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The Nineteenth

WHAT Christmas is to the expectant, the meek and gentle, the ever-hopeful, looking forward to the realization of the Christ principles in the heart of man, and as springtime or Easter brings inspiration and new hope to all who suffered from the wintry cold of dogmas and falsity, held by superstition, fear and ignorance, lasting despair, inciting destruction and wars, yet setting aside all beliefs, with the spirit of resurrection, leaving the shroud of death in the sepulchre, stepping into the open—the garden of flowers and sprouting vegetation—so September the Nineteenth brings a new impetus to the thinker, the progressive, the reasoner, the man of intelligence, encouraging one and all never to grow weary or tired of the task entrusted, but to continue in research work and with it exploit all the fields on terra firma, as well as ethera, and help harness the powers that be, directing them into channels of profit.

September the 19th is the culmination of the glorious summer season with the harvest of abundance. With the culmination of the good old summer time the autumn approaches, with the balancing of books, showing profits. It is the time of realization and assurance that labor is capital.

September the 19th is not the day of nativity of Zarathustra; it is the day of new birth—regeneration. As He looked down from the Mount of many

questions—Alboy—and considered the possibilities, lying within the province of Iranian plateaus, it came to him that the soil could be more advantageously exploited than to be given to mere pasture for cattle and kine. While the men on horseback, navigating the highways, breeding trouble and disaster to their kind and kin, could be profitably employed, tilling the ground and assisting by their intelligence to improve upon nature's efforts. Zarathustra thus set to work, without delay, to prove the deductions of his divine thought and selected the plants, otherwise weeds and useless shrubs, and by pollenization and hybridization, turned into edibles, what otherwise was turned into waste. He was to the Eastern world what Burbank attempted in the West in our days. Zarathustra had a difficult time of it to interest the cattlemen of the efficacy of his discoveries. They cared not for enlightenment upon subject-matters of a better, purer life—they sought strife; they desired to be entertained by inflicting hardships, troubles, destruction upon their fellow-beings.

The only incentive ruling the hearts of men in the days gone by was to seek power by brutal force, and the consumption of cattle was to pave the way to the realization of their goal. But Zarathustra was not to be intimidated. Conscious of success he used every available means to gain favor for his cause. He appealed to kings and rulers, appealing to their pride as

well, showing them gain and possessions. He flamed their desire for supremacy over their contemporaries and competitors. His success was established. The world grew better because he had a good opinion of himself and the unshaken faith in his great cause for the good of humanity.

Zarathustra proved to the world at large that "everything thinkable is possible." He proved that intelligence paves the way to higher attainments. He demonstrated that confidence in the power of God paves the way to final emancipation.

ZARATHUSTRA—One of the greatest Saviors of all time.

Zarathustra presented Truth by divine revelation and declared the Attribute of Purity to be the chief cornerstone.

Zarathustra came as a great beacon Light to the Aryan White Race in the early dawn of civilization.

The Nineteenth of September is held sacred to the memory of all Mazdaznan the world over, as the birthday of Zarathustra.

Zarathustra built the Temple of Truth upon the triangular pillars, which represents Good Thought, Good Word, Good Deed.

Zarathustra met the same fate that all the great world Saviors have met—crucifixion.

Sermonettes

THE mindless "sees and believes"—all others use reason.

The useful only is productive; all else is waste.

Prosperity is possible only where there is production.

The more officialdom, the greater the burden to society and the more disastrous the future to both, official and the taxed.

When the teacher learns through the pupils, the latter advance and profit by object lessons, pointing out the way to success.

We reap according to the methods employed in sowing—be it the seed of plants, be it mental reflections.

The road to success is unpaved.

Courage leads to victory.

By keeping in step with our time, we ever enjoy the sublime.

Stored up labor creates capital and capital invested in labor creates wealth.

Where there is no profitable labor, there is poverty.

Calamities and depressions are fluctuations of social disorders.

Economy is the road to health and wealth.

The more we work, the more we accumulate; the more we economize, the more we accumulate; for a dollar saved is a dollar earned, assuring more independence.

The man of few words but quick work is the man of the hour.

A theorist always is long winded, displaying language of no consequence.

Glory is to be found in doing; satisfaction in having done.

Postponements lengthen suspense.

Harness the opportunities of today and you will have the assurance of eternity.

In the momentum lies eternity.

He who consciously lives today—lives in eternity.

Everyone enjoys life to the extent of mental perception and application of individual intelligence.

The farther we look and search, the less we see and receive.

The good lies ever near.

Tomorrow may never come; consequently in the words of Our Savior: "Now is the acceptable time; now is the day of salvation."

The "Eternal Now" holds the past and future.

Whatever we do today we have done it for eternity.

What *we* do not see today, *another* does discover it tomorrow.

Season Hints

MELONS are still in season; especially the casabas and Persian melons.

Grapes are more abundant in variety, meeting everyone's tastes and demands. Use fresh grape juice for breakfast, and for dinner a pony will suffice.

Invalids should have the grape juice heated before using. Such a drink will assist in elimination, also neutralization.

Eight ounces of melon at a time will prove most satisfactory in every temperament and aid elimination. Combined with any flaked cereal or pulses satisfies any demand.

The rinds of melons and of ripe cucumbers should be pickled for future use.

Sweet and sour pickles are of value during the cold and rainy season when starchy foods are prevalent. Pickled preserves assist in neutralizing starches and aid digestion.

Pears are delicious and should be used for lunch; either served steamed with dumplings, or eaten in fruit salad, adding grapes.

Apples, too, are coming on and make good wholesome salads.

Alternate grapes, peaches, pears and apples for breakfast.

The cooking of cereals is seasonable with this month. Alternate cream of wheat, rolled oats and rolled wheat, for breakfast. A few raisins, figs and dates will improve the dish.

Be sure to clarify your butter to be used for frying, baking or in soups.

Sour cream dressing, as well as horseradish dressing, goes well with sliced cucumbers.

Use yellow tomatoes in your salad; less acidulous and more eliminative.

