The Mazdaznan

Truly the Light
Is sweet, and
A pleasant thing
It is for the eyes to
Behold the Sun.



And the Light
Shineth in dark-
ness and the dark-
ness comprehended
It not

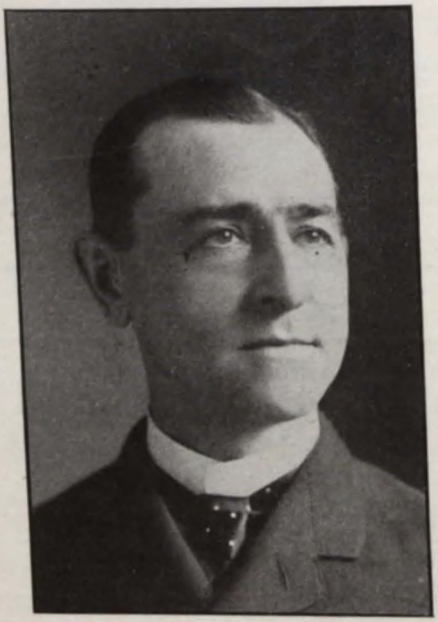
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All the reading matter in this magazine is written by the editor, Otoman Zar-Adusht-Hanish, except when signed otherwise.

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J. L. Doornbein.

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The Mazdaznan.

Vol. III. Chicago, January, 1904. No. 1.

Little Sparks from the Anvil.

HAPPY New Year!

* * *

MAY you be happy always.

* * *

TO BE HAPPY is the secret of success in life.

* * *

FORGET the past and prepare for better things that lie before you.

* * *

IT is a mistake to remember the past, for remembrances will bring into life questionable experiences that should be left in oblivion.

* * *

Whatever befalls you, be sure you breathe and keep on breathing, as this alone will aid you in remaining on your feet.

* * *

MAKE new efforts, new acquaintances; take up with newer things and follow new ideas as they rise from the innermost recesses of your own being, as anything from realms other than your own is of a suggestive nature only, and does not insure freedom, but will drag you down into a realm of condemnation.

A Word of Gratitude.

We desire to express a few words of gratitude to our pupils who have so nobly worked during the Bazaar in forming a purse for us that would assist in the furtherance of our work, a work to which we are personally wedded and from which nothing can sever us even though the inevitable should befall us. We assure you and desire it to go on record for all times, that our foremost intention in life has been to assist and to labor in paths most beneficial to individuals who hunger and thirst after freedom and liberty. Even though it must come from our own pen, we must say that our work is *purely unselfish,* as our simple life and untarnished actions prove. We are proud to say that we have made use of all the grace extended to us by Nature, the Universe and the Infinite, and that the enemies undermining our sincere efforts of self-liberation and redemption toward life eternal are *conquered* and sentenced to roam about in realms of unrest even unto the day of resurrection. Our record is *clear* and there is *none* who can honestly *declare against us.* Though friends forsake and betray us, *we shall stand firm* and continue to fight our battles unto the end of days and continue to carry the beauteous Gospel of Liberty unto the homes of the many who seek the path that leadeth to Life Eternal, where in realms of Eternal Progression there is joy and happiness for souls who have not defiled their bodies. Every act of kindness, every voluntary move on the part of our disciples, friends, pupils

and the people in general is greatly appreciated, and we assure them that our prayers for *all* end with blessings of all good things. And unto this end may all things prosper.

OTOMAN.

Mazdaznan Birthday.

THE MAZDAZNAN enters with this number its third year. It is growing slowly but certain. The storms and earthquakes, physical and mental, have been many and great. It all proved of benefit to the magazine as its foundation has become settled all the more. The magazine is by no means on a paying basis. The Doctor has declared he will set type for it no longer, the greater part of this work being done by outside parties. It has been mutually agreed that the Doctor shall direct his attention to other channels. Mr. Dittmann has kindly approached the Doctor repeatedly to give up some of the work and have others shoulder it. Finally the Doctor consented to do so. Adolf Dittmann, A. Henri Keats and Max Steiniger Clark is the trio upon whom rests the entire work, while the Doctor furnishes the copy and superintends the magazine in general. THE MAZDAZNAN is a monthly for pupils of the Mazdaznan Philosophy principally, but it will soon add other departments, thereby enlarging the circle of its readers.

The book "Inner Studies" will unfold more useful knowledge before you than anything you may ever run across.

Hososcope Generale.

THE YEAR 1904 will be one of great excitement throughout the East, in which the West will also participate. The West will encounter a great many differences, leading to bloodshed and crimes surpassing anything in the history of the country. Money will become scarce and rates of interest high. Investments will be made very slowly.

Politically the West and the western countries in general will be in a chaotic state and the affairs will culminate toward imperialism much more rapidly than expected by the most sanguine minds. This change, although at first opposed by the people in general as presented by the democratic and so-called liberal press, will be welcomed by an overwhelming majority.

