammered the rivets of christianity to such an extent that the heads have fallen off.

When a man has nothing to offer to society, or to add to its wealth, he either writes or preaches.

Blessed be the working man for his dividends shall go—to the other fellow.

When dead—report to immortality.

The belief in hell is greater than in heaven, because the latter is less certain.

Many a man drafted is now drifting.

The Lords of the Earth have a glorious time in these days of uncertainty.

After everything else fails him, man turns religious, and tho he always did shirk labor he now wants to *work* for the Lord or *humanity*.

It is the inhuman that longs to become human.

And the day shall come when man shall engineer the tractor in the trenches and woman a tractor in the fields.

There are two principal fields in this world: the battle field and the grain field; the latter means gain and the former spells stain.

WHEN ONCE WE UNDERSTAND

Some do understand, most of us do not. For those who do not understand, the subject matter has to be expounded. It is said that "Faith comes thru preaching and teaching." There is truth in this. Even faith which is an assurance of things, heretofore not understood, comes to us only after elaborations, illustrations and exercises.

As long as cattle ran rampant over the ranges they were of little value. As soon as their pedigree was established they have grown in estimation and price. What is true of one, is true of all things in nature. We think that humanity has been running rampant. Let us establish one another's identification, and perhaps we shall learn to know one another better.

We shall not go too far into history. Neither shall we dwell upon details. But we all should have a kind of a compendium, a synopsis, a brevier, reminding us to whence, where and how we came. Not that we shall lose ourselves in evolution or anthropology, ethnology or raciology—by no means—still, we should know something about our race, and the relation existing between the various types of that race; types that some choose to call tribes, other's zodiacal correspondences—consequently, twelve in number.

The present turmoil in the world calls out such a study. The encounter at present is not one between the races, but that of the tribes who make up the Aryan, or white race.

True, the Aryan race is not entirely free from admixture, and this may be the cause of so much misunderstanding between its various households. At any rate, we propose to take up this subject and consider it a study, sufficiently defined, to give us a birdseye view of the present drama so ably played—with a setting that calls out much wonderment. And, again, understanding the leading factor back of it all, much of

the misunderstanding, that makes us partial and intolerant, shall be obliterated. Bitterness and revengefulness will by no means lead us to an understanding. We must use good, sound, sane judgment, at all times, if there is to be a state of tolerance and democracy.

The relation of the tribes and their characteristics have to be understood. We need to acquaint ourselves with the origin of the Aryan race, and how, or why its division into tribes was brot about. Furthermore, we should know to what extent the preceding races imposed upon the white race, and consider the tribes in their relation to other races.

Perfect types, or types kindred in relation, seldom, if ever, are swayed by circumstances. Only those who are tainted with the blood of foreign races show enmity and the lower strata of animalistic tendencies. As we learn to know one another better from every possible standpoint, as marked by nature, we shall be able to adjust differences.

SPLITS AND SPLINTERS

Whenever we surrender we admit we are beaten. No man of honor can, or dare surrender. We may experience many a defeat, still we must rise, and in so doing, take up where we left off.

Today we are enemies of one another because of the inferences drawn, while tomorrow we drink to one anothers' health—we have come to reason with the morning dawn.

A house divided against itself won't stand for division forever. Nay, it will see the folly of its differences and—agree.

“Come to an understanding with thy adversary quickly.” Sure, but even quickness runs on crutches at times.

BY NATURE I AM A CHILD OF THE EARTH
IN SPIRIT I AM AN ASSOCIATE OF GOD

Synopsis from Talk by Rev. Dr. Otoman Zar-Adusht
Hanish, September, 1917.

In our "Affirmation" we find these words: "By nature I am a Child of the Earth; In Spirit I am an Associate of God." This is the sum and substance of Mazdaznan, the greatest philosophy in the world, the only true revealed and infallible religion, and the boon to science. These two sentences impart to us the two Great Pillars upon which religion and science rest. Were there no other writings, no other records available, it would suffice us when reminded, that: "By nature I am a Child of the Earth," thus bearing out any and every research or investigation that may be made by the thinking scientific mind as to the modus operandi of Nature and Nature's laws, calling from out of the lowest state the highest possible manifestation.

"By nature I am a Child of the Earth!" I am not a Child of any other planet, of any other realm, of any other intervention, but that of the laws of the Earth. Thus, everything contained within this Mother Earth, everything that surrounds and abounds this Earth, in which she, as a planet, moves, all of the energies, all of the intelligences, have found a lodgment in this form we now call the *physical body*. Here we find Nature's highest efforts at her culmination. She can impart no more. By virtue of evolutionary laws she has exhausted every possible line that can be drawn. She has completed her work and we are the result of evolutionary processes, the same as Mother Earth is the result of creative energy. The creative energy controls and governs any and everything that appertains to the

planetary systems; then, re-appearing in the opposite, inducing and introducing evolutionary processes—first reducing everything thruout the realms of substance to a planetary minimum; then, re-minimizing that substance, by virtue of etherealizing processes; calls forth the life of the rock, of the plant and of the animal, of which the human form is the highest result.

“By nature I am a Child of the Earth,” but “in spirit”—as to intelligence that separates me from matter, as to endowments, attributes, gifts and talents which no substance, no matter can impart—“In spirit I am an Associate of God.” Not a part of God, not a fraction, not a spark, but an Associate of God. God is the maximum of Intelligence—in me that maximum of Intelligence manifests as the minimum of substance. And thus we say in our creed: “I am what *men* call God.” I do not say that *I* am God, but I am what *men call* God.” The physical, the material is of substance, therefore it is not God; it may be the garment in which God appears, it may be the “magic illusion” that He draws about Him, but the substance, the material, the physical, in all its forms of manifestation, is not God. It may be the countenance, it may be the face of God, it may be the witness, the testimony unto God, while *God is Spirit*. Even as the Savior said: “God is Spirit, and whosoever proposes, or attempts, to approach Him, must reach Him, must find Him, in that self-same spirit.”

Now, wherever there is no spirit of God, where there is no consciousness of His Intelligence, how can God be reached? How can He be confronted? How can He be met? “Like begets like.” Even here in the realms of matter “like begets like.” It is commonly recognized law:—“matter to matter—spirit to spirit.”

“In spirit I am an Associate of God.” If I am but a part, a portion, a fraction, a spark, I may become ab-

sorbed; to me then there would be no entity, no individuality. Then the efforts on the part of that *particular part* and fraction, unconscious of its operations, its *modus operandi*, would leave to the departing one, no memory, no recollection, no remembrance, consequently no Eternity. Then all our efforts would prove in vain, all our attempts made, to come up to required designs, attempting to gather, to collect—all would prove useless. Entity to be such, must be Eternal, in and of itself; independent and free from all interventions of another intelligence or entity.

God is Spirit and "in spirit I am an Associate of God." It is this that, it is such a that that from time immemorial worked its way into the mind of Aryan-born, of the White Race. It is just such that that prompted man to remain free from the entanglements of all preceding races. It has become his incentive: to prove, to demonstrate the highest possible intelligence manifestable in matter. It is for this reason, that right at the very cradle of the Aryan White Race, there is that desire for absolute freedom and liberty, repelling anything and everything of an authoritative nature, for "In spirit I am the Associate of God." Then we, as Associates of God, related to that maximum of Godliness, constantly aware of that relationship, that closer tie, there can be no estrangement, there can be no interference, and if there be any communication, that communication must come to us by virtue of direct succession.

The Aryan, who leads the true Aryan life, that true white man, who has remained "unspotted" as John, the Revelator says, who continues to wash his garments in the blood of innocence, like unto that of a lamb, that blood of purity, that blood of justice, of consideration, of judgment, of righteousness, only that individual is able to realize the plans of the Infinite Intelligence.

Thus, the Aryan race has it for its inheritance to see God with the eyes of flesh. Such is the birthright from time immemorial, or as far back as history; for the remnant whereof, we have to be thankful to the Egyptians, as the records of Persia, Media of Iran and Abessynia, have all been destroyed. Even the records of Egypt were thot to have been destroyed when the Alexandrian Museum was laid waste, and all the Empires gloried in it, while Priestcraft, the world over felt gratified, whether that Priestcraft of the Indian, of the Coptic, Iranian, Greek or any other kind, all gloried in the destruction of the Alexandrian Museum, there where Egypt had collected the cream of literature. But by some incentive, thru some cause or another, just like an omen that comes to the one and the other, even up to our present time, there were some who were prompted, either by foresight or special interest, to copy these records, and recopied, deposited these records in various parts of the Continent. Thus we gather enough to be enabled to trace the history, the workings, the operations, the genealogy of the Aryan or White Race with all its diverse classes or tribes. It is thus possible for us to know of the modus operandi employed by adverse powers to kill in us the incentive embedded in the human heart, which ever and anon reaches out for something more ennobling, inspiring and elevating. The very root of history was to be destroyed, the institutions of the preceding races effaced that ignorance and superstition may forever govern the mind and heart of man. As we read those records, it would seem to us as if that diabolical spirit had succeeded in the destruction of Literary Gems—but it has not. They have succeeded in crushing it for a time, but they have not succeeded in killing it. And thus, we are here to testify to the real object and purpose of the Aryan White Race upon this Earth. If we, as the

Aryan White Race, were to give way entirely to that diabolical spirit, to self-appointed authority and authoritative institutions, we would soon be over-run by other Races. The yellow evil would first impose upon us, followed by the Dusk Race, which would give rise to the Olive Green Race, to be emerged into the Brown Race, followed by the Black; the Black Race at last holding sway. But it is that little bit of a *spark* that lies within the glume, that little light, that appears and re-appears, that eventually illumines this darkened Earth again, and gives it a new impetus. And thus in every cycle, every dispensation, every era and every age, men, women and even children arise to give vent to the Divine Holy Spirit within the heart, enkindling the slumbering hearts and minds about them, quickening them to a newer way of thinking, building up and rebuilding the sacred structure, that it may stand out as a testimony to those who are to follow after. To this end Saviors had to appear. The Aryan White Race had had many Saviors, and at last one Savior who to us is a central figure—like the hub is unto a wheel around which the whole “Wheel of Chance” revolves. And oh, the attempts that have been made to remove that Thot of Perfection, to remove the possibility of manifested perfection! That He was a man of absolute perfection cannot be denied—for whichever way we analyze Him, from whatever standpoint we consider Him, we will always come back again to the first thot, that He is the Thot of Perfection, as entertained by His kin, His relations, the Aryan White Race, the world over. He was of no particular tribe. He was of no particular class, for had he been of a particular tribe, if His blood had remained reduced to tribal relations, it would never have been possible for Him to express that cosmopolitan and universal spirit. In Him we find blended all of the blood of the Twelve tribes that constitutes the

Aryan White Race. To such a point of perfection the blood has been blended, that at last it reached the consistency of absolute purity, and in consequence thereof, He stood out as absolute perfection. That which He suffers, that agony that He passes thru, the crucifixion that He experiences, are nothing more but the reflexes of accumulations thru His kin, the accumulation of His people and the accumulation of things, due to the Aryan White Race not sufficiently remembering its real object and purpose, thus allowing the authorities and authoritative institutions of the preceding races to take sway. He suffered on account of the ignorance of His people. He does not suffer with the intention of removing that ignorance, of removing that blot, of removing that sin, but He suffers on account of it. Therefore He bears the whole burden, the whole weight of it, attempting to call us back to our original state, to recall to our mind what we were intended for, to retain the heart's higher objects and purposes in life. Few there were who comprehended it. Think of it, even Peter, after he had had a foretaste of the power of the spirit, when on that Pentecostal Day he had reached a state of ecstasy that made it possible for him to sway the minds of five thousand men; he who was less versed in science and in law was capable and able of quoting Scriptures and historical records to the astonishment of all who listened to him; he who exercised a most wonderful power, so much so that when he called upon his hearers to seal their testimony in baptism they followed him, to the River Jordan. Still, shortly after this phenomenal occurrence, we find him up at the Lake of Galilee—fishing. That great Peter, who was convinced of the power of God within—a few weeks later he is found fishing. After he has had the foretaste of the Kingdom of Heaven in his heart, demonstrating the possibilities of casting aside inherited tendencies, tribal conditions

forced their way to his heart and mind. That fear of the Yellow race, the Dusk, the Olive-Green, the Brown, and particularly all that fear that comes with voodooism, came up in his mind—and he feared; he feared persecution; he went to Galilee; he went back to fishing. He never was much of a fisherman, yet it was the easiest thing for him to do. It required no capital and no exertion. Even up to the present time, a man unfit for anything else goes fishing, or farming. Peter went fishing and it took a Savior to call him to time. It took a Savior, walking all the way from the Dead Sea up to Galilee, to remind Peter of his promise, of the covenant that he had made. Just think of it, what those prenatal conditions will do, what those suggestions that have fastened themselves upon us from generation to generation, adding and adding ignorance and superstition, until it seems second nature, to submit to this process of short-comings. But there were some,—yea, there were some, who saw, who understood, and with determination held the fort. With determination they would demonstrate the true and perfect life, even at the cost of their physical life, that they may at last curtail autocratic authorities and authoritative institutions. Even if they could not overthrow, obliterate, if they could not destroy, they could at least curtail the influence of this diabolical spirit. Therefore such authorities and authoritative institutions, the world over, will continue to persecute anyone and everything that tends toward liberation and freedom. Well, are we not free? Are we not liberated? Are we not sinless? Are we not pure? Is it possible we are not enjoying at the present time a state that assures perfection? By no means. The same state of sinfulness that existed in the last generation and as far back as the days of the Blessed Zarathustra, and even as far as the cradle of the White Race, the same conditions exist today. We still strug-

gle. We, each and every one, still struggle, and most of the time we struggle in vain. The same problems, the same conundrums, still confront us. To battle with the elements, that is easy in comparison, because, there come to our assistance intelligence, ability and experience. All help us to overcome the encroachments of elements. We learn to protect ourselves from hurricanes; we learn how to escape earthquakes; we learn how to keep away from avalanches, and we figure out when to expect a tidal-wave. There is not anything in the elementary realms that the ingenuity of man cannot control and protect himself from. Yes, he can protect himself from a boulder that has loosened from the mountain side; he can protect himself from a ferocious animal, but when it comes to his own kind—man—it keeps him busy, everlastingly scheming, to preserve himself. And with all his schemes and with all his ingenuity he is baffled. There comes a time when heart and mind reaches a stand-still. He can see no farther. He has no enemy in Nature, in the Universe, in the vastness of Space; there is no enemy in the air, in the bowels of the earth; there are no evil spirits to influence his path, there are only diabolical individuals that interfere with his progress; the only interference he finds is in man—humankind.

“By nature I am a Child of the Earth; In Spirit I am an Associate of God.” Not until the white man—the man of the Aryan White Race—awakens to the fact that “By nature I am a Child of the Earth,” that “in spirit I am an Associate of God,” not until then will man use every effort to *sustain his position*.

All we would say is, may that day be hastened. In the meanwhile, each and every one of us doing the very best we can, under the circumstances, and never forget that the holiest thing to man is—*Freedom; Liberty*. Be it so.

MY NEW BIRTHDAY

“And to those who overcome shall be given a *new name.*”

On the twenty-ninth of December, nineteen hundred and seventeen, I awoke at two o'clock in the morning surrounded by a bright light, that shut out some thirty-five other occupants of the Hospital Ward, and all objects in the room. I sat up as straight in my cot as my bent and drawn body would permit, my crooked limb crossing the other one,—the position in which I had sat daily propped up with pillows, meditating, praying, sewing, writing, since the first of May preceding.

Before me stretched a full golden curtain, edged with fringe. It parted and lifted revealing the grand panorama of this world passing before me; lakes, rivers, mountains, valleys, woodland and stream; birds, flowers, ripening fruits, and grains.

I was communing with these, when outlines gathering into the form of Zarathustra, appeared before me. I recognized him, for he it was who had lifted me out of the refining fires two years previous when the brain fever, following my spinal puncture, had left me. At that time my attendants thought me dead. I was cold, rigid, and only the spark of life remained. After that I had lain for a year and a half unable to turn or be raised up, my spine useless. I suffered cramps over my entire body that drew my muscles into knots.

The first of May, 1917, Father Agnew visited the Hospital. The nurse,—I should say my nurse, for she afterward made me her especial care,—told me that this was a Jesuit Priest—he was different from any I had ever seen. I remembered of having heard that Dr. Hanish was once a Jesuit Priest; one could hear almost anything of him. I conversed with the Father, telling him that I had read of one of his happy self-denying brethren, “Father John.” I wrote him a poem. He

came several times, and then he found me in those terrible cramps, and he said: "How you are suffering!" I replied, "It seems to be God's will." He answered, "No; it is not!" and from within I heard one word, "Faith." I grasped it. Following his religious impulse, the Father prayed. I followed mine, and *breathing correctly*, instantly the cause of that trouble was removed—never to return. After that I asked to be propped up in the bed and asked for some sewing to do and to be given a pencil and paper to write. All this was granted in May, 1917.

Now it was December 29th. I had hoped for some manifestation on the 25th, as I remembered with longing the Master and the Household of Mazda. But here was my guide quite unexpectedly after so long a time. He said, "You are ready," casting a mantle about me for I was not conscious of any other raiment. I had, metaphorically speaking, dropped everything. We were in space. The golden curtain was in front of us. It slowly parted, revealing the glories of the Infinite. At the same time I felt streams of healing power run thru my entire body. My spine straightened, my crooked limb lengthened and became limber. I was made whole. I raised my arms in gratitude to my guide. "He was more comely than the children of men," and before me sat one on whom to look dazzled my eyes. I bowed my head and worshipped. Zarathustra now led me to a tree, under which sat Buddha. He arose to welcome me, and at the same time he gave me a great key in my hand, saying, "Sympathy and charity shall go with thee," when, lo another joined us, and I said, by way of greeting, "Allah."

Every morning I had been praying at sunrise and speaking "*Il-Elo-Him*," written by Dr. O. Z. Hanish, adding to it, "Jesus, thou Master of the meekest thot, teach me humility I long have sought, Jesus, Jesus, Jesus, Il-Elo-Him."

I was rewarded. In the midst of this great exaltation I felt humbled. The representation of Allah pointed to the wonders about me, saying: "Behold the inheritance! What is thy lineage and title?" I answered, without hesitation, "I am! I live, a Zoroastrian. The way unto perfection was taught me by Zar-Ha'nish. I think *a part* of my name is Anna." And I heard a voice saying: "Zarliveanna." . . . And all answered, "Be it so."

At dawn the night nurse came and turned on the lights. The dear old lady in the cot to my left cried, "See the morning glory, she has been praying a long time." And pale, wan faces turned to me for the usual morning greeting. I jumped out of bed, crying, "It is done! I have been healed! I am well! I am strong!" And I ran to prove it, at the same time singing, "I am the kisses of the sun, I am the tears of rain."

I was yet to learn how great a triumph I would score with *materia medica*. Since the officers had taken their seat in September and the entire staff was reorganized, I had been treated with the greatest kindness and consideration. They are noble men and gentlemen, as well as learned men. My literary ability was recognized and they would gladly, had I consented, banished my needle entirely.

And I was questioned about my simple diet that excluded meat. I told them I had been a vegetarian for eighteen years. That when I first came there I had suffered and even shed blood from my lacerated mouth when they tried to force meat down me. I told them I was immune from contagious diseases. I had to prove it. Typhoid, erysipelas and diphtheria patients were placed beside me. I cut down on my bread and vegetables, at the same time increasing my eliminators, especially oranges, lemons and olive oil. I was rejuvenating, for nothing disturbed me. Others murmured that they could not have such a complexion and clear mind.

They were willing, like the mother of Zebedec's children, to sit with me in my kingdom of love and happiness, but they were not willing to drink of the cup that I drank of, and be baptized with the baptism that I am baptized with. A certain rich man went away from Jesus sorrowing for the same reason. He would not give up everything.

We must heed the voice that our Father sends more than of spouse, or child, or friend; more than the call of hunger or lust. We must learn to be Masters; we must, we must.

On the 29th, before breakfast, I wrote three friends of what I heard and saw. The medical staff was amazed to find me nimble, almost running up and downstairs. It was then I was questioned concerning my faith. I must be a "Christian Scientist; a Dowieite." I replied, "No, I am a Mazdaznan!" "A what?" "I am a pupil of Dr. Hanish." "You don't mean it!" "I certainly do," I replied, "and what is more, I am proud of it, for it has done for me what was promised."

That was the first time I had mentioned the Master's mortal name to mortal ears. Now my point was proven after three years and a half of silence. He need not be ashamed of me. They told me I was free, since I was no longer ill, but they regretted to part with me, for I had their respect and admiration. I have more than that. I have the witness within that I am born again—and born of the spirit. Gratefully and lovingly,
—*Mary E. Marvin.*

There are two kinds of sensations: in the trenches and in the newspapers; the former is real and the latter is descriptive.

The light of understanding is lit in one man's heart to illumine the whole race, and even you shall behold it.

GAHANBAR APHORISMS

Selected by Gloria Bryan from Talks by Dr. O. Z. Ha'nish, at San Francisco, Gahanbar of 1917-18.

Arouse your body thru breath and water.

Assist the child to be.

Have conclusions, when asked.

Use the musical scale and watch its vibrations.

Value the source thru which realization comes.

As long as air flows freely you give it no thought.

You are never serious unless you relax.

Advance and think for yourself.

Only a small part of your lungs are *voluntarily* active.

The thing you fear the most, *that will* control you.

Adjustments mean half the battle won.

Avoid solving problems lacking principle.

Hum mentally so as to induce vibration.

Use the *right* means.

Violent gestures inspire involuntary disrespect.

A stand-still is disintegration.

In thinking become aware of the Good Spirit.

Realize your great opportunities.

Your reserve-fund should consist of intelligent power.

Our body is our reflection, you ought to polish it up.

YATHA AHU VAIRYO

Acquaint yourself with the sayings of Jesus.

Set an example unto perfection.

Hold your chest *out*.

Establish a breath of your own.

Mazdaznan gives you hope and courage.

Overcome ancestral ties and tendencies.

Have no patience with those who *won't* do.

Uphold yourself thru knowing laws.

Attachments hold you back.

Speak your kind word in a hearty way.

Hold yourself in reserve.

Everything depends on *your* mental perception.

Meet the mind of another from its *own* standpoint.

Vegetables contain salts that feed you.

Holiness comes by bringing your body in tune.

Unlock the secrets of your body.

ASHEM VOHU.

Have unshaken faith in yourself.

Uphold *yourself* and gain all the world offers.

Make changes in your food at the beginning of the season.

Accomplish more by being kind.

Think of making unity.

Always balance up.

Have no time to bother with useless things.

Use means that do not conflict.

Hold yourself erect.

Assist thru good thot.

Treat harmful things with silent contempt.

Advance and think for yourself.

HU MATA, HU HATA.

THE MASTER'S HELPFUL HINTS

Argument will *not* remove the truth.

Should we cite the past when the present lays her treasures at our feet?

Sorrows are the condition of the *World's failures*.

Understand life as it unfolds.

Realize your great opportunities.

Anything that is a *fact* remains.

Never make a study dry—if so, it becomes theoretic.

Consciously apply to yourself the powers of the breath.

Enjoyment is only possible when every attribute receives its share.

Acquaint yourself with the sayings of Jesus.

ASSURANCE

The Master Affirms that—

The denying of a thing by no means annihilates it.
It necessitates matter to remove matter.

Everything carries with it the stamp of premeditation.

Everywhere we find means unto the furtherance of greater ends.

All great men are saviors. They have courage.

Finding the love of God in our hearts, removes obstacles.

Nature gives information or a warning.

The path that leads to wisdom reveals the truth.

Flesh eating retards progress.

Scientific economy is the path of health and wealth.

Each and every one are the result of Infinite thought.

Mazdaznan says to you :

You are a great factor in life.

You have only things in trust.

You have enough illustrations to show you possibilities.

You can never get beyond the possibilities of breath.

You can only be yourself.

You have responsibilities for the outcome of things.

You cannot force development.

You are the door through which the Lord enters.

Always remember there is a "still small voice."

Dictate only when necessary—when persons are forgetful.

Heal yourself when ill.

Adjust your position and follow the current of your breath.

Make light shine upon your ways.

Zealously demonstrate Mazdaznan methods.

TWENTY-SIX COMMANDS

1. Appeal to *yourself* alone.
2. Be determined to be free in thot.
3. Come up to all agreements of the day, to satisfy all.
4. Do things "on the breath."
5. Establish the fact that *you* are the Infinite Intelligence of Mazda, on earth.
6. Find out your most congenial foods by eating them alone and then in combination.
7. Grow broader.
8. Have time to be useful.
9. Inform yourself by coming into contact with all sorts and conditions.
10. Joyously live.
11. Know *how* to keep your body in order.
12. Live according to correct routine.
13. Make a new beginning.
14. Never drop your chest.
15. Open up that dynamic force of yours, and everything will be yours.
16. Prove yourself in all your undertakings.
17. Question not, but do things willingly and thotfully.
18. Remember the season.
19. Study up dietetics *before*—not after the meal.
20. Throw off the garment of heredity.
21. Unlock the secrets of your body.
22. Verify your deeds and accomplishments thru demonstration.
23. *Weigh* your knowledge.
24. Expand your nerve operations.
25. You must relax in order to be serious.
26. Zealously work to spread the message of Mazda-znan.

MAZDAZAN

Dr. Gilman Beeler, Editor

Published monthly by the Mazdaznan Press, 336F S. Vendome St., Los Angeles, Cal., U. S. A. Copyrighted 1918 by Mazdaznan Press. Entered as Second Class Matter January 14, 1916, at the Post Office at Los Angeles, Cal., under the Act of March 3, 1879.

DIRECTORS: A. F. Gault, Chairman; Wm. K. Sandberg, Vice Chairman; Kurt Graichen, Business Manager and Treasurer; Dr. Gilman Beeler, Secretary; John Vinson, Auditor.

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

Address all communications and subscriptions to P. O. Box 1854, Los Angeles.

Vol. 17

August, 1918.

No. 8

VALUE OF DIAGNOSIS

The ability to understand the basic principle in man makes one efficient in the diagnosis of the physical, moral and intellectual powers or weaknesses of being. The Science of Being itself depends upon the classification of brain capacity. In the study of raciology we find that in its elementary stages of development the lines of the body went with the capacity of the brain. The lower types were either plump or disproportioned as to leg and arm lengths, the flesh unevenly distributed. That gave them a broad or a narrow head with a flat top and a low forehead.

Nature worked to extreme points to find an equilibrium. Thus later periods show the brain running to the apex, forming a small dome. While primitive man, with nothing but the physical propensities to guide him, proved the brute, the high top added made him immoral and cunning, outwitting his elder brother except in physical strength. Consequently in the course of time, heaping the wrath of the latter upon his head, he fell prey to the club, as in the story of Cain and Abel.

Then nature turned in another direction, taking the greater part of the brain to the forehead, pushing it out to the eyebrow, leaving the top part of the head to

decline to the base. Greed and avarice followed in consequence, the more modified forms turning inventive and studious, utilizing vegetation for edible purposes and domesticating wild animals.

Thus the pendulum of brain capacity kept swinging back and forth, with each tick marking advancement. While certain types have been retained to perpetuate, according to elementary laws, new types have grown quite numerous, so much so, that nature's hidden forces may be readily revealed.

However extensive the differences of character and vast the display of mental visions, Nature cannot create, but simply verifies or sustains. She cannot change principles—she can call out different effects. Thus the physical or material base retains all its endowments, irrespective of the influence that may be brought to bear by the spiritual or intellectual propensities.

As the brain arrangement corresponds with the body in general, or, rather, controls all the organs and their functions, it is but reasonable to presume that the head would reveal the condition of the body in its weal and woe. The body proper consists of three principal cavities—the abdominal cavity, the generative cavity and the chest cavity.

The abdominal cavity develops a peculiarly shaped torso in the primitive state of physical propensities and changes according to the fluctuations induced by the spiritual or intellectual influence. The abdomen is the pride of the savage and all his attentions seem to be centered there. Only too frequently we meet intellectual and spiritual types of men whose first inclination is physical who, with the advance of years, allow the physical propensities to increase their activity at the expense of the base and the second inclination. To deterioration we need pay no attention—to keep within an equilibrium demands our constant care, and if further improvements are desired we must ever and

anon apply the manifold means prescribed by that divine principle which governs the laws of Nature. To determine base and inclination needs no instruments, although to the ordinary student, who is not keen as to weights and measurements, a tape may be of great assistance, always taking measurements from the tips of ears.

SEASON HINTS

More and better knowledge of food values and their selection to meet the demand of temperament is being advocated.

The time has come when reforms in our eating and drinking are demanded by the government.

What heretofore seemed a private matter, leaving it to philanthropists to expound, has now become a national concern.

The highly educated physicians, one and all, agree that *meat* is not essential to health, strength or vitality.

We are in need of intelligent housewives and cooks.

Medical authorities declare that there is more value in one pound of lentils than three pounds of porterhouse steak. But such fact cannot phase a cannibal.

The white seedless grapes are of particular value to consumptives and rheumatics. In addition to raw peanuts or pine nuts, a cure may be effected.

The juice of white grapes, heated to 100 degrees, will be found an excellent eliminator, reducing tumors, ulcers and cancers.

Stewed crabapples and plums, peaches and apricots are very effective in glandular troubles. Some temperaments call for heated fruit, others fare better if fruit is iced. Acidulous people should have their fruit well iced.

Small bits of ice, slightly salted or lemonized, will stop dizziness, headaches and indigestion.

String beans and green peas are still delicious, while sweet corn adds largely to further regular habits.

Tomatoes are almost indispensable in the making of a menu, while cucumbers used sparingly assure tone to the organs and a clearer complexion.

True buttermilk clears the skin and cures the bile, but where true buttermilk is not procurable use lemon-milk, made of one pint of milk and the juice of one lemon, well beaten together.

If constipated, use raw sweet corn; if troubled with indigestion, drop the cob in boiling water and take out after two minutes.

Egg plants are valuable to anæmic people, while salsify should be used alternately with egg plant.

As fruits come in greater quantities with the advance of the season, our first and last meal should give fruits the preference.