Grapes are herbaceous and may be used in fruit or vegetable salads in small quantities.

Use fresh grape juice freely but in pony quantities at a time.

Prepare grape jellies, jams and juices for use during the coming season.

The nut season is upon us. Some of us have to be careful as in certain temperaments nuts cause cankers, irritate the membranous lining and interfere with digestion. Singers and speakers must not use nuts, as the gum in the nut makes a raspy voice. Nuts can be used in small quantities when ground and made into a paste and thereafter reduced with sweet or sour cream and used in salads.

Nuts may be effectively used in horseradish dressing or sauces.

Of all the nuts the pine nut is the safest. Ground almonds make good salad dressing, adding plenty of lemon juice and cream.

Canned milk used in cooking gives better flavor than fresh milk. Will prove more delicious and conducive to better health.

Cole slaw with sour cream is in order. Fine for swollen or torpid liver.

Whatever one cannot eat raw in a salad, kindly bake, but let steaming, broiling, cooking, frying alone; leave it to the advanced season.

Raw and baked foods will keep you well; keep one immune from colds, catarrhs, over-accumulation of mucous, and improve general health.

We still fire too many of our foods, which should be used as salads.

This and next month are for pickling.

PICKLING

Dill Pickles: Wash and dry medium-sized green cucumbers. Slip them gently into a tub of boiling hot brine and leave them in for two to three hours or until cold. (The brine must be heavy enough that a raw egg will keep on top of the water.) Now put cucumbers in an earthenware crock or old whisky barrel, layer upon layer, starting with a layer of

grape leaves, dill, then cucumbers, and so on, ending on top with a layer of grape leaves and dill. Bring the same salt brine to a boil again. When ice cold pour into the vessel filled with cucumbers. When filled to the very top, place a porcelain or an earthenware lid on inside of vessel and a heavy rock so as to keep contents tight and to keep the scum which will form from touching the pickles. Skim scum as it forms. Vessel should be kept in a cool, dry, dark place. If properly prepared, the dill pickles are ready for use in ten days. The brine is used effectively in cases of constipation. (Rightly prepared, can be used to great advantage in disorders of the digestive organs, particularly the liver and where there is starch poisoning.)

Gherkins: Commercial gherkins are practically unfit for medicinal purposes. The proper way to prepare them is as follows: Select finger-thick green pickles; wash them well; place them in cold salt brine for eight hours. Take them out and dry them with a clean towel. Put them layer upon layer into glass jars, adding to each layer the desired quantities and kinds of spices and herbs, taking care not to use many cloves, if any. To each layer also add a thin slice of lemon. Now boil well strained vinegar, adding one tablespoon of sugar to each pint of vinegar. (Cider vinegar or grape vinegar only should be used.) The better way is to mix claret with vinegar, half and

half, weeks beforehand, and let it stand in a jug near the fireplace.) The vinegar should reach the boiling point over a quick fire and immediately be poured on the gherkins, making sure that the liquid covers the contents to the very top. Screw the top on tight and immediately wax, placing jars in a dark, dry, cool place. May be used after six weeks. Do not use ground mustard in your pickling. All seeds must be used whole. (Physically based people can use gherkins to a great advantage when under the weather and a little out of sorts.)

Mustard Cucumbers: Select yellow, ripe cucumbers of a fair size; peel them. Cut crosswise into four to six strips each. Take out all the seeds. Place them in layers and salt them well. Leave them stand over night for eight to ten hours. Take them out one by one and dry them with a scrupulously clean towel. When thoroughly dried place them in earthenware crock in layers. Over each layer sprinkle quite freely, but not too much, whole mustard seeds and two bay leaves. When done bring to a boil selected fine grape vinegar, just enough to cover the contents of crock. Add to each pint of vinegar one tablespoon of sugar, four sticks of cinnamon, eight cloves. Remove cinnamon and cloves from vinegar before pouring on the contents of the crock. A porcelain plate on top of the contents and a clean cloth or heavy

paper over top will suffice to keep the mustard cucumbers wholesome. Can be put up in glass jars. A few thinly sliced onions, Bermudas and Spanish, over each layer of cucumbers, will add to the relish. (Mustard relish may be used to an advantage by the three bases—Spiritual, Physical and Intellectual—depending entirely upon one's state of health.)

Spiced Condiments: Green chili, cucumber, artichokes, string beans, green tomatoes, cauliflower, onions, mushrooms and walnuts are most suitable for pickling. After cleaning a number of the above mentioned well selected articles, steep them in a strong salt brine prepared from filtered or distilled water. Place articles desired for pickling into a large colander; set into a larger dish and pour over the contents boiling hot salt brine. Draw off and repeat the treatment every five to ten minutes up to a half dozen times, allowing same to remain in the last poured on brine until cool. Then draw off the brine. Bottle the selection, and cover with pickling sauce to the very top.

Pickling Sauce: One part of reboiled cider vinegar and one part aged chianti or Nebiolo vinegar (claret vinegar will do, too); add to each pint three bay leaves, twelve each of allspice, whole black pepper, cloves, one teaspoon mustard seeds, two tablespoons of sugar. Bring to boiling point and pour on the selection.

Menu for September

KINDLY bear in mind that scientifically correct living is founded upon proper selection of foods according to season and what the market offers. Right seasonable living assures health of body and power of mind to cope with conditions and environments successfully.

Breakfast

Choice of 4 oz. of grapes, 3-5 figs according to variety, 2 nectarines, 2 peaches, 3-5 plums, 2 sliced pears, 1 grated apple. Use sweet cream freely.

Choice of rolled oats, rolled wheat, cream of wheat, germade, flaked corn, split millet, shredded wheat, crisps, toasties, either retoasted or cooked, served with hot milk or cream.

Choice of one raw egg, 2-minute boiled egg, one soft poached, one scrambled, one shirred, one souffled. The raw egg is to be preferred where the system is in need of albumen and the organized sulphur is to promote assimilation and elimination, establishing regular habits.