This year will witness the inauguration of the fast approaching death-blow to federation and unionism, culminating in the adoption of socialistic factionalism. Although apparently danger-breeding, this change will prove to be the handmaid of imperialism, establishing a government of greater order with monarchial tendencies so much disliked by the ordinary democratic thinker.

The East will engage in wars of little consequence before the opening of spring and the West will close the fall season with great controversies and factionalism.

In merchandizing the year will prove an exceptionally good one, while in manufacturing there will be much depression. Necessaries of life will rise gradually while articles of luxury will fall far below par. Industries in lines of food production will prove most beneficial. Mining will suffer greatly. Religious questions will be more seriously considered. Free thought and atheism will receive their death-blow, from which there will be no hope of recovery. Revivals like unto those of past centuries will begin and Catholicism

will be most popular among the wealthier classes. Protestantism will lose its best supporters and the best men and women will turn into the fold of the mother church. The various cults of metaphysical and physical new thought will spread like wildfire and become great agents for the re-establishment of hierarchial powers for the mother church, or Catholicism, greatly swelling the membership of the latter. The end of the new year will announce new scriptures and new interpretations of the same. The year will close with much anxiety as to the outcome of events.

How to Live.

THE WORLD has always had its "wise guys," and they are being heard from occasionally. We are always confronted by scientific decisions in matters of living to a degree most absurd to thinking minds, but "very refreshing" to ignoramuses of a type *a la scientifique.*

"It matters not as to what we eat and drink. Eat all you want and anything you want, just so it don't harm you," is the general command of creatures who sail in this world as authorities upon questions of world-wide importance.

"Eat anything as long as it does not harm you."

What absurd advice! *O tempora! O mores!* But what else can we expect from a weakly developed cranium? Why do I want to eat things that prove detrimental to me? Why should I run the risk of encountering trouble if after being harmed the question as to *what I shall eat* concerns me? Would it not be far wiser to learn of *what is absolutely necessary to sustain my creation?* The question is not *how much* and *what,* but what is *absolutely necessary* and *how little will I need to sustain my being.*

As soon as we include *how little,* we begin to show in-

terest in the question of economy. As we look about us and compare the commodities of life we find that grains are the most economical from every standpoint.

As soon as we have decided upon the solid substances to be used our next point for consideration will be that of liquids or moisture. We find that water is the most convenient and most desirable drink for the entire year. Fruits and vegetables are *acceptable* wherever they are within reach, as the distilling process of the water as found in fruit and vegetables is more *refreshing* to the average body not exclusively physically engaged. For that reason fruit is more nutritious because easier digested and assimilated. But to the ordinary hard working man, who lives on bread, the water will fill the bill equally as well. There are times and seasons when the body desires to deviate a little from the ordinary, and such time of change is the holiday of the body. Thus, from time to time, and at long intervals, we may treat ourselves on some fruit, some vegetables, and with nuts or their equivalent in oils wherever an extra amount of heat becomes necessary to keep up physical efforts.

All our talk about food, proper living and waste of energy is absolutely absurd where we have no recognition of the *simple rules* of nature as to the only means toward emancipation from slavery unto freedom. To live and enjoy life, to possess a healthful body and enjoy an ever happy mood in spirit and mind, use economy in food by selecting the easiest prepared, the least expensive, the most satisfying, always remembering that only he who has worked hard has earned his bread and may eat it with thanksgiving in his heart. All else is of and for evil.

Just keep up the fire and the kettle above the fire; the water in the kettle will boil whether you keep your mind on it or not.

Live to Eat or Eat to Live?

"We do not live to eat but eat to live" is quoted frequently as a maxim to remind us of the importance of life, still this does not truly express our position. If we know no bounds, no measure as to foods, and are consequentiy ignorant as to the virtues of the relations of body to food, it makes no difference whether we "live to eat" or "eat to live." The difference is about the same as in a case of military instructions where the officer asked of the recruit: "How long must a true soldier endure hardships?" and the answer by the recruit, "As long *as he can,*" was repudiated by the officer's harsh words: "You are a fool; a soldier must endure hardships until he can't."

What is the difference whether you stuff yourself in the name of God or the devil, or as you would put it, in a language more poetical: "Live to eat or eat to live?" There is no difference practically.

The first thing we should understand is on *how little* is it possible to keep our mechanism in running order so as to gain the greatest good? To do this we must abandon all unnecessary devices, as palate and appetite. *Absolute necessity* is the question in all branches of life, and what is true of the industrial life is all the more true of individual life. We are constantly improving upon our manufacturing devices; we consider the saving of power; we scheme to cut down expenses in conducting enterprises of the most astounding nature with the least help and means. Why can we not realize that the possibilities of the industrial life are the direct expression of a life that reflects from the innermost mechanical life of one's own being. Why continue to waste and at the same time impoverish the operation of a mechanism so noble and divine as that of the human form? We live for a higher purpose than that of "eating and drinking alone."

