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

Vol. III. Chicago, February, 1904. No. 2.

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

TABLE OF CONTENTS.

	Page
Little Sparks from the Anvil	7
The Grandest Tiding	9
Going into Silence	10
There is but One	10
Our Abiding Place	11
"Cut Him Off"	12
Wise of the Earth Made fools of	13
Between Two Fires	13
In the World Yet not of it	14
This Day Give us our Daily Bread	15
Appetite the Root of Evils	16
"The Belly our God"	17
The Banquet	18
East-Minster Catechism. Third Installment	19
Cross Cuts	21
Body Culture: Article Four. Child Labor	22
Bazaar Work. By A. L. Kuehmsted	24
Find the Sinner	28
Important Society Announcement	29
News Items	31
Our Exchanges	32



Two Big Meetings.

Dr. Hanish

Lectures until June 1904 at

Steinway Hall 17-19 Van Buren

Every

SUNDAY Evening at 7 and 8 o'clock.

Subjects are Up-to-Date and of world-wide interest. Absolutely original, instructive, convincing, reasonable and stirring. For Modern Thinkers Only.

Every Seat in the House Free.

Two Big Meetings



THE MAZDAZNAN

3016 LAKE PARK AVE

is free and open to the Public at large in Divine Worship, in which men and women alike, irrespective of Creed, Caste or Color, may participate. A Communion of Saints, A Resurrection from cold Creeds and Dogmas into the Everlasting Life of Kind Deeds, Right Conduct, Considerate Justice and Unfailing Purpose. With Patriarchal Blessings of all good things. Everybody invited,

EVERY:

Sunday Morning

AT 11 O'CLOCK

Come, One and All.

Mazdaznan Health University

26 Van Buren st.
Third Floor

A PUBLIC INSTITUTION

Open to Everyone who has the burning desire at heart to avail himself and herself of a world-wide education in Art and Science.

THE OPEN BOOK OF NATURE

Recognized as the only Text Book

Read the Announcements on Page 4

The Mazdaznan.

Vol. III. Chicago, February, 1904. No. 2.

Little Sparks from the Anvil.

MAZDAZNAN philosophy does not teach; it merely recalls to our mind that of which we are conscious.

* * *

MAZDAZNAN makes neither pretense nor claim, but it will nail down pretensions and claimants.

* * *

MAZDAZNAN has not come to save sinners, but to call to judgment the saints, as the sinner is already judged by the life of sinfulness he leads. The claimant, the saint, must be judged according to his claims.

* * *

THE RICH have in their possession their *due* reward, the *poor* will get their reward.

* * *

YOU have poor among you always because they do not desire to get beyond that state, for if they had a desire and a will for better conditions they would take the way which ever lies before them.

* * *

TO THE POOR only the Gospel of Liberty may be preached, for the rich already misuse that liberty. Were is not so they could not have accumulated that which others are in want and left destitute of.

* * *

THE WISE of the earth shall be made fools of. Just turn on a little of that light of spiritual discernment, brother; use a little more of your wit and humor, sister, and pretty soon science, with all its fallacies, will dwindle down before your very feet like the shadows of night before the break of day.

LIBERTY and Protection are words of little meaning to him who is unconscious of them in his personal and individual life.

* * *

IF FOOD, as contended by science, gives strength and vitality, how is it that in times of prosperity and plenty, when mankind fairly gorges upon food, more diseased conditions are brought forth, consequently greater dissatisfaction, more troubles and more weakness and laziness are apparent than in times of hardship and when food is scarce?

* * *

IF MEAT is absolutely necessary to build up muscle and enrich the blood, as scientists claim, then where does the physical culturist, the athlete, come in? What is the use of exercise? Keep on filling your wretched body on corpses that give muscle and blood. Still, is it not strange that with all the meat eating there are so many bloodless creatures and weaklings?

* * *

IF IT IS TRUE that the food we eat builds up our tissues, makes our flesh and gives us blood, then if a man subsists on a pound of pork a day, which is considered a very small ration by the average corpse eater, and keeps on eating pork each day of the year, which would amount to 365 pounds, while the weight of his body would show only one-half that weight or less, what would such a creature be composed of and consequently represent?

* * *

IF MAN gets his life or perpetuates himself by subsisting on the animal kingdom, of which he claims to gain nourishment and substance, then what does he perpetuate, man or beast?

IF MAN claims to build his brain by eating fish, why is it the fish does not use its brain to avoid being eaten by man?

* * *

IF the intelligence of the fish tends only toward the perpetuation of its own life and species, what is perpetuated when that brain enters the human skull? The same may be said of clams. Don't you think science had better keep its clams shut?

* * *

WHEN PEOPLE claim to know, *that* is the time they really do not know at all. He who does know is also wise enough to retain what is only for him and unto him.

The Grandest Tiding

THE MAZDAZNAN philosophy brings the grandest tidings to men because it accepts for its text book no other than the Open Book of Nature. This may be interpreted by the individual in accordance to the existing relationship between Creator and creation. Recognizing the individual alone as the object concerned in all the questions of life, man recognizes the great responsibilities resting upon one's shoulders. When this thought becomes established it reveals all the weaknesses of one's self. It also discloses the means in nature toward emancipation from ignorance unto the life emanating from realms of wisdom. It places ignorance and wisdom side by side in the ever-presence of Thought, realizing in realms of action and reality the cause and effect of things.