Choice of one griddle, wheat or pancake, German or French egg-batter cake, or French toast, all with either honey, maple syrup, grape, youngberry, raspberry, fig, passion-fruit, guava, currant, loganberry, or other jellies, jams, marmalades.

Choice of black coffee, tea, cocoashell, hot milk, sweet dairy milk, goat milk where there are membranous troubles; hot water with either cayenne or ginger.

Be sure to take a tablet or two of Aryana charcoal for neutralizing and preventing acidosis. In some cases vegetable essence should be used.

Lunch

Make it a point to have a very light lunch so as to enjoy a clear mind for the afternoon work.

Choice of fruit or vegetable salad, cole slaw, peach, plum, grape or apple pie.

Choice of milk or cream toast with jelly.

Choice of milk or tea.

Choice of cottage, cream or fermented cheese.

Dinner

Choice of melon, combination salad, surprise salad, plain salad (sliced cucumber or tomatoes), cole slaw with raisins, soaked in wine for 3 days, hearts of lettuce with egg.

Choice of salad dressings: Russian, mayonnaise, French, Neapolitan, Thousand Island, Canadian, peanut, horseradish or mustard dressing.

Choice of entrees: Noodles, macaroni, spaghetti, dumplings, ravioli, goulash, symposia, stuffed squash, stuffed vegetable marrow, stuffed peppers, stuffed tomatoes, whole fried okra, chaotes, egg plant in egg batter, or vegetable pot-pie.

Choice of mashed or baked potatoes, mashed or baked turnips, mashed or baked carrots, grated and baked beets, spinach, baked cauliflower, steamed brussels sprouts, served with or without cream gravy.

Choice of puddings: Agar-agar, Irish moss, tapioca, sago, arrowroot or bread pudding with grape or fig jelly.

Choice of lemonized herb teas, Elder flower, mint, thyme, ginger, cayenne, horehound; all steeped for three minutes. Use licorice root for sweetening.



CHEW

To derive the good and to obtain the greatest value from the use of food it is not only necessary for us to know what to select and how to have our food prepared, whether it be in the raw state or fired, we should also bear in mind that we eat not for mere gratification, a pampered appetite, depraved taste, and to satisfy habits, we feed as a consequence of intussusceptive processes, consequently we have to eat. But why do we have to eat? That we may supply the part of saline substances necessary to reinforce the cell life; to animate and energize the cells to renewed operations, sustaining and extending life. To effectively supply salines we need to first of all chew well the food administered, chew, masticate and fletcherize, then salivate, throwing the food against the palate before it glides down to the esophagus and into the stomach, where properly masticated food becomes digested, vitamized and assimilated.

Mazdaznan -- the All-inclusive

MAZDAZNAN is the Only Infallible Science of Life and the Absolute Transcendental Philosophy of Eternity, embodying every phase of manifestation from the elementary to that of man, not only expounding science but defining, analyzing, demonstrating every phase throughout the magnitude of space and eternity of time.

Mazdaznan continues to be the *pure* Message of life, considering all the phases, realms, states and positions of life's manifestations. Mazdaznan is conversant as to the subject matter of the human being as an individual, as a social being, as a collective being, as a racial being, as a general number of humanity, thus considering the human being from every standpoint conceivable, not only from the anatomical standpoint, but also from a mental, psychical and spiritual standpoint, and from the standpoint of divine consciousness. Mazdaznan considers the life in the animal as well, with all its variations, kinds, forms, classifications, species. Mazdaznan considers life, the gradations of life, the degrees of life's consciousness as found in the plant life; following all the corresponding lines of life's manifestations in the mineral kingdom, where in a process of crystallization, the same life manifests, shapes, frames, forms and builds itself, ultimately becoming known to

the thinking mind, the human mind, to the conscious mind. Mazdaznan considers life as discovered, found and present throughout all the realms elementary; measuring, weighing, defining, analyzing the operations in accordance to the laws of manifestation. Mazdaznan defines the life principle, the life incentive, as present throughout all the realms atomic and ethereal and leaves nothing unthought of, nothing unturned, but considers, recognizes, comprehends, realizes the tie, the infinite tie, the thread which unites the ethereal and atomic realms to the elementary, the mineral, the crystallization, the cell-formation, the tissue building, up to man.

Mazdaznan, the Only Infallible Science of Life! Why, the *only*? Because all the sciences in the world deal with but one particular phase of life's manifestations. There are many who have sought to discover life, who have endeavored to discover the first signs of life, hoping to find the point where life begins and what constitutes life; what creates all that is conducive unto life, and having exhausted every experiment in years of study and research, now conclude and declare, "They know nothing of life; life continues to remain undiscoverable!" Thus man is ever seeking, searching, struggling to discover that which is within the object itself, yet which is independent of the thing itself, which precedes all manifestation, but never discloses its beginning. No one knows where

the first incentive of life has flown, leaving behind that which once upon a time was prepared as an abode to manifest in accordance with intelligence. So that life, when it appears as a rock, it has nothing but the crystallization processes to deal and work with and can do no more than that which lies within the province of the mineral kingdom. It may work itself up from the granite to the sandstone with its various crystallizations of silicon, magnesium, manganese, etc. It may work itself through the iron age into the copper age and these again divide into the silver age on the one hand and the gold age on the other hand; or it may run in other directions, into the precious stones, where the pressure is greater than that exercised before in the channel of metals. That same life, though it has reached its height in metals and in precious stones, can go no farther until it is released from its operations toward the direction taken from the processes of crystallization, where it can enter the cell formative spheres and there within the mineral realms appear either as plant life in the ocean's depths or appear as plant life in canyons, fields, forests; all of these operations being determined by the preceding operations on the part of the intelligence directing and controlling the crystallizing processes. It may be in accordance to already established laws, whenever leaving one abode, that it enters a higher state, so considered by virtue of the aggregations on

the part of the cells. The uncountable processes continue from one class to another, from kind to kind, or species to species, depending entirely on the direction taken by the intelligence known as life. It may manifest in all diverse kinds within the vegetable kingdom—showing the resemblance, peculiarities, virtues of an animal life, in which it later appears. It is the same life, the same intelligence as found in the animal, as manifest throughout previous crystallizations. It may pass on from kind to kind or bridge over from class to class, which will depend upon circumstances and environments, the pressure on the part of the intelligence, the life from within, the possibilities and opportunities offered by conditions and surroundings. It may build chains upon chains, going through every shape and form, and it may pass right over into the human, passing through the human, from the black into the brown, olive green, dusk, yellow, into the white man. It all depends upon desires and conditions governing the intelligence. It may bridge directly over from the animal into the white race. That can only be determined by knowledge and understanding of the evolutionary laws governing this particular earth.