The Trinity in Dietetics

THERE are practically but three rules in dietetics to be observed, and these will lead us into more detailed regulations as we begin to adhere to the principle governing all life.

The mentally active individual requires a great deal of fruit, nuts occasionally and grains but seldom and in small portions. The less preparation the foods undergo the stronger the mentality, the health and the organic action.

The partly mentally and partly physically active person lives on fruit and vegetables alternately, and more nuts and more grains than the mentally employed. The vegetables and grains are to be prepared only occasionally.

The physically active person requires principally grains and vegetables in larger quantities and these may be prepared frequently. Plenty of greens should be used. Oil or nuts may be taken daily and fruits only occasionally. Raw foods will give greater satisfaction than the prepared ones, but the latter may be used, as hard manual labor will counteract a certain percentage of the minerals forming in cooked foods.

In either case two meals a day suffice, and one meal a day, late in the afternoon, will prove more satisfactory than at any other time. Three meals or more a day are bestial and barbarous customs which ought to be abandoned at once.

Why? It is the babe only that must be fed from nine to twelve times a day. As a child from five to seven times a day. In youth from three to four times a day. After maturity only once to twice a day at most, for the reason that a matured body no longer adds substances but merely exchanges reflective actions, sustaining positions of tissues, energies and intelligences composing the form.

When you have completed a structure do you still keep on building? No, you only make repairs here and there. Then why continue to fill yourself with materials after having reached maturity when it cannot be used for building purposes but necessarily remains in the way? This material quickly becomes an obstacle unto the intelligences desiring to occupy the space of the building. The body is the temple of the living God, through which the intelligences express their power and forces. To keep a building in good repair very little material and attention is required.

What would you think of the owner of a building who after it was completed would keep all the scaffolding and material strewn about and workmen engaged in tearing out partitions and the finish from the ceilings here and there, tearing, breaking down, destroying and then replacing it with similar material, while all over the windows and doors he would place signs: "Space for rent"? Who would want space in a building that never sees its finish except when an earthquake levels it to the ground? This is death.

How can we expect God to manifest in all his fullness through a body that continuously fills up on material substances demanding absolute attention? How dare we ask God to take possession of such an unfinished tabernacle? Remember, "God will not live in unclean tabernacles."

As long as there are forms and forms will express life, just that long those forms must exchange their tendencies of realms, superior and inferior to themselves, as the form is the mediator unto the two grand factors of life, attraction and repulsion, completing the Triune Principle of Creation. There is no end to matter, there is no end to space, and to man's dominion for creation there is no limit. God must manifest to remain conscious of power and its attributes. Nature is not without God, neither is God all powerful, all present, all wise, except through and by pres-

entation, which alone gives forth his praises. Stop all manifestation and where will be *he* who holds all the wisdom, and where will *they* be to recognize his power? The *one* is unthinkable without the *other*. We sometimes say we can think of bread and yet it is not necessary that bread be present. True. But when hunger comes *that thought alone* will not fill the bill. To still the hunger you must get a move on yourself and *realize* the loaf into your very presence lest you might starve in spite of all your concentration of thought divine. Can't *eat* thought; can't *drink* ideas.

It is well for the mind to think, but the body must be fed something more substantial, because of its nature of substantiality. The mind thinks and plans, but it takes material to verify the reality of these plans.

No One Man our Savior

MAZDAZNAN has no one's God, neither no one's savior. Mazdaznan has for its foundation the ennobling and inspiring message that God is not afar off, but the *indwelling* of our being. God lives *in the midst of his creation*, of which man is the center, or the temple of the living God, or God of the living. Mazdaznan proclaims that not one man is our savior, but every man his own savior. Jesus claimed no saviorship. He merely invites us to *follow* him, and if following in his footsteps, thus doing the deeds he has done, we are saviors *with* him, but not *through* him. Jesus says not "Be ye as perfect as *my* father is perfect," but "Be ye as perfect as *your* Father in heaven is perfect." All perfection is individual and from the individual it emanates into the universal. Jesus never asked for glory, but referred every one of his followers and those receiving blessings by his hands unto God, saying: *"Not unto me, but God, give the glory."*

Another Thirty Day Fast

BY J. L. DOORNHEIM.

THE OBJECT and purpose of my fast was to rid the body of certain diseased conditions, resulting from undesirable hereditary conditions and from 40 years of improper living and gross violations of natural law. This unnatural method of living, continued with a persistency, "worthy of a better cause," coupled with the suggestions of environment, the organs being stimulated to the utmost by sugar-coated pills that constituted a part of my regular diet, finally resulted in liver disease, kidney trouble, paralysis of the rectum and descending colon, bleeding and protruding piles, a sallow, sickly complexion and numerous other incidental ailments. A splitting headache was a weekly institution, and my rheumatism had become chronic, varied by agonizing sciatica, painful lumbago, neuralgia, stiff neck and rheumatism of the bowels, which last, for excruciating agony, surpasses anything ever experienced. In fact my experience with rheumatism in all its variations has been very large.