Keeping these two diametrically opposed tendencies in one's presence and having the ability to choose from one's individuality the manifestation known as the sum and substance of the culmination of time and space, the individual has the opportunity to put into effect his ability and make all things possible unto God, with whom he is joint heir.

Going Into Silence

WHEN "going into silence" do not throw yourself into an easy chair like a sack of flour with your abdomen sticking out like the pictures of Buddha. Be at least respectful enough to yourself and the presence of Time and Space through self-control and self-respect, taking a seat becoming any upright creature such as man. Sit down gently, with spinal column erect and chest thrown well out. When absorbed in thought allow your eyes to rest upon the tip of your nose or between your eyebrows. There is no need to utter or think words; just follow the rhythm of your breath upon its downward and upward currents, thereby leading you into the two realms of being, mind and spirit, insuring unto you the knowledge of the living soul represented by your collective form, the body. If nothing of importance enters your mind after a few minutes of silent devotion, get a move on yourself in the performance of daily duty, or if late at night get thee to bed to give the organism a chance to rest from its labors.

There is but One

WORK out your own salvation, my friend. As long as you hope for salvation from a source other than your own you will die in despair like your ancestors and continue to perpetuate the suggestions of environments and conditions of time. Do not waste your life, which is precious; do not sacrifice your time in chasing phantoms, illusions and become deluded in sense and mind. Remember that about you are only the things expressed in accordance to ideas entertained by yourself. Ideas received from others are suggestions only. These suggestions are appeals corresponding to the development of one's sense or senses and the condition of the mind. Be a man; be a woman, and not a baby

that calls for help, for you are not to make fools of yourself in matters concerning life and happiness by chasing around asking help from those who are seeking the very same thing you are, and possess it not. There is only *one* who has all you long for and *he* dwelleth in the innermost of your being. If you find him not *in your presence* then he is not at all and you must await the judgment day.

Our Abiding Place

IMMORTALITY in the flesh is a topic touched upon to arouse one's interest in life everlasting. Will the time ever come for human beings, or any beings, for that matter, to live eternally on one particular plane, sphere and planet, keeping the once manifested form for all time to come? In short, we would say: No, never. But why? we are asked. Are we not advancing rapidly; are we not making greater progress than all the ages past? Seemingly so, but that does not insure immortality in the flesh. Immortality in the flesh would mean an end to progress, to evolution, and to the perpetuation of creation. The ego or individual proper would be sentenced to remain within one form and one sphere, which would be equal to a sacrifice of liberty and freedom to carry out man's noblest intentions. If it is possible by means of selection in food, associationship, and change of mind to increase the cellular action toward the lengthening of days, it will be impossible to hold the individual imprisoned even under the most favorable conditions. The body is a collective form, made up of intelligences seeking liberation unto realms of individuality by virtue of salvation and redemption of the *One* who attracted them, and they again attracted in return. *He* must lead that they may follow his example, lest the plan of salvation prove an utter failure. We have here no abiding place, for the future

state lies ever before us and we seek to find it by creating one in accordance to our knowledge and understanding of the importance of our own presence in this life.

"Cut Him Off"

HAVE you ever tried to please your neighbor, your friend? If so, and he has not shown himself equally as obliging, you surely have learned the lesson of what it means to bring sacrifice which is followed by disappointment. Jesus wept as He looked upon Jerusalem lying at his feet, from the top of the nearby mountain. Yes, He wept tears of bitterness, tears of disappointment. He who had all the ability in conquering the world; He whose attainments and high order of sense were worshiped by the nobility and men of letters and authority, had sacrificed all his personal possibilities to be a friend to the down-trodden, the outcasts. For them He labored; with them He pleaded. He left no stone unturned to win and demand for them what He considered to be their rights. And although He expected no honor as a reward, He surely was worthy of His hire—*respect*. Still, we see Him at the mountain top crying bitterly, "O Jerusalem, Jerusalem, how often have I tried to gather thee as a hen does her chicks and cloak thee under my protecting wings, but thou wouldst not."

Take a lesson from this, O friend. He only is a true friend who will take interest in you in the same measure as you mete out unto him. And when you find your labors to be in vain; when, instead of appreciation, nothing but contempt be your reward, why linger, why stay? Follow the still, small voice of your innermost being and with the words of Him who looked upon the fig tree by the roadside, finding "only leaves," speak, "*Cut him off.*"

Yes, cut off all such friendship, all such relationship, for the day is not far distant when even *you* shall be shedding tears of bitter disappointment.

Wise of the Earth Made Fools of

We are so happy, so exceedingly joyful that with all the studies of sciences, with all the research, "the wise of the earth shall be made fools of." That with all that and all that man shall not be able to change and control the laws of nature, the universe and the infinite to suit his particular fancy, but that he *must* recognize a *limit* in all things. What a blessed thing! What a glorious thing! He boasts enough of his ignorance that he desires us recognize as wisdom. What would become of all the world could he but substantiate his folly? In politics it is all controversy as to what should and what should not be done; in philosophies what is and what is not; in sciences what can and what cannot be; in religion what was and what is to be, and the ever-theorizing world-wise economist and cackling reformer would have dictations, rules and laws enforced that would prove an improvement even upon the law that determines the procession of the planets. Poor fools that these mortals be. If they would but learn to mind their own business they would soon be aware of the quintessence of life. Get to work and do something useful and substantial for the good of self and all, as thereby alone you shall prove the truthfulness of the premise you claim.