We are born again and again within this human form. We assert ourselves. The intelligence, the life is in accordance with all preceding conditions, preceding effects, preceding impressions. How long must

man be controlled by these planetary and evolutionary laws? Just so long as man is governed by the material side of being. Man need not yield to limitations of matter, for who was first, matter or I, the God-intelligence? If matter followed the operations of intelligence, then it is *I*, intelligence, who thinks, reasons, and governs. It is *I* who has the intelligence to plan and the power to carry these plans through. It is *I* who realizes that *I* am master of all I survey; *I* am a living eternal being, endowed with Infinite wisdom and understanding. Inspiration, revelation, realization come to me! For this is life eternal, to know—God!

“Be still and know!”

Abide in peace!

Let your innermost Thought be one of peace and good-will!

Hold your Thought steadfast, as you fill your whole being with a flood of light and love, and then breathe out, out, out, as if in blessing the whole world.

Follow your leading and the promptings of your heart and nature will give you her protection—principle always gives protection to those who exercise their thought inspired by the good spirit.

Thought is the only power by which the mind can penetrate the clouds of Egyptian darkness that are rapidly overshadowing the world.

Breathing

HERE are breathing exercises for singers; there are breathing exercises for the elocutionist, the orator, and there are different exercises for the contortionist, equilibrist, the dancer. In fact, every phase has its particular adjustments, assuring success.

Even so, there where man desires health of body and power of mind, he needs to realize that such ends are possible only by increasing one's dynamic powers. Thinking of it alone avails us nothing; to know of it does not get us results. We need to practice and practice diligently. We need to apply the knowledge of things we have, if success is to be ours. Normalization of organic operations and increase of mental powers depend upon the control we have over the upper lobes. The muscles of these lobes need to be adjusted and reinforced, so as to operate within an established range—operate in perfect rhythm. The strength of muscles avails us nothing if they do not respond to the call of the mind. A harmonious relation has to be established. Such is possible only by daily, religious exercises for three minutes at a time at first, and three to five times a day to breathe rhythmically; to inhale slowly and gently seven seconds in and seven seconds out. Right here, please,

bear in mind that a proper position of the body has to be established. It is absolutely necessary to take a sitting position, free from leaning, and to relax positively. To keep poised and tranquil, thinking of but the current of inhalation and the current of exhalation. All else has to be banished from the mind. We must become oblivious of everything about us and concentrate our full subjective and objective mind upon the current of inhalation and exhalation.

Next to posture of the body we must relax the muscles of the face. This is done by first relaxing the tongue by keeping it in the lower part of the mouth, the tip touching the lower set of teeth. Separate the teeth and do not press the lips. Look steadily upon the object placed even with the eyes. Do not stare. Keep calm.

Be sure the shoulders droop and set a trifle backward as if attempting to have shoulder blades touch, while the hands rest in your lap. Before taking an exercise make it a point first to thoroughly empty the lungs by taking a few staccato breaths. Having emptied the lungs, inhale, counting mentally up to seven; stop a moment, arrest all motion, and then exhale, counting seven mentally. Keep this up for three minutes. Do not force. Do not prolong your exercise until you are sure you have trained the muscles

of your upper lobes to expand and contract within the set rhythm.

After a few weeks' time improvements in the circulatory operation become evident. As we go on the generation throughout the nervous system improves and eventually the glands respond.



Breathe! Rhythmic breathing quickens the life principle in man, imparting fresh impetus to the heart, increasing the circulation of the blood, rejuvenating the nervous system, and restoring the glands to normal functioning.

Breath is the fundamental principle of life in matter.

Breath—the all-sustaining life-principle—enables man to draw from the boundless store-house of nature everything essential to his well-being.

Breath enables man to avoid the snags and pitfalls that ordinarily ensnare the unwary.

Breath aids in overcoming the disappointments of every-day existence.

Breath—Essence of life!

Breath—Bearer of Light!

Thou who enkindlest the fire of love and nourishest wisdom in the hearts of all mankind!

Thou alone art the Goal!

Thy Name be ever intoned!

Biblical Queries

WHEN, where and how did the Bible, as now in print, originate?

Is the Bible one book written, or caused to be written, by one writer, or is the Bible a volume, composed of many books, and written by many authors?

Have all the books—now composing the volume known as the Bible—been written at one and the same time, or have these many books been written at various ages, by different writers, in different languages, under differing customs, beliefs, peculiarities, and in different countries, under widely ranging influences?

Have the books, comprising the Old Covenant, existed as such in one bound volume, or have they existed as scattered fragments in various parts of the Orient?

Has the Pentateuch (five books attributed to Moses) and the prophets of the old covenant existed in their present form before Ezra's return from Babylonia?

Why did Cyrus, the messianic King, send a company of trained and sworn scribes together with Ezra to Jerusalem to collect and to edit and to fix up a history or scripture for the Jews?

Why do the scriptural writings of the old covenant savor of Persian, or Zarathustrian ideas, and why should one and all be permeated with the same Persian and Median Thought?

Why is the theme and scheme of the first few chapters in Genesis identical with the thought entertained by sages prehistorical to the Pentateuch; why are the Ten Commandments taken from the Code of Laws of Hammurabi?

Why—after creation and evolution are manifest, and male and female are evident in various quarters of the earth—is Adam (one upright) and Hayeva (his equal) presented to visualize and enact the difficulties encountered upon a Path to Perfection?