Stimulating drugs and patent medicines at last had no effect, except to make matters worse. At this stage, my thirty-seventh year, I became convinced that inasmuch as my father and sister died of kidney and liver disease at the age of forty and thirty-seven years, respectively, I also would die at about the same age and of the same disease. Indeed, I had abandoned all hope and had resigned myself to my fate, when I was induced to attend a Sunday lecture delivered by Dr. Hanish.

My skepticism was only equaled by my antagonism against all philosophies, ologies and isms, and I, therefore, listened to this first lecture with rebellion in my soul and my eye upon the exit from the lecture hall. But, after listening a few minutes to the apparently youthful lecturer, for to me he appeared to be little more than a boy, I became so absorbed in his theme that I not only remained to hear him upon this occasion, but have since attended nearly all his Sunday lectures.

The following year I joined his regular classes in breath and health culture, resulting in immediate and rapid improvement in my health, and before the end of the course the rheumatic pains had almost entirely ceased.

Short fasts were then undertaken to rid the body of kidney and liver trouble and incidental ailments. The evil effects of a paralyzed

colon and rectum were partially overcome by enemas and the liver disease was being cured by fasting and dieting. The kidney trouble, however, was most stubborn and painful. I finally decided that my salvation lay in a thirty days' fast, which I think I attempted last spring and broke the fast each time at the end of fifteen days. The approach of summer compelled the abandonment of any further attempts at fasting, but I firmly resolved that when "the melancholy days are come" I would fast thirty days or die. That resolution has been kept with results eminently satisfactory.

October 1st, 1903, I started my thirty days' fast, preceded by several short fasts during September. Three colon flushes were used daily just before retiring, during the first week and then stopped altogether. On the tenth day I took a double dose of hot oil, a most powerful purgative, three drops of which bring results under ordinary circumstances within one-half hour after taking, the effect lasting about four hours. The six drops I had taken commenced operations in about fifteen minutes and kept me at stool during four hours almost continuously; indeed, it might, without exaggeration, be described as one stool of four hours' duration. The enormous quantity of waste material and its poisonous character, as attested by the olfactory nerves, was most astonishing, in view of the fact that daily colon flushings had been used the first week of the fast, until the water expelled from the colon and rectum, barring small quantities of light colored mucus, was as clear and odorless as when injected. The results, however, were most gratifying. Desire and appetite gradually lessened and finally disappeared about the 18th day, with a successful struggle against an almost overwhelming desire for a drink of some sort of malted liquor.

The evil effects on mind and body of all this poisonous matter, while retained in the system, were plainly visible in my face and general disposition, and I felt much worse than I looked. At times I was hardly able to move about. On the 14th day, the 3rd day after taking the hot oil, the system having eliminated so large a quantity of poisonous material, there was a marked improvement in appearance and strength, which continued until the end of the fast. The muscles of the body, which had been hard, tense and beyond control, now relaxed and became subject to the will to a degree. The skin became soft, the eyes clear, the pain in the kidneys diminished, and torpidity of the liver disappeared entirely. At this

time I began to take short outdoor walks, increasing the distance until ten miles were covered daily without exhaustion. This daily exercise was continued for about two weeks after the fast.

October 20th another heavy dose of hot oil resulted in immediate nausea, mucus only being vomited, while the salivary glands poured forth enormous quantities of saliva. This dose, not operating for seven hours, sickened me more than any purgative ever taken, and resulted in only two bowel actions. That day I was about the sickest man in Chicago. On the following day, however, equilibrium was fully restored with complete disappearance of all aches and pains.

I now stopped using the parsley tea, of which about one quart had been used daily since beginning the fast. Occasionally, about once a week, a little olive oil, one teaspoonful to the quart, was added.

On the 28th day, having perspired freely from a five-mile walk, I carelessly allowed myself to become chilled, resulting in a cold that settled on the right kidney. Hot parsley tea, with a little olive oil, gave some relief, but I felt, intuitively, that an action of the bowels, which had not moved since the 20th, must be secured at all hazards. To this end, the juice of three apples was taken, being careful *not to swallow any pulp*. Within one-half hour, large quantities of mucus, mixed with particles of solid matter, were expelled.

Feeling that now was a critical stage, and that much depended upon my ability to keep up the bowel action, so favorably begun, large quantities of parsley tea, with a little olive oil and flavored with celery, for I had become quite tired of the parsley flavor, were taken, and thus was repeated an experience, induced by the first dose of hot oil. This treatment was continued three nights in succession; or until the herb teas passed through the alimentary canal and were expelled almost as clear and odorless as when taken into the system.