Between Two Fires

We find ourselves between two fires—the *spiritual fanatics,* who would have us look at everything from a *spiritual* standpoint, *denying* the reality of the body, consequently the effect of corresponding substances used by the body, and the *material fanatics,* who keep pounding away about *value* of *foods,* their chemical compounds and the observance of laws of quantity and quality. They are continually hammering away about nourishment, nutriment, brain foods, health

foods, muscle builders, nerve tonics, and elixirs for the prolonging of life, dress reform, distilled and "charged" waters for which they charge outrageous prices, predigested cereals, nut preparations and what "nut." When looking at one side and then the other you will admit it is a sideshow made up of relics of a disbanded circus that desires to drain your pocket book as well as your common sense. All that "stuff" is good enough for the "stuffers" who love to gorge upon *spiritual* and *material* issues that belong to antediluvian times. Well, let them "stuff" themselves to death, but be sure to hold your own lest they make you a prey of "stuffings."

In the World, yet not of it

SOME of our friends think we intend to establish colonies in accordance with Mazdaznan principles. It seems that those people, chasing about from ism to ism, got somewhat mixed in their ideas and credit the Mazdaznan movement with many things, ideas and enterprises upon which it makes no claim. No, Mazdaznan cares not to build cities or communities; neither does it care to erect churches or edifices exclusively for worship. Mazdaznan is too universal, too broad, too catholic to separate itself from the world. We hold that, although in the world, there is no need to be of the world. To prove the efficacy and power of one's teachings, faith and confession by separating from the world shows only weakness on our part and unwillingness to fight out our battles of life and progress. Live in the world, mingle with the world and let your light so shine before men that they may see your good work and glorify your father in heaven.

It is no trick to be virtuous and pure when separated from the world and its temptations. It is not to our credit

to hide in dark corners where the light may not find us. It is not at all manly or womanly to seek union with the ransomed, thereby to be spared the many mistakes of life. If we are too weak to withstand temptation and in the midst of evil prove virtuous and pure, proving our individuality beyond reproach, we shall not be able to prove our worthiness under conditions more favorable.

WE ARE COWARDS to flee the world, the devil, the enemy. As we flee, hiding from before him, we will not escape, for the fear of him will attract him to us. He will pursue us and overtake us in the end.

That is why communities never lasted for any length of time; that is, communities where the desire was to lead a life in accordance to some certain rules and regulations which but few could conscientiously follow. Remember, *"Tarry in Jerusalem until the Comforter cometh."*

This Day give us our Daily Bread

WHO IS A VEGETARIAN? Not he who mixes his foods to such an extent that disease and discomfort are perpetuated in his body. To be a vegetarian does not mean to abstain from meat and animal fats alone, but to eat of the vegetation that which will still the hunger and furnish the body with substances that perpetuate the harmonic vibrations of organic action. To insure perfect digestion and assimilation, a pure and simple process of absorption, one must learn to know that one dish at a time will suffice to still the hunger, and the hunger thus stilled exists no longer when we feel we cannot comfortably eat any more of this *same* dish. Reaching out one's hand toward a different dish, merely to tickle the palate, will defile your body. The prayer asks for daily bread. If *bread* is your dish, let this suffice as a ration; if *soup,* then make a meal on that; if *gruel,* then that

is all you want, all you really need, to insure unto yourself a state of normality, mental and physical.

All the talk about muscle, nerve and brain-building foods and eating for strength and vitality is an excuse of ignorance. We thereby show inconsistency in our way of thinking. We abstain from flesh food because we think it to be of a defiling nature, yet stuff ourselves with a concoction of dishes which must force a process of disintegration upon our digestive organs. By this method of eating we accumulate alcoholic substances similar to those produced by animal fats, the bodily ailments resulting being the same. Once we learn from observation and are able to read the ever open book of nature, the simplicity of the life of creatures guided by instinct, our intuition will awaken to the simple fact of self-government, realizing that we must live in accordance to our prayer: "This day give us our daily *bread.*"

Appetite, the Root of Evils

"GIVE NO THOUGHT to what shall I eat and what shall I drink." Wait until hunger arises and then your heavenly father, knowing that you are in *need,* will give you a crust of bread and a cup of water, the bread trans-substantiating into the heavenly body or manna that rejuvenates the body and the water changing into the best purling wine, forever refreshing the soul. And now and then a little fruit, a nut or a vegetable will be quite refreshing, just for a change. Whenever the change of season demands and commands it, then, and only then, you will understand why you are to *"give no thought what you shall eat and what you shall drink."*

But as long as you follow appetite, a pampered palate, you cannot satisfy your soul with repetitions of prayer, promises and exhortations of holy writ. You blaspheme the

holy words of God by dragging them into the filthy state of your gormandizing nature.