Confine yourself to the more perishable vegetables and use cereals only when absolutely necessary for the compounding of special dishes.

Barley, rice and white cornmeal, also oatmeal, will prove the best cereals in compounding excellent nourishing dishes.

Sorrel is in season and we should all indulge in it, not in large quantities, but have sorrel at every meal. It can be used in salads and as a stew. A soup is delicious if made as a broth.

Baked potatoes are proper, but the fried, steamed and boiled ought to be set aside for next season.

Why drink water when we can have Nature's distilled and solarized water in the form of fruit juice, which juices are the best germ destroyers known?

Above all things, we must practice scientific economy that assures good health, for health is the greatest asset in the world.

SERMONETTES

Whenever the wealthy class grows in numbers the working class grows, too; not in wealth, but in poverty.

If the poor were to give all they have and the rich were to do likewise, where is the line of demarcation to be drawn?

A man in health is a greater asset to the state than the man of wealth.

The man of ability and productiveness is the backbone of the state.

No man is a producer unless he is a creator, and vice versa. An accumulator is not a producer.

People who still harbor the illusionary idea that the foolhardiness of war seems like an extermination of the white race seem to forget that there is much foreign blood in the white race that needs eradication before the better mind can assert itself.

There is no danger of the yellow race ever crowding out the white, for whatever fate may befall us, Nature is able to hold her own.

Ideas are fractions of *thot* waves or unfinished *thot*. Once we get the *thot*, we no longer count the beads.

As time advances, we advance with it, and whatever our ideas about right or wrong may have been yesterday, today we have the *thot*.

"Life is as you take it," is an old saying, but the trouble with us is that instead of taking it into our own hands we allow others to take it from us.

"Heaven is as you make it," reads another portion of the same proverb. But even here most of us leave it to others to make it for us—and make it mighty hard at that.

Always look optimistically into the future, for if it turns out otherwise you have the satisfaction of never having wished pessimism on yourself.

"EVERY CHILD A SAVIOR"

By REV. DR. OTOMAN ZAR-ADUSHT HA'NISH

*Given at the Winter Gahanbar, San Francisco
Friday, December 27, 1917, 8:15 P.M.*

Every little one coming into this world is a Savior not only to the parents, not only a Savior to the family to which it belongs, to a particular genealogical line, but it is a Savior to each and every one of us to the extent that we are interested in the little one.

For, where we have missed our mark in life, where we have failed in attaining to our high ideals in realizing certain things, we may perchance, thereafter discover them in the child and live to see the day of their materialization according to the degree we have imparted such desires unto that child's mind and heart. To that extent any and all children may become Saviors. It is in that sense the ancients understood a Savior to be a Savior. A Savior unto a whole race meant that every individual that constitutes a race imparts his or her desires or ideals that their Savior will carry out.

All the expectations on the part of a people in the time of Jesus the Christ found realization. He carried them out even beyond all expectations. He has done even more than the best of people thought a person to be capable of. He was not only obedient to His mission, but even obedient to His mission in the *seeming* of giving up His own life. He has sacrificed Himself, which means to say every opportunity that was offered Him, for it would not have been necessary to deal with the people He dealt with. If He had gone to some foreign country, where His talents would have been recognized, He would have risen to the highest position known. But He was not going to disappoint any one of those whom He knew. Their hearts and minds being centered upon Him, He was going to be true to a mis-

sion, even to the bitter end. That made Him a Savior, a tribal, a racial Savior.

And even in our time Saviors are born, but only to the extent that we uphold them are they capable and able of materializing the desires held most sacred within our bosoms. To the extent we withhold our blessings, they will not only disappoint us, but they will be a disappointment to themselves, because conscious of the fact that there is no interest shown them, being *conscious* of it, eventually they find themselves weakened physically, mentally and as to character.

Now to the extent that any one, you or I, are not capable of carrying out that which we know to be possible, it is because there is no one upholding us. We are left, as it were, to our own fate. There is nobody interested in us. All those who promised to be interested, have gone back on us, have simply dropped us and we feel it more keenly than if there had never been anyone taking interest in us or giving us support.

And think what it must mean to the individual who has enclosed you in his heart, and thinks of this one and that one, and then, when an opportunity offers itself to prove that prayer, they withhold their blessing! And what does that mean? That means condemnation! To the extent that we are failing to be interested in the rising generations, to that extent progress is being retarded, to that extent barriers are being thrown before our path, to that extent we do not and will not succeed. We are reaching a point of standstill, and you and I have been unable to account for it. We have said, "I do not understand why I do not progress any more. There was a time when it seemed that I understood these great problems with a mind as clear as if illumined by the solar sun. I could see thru them all as if enveloped by the sun-clothed day. Now I seem to be enveloped in darkness. I do not seem to be

successful in my undertakings. There is something wrong somewhere, but I cannot fathom it."

Perhaps *you* have withdrawn *your* interest, and in consequence thereof, Nature has withdrawn her interest, the Universal has withdrawn interest, and furthermore, the very Infinite is not interested—for, if *we* lose interest, if we no longer uphold one another, if we no longer stand up for one another, then where may we find ourselves? Then we are forsaken, and there we stand *alone*—and *all alone*.

Let us consider why the Savior went to Golgotha. Forty thousand people had promised Him allegiance, if needs be would give up their own lives; 40,000 even took the oath that they would die before they would see Him nailed to the cross. There were princes and princesses from the surrounding country who personally sought Him and promised allegiance. By night they came to Him and promised their support in case of emergency, and yet when the time came for proving themselves, how they all forsook Him—and we see Him going on alone, *all alone*, forsaken by *His own*, forgotten!

And that is just how it will be with us—and that is how it is. And remember, if we will not stand up for one another, if we will not appreciate one another, if we will not *have love for one another* as we have promised, as we have subscribed to, then, if not today or tomorrow, some time, some day, you will find that same that you are entertaining reflected upon you, for "*What man soweth that he shall reap.*"

To be, therefore, of that race to come, if we are to be Bulwer-Lytton's "Coming Race," if we are to embody the Transparent Race, if we are expected to attain to the highest possible state here on earth, if we are to get out of life its fullness, then we first of all must give to one another all our support. We must

carry one another in mind and in heart. We must remember all in spirit, and we dare not draw any lines of differences, whether high or low, whether advanced in years or whether we are little ones. May our hearts and minds be sufficiently touched to be aroused to real true interest in one another, would be our wish and prayer.

TABLE-TALKS

Sick people are not only a drug on the market, but an expensive stock to carry.

The less sympathy you give to the sick the less sickness there will be in the world.

The tramp is no longer the man on the road since the hand that once fed him has been turned the other way.

More attention to Breath and Diet, in their simple forms, eliminates all our troubles more readily than all the artifice used in fighting disease.

A man in normal weight should keep up a normal fare in diet, while the man of adipose tissue and over-corpulent will do well to eat every other day and then only every third day until he has reached his normal point.

The man who is well built and sound, but suffers from malnutrition, is generally of a nervous temperament, greatly psychic, taking to heart not only his own but the affairs of all he is connected with.

The Soya bean is to come into more general use. In fact, all the beans are of great nutritive value. To make them delicious to the taste and utilize beans in almost every dish is an art that has to be left to a culinarianist. The abandonment of wheat and rye may perchance lead us to the beanfield. The lima bean is especially delicious, but owing to the small supply, rather costly. The soya bean can be successfully raised

anywhere South and upon lands usually considered unfit for any other crops. The use of soya beans would crowd out the peanut, or, rather, keep its price within a reasonable limit.

There could be a bean dish on the table every day of the week, considering the many varieties we may choose from and the diverse tastes that can be imparted to them. The only thing to be observed is this, that beans are full of proteids and consequently a small dish will answer one's purpose.

Oatmeal is heating, and yet an oatmeal diet is the best reducer during days of humidity. A dish of rolled oats and an onion proves most satisfying.

Fruits are concentrated sunshine, air and water, and although plentiful, should be used judiciously.

You do not have to take everything placed before you, but you should always eat everything on your plate. The idea that to be an aristocrat you must leave a mess on the plate originated in the minds of gluttons who delighted to see their servants devour what fell from their tables.

It is an erroneous idea to think we must have a cooked meal to entertain our friends. Just try an absolutely unfired menu and see how well it answers the purpose.

As long as there are juicy fruits there is no need for drinking water. The use of water is permissible only where we discard fruit or juicy vegetables for some cause or another and propose to diet on dry cereals and a limited selection of less watery vegetables.

Cabbage finely cut and scalded with boiling water and when thoroughly shaken, immediately treated with a French or Mayonnaise dressing, and then allowed to cool, will make a body for salads. Garnish with cucumber or olives, tomato or onions, radishes or peas.

A baked potato is always good, and fried over a slow fire proves as satisfactory.

FOOD FOR THOT

Malicious animal magnetism seems to be akin with malicious self-interests, as both work out exactly the same.

People who pretend to be beyond religious schools generally speaking, have neither religion nor morals.

People insufficiently employed are naturally bent to gossip and mischief.

The man who shirks from doing his duty, earning an honest living, always schemes and seeks soft snaps.

Desirous to become rich, many a man falls into snares and shameful cunning.

The reason people readily fall for lies is because it meets their mental condition while their heart feels its full stimulation. Truth cannot appeal, as it demands logic, thought, reason, consideration and good judgment, in fact, all the intellectual powers blended by a cultured heart.

The Bible holds that "a thief is a miserable thing but a slanderer is by far more contemptible," because by slander he can steal openly and deliberately.

Never give to your neighbors more than you can spare, for anything you deprive yourself of they wastefully wallow in.

A nickel is appreciated by a child by far more than the dollar you press into its palm; the nickel can be spent while the dollar needs consultation with mother. Even so, we must not give much to the world, as it does not know what to do with the precious jewels of truth. For this reason the majority of this world is being fed on "taffy."

When we discover that fortune has a grudge against us and we are fated to eke out a wage existence, we should at least figure on an endowment so as to have something to fall back upon in the future.

Now that man is letting up on meat it is hoped that

he will outgrow the habit, lest he return to the flesh-pots of Egypt once he gains Canaan.

Even the men of the world, the commercial, the business, industrial and otherwise, begin to realize the necessity of preparing themselves to live this life.

A philosophy, to be such, pure and simple, cannot afford to cater to partyism or to serve the ends of selfish individuals.

A philosophy is a teaching all the world has a right to draw upon and to utilize like any invention within our reach.

If a certain class only were allowed to ride in automobiles the country roads would still be in a deplorable state. The more autos the more good roads.

A surgeon must be a mechanical artist in his work if he is to meet satisfaction and be a success.

An idea is of value only when demonstrable and right in line with the demands of time.

If the world cannot grow better unless it is chastised, then that is the only way.

Some people prefer to make it as hard for themselves as they possibly can. Still there are some who begin to think that life can be made much easier.

The reason many blessings pass us by is because we happen to be engaged otherwise.

Even the man higher up has to come down some time.

Many a man's cursing is simply a volley of misplaced language.

Quite often we fail to express what we feel and at other times we have to use good judgment lest we say what we think.

The man who prides himself of his muscle generally has little brain.

The brainy man often fails because he does not use his muscle.

ECONOMY AND CONSERVATION

Ever and anon the question has been asked "What constitutes real labor?" Real labor is that part of physical and mental exercise which tends toward productiveness and usefulness, assuring rightful living and solid comfort; comfort that tends toward recreation conducive to greater activity. That much labor is being wasted must be conceded by the most mediocre mind. To stop that waste, consequently to conserve energy and economize on expenditure, many methods are advanced covering the whole of the industrial and commercial world, in which the domestic branch is now given quite a good deal of consideration.

Much of the housework indulged in could be eliminated and the amount of energy thereby saved directed into channels more profitable to the individual as well as to society. We could live in smaller yet more comfortably arranged quarters, while the furnishings could be of a selection requiring but little attention. In the culinary department many more reforms can be suggested. True, we are doing fairly well, still there is no reason why we could not do better. In reciprocating the invitation to a dinner we should not vie with one another as to elaborateness, but rather pay attention to simple decorations and the garnishing of plain dishes. We can be simple in our attire and yet pay attention to artistic lines. It is by far more to our credit to volunteer simplicity than be driven into it. To simplify matters we all pine for aggregation, collecting ourselves into communities and cities that much of the energy wasted in an isolated state may be conserved and a greater benefit derived from the exercise of our energies. A more perfect order of community life has been the dream of poets, prophets and many a potentate. The new Jerusalem was to be the acme of our vision and accomplishments; a city foursquare, where every

thing be on the square, the level. To a measure, this is attained in many instances, yet there is room for much more improvement. To gain this end will be our future blessing. In the meanwhile, we must learn to eliminate everything not absolutely necessary to assure comfort, reserving our energy for the production of useful things.

“What the world owes me,” we have heard a thousand times. “The world owes me a living.” This statement in the form presented is not true. The world does not owe me a living, as that I am able to earn myself. Nature all about us disabuses our minds of all such statements as “The world owes me a living.” We mean to say, “The world owes me the freedom to choose my field of operation so as to be able to make an honest living.” True, in many instances we are robbed of that “field of operation.” By some law, not yet sufficiently defined, many a man is deprived of his field, and having no choice, finds himself compelled to surrender his better gifts and talents. As time advances even that state shall be adjusted and the opportunities no longer interfered with. There are great, tremendously great, opportunities in this world for every man, but there are fields of operation that call for co-operation. That spirit of co-operation, too, is evident, still there is too much greed and avarice in the average man that needs to be eradicated before co-operation can be carried to a successful issue in all the branches governing society.

Men are beginning to awaken to the fact that petite ideas, which are the products of an unfinished thot, are a great hindrance to progress. Too many ideas and opinions governing the average mind and less thot for principle. As our social system grows more congested and the departments governing the same become more complex, mutual understanding

grows with it as well as the means sustaining the agreements. Eventually all our aims will reach the original thot that "to the extent we shall learn to live our life here and now, the future will take care of itself." There is no doubt about it but that most of us still pay more attention to the future than our present needs. A more vital question than that of whether the world owes me a living is, "What do I owe this world?" I owe it all that I have or may come to me. It is my duty to exercise my talents irrespective of the obstacles thrown into the path due to ignorance exercised by others. I may be hemmed in, the path made most difficult, even dangerous, still there is no reason why I should surrender to the elements when God and Nature have given me power to harness them. There are some who cannot stand the strain and eventually go under, but—it is better to go down nobly, heroically, than share the cowardice of a hyena. Thus onward we must go, even plod, crosscut and often swim, to gain the better part in this life.

WASTEFULNESS

Wastefulness may be twofold. We waste food when we throw it into a garbage can—we waste food when we thoughtlessly cast it into the stomach. We throw away only what is absolutely necessary, even so we should eat only what we need. To keep body and soul together requires but little, and less still if we study the needs and requirements of our constitution according to temperament and age. Children do not require more food to grow strong and wiry. They need to eat oftener, but sparingly. Thus a babe should be fed nine times a day. After the first year, seven times. From the third year up to thirteen years, five times a day. Thereafter, three meals a day will suffice, and greater attention has to be paid as to variety,

as temperament demands certain foods if a normal state is to be the factor. Occasional denials, indulgences, scouting, roughing, hardships, and so on, are advisable until nineteen, when study and sport must be well gauged.

When the time of puberty enters prematurely, a strict diet has to be observed lest habits or abnormal conditions, leading to sufferings, play their orgies. Improper and much feeding creates waste which the system may not be able to dispose of, and every inability on the part of nature to rid itself of abnormal conditions gives way to the lingering microbes, bacilli, bacteria, organisms and germs, oftentimes turning into loathsome diseases.

According to temperament, such should be the occupation and such the timing of meals. The mentally employed needs less than the physically or manually employed, although the latter is not exempt from change and alteration of his mode of living. He too needs his fasts and deprivations, periodically, at least, if not regularly. Two meals a day are sufficient for the normally developed and the average person capable of scientific selection.

As we advance in years the question is not how much but how little is necessary to keep up the vitality and strength to cope with the conditions of time. A craving for things does not always denote a need, but may be due to a perverted appetite. We need a certain amount of substantial food and double the amount of eliminating foods.

As long as fresh products are procurable we are to let canned and dried goods alone, although it may be well to take advantage of every opportunity to preserve and dry a great many foods of the perishable kinds. The end is not yet, and he who listens to the still small voice unto preparedness will find himself efficiently able to cope with the terrible days yet to come.

"THAT YE HAVE LOVE FOR ONE ANOTHER"

The response by the Rev. Dr. Otoman Zar-Adusht Ha'nish to an expression of appreciation by the entire audience at the Gahanbar, San Francisco, January 1, 1918.

We accept the expression of appreciation in the same spirit conceived and shown—and we would add to it that the only way that we can *prove* appreciation, thankfulness for whatever comes to us or whatever is being imparted, is by coming up to the mark of *expectations*.

And were you to shower upon us all the words of appreciation to be found in dictionaries, were you to hand us scrolls hand-written and hand-painted, with all the seals conceivable, were you to shower upon us all the treasures you have gathered thruout the whole span of a lifetime, and even all the wealth that has come down to you from all your ancestry, it would mean *nothing* to us as long as we fail to see the fruits—the Fruits of the Spirit. The leaves may *shade* us, protect us from the scorching Sun, but what will that famished *soul* do that is resting under its Mighty Wings when it hungers and thirsts? Even the Wings of the Almighty would prove insufficient to carry on the life that is ebbing away!

If you want to make us a New Year's present—a *real* New Year's present—if you really think that you could give us something (for surprised we cannot be), you know it yourselves that the *material* means so little to us, personally, in fact it has never meant anything to us except the thot that is back of it. Now, we cannot be surprised, but we would love to be surprised. We wonder what a surprise can possibly consist of. Decade upon decade—thirty, forty, fifty, sixty and up to seventy years we have tried to fathom what consti-

tutes a surprise. And then, away back in that heart of ours there comes a faint suggestion, a faint idea, and whenever it comes up we are frightened to name it, to voice it for fear we might be sadly disappointed, and therefore, we dare not even *think* it. It does force itself upon us, just from time to time—it does that—but we are holding it back. It seems as if it is almost impossible—and yet, *unto God all things are made possible*—but they are only possible when we are *at one* with His designs.

Now, if you really want to give us a New Year's present, and a New Year's present that will *help* us to pave our way thru the thicket of this world's ignorance and superstitions, of which we are naturally very conscious, to which we are very, very sensitive, such a present it would be for us to find "*That ye have love for one another.*" And He bled and He died broken-hearted, disappointed in not finding that which He was seeking, "*That ye have love for one another.*" And therefore, He made it a commandment, "*That ye have love for one another.*"

Oh, that you *would* have love for one another, and *learn to realize* that all the trifles, but suggestions in themselves, entering here and there, and upon these various occasions, or when we meet together, or alone by ourselves, that they are *suggestions* of the *undeveloped world* seeking to destroy that which is made sacred and holy. And yet, we will lend our precious ears, we will give these sacred eyes to see the trifles, we will even give a willing hand to carry out that which will wound the heart and cripple the body. We may *think* that He was crucified but once, when in reality we are crucifying Him every day, while at the same time we are lamenting and shedding tears of sorrow.

If you want to give us a New Year's present, we

would ask—now we do not know whether we dare—(that is the only thing we do not know) and we really sometimes get so haughty (not proud) as to think that there isn't anything to think of before us, and if it were possible to get tired of ourself, we actually would get tired of ourself,—for when these eyes dig themselves into the metals of the earth, why, everybody knows it, there is no use talking about the crystallization and the formation, the transitory states, how, step upon step they pass from one stage to another, it all lies before us as clearly as the flow of a running brook. Of course, everybody can see the elementary stages and their relation to one another. Why, anybody and everybody can perceive the atomic world and conceive in the twinkling of an eye of the decimillions and centimillions of these collectivities that whirl thru ether. Anybody is able to conceive these subjects. In the twinkling of an eye anybody and everybody can measure the distances between the planets. To us it is just like moving the figures on a chess-board.

Or should we think of future "happenings?" We dare not *think* of them—what is going to happen tomorrow, the day after, the next day and so on—but things *are* just going to happen! And were you to look at that *Picture of Happenings*, and were you to take it to heart, it would just *kill* you, crushing out the very heart, but rather you see within it all but a passing condition, a means unto an end, and the only possible avenue unto refinement that leads to other phases of development.

And, whenever this one and that one says something unkind, we already knew it ten days before, and now at last it is out, it is an expressed thing. The load has just been poisoning us long enough, and now it is out, and being out it is merely like the planting of a seed, for soon there it is developed, like that

monstrous banyan tree with all the other undesirable things that go with it.

And, oh, what is going to happen? What does it matter? Only one little word dropped, just one little word, only *one more little opportunity—and there will be “happenings!”*

And then, you would become an agnostic, you would become a skeptic, and you would say at last, “Is it possible to *expect* anything *grand* when such conditions seem to mark the pages of history, when the whole world would seem to be engaged in that same trend of *that, word and deed.*”

But we are happy to think that altho aeons of time have passed—aeons and aeons of time—still, we have time before us. It took aeons and aeons of time to materialize that little walnut tree, in order that the fruit on that tree having ripened may now fall to the ground. It took all those aeons of time to develop in that concentrated form, and now it drops to the ground.

There is still everything in our favor, or aeons of time to *find ourselves*, but is it necessary that we pass thru all these various phases before we may come to an understanding? Oh, no, for time is ours. That is one thing we do possess—TIME. *Eternity is mine!* And *that is why* I may expect to *grade* it. When Jesus says “This is the acceptable time,” that is the *right* time, for “This is the Day of Salvation.” Today we can feel all the wounds, and right *now* they can be healed, but do not harden your hearts to my voice. *Do not harden your hearts*, it is the day of salvation, it is the acceptable time. But the conditions, the environments, the ancestral ties will influence all these small things that characterize the races. They immediately draw a towering wall around us, and our hearts are hardened; the entity cannot assert itself, it is

dead, it is buried. And still, we have good intentions, have we not?

This is New Year's Day, and we make only a little proposition—if it would ever materialize we wonder if we would not really die on the spot, dying of heart failure (that is the only thing we are going to die of anyway), but we wonder if *that* which we would not *expect* could be the means unto such death? It may be that is the reason why we do not want to voice our desire or our wish, the *only* wish that we have.

We never have had any other wish. We really have never said, "Lord, we want wisdom, knowledge, understanding," but we did say, "Lord, we wish you would take all that away and give to the others. Make us so unconscious of everything we could go to a canyon and live by the sea shore." And sometimes we have actually attempted to carry it out. We would go to a canyon and have a cabin erected or a house built, and no sooner did we have it done than we said, "This much is done," and go away again.

Then we would go to the sea shore and have a little place erected, and no sooner would we see it there finished when we said, "This is no place for me." And in the woods, as much as we just love those towering trees, do you know we can stand there for just five seconds; that is all it takes trying to find the root forcing its way to the soil, then the eye turns to those leaves, twiglets and branches that may still remain attached thereto, but we are satisfied. That is enough. Would we not want to build a hut and feel, "Oh, Lord, it is good to be here"? Only for five seconds. We have no time to follow our idealistic trends.

We told you in our life we have painted but one oil painting, thereafter we only made designs for those who needed encouragement, for their minds were concentrated toward execution. And when we made one

painting, as we gave it to our instructor, he said, "Put that to the bottom of your trunk." And you may not be able to know how thankful we were for it. We said, "It is a good thing our painting is consigned to the bottom of the trunk for now we shall have our time for something more useful than to be spreading paints upon a piece of clean canvas, which canvas, if it had but remained clean, could be made into a sleeping-bag." From the sublime to the ridiculous there is only a step; both are on the same plane. After many years that painting was entrusted to a merchant who went to the "Holy City" crowded with houses, when, lo and behold, it was auctioned off for a large sum of money. And when he brought the bag of gold with him, we put it to the bottom of the trunk, and he said, "Are you not surprised at the large sum it brot?" Why should we be surprised? There are still some people in this world who have appreciation for something that we have no *use* for.

And so we played and played upon that piano until it seemed to us that if we kept at it those toes of ours would grow out and grow out until they turned into hands like a gorilla, and then we would be playing four-handed—and then the instructor came in and said, "You are really so absorbed in music that I can see your toes wiggle. That is in no wise in your favor for the orang-utang surely is able to raise his toes and use them as we use our hands." And then we thot that it was time to quit—and we never touched the piano again.

After that we played the violin. We just loved it, and we kept on moving that bow up and down, until we thot those musical strains carried us ad infinitum—and then the instructor said: "When you have reached the highest possible point, then it is time to manipulate over the saw and make something really useful

in life"—and then we hung up the violin and realized "There is but one step from the sublime to the ridiculous" in the daily walks of life, and to take that step, we have to have ability to apply ourselves.

What does that mean? It means that with all our learning, all our knowledge that it is ridiculous. That is all it is—*ridiculous!* It is most ridiculous, more ridiculous than we understand the term "ridiculous" to imply.

And we studied philosophies—not because we had an inclination for it, but it was in our course of education. We had philosophy at five o'clock in the morning, wading thru all the philosophers, ancient and modern, and by seven o'clock we were cleaning the stables. In the afternoon we were hauling rocks, and in the evening reciting the moral precepts of Confucianism. First reading the Psalms of David and then shoveling sand, always the opposite in everything, remember, the two opposites have to become balanced until we see beauty in everything, sublimity in everything, usefulness in everything, until we realize there is intelligence even in the smallest, in the most insignificant.

And if you really intend to surprise us, if you think that we ought to have a surprise, we would ask you to have love for one another. And irrespective of what our position may be, whether real or seeming, whether self-imposed or imposed by others, whether self-elected or elected by all the Congregation of Gods, we would ask that we continue to respect one another, not because of possessions which may be of a passing nature, which may be but a phenomenon, but that we respect one another because of the Source whence each and every one of us have emanated, because the Source, the *consciousness* thereof is still with us.

May we have love for one another—just plain

outspoken love for one another. The one says: "I cannot stand him, and I just cannot stand her." Now what is the reason? Is it because you are so highly evolved that you cannot stand it? Or is it because you have yet to overcome your limitations? If we have not overcome ourselves we are annoyed over trifles. "But this one and that one is thankless." May it not be a reflex of our own state or condition that forces itself upon our mind to such an extent that we at last see it in others? May it not be that? "Yes, but ought I not have as much right to be on the platform and express myself as to what I think?" What you know and think you know is yours and yours only. What you think is private property, and the best place to keep it may be in a cooler, a refrigerator, so it won't go bad. "Yes, but I would just like to rake them over the coals." Are you a fireman? Are we of no more worth than a ton of coal at \$12.00 per? Have we forgotten that if it were possible to melt coal as they melt iron that we all would be walking on diamonds, our streets would be studded with polished diamonds? Do you know that the being before you may be refined gold, and that the stone becomes more precious according to the number of cuts it receives and the more highly it is polished? And have you thought that if you were to rake them over the coals, cut them to pieces and burn them up, of what use they would be? Are we not to be more considerate than to destroy that which we cannot build up? Even the Scriptures say, "Cover up one another's iniquities." Yes, cover up one another's iniquities. The iniquities are because of the past, and now that you have come into the new realization, now that you have come into the Grace of our Lord, Jesus the Christ, now that you have come into His relationship, His state of consciousness, do not recall before one another that which appertains

to the realms of iniquity, but cover up the path, the *footprints of time*, and go on and on to that state of the Heavenly Kingdom. Continue to reach out toward the ennobling, the inspiring instead of dealing with that of the old dead past. It is of the world at large, and it is not to come into the Sanctuary of our Lord. For the Scriptures say that nothing of this world shall come into the Sanctuary of the Lord and neither are we to carry anything of the world into the Kingdom. For no matter how misused, how abused, how maligned, it is not to enter *there*—not in the Kingdom of Heaven—for then there would be as much uncertainty and turmoil within the Sanctuary as outside in the world at large.

And it is for this reason we, in our methods of living, *are* separating ourselves, if not *having* already separated ourselves from the world at large, and even from our own race, to such an extent that we, too, ask of ourselves and those around us, as in the case of the Savior: "Who is my mother? Who are my brothers and sisters? Who? Those who do the will of my Father are to me mother, brothers, sisters, friends." Now if we can be that to one another, think of it, each and every one of us can be mothers, brothers, sisters, *friends*.

And we can really, conscientiously say from the very bottom of our hearts, irrespective of "happenings" around us, we can feel assured and satisfied and thereafter prove to ourselves accordingly that we have love in our hearts—real love for one another.

Oh, that we could have love for one another! And to *every one* we would have to say the same thing. We are only sad when this one and that one do not feel at least a thousandth part of that interest, that *thot*, disclosing that love we have. We each and every one confess, but do not always put it into effect thru

our daily walks of life, or even when we come together.

You know that prenatal influences and those ancestral ties that have gathered unto the White Aryan Race have imposed upon us to such a vast and awful extent it seems to take a lifetime to get rid of it. And yet we can get rid of it in the twinkling of an eye by just pinning it to that cross—and thereafter it is *pinned to the cross* while the *body goes free*, while you leave all those ancestral conditions with the burial clothes with that shroud in the sepulcher. It is symbolical that the Savior has risen in new garments, thus leaving the old shrouds, all death cloths, all that linen into which He was wrapped—they were left in the sepulcher and no one touched them. Even the women and disciples saw them there, but did not touch them. Then why should we everlastingly be touching those linens that suggest death? Why should we pick them up? Now we are going to leave them in a sepulcher. We have risen from the Old Year in the past, we are reaching out toward a new and more glorious time.

We are not going to ask you to have love for one another for fear of being disappointed—and we do not want to be disappointed. We can see enough disappointment in the world as it is. If we want to see disappointment all we have to do is to look at the world and there we see disappointment upon disappointment. We do not want disappointment amidst ourselves. We want to continue giving our good that to one another just as in reality when conscious of our origin.