The large quantities of excretory matter expelled, after being without food for twenty-eight days, was the most surprising and astonishing fact in the whole month's experience. It proved conclusively, what Dr. Hanish has so often mentioned in his Mazdaznan lectures, that the workers (the intelligences or energies composing every tisue of the body) had been overcrowded with material to such an extent that they were not only prevented from performing their proper functions; i. e., prevented from fulfilling the pur-

poses of their existence, but could not, even when stimulated to the utmost, dispose of the surplus material that was continually being thrust upon them. This fast, then, having aroused these intelligences or cells to a realization of their duties, afforded them their opportunity, and the way in which they seized and made use of it has put to shame the individual who inhabits the form which they, collectively, compose. All poisonous substances, the accumulation of forty years of inharmonious living, was now being unloaded via the skin, the lungs, the kidneys and the alimentary canal. The peristaltic action of the colon being fully restored, that organ was now able to expel from its folds and creases the fæces that had probably been packed in its recesses for years. This solid matter, mixing with the accumulated mucus from the small intestines, composed the astonishingly large quantities of matter expelled during the last three days of the fast. The results of the fast have been most gratifying; the peristaltic action of the colon and rectum is completely restored as evidenced by daily, natural evacuations since completing the fast; liver trouble is entirely cured; piles are nearly all gone and kidney trouble very greatly relieved.

I can honestly say that my health to-day is better than it has ever been since my birth and I feel that at least fifty years have been added to my life by the Mazdaznan Philosophy, as taught by Dr. Hanish, to whose patient instruction I owe whatever of good I have obtained from this Philosophy of the Orient.

In conclusion I might add that inasmuch as no two individuals are exactly alike their needs cannot be exactly the same. My experience, therefore, can afford guidance only in a general way, if at all, to those contemplating a long fast. One's own intuition is the best guide. No one, however, should undertake a fast unless the Preliminary Course in "Health and Breath Culture" has been taken several times and the "Inner Studies" Course at least once.

It is gratifying indeed to see our naturalists and scientists in general turning their attention toward the old established truths of ancient lore. Whenever they get "against the stump" they will turn their attention to the older days for light. Yes, there is more truth in the old philosophy than the twaddle of so-called modern days.

Body Culture.

"Not Muscle but Nerve and Brain."—Prince of Adusht.

ARTICLE THREE.

THERE is no need of paraphernalia to cultivate or exercise the body. Nature's method is that of labor. It teaches that "who labors not should not eat." The body must exercise before it is given food to keep up a mental and physical equilibrium.

Work is the only true exercise; *work* of a kind that employs every part of the body and proves of use to the world in general. That which is only good to the person for the time being reflects selfishly upon the world and cannot be of lasting benefit. Our attention should not be turned toward the development of muscles, for muscles neither insure endurance nor the power of mind. And *mind* and *nerve* only are the essential factors directing us toward pursuits of usefulness in this life. The ordinary athlete may have a good physique as to form and symmetry, but he is *not productive* for the good of mankind and the accumulation of commodities of life. The more attention we pay to physical appearance for the sake of appearance all the more we lose sight of the longings of mentality toward grander achievements that would make us worthy of the name *human*. Do we want to become elephants, hippopotami, centaurs, lions, bulls and boars? If so, then physical development may call out such tendencies from the animal part of our nature. If such be the aim and purpose of life, hold that thought and even if you succeed but in part to manifest that ambition in *this* life, the existence to come will reward you for your efforts made toward emancipation into animal realms and your soul will manifest according to

the desires of your heart, caressing it in the bosom of the hog, the boar, the hyena, the elephant or any of your favorites.

The true and noblest effort of man is to outgrow the animal and recognize the human; to conquer all the tendencies of brute nature. To this end our attention must be directed toward the generative action of the nervous system at large, whose office is to manifest the operations of the mind by inductive and conductive actions into the muscular part of being and carry out the desires of our innermost being.

To insure such a process one must adhere to the simplicity of *that* life which asks by performance of labor to "give us this day our daily bread" and is refreshed by the wine that comes from the "jug filled with water." Living thus and working unselfishly, taking interest in all things and using judgment in one's selection of labor whenever nature demands such a change, we shall answer the purpose of life and may safely look into the future before us.

East-Minster Catechism

SECOND INSTALMENT.

WHAT is New Thought?

New Thought is an excuse of Protestantism.

What is the object of New Thought?

The object is to show that the New Thoughters will talk about things they know nothing of and things they do not want to know of.

Then what are they talking about?

They are talking about things they would like to know but cannot get to know.

Why can't New Thoughters know of the things they would like to know?

Because they go about it as their predecessors, Protestantism; they kick against others that they may build up something of their own. But a house divided against itself cannot stand.

Then New Thought is a house divided against itself?

Yes, identically so, as Protestantism that has created it.

What does it mean when disturbances like Protestantism and New Thought enter the world?

It means that the old body has got out of order intellectually, because of too much attention in one direction and not enough in another, the system becoming corrupted.

What could such a condition be best compared with?

With the body of poor Lazarus.

Is Protestantism the Lazarus?

No, Lazarus is Catholicism. Protestantism is a scrofula on the body and New Thought, the sores on the legs.

Will it be possible to cure Lazarus of his many sores and scrofula?