On the average live plain and simple. Upon great occasions, and the change of the seasons only, you may deviate some and make a feast unto yourself, feeding upon things out of the ordinary which will soon satisfy, and with thanksgiving in your heart you will return to your plain way of living.

Remember at all times that appetite is the root unto all the evils of flesh. Cease tickling the palate lest you fall into the errors of the past, calling forth disease and troubles of mentality which might as well remain in oblivion.

"The Belly our God"

PAY more attention to bread-making and it will save you the trouble of preparing many different dishes that ornament our tables but are detrimental to the actions of the stomach and poisonous to the system in general. The question with us is not quantity but quality.

Remember above all things that food is not to be used because of the pleasure of eating, the tickling of the palate. We should eat only when absolutely hungry. In that case a dry crust of bread and an apple, or some kind of a vegetable or fruit, will answer the purpose.

Forget not that as soon as we begin to make "the belly our God" and begin to entertain ideas that we must eat everything placed before us to keep up strength, that such a thought will keep us in a subjective state, piling troubles upon us that will end in sorrow and shame. We will make mistakes after mistakes and never realize our true position in life, but continuously strive for a mere existence. Thus even if we have plenty of means we find no solace here as we allow conditions and environments of a diseased racial

or social nature to govern us. Our talents and highest attributes of being will never be brought out, even though we struggle and study and forever learn, but never can we come to an understanding of the real truth while we remain in paths that are directly opposed to the principle of life and the laws of nature.

The Banquet

In Appreciation of the good work done by the Bazaar workers Dr. Hanish gave a banquet Saturday, February 13th. The time was well spent. The dinner was considered superb. It consisted of Royal salad, served on lettuce leaves, garnished with red beets, parsley and sliced lemon, asparagus with green peas, served with nut cream and boiled egg, garnished with parsley, Keats' Oriental bread, blanched almonds and pecans in individual nut bowls, olives on lettuce. Arabian coffee finished the dinner. Decorative china was used. Palms, tulips and carnations gave tone to the appearance of the tables. Everybody felt at home and the sipping of the coffee with an additional extra breath loosened the tongues more readily. The following are the names of those invited:

Mr. and Mrs. Tiede, Mr. and Mrs. Goettsche, Mr. and Mrs. Sandberg, Mr. and Mrs. Lychenheim, Mr. and Mrs. Chas. H. Claussen, Mr. and Mrs. Kuehmsted, Mrs. Eoff, Mrs. Rogerson, Mrs. Fitz Gerald, Mrs. Beadnell, Mrs. Chapman, Mrs. Gasser, Mrs. Paddleford, Mrs. Pride, Mrs. Strong, Mrs. A. M. Forwerg, Grace C. Brown, Miss Emma Reusse, Miss Anna Carlen, Miss Clara Stumcke, Miss Minnie Neiman, Miss Agnes Black, the Misses Dorn, Mrs. Nellie B. Parker, Mrs. Vickers, Mrs. A. J. Stein, Mrs. Barteau, Mrs. Groff, Mrs. Cannon, Mrs. A. V. Rhodes, Mr. J. Clauson, Mr. Riley, Mr. Wm. Herwig, Mr. Paul Huebner, Mr. Peterson, Mr. Fontayne, Mr. Doornheim, Mr. Rossteuscher, Mrs. Marvin.

East-Minster Catechism

THIRD INSTALMENT.

WHICH of all the denominations of Protestantism is the best, truest, safest and nearest to Truth?

Not one of them.

If so, are we to consider them all a mistake?

Not necessarily so, for there is no wrong but it shall be righted sometime. Everything is a means to an end.

Is denominationalism a means to an end?

Yes, indeed. Even though the means of promotion may seem of a selfish nature, the result will be good. Joseph was sold into Egypt, which of itself was a mean act, still the result was a gratifying one when Joseph became the means of saving all his family from hardship by removing them also into Egypt.

Then Protestantism is not a bad thing after all.

No, no. It is a good thing for *sores* to appear upon the body, as thereby we learn of our fast living, and if wise we will correct our ways and yield to temptation no longer.

But is it not true that some sores are bigger and uglier, thus more painful, than others?

Yes; still it matters not whether it be a small or a big sore, all of them denote corruption of the blood.

Then are we to consider the denominations, great or small, of equal tendencies as the consequence of one and the same cause?

Yes.

But is it not true that some denominations do more good than others?

No. Each one does its very best in proportion to the intelligence it possesses and the ability of directing such intelligence.

If denominationalism is the result of evil tendencies and at the same time a means to better ends, why not support it?

When laden with sores do we want to add more or even cherish those already there? Do we want to hug them and welcome them to abide with us? Certainly not. We want to rid ourselves of such conditions as quickly as possible. The only way to do it is for the whole body to undergo radical changes, thereby eradicating the tendencies of corruption and directing them to better realms.

Then are we to understand that as long as there is denominationalism the church has not yet made a radical change?

Just so. Denominationalism is an eyesore that will stand out as a proof against the church.

Then if the church is diseased what about the denominations?

If the church is diseased the disease itself or the symptoms and sores surely cannot be health or the heralds of health. The entire concern is sore and the sores among themselves become irritated, one trying to outdo another.

Will not New Thought or the higher sciences and philosophies act as a panacea and consequently be a cure for the church?