Why attempt to prove the words of one poetical writer by the claims of another, when each writer and his writings should stand on their own merits, thus avoid contradictions so absolutely uncalled for?

Why attempt to interpret what should be left to reason to determine, and tax one's mind.

Why compare the old with the new and the new with the old covenant when the old proposes the physical and the new the spiritual unfoldment of individuals, families, peoples, nations and the world at large, that the newer age may profit by the experiences of those who lived in the past and become inspired to climb the ladder of science unto accomplishments of perfection, the leading impetus of which is the Savior of Liberty, revealed through the spirit of time and inventions?

Why compare the Gospels, when the words of the

Savior suffice, and all the embellishments on records merely propose to give to His words a more effective appearance, like a frame would be to a painting?

Why consider Paul's epistles of any importance when they stand for opposition to the Christ-principle of our Blessed Savior?

Why consider the parables of the Savior as essential to salvation when their purpose is to portray the moral hidden therein?

Why quote the words of the Apocalypse 22, 19: "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the elect country and from the blessings which are written in this book"—and maliciously, intentionally, willfully apply these words as if they were to be used in reference to the whole Bible when the writer—John—knew of no bible but his own book of Revelation that he wrote on the Isle of Patmos?

Why theologize, hypothesize, theorize and criticize a compiled volume disclosing the fundamentals of a civilization we may enjoy, and why not add our mite in raising the standard of morals which "the book of many books" presents in its various phases of pro and con?

These sacred books, when considered from a scientific, ethical, moral, spiritual, allegorical, figurative, literal and literary standpoint, will show up the ways of life, in a by far more concise manner than all the

cloaked morals proposed by the scores of writers, ancient and modern. Surely, a person free from theological and dogmatic interpretation, free from unwarranted criticism, and unbiased, can gain more valuable information through reading the Biblical books as they are, than he can profit putting equally as much time visiting the movies. Equal time spent in study will bring greater blessings than equal time wasted in amusements.

Study all scriptures from a scriptural standpoint; consider the times and their environments, and bear in mind that the purpose of life is continuity in progression, improving upon the past by realizing that in manifestation four great stages of perfection are to be considered: growth, development, unfoldment and maturity. Though we have reached one realm, phase, state and condition, we must not halt, but continue to enter one state after another, for life is eternal, everlasting.



A Study of Man

IN dealing with such a voluminous work as that of Study of Man, first involving all the races preceding the White man, it is not possible to touch upon minor details entailing the consideration of sub-tribes or tongues (dialects), or to give minute analyses in instances where two or more "Tribes," through interchange of their blood inherited through miscegenation, create a type akin to the aborigines. When it comes to hairsplitting regarding similitudes, we shall have to leave it to the thrifty time-killers and have them evolve disclosures satisfactory to academic pedagogy-peddlers and rhetorical equilibrists.

In establishing the Twelve Tribes of the Aryan, or White Race, we shall have to bear in mind the characteristic factors causing each and every great "division" of the race. It will be remembered that the *first* great division took a large part of the White Race into India, whence a smaller portion gradually worked its way to America, there through miscegenation calling out a type of the American Indian, whose descendants, mixing with members of other races homogeneous to the continent, or which in later years had immigrated to it, called forth many shades and branches too numerous for us to consider in this

Study, because of their insufficient effect upon civilization; a subject matter that must always be held to tenaciously if we are to understand the Jacob's Ladder, whose rungs reveal to man the mysterious ways of Providence His wonders to perform.

There is much of the offspring of our Brahmanic branch that has gone to seed in America and some of it that is going to seed in India. Nature must and will separate the kernel of intelligence from the chaff of materialistic accumulations. At the finale—the day of restitution—there will be but little left of India to be added to the Aryan White Race; in fact, there will not be so overwhelmingly much in all of Asia; even though we do give thought and consideration to Armenia, Syria and the Mohammedan possessions in general. The bulk of the Aryan Race is confined to Europe, and its cousin states of America, where all preceding types will go the way of transgressors and become extinct.

In speaking of transitorials, we may add here that several of these intermediary races have become extinct; others absorbed into the governing ones, destined to remain in accordance with absolute laws. The transitorial race for our study is the Korean, a people Japan desires either to exterminate or sufficiently subject to effect a process of deterioration, as we attempt with our American Indian who is held down and kept in subjection, with but rare opportu-

nities ever to rise to his own. The Korean is a step higher than the average Mongolian, with traits and ambitions approaching the Aryan Race. Korea is a very prosperous country and may be called the gem of Asia, while its people, in proverbial cleanliness and economy, are to Asia what the Dutch are to Europe. Korea lies directly west of Japan, and is the nearest continental point to the Nipponese islands.

In 2622 B.C., when Iran struggled with the spirit of the times inoculating civilization, and the tribes of Europe eked out a miserable existence, a large company, in numbers equal to that of the children of Israel led by Moses, headed by Ki-tee, a Tartar sage, broke away from the tyrannical scepter of the Mongols and Tartars, and reached the peninsula and settled in what is now known as Korea—the present population reaching nearly 16,000,000 people.

Ki-tee, the Tartar sage, figures extensively in Buddhist literature, and desirous of living the life as he and his large following understood it, they vowed that all the fighting spirit in man was to be bridled and the talents directed into channels conducive to the advancement of civilization.

Kori or Kor-yi means purely chosen or brightly shining; probably related to the Persian Kor-esh, the bright and pure, and Kor-shed, the illumined, luminary. The Chinese call the Korean Kos-li, the industrious.

The Kori or Koreans multiplied, and owing to their democratic spirit, developed a civilization the Chinese would love to claim for themselves. In fact, most of the historical data prove that the Mongolian advancement has been copied from the Koreans, who enjoyed a higher civilization in their balmy days than any other nation in the world dare boast of. Korea possesses material enough to furnish data as to civilization, its arts and sciences, its philosophy and economic order, to enrich the fertile mind of the historian, ethnologist or anthropologist.