Now we can say to you, we thank you very much. We thank you for the efforts that each and every one has made. We do appreciate that. We appreciate it by far more than you perhaps are able to dream of. Every little step we take is a stage leading you and me and every one of us toward a higher state of eman-

cipation. Perhaps it may not be appreciated by you, you may not be conscious of it yourselves, but we are conscious of it, we see it, and that partly gladdens us, *that is the only thing that makes us happy* for we know that you are a *step* nearer the goal, that you are following designs. Because you have not reached the fulness of it is not a fault of ours. We are not to be accountable for it, for *think of the load* every one of us has had to bear. If the accumulations, if the things that still hold us, envelop us in magic illusions, if they were the accumulations of just *your* life, why, we would be able to sweep it all off with one stroke, just as the accountant strikes out all delinquencies with one stroke of his pen, annulling all debts that can never be paid, that are void. But the conditions and environments of all time that characterize a race and all races have piled upon us, and the indebtedness is so great that if we were to pay each and every bill, it would take just as long as it did to accumulate them. And it is for this reason Mazdaznan comes to us, to declare *Universal Amnesty*.

Why have I not paid it? It has been imposed upon me. Then I shall not recognize it. I won't pay it! I only pay what I, myself, have contracted for. I will not pay it for it seems of the world. I will not do it. I have no time to give my talents and gifts toward the payment of debts that others have accumulated. For their accumulations, I recognize Universal Amnesty. I annul it all, and in annulling it all, I not only annul all that which has been imposed upon me, but the entire result, the interest that the debts have drawn. Consequently, the things that we have done in the daily walks of life, they are annulled with the debt. They are annulled! And as we see it that way we will have love for one another. We just feel that love for one another, and as we have that love for one another in-

dividually, and as we see more in one another to appreciate—not seeing the one higher endowed than the other, because they are equally endowed before God—but just see one another in reality, remembering each and every one of us from the smallest to the highest Source, the Origin, the Beginning, the Infinite Intelligence. Why, then surprises really will come to us. Every day will disclose new surprises. Then the things that we have struggled for heretofore, now they come to us without effort on our part. And life will appear so easy, for everyone will begin to smile. We will have time to apply to everything we may choose and whatever comes our way. We will just realize what it means to be in heaven. And once we have a foretaste of the heavenly state, well, we will not only remain at the portals, we will not only remain at the gate, but we will keep going until we find ourselves in the presence of God at all times—morning, noon, evening and at night. Whether we meet in conclaves, in communion, or in the street, no matter where we are, we will always recognize one another.

If it were possible to reach such a state, if it were possible for each and every one of us to determine upon this most glorious day that state assuring love for one another—now if it were really possible—we would say AMEN!

Whenever we find ourselves failing, either by the loss of weight, due to malnutrition, or overindulgences, there is but one thing to resort to—abstinence from food, using either fruit juices or soft water to eliminate from the system the germs or waste causing our trouble. In fact, if we attended to ourselves from season to season there would be no reason for the rise of inconveniences.

When mentally depressed breathe out to the utmost, every ten minutes, or as the good spirit may prompt. Do not indulge in food; rather, partake of liquids, sipping them in as hot a form as possible. The heart will be eased, the mind made clear, as well as the path shown that leads out of difficulties.

Things in general should not be taken to heart, but viewed from a calculative standpoint. As long as things are under the influence of constant change we must reckon with them only as to their worth for the present.

This present encounter in the world is teaching mankind a better lesson of life, time and eternity than all the preachings of past centuries.

Again we must realize the fact that where the heart fails and the mind turns into a blank, fire and blood drive man to thinking upon the more serious side of life.

As time goes on man realizes the fact that hatred, malice, greed, envy, jealousy, and the many more unholy characteristics of the brute nature in man must give way to the broader concept of friendship.

There is never a deed so terrible but some good results from it as time advances and we learn to know better the designs of the Infinite.

"To thank Thee for the things I miss" expresses a greater truth than ordinarily admitted. He who is thankful for the loss as much as for his gain is a brave man. In fact, we must be as brave to lose as we are when on the gaining side.

Persecutions are some of the means necessary to give stamina to one's convictions. True, it is not a pleasant thing to be persecuted, but the world knows of no other way to show recognition.

"LIFE—SENSATIONS"

I feel like a criminal for withholding my testimony as long as I have, but an old saying has it, "Better late than never." Many years have past since I heard Dr. Ha'nish, rightly called Master. Little I then dreamed that I, too, should be prompted to testify, for I was a man of the world, habits, appetites, serving the flesh and the devil. The first and only talk I heard Dr. Ha'nish deliver was on the subject of "Life." He said among many other startling statements:

"Life thruout manifestations is a collection of sensations. In man the culmination of sensation is reached. These sensations controlled by man pave the way of perfection. Uncontrolled, these sensations suggest habits, appetites, abnormalities leading into paths of soul destruction. No matter how talented, how gifted or accomplished, sensations allowed to go rampant set aside all the endowments of the mind, as the latter are an inheritance over which the individual has no alternative. The state of consciousness is the field of man's operations to prove his superiority over the stepping stones of evolution and conquer all there is within his nature. A man addicted to drink, gluttony, licentiousness, etc., no matter how great in art, literature, statesmanship, he is nevertheless the brooder of sensations."

At the close of the discourse the Doctor then called attention to the necessity of Expiration—breathing out to the utmost, with lips gently parting, as if in prayer. In fact, he stated that the exercise calling for out-breathing, with parted lips, gave rise to the teaching of prayers, that the less cultured mind may receive its share of the blessing of Breath Culture.

In neither instance was there room for criticism; still, like many more, perhaps thousands, I went my way, giving the matter no further thought. I drank,

I smoked, I chewed and wallowed. True, there were times when I seemed to hear, "Life—Sensations!" Ah, what is the use, I thought. Why should I exert myself to change the nature I inherited? Let good alone. And on I went until one night I became fever-stricken and was shuffled off to a hospital. Returning to my senses, I found a nurse bending over me taking my temperature. "What in h—l are you doing here?" I said. She simply smiled and answered, "The crisis is over, you will soon be on your feet; just keep quiet and breathe deeply. "What, you, too, a disciple of that razzle-dazzle philosophy, or whatever you call it—that Ha'nish Culture?" "You mean Mazdaznan Science and Faith," she retorted. "Exactly; now I know the name, but could not recall it." Then there was some silence. My mind recalled, "Life-Sensations! Breathe out; breathe out, the accumulations of antiquity, and breathe into thy being the life principle of the Savior Liberty." And I breathed and breathed. Turning to my nurse I said, "Then you think I am on the way to recovery." "I do, although I am not supposed to think," she said. "You are not supposed to think, what do you mean by that?" "I am a nurse, you see, and as such I just have to mark the chart and follow instructions."

As quickly as I was able to leave the hospital I did, only again to walk in the ways of the sinner. I felt I was losing ground rapidly. "Some more sensations," I thought. Now, what could I do? "Breathe out; breathe out!" And I did. As I did so, I was suddenly transferred to the hall where I heard that remarkable lecture on "Life" and remembered that after the lecture, questions were taken up, among others, one on the liquor habit. The doctor gave quite a history of the liquor habit; related instances; among others, of a young man who was given to periodical spells and to escape it studied for the ministry, became an evangel-

ist, but—the habit grew on him until he had to be confined. The doctor ordered two oranges and a cup of mild pennyroyal tea for breakfast for five weeks and the desire for liquor left, never to return.

In the recollection of this incident I saw the hand of God. I confined myself to that kind of a breakfast and am cured, not only of that one sensation, but many more. I have left the company of politicians and evil-doers and have turned a producer, reclaiming the very earth which yields to me abundantly, showering blessings upon me as to treasures I never heretofore possessed, even in the balmiest days of my worldly successful career. The two subjects, "Life and Breath," still occupy my mind and demand my attention. The Doctor to me is now, too, my Master. My only desire is not to talk the message, but to so live it that I may be a credit to the message of all messages. As I do not know the rules, if any, I desire to be called upon whenever in need of funds to extend the work.

FRED GARNER.

THE POWER OF BREATH

It has come to me that the power is not in taking, but in giving as well. We are all too much on the intake. I, too, thought that as long as I breathe in I shall increase my mental capacity. I soon discovered my mistake. I remembered that in all the instructions attention was called to prelude breaths and thorough emptying. Ever since I follow instructions to the letter, I enjoy better health, and when taken advantage of by negative conditions I breathe out more. My mind is keen and my calculation by far more rapid so that I can do more work in less time and still feel vitalized.

MARJORIE BRENNER.

MAZDAZNAN

Dr. Gilman Beeler, Editor

Published monthly by the Mazdaznan Press, 336F S. Vendome St., Los Angeles, Cal., U. S. A. Copyrighted 1918 by Mazdaznan Press. Entered as Second Class Matter January 14, 1916, at the Post Office at Los Angeles, Cal., under the Act of March 3, 1879.

DIRECTORS: A. F. Gault, Chairman; Wm. K. Sandberg, Vice Chairman; Kurt Graichen, Business Manager and Treasurer; Dr. Gilman Beeler, Secretary; John Vinson, Auditor.

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

Address all communications and subscriptions to P. O. Box 1854, Los Angeles.

Vol. 17

September, 1918.

No. 9

DIAGNOSIS

The study of skulls has been one of the leading features directing scientific minds into channels revealing man's progress thru the course of ages. That shape and form have much to do in the possibilities of brain operations and consequent control of being has been brot out in the study of Ethnology.

What is known as Phrenology is merely a continuation of a branch in Enthnology, proposing to detail the various groups of brain and their endowments, propensities, properties and possible gifts and talents, thus showing efficiencies and deficiencies, in the hope of correcting the latter or exploiting the former. What Ethnology is to Anthropology, Phrenology is to Ethnology.

Phrenology should be as much an elementary school study as anatomy and physiology as it may mean much in directing a child's mind for a better future.

In diagnosis we do not consider the various propensities of the brain groups; we confine ourselves primarily to the Ethnological part, or the form of the head in its threefold development.

The base of the head reveals to us the physical side of man; the top part of the head discloses the

spiritual or moral powers, while the forehead reveals the intellect or mental capacity.

All the changes of the head are confined to the three specified regions and each one of these tells the tale either as to man's physical makeup and endurance, his spiritual, ethical or moral inclinations, or his ability to apply his intellect. The capacity of the three mental phases also reveals to us the corresponding relations of the three principal cavities of the body and the functional powers confined to the respective organs which they hold.

The man of intellect depends for his sustenance, his ability, his success, upon his dynamics—the chest cavity. The muscular part has but little bearing. It is the capacity of the dynamics that need consideration. Chest expansion does not warrant lung capacity, as the muscular part of man is controlled by the physical propensities.

However well developed or proportioned, the intellectually based man must continue to pay attention to such dynamic exercises that assure continuous stimulation of the ganglionic system and the intellectual brain region. Let him neglect the dynamic and, ere he knows, some least expected disaster overtakes him. Should he again rally, he never enjoys the same good health as before, neither does his intellect respond to his beckoning quite as readily.

As to the spiritually based man he has much in his favor; be he first physically, or be he intellectually inclined. If intellectually first inclined, then, in addition to the care of his generative side he must attend to such dynamic gymnastics that will assure to his dynamics thoro freedom from carbons and other gaseous substances. If materially first inclined, he must guard his liver, particularly the alimentaries which are apt to accumulate bacilli, readily aggravating the more

delicate parts, leading to depletions, and affecting the generative nature.

The physically based is rather fortunate were it not that even the most perfect in nature is stamped with a flaw, often times proving a great aggravation. The liver is the principal factor and for this reason the food must receive first consideration. In some cases the food is considered but rather from a habitual standpoint, instead of the scientific, which alone assures health and success. If intellectually first inclined, gymnastics are necessary. If spiritual, then the generative side needs attention, as uric acid readily forms in the physically based, and not only irritates the blood but aggravates the seminal ducts as well.

In short, man needs to pay attention to all of his threefold phases. The more perfect he is, all the more considerate he must be. The less developed in the one or the other inclination, should make it their object in life to attain to the highest possible, if for no other purpose than that of satisfaction.

The three cardinal points to be observed in the daily walks of life are: dynamic gymnastics, care of the generatives and scientific feeding. The first two are readily comprehended and easily attended to. The latter, the feeding, seems to most of us a little more difficult. Scientific or right feeding is something that has to be studied. Some observations have to be made with one's constitution. Still, we all are on the safe side when we give the digestives a little rest for a few days, using either soft water for flushing or fruit juices to tone them up. The flushing of the colon, too, aids greatly, not only in removing the bacilli which readily thrive in the colon, but also to remove possible feces and other accumulations, which cause either constipation or colic.

Determine your base and your inclinations and food selection will come easy.

MAZDAZNAN

SERMONETTES.

Many millions of people now living will never die—until after the war.

Some people do not begin to save until there is nothing worth while saving.

The present situation in the world is making many faithful believers in fate.

To most people fortune comes but once, thereafter there has to be a great deal of knocking about.

A great many people are by far more brave while they gain, but cowards when they lose.

Ignorance and waste are twins—it is hard to tell them apart.

To lift another's burden is an interference with Infinite Designs.

When "God gave his only begotten Son" he evidently had nothing more to give, expecting an equivalent from us.

The time idly spent during the summer season by both young and old could have been utilized most profitably in the fields which would have meant much to our Savior Nation.

"God is no respecter of person," and therefore good to everybody—friend or foe.

Whenever the hand of God does not come our way to bless us it is because we are out of reach.

The good man may not always get an equivalent for his good deeds but he has the satisfaction of gaining praise in some future state.

It's by no means heroic to desire to die all because things don't suit us. To fight and live stands much more in our favor.

With some, life seems to be a continuous battle; with others it is like the sweet song of a nightingale. The reason for such a wide and varied range of differ-

ence is the fact that "no two things can occupy the same place at the same time."

The Twenty-third chapter of Matthew, attributed to our Blessed Savior, is rather a strong sermon both to ministers and statesmen.

Jesus could not have meant us when he said: "Then search the Scriptures in whom ye think ye have everlasting life," for the New Testament did not then exist and the Old Testament in its present form was not available.

By dropping "if" from our daily conversation we shall find things moving along more smoothly.

Whether it be a horse or a goat, both can pull a load; the difference is only as to size.

To have a great result it takes a great many figures to be placed in a long row of columns. Thus greatness lies in numbers.

King Solomon was considered quite vain in his taste for haberdashery, still he could not have excelled in his tastes for the Savior said that he did not compare with the lily of the fields.

It may not be proper for men to be too fastidious in their attire, but women surely need to display their tastes, especially where it is of their own creation.

Some people are led to believe that the Savior taught everything but economy. If so they should remember the counsel: "He who has two coats let him give one to the one who has none."

No doubt, the scenes enacted at the marriage at Canaan, impressed the Savior's mind to such an extent that he was prompted to say: "To marry is good; not to marry is better."

According to Count Tolstoi, Poetogamy is to be the future state of co-operation between opposites. Evidently the Savior meant the same thing when he said: "In heaven there is neither marriage nor being *given* in marriage." Note the emphasis on *given*.

MAZDAZNAN

SEASON HINTS.

September is suggestive of cold nights. Not additional bedding but a fire to keep the chill out of the room will be greatly appreciated by many temperaments.

Grapes of all kinds are plentiful and should be used as juices quite freely. A little press will make the work that much more pleasant, especially when squeezing for a large company.

The catarrhal, consumptive, tubercular and rheumatic will do well to confine himself to the *white* varieties of grapes. Should he greatly desire any other kind, the blue, red, purple, black, etc., he must add two parts of boiling water to one part of grape juice.

While the perishable fruits last, do them justice and make your meals largely fruit meals.

Both sweet corn and young field corn are most wholesome, either raw, slightly roasted or dropped into boiling water for a minute or two. Corn that has to be boiled is of no great nutritious value. In fact it is hard to digest.

Fresh corn with string beans, fresh corn and lima beans, also corn and peas, make excellent dishes.

Youth may have plenty of potatoes, rice and corn but as one advances in years beans, oats and barley take their places.

Those beyond fifty should remember that starchy foods are harder for them to digest and for this reason a great amount of eliminating food is required to avert food poisoning. Better let up on starchy food and use pulses in small quantities to make up for lack of vitality.

Altho there is more good in one egg than a pound of beef it depends much upon age and temperament to convert the ingredients of an egg into wholesome food. In the prime of life eggs, as well as dairy prod-

ucts can be used to a great advantage. As to eggs much depends upon their method of preparation. As to fermented dairy products it depends on what other foods we eat; cheese with onions, chives, radishes of diverse kinds, olives, cucumbers, pickles, cabbage and relishes in general go well with either eggs or cheese.

Eggs and cheese should never be eaten at the same meal nor the same day. The germ of the egg won't allow the germ in the cheese to continue the process of fermentation. A spell of indigestion is sure to follow the same day or the day after, often creating terrific nervous headaches.

As man advances his demands for fresh greens and vegetables grow upon him. In many instances it is hardly possible to get even the ordinary greens for the making of a salad and a stew. It may be well, wherever possible, to own a few hot beds, where the simpler vegetables can be raised to advantage. Think it over.

In most cases it is possible to lay in a supply for the winter. This should always be done as it will relieve a possible congestion in transportation. Potatoes, beets, carrots, turnips, parsley, cabbage, salsify, apples, pears and diverse preserves should be stored to last far into the spring. Even sweet corn can be laid away in barrels, packing them tight with straw. There should be plenty of bulb celery and tube parsley in the cellar and a sandbox filled with parsley, chives and green onions.

Drinking of hot water will help to eliminate many diseased conditions, providing the water is soft and no food is taken with the treatment for at least a week.

According to temperament, diverse fruits or their juices have a magic effect upon the general constitution, so that by following a fruit treatment for a week or more it is possible not only to arrest the progress of a disease but to eradicate it entirely. After a fruit

cure a rest and milk cure is advisable, followed by slow feeding on gruels.

Hard water containing much mineral or vegetable matter should not be used unless boiled over an intense fire and when cooled should be redeemed with the juice of acidulous fruit or grape juice. To add nourishing qualities to it make a bran-meal tea or a barley-meal tea or oatmeal tea, allowing a cup of either kind to a gallon of cooled boiled water. Make fresh every night or morning to last during the day. It is cheaper than all the diverse purity-sanitas-distilled waters and a thousand times more wholesome.

Sundried ripe olives should be in every home, but where they are not to be had we may keep ripe olives put up in oil. They should be used occasionally both by young and old.

Fresh herbs are now in season and none should miss this opportunity to indulge temperately so as to be immune from the invasions of the coming season.

Fresh apple-cider is good for people with a sallow complexion.

Irrespective of your aches, ailments or troubles, you will find it most profitable to take a quick hot foot bath, using soap freely. Before removing feet after five minutes' bathing, add slowly more hot water until your feet cannot stand another degree. Now dry the feet with a soft towel and rub them with hands. A little boric acid, talcum powder, rice powder, corn-starch, etc., will do the rest. In some cases oiling of the feet may be recommended.

Some temperaments thrive well thru frequent bathing, others lose the freshness of youth and sacrifice their complexion. The oiling of the skin does others more good than a flood of water. Almond and cocoanut oils are particularly fine for the skin, altho some temperaments do better with petrolatum and creams made from petrolatum.

SEPTEMBER NINETEENTH

Another red-letter-day in the world's history, disclosing to us a character whose thought, word and deed continues to live thruout civilization, is September nineteenth. It may be said that Zarathushtra made his appearance after agriculture, once at its height, gave way to inroads made by the many demands ushered in by the metal age, and where the inventive genius began to grow away from the menu that had helped to brighten his mind and induced him to think, reason and reflect. Agriculture, requiring much attention, observation, study, experiment and often times a great deal of risk, lost its virtue, and a great many turned their sole attention to the breeding of cattle. Soon the once blooming fields turned into meadows and grazing grounds. Fruits and vegetation again deteriorated until men forgot the origin of their inspirations.

The Spirit of the Times, the Spirit of the Earth, the Spirit of Kine cried out aloud unto the heavens for a change in the course of human civilization.

After many unsuccessful attempts to preach and teach man the value of agriculture and its leading into paths of a higher civilization Zarathushtra retired for a season, taking up the demonstrative side in agricultural lines, improving upon grains, legumes, vegetables, fruits and nuts. The highest accomplishment was reached by him when the blending of grains called forth the *wheat*, the manna of heaven. Wheat for this reason was not used as common food but rather on festive occasions only.

Having shown the great possibilities of vegetation and its superiority over the stimulating diet of flesh, he won over a great many of the learned men of his day and many pupils followed his philosophy of life. His methods were to a great extent carried from country to country and found embodiment in the philosophies

current in his day, descending into the days when Greece enjoyed great thinkers, who readily acknowledged the source of their learning. In this way the great Zarathushtrian way of thinking continued westward until, centralized, it made its rounds from Greece to Egypt and from Egypt to Syria and back again.

Jesus caught the light of Zarathushtra and gave it a new impetus. He gave it publicity lest it lose its true and full value in the midst of growing superstitions. Restoring the spirit of the philosophy rather than the letter that killeth, a new awakening took possession of many who were still susceptible to the call of God. True, a great many trials, sorrows and tribulations have accompanied the bannerbearers of truth and many more bitter and terrifying scenes need to be enacted as time rolls on. Nevertheless, the Light of Understanding is breaking thru the dense clouds of superstition and ignorance, proclaiming the approach of the Great Morning.

There may be but few who commemorate this day of the coming of Zarathushtra, as but few honestly live the life outlined by our Blessed Savior of this dispensation, still there are enuf to continue to proclaim the gospel of emancipation revealing the source whence, where and how truth was revealed to the world.

Blessed Zarathushtra,
Prince of Peace Most High,
Come with Ainyahita,
Jesus at her side.

Pour on us your genius,
All our frame inspire
'Til man and this earth be
Saved by blood and fire.

"AS I BE LIFTED UP."

Because so vast a multitude of people are so far behind the times, tenaciously clinging to traditions, like the savage to his bow and arrow, while some propose to keep in step with the spirit of advancement, there is no reason why this right should be denied the latter. Even the multitudes, once they realize the benefits of advancement, show a desire for emancipation. There can be no general progress unless there are some to point the way, who go ahead. The Savior said: "As I be lifted up I shall draw all my kind (mankind) after me." But He must first be lifted up—He must discover a plane or state superior to the one occupied by the multitudes. Following in His footsteps, we too, each and every one of us who have been blessed with the understanding of the "Truth that shall make us free," must lead a life of exemplification, showing thereby the great possibilities on this earth, that the multitudes may gain courage to wrest themselves from all the entanglements of time and break away from superstition, witchcraft, error and fear, which have held them slaves to schools and systems that have no other change to offer than that beyond the grave.

The things eternal are not to be obtained in the hereafter but here and now. It is for this very reason that we are here upon this earth, to make this earth a grand and glorious heaven.

Even tho you or I may fail to see our fondest hopes realized during this short span of existence, there is no reason why we should not lend our shoulder to the Wheel of Chance and send it whirling into the Future. For who knows but that "bread cast upon the waters shall return after many days"—may find an analogy in our own case, returning to show us the table set with the delicacies of life. Perchance, even the sacrifice we bring in this life is but for our own sake.

TRUTH SHALL MAKE YOU FREE

Such are the words of the Savior. Believer and unbeliever, both must admit that the statement is irrevocable. As truth dawns upon us superstition and ignorance begin to fade and, feeling at liberty, we have power to utilize our knowledge to much better advantage. It is sad, indeed, that Christianity should have been supplanted by churchianity, but there is no use of repining. Tho churchianity has crowded out Christianity it has not succeeded in rooting out the witnesses of Christianity. Everywhere, at all epochs and eras the Voice has been sounded and today Mazdaznan stands out as the living witness against the atrocities committed by Churchianity in the name of Christ. They profess his name—but unto their shame.

There is no greater crime than that of withholding truth from the people. It may cost one's life, as in the case of the Savior; it may endanger one's position—as in the case of Pilate; still the Savior advised: "Speak the truth." When unable to speak the truth, then again follow the Savior; when questioned, "He answered not."

Nature withholds nothing from us. She discloses all her laws, all her operations. Even in mating she entertains no scruples. Not that she expects of us to do likewise, nay; but she discloses the truth of the laws of evolution, leaving it to our judgment to utilize the knowledge gained. That we may not grope in the dark or wander in the weary abyss of uncertainties, Nature and her God leave the very treasurehouse of the kingdom of heaven disclosed before our eyes. If we would only look and listen, if we only employed our own senses until they grow into a better or a common sense, there would be less imposition, less ignorance, and still less suffering. Not aware of truth, but steeped in ignorance, error upon error enters the daily

walks of our life, until, entangled in the network of bondage, slavery to sin, we are reduced to the state of a prodigal son, compelled to hire out to a citizen. But "Truth shall make you free." Realizing that in this life we are to utilize our gifts and talents for production, usefulness and perfection, we shall leave sham and artifice and return, like Zarathushtra, to first principles: "Tilling the ground."

GENTLE THOT WAVES

Nature may be backward at places but she is not backward all the time.

The Saints of old were progressive because they used aggressiveness. A little more action would be appreciated.

At the present rate of things five years from now will see us under an entirely different form of commonwealth. Bellamy's dream may not be entirely realized, but a goodly portion of it will constitute the new order of things.

A person's loyalty to home and country is not confined to words but the exercise of gifts and talents directed into channels increasing the wealth of a nation.

A man can have no greater belief and show no greater faith than to tenaciously hold that this country is the Savior Nation of all the world.

If America is not the Savior Nation of the World then Mazdaznan must come to naught; for all its faith is expressed in that belief.

Ready denials, untiring integrity, talents directed toward production, humbleness of heart and worship of God are essentials growing out of the belief that America is the Savior Nation of all the world. Convince us otherwise and we shall readily, one and all

abandon Mazdaznan. Does your faith do as much for you?

Intimidation may serve selfish ends, but it will never restore confidence in one another. And confidence once lost thru intimidation is apt to breed contempt and hatred.

The idea of the Kalmucks of Central Asia is that man must not be talked to to be taught a lesson—but to be clubbed.

The savage taught his children by giving them an occasional shake; we give our children, when they misbehave, a milk shake or a nut sundae. No doubt that accounts for so much nuttyness among us.

It would be by far more beautiful upon the mountains if we could keep off the bears, and more liveable in the valleys if there were less hounds. But the scriptures say: "*Outside are the dogs.*"

WAR INEVITABLE

It needs no argument to realize that the present world's situation is inevitable. Neither prayer nor diplomatic ingenuity availed us much. All we know is that the pressure brot to bear is great on both sides. Each one is called upon to bring sacrifice and with each move to change the program. To foresee the end calls for more than a mere prophetic eye. All the wiseacres, astrologers, psychologists and mediums have proven their inability. Diplomats have been outwitted. Every phase of that has had its shake-up. The scriptures stand approved: "What can be shaken shall be shaken." Yea, the very earth quivers and shakes. The sky, too, depicts phenomena that startle the astronomical student. All we can see is more war and greater changes. This war is not only inevitable—it is a godsend. Some people may not agree with us. But that does not change the fact. It is a godsend. Had the conditions

in Europe run on for another decade as they did before the war; had the people of America been allowed to run rampant as they have, with the youth given to ease, vice and waste for one more decade, we, too, might have declined and fallen as did Greece and Rome. But for an almighty and divine foresight the powers that be have gathered to do the reckoning. The white race not only needs to be saved from going to wreck and ruin, it's honor must be preserved and its destiny has to be assured.

There is need of advancement upon lines greater than those of mere mechanics, industry and commerce. Men must be brot face to face not as enemies but as brothers, as friends. Preaching and prayer, persuasion and revivals, pleadings and teaching failed in bringing about the union, cooperation, federation, necessary to assure that altruistic brotherhood which alone tempers the heart and bridles the mind. Where all the well-meant philanthropy failed the fire and blood now make good. As in the days of the Savior, the apostle saying: "Ye have not been bought with gold or silver, but by precious blood;" even so now it is the blood and the fire that shall eventually assure "a peace which the world cannot give."

It may seem strange that with the progress of time such means have to be resorted to; that with all the advancement made there should have been no other way, still we find comfort in the words of the poet "God moves in most mysterious ways His wonders to perform." But we may say this is not God's work; no, certainly not. The abuse and misuse, intolerance and envy, malice and hypocrisy, greed and avarice, and the many more vices which man has created in his arrogance, to remove which from our midst and assure a civilization suitable to the designs of Infinitude the present situation has become an inevitable one. It is the Love of God that is still evident.

NO MORE RECASTING

Whether we consider the old covenant or turn our attention to the new covenant, in either one we find much that is lacking, much that shows the hands that tampered and interpolated. This no one can deny. To call it the word of God, as theology would have it, is blasphemy—is making out our God to be not only changeable, wilful, but imperfect. Even the best of man's creations are marked with a flaw. Scriptures have, ever since their introduction, been remoulded and recast. The reason they can be recast no longer is due to the fact that they are now universally known in the form as brought out thru the reformation. It is for this reason that the old church has had to be content with its own, having received the greatest wound that could have been inflicted. True, she is recuperating from that wound. Materialism, atheism, research, science, all have assisted her greatly in taking a new, a different view of things. The scriptures can not be changed. True, revisions, doctoring up the dead languages of Greek and Latin, adding more synonyms and different constructions which help to change the meaning of words and sentences, are of some assistance, and liable to keep up illusions and delusions; but in the main, very little will result from this newly made attempt. The world is growing beyond scriptures, dead letters of law, and fossilized statutes.

We need no church, no prophets. We need the truth, and that truth testified to by living witnesses. We may perchance be going under another cloud, perchance see the heavens ablaze as is the earth, still the time is fast approaching, when the right to officiate among our own has to be conceded. Esau must regain the right to officiate in his household, the right Jacob wrested from him for a mere mess of pottage.

AN ULTIMATUM

(Gahanbar Talk, Christmas, 1917, by Dr. Otoman Zar-Adusht Ha'nish.)

As we do look at one another and catch the sparkle in one another's eyes; as we follow the outline of the countenance of the one and follow it in the other, we are truly and surely being reminded of the fact that we are of royal descent,—for where in all this world of ours may we find a gathering of men, women and children with that brightness in their eyes, that clearness of their tints? Nowhere, except there be the presence, the consciousness of the Infinite Intelligence, and that Intelligence made manifest, that Intelligence in the flesh, the cells whereof having been purified, having withstood the test of purification and refinement, that every cell yielding to the touch of the Infinite Intelligence recognizes the energetic force contained therein, determined to follow the bidding, the counseling, the dictates of God.