No, for the reason that the means employed are identically of the same tendencies as have brought on the disease to the Mother Church.

Well, then, what are the tendencies that brought on the disease?

Theories.

Theories? What are we to understand by this?

We are to understand that there is a great deal of talk, a whole lot of dictating and "running of things," but the other fellow is expected to do the hard work while we simply want to enjoy the fruits of his labor.

Then New Thought will not be the remedy to cure?

No. It will simply be a means to feed upon the debris that

will be emptied on the pile of denominationalism until it all goes to ruin and decay.

These are hard sayings, indeed. Still, where can we take refuge, of whom and how may we learn the path that leadeth to life everlasting?

Have you forgotten the words of the Master, who said: "None is good but God." "He alone shall be your teacher." "Not unto me, but God give glory," "And he who lacks wisdom, let him ask of God, who will dispense it freely." "The Lord is my shepherd; I shall not want."

CROSS CUTS.

BORN in Scotland, October 3, 1803, Mrs. Mutter, of Racine, Wis., is at the one hundred mark and is still an active woman. Her memory is well preserved and she relates incidents of even ninety years ago. It is very interesting to listen to her stories about the battle of Waterloo.

* * *

IN WICHITA, KAN., Mrs. Jeannette White left her earthly body at an age of 136 years. Her family Bible gives the date of her birth as January 16, 1767. Her youngest child is seventy years of age. Up to a few weeks previous to her death she was hale and hearty, helping with the family work.

* * *

THE AGE of Mrs. White recalls to one's mind the case of Thomas Parr of England, who married his first wife at the age of eighty and begot a son and a daughter. When 112 years old his wife died and at 122 years he married again. At the age of 130 years Parr would thrash out the corn on the barn floor. He lived the life of a plain, ordinary small farmer. Later in life he was taken to London, where he was treated royally. The noise and excitement, together with the rich and overabundant food, soon disagreed with him and at the age of 152 he died. He had lived in the reign of ten monarchs.

Body Culture.

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

ARTICLE FOUR.

THE FACT is apparent that children who are employed about the house, the yard, the garden and the farm, beside their studies in school, make the best men and women. Those children who in early life are given opportunities to exercise their brains, nerves and muscles in the elementary work connected with the office, the shop and the factory and take up their studies as readily, make the best citizens and people. It is an imposition on the race to allow children to waste their time in idleness, as such a state of affairs directs their minds to schemes detrimental to the peace and happiness of society in general. A child is to be kept employed. While yet a babe it is well to keep articles of various kinds about it to give the babe an opportunity to exert its vitality, strength and mind faculties. As it continues to grow and begins to walk about it should have opportunity to look after its own wants. The mother should set an example to the child by being active herself and impress upon the child's mind the necessity of her operations.

Many mothers make a sad mistake mollycoddling and pampering the child on the one hand and then showing a decided cross disposition on the other. You ofttimes see a mother play with the little one, calling it by the sweetest of names, and then, after a waste of time, awakening to her duty and responsibility, she turns cross when the child asks for information. "Shut up, child," "I am too busy," "You're a nuisance," and language frequently far more decisive and forcible is directed toward the child. Such examples are numerous, and the child cannot know of the troubles and

woes of its mother. A child considers mother by virtue of attachment and relationship to be the only one to confide in. The child is naturally quite observant and takes things readily to heart. Its conclusions are different from ours. As it measures everything from the standpoint of its degree of development, our actions should be governed with consideration and care. We must meet the mind of the child if we desire to keep in harmony and expect the child's obedience in return. A child will always be good if we take interest in it and do not tire of meeting it with kindness and tact. Things that are liable to cause us trouble and fret the child should be kept out of sight, while things that are a source of pleasure to us and the child are to be at our command.

The child besides having its playthings and occasional conversation, expects to have its body rolled, limbs manipulated, back stroked, feet and hands massaged, fingers and toes pulled, face and neck vibrated and the abdomen frotated. Such attentions paid to the child, even if for but a few minutes each day, will arouse its interest as to the care of its body and the little one will begin to imitate and of its own accord become a help to mother and handy to father. Consequently that child will become a source of endless joy and pride to its parents. Never give the boy and girl spending money unless they have earned it. Let them save their nickels and give them opportunities to use their savings in getting occasional presents for mamma and papa and others of the family circle. A little party, an occasional surprise, a family outing, a picnic and social—all those things will add to the children's delight. But care should be taken not to tire the little ones. We must break up our amusements as soon as we notice the children losing interest in them and keep early hours.

Living thus we shall never fail to have children worshiping their parents, in whom they see the representatives of the God in whom they shall continue to trust even in riper years.

Bazaar Work

BY MRS. A. L. KUEHMSTED.

THIS ARTICLE could not have been ready for the January MAZDAZNAN on account of the detail work required to be done after the closing of the Bazaar. There was so much left over from the Bazaar that had to be disposed of, and even now at this writing (nearly a month after the closing) we still have goods on hand that are "going a-begging" for some one to take them home.

Donations were so numerous that our rather small congregation found it difficult to buy everything that was on sale; and many of the donations were too costly for the purchasers who were willing enough to buy, but whose purses could not bring forth the wherewithal; hence the many handsome articles left over to be raffled or sold at auction for whatever could be obtained.