No; the disease is an inherited one, and as Lazarus forgot to take care of himself in youth, the tendencies broke out in the prime of life and the means used to rid himself were very crude in nature, so that the disease spread until finally he had to be marked for life as the "poor Lazarus."

If Lazarus was conscious of his troubles then, why did he not take up a cure?

He did, but he used improper means. He would not recognize the necessity of a better, cleaner and more just life.

But how could he show so much patience as he did in his life as a beggar?

Very simply. When the Catholic beggar saw that the means to exterminate Protestantism had failed, he submitted to the inevitable and kept out of trouble by lying at the "entrance" to the chambers of the palace.

What object had he in keeping close to the door of the palace?

So that he might scrutinize every one entering and leaving the palace and also plead with them and touch the "weak spots" of the "courtiers," while the servants in their ignorance would feed and fear him.

Will Catholicism ever rid itself of Protestantism and New Thought?

O, no. Protestantism and New Thought characterize the material tendencies of Catholicism and cannot be rooted out.

Then how will it all end?

Why, don't you remember the end of Lazarus? He died and the angels carried him into Abraham's bosom.

Yes, I know, but it was the spirit of Lazarus only that was carried there.

Exactly, his body that was full of scrofula, sores and boils was laid into the ground to disintegrate and be eaten by worms and maggots.

Then are we to understand that Protestantism and New Thought are worms and maggots?

Not until buried. They are the boils and sores now. When the body is laid to rest they get to work to assert their rights and the sores and boils turn into worms and maggots, feeding on the corpse of him whom they attempted to destroy. As they have been fed on corpses by "servants" who called out and perpetuated the sores from overfeeding, they will then perpetuate the same tendencies as worms and maggots, dividing the spoils between them.

Then if Lazarus, or Catholicism, had not subsisted upon animal flesh of any kind it would not have become diseased and Protestantism and New Thought could not have appeared. Is that true?

That is true. And now let us go home and digest our food well with thanksgiving in our hearts, for the day deciding "the survival of the fittest" is near at hand.

Pre-Natal Duty.

Complete in Four Chapters.

By Mary Barteau.

CHAPTER THREE.

The advocacy of large families has been made prominent in the United States by the suggestion of President Roosevelt that premiums should be given to parents boasting of a numerous progeny. The thrill of disgust which swept over the country at this suggestion indicates how little our Dutch president understands American womanhood. Did he look at us from a political standpoint, seeing only that numbers make soldiers and voters?

If the head of our nation had offered a premium for the *best* families, for physical and mental perfection, for talent, intelligence and goodness of heart, he would have offered a divine incentive to his people, but his low estimate of the human race, put into practice, would precipitate any nation into a semi-barbarous state.

To bring forth the perfect type of the human race, the father and mother must be in perfect harmony, and together they must realize their high vocation. Marriages for convenience, for money, for political reasons, are infamous in motive, and can result only disastrously to the offspring.

It is generally conceded that the royal families of Europe are degenerating, and the reason is not far to seek. Royal marriages are marriages made by the state and for state reasons; consequently the offspring of these loveless marriages are weak and enervated, physically and mentally. Mutual, intelligent love brings forth the highest types of intelligent offspring.

Woman has a right to decide when she shall become a mother. The husband has no right to force motherhood upon her. She always has been too self-sacrificing in this regard, and in consequence she has been abused and imposed upon.

Woman alone is creative; the father possesses the life-force, but it is the mother's thought that nourishes it through the period of gestation, and, as we have seen, the result of a human life depends upon the condition of her mind during that period. If motherhood has been forced upon her, and the child is not welcome, and is only the result of animal passion, the effect will be disastrous. This unhappy condition will exist during the child's life, and in after years the oppression may become so intense as to end in insanity or suicide.

Fathers should control their passions. They have a moral sense and a spiritual nature given to them for that very purpose. The time is coming when woman will recognize her highest rights in this regard, and will decide for herself the things that men have decided for her in the past. Let man learn lessons of wisdom from the animals. The female is the one that decides when she is to bring forth her young, and after conception has taken place, cohabitation ceases until she is ready to conceive again. The animal nature, which is instinct, has a strong desire for propagation simply because it is on the animal plane, but man, who has evolved into the human form, the intellectual, and the spiritual, should control his animal propensities.

When outraged nature hurls at offending man the epithets "animal," "brute," "beast," a base slander is perpetrated against all animal creation, which is above the abuse of a divinely given instinct. It was a clever cartoonist who represented a cow as contemplating a drunken man lying in the gutter, and bellowing, as she tossed her horns contemp-

tuously: "And you call this thing a beast!" The artist comprehended the situation in its true light, and would that all might do likewise!

Woman, of the highest type, physically, mentally and spiritually, is constantly creating through the divine within her; therefore she has not always the desire to bring forth the physical, and she should not allow it to be forced upon her. Husbands are not wholly to blame in this regard. They have been born and educated to indulge in their gross passions. It remains for women to educate them into their higher spiritual nature, where man and woman must be agreed, in perfect harmony, and, above all, in perfect love.