We, as members of the Royal Family, have learned to appreciate, learned to know and understand the value of God's presence within, around and about us,—emanating, permeating all substance or space. We have come together here to reflect upon one another this divine thought, where by virtue of the state of collectivity we may realize the limitlessness of the Infinite Intelligence. We have come together to express, to exercise, to witness that we are still "holding the fort;" that we are still determined for God to be recognized here upon this earth; and that this earth, among the innumerable planets, is still the property of God, for His own to inherit, for His own to use, that God's designs may continue to be perpetuated, even in a mortal sense, in the objective, for to that end the Infinite Intelligence issued forth from out of its own Pivoting Point; from out of its own Center it has en-

tered into the circumference of Infinitude, there to prove limitlessness of possibilities. For this purpose the Intelligence has entered creation, exercised the creative energy to the fullest extent of exhaustion, filling Space with planetary systems; and these planetary systems, retouched with Infinite Thot, calling out designs; these designs taking on form thru processes of evolution, to which processes of evolution there is no end; they are continuous wherever substance turns into matter, matter to take on forms in answer to Infinite designs; these lines lost, or at last collecting into forms, so as to prepare an abiding place for the Infinite Intelligence to exercise its designs and reach in matter the same estate as enjoyed in spirit. Such is the object, end, purpose; such are the designs of Infinite Intelligence. Were it not so, then all the operations thru-out the processes of evolution, then all the exhaustion of creative energy, would prove useless, futile, valueless. But God is not a failure; the God-Intelligence cannot miss the mark; its designs are Infinite, the goal must be according to Origin—its Beginning, the First Cause.

And we, each and every one of us, once we find within our being all these processes and operations of evolutions and creations exhausted, a new realm opens; there where one thing ends, another rises. And what of that Intelligence within us? With the processes of the creative energy behind us, the evolutionary processes crystallized before and about us, what may be the third step within and amidst all operations? What shall it be? Misuse, abuse of the evolutionary accomplishments? Destruction of what the creative energy has brought forth? No. Then what is our next step? If the *First Step* is *Creation*, the *Second* is *Evolution*, then the *Third Step* would necessarily be the *Demonstration* of the *Original State*, or the *First Cause*, which in and of itself is *Perfection*, for "what was first shall

be at last." The object and purpose, the *modus operandi* of Creation and Evolution, is *Perfection* in Evolution and in Creation. To this end we have come—we have manifested—and we are here. We are here to *prove* for all time, by virtue of undeniable demonstration that the Thought of God, the Intelligence of God, the Designs of God, are a *reality*, and as there is reality in us, in our surroundings and in space, there must be and there is reality in the One who is the Cause, the Origin unto it all—unto all these accomplishments.

Therefore let your light shine—that light of understanding, that light of knowledge, that light that imparts wisdom, or as the Savior would have it: "Let your light so shine before men that they may see your good works, and thus through these works, these accomplishments, learn to glorify your Father who is in Heaven." And this same Savior said: "Know ye not that the Kingdom of Heaven is within you—within you?" And thus, the Father to be at all, to exist, to have a reality, must be in you, through you, by virtue of your consciousness. He is given His All-existence, He is given reality, He is being perpetuated (for in no other way can He be perpetuated), but by virtue of the Creative Energy which is merely one part and portion of His Being—an exercise of His Intelligence.

God cannot manifest in plants, and He cannot manifest in rocks, and he cannot manifest in animals; these are merely expressions of His gifts, talents, endowments, of His Intelligence—but "Ye are the temples of the living God." Ye are the ones who perpetuate the reality of God. Ye are the ones who entertain Him within your hearts and minds. It is by virtue of the beating of the heart and the operation of mind that He lives, on and on, generation to generation unto Eternity. Then God, to live can live only through us. If we cease to live, if we cease to become conscious of life, if we do not realize the meaning, the purpose and

object of life, if we do not find the thread of life, as to its beginning, its presence, its object, its purpose, its goal—then God does not live. And that is wherein we can agree with the atheist; that is where we can occupy the platform with a materialist, "There is no God." There is no God in matter; there is no God in substance; there is no God in space; there is no God in form, for God, to be such, must be conscious, must be alive. The rock is not conscious, neither is the plant nor the animal. The plants are not conscious of the chemical compounds that fill Space, for where there is no consciousness of itself it does not know whence, where or how it came, or whither it goeth. But Man—Man does know, and in that knowledge, and in that understanding that rises from out of the realm of understanding, God is present—He lives. And thus, from the atheistic platform issues a theistic platform. From out of matter and substance we raise a form, a tabernacle, a Being that is capable and able of witnessing the presence of God. "Ye are the temples of the Living God."

But are there no temples on the outside? Perchance there are, but at best, they are such by name only, for even the prophet of old admitted, he who received it by virtue of inspiration, that "God will not live in temples made by hands." Oh, He will not be confined to cathedrals and chapels. He will not be confined to edifices, tho' costly they may be, tho' the architecture may be grand, the handiwork within handsome, tho' to accomplish such work necessitated a great deal of energy and exercise of ingenuity; after all "*God will not live in temples made by hands,*" for He has made unto Himself a tabernacle; He has created unto Himself a form; he has shaped it according to His own likeness; He has had His own ideas about it as to where He would make His abiding place. Thus a Moses in Genesis says: "In His own image, in the

image of God created He him; male and female created He them." That there may be no doubt about it, that He can manifest not only in the form of the male but also in the form of female; yea, that none may say God manifests only in the male, and that none may say God manifests only in the female principle, Moses defines it: "Male and female created He them," that in the mating of them the God-Intelligence may be perpetuated, that lines of differentiation may never be drawn, but "that we may recognize and find God in the countenance of Man," as the Blessed Ainyahita said, Ainyahita, the Mother unto the Aryan White Race—Ainyahita, the incarnation of Love and Wisdom, who, at the very cradle of the White Race while yet evolving out of the Yellow Race, consequently still carrying within her bosom the ancestral ties of all preceding races—at the time when we were still steeped in all of the ancestral ties that have come to us through not only the Yellow Race, but the Dusk Race, the Olive-Green Race, the Brown Race and the Black Race, these many thousands of years. For since then we have traveled, according her prophecies, in the westerly direction even as she said, "Many are the Keshvares (Continents) O Lord, that thou hast created, which are occupied by the Black Race, the Moor; occupied by the Brown, the Nubian; where the Olive-Green or Islander finds his abode; while unto the Dusk, the Hindu, is given a place of safety; yea, even the Yellow Race, the Chinaman, is walled in, but unto the last, the Aryan, or White Race, unto us, we have been given no abiding place, no place of safety,—but to ever reach out into the future. We still seek that place, we are still orphans. We have to create a home of our own,—but for all that thou hast endowed us with that exceptional gift—the *Ultimatum*—an inheritance above all those of other races—for Thou hast given unto us the promise of the Day Realization—the Day of Days—the Great Day of Emanci-

patience. Thou revealest *Thyself* unto Thine own kind, kin and relation. Thou hast withheld it from the Yellow, the Dusk, the Olive-Green, the Brown and the Black races; Thou hast given it unto the White Man: to see God with these eyes of flesh. Then, encouraged by virtue of that claim, that promise, that assurance of the Ever-Presence of God within the divine, the Elect of God, we shall willingly and joyfully give up those things which appertain to the mortal of this Earth and continue to seek homes where Nature has not yet been favored by a touch of the Infinite Hand. We shall continue to follow the setting of the sun, and there we shall prove and demonstrate our Covenant made with Thee—yea, the Covenant above all covenants: '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.' "

THE WORLD'S SELFISHNESS

Every phase has its true and its bogus, a right and a wrong application. When a man refuses monetary assistance to another, the latter calls the former selfish. When the glutton runs into diabetes or is stricken with apoplexy, with no one to mourn his malady, he thinks his surroundings selfish. When you refuse to divide your hard-earned larder with a social parasite, again you will be known as a selfish person. That is the way the world in its narrowness sees us and judges us. Of course, if you give away your possessions right and left you have many admirers and enjoy the honor of being called a most unselfish man; but no sooner do you quit handing out than you are not only growing selfish but in the event of misfortune perhaps become reduced to necessity, and then those who thrived on the fat of your land now call you *foolish*.
Thanks for the compliment. True selfishness is

marked by consideration and foresight. To be selfish is in the nature of things, when prompted by the incentive that self-preservation is the first law in nature. Am I selfish because I retain enuf seed for my land to insure a crop at the coming season? Am I selfish because I retain double the former quantity as I want to double the crop and thus meet a greater demand? Because I have set aside a larger reserve fund, in the hope of doing business on a larger scale, does that make me selfish? Is it selfishness in the ordinary sense, when I tear down the old shack and erect a sanitary structure that adds to the surroundings and also enhances the value of my neighbor's property? Is it selfishness because I encourage using the product of better-paid labor? Is it selfishness when I give of my substance to whomsoever appeals to me, that with the advance of time another individual or set of individuals may be added as valuable assets to society, instead of giving it to institutions, whose officials use it up in fat salaries, to further their own ends?

But enuf of this. We all should learn to become scientifically, naturally selfish, ever attending to what is most progressive and of value to the greatest number. To do the right is by far better than to speak linguistic sympathy. To give where it is going to do the most good is better than to preach about it.

Anything we are not directly connected with we should never offer an opinion on, while what we know is not everybody's property. The scriptures say that even "Faith is not everybody's possession." For this reason we have to be more careful to whom we confide our faith. Be selfish enuf to guard what God has given into your hands, that you may have the assurance of the Savior: "No power on earth can take it from me."

PITHECANTHROPUS ERECTUS

When the writer of Genesis proposed to convey the idea of creation and evolution he, too, realized the close relation of animal to man. As his main object was anthropology and geneology he did not care to dwell so much on evolution itself, neither the many changes necessary for man to appear. He sees the Pithecanthropus Erectus in A-dam—*one-erect*. When he associates Eve with Adam, he does not call her Adama but he gives her the name Hayeva, which means *his equal*. We are to be shown the appearance of a couple absolutely perfect in stature, or form of development, where the lines are in perfect proportions, the cranium rightly balanced. After a most successful career, enjoying nature with its showers of blessings, the writer proposes the discovery of evil in humankind. He, too, realizes that by nature all is good and intended for good. A certain weakness then must be the cause of error.

To just *help oneself* to everything most desirable was not to be the program of life—the idea *to be served* with what one desired was to be considered a step higher upon the ladder of fame and fortune. *Temptation* is thus made the theme of the drama of our biblical playwright.

The writer could not place such an abnormal desire in the heart of the one or the other—for both were the product of God, and God was good and perfect, firm and of unyielding character. The influence, the temptation had to come from without. There was not anything in creation that could in any way tempt, suggest, influence, or hypnotize them. The only thing he can use to lay his plot well was *another man* and he to be the Tempter to play upon the *progressive* nature of woman—for man is ever the aggressive part. An invitation to a dinner even in our enlightened age, still paves the way to desired ends, especially where the

apple—in the form of an effervescent champagne—marks the path.

The biblical playwright forgot to tell us whether the Tempter was after Eve or after Adam, or both. At any rate the Tempter did not get Eve. The affair caused an awful lot of complications as time went on, still the Tempter never got Eve, consequently there is *no evil* in her. The evil thus is not born—it is a creation of circumstances, and anything of a circumstantial nature should not be held against a person or set of persons, but be allowed to drop into oblivion, ever bearing in mind the good that is in every heart and mind.

In the drama of Adam and Eve the estate which they enjoyed went to their creditors. As no homestead, or desert act or any other homerule law existed in the vicinity of Paradise, Adam and Eve took up a squatter's claim, where unmolested from that fellow, Tempter, and his stockholders, they could fight thistles, briars, Johnson grass, gophers and field mice. They evidently had no chickens, but they must have had a goat. There is no doubt but that this parental pair experienced many a crop failure, while a fluctuating market availed them nothing. Yet prosperity even there smiled upon them, for Cain, the oldest chip of the old block, had so extensive a crop of cereals, vegetables of all kinds, including cabbage and cucumbers and fruits, among them sour apples, that he could afford to bring a frequent sacrificial offering. What that libation was really for, only God knows. If Cain thot to gain any favors by it, surely the regaining of a Paradise would assure him no more than a living, and that he was making by his own efforts.

The younger chap, Abel by name, found the vocation of his father and his elder brother too difficult. It was too varied and uncertain. Even run on a large scale it meant either constant attention or occasional

failure. Even a full course in college did not enthuse him for agricultural pursuits. He saw vast ranges yet unoccupied and a life that bordered as closely on a paradise as any. There were then no fat jobs to be had or else he would have lassoed them with the ingenuity of a roughrider or a pen-hero. He followed according to the thot of ease the vocation of cattle-breeding. He no doubt started with father's goat and mother's heifer. He grew very prosperous and covered much ground with his herds. When he sacrificed, the sky was ablaze with the consuming carbons. Poor Cain's stuff just smoldered away, sending but an occasional column of fire toward the heavenly canopy for the Lord to delight in. Abel's pillars of fire shot up like Chinese skyrockets. Otherwise Cain had neither hatred nor jealousy in his heart. But the stories told by the old folks of a God of favors and displeasures laid a foundation for petty jealousy which in the course of time grew into wrath. Unable to find a solution to the phenomena that will consume fats more readily than vegetation, there was but one thing to do—to remove the object of his contention. Instead of seeking a mutual understanding, he followed the traditional trend which came to him not thru inheritance, but the erroneous teachings received from his parents. Such teachings at last ripened into the thot of murder. When it dawned on him what he had done; when he realized that he had interfered with the laws of nature and of God, he was about to kill himself, when the better nature came to his rescue. The death of two will never make a live one. To do better is the only recourse. To remain where he was would ever remind him of the deed and make him unfit for the pursuance of his vocation. He must migrate to another region, another country. And so he did. The story says he there took unto himself a companion, showing that mating is a natural call—be it for better or worse.

CHANGE OF CLIMATE

Is change of Climate essential to health? This is not a mere question and should by no means be given a passing notice, it is a study. It is known from the study of past records that Nomads enjoyed good health and lived up to a goodly age. Nomads are not mere sheep- or cattlemen; agriculturists, who would abandon their ill-yielding soil, were a kind of Nomads, too. The man who moves about in search for more profitable employment is also Nomad. The man who holds down his seat, as it were, who sticks to his job, year in and year out, may be a good man, but he soon turns a grouch and becomes an invalid. He should move occasionally. He can always return, when things show up more advantageously. "Rolling stones grow no moss,"—certainly not; but if it were not for the rolling and the shaking up of things from time to time monotony would soon set in, with its sepulchre of extinction. We do not want any moss. We need something more substantial. We, in fact, need to move more lively and make every step count profitably.

Yes, change of climate not only is essential to health, it starts the main spring of life into action. Our environments only too often increase in impositions, which, tho well meant, grow into apathy. Same scenery, same faces, same food—do grow monotonous, irksome and detestful! We appreciate country, friends and food much more when we are given a change. To camp out has been a custom for the purpose of making one wish for home. To taste other people's cooking visualized mother's bread and her wholesome dishes. Thrown in with a new set brot out the desire for old time friends.

A trip in the opposite direction, from the seashore to the mountains, a cold climate to a hot country, and vice versa, is advisable, and will prove profitable.

But some have an idea it's lonely to travel alone—it would be more agreeable in company. That is an opinion each one has a right to entertain. But we must always bear in mind that much depends upon circumstances as well as one's bank account. If we cannot take long trips, we shall submit to short ones. If the seashore is too far, then a near-by pond may do. It need not be a mountain, as a knoll may answer the purpose. But change of climate is essential to the progress and advancement of man. Mixing and mingling with all classes of mankind either substantiates our premise, or it will add a new impetus to more profitable accomplishments.

FOOD FOR THOT.

The Savage is not evil by nature but because of his inability to reason; the civilized man is not evil—but weak. He is weak because of his inability to determine between heart and mind.

As a man learns to control heart and mind in equal proportion he becomes the perfect man.

The man who yields comes under the influence and control of another.

The struggle in this world is no longer between good and evil, or light and darkness, but between heart and mind. The blending of both leads to final emancipation.

The man who thinks he does God a good turn must think God incapable of attending to His own.

The work of God having come to a close—with the creation of man—the only work left to do is the work of man.

As there is no evil in nature but all is good, then evil must be the creation of ignorance.

If ignorance is not in nature then man is the creator of it and if so man alone must remove it.

Between the literal reading of the law and its untold constructions, and the dead letter of scriptures and their contradictory interpretations, the soul is surely in the midst of searching flames. The coming out of it all is a most wonderful miracle.

It is not evil that drives men to bribery, but weakness.

The man who said that every man has his price, evidently forgot that there was a Savior.

The man who asks God for favors—after all is but a most miserable beggar.

If the Vicar of Christ himself has to confess daily before God that he and all men are sinners, how can he be called *holy*.

If the human heart is open to sin and evil—where then is God to dwell? Did not the Savior say: "Ye are the Temples of the Living God!—The Kingdom of Heaven is within you!—Wherefore be ye as perfect as your Father who is in Heaven."

As no two wrongs will ever make a right, then all our means to treat evil with another evil will never lead us to mutual understanding.

Every man is a living miracle testifying to the everlasting truth, whether he himself comprehends it or not.

Altho man is but the product of innumerable sensations, there is no entity that is responsible for the opportunity attained to. If it fails to prove its worth it will have to go down the line of its constituents.

Pretty sayings are like pretty flowers—they are not lasting.

One sound counsel is better than thousands of rhetorically devised arguments.

In judging another we only call out the debris of our own hearts and minds. Therefore judge not—lest ye be judged also.

The men who claim to be doing their duty to preserve the welfare of society mean that they are doing all in their power to preserve themselves.

Whether working on salary or on percentage—we still are wage slaves.

As for all poisons there is an antidote, which is in itself not a poison, and as for the diseases of man there are leaves of healing, even so the evil in man can be counteracted only by good.

Trying to drive out devils by the aid of Beelzebub is equal to driving a nail by the wrong end.

Not evil for evil, but the evil exhausted as to its own ingenuity, eventually turns to good.

To live in comfort and ease means to have no thought for others but for self.

To have interest in the world only inasfar as we read of its doings does not add our support for its advancement.

If we can do nothing more for the world's progress we can at least live so simple a life and make record of it that others may profit by it.

When the victory is won, bravery ceases.

If every man attended to and would mind his own business much more usefulness would be evident in the daily walks of life.

All the glory a person may gain in this world is measured by time, while living the life opens the portals of eternity.

Like in the case of Omar Khayyam, the hired brutes may strike the body and scourge the flesh, but the soul or entity remains far beyond their reach.

A downfall caused by the enemy only tends toward a more glorious resurrection.

If the Bible text: "He who works not, shall not eat," were to be enforced literally, some of us, and a great many, too, would be compelled to starve.

“ARISE AND TESTIFY.”

Those were the words that have come to me from month to month when picking up the Magazine and reading some of the statements from “men and women who have learnt to know.” It has come to me that man is a criminal, a thief, a robber, if he fails to testify to a truth that made him and make others free.

I have been a constant reader and student. My profession has been of a confined nature. I developed creeping paralysis and a severe case of constipation. For years I used the most drastic remedies, until even this failed me. The exercises relieved me and the change of diet stimulated my system sufficiently to keep above water. But I longed for a cure. Like many other students, I was always looking for something that would require no efforts, no method, no regime.

One day I heard the Master say in his lecture: “The great school of Salernum laid down three points, essential to good health and a clear mind: keep head cool, feet warm and bowels open.” The Master then at length detailed instructions in scientific colon flushing, recommending the insertion of a six to nine-inch colon tube, using a disinfecting soap in four quarts of hot water and an after-injection of a mild solution of eucalyptus, camphor and sassafras oils,—also recommending an injection of almond oil to the amount of one dessertspoonful a day.

At that time my only son was given to loose bowels. No sooner had he finished a meal—it left him. Otherwise he was fairly well. But that drain on the system enervated him. I provided myself with the necessary requisites, and an extra colon tube for my son. We both took the same treatment. Every day for a week we pursued our treatment, using care as to our diet. Whenever we felt the least depleted we took our exer-

cises, attending mostly to expirations. We took our body rubs and our foot baths, changing our socks sometimes three times a day. After a week we took the flushing every other day for two weeks. For the following five weeks but once a week. Thereafter we simply used the oil injections which I kept up for several months. My son was cured after the third week of treatment, growing like an elephant. He consumes only half of the former quantity and grows strong. I eat less than ever and only when absolutely hungry, having discovered that as we grow in years we require less food, but need more air and change of environments. I have not had to resort to colon flushing again. I am regular and thoro. I am convinced, if we follow instructions, and keep at a treatment, which is in accordance with nature's law, persistently and religiously, blessings are sure to follow. Furthermore, the efficiency of breathing and prayer can not be over-estimated in any treatment. Both are as essential as the treatment itself—in fact are a part of the treatment—for there are moments when you have to catch an extra breath or you have to relax to the last point of submission and just breathe out and out until you seem to feel the hot south wind passig over your whole body. As to diet I have nothing more to say than that even the best of us, and most evolved, cling too much to pots, kettles and frying-pans. My family has gone to the other extreme—cooking on holidays only.

WINFIELD BLAKE.



MAZDAZNAN

Dr. Gilman Beeler, Editor

Published monthly by the Mazdaznan Press, 336F S. Vendome St., Los Angeles, Cal., U. S. A. Copyrighted 1918 by Mazdaznan Press. Entered as Second Class Matter January 14, 1916, at the Post Office at Los Angeles, Cal., under the Act of March 3, 1879.

DIRECTORS: A. F. Gault, Chairman; Wm. K. Sandberg, Vice Chairman; Kurt Graichen, Business Manager and Treasurer; Dr. Gilman Beeler, Secretary; John Vinson, Auditor.

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

Address all communications and subscriptions to P. O. Box 1864, Los Angeles.

Vol. 17

October, 1918.

No. 10

MORE DIAGNOSIS

The better we understand Diagnosis the more information we long for on the subject. It is not only a fascinating study; it is a source of much information readily applied to the daily walks of life. In diagnosing self we learn to understand others much better. The more we learn to know others, the better we can read them and all the more charitable we become. Before we can read others we first must determine our own case.

If full above the ears, and protruding above the brows, it would prove to be Physical in base. In the Physical base when the left side of the crown of the head is higher than the right, the first inclination is spiritual; the second inclination in that case would be intellectual, showing a protrusion on the right side of the forehead, slightly receding toward the crown of the head. What are the characteristics of such a type? Stamina, determination to push on, even tho odds seem to be discouraging. Over small matters easily grieved and aggravated. Quick to anger, but just as quickly appeased. Great desire for possessions. Love of comfort, and given to the thot of eating and drinking, not gormandising but rather choice in selection. Readily

adjusted to conditions while scheming for a new move. Love for a home is foremost. The spiritual as the first inclination helps to modify all the traits otherwise in the extremes. Such a type readily confides but just as extremes. Such a type readily confides but just as readily suspicions. They make friends easily but may drop them as quickly. They watch with an eagle eye anything to which they are attached.

The intellectual inclination of this temperament is used for exploitation, even tho their desire for learning may be great. They believe in turning everything into daily use. They bear accident heroically but a disease makes them nervous, calling out anger. They have an idea that because of their iron will everything should yield to them. All their ailments find their origin in the liver altho they love to deny it. Heavy foods agree well with them, and as long as they are simple in their preparation the person fares well, while any change in menu or breaking the regularity of their habits upsets the whole constitution. All physical disorders make them peevish and mean. While in good health they are most amiable and easily pleased. To keep them in a normal state they must be continuously employed in profitable business. Early in life they take to barter and exchange. The idea of making money, no matter how little, is their foremost feature. Not that they love money above everything else. O no! They simply feel the need of profit when employed. In spiritual matters they are apt to become dogmatic and immovable. They prefer the demonstrative side of religious scruples. To them religion must have animation. There must be something doing all the time. They do not take kindly to politics unless it be to stir up the political machinery and expose graft. Such individuals are liable to be a great menace to organized society as they would want to be reforming all the

time once they get started. Politicians for this reason should be conversant with diagnosis so as never to pick this type for their friends if they do not wish to come to grief. Their sense of justice is strong and once an opinion is formed nothing can change them. As employees there are no better. As employers they are apt to make great demands, altho they recognize value. They believe in reciprocity with quite a margin of profit for themselves.

In case the first inclination is intellectual, the spiritual side is greatly modified. The left side of the forehead does not recede until it passes the propensity of reason. The slower the recession the less spirituality to modify the intellect. This type makes use of everything first for its own purposes. They are not necessarily selfish for when they have had enough they even condescend to pick up the bone from the plate and hand it to you, expecting much for it. In business they not only look for a good bargain, but figure how to evade payments without involving their conscience. They hate reforms, for once their intellect has become accustomed to rule and order they wish to follow routine and not be subjected to changes. In their sight reforms and reformers are an abomination, and the latter should be disposed of without further scruples, as in their opinion any reform is nothing more than a breeder of disease. They love comfort and would rather see the world go down than to move from a seat once taken. They cannot be taught anything, as with their graduation all studies have come to a close, their credentials now to be used to feather a nest for themselves. They make excellent lawyers and judges. They stick to the letter of the law. It matters not how unreasonable a testimony, they feel justified to rule above reason, saying, "Thus reads the law and law must be upheld. What is written is written and must so stand." To

them a human being, if not on their own level, is a mere commodity that needs to be placed, and if on their level, he is their enemy, interfering with the safety of their bread basket. Condemning a man to death on circumstantial evidence means no more to them than swatting a fly—for immediately thereafter they can sit down to a frugal meal, their decision acting as an unfailing appetizer. They are hard employers and would feed a man only enough to get out of him all they can, having no scruples as to the latter's future. Here we find the greatest enemy to universal suffrage. He believes in controlling votes for his own ends if his position should depend on it. His ideas of love are semi-Platonic, considering the other sex as a necessary evil that may be disposed of at pleasure. They make good judges in Courts of Domestic Relations as the man stands a good chance to receive first consideration. If interested in war, he is so only in so far as he may profit by it, and for this reason would contract for materials and attend to the commissary department. The cause of principle means nothing to him. This whole world appears to him merely as a storehouse, upon which he must draw, and remain within the law, if possible. If diseased, he, too, develops troubles arising from a torpid liver and suffers from frequent stomach disorders, or chronic dyspepsia, which accounts for his grouch and his cynicism. The extent of spiritual propensities either diminishes or increases traits of character.

To reclaim the earth does not confine one to tilling the ground. To tap precious stones, gold and metals; to harness cataracts and utilize lakes, rivers and pools; to direct energy into channels of utility, and many more phases, are conducive unto redemption.

MAZDAZNAN
SEASON HINTS

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Good seed has to be sown, while weeds have to be plowed under.

The true husbandman gets the ground ready in autumn, while the normal man attends to the exercise of his body so as to be able to stand the strenuous demands of the winter season.

Some do well to take to gruels, others to soups, while many more should indulge freely in stews.

A little browned flour, added to cooked or stewed dishes, improves the flavor, makes the dish more palatable and aids digestion.

As long as there are fresh fruits it is well to use them as our first meal.

A hot drink seems to stimulate many a stomach, but it does not have to be coffee, as hot water, with a pinch of cayenne, will prove as rousing as anything. A few days' trial will prove it.

To live on hot water for a few days will make us enjoy our food and aid us thereafter in our selection of foods.

Too much thot on food is apt to grow as confusing upon our mind as no thot at all. When the mind is perplexed and the organic nature vexed and taxed, why not become relaxed by abstaining from food altogether and take more exercise, internal baths, and purgatives?

Even the best of us need attention from time to time. No garden thrives without weeding.

The adversary is busy in nature as well as in man and for this reason we must make our selections wisely and feed with care.

Thoro needling above shoulders, on shoulders, between shoulders and upper chest every six hours will break up the severest congestion, break up a cold,

eliminate membranous troubles, and arrest progress of consumption. Of course, you want to keep the air dry by keeping a good fire in your room.

Colds in children are quickly broken up by administering a few drops of oil of eucalyptus in a teaspoonful of glycerine. At the same time take a piece of blotting paper with a few drops of eucalyptus sprinkled on it and apply to chest or pit of stomach, using judgment as to whether the cough comes from the stomach or whether it is a membranous affection.

Anointing the palms of the hands and soles of the feet with garlic every night and freely inhaling the fumes of garlic will remove worms from the system.

A few slices of raw onion every four hours, or the juice of sugared onions, as well as baked onions, will help to break up a cold in most cases, while others may have to be needled and pounded on and between shoulder blades.

Three drops of commercial carbolic acid, diluted with a teaspoonful of sweetened hot water, taken every six hours, and using raw rolled oats freely with meals, eliminate kidney and bladder troubles.

Grapes should continue to be used quite freely, and it is well to have a little grape press and use the juice, if immediate results are to be expected. Cereals go well with fruit juices, but not white bread or cakes.

A baked potato is by far more wholesome than if prepared any other way. The corpulent should avoid potatoes as much as possible, while the lean should use them with cream or cream gravies.

Many of the vegetables, heretofore boiled, will be found more delicious when baked.

Leave breadstuffs for a more convenient season. Help to eat up the perishables, for nature has decreed that the imperishable is to be stored away for times of need. Observe nature, and many a load will be lifted that heretofore bore you down.

If you feel like drinking water, then fill up on it until even hunger is gone. Do not eat, and you will discover the efficacy of the water cure. Drink plenty of water and eat plenty at the same time and you will find yourself hampered in your progress.

When all else fails you, and neither much or little does you any good, tho your habits be regular, resort to internal baths and annointings, for a few days. Drink plenty of light lemonade at the same time. To your surprise bacilli will leave the body in strings. When starting to eat, use herbs with your light dishes so as to avoid any possible repetition in the nursing of bacilli.

Do not eat because your hostess urges you. It is by far more polite to refuse in a masterly manner, and entertain the company, relating adventures.

When on the water wagon stand pat as to your resolutions.

Frequent foot baths go a long way in breaking up organic disturbances.