Both Mazdaznan and outside friends certainly "spread themselves" in sending in donations, and the Bazaar committee wish to give thanks to the donors for the many beautiful articles received, and for the spirit of willingness that accompanied their gifts. The ladies who were actively engaged in the Bazaar work were as follows:

Lunch Room—Mrs. Chas. E. Tiede, Mrs. L. E. Eoff, Mrs. M. L. Rogerson, Miss Grace C. Brown.

Mrs. Marvin donated and served Roberts' Cream of Chocolate.

Miss Williams served Walter Baker's Cocoa.

Miss Agnes Black served sparkling Kitro and Gleason's Grape and Apple Juice.

Food Booth—Mrs. Pauline Fitz Gerald.

Candy Booth—Mrs. A. R. Chapman.

Children's Table—Mrs. M. Lychenheim and Mrs. J. E. Paddleford.

Fish Pond—Mrs. Nellie Bell Parker and the Misses Dorn.

Postoffice and Book Store—Miss Anna Carlen.

Mazdaznan Drug Store—Mrs. Gasser.

Wheels of Fortune—Mrs. Victoria Beadnell and Miss Clara M. Stumcke.

Sales Table—Mrs. Stella Pride and Mrs. I. L. Strong.

Dime Museum—Mrs. Anna Sandberg.

Bowling Alley—Mrs. Louise Goettsche.

Billiard Room—Miss Minnie Neiman.
Palmist—Mrs. A. M. Forwerg.
Raffling—Miss Emma Reusse.
Millinery Table—Mrs. Chas. H. Claussen.

Others who gave assistance occasionally were: Mrs. Barteau, Mrs. Cannon, Mrs. Groff, Mrs. Haggerty, Miss Horn, Mrs. Rhodes, Miss Rork, Mrs. Stein, Mrs. Stevens, Mrs. Vickers, Mrs. Weston.

The ladies engaged in the lunch-room work deserve a great deal of credit, not only for the amount of hard work they did, but for the splendid cooking and the abundance of good food served in a most excellent manner.

Miss Reusse and Mrs. Strong were very energetic and did some good work in the raffling department. Mrs. Goettsche was another hustler; she arranged a prize bowling contest and gave out 13 prizes, which were donated by herself and her friends.

The most unique attraction was the Dime Museum, planned and managed by Mrs. Anna Sandberg; Mrs. Sandberg was attired in a pretty Japanese costume, and received a great deal of praise for the many funny and laughable exhibits in the museum.

The most popular place at the Bazaar was the Oriental Booth, arranged and presided over by Dr. Hanish himself; from the time of his appearance (which did not take place until after his class work) to the closing-up time, a throng of people surrounded the Doctor, anxious to spend their money and take home some of the many beautiful articles displayed in this novel booth.

Mr. J. L. Doornhein, acting as auctioneer, developed a number of traits in that line of business, and is to be recommended for his good work. The gentlemen were of much value during the Bazaar; they not only spent their money freely, but rendered considerable assistance in doing carpenter work, making signs, lifting and carrying heavy objects, and helping the ladies in all possible ways. We certainly could not run a Bazaar without the men folks, especially Mazdaznan men, for they are the best in the market.

So many have remarked that they were surprised we did so well financially; yes, we think we did pretty well, considering the severe weather we had to contend with, besides a number of drawbacks that were not bargained for, consequently unexpected.

Some of the ladies traveled many miles to and from the Bazaar each day, and in spite of the severe weather remained faithful to their work. The weather didn't "cut any ice" with them; they

are good Mazdaznan women and not afraid of any kind of weather.

We expected quite a number of strangers, for we did considerable advertising, but the weather must have scared them to such an extent as to keep them at home. The outcome was that nearly all the money taken in came from the pockets of our own people. Appreciation towards the work was displayed in the liberal way they spent their money; it must be considered liberal, as the most of them are hard-working people and know the value of money.

Some of the ladies have asked particulars about the financial results of the Bazaar, especially those who were interested in helping to make it a successful affair; for them in particular is given the following report:

Auction sales	$120.80
Bowling alley	24.35
Baker's Cocoa	8.05
Children's table	19.70
Candy booth	14.36
Drug store	45.55
Fish pond	19.05
Millinery table	10.75
Postoffice and book store	23.91
Private sales	66.55
Oriental booth	212.70
Raffling	233.75
Lunch room	104.04
Liquid table	22.25
Food booth	30.52
Wheels of fortune	28.90
Sewing machine	50.00
Owl machine	53.90
Cash donations	9.50
Billiard room	5.90
Dime Museum	18.45
Palmists, etc.	24.50
Total receipts	$1,147.48
Six departments, expenditures	$71.34
General Bazaar expenses	30.61
Total expense	$102.07
Net proceeds	$1,045.47
Goods on hand	70.00
Grand total	$1,115.47

The writer thinks $1,500 might have been realized if the people expected had materialized and the weather remained pleasant. At the close of the Bazaar goods had to be sacrificed at two-thirds their regular value. In summing it all up and considering everything from a general point of view, it is being admitted that the Bazaar has proven a success.