The people of Korea enjoyed up to a decade ago their own quaint customs, their own melodious language, and their own government. For 2500 years Korea nursed the spirit of advancement and a state of peace which secured prosperity until about 108 B.C., about the time Aristobolus of Judea imposed the Jewish ritual upon the Iranian inhabitants of Galilee, Mongolian hordes swept down from the north into Koryi, overran the country of envied prosperity and forced the populace to pay heavy tribute to Pe-kin.

Shortly after the beginning of the Christian era, Mongolian influence succeeded in dividing Koryi into three separate principalities known as the San Han.

In 960 A.D., while our church fathers were busy framing anathema upon every move that tended toward advancement, one by the name of Kori rose in rebellion and aggregated the three divisions into a

United Kingdom, and Korea again enjoyed her independence. The Korean nation prospered and reached another brilliant period of progress which outstripped all competition in attainment.

From the time of the declaration of its independence in 960 A.D. to 1362 A.D., or a period of over four hundred years, Koryi enjoyed the title of Koryi the Magnificent, but with fate a lasting covenant cannot be made. Korea had its foreign enemies who, by a well-organized system of spies, sowed the seed of political intrigue on the one hand and proletarianism on the other. In 1392 A.D., while Europe experienced ecclesiastical eruptions, the Latin ritualists having separated from the Greek Catholiconate, or the parent stock of churchianity, Koryi experienced for the first time in its history covering over four thousand years, the spirit of rebellion. The old dynasty abdicated; Buddhism with its priests was banished, and a new dynasty created. Koryi once more revived and resumed its civilization, but the enemies without kept an eagle eye upon the gem nestled between the two great bodies of water. Korea awakened to the fact that if she desired peace she would have to have an army and navy to repel invasion, but not until 1592 A.D. did Korea take seriously her envied position among her enemies.

In addition to Chinese covetousness, the Japanese

desires were added, and Korea found herself invaded by an immense army sent by the Japanese regent, Hideyoshi, on his way to conquer China, then his rival for the gaining of Korea. Korea suffered the atrocities imposed upon the Belgians by the Prussians, and a population of 20,000,000 was reduced one-fourth their number under the terrible holocaust. The Japanese swept through the peasantry like scythes through a ripened grain field, slashing, cutting, slaying, burning, pillaging, destroying, until all the land ran with blood. For four years this maniacal exercise continued.

The outside world knew nothing of this cataclysm, as there were no cables or telegraph wires, no telephones to communicate the terrifying news of diabolism to the rest of humanity.

Then there arose one general by the name of Li, who concluded that something had to be done to combat the ravagings of the Nipponese. It came to Li thusly: "The men of Nippon have many boats indeed, but they are mere wooden vessels. Wood burns; it can be easily destroyed. Korea is laden with iron. I shall build iron-armored battleships with tops of iron that we may attack the Japanese in safety." Forthwith Li built the first iron fleet known in the world's history, in the round numbers of fifty tubs. The keels and hulls of the vessels, which were nearly circular in shape, were made of wood. Then a deck of wood

was laid and over the top of it plates of heavy iron well riveted and every few inches studded with sharp iron teeth. In front of the vessel was placed a ram coated with iron; it was the first ever devised for a battleship.

With the fleet complete in 1597 A.D., a call for volunteers was issued, a call as readily answered as the conscription of more modern days. Only the fittest were selected, and one of the tugs of war headed toward the 700 boats landed to dispatch more soldiers to march through Korea on their way into China. When Hideyoshi, the unconquerable, and his fleet of 700 boats, each carrying 200 warriors, amounting to an army of 140,000, saw the 50 boats each carrying 50 men, or 2500 all told, they laughed, perhaps, for the first time in the history of half-breed Mongols. The latter classify the outburst of laughter as an indication of idiocy, but, as the warfaring Nipponese, they had to laugh at the attempt of the Koreans till their sides seemed to split. The Japanese were going to have a feast and strike Korean arrogance as one would swat a fly. They signalled the battlecry of blood, gathering their spears and swords, and prepared to board the historical "fifty" as soon as within available reach.

The Koreans defiantly approached the Nipponese and the latter's laughter was turned into dismay as they realized the superiority of Li's fleet, neverthe-

less, valiantly the warriors of Hideyoshi jumped from their boats upon Li's ships, here to find themselves fastened to the terrorizing spikes, while one after another of the Japanese fleet met destruction. At the same time Chinese warriors handled the situation in the north of Heijo, and with it drove Hideyoshi and his legions back to Japan. Thus what Japan built in fifty years in the hope of conquering Asia was put to naught within a few days.

(Continued in next issue)



Neglected Culture

HERE seems to be as much misconception among insufficiently refined and neglected culture as there is among irrational idealists in regard to liberty and freedom. The latter confines the exercise of freedom to his own selfish motives, forgetting that cosmopolitanism only leads to true democracy. The same is true of etiquette. Only too often the rude, inconsiderate, boisterous and obnoxious considers his actions as liberal etiquette, forgetting that if paid in his own coin he would most strenuously remonstrate. It will be found that the man who lacks etiquette and proper conduct is generally coarse, void of symmetrical lines, unmanly in gait and gesticulations, unwholesome in speech and ill-tempered.

Etiquette, proper conduct and refinement, have for their purpose to correct errors due to oversight during the processes of gestation. Those born with good lines and a well-tempered character readily take to etiquette; proper conduct appeals to them, and even though not returned, will always practice etiquette. Most of humankind are not gifted with the talent that determines etiquette and proper conduct and for this reason the science of social intercourse has to be studied, which includes rhythmic breathing, carriage of the body, symmetrical movements, Egyptian postures, voice culture through mental training, speech on the breath and frequent or seasonable change of diet.

It is a sad mistake indeed to fall upon the sofa or squat oneself on a chair instead of adjusting the lines of the body prompted by a well-poised mind and then in a perfectly relaxed state sit into the chair, keeping one's chest well raised, while feet come together in a V-shaped position.