Pedicuring and manicuring should be a daily routine.

There are times when change of company assists greatly in effecting a cure.

Some temperaments require coffee or tea, still, they will fare better if they put themselves on either a hot water cure with cayenne pepper, or an ice water cure, for a few days.

Abstinence from butter, eggs and cheese during autumn will aid considerably in the cure of catarrhal troubles.

Persimmons in small quantities are most efficacious in dyspeptic troubles.

Fruit should be overripe, but without decay.

One pomegranate a day will help to enrich the blood, and paying attention to meager fare, at the same

time will prove the best remedial agent in blood disorders.

Figs and ripe olives go well with cereals and increase assimilation.

Avacadoes should be used in very small quantities. Made into a paste with lemon or orange juice they will spread on bread and prove a great tonic.

Small berries are exceptionally valuable to nervous temperaments at this time of the year, but they will have to be used with whipped cream.

Cassabas and honey-dews, cantaloups and watermelons should be used with dashes of aromatic spices. Making a meal of them, finish with a demitasse, or black tea. Will prove eliminative and curative in catarrhal as well as rheumatic cases.

When mentally distressed abstain from food for a day or two until your mind begins to work, while the heart feels the calm of Shiloah.

The best potted plants for a sleeping room are rubber trees. Ferns are good in living rooms only. Of roses, the tea rose is preferable.

No matter how profuse the flowers may be, do not use cut flowers in rooms.

Leave cut flowers in the conservatory or the hallway.

People given to floating kidneys or dropsy, also enlarged joints and calcareous deposits, should use raw, baked and boiled chestnuts, and drink chestnut shell tea quite freely, at this season.

Elder flowers dipped in batter and fried or baked, also elder berries, steamed or baked in batter, will go a long way in toning up the whole system and lay a foundation for better health.

A cucumber cure is more for those who like a clear complexion and white hands and feet. Eat anything else with them, but discard dairy foods, as well as yard

products. Patent flour preparations should also be omitted.

Altho we may be conversant as to the diet of the seasons it is well to be reminded, and better still, to select topics of this nature for table talks.

As soon as mangoes are in, go for them. Or half of a mango, eaten slowly, every six hours, and abstaining from food as much as possible, unless it be light gruels, will do more toward toning up the shattered nerves than the most scientifically compounded nerve tonics. A two weeks' treatment will suffice. As mangoes are rather scarce in most of the market we wish our friends to keep their hearts set on them between now and Christmas.

SERMONETTES

Joy and pain are as temperamental as the mark upon a thermometer.

Ups and downs are life's embellishments, adding greatly to the value thereof.

The more attention we pay to life's purpose, instead of life itself, the sooner we reach the goal of our accomplishments.

It is enough just to be able to meet the demands of daily pursuits, but one should also add to the wealth of the community that greater things may be attained by generations to come.

To live into the day may satisfy the brute but man is expected to be far above the animal.

To give of your substance is a noble trait, but it is still better to unearth the treasures of the earth and lay them on the altar of the common good.

The reclaiming of the earth, and utilizing nature's hidden forces, is the work for man below; as to the future state, it will have to take care of itself in a manner most expedient to its furtherance.

If the earth is the Lord's and the fulness thereof, then there is no need of tithes to further His work, or mission, in the reclamation of His children. He can open the hidden treasures within the bowels of the earth and present them to His needy workers.

Churchianity has surely made the Lord a professional beggar, asking the little ones for a widow's mite. If gold is needful to promote salvation why not open the hidden veins of gold in the earth, instead of piercing the bleeding side on Golgotha?

If the Lord has a work for us to do, He is also able to provide the means. No means; no work!

And still there are a lot of people in this world who think the Lord God needs their assistance in the reclamation of human kind. Is it possible that God has grown feeble?

Either God has changed or man has had to change his tactics to come up to the designs fixed by God.

"God moves in most mysterious ways His wonders to perform," altho at times we think it is the "other fellow" that puts in his own work.

It was Joseph's coat only that was steeped in the blood of the beast; he himself was safe at the Court of Pharaoh, divining the future and destiny of nations.

Out of evil must eventually rise the good, as have come forth wonderful creations out of chaos.

Inasmuch as the fall of Babylon did not effect civilization, the fall of Churchianity will by no means effect emancipation, or man's future on earth and in heaven.

God receives the prayers while the Pharisee pockets the widow's mite.

It is by far safer to talk war than to be in it; even so we may talk hellfire as long as we do not take it too seriously and get into it.

After you have given all you have you will find yourself on the dung pile of ridicule.

BREATH AND BREATHING

No matter what branch of science we take up, even the most proficient should never grow tired of referring to the subject matter of their foremost thot. Altho experts in music, we still have to play, to prove our worth; as an artist we paint and as a sculptor we are fascinated by lines and colors. We all breathe, to be sure, still, it is well to be reminded of its value, not only to insure health of body, but above all things to develop latent powers of the mind. It is well to attend to our present needs, and we should also look a little beyond the present hour, so as to be in a position to meet any possible demands that may come our way. We shall never be surprised at anything, when prepared. The body must be taken care of until its cellular intelligence can take care of it for us. And even then it is well to look after its interest as we would after a well organized business. Leave your business entirely to your agent and some day you may come to grief. Bear in mind that *trust* is one thing, but to *entrust* is something that will have to be weighed very carefully. A trust must never be allowed to slip from under your guidance and care.

The least of attention, and that attention given methodically, regularly, will amply repay us. A number of rhythmic breathing exercises, every morning and night—as well as before meals, whether or not there are slight digestive disorders—will show good results.

Prayers before meals were intended as rhythmic exercises, to prepare the digestives to receive the food, while heart and mind were fixed with thanksgiving upon the source of all heavenly blessings. Of course, proper selection and scientific preparation of food will relieve the mind of doubt and keep our heart pure.

In addition to the care of the body, thru rhythmic breathing, there are to be exercises which directly

effect the mind and thus release the pent up intelligence, assuring action. Action is perpetuity, it is life. To become more alive to the issues of the day and have power to cope successfully with conditions, we need the application of our mentality. To be merely conscious of the powers of the mind is not enough. We must have knowledge and ability to apply and direct that power. If the position we are in, the business or profession we pursue, the town or country we live in, etc., interferes with the modus operandi of application, then we should make a move. Wherever all else is equal to the wish of the heart, there is our good fortune, there is our success. True, there are times when we have to go out of our way to gain the desired end. But what of it, so long as we get to our hearts' desires and gain that part and portion in life that approaches our inheritance?

To attain realization more fully and quickly, the way unto attainment must be paved and that paving is done by rhythmic breathing, emptying the lungs to the utmost, keeping the mind closed to suggestions, but open to the influx of the spirit, and with each indrawn breath have all our thot fixed upon the universal, when cometh inspiration and revelation.

REFLECTIONS

Some people are inspired for desires, others desire to be inspired.

Many more of us would do differently if we but knew beforehand that by doing differently, results would be better than previous accomplishments.

After all, it is better late than never, even if the object desired might have been attained more quickly.

Is it not strange that, after we get what we wanted, we no longer care for it half as much as we did before?

Possessions suggest change of ownership.

We may get anything we wish for if we have an equivalent of that wish.

One-half of our life is spent in accumulating ideas the other half in scheming how to get rid of them.

We learn, only that we may thereafter know how to unlearn.

With all the lessons we take there is a possibility of never learning anything.

Others profit by the experiences of their neighbors

To do good to others means not to notice anybody

The greatest man on earth is he who knows how to make others keep him.

Whenever we think we are doing God a good turn it is highest time for us to inquire into our state of sanity.

Even tho we may mind our own business, we shall still be open to investigation.

After one ceases to be anything in this world he is ready for the crematory.

The highest art in life is how to dispose of lives and entertain no scruples about it.

"Where there's a will there's a way." Most of us may have the will but the way has to be hewn out of rock.

No wonder Moses doubted when he "struck the rock," for he thot he had struck rock bottom.

To have doubts is not only human, but divine. Even the Lord is never sure of us; for this reason he has to send hirelings after us, who, in turn, tarry by the roadside and endanger their own as well as our safety.

Inasmuch as the sun shines alike over the just and the unjust, even so fortune draws no line of differences.

The man who said that life is a huge joke must have thot of the prophet who made record of God's words, "I am sorry I made man."

Anything we care for least stays with us the longest, be it sin or sorrow.

If man is the product of nature there is hope for his future—if a higher power intercedes.

After you once get tired of being poor—get rich, just to see how you like it.

It is by far easier to get rich than to remain poor; still, every new undertaking has its hardships, denials and much discomfort, for a little while.

The man of small means gets more out of life, because he has to keep his book balanced up to date—or he lives from day to day—and for this reason makes smaller demands.

Thousands of years of struggle have been necessary to make woman suffrage an issue worthy our consideration. How much longer before it shall be universal, and then what shall the harvest be?

All the mean things we may say about conditions or persons, prove nothing but the state of our mind, corresponding to the contents of a garbage can that needs to be emptied, lest home become unlivable. Still, there is no need of our attending to the emptying—why not leave it to the garbage man?

All your troubles—leave them to the Lord in prayer; for curses won't hurt your good luck.

The reason the Savior once had such a great following is because the masses thought he was going to play to the galleries. When disillusioned they cried, "Crucify him!"

To retain a friend feed him on sweet words that have no meaning and when you lose him you are not out anything.

Many a sermon preached is nothing more than a volley of words that fail to hit the mark.

People who cannot conscientiously pray are not certain about their conscience.

MOTHER'S BIRTHDAY PARTY

(Late in publication thru unavoidable circumstances.--Ed.)

Thursday, June 20th, was the anniversary of the birthday of our beloved Mother Maria. For good and essential reasons the Associates in Los Angeles decided that its celebration should be postponed until the following Wednesday, the form to be in the nature of a banquet, and as suitable a gift as possible to be presented.

Not only did everything turn out as arranged, but in a manner far exceeding expectations. So much so that all present expressed themselves as more sensible than ever of the happy and holy ties of relationship that had drawn them together from every part of the world and of that true and divine spirit of harmony that Mazda's own now feel, as never before, is daily cementing their hearts and minds in inseparable bonds of infinite love and truth into a reunited Universal Family a "Federation of Nations." Also did they feelingly state how privileged they felt in the opportunity of being present at such a function to do honor to our noble guest and Mother.

It was indeed a royal and a happy family affair, a veritable love feast! In the high seat of honor was placed our beautiful Mother, representing and expressing as she does for herself and for us that universal maternal love and charm of true womanhood which, we confidently believe, is alone destined to bring a prodigious world to the recognition and realization of God, our Heavenly Father.

After the singing of "Blest Be the Tie That Binds," and the invocation had been pronounced by Daddy Gilman, a very sumptuous menu, most lovingly prepared and which comprised among other good things, a particularly delicious and seasonable fruit salad and the coldest and creamiest of ice cream, was then served

upon tables emblazoned with candles and floral decorations worthy of such a memorable and festive occasion. So many and rich were the birthday cakes donated that more than enuf was left over for all to take some home to "dream on;" and such an abundance of ice cream that our generous Daddy Mullen, who presented it, was blest by the children, young and old, more than he knew.

The response of our Royal Mother to the many appropriate tokens spoken and showered upon her was quite beyond reiteration; words that were priceless in their inspiration and blessing filled every heart with gladness until one and all reflected and radiated sentiments of love, affectionate care and good cheer. All agreed that one thing alone was needed to crown and complete the joy of the evening, and that was the presence of our Blessed Master. For tho in spirit each felt his nearness, we could not help but wish that such a notable occasion had been graced by his presiding voice and directing love. He and all our dear ones, everywhere situated, were over and over again remembered in thot, word and song until well we knew the conscious devotion and relationship that filled our beings would reach, find place and rejoice his and their noble and abiding hearts, exemplifying beyond the shadow of a doubt, that we truly "have love for one another."

Near midnight a most perfect banquet and birthday party (our little presentation not being forgotten) came to a happy close (or adjournment, according to Abbu Clementi) by all rising and singing our Ainyahita Covenant and by Mother Maria's most beautiful, sublime and inclusive benediction, mantling one and all in a friendship divine.—*Guromano*.

THE POWER BEHIND THE THRONE
OR
THE OVER SOUL

*Synopsis of a talk delivered by Rev. Dr. Otoman Zar-
Adusht Ha'nish, Los Angeles, Sept. 5th, 1917*

It is entirely contrary to our program for any one individual to take the platform during an evening dedicated to congregational work, but whenever we look over an audience and watch the singing we are prompted to make a few remarks, calling attention to the necessity of becoming and remaining conscious of the relation existing between each and all parts that constitute this human form; for this end we come together, that we may learn, thru observation, how to conduct ourselves, and in so doing, derive the greatest possible good from exercise.

First of all, we notice that most of us do not pay sufficient attention to a *position* that would assure comfort. What do we mean by position? We mean *the consciousness of the erectness of the spinal column* and expansion of the chest wall to its fullest muscular capacity.

It has been shown, it has been demonstrated, and it has been proven, and even materia medica agrees with us that the erectness of the spinal column and the correctness of the alignment of vertebra unto vertebra assures better mentality or brain action; it gives better control over one's thot waves and it assures better concentration.

It has been shown, illustrated, demonstrated and proven that an individual, conscious of himself, therefore conscious of his position, *conscious of his erectness*, is an individual who thinks and reasons pro and con. The more we retain the upright and proper position, the more mental we become, the greater and clearer the thot-waves and the more benefit is derived thru one

another's presence, because the thot-waves then take wings, and tho but little be said, nevertheless, a great many things are being revealed. It is not always the one or the other's words, it is the way those words are expressed, emphasized, and the way they are being impressed that we gain information on world-wide topics.

In a letter, just received, we read: "I have never been instructed as to what is the real meaning, or object, of repeating a sentence three times. It comes to me that it must be because of the desire to impress truth more emphatically upon the mind, that it may reach the heart and become embedded in the soul."

From that letter we can see that the party is paying attention to natural, universal and infinite laws. That suffices. That is enough.

When we become alive and conscious of the Infinite, the spirit, the entity within us, the things necessary for our sustenance and for our advancement are revealed. They come to us. All we need to do is just to think how things have come to others; to those who have been before us, from whom we have learnt a great many marvelous evidences of truth. By what position and by what virtue have great revelations come to them? It is due to *consciousness!* An individual, conscious of himself, does he creep, crawl, stoop? Never! Not an individual conscious of his powers, for he is "Adam," as Moses says in Genesis. He is "Adam"—that is, "One Erect," conscious of the spirit that flows into his being, he is a *conscious soul*.

It is said that all the animals passed before Adam. And what was he able to do? He called them by name. To see them was enough to give them names of distinction, to classify them, and to find their relationship. Adam was an evolutionist. Adam preceded Darwin, Huxley, Spencer, Haeckel. He saw, he grasped, he understood; he comprehended the relation of everything thruout the realms of matter, even to his own

being. He saw how the human form evolves, degree on degree, class upon class; how the intervening Intelligence amalgamates these lines and designs of formation by evolutionary laws. Adam became a being separate from all other beings. Out of all the beings that walked as human beings, he, in the midst of them all, was the *conscious*, for he was able to recognize stages of formation. He saw all others, still thinking, still reasoning upon the lines of evolution as to whence, where and how they came.

At first he did not realize the creative energy, the *modus operandi* of nature, the processes of evolutionary operations; he did not comprehend it until he became a *Conscious Living Soul*. He had to become conscious first, and it is for this reason, then, that we may expect but very little from the materialistic evolutionist, because the materialistic evolutionist is confined to the form of matter only, incapable of discerning, discovering and finding the *Intelligence* that is contained within, or the powers back of it. The materialistic evolutionist, thus, after he has analyzed the subject matter of evolution becomes at last discouraged. He becomes just as discouraged as the *religionist* over the so-called religion, which offers but creeds and dogmas. After he has put creeds to a test and found them wanting he loses faith, by which he proves his own ignorance and shows that he has no Conscious Intelligence, that he has no reason of his own, that he always depended upon others to decide, to determine or to affirm, as the case might be. He is like the man who was hunting for a job, and after several vain attempts at last said: "For two long weeks I have been hunting for a job, every morning I have started out with that strong optimistic idea, 'God has a job for me,'" but at the end of two weeks he doubted as to whether there is a God. That man expected God to find him a job. Think of it! Taking God for an employment bureau!

Does a cow pray for fat pastures? No! When that cow opens up her eyes in the morning she makes a bee-line for a field. Does a horse worry about a warm stable? No, he leaves that to you. If, by virtue of evolutionary processes, you have received a perfect form, endowed with strength, health, vitality, powers and forces; if in this compact body, so wonderfully constructed that even the anatomist after thirty years of searching and studying admitted: "There is something back of it all that we cannot fathom," a divine entity has found its place, then the relationship with God suffices to walk the paths of daily life with safety, for God is in every part of our being .

Of course, we study physiology, but with all our studies we do not discover the location of that Intelligence that controls and governs every tissue and every cell.

We are in possession of a wonderful form, and in this form is to be found all the Intelligence there is. Within this form is to be found all the Intelligence thruout the whole category of animal creation. As a natural philosopher, as a materialist, are you capable and able of enumerating every animal there is on earth? Are you who have received an academic education, able to enumerate how many diverse kinds of birds there are in this world? There are thousands of varieties. Think of many more thousands of butterflies. To classify them would take a lifetime. From the butterflies we had to learn the grading and blending of colors for gowns, hats and so on. We had to learn how to combine lines; make them harmonious, and from that we have been able to tell whether a person is properly dressed. If you are not in harmony with nature's laws, you cannot be in direct communication with her. We must correct errors. To be able to correct these errors we study flowers. And how many flowers are there? Who knows? Well, the North American flora alone has

over one hundred thousand kinds. As soon as we consider these varieties which are so enormous, so voluminous, our heads begin to swim and we are lost. We had to study the flowers, every petal, every pistil, every stamen, and their relation to one another. In this way we learnt how to build up the outward appearance of people. We would use necklaces, bracelets, earrings and everything imaginable to make up for deficiencies, to make up for flaws. Then we had to study tints of the sky to make up for the deficiencies in form and the complexion of the face. That is where we caught the idea of rouge, penciling the brows, paints, powders, greases and every other thing of a similar nature.

Having missed our mark, we had to do every conceivable thing to correct lines. And so it is with society. Because we are not adhering to *principle* we have to exert our brains, our intellects, in devising ways and means of "*making up*" for the innumerable deficiencies that characterize society. We have to raise governments upon governments, inaugurate laws upon laws, make amendments upon amendments, establish schools upon schools, and invent systems upon systems, attempting, *merely attempting* to make up for that awful deficiency created in not retaining the FIRST PRINCIPLE.

We remember our days in Paris of "Court Ladies" and "Court Dames." Sometimes we would not stretch out the "a" in Dame and it sounded like damn—Court Damn. An influential Court Dame said: "Do build me up." They called it "building," and correctly so, because she was all out of proportion. As a Court Dame she had to be "built up"; she had to appear perfect. And you have no idea what a great work that "building up" is, that "building up" of the external. Drawings had to be made; she had to be weighed, colors had to be selected and the hair dyed to correspond with the

contour. When she appeared in Court in her "built-up" attire, everyone gazed upon her; every eye was caught. She exercised an enormous *magnetic* influence. Oh, but she was so magnetic, so beautiful, and such perfect lines—she was "built-up." Big work.

This whole world is at it; attempting to build itself up—but, oh, when that fresco work and filigree is taken off, you feel like going down on your knees and saying, "Good Lord, deliver us from error's chains!"

Now just think of the attention that is being paid to building up the external of the individual, and how little attention is paid to the building up of *character*. Are there any institutions that make it a business to build up character—character-building institutions? Have you ever heard of them? No, there are none. There are only mode- or fashion-building institutions. What we call educational institutions are largely institutions of deformity. These institutions only too often cripple both the mind and soul and remove consciousness until conscience is killed.

But we do not intend to talk about the world as it now appears, and as it is before us. We just want to consider our own selves from the evolutionary standpoint that assures to our being wonderful possibilities. The whole *modus operandi* of evolution is embodied in this form of ours. All powers, forces, energies and intelligences of the whole animal creation are amalgamated in us. Then, in addition to this, are embodied in this human form all of the cell operations of all the energies, propensities, properties and intelligences of the vegetable kingdom. Just think of it, every particle contained in that kingdom is present in this wonderful form. Then, in addition to that accomplishment, all of the processes of crystallizations of the whole of the mineral kingdom are included. It is all there. Everything is impressed into this little frame. We find the finest of gold, copper, iron, magnesia, etc., within us.

MILBURNIAN

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For you know if your nerves do not retain the proper amount of gold necessary to induce generation you become tired, exhausted, and you do not rally quickly. You lose courage, you lose interest in things, and at last you lose interest in yourself. You begin to let go of things and you do not seem to be able to get yourself together. You lack the necessary amount of gold in the nervous system. Gold is the standard of ganglionic operations. You lack the force, energy, the power of resistance when the proper amount of iron is lacking in your blood. True, the blood circulates; it is still being distributed by the heart, even the purifying processes go on thru the dynamic action, but where a certain amount of mineral compounds are lacking it means deficiency. Maybe it is absence of silicon; maybe it is due to lack of magnesia that there is insufficient stamina. You may not only lack certain ingredients, but the blood may suffer because of imposed chemical compounds, because of elements entering the blood that are not congenial to your temperament. While heretofore you would climb, reach out, and you could twist your joints without trouble, you now find the joints cracking and your bones feel brittle. Every time anything happens to drop and strike a bone you feel it, and it gives rise to excruciating pain. What is the cause? The bones are beginning to get porous. You are not living upon the things that supply mineral compounds, such as are necessary to keep up bone construction. And there is that brain that must have the very finest of gold, copper, phosphates, etc.

The more we take into consideration the phenomenon of life, the more we realize that elements are the only factors of perpetuity. We breathe into our being these quickening substances, which, when deposited within, induce recreation, regeneration, rebirth, and so on.

It is conceded that Dr. Haeckel is an intellectual

giant among all great thinkers; not one dares to contradict him; still he is open-minded enough to admit when reading Ainyahita: "Had I gotten hold of this book forty years ago, just that many more years would have been added to me in pursuing the laws of nature."

Holberg, the great materialist, said: "After all we simply believe; to know, we must learn to acknowledge."

Flammarion has the starry heavens at his fingertips, just as a virtuoso has control over musical strings or a keyboard. There is not anything Flammarion is not conversant with. But one day he saw some squibs of those wonderful Pearls of Ainyahita, and he said "May I read them?" "Certainly, any one may read them." When he finished, he said: "Now I understand the relation of planet to planet, now I can see how it is possible for man to become enlightened by the spirit of a higher intelligence. Now I can see how a man may be capable and able of delving into the depth and height of things without being conversant with the theories of academic men. I understand." He learnt to know what the ancients called "Over-Soul." That Over-Soul that Intelligence with super-wisdom, that throws out a line to each and every heart and draws them closer and closer until at last we can see but one heart, the heart Omar Khayyam called the "Ruby Heart of God," of which Ainyahita says: "It beats in unison with all the hearts, whether they be human, animal, vegetable mineral or elementary." And there, because of the ever-presence, because of the ever-consciousness of mind, we may know, we may grasp and understand. What a wonderful book of useful knowledge each and every one of us is! For what are all the libraries of this world? Are they not the result of human thinking? They are nothing but monuments of that! Will not that mind continue to think? Is not mind, mind? Is not soul, soul? Is not spirit, spirit? Is not Intelli

gence, Intelligence? There are no such things as *minds*. There is no plural in the Infinite. Plurality, the plural comes in where there is division, and because of division we see multiplicity. And what is multiplicity, but addition—adding one thing to another? Therefore, what is revealed, or can be revealed or has been revealed to one, may be revealed thru the mind of another, and lastly, thru the mind of all. There is but One Intelligence—the Intelligence of God. The Intelligence of God is the Intelligence of Man—to be exact, it is the same Intelligence. It is the same Intelligence we find thruout the whole of animal creation—the Intelligence that created, shaped and formed all the animals. It is the same Intelligence that induced the varieties in vegetation. It is the same Intelligence that has induced the processes of crystallization thruout the mineral kingdom. It is the same Intelligence that rules and governs all etherial realms and has called out all worlds that whirl thruout realms of space—that same identical Intelligence is in every human heart. And oh, if we would only conduct ourselves as a Savior would conduct himself, as a saint should conduct himself, as any real man, woman or child of character, should carry themselves, we would all be conscious of the Spirit of God entering our nostrils, setting the higher nature free, making us as Adam—a Conscious Living Soul. And, as a conscious living soul, alive, quickened, aware of the ever-presence of the Infinite, the Divine in and about us, we, too, may understand and we may know.

May it come to us that "This is the acceptable time," and "This is the day of salvation. Today as you hear my voice, harden not your hearts."

Do not allow your heart to become hardened because of the accumulations confronting us at this time; because "it was said, considered, stated" or "it is claimed." Such sophistries harden the heart. You want to stop enumerating dogmatic beliefs and claims,

for they avail us nothing. If we are religiously inclined, we may read the scriptures, but we must read them just as they are, free from theological interpretations. If we are materialistically inclined, then we must study Darwin, Huxley and Spencer, just as they present their subjects, and not as another may interpret them. We must always use our own judgment. And to the extent we are alive, aware, conscious of the Infinite Intelligence, the things necessary for our further advancement will be revealed, for love brings wisdom, and faith assures understanding, while knowledge comes thru the recognition of nature. Be it so.

Ev'ry grassblade, ev'ry flower,
Ev'ry treetop, high or low;
Has to all of us a shower
Of God's blessings to bestow.

In the sunbeam, in the dewdrop,
In the ripples of the creek,
In the waves of sea and ocean,
Or high cataracts that reek.

Sand or pebble, rock or boulder,
Sermons are, advisors, too,
Since they nevermore grow older,
For their purpose remain true.

Ev'rywhere I know God's presence,
Ev'rywhere I hear His voice;
Ev'rywhere I see His silence,
Ev'rywhere His potent choice.



SHOWERS OF BLESSINGS

October is upon us, and with it, irrespective of the many vicissitudes and disasters aggravating the very heart and overwhelming the mind, we may really boast of untold blessings. With all the powers against us, as it were, we are a greatly blest nation, and have ample assurance of being the Savior Nation of the world. Not only is the harvest plentiful, but phenomenal beyond the most sanguine calculations and most optimistic expectations. True, some localities cannot boast as happily, but wherever there appears a loss all the more a gain in other localities proves reciprocal. As we draw our balance we are able to assure the world of our support in this present encounter, convinced that the day of reclamation is no longer distant. In fact, we are being prepared to meet any and every demand made upon the Savior Nation. It may seem cruel and almost unpardonable to find ourselves compelled to pass such a crucial test, as we all, more or less, thot ourselves beyond such necessity; yet, on the other hand, summing up the condition of the world at large, it was the only way out of complications.

“Whom God loveth He chastiseth.” It’s quite a chastisement, to be sure, but we had it coming to us a long time. But while the chastising is going on, in which we all take an active part, blessings are still our own, and manifold are the treasures heaven showers upon the children of this earth. To be able to do and to impart to others these many gifts coming to us, is a great privilege and a blessing. Still, tho we are blessed with abundance, we must by no means squander or waste our substance, but rather learn all the more to economize that we may set aside so much more for planting during the coming season and to have, by faith prompted by scientific measures, assurance of still greater blessings, for God knows we shall need them.

A WORD OF TESTIMONY

I am delighted with the testimonials published in the Magazine. It was thru the reading of just such testimonials that I was attracted to this great Message. In former days I have been the victim of orthodoxy and there was no end of trouble, spiritual and physical. I have since learnt to stand alone and mind my own. It is a great thing to be able to attend to myself. I came heavy laden and found peace and release. I was down and out, my only symbol, when chasing phantoms, was an old crow. My Siddhi said it was because I had been conceived in the dark hours of the night, but then who hasn't? I was present at the time when the Doctor was asked if he saw colors. He answered "Yes." My friend then asked: "What color then is my aura?" The Doctor answered, "Green." "Green? Why my Guru told me it was blue." "That is right," he answered dryly. "That was when you had the blues." I saw thru it, but my friend asked further: "What shade of green would you say I am?" He answered politely, "Soft." I grabbed my friend and left, for I knew I had met my match, but I put into practice what I had learned. The diligent practice of breathing, exercise and diet not only restored my health, but it showed me that we are not to fold our hands and serenely wait for—an undertaker. We all should do some work, profitable to us. I saw how untiringly our Teacher worked, and realized that he is my Master. Then to be true to the Message and be worthy of his presence I must materialize my talents. It was hard at first—O, the awful creatures I met! I never knew this world before, but now I was to find out what it was made of. I went into business, and thanks to the Master's lessons, it has put me into an independent position. My simple life has helped many a soul to change from the illusionary to the real, and

start upon life's troubled shore with but a penny and come out with a fortune. In former days the Master would give his callers a new penny, and I still have the one he gave me. It surely has multiplied many thousands. I hope to prove my worth, and will answer any call that may be given me. I am ready.

AGNES B. MILLER.

AS YOU TAKE IT

"As you take it" covers many subjects confronting us in our daily walks and may be applied to life itself. It is said, "*Life is as you take it.*" Each one of us takes it from either the viewpoint of immediate surroundings or after many deductions, we arrive at conclusions that differ according to the experiences made. At any rate, we all have many embellishments of our own in which to frame our portrait of life. That we all differ in opinion is not due to life itself but rather to the particular part we play in the drama of life, or the place we occupy as spectators or critics. It is certain that the man higher up entertains entirely different ideas regarding life than does the cranium of a man in the gutter. The man of millions looks differently at things than the man who has to pinch and squeeze to make both ends meet; the speculator again differs from the ideas of the worker, the producer. "*Life is as you take it*" is rather broad and somewhat vague. "*Life is as you are made to take it,*" and in many instances, "*Life is as we are compelled to take it.*" "*Circumstances alter cases*" can be readily applied to a subject as voluminous as that of life. With change of time, demands and customs, not only our ideas and viewpoints change, but the very codes, which would keep it in the narrow path, must undergo modification, if not entire reformation. Perhaps the addition of two little words may help us to understand the old adage much better: "*Life is as you have to take it.*"

EUGENICS

The study of Eugenics does not consist of copious citations of Webster's dictionary, nor compilation from encyclopedias, but rather of the familiarity with nature's laws and their effect on the procreative nature of human entities. We need to know of man's possibilities and of the source of limitation. We should ever bear in mind the two great factors at work, Infinite Intelligence and Vastness of Substance. Of Intelligence there is but one point of focalization, but one single purpose, object, aim or goal. As to Substance there is a unit, to be sure, but multiplicity and its final variety, complexity and immensity suggests itself because of selection. Unless we retain our first principle and remain in the first estate of Infinite Intelligence we readily fall prey to Substance. When we listen to the suggestions of Substance we are compelled to submit. Let Infinite Intelligence select for us and the path is paved thru eternity.