During the period of pregnancy the mother should abstain from all animal food, as it produces an animal condition in the unborn child. She should subsist on cereals, olive oil and fresh fruits. Cereals, being brain food, build the cellular tissues, while animal food lacks this building power and develops and stimulates the animal nature, preparing it for those excesses which in after years work such sad havoc with life and character.

The mother should continue the vegetable and fruit diet throughout the rearing of the child, as it will produce brightness, mental strength and activity, thus affording the child a better chance in life among his fellow-men.

If vegetable food and fruit were to be provided for the entire family, the effect would speedily be seen in husband and children. Their spirits would be calmer, their dispositions more equable, kind and tolerant, and their passions would be more easily controlled.

A physician was once called to prescribe for the excessive irritability of the children of one of his patients. The mother complained that she could not control even her tiny three-year-old, and that each child showed a nervousness of temperament that made her fear a grave cause.

"What do you feed them? Meat, I'll be bound," bluntly said the physician.

"Why—yes—a little meat now and then. Well—perhaps a good deal. They want it, and it keeps up their strength, you know."

"Strength nothing! Take every scrap of meat away from them and give them mush and milk, bread, apples and grapes, and in six months, instead of having a set of little cats and dogs around you in the shape of children, you will have three of the sweetest cherubs that ever the Lord made."

The mother followed the prescription, with the result predicted. Wrangling and strife gradually ceased, and the children became tractable, sweet-tempered and agreeable to all.

Sickly parents have no right to propagate the race and perpetuate impotence and misery. What more pitiful sight is there than earth's halting procession of weaklings who have come into the world deprived of their natural birthright of health, vigor and happiness? The parents realize too late the enormity of their sin in thus defrauding the innocent and condemning them to a life of depression, loneliness and suffering.

The orientals, knowing that the mother is the one who transmits her mental condition to the child, believe that it is necessary for her to be pure in thought and motive. The world, however, is growing more and more to recognize the same standard of morality for man and woman. Man is equally responsible, and it is as imperative for him to be moral and pure in thought and deed as it is for woman, on account of the reflected influence which he casts.

What are we of to-day doing for our children? After their birth we clothe them in the daintiest fabrics and surround them with the tenderest care. Our ambition confers

upon them every advantage which modern education affords; music, art and oratory contribute to their general culture, and foreign travel completes the prescribed curriculum.

But when all is done, what are the best things which we have to show for our years of anxiety and endeavor? Alas, too often only mutilated, dwarfed characters and disappointed lives! This sad result is simply because we have neglected the most important education of all—the education of the mother, who alone can be the teacher during the period of gestation.

Important as are the various branches of education and culture, they sink into absolute insignificance when compared with prenatal education and culture, upon which depend the sum total of prosperity and happiness of the human race.

How many a broken-hearted mother is weeping and praying for a beloved son or daughter who has strayed from the path of virtue and honesty in which she has sought to direct them during their childhood. She sees her idols shattered, and she goes to her grave perchance in sorrow and disappointment, whereas had she known that education must take place before birth, she could have given to her children those virtues which she subsequently endeavored, but failed, to impart.

If woman ignores the natural law, it matters not how fervently she may desire her child to become her highest ideal—she may advise him, educate him, and pray for him —but she will be disappointed in her loftiest aspirations. The education must be prenatal. A mother can impart to her child all the qualities which she wishes him to possess, and he will not depart from them when he comes to maturity, for they will be a part of his very being and as natural as the breath which he draws.

The preservation of the race in its highest form must

come through the mothers of the future. No system will ever change the ignorance of the masses; the education of the mothers is the only means by which the world can be emancipated, and this work must be individual.

* * *

The above article on PRE-NATAL DUTY by Mrs. Mary Barteau will appear in book form, with a commentary and foot notes by Dr. Hanish.

Home Talk.

THE MAZDAZNAN HOME at Chicago has experienced many changes of late. Long before the close of the year Mr. Dittmann declared his intention of following the old covenant by taking unto himself a wife, and thinking with Paul, that "to marry is good."

Otherwise things continue in the usual way. The boys do their work better than ever and are perfectly contented with the little "grub" they get. Of late they became extravagant, indulging in a little cream cheese, thinking that bread, milk and water did not quite fill the bill. As a conseqeunce, Henri contracted a few pimples on his face that annoy him, as he loves to look pretty. He will give up the cheese.

Christmas was quite an event to the whole household, every one being remembered by some kind friends. Some things the Doctor does not quite agree upon as to "doings," but he will not object for the reason that he does not feel disposed to interfere with "individual rights."

AT an age of 110 Joseph Hush passed away from his home near South Bend, Ind. He was born in New Jersey, Sept. 15, 1793. Joseph Hush was a great walker and only a few weeks ago walked as much as eighteen miles in a day to visit friends at South Bend.