Body culture does not consist of rigorous movements or equilibristic and contortionistic phantasma. Attention to placing and arising; walking and meeting one another; bowing, bending and stooping; gesticulating and grimacing; control of eyes and lips; poise of head and neck; setting of feet and firmness of chest; concentration upon subjects in question and proper language; using the proper finger and hand motion for emphasis; one and all attitudes should be

considered, if we are to be aided in conduct and etiquette assuring cosmopolitan democracy which determines etiquette and proper conduct. Disregard, inconsideration, inconsistency, ill manners, all tend toward weakening the mind and the body, laying many a trap attracting germs in the physical plane to assert their unwanton tactics, breeding discomfort and disease.

Much of pain, aches, sorrows, trials, heartaches, organic complications could be most readily relieved and eventually eradicated by more attentive practice of proper conduct and etiquette. Nearly all catarrhal and nervous troubles are traceable to ill-temper, lack of etiquette and proper conduct toward oneself and society.

A month's study, practice or trial, will convince the most skeptic of the efficacy of etiquette and proper conduct, which alone command respect for one another, out of which grows a better concept of the commandment given by the Blessed Savior: "A new commandment I give unto you: that ye have love for one another."



Life is neither all work, nor all play; it is application of common sense and the use and practice of everything elevating, uplifting, inspiring.

Mother's Counsel

(M. E. R. HILTON)

WEANING THE BABE

PHYSICIANS are advising young mothers to wean their babes as soon as possible. At first it appears quite a shocking thing to do and the mind naturally questions, how dare physicians give counsel that is in direct violation to nature's laws. Again we have to admit that the blame is not because the babe's stomach cannot digest mother's milk but because mother has not been careful and thoughtful about the things she eats. Everything that mother partakes of in the way of food will react upon the membranes of the babe's tender, sensitive stomach. If mother is thoughtful she will realize that she eats for *two*, giving first consideration to the little one, choosing such food as will be soothing and nourishing. Then, she may consider her own requirements, which under the circumstances would be food that is simple, plain and nourishing, choosing from the various grains, i.e., pearled barley and wheat; sparingly of rye and corn. Wheat may be used whole, cracked or ground fine; the latter to be made into mush, gruels, or muffins. Barley is to be soaked twenty-four hours or more, then simmered or steamed in double boiler; thereafter, may be baked

into loaf, by adding an egg, bread crumbs, savories and other seasoning to suit taste. Mothers are expected to keep up the flow of milk by drinking plenty of milk or malted drinks and teas made from garden herbs, like thyme, origanum, marjoram, etc. Such a regime will repay mother many times over and baby will be a happy, laughing sunbeam, the delight of the home.

Mothers selecting prunes, figs, dates and raisins will find these fruits eliminative for both herself and child. From the vegetable kingdom she may have to be more discriminating, but she should make her own selection, watching effects.

Babies should sleep most of the time during the first few weeks—the time lessens with each month. The more a babe sleeps, the more it grows and develops. It gathers strength and energy while sleeping. When a baby is troubled, tossing, jerking in its sleep, it is because of discomfort or its little stomach may be overloaded. Rub its back and look after its feet which should always be warm. Watch its elimination—if troubled with colic administer catnip or fennel, or pennyroyal tea.

All the loving thought, care and attention which mothers bestow upon children will prove a most paying investment in future years, yielding a high percentage. Her hopes will be fulfilled; her ideals realized; and life replete with joy and happiness.

Zarathustra

ZARATHUSTRA was the greatest of all the pioneer prophets revealing religious reform and the path of freedom to men—freedom of moral choice—freedom from blind obedience to unmeaning injunctions—freedom of the multiplicity of shrines which drew worship away from single-minded chastity of devotion. Today man understands that the moral goodness of an act must result from the goodness, purity and motive of the intention. This truth came to Zarathustra like a revelation of light in the darkness; however, it has not yet reached all the obscure corners of the minds of men. There are those still about us who fear to follow the true light, hoping thus to gain merit among their own kind but the path of blind formalisms can never lead nor inspire a living moral source in the mind. It is here that we understand and discover the true greatness of Zarathustra. He was surrounded by those who believed in magical rites, yet he proclaimed in those days of great darkness, that the truth of religion lay in its moral significance, and not in the external practices of imaginary value. It is the moral significance of religion that upholds man in his efforts to live a life inspired by good thoughts, good words and good deeds.

Man is able to express the inner consciousness of Truth or the reality of being through the material

sense state. Man in his primitive state is only dimly aware of the mystery of his relation to God; he does not comprehend his inner connection with the Infinite and the revelation of Truth, therefore his first feelings are a dread of that which appears to him as supernatural, followed by promptings of greed, selfishness and gain. This drives him into fanaticism, wild exaggeration in worship, and into frenzied convulsions of ceremonialisms. How different are Zarathustra's teachings! These scarcely make mention of ritualistic worship. Character and its moral attributes, such as Vohumano (the Good Thought); Asha (Divine Order of Holiness); and Armaiti (the Spirit of Modesty, Piety, and Harmony); are fully depicted in their precepts. Truth is not attained through any analytical process of reasoning of the mind and does not depend for proof on outward facts, on the prevalent practice of the so-called religion of the people. Truth which comes like an inspiration out of contact with its surroundings, brings an assurance of faith that has been sent from the divine source of wisdom, and the individual touched by its magical power becomes a responsible messenger of God.

Zarathustra felt the sacredness of his mission and believed himself to be the direct medium for communication of Divine Truth. He was the first prophet who emancipated the concept of religion from the exclusive narrowness of the tribal God, the God of

chosen people, and offered his revelation to the universal man.