Besides numerous of our regular friends who have donated liberally to our Bazaar, we desire to mention the following firms:

Wheeler & Wilson Sewing Machine Co., Watson Business College, Mr. L. H. Schafer, jeweler; Mr. Geo. A. Jewett, jeweler; Mr. F. H. Benold, food dealer; A. W. Straub Co., mills; E. C. Clay Toilet Soap Co.; Medical Lake Toilet Soap Co.; Economical Drug Store; Mortimer's Pure Food Cafe; Sylmar Olive Oil Co.; M. H. McCarthy, tailor; Mr. Geo. E. Gibeault, tailor; Mr. R. M. Conger, real estate agent; Dr. M. E. Conger, publisher; Dr. J. H. Tilden, publisher; Dr. Geo. A. Thomas, dentist; Dr. C. S. Case, dentist; J. B. Wilson, photographer; Mr. Carque, agent; "What to Eat" Publishing Co.; Vegetarian Publishing Co.; Borden's Condensed Milk Co.; Bowman Dairy Co.; Carson, Pirie, Scott & Co.; Chas. A. Stevens & Bro.; Mandel Brothers; Schlesinger & Mayer; The Fair; Boston Store; Siegel, Cooper & Co.; Battle Creek Sanitarium Co.; Shredded Wheat Biscuit Co.; Edwin F. Heywood Co.; Dennison Paper Co.; Frederic's Jewelry Co.; Norris, Allister & Co.; Foreman Shoe Co.; Pushman Bros.; Nelson Piano Co.; Roberts' Cream of Chocolate Co.; The Walter Baker Cocoa Co.; Huyler's Candy Store; Gunther's Candy Store; Servis Candy Store; The Consumers' Co.; H. H. Kennedy, Lawyer; R. M. Johnson, Jeweler; Kitro Grape Fruit Co., Engelke Book Store.

CHICAGO boasts of a centenarian in David Kennison, in whose honor a monument has been erected at Lincoln Park. Kennison was born in Maine, 1736, and died at the age of 116 in Chicago.

He participated in the historic Boston tea party. He was a soldier at Fort Dearborn, but escaped being slain at that memorable Indian massacre on August 15, 1812, because of having been absent from duty.

Find the Sinner?

WE WENT to a rescue meeting one night, perchance to see some happy, smiling faces. The exhorter invited his hearers to "come to Jesus." Several others went around to invite the sinners personally and approaching one of them the usher said: "Won't you come to Jesus?"

The man addressed frowned and said: "Where in the devil is Jesus? I'd rather talk to him personally than to argue with an agent."

The young man was literally taken off his feet, and, reporting to the conductor, the latter approached the man, saying: "You are just the kind of a man we want; you have a soul. Although steeped in sin as crimson, remember God will wash you whiter than snow."

"Not much," responded the stranger, "I have used white wool soap for years. It makes the same claim, yet I don't expect more than is common law."

"Yes, but that pertains to the body. It is your soul you want to cleanse."

"Not necessarily, for Jesus said if your feet are clean the whole body is clean, and in a clean body there surely dwells a pure soul, for by their fruits thou shalt know them. Young man, wash your feet first before you approach a gentleman, as cleanliness is the first law of heaven."

The audience then sang: "The Mistakes of My Life Are Many," and as the basket was passed around the *stranger* put in a five dollar bill, while the *saints* dropped in copper pennies, and others shouted at the top of their voices until the basket passed them *unnoticed.*

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

Important Announcement

Our dear Friend:

The Executive Board of the Mazdaznan Society held a meeting January 25th, 1904, for the purpose of making changes in its then existing forms, and decided to establish annual dues.

The society will hereafter be known as the "Mazdaznan Central Society," and will be associated with the Mazdaznan Health University, with headquarters at 26 Van Buren St., Chicago, Ill., where it will hold its meetings.

The society's object will be: To bring together pupils of Dr. Hanish for the purpose of uniting in their efforts to become individuals from a Mazdaznan point of view; to spread the Mazdaznan spirit and movement, cultivate liberality in thought and freedom in all things.

It is the society's further object: To be the means of furnishing opportunities for exchanging ideas and experiences among its members, promoting a feeling of comradeship, and forming new friends and acquaintances.

The society will encourage the establishing of branch societies in different sections of the city, which shall be in connection with the Central Society and originate or take its members from the main body.

These branch societies will in reality be large committees, and their main object will be, to promote the growth of the Mazdaznan teachings, and unite their labors through collective action.

The organization of the Central Society shall be plain and simple in form, and open to every class member of the Mazdaznan Health University who wishes to become one of its members.

There will be an initiation or entrance fee of $1.00, and the dues will be 33 cents a month, payable quarterly, in advance, to the financial secretary.

A card of membership will be issued to each and every member, admitting said member to all the society meetings of the Mazdaznan Societies throughout the world.

An annual capitation tax of fifty cents, payable upon receipt of membership card, will be collected from every member, and transferred to the Mazdaznan Health University, Dr. O. Z. Hanish, Viceroy, for its support.

The business affairs of the society will be conducted under the

management of its officers, who will be selected by its Honorary President, Dr. O. Z. Hanish. The officers will constitute a secretary, a recorder, a treasurer, a financial secretary and a sentinel. An acting chairman will be appointed at each meeting, the object of this being to give every member a chance to preside at the meetings and gain experience.