The Mazdaznan Grand Bazaar

THE BAZAAR at the Mazdaznan Building, held December 14 to 19 inclusive, was a grand success. Sister Kuehmsted proved to be a worker and there were many who gladly assisted her in her efforts to make the Bazaar a memorable one. There were more pretty and useful things than in bazaars of the ordinary nature, and, as far as prices were concerned, we can safely say that many things were decided bargains. There were more happy and smiling faces seen during that week than can be seen in the world in a year. Everybody was anxious to do their best and all got along like one big family where they know one another's business and yet are capable of minding their own. Wherever sharp words were heard one knew that they came from lips of a good "Mandazman." Where slander emphasized the demands it was a "Madazan." Now and then there was a little goo-goo-eyeing, but only on the part of those who call themselves "Razzle-dazzles," but on the whole it was all carried on strictly MAZ-DAZ-NAN.

The men folks bought everything in sight and some women not only kept up with them, but even outdid them. The Doctor had a modest little booth and sold goods of more or less merit. Raffling was a leading feature, and everybody seemed to want to take a chance. Prizes were given in various departments. The bowling alley gave the costliest prizes ever offered upon occasions of this kind. Door prizes were given every night and many went home with presents not easily forgotten. To describe the doings in detail would require space and time, and even then words would prove a very poor medium to convey to a stranger a perfect idea of a Mazdaznan Bazaar.

The receipts of the Bazaar were intended for Dr. Hanish, who is considered a faithful teacher by all the people of the Mazdaznan movement. A check amounting to $920 was handed to the Doctor on Christmas Eve by Mrs. Kuehmsted, the successful promotor of the Bazaar.

Exchanges.

The following magazines have been received for the month. Subscriptions are filled at The Mazdaznan office at reduced club rates. Write or call.

"Soundview," Olalla, Wash.
"People's Press," Chicago, Ill.
"Boston Ideas," Boston, Mass.
"The Philosophical Journal," San Francisco, Cal.
"George's Weekly," Denver, Colo.
"The Sun-Flower," Lily Dale, N. Y.
"Common Sense Advocate," Denver, Colo.
"Co-operative Commonwealth," San Francisco, Cal.
"Star of the Magi," Chicago, Ill.
"Mental Advocate," Chicago, Ill.
"Higher Thought," Kalamazoo, Mich.
"Vegetarian," Chicago, Ill.
"Now," San Francisco, Cal.
"Health Culture," New York.
"Naturopath," New York.
"Betieros Oriental Mysteries," Chicago, Ill.
"Health," Burke, Cal.
"Fred Burry's Journal," Toronto, Can.
"Stuffed Club," Denver, Colo.
"The Liberator," Minneapolis, Minn.
"Vitality," Chicago, Ill.
"Dominion," Brooklyn, N. Y.
"Brotherhood," London, England.
"Exodus," Chicago, Ill.
"The Philomathian," Union City, Mich.
"Nautilus," Holyoke, Mass.
"English Magazine of Mysteries," London, England.
"The Natural Life," Boston, Mass.
"Mind," New York City.
"Our Home Rights," Bedford, Mass.
"Bible Review," Applegate, Cal.
"Occult Truth Seeker," Lawrence, Kan.
"Brann's Iconaclast," Chicago, Ill.
"Biblia," Meriden, Conn.
"Vaccination," Terre Haute, Ind.
"Unity," Kansas City, Mo.
"The Herald of the Golden Age," Paignton, England.
"Good Health," Battle Creek, Mich.
"Weltmers Magazine," Nevada, Mo.
"Eltka," Corry, Pa.
"Logos Magazine," Applegate, Cal.
"Words of Faith," Philadelphia, Pa.
"Century," Adelaide, Australia.
Christian, Denver, Colo.
Realization, Washington, D. C.
Progress, Minneapolis, Minn.
Wise-Man, New York City.

I HOLD MY NOSE

As I pass a butcher shop, and don't breathe very easy when I smell the fat a-fryin'. In fact I have long since barred bloody bodies from my board, and sometimes say "sassy" things in "Soundview" about those who still persist in hugging the fatal fallacy that flesh foods are either nutritious or necessary. I have only about three species of dissipation besides magazine making: Books, Billiards and Base Ball—the three B's. "But what's this to me?" you ask. Simply this: if you feel interested in the Chunk of Cosmos whose NOME DE GREEN is hereunto attached, or if you would like to see the ONLY MAGAZINE IN THE WORLD that is penciled, printed, pasted, published and posted IN THE COUNTRY, by FARMERS, why just lop off some of your unnecessaries and start two-bits our way for six months of the stuff on "suspicion." We'll give you a year and a copy of the first edition of "Wildwood Philosophy" (the best work of its kind since Emerson's NATURE) for only $1.00, the price of the magazine alone. If you haven't got the dollar send anyway—we're not afraid you'll beat us, in fact we KNOW YOU'LL NOT. We want every MAZDAZNAN to become an EVERGREEN. You will, won't you? Address, **BOSS EVERGREEN, Olalla, Wash., U. S. A.**

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