Zarathustra discovered that vegetation required the guiding hand of man and the application of man's ingenuity, if vegetation is to reveal all the forces latent within the plant and prove its limitlessness. The blessings man enjoys today in the perfection of the glume found in fruits, vegetables, grains, flowers, trees, we owe to Zarathustra. It was he who found through the pollination, grafting, budding of the simple grass blade that possibilities unto grain could be evolved, while the weed, cultivated, hybridized, pollinated, can be made to turn into a wholesome edible, imparting the quintessence of healing to blood, and brain. He proved that the wild field thistle could be turned into a globe artichoke; the wild grape into innumerable varieties; the rye and corn to give an almost endless selection of grain. Lastly, came the wheat which he termed the golden nugget of heaven.

Zarathustra also proved the possibilities of man's ingenuity by turning wild roses into crab apples, and by further experiments proved to doubting kings and ecclesiastical potentates that such results were not due to his being in league with the devil, as they would claim, but in consequence of the application of the knowledge of evolutionary laws.

—*Mother Maria,*

—(*M. E. R. Hilton.*)

Irrigation

IN arid regions we have to irrigate, if to be sure of a crop. In the rain belt the heavenly canopy attends to such needs, yet there are times of drought, and we wish we had some way to rescue plant life from "going by default." Rains and irrigation not only cleanse the outer garments of vegetation, but purify the soil, disinfect it and raise the nutritive value of elements and chemical compounds.

If we applied nature's hints and means to our own case, we all should fare better and grow in knowledge and understanding more profusely. Whether the trouble be acute or chronic, in either case, we should resort to internal irrigations. Baths are stimulative and wholesome. Yet even in sprinkling a plant, or bathing it, we find it is not quite sufficient. A copious shower proves of a more redeeming nature. Thus, if we take a thorough internal flushing of a most scientific nature we get better results.

To four quarts of hot water—114 degrees Fahrenheit—add four dessertspoons of bicarbonate of soda, or, four dessertspoons of salt, or, one tablespoon or more of liquid soap. After the evacuations, take one-half cupful of almond oil or one-half hour later two cupfuls of hot milk or hot fennel tea. Insert into colon a tube 18 to 22 inches. Have the water flow slowly to avoid pain. Lie on the right side. Do not

expel water at once. Hold it and massage the abdomen; squeeze; pinch; pull. The longer you can retain the water, the better the results. After thorough evacuation, drink hot milk or hot lemonade, unsweetened. In severe cases, especially fevers, severe colds, indigestion, kidney and bladder troubles, repeat irrigation every twelve hours.

In chronic troubles, especially rheumatism, gout, diabetes, dropsy, fibroids, tumors or cancer, be sure to irrigate every other day and abstain from acidulous foods. Let all soups, stews and boiled dishes alone. Eat salads, grated vegetables, or use just vegetable juices, and a baked dish of cereals and pulses. When in doubt what to eat or drink, take the juice of sweet oranges, raw egg, shredded wheat, hot milk and thyme or marjoram tea simmered in milk.



HEALTH RULES

Keep up your good spirits by letting up on quantities of food.

Make a good selection; eat less and drink less.

Keep on breathing; if needs be even pant for breath. Engage in sports.

In all nervous troubles we need to horseback ride first thing in the morning. If we cannot afford it, we can at least hop in our easy chair and imagine we are in the races.

Taking the Air

MAN is able, not only to walk the earth, navigate the seas, but he has also the ability to soar like the birds and traverse the air. The bird is at home in the air flying with wings outspread *upon the breath*. Man is partly an air creature because his life in the body is sustained and upheld by the motive power of breath; by the inhalation of etheric elements and chemical compounds found in the air he breathes. Man may live for a long time without food and drink but he cannot subsist for a day without breath and breathing. The moment breath stops, all life ceases automatically.

Man has made great progress in air-navigation but there are still grave and serious consequences to be overcome. It now depends upon the scientific minds to discover the right means of air-travel; certain correspondences in relative elementary and atomic powers and forces, which will guarantee safe and sane navigation of the air.

At the present time we are air-minded, thinking, speaking and acting in terms of aviation—taking the air, happy landings, flying high, planing, etc. Man has found that by taking to the air it is possible to reduce time, place and distance. In this age the saving of time is an all-important factor. Consequently, it stands to reason, that man must adapt himself and adjust his method of living to meet and

cope successfully with these new conditions. We need steady nerves and power of mind, health of body and a happy disposition to keep abreast with the spirit of the times, assuring success in all undertakings.

Since air is so necessary to the upkeep of the human constitution, a scientific knowledge of breath and breathing is essential to every thinking, reasoning mind. Gymnastics give greater chest expansion but the dynamic power created by the increased action on the part of the lungs assures a better circulation and oxygenation of the blood. Because the reasoning faculties of the brain are in direct connection with the dynamics, the brain cells are stimulated and the mind comes under perfect control. "Taking the air" scientifically, then, by means of deep and controlled breathing, is a fact to be considered seriously by progressive individuals. Knowledge is power and the mind exercises that knowledge in and through matter. "More power to you" is a timely expression in "taking to air."—*C. H.*



Four-fold Purpose

EVERY being has a certain part to fill and fulfill. Primarily, man is to grow, develop, unfold and mature, both in spirit and in matter, as in the words of the Ancient Mother Ainyahita, "Man is to attain in matter what he is in spirit!" Man is to extend his spiritual understanding to all the higher planes of aspirations from whence come all life and life's energies; he is also to grow in the physical, the material; to follow all the laws of matter, assuring to himself perfect health of body. This done and accomplished, according to the demands of the laws of the seasons, his visions of possibilities grow upon him, not only to ably and gladly cope with the conditions and environments surrounding him, but to use his gifts, talents, attributes and endowments toward accomplishments destined to assure unto him a state of felicity, that brightens the path unto attainments and points toward a glorious future.

Man is not only human, he is divine—as the Savior said: "Ye are God and Gods."

There may be obstructions, hindering the free flow due to man's ignorance of the governing laws of life, but life in itself is free and unhampered.

As man becomes conscious of this fact he rises, removing from his pathway everything that is not congenial to his progress.

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I stopped at some bazaar, one
dusky day,

And watched a Potter, fiercely
kneading clay,

And lo! the Clay cried: "Pray,
treat kindly me,

For I was yesterday, what
you're today."

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