History, biography, scenarios, adventures, stories, parables, illustrations, ethics, moral codes and aphorisms, all purport but one and the same thing, return to Infinite Intelligence as the only path, the perfect way.

The Adversary does not want us to know that "In God we trust" is an assurance of limitless possibilities. He believes rather in "sowing wild oats" unfertilized for mules or burrows. The Adversary is by no means a phantom of overworlds, but of human society, that like a castle specter of folk lore frightens the timid into beliefs.

The study of Eugenics is as much in its embryo as the study of religion, the consciousness of relationship between man and God. We get the main line of thought very quickly when we begin to study Eugenics in rea-

ity but we ordinarily touch upon almost everything else but Eugenics. The farther away we are from a certain point of our demonstration, the more time or faster travel it takes to reach it. Eugenics is as remote from us as religion and for this reason it will be some time before we can say we have reached the land of corn and wine.

Ordinarily speaking, Eugenics is the confinement of laws governing procreation, or offspring. To produce desirable offspring is the aim of every parent. By desirable offspring we ordinarily mean one that would come up to our expectations, and be a success in life, which latter should be the foremost thot, now that we are nearing a culmination of things, and where success is the only attainment worth our while. Some measure success by possessions, honored positions, political power, prominence in certain professions, achievements in art, genius, and many more phases thruout the daily walks of life. It should be the aim of parents not only to consider certain traits they wish to have perpetuated, but above all things to direct the thot waves into channels of success, and, as much as possible, to determine the particular avenues in which success is to be attained.

True, all moulding of character and characteristics must be defined before conception and re-affirmed during the period of gestation, while thereafter certain traits, not considered in conformity with the desired aim or goal, should be curbed as quickly as they appear upon the scene, that the path to success may be smooth and certain and to spare the rising generation all the unnecessary hardships and trials of generations past.

A being destined for success is far less given to buffeting than one who is compelled to eke out a mere existence. Sorrows, trials, temptations, heartaches, poverty and crime are constant companions of the

latter class and make it difficult to attain even to fraction of what is in store for all mankind. To have plenty and to spare is by far a greater incentive to industry and activity than is poverty. Poverty and necessity may be the mother of invention but the inventor may not derive the benefit of his hard labor.

BETTER LATE THAN NEVER

By an unaccountable oversight a contribution by Mother Jeanne Ramus has been delayed, and we haste to have it in this issue, believing in "better late than never."

Sunday, April 7, 1918, was a day of great rejoicing at the divine household of Ramus. The nine weeks old baby boy was given his Patriarchal Blessing and the Cord of Royal Relationship. The name given, according to astrological calculation and temperamental endowments, is Wewin Albert. His sister, Yvonne, was blessed at the same time and obtained the Cord of Eternal Friendship. Tante Theresa was made sponsor to Wewin Albert and Daddy Mullen sponsor to Yvonne. Wewin seemed to realize the import of his blessing; he smiled during all the ceremony. Gifts of gold were showered upon Wewin, starting him with a purse of \$25. After the service, which took place at the Ramus Home on Mount Washington, a frugal repast was served with nearly 100 guests present. The Master had to leave for San Diego that afternoon, to consider changes in the working program of the Saints.

The prayers of the faithful will continue to pave the way for the little ones and even beyond the state of their independence, that the saving power vested in them, may find realization ere this generation shall pass into eternity.

MAZDAZANAN

Dr. Gilman Beeler, Editor

Published monthly by the Mazdaznan Press, 836F S. Vendome St., Los Angeles, Cal., U. S. A. Copyrighted 1918 by Mazdaznan Press. Entered as Second Class Matter January 14, 1916, at the Post Office at Los Angeles, Cal., under the Act of March 3, 1879.

DIRECTORS: A. F. Gault, Chairman; Wm. K. Sandberg, Vice Chairman; Kurt Graichen, Business Manager and Treasurer; Dr. Gilman Beeler, Secretary; John Vinson, Auditor.

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

Address all communications and subscriptions to P. O. Box 1854, Los Angeles.

Vol. 17

November, 1918.

No. 11

SOME MORE DIAGNOSIS

The Spiritual base is determined by a forehead gradually receding to quite a prominent crown. The left side of the forehead more prominent than the right indicates the Intellectual as the first inclination. In this case the physical would be the second inclination and its development would show in the right temple being more developed than the left. On the other hand, the left temple being more developed than the right, and the right side of the forehead being more developed than the left would indicate that the Physical is the first inclination and the Intellectual the second inclination.

The Spiritual base indicates a person of high ideals and, with physical propensities low, such a type proves impractical in the daily walks. Here we find good instructors, literati, evangelists or preachers, artists, composers, reformers, philanthropists, poets, designers and newspaper men. They make good employees, but in business or as employers they are decided failures. They are open to flattery and can be swayed by the opposite sex, to whose influence they yield more readily than to reason. Suffragists, pacifists, shakers and

non-resistants belong largely to this type. They believe in heart-culture more than in the cultivation of the mind. They are ideal Platonists, readily falling in line with ancient or modern philosophies. Once they begin to experiment they cannot let up on it, it grows on them with the tenacity of a cancer. Should they take to chemistry they are always jumping at conclusions. Sanguinity is one of their leading characteristics. Failure simply means an inappreciative world—in their own minds they are still decided successes. As inventors they never confine themselves to possibilities but the impossible and impractical is more in their line. They invent door checks that don't check, sectional guns, headless carpet tacks, rockless cradles, odorless perfumes, shineless shoe polish, wooden lid holders; they would make gold from the solar rays and diamonds by melting anthracite, while flying machines ought to run by atomic pressure. They are experts on psychic lines and they know more about the forty-ninth dimension of space than about making a pie crust. They are either predestinationists or fatalists or else they can give the Lord pointers on how to make good His mistakes. In married life they are extremists. As a rule, wedlock is a failure with them and they seek joy in their visions, their work or in their belief. They lay a great deal of stress on ceremonies and attach symbolic significance to everything. However rational and even skeptic they may be, they will have altars, candles and incense, not that Deity demands it, but it is for symbolic reasons and the direct or indirect effect it may have on their lives. They worry little about themselves and all the more about others. They are not of an inquisitive nature, yet they want to know just to keep posted. They do not care to analyze anything not within their trend of thought. Ethics and morals, interspersed with psychic problems, are their foremost top-

ics. The mysterious has a great fascination for them. They have an exceptional faculty for exhausting the dictionary and, with it all, saying nothing worth remembering. They can tell a story but at the end you fail to see the joke or moral. The scriptures may mean nothing to them or, on the other hand, they may interpret them to such a fine point of analysis as to keep the whole printing world busy for years—all of which may be with the one object of showing Christ's second manifestation in the flesh to be at the present time, or to have Him defer His coming indefinitely. To them the wrongs of the world are mountain-high or else there are no wrongs at all, as all wrongs shall be righted at some time. If they are ill they do not like to admit it. Yet all their troubles are caused by the generative organs—not necessarily from abuse or over-indulgence but perhaps from carelessness or from over-attention. Their moral concept tends towards continence. When the sex organs become depleted, nervous prostration and tubercular affections set in. They grow either fat and pompous or exceedingly thin. When thin, they become irritable and expect everybody to walk the chalk line. If pompous they would love all the world and throw out the life line to a drowning cat. They grow stingy as they become thin, but when pompous they leave it to the Lord in prayer, and, should that prayer fail them, they would attempt to reason it out on psychic lines. They love comfort, yet hardships have no terrors for them as long as it is in a good cause. They desire money and jewelry, but they wish their possession of it to be understood from the spiritual standpoint. When in business, they must depend on a manager who has by no means an easy position, as he can never do enough, being driven by counsel and prayer. Their goods are not only the best on the market, but it is also a privilege to buy from them—to pay a double price is a

blessing, and to get an equivalent value would be robbery. In society they are good entertainers and add to the sociability. Hospitality is a failing instead of a virtue with them, as they love to do and even sacrifice themselves for others.

In the other type of the Spiritual base, namely, where the Physical is the first inclination, the above characteristics are greatly modified as the physical tendencies come into action. This temperament succeeds in business. Their tactics and scruples are rather questionable and, in the event of failure, they pose as the injured party. They are so religious that they can go to early mass and then, in the line of business, fleece a brother of his belongings. As executors they will put a family out on the street in the cold of winter, and then go directly to a revival, pleading with sinners to give their hearts to God. Their greatest boon on earth is to create sinners so as to keep busy converting them or else filling the penitentiaries, as the larger the number of prisoners the higher must be the moral tone of the country. They are great believers in purgatory and, on the discovery of the absence of such a place, they will not rest until one has been created. Their idea of forgiveness is a temporary one, one not to be forgotten but to be remembered and referred to on the slightest provocation. They are the hardest people to work for and, as laborers, they believe in giving no more, or even less, than an equivalent. They are ever ready to share profits and leave the loss with the other fellow. They are great in collecting funds for any cause, they themselves never contributing anything but their time—at a large salary, and always figuring on a percentage and a rake-off. We find this class in every walk of life, and ready instruments to stoop to the lowest level. They find delight in doing things from which the physically based would shrink. Here we find

despotism and mercilessness at its height. Modifications thereof depend on the degree of intelligence that accompanies the first inclination. This type is prominent in disproportionate dimensions, usually ugly in looks and somewhat of the hippopotamus formation. If lean, they are by no means pretty, rather repulsive and very forward. Their marital relations are questionable. Tho holding a seat on the bench, they boast of their licentiousness. According to their idea, virtue does not exist and every human being has his price—from a politician to a woman's honor—and they would appeal to a priest to substantiate such testimony. Their physical troubles are due to over-indulgence, readily taking to obnoxious habits and living a life of stimulation to drown consciousness and conscience. They are ready followers of metaphysical schools to keep their souls lulled and free from remorse. They consider themselves important factors in life and wonder how God ever got along without their presence in the days of creation.

SEASON HINTS

November either comes with a strong reminder of the power of solar rays, or Jack Frost tries to nibble at our ears, and we may feel like the Deltaist who thot that of the two evils in the South he preferred the mosquito rather than the cold.

That Southerner did not know that there is a way to keep warm as long as there is no shortage of coal.

To keep warm is the secret of good health. The School of Salernum established the rule: Feet warm; head cool; bowels open. But even bowels do not move normally unless we keep warm.

At this time of the year it is well to drink a great

deal of water in the morning; on an empty stomach, of course.

Rheumatic, neuralgic, paralytic and tubercular troubles are all traceable to insufficient discharge from the colon. Fecal matter allowed to accumulate disables the functions of the vitals. Poisons form, affecting the blood, creating acids and organisms. It is well in all such cases to resort to colon flushings and the use of mild cathartics, as well as frequent change in diet. In as much as hygienic measures are essential to a well organized society, even so our body should enjoy improvements in sanitation.

Cathartics alone, or even a well arranged diet, may not reach a case of long standing, nor be of much assistance in acute troubles, especially where valves, sphincters, and vitals have been imposed on thru ignorance, neglect and drastic medication. Colon baths, accompanied by oil injections, will assist nature to again quicken the organic operations and induce vitalization, assuring vigor and buoyancy. A patient ordinarily beyond healing may still hope for successful results. We should bear in mind that once we start a treatment we should not give it a trial in the ordinary sense, but keep strictly to the treatment until satisfactory results are evident. In many cases a treatment may aggravate the trouble, but there need be no alarm, simply cut down your ration, and inject more warmed petrolatum or almond oil.

If you cannot have privacy in your own home to attend to a treatment of a private nature, it may be well to take a room for a month in a hotel. Of course, a room with a private bath is essential. Whatever one's treatment, it need not interfere with one's daily occupation and pleasures. The time spent in treatment will repay one beyond measure.

Too much cannot be said about bodily sanitation.

Some consideration given to the subject will surely reveal many points of value heretofore ignored.

Toning foods, as well as eliminating dishes, should be used daily, and at the slightest provocation or irregularity in habits, fasting should at once be resorted to. Fasting is the most effective remedy.

To banish disease we must live scientifically and realize that food is not for the purpose of teasing, or nursing, an appetite but merely a necessity to still hunger.

When hungry do not sit down to eat your meal, but first satisfy yourself with as much water as you can drink. But take your time with it; drink slowly. When thirsty you will find it to your advantage to eat a crust of bread; should that satisfy, it will prove that it was not liquid your system called for; it may have been a slight fever. These little hints, religiously observed, will do much in keeping us normal and protect us from getting into trouble. Much more could be said on this subject, still a little thinking will impress the value of this rule upon our minds more effectively.

An actively engaged body requires much more of fats than the man following mental pursuits.

Lack of the required amount of fats compels the physically employed to consume larger quantities of food, taxing the digestives, making man sluggish and causing his disposition to become ugly. Liver troubles may be traced to the insufficient use of oil, and consequent overloading of the stomach. Lubricating oils in all such cases are necessary to again effect normal operations.

It is well to have children go to bed hungry when they are mean; while grown folks should observe the same rule in their own cases. A dish of rolled oats will taste good the next day.

Steamed greens are in order with a salad for

lunch. A dinner calls for baked and stewed dishes.

A cup of hot water with a dash of cayenne may be just the thing for breakfast. Try it for a few mornings, and thereafter add a few drops of condensed milk. Perhaps it will help solve another problem and cure nervousness. Coffee drinkers will find in this drink a remedy for delicate troubles as well. For a change add a little ginger and cinnamon.

Snuff borax up your nose and thereafter cold cream your nostrils, and your cold will fade away like darkness at the approach of Korshed.

Colds may show lack of oil in the system or too much gum substance in the food consumed. Correct the error by using petrolatum products, and use raw peanuts with your meals twice a week.

Whatever your troubles, take a physic at once, and eat eliminating foods for several days even after the trouble has been removed.

Potatoes can be prepared in so many different ways that bread need never be missed. Do not forget that a small bean dish will help solve the problem of the high cost of living. With the proper eliminators added to our menu we can live well on fifteen cents a day, allowing one day a week for a day of fasting.

We yet have to learn to prepare legumes or pulses scientifically, so as to derive the full value they develop when consumed. We are able to bear in mind that our digestives are a laboratory as well, calculated to reprepare our food and raise the feeding properties as to their medicinal value. We must learn how to subsist on little and yet procure the greatest amount of vitality. The Belgians had many of these problems solved when the adversary stopped progress in that direction.

By a little experimenting, and without any additional cost in preparation, we may discover much that

will be of interest to us in economizing on amounts of food. Even if it is not necessary to cut down the expense of living it is well to find out how to live to be healthy.

Doctors would just as soon prescribe the proper diet as to give us medicines. In fact, half of our drug stores are eating houses now. One more step and our ideals will be realized.

The much-talked-of soya bean is indeed very nutritious, but a small quantity goes a long way. The more nutriment in a dish the more eliminating foods must go with it.

With beans, potatoes, a few vegetables and fruits—what more can we ask for our welfare? Only the hard working man and the enervated patient are in need of cereals. The rest of us would never think of breadstuffs.

When tired, take a bath and go to bed. Dismiss everything from your mind as if ready to go home to glory. In the morning you will find your time has not come, consequently get busy.

SERMONETTES

Ignorance is bad enough, but adding fear to it breeds criminality.

CreeDs are mere breeds of scruples, graded to suit breeders.

Christianity is a blending of past creeds, and once the blend is known it is easy to improve.

A constant rise in price of commodities shows the real value of things, and we learn to appreciate every little thing as to its real worth.

A rise in the scale of wages shows that the laborer is worthy of his hire. The next step will be a share in the profits.

Government control alone makes it possible for man to realize the full value of equalization.

What the heart will not accept and the mind refuses—the law can enforce.

Not until the coast is clear of self-interests shall the millennium come.

Some people wear themselves out by taking too many unnecessary steps; others by thinking unnecessarily; while there is a set of people in this world that feels unnecessary. We could get along without the latter, never even missing them. Even the Lord does not seem to miss them and for this reason leaves them unmolested.

Preaching does no harm if calculated as an exercise, or if it is to be for entertainment; while teaching goes no farther than the mental index of a pupil's cranium.

Whether the study be in the laws of physics or metaphysics, in either case the accent is on *physic*, and God knows man needs the latter in addition to thoro flushings. The Old Covenant prophet correctly quotes the Lord saying: "I shall purge thee with bitter herbs."

Drastic measures are often the only remedy to turn the tide of destruction.

Where we have nothing more to say we only just discover the path that leads to the thot realm.

To be content with little is a virtue, yet to desire more is not a crime.

The reason we all long for more than we have is because of that inherent right in us, reminding us of the birthright and inherence in store for us; yet both being held by usurpers who have to be brot to time.

If the ups and downs of daily walks are nothing more than tit for tat, then we may just as well fall in line and—do our bit.

It's a blessed thot never to ask for another blessing until the one bestowed has materialized.

MILITARY

To be happy and of good cheer is only possible after we have learnt never to bother over other people's affairs.

To care for oneself is by far better than to be compelled to be taken care of by others.

If uncertain as to our real purpose on earth we should at least exploit our gifts and talents and—get all we can.

The man who executes the little he thinks out gets more out of life than he who thinks without ever demonstrating the worth of his thot. The former at least reaps the fruit of his spirit.

A blessed thot is a thot free from wants.

The reason scenery appeals to us is because it advertises itself without words.

Songs without words invite freedom of speech, and a composition well executed leaves us speechless.

Ignorance and negligence go hand in hand. Whether it's prayer or swear matters not, as the words do not carry the import but the thot, or the motive.

If we are to have less law then we must have more education; lack of education breeds more laws.

The holding down of a lid brings a kettle all the sooner to a boil. Two sticks, or a king's cross, will stop the contents of a kettle from boiling over, for a time at least, yet the steam will eventually cause the sticks to move, drop into the kettle, and—trouble follows.

St. Nepumek lived for forty years on but a loaf of communion bread for breakfast. No reason why some of us could not do as well on potatoes, beans and barley, in addition. Of course, to be able to do as he did, we, too, will have to have the good spirit tell us to leave wife and children. The spirit always seems to favor man more than woman in such a case, consequently it's for man alone to live the life.

THANKSGIVING

To be thankful for favors, as well as our weekly honorarium, shows appreciation in addition to good breeding. It is said that etiquette means a kind that kindly expressed; consequently it is the symbolism of the heart. It is heart culture. Properly bred, it behooves us not only to speak grace for our daily rations, but collectively as well to unite our thanksgiving to the Donor of all the treasures of the earth. It matters not as to the number of channels these blessings had to pass, or how much curtailed before they reach us. We have reason to be thankful that they reach us at all. It is a great satisfaction to know that there is plenty and to spare.

For this we are thankful that in face of trying times blessings continue to flow here below. We should be thankful for all the blessings by reason of our utter inability to control the powers on terra firma, which hold our destinies within the hollow of a hand that we all seek to discover. We must learn to accept everything in good grace, even tho it be sorrow. To be thankful for showers of blessings alone shows selfishness and discloses shallowness of mind. We should be as thankful for the things we miss. Many things that appear as trials are blessings in disguise, preparing us for something better. In fact, the more thankful we become for ills in our daily life, all the more we realize that only the strong are elected to bear it. Be strong then and mind not the task. Weaklings cannot bear it. The latter are brave only when sharing profits; but oh, how quickly the barometer of their heart and the index of their courage fails them when confronted by a temporary loss! Perform your duty well and thank the Lord that He considers you strong enough to pass thru the valley of the shadow of death. God always

sends trials to the Elect; others cannot possibly bear them. As the people of a Savior Nation we may have to carry the burden of the whole world. We should be thankful for such great trust and live up to our confession made in past years: "In God We Trust."

Some of us ought to be thankful for having nothing to be thankful for as we have laid it all upon the altar of the common good. May the day of Thanksgiving make us truly thankful in all our simplicity.

REFLECTIONS

While some of us are in the vain pursuit of attempting to make both ends meet, there are others just as busy attempting to keep such ends apart.

To some, constant vigilance is the spice of life; altho in most cases there is too much savory in dishes.

Every man has his price, tho it may not be until he is dead. Ask the undertaker.

The man who claimed "The sun do move" must have thot this world a merry-go-round. In his days there were evidently no "movies."

Some people claim that Napoleon had the profile of a cacadoo. Maybe so, but a cacadoo is not a Napoleon.

In Revelation Appolyon is supposed to stand for Napoleon—but where does cacadoo come in?

The things we had to believe yesterday we have been compelled to disbelieve today, and as to tomorrow—it may never come.

These must be the days vouchsafed us by scriptures, telling us, "Thou shalt break them with a rod of iron."

The world at large is at a great advantage: it has thinkers to think for the bulk of humanity. The Elect have to do all their own thinking, with no one to carry out their thot.

Some people see stars, others claim to feel the stripes; and rainbow colors appear after a storm, providing the sky is clear.

If all the things we imagine were to transpire, the chaos of today would stand for perfect order.

Some people's dreams come true in the order dreamed; to others they mean just the opposite, especially when dreaming about money.

If you can't be happy because of conditions affecting you, why not let conditions alone and—be happy?

There is a wide difference between conscience and scruples. In most cases it is scruples that keep us from doing what we really ought to do.

Elijah did not object to idolatry. He desired man to be honest enough and to decide for one thing or another. Indecision creates doubt and fear. Upon our decision our destiny depends. "Why halt ye twixt two opinions? If Baal be God, serve him; if Jehovah be God, then serve ye Him."

Those who serve Mammon serve a good cause for a time, and those who serve the Lord serve eternally. Who is on the Lord's side?

As soon as we get tired of thinking—a few more ideas force themselves upon us.

With some, Thanksgiving means Turkey dipped in Greece.

In the Old Covenant people were by no means as slow as we may think. When Israel found the Lord to be neutral the commission put the ultimatum before Samuel and told him if the Lord did not come up to their demands they would depose the prophet and place one in his stead that would make the Lord come to time.

Some may not care for the position of a count, yet we all love to be so situated as to be able to count—a lot of money.

LIMITATIONS

What we would call limitations in man are not limitations in the ordinary sense, but rather phases conducive to the desire for higher attainments. In as much as each season brings forth its own kind, even so man has his seasons, calling out the slumbering powers in accordance with nature's laws. Whatever the earth brings forth has slumbered within her bosom, but a certain additional magic touch was necessary to wrest it from her. Still, all the wresting by no means exhausts her resources. She has still more surprises for us, and meets us to the extent we meet her upon mutual ground. Whatever we impart to her she reciprocates in equal intelligence. The greater the variety of application on our part, the more variety she responds in, and even suggests additional kinds. Even so it is with man. Here we find various characteristics manifested in each and every one, attempting to meet demands, or adjusting oneself to governing conditions. The less obstacles in his path, the more rapidly he gains the goal. The more difficult the path, the more he has to struggle to gain his heart's desire. Limitations may be of an inherited nature, or they may be due to interference, either by natural environments or by fellow-beings. In either case the only escape is—change of both.

In reality there are no limitations, any more than there are limitations in the earth. But inasmuch as we have to observe the seasons if nature is to repay us for our labors, even so we must watch our opportunities thruout the daily walks of life. In whatever particular part we appear limited another has power, and we again make up for the latter's oversight. Variety and complexity govern all the walks of life, leaving it to us to make our choice, or to modify the phenomenal in so far as we may desire; either for good or ill. As time

advances we naturally keep adding what appears to be an improvement, and keep subtracting what we term valueless in the promotion of our ideals. And ideals we have as well as the desire to improve our ways. Sometimes we succeed, and at other times we fail. But every failure is a step toward the solution of problems that must confront us if we would advance. With the advancement of the individual, collective efforts grow with greater ease, and even the heretofore impossible is made an accomplishment. What once seemed beyond our reach has become common, while the yet undreamed of is liable to come upon us as suddenly as a hurricane and sweep aside all scruples, preparing us for the miraculous. There are miracles, altho based on common laws with which we need to become conversant.

If we allow limitations to stand in our way, then we do become limited indeed, and endanger progress not only to ourselves but to others as well. When aware of a certain limitation we must all the more use every effort to break down barriers, even tho at the sacrifice of comforts. The man who fears loss of comfort will never succeed in the struggle for emancipation. To gain one's birthright and inheritance, most of us have to learn to apply ourselves much more readily to discomforts, for a time at least, at the same time doing a great deal of scheming in addition to the eradication of a lot of scruples we have inherited and which would hinder us from gaining our part in this life. These scruples are either religious or social, and by no means easily eradicated, for, like birthmarks, they claim a part of our anatomy. We have to learn to ignore their presence, and, if suggestive, we need to apply the electrical needle of science for their final demise.



WHAT IS LIFE?

To fathom life is still the ambition of every student of nature. There is nothing more fascinating than the study of plasma and everything that leads to the field of scientific research. The desire to know and understand whence, where and how life came to be remains insatiable. We all wish to know more about the origin of things and the means brot into the work of effecting our manifestation. The subject is rather vast, when attempting to consider it from every point of view, and taking into account all the details which involve the phenomenal in nature and all the complexities of the atomic world, and the three great divisions of manifestation as expressed in the mineral, vegetable and animal kingdoms. But once we understand that there must be a fixed law on which the creative energy is based and from which point it has to operate, we learn to reduce the phenomenal to the minimum of a *modus operandi*. Variety in nature is nothing more than change in the process of operation, consequently compounds being added or subtracted during the process of construction. The monos, or the single cell, is evident thruout all the diverse forms and beings. That cell has by no means a beginning in the animal, it does not appear for the first time in the vegetable, nor in the mineral, for it has its being in the very atomic. How it forms and what induces various elements to collect into what represents a cell can be shown or understood only after one has grasped the fact that changes or multiplicity of cells by no means erase or change the cell itself or its constituent elements. Whether the cell is in the ether or in liquid form, the process of development remains the same. All other developments depend on conditions and environments. Yet even conditions and environments are partly determined according to the first impression made on the

cell within the particular space occupied and according to the time when such impression is made. The phenomenal, as it appears before the sense-world, must be set aside, if we desire to receive at least an apprehension of the operations conducive to the manifestation of life. What is now known upon the subject suffices us to conclude that everything is life or everything lives.

To speak of conscious and unconscious life is taking liberties. To speak of animate and inanimate objects is assuming more than we are able to prove. To say living and non-living is wrong. All is life and life is all. The consciousness of life may be greater in one thing than in another, the degree being determined by aggregation. The atomic cell is as conscious of itself and its life as is a professor of mathematics in a college. As to its movements, the atomic cell is as conscious as a field marshal. As to its objects and purposes, it by no means takes a back seat with an executive. If anything, the atomic cell is absolutely certain of its destiny. It knows of no chance, no favors, no failure. It is out to win, and win it does thru all the realms of ether, on thru the elements into the mineral, the vegetable, the animal kingdoms, and, lastly, the kingdom of man. In the latter it may experience, for the first time, failure, yet that failure is not due to any of its operations, but to the interfering of man and his willfulness to abuse, instead of assisting in the use of the gifts of heaven.

Geology, paleontology and biology agree as to organic life being identical in every category. This stubborn fact is a proof no man dare deny. The cell is there to prove its reality and with it its operations, which no power can arrest, altho its course may be changed. The microscopic examination of a cell discloses that the process of operation up to a certain point

is identical as to its origin, growth and development. The atomic corresponds to the gaseous and to the osmotic pressure brought to bear in the multiplicity of cell denominations, while all growth is equal to organic growth. What ether is to the atom for further developments, liquid is to the cell in the elementary, out of which are taken the unused properties deposited by the ethereal.

Corresponding with what nature does, by virtue of an unseen hand, in directing elements conducive to further developments, man can also do by adding chemicals to a cell, thereby hastening multiplicity and with it creating variety up to a certain point; yet the artificially created object proves of no value as far as the utility of the cell creation is concerned. The flower has no scent; the mushroom is not edible, the bacilli are non-productive, etc. We can impart everything but the substantial. Yet we at least acquaint ourselves with the process of nature, conducive to the three-fold operations in the mineral, the vegetable and the animal kingdoms.

Life is motion but motion itself is not of the cell or by virtue of the cell, or the element or elements of which it is composed. Motion may be increased thru aggregation, combining the force of each single cell to one single purpose, thus collectively manifesting greater pressure. Yet motion itself is not of the cell. The cell is a transformer of motion. Motion itself is independent of the cell. The latter is nothing without the former, the former remains unmanifested without the latter. The latter is not a creation but a mere aggregation. Creation stands out before us as the result of motion acting upon substance and revealing locomotion.

Whether it be a tissue, a cell, a crystal or a drop, all are beings, animated by motion and conscious of

life. Every cell is prompted to multiply and remultiply up to a certain point, or during the life of the cell. Multiplication is conducted by division, which division is in consequence of addition induced thru nutrition obtained from the sphere of its being, or circumference. Circumference determines the degree of metabolism and its consequent developments.

Within the province of microscopic investigation a cell consists of albuminous substances, in the liquidum of which the nucleus is the factor, and the centrosomes the negative and positive transmitters, working from opposite directions toward one another, and corresponding in nature to the sex determination within the plasma of the ovum. The centrosome represents and conducts dynamic action and in appearance resembles a five-pointed star. In the event of dynamic succession the chromatin within the nucleus, weaving the network into which the magnetic rays emanating from the polar bodies, or centrosomes, are caught, effecting aggregation and solidification of chromatin, turning the latter into chromosomes. These again induce pressure toward the nucleus, effecting mitotic division—the dividing of the cell into two cells, identical to the original cell, and repeating the self-same process, independently of one another, or conjointly aggregating according to whatever the influence brought to bear may be.

The feeding of the cell is evolutionary, and by virtue of intussusception. Osmotically it changes the chemical constitution of its nutriment before assimilating it, and, ejecting the waste products of its functions, it grows and develops structures equal to living organisms, and is subject to exterior changes.

It matters not whether we consider cell life from an osmotic point of experimentation or that of the organic. The difference is merely as to the variety in action. Thus the vegetable cell is limited as to its elemen-

tary constituents, while the animal cell, the result of a greater process in aggregations, claims a larger field and controls a greater variety from which it may choose its elements.

Life is identical in the metal, the plant and the animal. The difference is nothing more than numbers, and these numbers undergoing manifold changes as to complex phases and diversity of directions. Metals show sensibility as well as irritability. Gems and stones are susceptible to influences and return their effects. Crystals, as well as artificially forced protoplasmic growths are subject to nutriment; in the higher strata they are subject to atomic laws. Nature is a continuity of intussusception, an unbroken chain of plasma. It is difficult to draw a sharp line between the one and the other realm, as far as life itself is concerned. In every single case everything is so intricately interwoven that the one cannot be thot of, or exist, without the other.

The human being is nothing more than a structure of complex aggregations, selected from all the realms of ether and on thru all the phases attributed, or common, to the mineral, vegetable and animal kingdoms. To the extent that the harmony of preceding operations or processes is retained and furthered the individual entity or being is open to the corresponding intelligence, or its influence, as to greater unfoldments. Any incomplete phase suffers accordingly and manifests in inharmonious or incomplete action. Here is where we may discover the cause of a practical standstill in human endeavors, or the reason for attainments and the entertainment of unfulfilled desires.

In the material sense life is the happy medium of heat and cold, the boiling and the freezing points. In the ethereal the atomic is the factor of transmission; in the organic it is liquid that becomes conducive to a

complex formation. Once a cell finds itself composed of a number of atoms, harnessing the powers of ions, the entering upon cellular division is no longer necessary. Chemicals of a congenial nature may induce propagation up to a certain degree, and thereafter nature withholds from man the modus operandi of the vital force, or breath of God, and retains the right to follow its own fixed laws.

With it all we acquaint ourselves with the fact that in addition to all the phenomenal we may resort to the power back of it all and at least make an attempt to attract to ourselves whatever we may lack. We realize that the deficiency of evolutionary operations, circumstantial in our case, may still be corrected. Such lies within the province of man, that by virtue of the intelligence within him, he can direct the cell life of his being to attract whatever elements are necessary for the furtherance of perfection.

FERTILIZATION

Crops sown in the same soil for a number of seasons, and allowing no fertilizing, rest or change, eventually grow smaller because they impoverish the ground, as nature is not given sufficient encouragement to make up for the loss incurred. Certain chemical ingredients lacking in the soil cannot assure a bumper crop of the same kind of vegetation year after year. Rotation is resorted to that the ground may be redeemed. But even here large crops cannot be expected unless we know with absolute certainty the vegetables conducive to such soil, and know enuf about climatic peculiarities. But even the wisest of agriculturists runs up against a snag, overthrowing the knowledge gained in one locality, which, when used in another locality, teaches him that there are more things on earth, in addition to the things of heaven, than we ever dreamed of.

This much we know, that the greatest producers in low altitudes are lands composed of muck, alluvial deposits, peat-land and drained swamp-lands, where decomposition is hastened by additional chemical compounds. In high altitudes decomposed granite, silt and mica add greatly to production, and where vegetable matter is added, there is no end to the possibilities. The high altitude is conducive to heavy deposits of nitrogen, which aid the respiratory operation in plant life, besides enriching the soil. Low lands do not enjoy so large a fall of nitrogen, and for this reason nitrogen has to be added to the soil to make respiration easier. Breathing is for this very same reason easier in the human system as well. That is why consumptives are better in high altitudes.

The lower the altitude, the heavier the breathing, or the greater attention has to be given to breathing, if we are to keep up with the demands made on us. Even gymnastics have to be resorted to. In low altitudes we are to eat little at a time but often. In high altitudes seldom, but in goodly quantities. We must have a certain amount of ballast to hold us down. In a low altitude we need to keep up a light weight.

High altitudes call for liquid foods. Low altitudes demand solids. Reverse nature's call and you have some problems to solve which may prove interesting to the experimenter, but of no value to the man who desires to make some headway in the daily walks of life. It is this everlasting evasion of nature's laws that keeps man in a quandary and prompts him to scheme out ways whereby he may outwit nature's laws. But instead of outwitting nature, man only devises stimulation which retards his progress, and it fares him as it did the builders of the tower of Babel, whose original intention was to have a Peace Temple where all their differences might be considered and agreements determined by common consent. But the moment that the

building of the tower came to a halt, confusion of tongues brought on dispersion. Even so, once we cease to build character we, too, come to a halt, and all further progress ceases. We then simply exist, most of us not even conscious of our origin, to say nothing of our purpose in life. Advancement can have no charms for us in such a state.

What is true of man is true of soil. Lose sight of nature's laws and it will be difficult to wrest from the soil the sum and substance of her treasures. Attend to the wants of the soil and there is no end to blessings. Enriching the soil assures bumper crops, and with it the health of the soil. Improperly treated soil gives rise to vermin and pests of all kinds, often affecting good lands near by.

Again, what is true of the soil may readily be applied to the care of the body. We, too, may be in need of a change. That change may be one of climate, or it may be that of food. Attention to season alone may not be sufficient. There are times when we need something more. We may be called upon to make a radical change, even resorting to flooding our system, as it were. At any rate, it is well to be prepared to make a change the moment we feel the necessity of it, and never to postpone the call.

While swamps are drained and thereafter potashed, alkaline lands are washed by flooding them, and thereafter the land is planted to chenopodiaceous vegetation, converting alkali into saccharine and aromatic matter. Apply the science of flushing to your own case and note results.

To enrich soil there is nothing better than the soya bean or the cow pea. When in bloom, plow under. Results are always satisfactory. Moral: Use pulses, but use them scientifically prepared. Use them sparingly, but use them frequently. With the usual eliminating foods added we can keep well and hearty.

MY HOME—MY HAPPY DAY

I never knew what it was to have a happy day, and I never knew of a home until I came into Mazdaznan. When I say Mazdaznan I emphasize it with all of its full meaning. There may be but a few who have grasped the great message. But that matters not. This much I do know, "Once I was blind but now in truth I see." Before coming into the Thot I knew not of a happy day, altho daily I attended mass. I worked the best I knew how and according to counsel. I gave of my substance, and at last I gave it all, as I was told to do. But I kept going down in body and mind. Opinions were greatly divided as to the cause of all my troubles. At last I was told I might seek help elsewhere. I did. First one thing, then another. Every new phase had its charm and stimulation. As to complete satisfaction, I found myself far away from the goal. As to people, I found them in some instances more polite but at the same time more cruel. Then came Mazdaznan, the only revealed and infallible religion for the Individual. The only religion independent of creed, textbook and authority other than God. Here I was told that the ideal I seek I shall never find in others, as the ideal always remains with us as the impetus and as a sacred desire to attain to the higher. But I would be able to find health and complete restoration if I would but yield to the simple laws of life and make a radical change in my diet, leaving all else to the guidance of the still small voice. I followed the rules that were revealed to me, and to better follow out the new way of living I went to the uttermost part of the country, and at the same time followed a useful vocation. I have learned that outbreathing before meals and thoro emptying of the lungs before retiring is the panacea for all ills, and the best stimulant for the nerves. I have added to my heretofore ninety-two pounds until I now

weigh 148, a normal weight for my stature. The position I occupy is one of great responsibility and often very trying. But to me it is a joy. Every day is a happy day. It may not be out of place to say that I have added a companion to share with me life's possibilities. In perfect harmony, we both delight in the greatest message to man. True, the outsiders do not see the great privileges and advantages of a simple life, but we shall not be concerned about anyone who does not show enuf interest to inquire into the subject of a perfect life. Some people may be in hope of a future state, revealing the life to be. I am satisfied that the consciousness of life everlasting has its beginning right here and now. I now pray: "Thy kingdom has come to me; Thy will is done thru me on earth as it is in Heaven." May this thot come to one and all. When I wrote the Master what he had done for me, he said, by return mail: "I have done nothing but my duty; the rest has been done by your own efforts and your Faith in Him who is the Author unto Truth and Life." It made me think, and I am still thinking, how much better it would be for the rest of the world if it gave credit to our Great Author, and humbled itself before the Infinite Intelligence, whether we fully comprehend the Source or not. Evolutionarily speaking, I am satisfied that God is a reality. I am constrained to admit it after taking into consideration all the wonderful words imparted in the study of Mazdaznan. Mazdaznan thot is revolutionizing every field of action. The world at large may not be aware of this fact. But that does not matter, for altho we do not look up to the sun daily, the light shines for us just the same. And were we to deny the rising of the sun, he would rise and shine, anyway.

MARTHA MCCAULY.

JUST A WORD OF STATEMENT

There are thousands who can write a better testimony than I can. Not because of better literary ability but because of the lasting benefits received from a message that has never been given due credit and yet has been so extensively copied, not only by the schools of newer thot but the old systems as well, who know they must bolster up their tottering creeds lest they lose their hold on the masses. It is not for me to point out the hundreds of instances where Mazdaznan teachings have been corrupted to serve the ends of selfish schools. It is so evident that the plagiarists themselves fear exposure. Thus like in the days of old they must empty a volley of their wrath upon those whose "loaves and fishes" they once so eagerly devoured.

Mazdaznan needs no defence, for it sits not on a fence. It takes its message along the road. I am one of the many who heard the good word. I have not been as fortunate as others to sit at Master's feet and obtain these many blessings from his hand. I saw him from the distance and heard him but three times. My business carried me where I could learn further lessons from the magazine and the books. Daily I read what seemed pearls of truth in the scriptures but not until I studied Mazdaznan have I learnt to treasure these ancient gems. My whole family is with me and religiously we follow the exercises and the prayers. With the simple applications as given from time to time in the magazine we have been able to eradicate every ailment and are, praise God, enjoying good health. Even my malady of thirty years' standing has at last given away to the new life. I had a chronic case of constipation and rheumatism to nurse. For many months I made it a point to fast for three days, taking lots of hot water during the day and rubs at night,

changing socks three times a day. I would take one meal a day for four consecutive days, which meal consisted of one grapefruit with one glass of hot milk sweetened with two teaspoonfuls of powdered (confectioner's) sugar; a half hour later I would have a fried onion, two tablespoonfuls of rolled oats and one glass of hot water, sometimes with a little cream, at other times with a little coffee. Again for three days I would fast and for four days I would eat. As I said, I kept it up for many months. That I exercised and prayed goes without saying. I grew younger, stronger, brighter and more spry with each week. I have even gotten rid of all the calcarious deposits. All my joints are normal and flexible. I believe I could become an acrobat even at my advanced age. Altho I am thankful to Mazdaznan for the restoration of my body and all those of my family, I never expected to gain these additional blessings. I received Mazdaznan for the relief it brot to my heart and mind—instead of remaining miserable sinners we are to be God's heirs and joint heirs, His associates. I would have gladly hobbled thru life's planes for this assurance, and now I can say: "Seek ye first the kingdom of heaven and all else will be added unto you."—MILTON JOYCE.

BRIC-A-BRAC

It is well to be an ornament but unless useful it misses its mark.

Many a cheap ornament occupies valuable space.

He who allows his hands to be slack is a slacker, too.

"A thief is a miserable creature, while a slanderer is by far more contemptible," so says Holy Writ; still there are but few souls in this world that heed it.

A broken plate, no matter how well mended, never gives forth a clear sound.

Hypnotic spells are like the dust on bric-a-brac, which must be soaked in soap suds before an impression can be made on the dirt.

The reason some people's minds are uncertain is because the impressions and corrugations of the brain are too small or worn.

Classification and order are synonymous, whether applied to brain or cupboard.

An awry vessel may be a good ornament, if rightly placed to break lines.

A broken heart is but the breaking of inherited tendencies, while a broken mind is due to ill handling of thot waves that cannot be amended.

"Trials and grief may come upon life's troubled shores," still a concrete vessel will plow its way thru the fiercest tempests and land its cargo upon the shores of safety.

The more we cling to a thing with the thot of ownership the more we lament when, slipping thru our hands, it chips.

Never make presents of bric-a-brac, for should they break, there will be many broken hearts to sorrow.

No need of describing results when a bull gets into a china shop.

Do not handle other people's china; it's bad enough to be unlucky with your own.

In case you do not have enough china to go around, invite less people to break bread with you.

In some people's hands china readily breaks without any accountable cause, just as some people wearing opals are affected by them, while they in turn affect the life of the opal, as with some people a flower fades the moment they breathe on it.

Decorations are as much a matter of taste as the bringing up of children.

WORDS FROM THE MASTER

Knowing that many of the people seek counsel from the Master, besides the many valuable Hints he gives us from month to month, in a periodical that is being copied by writers for the daily press, and knowing the stand the Master takes toward "medicines" as ordinarily understood, I have repeatedly asked for his opinion as to the use of our oils. Here is one of his letters:

"We do not personally believe in anything that approaches medicine. Our people were of the medical type, both allopathic and herbalistic. We have had every opportunity both in homes and on the battlefield to have it tested. But we do believe in Sanitation, Hygiene, Disinfection, Cleanliness, Absorption and Arresting of Disease.

"The Essence may be called a 'proprietary' compound, and were it not a combination of recognized herbs, irritative and counter-active, we would condemn it. But the Vegetable Essence is a panacea, for temporary relief, free from after-effects, giving nature an opportunity to adjust matters. We use it in so many different ways and don't see how anyone can afford to be without Vegetable Essence, when it is the best thing on the market to soothe burns, stop bleeding, toothache, neuralgia, and fermentation; helps to pepsinize and is indispensable in fevers, colds, and where there are children who frequently are given to one trouble or another.

"As to Oil of Eucalyptus, we find your Australian oil the only kind on the market that meets the requirements in test. Your importer cannot afford to palm off an inferior article on you. We find this oil not only to be a disinfectant, but, used with hot water, the best thing to arrest pain. On red blotting paper, put on the spot affected, rheumatic troubles fade; while used in small quantities for ten days in succession, twice a day

all forms of organisms, even tapeworms, leave the body.

"As to Menphor, there is nothing better where the spiritually based or the spiritually inclined need attention conducive to strength of character and vigor of youth.

"Whenever we make reference to oils or compounds we naturally bear in mind all you keep on hand for the convenience of our dear people. If at any time the one or the other fails to get results from counsel immediately, it is because they got an inferior article which lacks the very ingredient we depend upon for results.

"We recommend cathartics only as means to an end, but with Dr. Lane of London we hold that a sluggish liver needs Petrolatum, of which the imported Russian Petrolatum is the only effective. All other mineral oils fail to effect the desired results. Not all the Petrolatum on the market is Russian, altho it may be advertised as such. As a rule they are domestic oils. You ought to be very proud to possess the real Petrolatum, and only hope you may continue to be able to supply the demand.

"Your curry powder is the only compound that meets all the requirements and in all pulmonary troubles it is very effective. Indispensable in hot and damp climates and should be used during all of the damp season. Rheumatic people have to learn to use it in all their dishes. It's a great reducer of tumors.

"A little less perfume in your Cold Cream would make the cream still more effective for nasal catarrh and nasal inflammations, as well as a scalp salve, especially if used in connection with a little lemon juice."

I have not been able to ask the Master whether I may publish former communications of his, but I remember him saying in public that anything he says and writes, he says and writes it not to one but to all, Saint and sinner. He does not believe in secrets nor secrecy.

I shall be happy to always carry out the Master's instructions and only wish I had followed much of his counsel appertaining to business, which most of us are slow to do.

BRUNO GROESCHKE.

Aryana Laboratory, Los Angeles, Cal.

EMANCIPATION

OR,

"LOVEST THOU GOD OR MAN THE MOST?"

By the Shore of the Mighty Ocean
 That washes the Sunset Coast,
 Where Mountains raise the emotion—
 Lovest thou God or Man the most?
 I have sat me down and pondered
 At the Veil of mysterious haze
 That shrouded the Way as I wandered
 In Life's sad phenomenal maze.

For here ends the Circle of Travel
 In the Path of the Sun complete,
 And deeds of Wisdom and Cavil
 In the Scale of Libra meet;
 And Green of Earth and Sky of Blue
 Paint a Picture of Nature etheric,
 That needs but the Waters of Heavenly Dew
 To crystallize Peace in the Spheric.

Then from the Harbor of my Heart
 Spoke a Voice full of Origin's sound:
 "All Life is a Unum, each plays a part,
 Encircled by Love, in calendar round.
 And not only Man, but environment,
 In perfect Momentum unites the whole;
 Merging East and West, all Aryan Races,
 In a Family Divine, Body and Soul."

—*Guromano.*

Dr. Gilman Beeler, Editor

Published monthly by the Mazdaznan Press, 336F S. Vendome St., Los Angeles, Cal., U. S. A. Copyrighted 1918 by Mazdaznan Press. Entered as Second Class Matter January 14, 1918, at the Post Office at Los Angeles, Cal., under the Act of March 3, 1879.

DIRECTORS: A. F. Gault, Chairman; Wm. K. Sandberg, Vice Chairman; Kurt Graichen, Business Manager and Treasurer; Dr. Gilman Beeler, Secretary; John Vinson, Auditor.

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

Address all communications and subscriptions to P. O. Box 1854, Los Angeles.

Vol. 17

December, 1918.

No. 12

ADDITIONAL DIAGNOSIS

The intellectually based individual's forehead is the predominant part of his brain. It is wide and high, rising almost straight to the hairline, and often protruding in the upper part. The left side of the coronal, or top part of the head, being more developed than the right, shows the spiritual as the first inclination. The right temple or the skull immediately over the right ear being more developed than the corresponding part on the left side, indicates the physical as the second inclination. The left temple or the skull immediately over the left ear being more developed than the corresponding part on the right side, shows the physical to be the first inclination. The right side of the coronal being more developed than the left, indicates the spiritual as the second inclination.

We here illustrate only the characteristics of the extreme types, modifications depending entirely upon the degree of development of the first and second inclinations.

The intellectually based individual is likely to cling to theory and become lost in the abstract. Intellectuals are very impractical when compelled to eke out

an existence by manual labor. If following mechanics, they are apt to be so careful and slow that more time is spent in hunting for a job than in regular work, or, on the other hand, they are likely to be spending much of their time in a penitentiary for forgery or graft. This type should always be given the best of education and, early in life, trained to apply themselves to pursuits demanding physical efforts, for as a rule they have either a strong constitution or they possess a great deal of tenacity that enables them to overcome every weakness. The intellectually based individual may be of inestimable value to society, providing he is given special attention and consideration. If he is neglected, society suffers a tremendous loss. In the field of art, they are better architects than painters or sculptors. In the latter vocation they lay too much stress on lines and shades that have no similarity in nature. As musicians, they are all technique, while their executions are void of spirit. They are the best of linguists, but as linguistic instructors they would drive a pupil into an insane asylum with their constant grammatical tease. They are very accurate and just and expect the same consideration from others. Their marital relations are likely to be a source of strife, unless the companion is of the peasant type, or one who makes small demands, or, on the other hand, is highly educated and following a particular hobby demanding undivided attention. In most cases it is a Xantippe that empties a bucket of water upon Socrates, but he does not mind it, knowing that rain always follows thunder. Among the intellectuals we find our best diplomats, but also spies, when once their talents are misdirected.

The particular type of the intellectually based, with high spiritual propensities, and the physical small, indicates a very unusually talented character. Even

the void of education or opportunities, this type will not be held back. Determination finds an outlet for its mental activity. Their reason specializes on details, and often painfully so, to the disgust of other temperaments who prefer generalization. The intellect must be satisfied, even after everything else has been. When an agreement has been reached and a working plan decided upon, the intellectually based still questions and would like to give the subject another overhauling; he believes in doing his work well.

It is a blessing that the greater number of this type are in the office, the laboratory, the schoolroom, the pulpit and the social world where they can use their talents to good advantage. As accountants and bankers they are successful, and as writers they are very choice in the use of language, sometimes being so technical in literary construction that a scientific treatise proves incomprehensible to the ordinary student. In research work or archeological pursuits, they enter into minuteness concerning matters of little importance. They are the best of astronomers and metallurgists, engineers and chemists. Nothing escapes them in the fields of mathematics and science in general. They are very analytic as jurists, and they are absolutely considerate in their judgment. They seldom obtain a position on the bench and when they do they never hold their position for any length of time, unless the *material propensities* are sufficiently developed to balance the base; and even then the spiritual inclination is likely to make them impulsive, changing their minds quickly.

When the intellectually based is physically first inclined, with the spiritual propensities low, we are confronted with a rank materialist who, in material matters, is cold and brutal, once he is in power. His exactness is followed by punishment of an offender on the

slightest provocation. He wants every bit of work done exactly as he maps it out, and will not stand for the least alteration unless he has first been consulted. He is the one who wants you to follow copy, yet he calls you a blockhead when you let his errors stand. He is a man of little heart, but has that much more exactness. After you have done a day's work, he still feels that you have stolen time and considers everybody ungrateful. He is the man who buys his way thru life. He is just and never expects something for nothing. He is the man who pays, and pays well. When he buys, he buys the best, but only on lines of his liking. When he sells he follows the same course. On speculative lines, he is a success, especially in anything pertaining to natural products. He is a good promoter and financier, but he fails in business on a small scale as he is apt to be penny wise and pound foolish.

Once we learn to appreciate the *modus operandi* in the diversity and complexity of cellular operations within the atomic, or the protoplasmic, all the more quickly we shall be able to discover the means conducive to perfect health, or find the means which will meet natural requirements for the eradication of obstructions which hamper individual progress.

The intellectually based individual has exceptional breath capacity, and his life and organic operations depend to a far greater extent upon the rhythmic action of the breath than upon food. He thrives best on little food, and that in concentrated form. A considerable amount of fatty and of saccharine substances are required. Eliminators, too, seem to be in great demand by such a body. Mental gymnastics and highly organized foods keep him in good health and aid in his development. He never grows tired, requires but little sleep, but needs all the more *air and breathing*.

With the intellectually based, all complications are

due to negligence of the dynamics, or the respiratory organs, the heart being drawn into sympathy and the blood consequently losing the necessary gravity and texture. Attending to the dynamics and administering food in homeopathic doses will check the progress of disease, as their nature responds quickly to the slightest change of magnetism. They should always be attended to by one of the opposite sex, never by one of their own, as they are more susceptible to extremes wherein they find the means of polarization. No matter what other organic complications are in evidence, they are absolutely secondary, as the dynamic factors alone need attention. Alkaline spongings and bolstering the position of the trunk of the body will tend toward immediate relief, while the use of tropical fruits will do the rest.

The intellectually based has an advantage over all others because he can more readily direct the development of his inclinations, and whenever this is done he calls out an evenly tempered nature and builds a most perfect character. The intellectual-spiritual temperament is the better class of the intellectually based because of the heart-culture and refinement that goes with this type. The intellectual-physical temperament is more abrupt and conscious of its mental superiority. Allowances and modifications should be made in estimating the characteristics of a certain temperament according to the development of the inclinations in their relation to one another.

The further development of the intellectual type depends solely upon rhythmic exercises and oratorical work at an early age, an opportunity for extensive travels, and also manual training to keep the mind in the objective. This is particularly necessary in the intellectual-spiritual temperament.

It is to be hoped that some day pupils will be

graded according to their basic principle and a correspondingly suitable course of education arranged, so as to call out the most good from every one and thus prove that every man and woman is an important and indispensable factor in life and to society, when placed as nature has intended. Then it will dawn upon us that we have no need for religious twaddle but only educational opportunities to utilize our stronger inclination, while the weaker inclination must be developed to bring about as balanced a condition as possible.

It may be well also to give some thought to the laws of eugenics to give future generations the benefit of our efforts and discoveries on lines purporting to inaugurate a state of perfection which prophets and poets are inspired to reveal and which it is the duty of the awakened to prove.

SEASON HINTS

December morn may call for some stimulant. A cup of hot Vermouth tea will be acceptable. It does not taste good by any means, and there is no danger of your ever taking too much of it.

Be sure your feet are dry, and that frequent change of stockings is observed. In fact, there is nothing like getting into well-heated, dry clothes after a thoro towel rub.

Warmth is an essential for good health. Even a warm stable for cattle proves profitable, as less food is required to keep them comfortable.

Persimmons still hold good when used in small quantities. Use them for their medicinal value. Dyspeptics should indulge.

Pomegranates are a blood maker by virtue of their eliminating properties. We all need a pomegranate every other day for a month.

Avacadoes are scarce, still, whenever procurable,

do not deny yourself a necessity. One a week will suffice. Use them in salads, or make into paste, adding the juice of citrus fruits. The paste may be reduced with condensed milk or fresh cream. A little experimenting will reveal the medicinal value thru change of treatment in the preparing of fruit pastes.

Mangoes are expected. If your market can't afford them, have your friends, living in metropolitan towns, send you mangoes. They are cheap in the east but high out west. Why not cut down on other things and live high while we may? Whose will it be after we leave?

Stews are excellent at this time, especially when differently prepared, so that none are served twice alike until the hundred limit has been reached.

Not everybody can take soups, but vegetable bouillons and broths, with a dash of freshly grated nutmeg and a whiff of garlic, will prove a great tonic.

Eggs are high in price, but gum arabic dissolved in rain- or distilled water will be as effective. Use an ounce of gum arabic to a quart of water. One dessert-spoonful at a time, taken before meals, will stop fermentation, food poisoning, and stomach aches.

As long as grapes can be had, and they are procurable for many months to come, you may as well have them in the form of juice, especially if your constitution needs building up. It is indispensable in glandular troubles, and of value to singers. Fresh grape juice strengthens the vocal cords and membranes and clears the air passages. For nervous wrecks there is nothing better. People who lack psychic powers should put themselves on a grape diet at this late season.

Some people thrive on orange juice, or an orange first thing in the morning; others do better on a glass of hot water, and, again, some fare well on a glass of ice cold water on arising.

A grated apple will be found very effective in many cases. To enhance the medicinal value, grate the apple and thereafter beat it thoroly. Adding sweet cream may prove to be just what your system calls for.

When in doubt, cover your salad with a saltspoonful of wood ashes, and use a dessert-spoonful of lemon juice after meals.

Bananas are valuable and can be used by every temperament, but difference in preparation must be considered to meet all the demands.

We have used baked bananas with astonishing results, after all else failed. We would select one partly ripe, put it in ice-cold water, take it out and dry it, and then place it in a fairly hot oven for five minutes. Served hot, it always had the desired effect in all cases of acute trouble.

In cases of nervous troubles, we put a green banana into boiling water and allow it to boil for five minutes. Served with browned flour gravy, there is nothing better. We allow only one banana to a meal.

All fruit juices, when first heated in a glass jar, will be found very effective in chronic troubles. Taken before meals, it will soon regulate the liver. Cases of long standing should resort to colon flushings for a time.

Poor eyesight, coming on gradually, may be traced to excessive use of drastic measures, too many cathartics. It will be necessary to take a course of colon treatments, in addition to local applications, in which salt water will prove most effective. Also a few drops of boric acid with vegetable essence will be very satisfactory and clear the sight.

In a well ventilated room, heated to a point of comfort, it is always easier to demonstrate mind over matter, and for this reason our surroundings should be in conformity with our diet, or vice versa.

BREATH AND BREATHING

Not more learning do we need, but to be ever reminded of our duty, and the things we know. It is not lack of memory from which we suffer, but lack of the power of application. By omitting to do the things that come into the order of daily pursuits, we are apt to become negligent. Every duty neglected brings sorrow, and its accumulations grow beyond our strength. No matter what the problems confronting us may be, we must at least give them our attention and attempt to take steps toward their solution.

To gain and retain strength, moral and physical, we must have enough dynamic power to supply our organic system with vitality. In the air we breathe all the vitalizing powers for energization are to be found, while in the food are vitamins which convert energy into strength. Breathing should be given our first attention, especially where we desire to accomplish our task with ease, and where we desire to assist in the development of latent attributes and talents, which will not assert themselves, except by persuasion prompted by nature's laws.

Study assists those who are endowed with the requisites of recapitulating propensities. But the majority of people lack that gift and need to cultivate it. Many and varied are the methods purporting development or education, but they all fall short in making good because they do not take into consideration the factors of life; they are not based upon laws conforming with nature's operations. Education is one thing and retaining the lessons learned, assimilating and applying them, is something that lies not in the province of pedagogic calculations.

Without the normal control of the dynamics we have a terribly hard row up the stream of life; no matter what our endowments and gifts, if we lack the

power of breath all our mind and body is at a standstill. With some the dynamics are so attuned that they practically regulate themselves, while with most of us everything depends upon the efforts we make. Nature works differently in the various temperaments.

Attention to breathing, with as much regularity as we allow to our meals, and whenever called upon by dynamic hunger, will prove wonders. Some temperaments have to pay greater attention to outbreathing, others need to correct their inhaling rhythm. We determine the various exercises after we have followed a regular course for at least three months. Thereafter we need harmonic exercises, to be taken in concert with others, so as to get the proper rhythm, thereby learning to meet every want and need.

Whenever in doubt as to an exercise, or when mentally depressed, it is best to take longer inhalations, and when physically annoyed lengthen the exhalations. Breathe out and breathe out all the carbonaceous substances of animal magnetism, until the evil flees like a devil at the sight of holy water. Breathe in the spirit of our Savior Liberty when you feel malicious animal magnetism attempting to touch your heart. Breathe in and breathe in until you feel the power of liberty rising within your being, casting out the devil of dogmatic traditions, and all outer influences shall pass away as will darkness at the approach of the glorious sun. We dare them, these dare-devils of hypnotic witchcraft, we dare them to touch us. Look at them. Are not these hideous faces enough for us to recognize the breed? These wolves in sheep's clothing, can we not discern them, and read their thievish motives? Breathe on them the carbons of burnt-up molecules, and send them into the domains of ether. Breathe on these fiends of hades the breath of reduction, until self-poisoned they dissolve into vapor, and

by the winds are carried beyond the ninetieth degree of polar regions, where the nebulae takes mercy on them and deposits their atomic entity upon the darkest planets, void of life, and uncertain as to duration.

Tho you may forget many of the minor things of life, do not forget your breathing exercises. Do not forget your daily recapitulations. Do not forget to breathe out a prayer. Do not forget to fill your being with an extra supply of galama, the centralizing life principle.

Breath is life, and breath is power. Bear this in mind, and exercise your mind, for then success shall be all yours.

SERMONETTES

The hosts of the adversary are in the majority, for this reason the Saints of God must learn to scheme, and not to dream.

Some Saints are saintly only while the grapes are furnished them on trays, but the moment the basket hangs a little higher than convenient to their reach, they quickly turn away from the Lord and follow the drum and turn bum.

When you fail to find the treasures hidden in the earth, and the land will never give you happiness or mirth, and in business you find failure, pressure in the shop, peanut stand and soda fountain is not your good lot, then the only thing that's left you is to condescend to engage in literature or, in politics ascend; it's the last but best resort of any of them all, as therein you cannot fail to rise or fall.

To find fault with one another's inherited or acquired tendencies proves our smallness and narrowness. The really great ignore appearances, and all the more stand out as worthy examples, telling us on the quiet how we may improve.

Where many diverse people are gathered together, a new type evolves.

The world's revival is a most exciting scene, but nothing can be gained unless a climax is reached.

If man lives after death it would prove no more than would an eel whose severed parts still jump, tho in a hot frying-pan.

If man were to be judged from the standpoint of human valuation, it would fare him badly—but God sees only the heart.

Prayers are personal affairs and, like family secrets, should never be confided to others.

The characteristics of the perfect man are to think much, do less, and never utter a word about self, business or others.

The man who never asks favors of you is your best friend.

"Ye are not bot with gold or silver," means that God does not depend upon the collection basket to further His work.

If those gone before us have had their souls saved, but according to reincarnation have again returned into flesh, must salvation be preached to them again, and again must they come forward to the anxious seat, or confess and take communion?

It is an awful thing to be in straightened circumstances, while to be poor is a crime, when there is plenty of work and much more to spare. Then get to work at anything, even at politics. But how about principle? "Not mine, but Thy will be done."

Christmas brings to the child the joys of the material world, while to the man it offers the gifts of the spirit—the newborn child, immaculately conceived; a child growiug in the wisdom and power of God, and in favor among men.

“THE EARTH IS THE LORD’S”

So says Holy Writ; but the ground seems to have been leased without any returns to the Lord. Holy Writ further reads, “and the fullness thereof,” and yet someone else claims it. The question suggests itself as to what is to be done to equalize matters to a more just condition that all may share with profit and less waste. This has been the problem from the very appearance of civilization. The struggle has been going on for dispensations. But comparatively few have conceded the right of ownership to the Lord. Most of us would like to be sole possessors. This idea of possession will no doubt be the last of monarchial tendencies for us to eradicate. The world is moving in that direction, whether conscious of purpose or not. Once the spirit of the times takes hold of man, no power can resist its force, and we are driven to do things, no matter how much against our liking. As time goes on we awaken to the fact that it is not merely a world’s drama we find enacted in this life, but that there are problems entering this world, upon the solution whereof the destiny of a whole creation depends. This idea may be beyond ordinary concept, yet this will not change the program from being followed out to the very letter. We may delude ourselves, yet this will in no wise alter Infinite designs.

In looking backward and comparing history, it would suffice us to know, beyond further doubt, that most of humankind actually believe in curbing progress. It is well for them to think it, as in so doing they create a great many more problems for themselves, which, to unravel, will be left to their own pleasure. Nay, progress goes on, whether we will or not. Seemingly all progress works slowly. This is due to the fact that we measure everything from the individual standpoint instead of the universal. To attain to a state to

be enjoyed by the greatest number, equally as great a number must reach the standard. This is by no means the work of a generation or two, but one of ages. In the meanwhile, individuals here and there awaken to consciousness, as a proof of the possibility that is held out to all.

Individual sacrifice and individual efforts, calculated for common good, avail us nothing. A man may be persuaded to divide opinions, but he can't be made to prove them at the hour of test. To be able to hold one's own takes exceptional character. Some of us inherit character, other must learn to build it. Where character must be built conditions must prove favorable, otherwise the walls of protection crumble readily under the least of pressure.

"The earth is the Lord's and the fullness thereof," and for this reason the rightful share to which every one is entitled cannot be denied us. The present encounter in this world shows us the way in which this work is going to be accomplished. Only a little while longer and every possession will be in the hands of all, or rather, under government control. Natural resources, as well as commodities, will be equally proportioned, not only among one particular people, but practically all the world, or at least that part of terra firma in which we are at first interested, and until we are in a position to increase our power of mutual dictation.

We may safely say: "God moves in most mysterious ways His wonders to perform." Jacob's sons that evil when they sold Joseph into Egypt, not dreaming that evil was to be repaid with good. It was thru Joseph that the world was being fed, and prosperity passed over all the land. Some of us expected the millennium thru the wave of revival; others hoped to get there thru education or great social reforms; but they have all fallen short. We should by no means

bemoan our failures, but rather rejoice to see the day of redemption close at hand.

The Jews in their days, too, thot the coming of a Messiah to be gaged by their opinions. They expected Him to be like unto Cyrus, only much more powerful; one who would exercise wrath upon the heathen and place the faithful upon thrones. But when He came as an example of purity and humbleness, to assist the neglected, they turned away from Him with disgust. May none of us be found wanting, but glory in the day of salvation. True, it may strip some of us of an inheritance, it may reduce our possessions, even place us on the waiting list, but what of it as long as we see our ideals realizing? What difference does it make whether I spend my money for a good cause personally, or whether it goes into a general fund, before it is finally disposed of? The latter is not only a far simpler way but far more economical, while the results are more satisfactory. The original idea of teaching man change of ideas by the sword was not so far off the mark. True, in most instances the change was no better than the former condition, but the idea was there. Today the world is being offered a bonanza it could never attain to, whatever the power of persuasion. Once the powers that be have been brot to a final test, the results can no longer be questioned.

“The earth is the Lord’s and the fullness thereof” is the real issue. Final emancipation is the gain. In the meanwhile we will lose a great many scruples, for the good we already possess can never go from us, and on we go, building character and erecting the dominion of heaven upon the earth.



MERRY CHRISTMAS!

*An aching heart fills eyes with tears,
While all the world is bathed in fears.
Ah! Set all tears and fears aside,
And live a merry Christmastide.*

We have good reason to be happy, for again a new season comes upon us with glad tidings, announcing the coming of the Universal Savior with whom each and every one of us has a part. While the unillumined world hastens to the cradle of limitations, there to pay homage to idols and imaginings of past antiquity, we rejoice in the powers of universal significance. True, the ignorance of the world by no means subtracts from the Divine, neither can it add its fallacies to the Infinite, for God and His Saints are beyond human valuation.

We welcome our Christmas even tho it may be void of perishable presents, or tokens which appeal to invalid minds. We praise the Source for the greatest of all gifts—the Luminary who assures us of Life. Out of the Waters of Regeneration, He is born again unto us as the Child of Great Expectations, and as He grows in power and illumination, in Celestial acquisitions and Terrestrial applications, our earth shall be clothed in the garment of wisdom, showering gifts of gold, myrrh and frankincense into our lap, that thus enriched with the treasures of life we may take up our mission, our work, here upon life's plains, with added joys and renewed hopes.

We glory in the possibilities of our salvation. May it be the gift of all our household, the twelve tribes of the Aryan White race, to see the saving powers of heaven materializing within our daily walks of life.

*Open, O thou world-sustaining Sun,
The entrance unto Truth,
Hidden by the vase of dazzling light.*

MEDITATION

605

*Soften the radiation of thy illuminating splendors,
That I may behold thy true being.
From the unreal lead me on to the real
And unveil the magic illusions of the phenomenal
worlds
That I may see the path unto Realization . . .
Amen.*

May unto our hearts be born He who is Wisdom, Understanding and Knowledge, who as "a child shall lead us." May that thot be the Star of Bethlehem to us, while sin and darkness flee from us as did the children of Israel from Egyptian bondage, and may we, too, find ourselves within the sunclotthed day of a country, free from past antiquity—a Savior country. May we in truth be able to say:

*"Unto me my child is born,
Unto me my Savior is given,
Oh, how wonderful!
And He, even He,
My Counselor unto freedom."*

There are many Christmases, many times of great expectations. But why not make this our only and real Christmas day? Why not have this be the day of our rebirth and enter henceforth upon a new path? Why not leave the state of serfdom, and, with the wise men, come and worship? Or why not be as that little child, pure and undefiled, ever trusting in the guidance of those to whom we have entrusted ourselves, or have been entrusted? Be as the little child that alone shall inherit the Kingdom of Heaven, while all others shall be held accountable.

May the part we are to play in this great event be revealed to us, and, above all things, may we be able to say: "CHRIST IN ME."

THE GREAT MOMENTUM

At the close of another year we stand at the end of the trail and wonder which way to turn to arrive at our destination. Four years and five months of war are behind us and the end is not yet. Are we waiting? Are we deferring? Are we detained? We wonder, but all wonderment will avail us nothing. Is it possible that we are in doubt as to the outcome? Is it a mistake? We sing: "The mistakes of life are many." Surely it cannot be that we are to be mistaken again. Perhaps the scriptures have to be fulfilled. They will have to be if we remain stubborn and handle more than we can possibly meet. The fifth Christmas tinged by war cries is upon us. Will it be one of new birth or one of death? Will we pass thru it as under a cloud? If we do, let us hope it is the Israelitic cloud protecting us by day, and may the pillar by night not fail us in front of the shores of the Red Sea. True, "We cannot backward step," but we can lay aside all our scruples and as one man arise in all our glory, and clad in the uniform of divine commission stamp out the great menace of stubbornness. But as long as a house is divided against itself by foreign influence, which is bound to take advantage of a critical moment to play its own part for selfish ends, we are greatly curtailed in inspiration. Blindly we pursue, conscious-stricken with the thot: "Whose will it be that thou preparedst?" A wise parent will make his will so as not to show any partiality, while for the weakest member in the family he will make allowances and provide for a sound future.

If the right turn is made then a speedy understanding will be brot about, repelling the power behind it all that would stop the wheel of progress. If we hesitate and leave the decision to the blind forces, the

struggle will invite complications of such tremendous magnitude, that nothing but endless strife to the point of exhaustion alone shall compel an understanding, in which condition the original issue would suffer defeat; the outcome of things suddenly fanning flames into a new disaster, arresting progress, and making it difficult for a whole race to enjoy the fruits of its labors. It is not the Lord's will that such should befall us, but if we continue to remain self-satisfied, and set food and comforts above principle, we will have to take the consequences and run the risk of final reduction. Israel, too, had to tarry forty years in the desert before reaching the Promised Land. Israel thot more of sport, and dancing about the golden calf of hierarchal dictation, than to keep moving toward the destined end.

REFLECTIONS

If a soul is worth more than all the treasures of the earth, it is no wonder that we have to ask for credit.

Not everybody can take the bull by the horns; some have to be satisfied with—oxtail soup.

“Better days are coming” when you see your crop gone—minus the seed you figured on for the coming year.

Money is supposed to be the root of all evil; if so, then a collection basket is by no means an antidote.

“I need thee every hour” ought not be applied to money when singing a song.

To borrow is sure to bring trouble. For this reason remember: “Do not borrow—trouble.”

You may leave everything to God in prayer but your mending and amending.

Things which do not appeal to us are intended for some one else.

When we say "That's my idea" we mean to say "I share your idea," or "Our minds run in the same channel." Of course, when it comes to money matters we have to change both our attitude and language. It would never do to say: "I share my money."

"Oh, these many opinions and these many ideas!" is all we can say when comparing the different trends of thot in man.

There is a wide difference between the wild man of the woods and the savage in society. Yet neither have anything to offer that would command respect.

Dry districts are modifying the sins of the fathers by adding light wines and beers, with a small percentage of spirits. It is quite like the dip theory of some of our creedologist friends who cling to lots of water with but little spirit "for the remission of sins."

It may seem hard on some of our religious materialists and material religionists to have liquor taken from them. Still, there is one comfort: it will drive them to the communion table.

It is said that communicants are swelling in numbers, especially on eucharistal days when wine-testing is done justice. Here may be a good pointer to some enterprising denomination.

Some churches have had to provide individual cups for communion, owing to lack of consideration on the part of novices in the celebration.

In many instances communicants, having signed the pledge not to indulge in wheat, are refusing bread in their communion, but they have a great desire to take an extra swallow, on grounds of reciprocity.

The creed offering the best wine may be sure of the largest patronage, as even unbelievers are willing to believe in "A jug of wine, a loaf of bread—and thou beside me singing in the wilderness—Oh, wilderness were paradise enow!"

MEMORY

Memory is one of the faculties of the mind that should not be underestimated, as much depends on it. Good reason, as a rule, goes with good memory. True, there are things we do not readily remember, not because of a faulty memory but because of lack of interest in that particular direction. A scientist is more readily conversant on matters within his province of reason. A business man naturally takes to topics of interest to him and develops an enormous amount of intelligence in that direction. The thinking mechanic, again, makes his line of business an encyclopedia and nothing of interest to him ever escapes his power of reason. But there is no reason why we should not be conversant on lines not absolutely required in our line of business. In fact, it is advisable that we develop interest upon all lines of that, as good reason depends upon versatility.

To memorize is the first essential of independent thinking, and where the art of memorizing, or memnotechnic, has been neglected, we shall always meet a mind that has no deductive reason. A person who has had a good education and is able to look up subjects in encyclopedias or dictionaries may still lack the initiative of certainty. To memorize events, names and dates are the first steps in memnotechnic. Whatever study we may take up, we shall find that a good memory helps us to become certain of our subject. The study of language, for instance, depends on memorizing. The greater the extent of our vocabulary and our memorizing of rules, the quicker we have a new language at our command. There may be no need of our turning into a living dictionary, and yet it is well to have a storehouse of synonyms at our command, if for no other reason than that of hiding our ignorance under its ready reference until a better or brighter that comes

to our rescue. Versatility may be likened to a well-stocked pantry that will be of value to us in case we should be called upon unawares to entertain with proverbial hospitality, and, to save our good name, we can bluff our guests with dishes that will crowd their gastronomic organs for days to come.

Command of speech has always been appreciated. A ready flow of language holds an audience spellbound. It is not necessary to be logical as long as rhetoric plays an important part in our word painting. Color will help to cover the very perspective, the back- and foreground, as well as proportions. Shallowness of mind can be successfully covered thru well-selected language. That we should cover our ignorance lies within the very province of etiquette. The Scriptures go so far as to advise us to cover up sin rather than to parade it.

All our wholesale education is based upon this very idea of taking up as many branches as the average mind can possibly hold. True, in crowded studios we lose sight of many points of great advantage to us all, but in the main we are doing well. If we were as proficient in memorizing history, mathematics, etc., as we are in spelling, we might be able to enjoy a far better reasoning power.

Much of our trouble is traceable to insufficient reasoning, and our dependence upon counsel. Our system of education will have to undergo as much of a revolution as the geographical lines of countries. In the meanwhile we are to give thought as to how we may best improve our faulty or partly developed faculty of memory, and thereafter attempt to discover the original cause to such a condition, and many more deficiencies, that the world in general may profit by us, and learn to realize that nature is governed by laws to which she must yield. Perchance it shall come to us that the science of Eugenics has it within its province to disclose to us many pleasant surprises.

But a mistake made, can it be corrected by any means considered within nature's laws? There is no doubt about it. In fact, it would be rather unjust to condemn us to a state of deficiency, all because of the ignorance of channels we have had to manifest in. The latent powers within are ever ready to yield to our command, but we must do the commanding and directing. Consequently, we must prepare the channels and use the means nature calls for to express particular powers.

Before we can take such a step our memory must be tested and taxed. We must first take up all such exercises of body and mind that are calculated to bring about an equilibrium in the elementary act of reasoning. This done, we may now resort to fixed thinking, selecting a certain line of thought, and not allow our mind to deviate from its course. This is best done by selecting a certain sentence and turning it in our mind long enough to detect in it at least three diverse interpretations, according to the emphasis placed upon the different words. We then keep within the boundary lines of our deductions until every other thought wave is checked and the undivided interest in the selected sentence is established. The more we practice this simple yet most effective method for the cultivation of memory, all the more it dawns upon us how the ancients were able to preserve records traditionally, deviating but a fraction from the original, and that fraction of no particular detriment to the record.

Ever since the advent of man memorizing has been the means of education. It is nature's own method and we have in no way improved upon it. We have classified studies, we have formed our studies into branches, and still memorizing remains the factor in all our studies and learning. Genealogical and historical subjects were the first studies of the primitive man, studies we still hold to in the present day.

The Avestan people up to the present day lay a

great deal of stress on recapitulations, and the faithful adherent is duty-bound to enumerate to himself every event of the day before he retires for the night. He also has to enumerate all of his ancestry according to the genealogical order, and recall their original abode, together with the most important events and characteristics in their biography, not forgetting the exact geographical location of countries having an effect on civilization. To sum it all up, the faithful is to remind himself of origin, purpose of life, and the eventual destiny of things, denying the power of adverse conditions and affirming the possibility of the power of thot over all the domains of matter. Ending with the assurance of communion with the immortals, a sweet repose was to assure man of a most glorious awakening to still greater success, as life is to be a succession of attainments thruout the daily walks.

This method may still be pursued with the charms it exercises, and we learn thru such practices to rid ourselves of wrong impressions from which we all suffer more or less at this age. Wrong impressions, once made, keep us from healthful thinking, compelling us to remain within the boundary lines of uncertainty; while uncertainty breeds fear and untold trouble.

To be able to reason well, we must necessarily be able to rely on our memory, while, to have a good memory, we must first of all gain power of concentrating a thot-wave to a given channel and arresting it at will.

A few minutes daily spent in recapitulations and exercises conducive to concentration and growth of memory will reveal to us an entirely new phase of development and add greatly in removing the stigma of limitations in the daily walks of life, changing our aspect of life and opening up a vista of possibilities which otherwise escape us.

At any rate, it will pay us to first till the ground of our mental field before we enter upon undertakings in

which we seek and expect paying results. The better we know our subject and pursue it intelligently, the more certain we may be as to results, while he who blindly rushes into things always comes to grief.

THE ORIGIN OF SCRIPTURES

No man, however steeped in enthusiasm and endowed with exceptional reverence, would dare to proclaim scriptures to be of divine origin, or announce them as mandates of the Infinite to proclaim His will. Such assumptions grow out of the abnormal craniums of the shallow and narrow-minded who border on fanaticism. Men of science and of honor know only too well that with progress many a gem of that is retained and perpetuated from generation to generation. Gems of that are of intrinsic value to a thinker and reasoner.

A scientific mind does not question the source; the gem itself is ample proof of value.

Every tribe and nation, when caught by the spirit of the times, is conducive to that waves of inestimable value. When the wave of art appears, everywhere the results become evident. With some people it is more evident than with others; still, giants of art are to be found among them all.

Then comes a wave of music, and everywhere musical talents rise. They seem almost to vie with one another. Composers are given to the world by scores, and once that wave becomes exhausted, greatness is absorbed in vastness.

Then literature comes our way, and even the embryonic minds are caught by the idea of writing. Once all is written that can be written we are given to recapitulations, plagiarism and profanity.

The inventive genius, too, has his time, and, if driven to extremes, turns destructive rather than con-

structive. This may hold good also when considering scriptures.

It is rather strange that God should not have known which of all the writings were to compose the canonical scriptures, but had to leave it to scribes to decide. At first, a few scrolls were selected to be the codes of secular and civil government. But as times went on, those not considered worthy of being numbered among the selected ones at first have been added and announced as cannoncial. Many more that were considered apocryphal were given reconsideration and, lastly, permitted to figure as infallible. We admire the audacity. Were it not sacriligious, we would add, "God moves in mysterious ways His wonders to perform."

Scriptures are mere records of the advancement of races, tribes and peoples displaying their relation to one another and their surroundings. We shall have to treat historical subjects from more than one standpoint. Just take the life of Napoleon, for instance. Read the account of an English writer, then the German and the French versions. What a vast diversion!

The life of our Blessed Savior was a theme worthy of Jewish, Heathen, Gentile, Christian and Greek writers. Taking into consideration but one writer, we acquaint ourselves with only one phase, or the interpretation of a mind that may be void of consideration and good judgment, speaking to the galleries to reap a bagatelle of laurels, intrinsic in value only to that day and its plebean tastes.

But once we have the Savior in all the colorings, however grotesque, voluminous and chaotic in appearance, we tone down to good judgment, and see the perfect man, as Pontius Pilate saw him when he said, "Ecce homo!"

Once we set aside theological embellishments and study the scriptures for what they are worth, leaving the bones of contention for dogs to gnaw and nibble at,

while we gather the gems of truth, adding them to our daily life, inasmuch as expedient, we shall greatly profit by it and learn to know conditions and environments as well as human kind a little better.

"Then search the scriptures in which ye think ye have everlasting life" is the counsel of our Blessed Savior. Yes, if we *think* we have in the scriptures the means necessary to life and eternity, then we may search in them and cease to be going to the altar, prostrating ourselves before the Holy Kaaba, gazing in awe at the Bleeding Trees of Benares, or waiting anxiously to take a smack at Peter's germ-stained toe. "Search the scriptures." If so, then there is no need of Saviors, saints or sages, and no need of further inspirations or revelations. Tho it is well to be conversant with literature, it is still better to know the source, purpose and goal.

BETTER DAYS ARE COMING

Of course, better days are coming. Some of us may be dead and gone and incarnate again before the days of our fancy shall greet us, but it cannot be denied that better days are coming. Our ideas may still differ as to better, since some of us do not know when the sun of prosperity shines upon us, or how to take advantage of time. The days we live in are not bad. Compared with the days gone by we surely have never lived as high before. We are all in clover. There may be one here and there not quite in accord with us. If so, we would ask, who's to blame? If you feel the cold, is it necessary for you to yield to it? If you lack delicacies, who compels you to deny them to yourself? If your income has shrunk, who has caused it? Have you not been told in due time how to attend to your matters? If you do not see clearly what the future has in store for you, why not begin right now with a change in your

tactics? Why not now turn your efforts into productive channels, instead of living on an income alone? The country needs ability and talent. Every laborer is worthy of his hire. Consequently we can add to our income. If the field in one locality is crowded, we can close up our cabin and go to another hamlet. We need not stick in one place, thinking Atlas will lose his balance if we should move our weight to another locality. The vehicle that carries you also will carry your bundle. There is no need of holding onto it. Better days are coming, days of prosperity, but no more days of waste. Waste has brought mankind into much trouble. Man has become unreasonable in his state of plenty; so much so that inequality has grown to abnormal dimensions, inviting disaster. A sudden turn of the tide has inaugurated a change for the better. Better days will be the outcome of it all. While we are already enjoying the change for the better, we should with redoubled efforts give every support at our command to make this issue one of absolute finality, with the assurance of never returning to the fleshpots of Egypt, nor to submit to the injustice of Pharaoh. This surely is the acceptable time and the day of salvation. But, in the event of time, should another problem confront us, perhaps one least that of, we need not feel in the least disappointed but continue to labor toward an end that will assure prosperity in every walk of life.

HEAVEN AND HELL LOCATED?

There are both dark and light planets in nebulae and theologians are in a quandry to know which of the two kinds is hell. If John, the Revelator, can be depended upon, there shall be no need of the sun by day nor the moon by night, since God shall be their light. Then all the dark planets must be heaven, at least at night when we retire to rest, and all the bright planets must be sulphur and brimstone with everlasting pools of fire, the glowing coals whereof never cool off but sear their way into the souls steeped in sin.

MARKING MAN

As Christians we are primarily induced to believe in the Gospels, and as soon as we declare our willingness to do so we are in danger of being in the wrong if we fail to accept the interpretation by the faction that happens to control the locality we live in. Loyalty to home and country is often a secondary consideration if we fail to subscribe to religious notions of past antiquity. But it is difficult to confess an old belief and live up to the spirit of modern times. To be able to do this our conscience has to be changed for us, or our cranium has to be shaped after a certain fashion, as some of our Indian tribes do, who desire to retain their particular traditions. But the Indian knows that such molding has to be done while the babe is yet in its swaddling clothes. You can't teach an old dog new tricks. Give the old fellow a chance to die so as to make room for a new generation that can, perchance, be taught how they should have been born so as to answer the demands of a particular class. It is rather strange that God should permit man to be born with all his many inclinations, and when growing up in years he should be found to be in the wrong sect. If God does not want man to have a religion in accordance with the dictates of his conscience, He should endow man so that he will remain within a faith destined for him. God should mark men with religious certainty as He marks sex. If man is to have free choice no one should interfere with his religious scruples, any more than we have a right to dictate one's politics. Even our Savior had nothing to say about the religion of the Jews for He said: "I did not come to destroy the law nor the prophets; I have come to fulfill." He did criticize the scribes and the Pharisees for interfering with the people's choice to follow their own convictions. It may be

well to read the talks of the Savior more frequently, and until we are conversant with His philosophy, instead of idling our time on sermons that are the creation of inconsistent and theoretic minds that lack practical application. A little more work in the wheat- or hayfields may do some of the divines more good than to scheme out dogmas.

QUESTION BOX

The following is an extract from a letter of enquiry:

“Feed the enemy instead of fighting them” is one of the maxims in Mazdaznan. I do not understand. It upholds “non-resistance,” yet there are times when maxims do not seem to be followed to the letter. Please explain.”

The text reads: “Feed the enemy; do not fight him.” When the hungered cattle come home—do you fight them? No! When a lion is about ready to pounce upon you—do you read Emerson to him? No! Going into a jungle, do you take a prayer book and whiskey with you? No! When a howling mob rages—do you raise your club? No! When fighting with weapons equal to those of the enemy, numbers decide victory. To meet the enemy you must feed him, and feed him with ammunition he never dreamed of ever having existed. You must give him a surprise.

When Pontius Pilate pleaded with the Holy Terrors of Apostolic Mobs, he found himself in the minority. He was at a loss. Confronting the Savior, he asked: “What else can I do?” and Jesus answered: “Speak the truth.” “Then what is truth?” But Jesus answered not. Nay, He answered not. Imagine Pontius Pilate, the great Roman jurist, standing there perplexed. Is it possible he did not know what truth meant to an

elect people? Is it possible he himself knew not when he gave his personal testimony, declaring the Savior a wonderful, marvelous man? He thought he had spoken the greatest truth when he declared: "I find no fault with that man." Pontius Pilate may have spoken the truth, but in so doing he made the greatest mistake in all of his career, and offended jurisprudence. He did not take into consideration that he was confronted by a howling mob, void of reason. He forgot that there was a reprobate jurisprudence back of that mob, that had ammunition against which truth cannot testify. The Savior emphasized: "Speak the truth." Yes, speak the truth from the standpoint of your enemy. To get goods you must pay the merchant in his own coin. In traveling through foreign lands we have to exchange our money for theirs. There has to be some manipulating done when you deal with strangers. With your own you need not employ any foreign tactics.

There is no doubt but that Pilate could have outwitted the mob if he had used some of their shrewdness, but he was a conservative. Had he but condescended, and played his cards with the power behind the throne, time gained would have turned matters.

Yes, speak the truth, but there are times when speaking does you harm. You do not cast pies à la mode before a pack of tigers? Certainly not. In going into the world you must go into it well prepared. Indeed you are not going to fight them, you must scheme how best to feed them on the food that they thrive on best, and, like a bed bug, let them fill up on cottonseed oil until they burst.

When we say "resist not evil" it does not mean we should fold our hands serenely and wait till the enemy puts his shackles on us, but we are not to resist in a way that would invite evil results. An evil must be removed with means scientific in their nature and most wholesome to all concerned. We must not lull our-

selves into surface ideas. Tho we say that "dogs, barking the loudest, never bite," we should bear in mind that though *you* know it, and *I* know it, does the *dog* know it? The adage may be true, but there may be some one in ambush who "sicks" the dog on us. It is a dirty trick. But what are we going to do about it? As we give the dog a swift kick, perchance the sick man will come forth and we can return his favors. You can rest assured that a mean dog has a mean master, and for this reason you need to be prepared when going among dogs. When we go to a banquet we do not take a gun with us; we are accompanied by a fat pocket book. Certainly we will not fight an enemy so long as we can hire fighters, while if it comes to the worst we won't hesitate to take a hand in it, for anything to our interest we must protect; and, above all things, social parasites must be held down if we cannot exterminate them altogether. Scientific measures are growing with each season and ere long we shall be able to harness the powers that be.

CONDENSED THOT WAVES

When they strike you on the left, hand them one with the right.

"Vengeance is mine; I will repay," saith the Lord, but to do so we have to respond with ingenuity and pursue the enemy until he is annihilated.

The Adversary may be in power, but he is so only so long as we permit it. The moment we withdraw our support he must go. Even a Czar had to go, and others will follow.

If it is our sincerest wish that "Thy Kingdom Come" then all other kingdoms must first be removed. No allowances can be made, not even for a Crown Prince.

It is well for royalty to marry into democracy, for there is no future to monarchical lineage; the death knell has been rung—or should the *spell* be *wrong*?

America is the Savior Nation, and all kings must bow their knees before the Goddess of Liberty if they wish to save their souls and eke out an existance with the rest of us.

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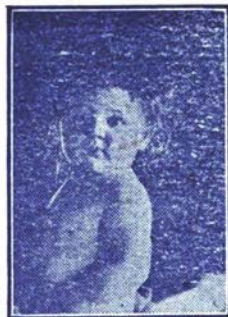
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MAZDAZNAN

Published monthly by the Mazdaznan Press, 606 N. Manhattan Place, Los Angeles, Cal., U. S. A. Copyrighted 1916 by Mazdaznan Press. Entered as Second Class Matter January 14, 1916, at the Post Office at Los Angeles, Cal., under the Act of March 3, 1879.

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