The Executive Board will consist of five, who will select their assistants from among the members of the society. The members so chosen will be selected by drawing lots, giving every one an equal opportunity to work for the cause.

The society meetings will be open to members every Wednesday at 2 and 7:45 p. m., when a short lecture of an advanced nature will be given and then the meetings will be open for general conversation.

The first Wednesday evening of the month will be devoted to a business meeting of the society, when the secretary will read the minutes, the treasurer report on the financial condition of the society, and different committees report on their respective duties.

The officers selected to conduct the business affairs of the society are as follows:

H. W. Riley—Secretary.

Julius Clauson—Recorder.

Mrs. A. L. Kuehmsted—Treasurer.

Chas. E. Tiede—Financial Secretary.

Mr. Sandberg—Sentinel.

Executive Committee: J. L. Doornheim, chairman; H. George, A. L. Kuehmsted, Wm. Herwig, Paul Huebner.

The ladies will take charge of the afternoon meetings and will form committees pertaining to everything of a social nature. Mrs. Pauline Fitz Gerald has been selected as speaker. Mrs. Victoria Beadnell, afternoon sentinel. A *soliciting committee,* whose duties will be to visit the preliminary classes for the purpose of inviting pupils to join the society, and a *reception committee,* whose duties will be to introduce the new members among the older ones, are the committees to be formed first.

Mazdaznan Carnival for Society members only will be given at the Mazdaznan Building (Chicago) Saturday, March 5th. Tickets on sale at classes.

News Items

READ "Wise Man From Persia" in NEW YORK SUN, Sunday, January 31st, 1904.

THE DOCTOR will give a Dinner March 12th, a Performance about two weeks later and a Demonstration of Raw Foods. Watch the MAZDAZNAN WEEKLY for further announcements. Tickets for Dinner on sale.

PRE-NATAL DUTY, written by Mary Barteau, will appear in its Fourth Chapter in our March number. The article was not quite ready at the time going to press, consequently had to be left over for our next issue.

IT IS THOUGHT that our "Encyclopedia on Dietetics and Cook BOOK" will be ready for distribution in six weeks. Over 150 pages contemplated. Cooked and uncooked dishes for the sick, the well, the weak, the strong, the fat, the lean and everybody. Every department considered seperately; concise and to the point. A book much needed and asked for. The price will be 75c. in paper cover, $1 in binding.

DON'T WORRY in case you do not get your magazine by the 15th of the month. Do not send postals. Only in case you get a magazine of one month without having received the previous one you should notify us. Owing to a great deal of work we cannot always have our magazine right on time.

"THE LIFE OF CHRIST," the only original, authentic record, which has been considered beyond all criticism by scientists and divines, may be had in thirteen numbers for $1.25. The issue is limited and our friends should not feel disappointed in case we prove unable to fill their orders at this reduced rate within a short time.

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.
"Co-operative Commonwealth," San Francisco, Cal.
"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.**

BOSTON IDEAS

27 Beach St, Boston, Mass.

The Nation's Weekly Newspaper.

1.00 a year. $1.50 abroad.

Condensed news on all World Topics. Special Dramatic and Social Correspondence, Masonic News, Folk Lore, Woman's Interests, etc.

OUR LITERARY DEPARTMENT

is devoted to the most important books and magazines of the day.

TO AMATEUR WRITERS

We will edit and publish in Boston Ideas, free of charge, articles from such writers as are animated by distinct individual thought.

To Advertisers—We reach every state in the Union, and most foreign countries.

DR. BURKE'S SANITARIUM

Burke (Nee Altruria) Sonoma County, California.

THE SANITARIUM is about 54 miles north of San Francisco, Cal., near FULTON DEPOT, on the California & Northwestern Railway.

It is found on Mark West Creek in a little valley where Nature has supplied an ideal location. The hills encircle it except on the southwest, giving shelter from winter storms, yet allowing the southwest ocean breezes to temper the summer heat.

All these conditions fitly harmonize with the work of the institution itself, for here, to aid in curing disease, Nature's remedies have been most thoroughly exploited. Fresh air, balmy sunshine, which doctors' diet and exercise, use to good effect, together with applications of heat and cold both internal and external, Osteopathy, Electricity in its various therapeutic forms, Phototherapy, X-Ray.

People eat too much and exercise too little and are sick as a consequence. They breathe too little oxygen and clog up as a result.

All curable diseases are treated successfully, and more, people are taught how to live healthfully. What is the use, to get people well and leave them in ignorance as to the cause of their sickness and let them fall again in the same way?

Charges are according to room, including board at the public table, treatment and ordinary medical care. Prices are $17.50 and upward per week. Extra charge for surgical work, obstetrical cases and special nurses.

Persons confined to their rooms by chronic ailments, or afflicted with hysteria, melancholia or epilepsy, and persons to be treated for drug habits, cannot be received into the Sanitarium, except by special arrangement.

DR. BURKE'S SANITARIUM

BURKE, SONOMA CO., California.

Comments by the Press

"Rev. Otoman Zar-Adusht Hanish is a man decidedly out of the ordinary. He seems to be living in a somewhat luxurious manner. He makes his living not by preaching or teaching classes in eating and breathing, for he makes no charge." — CHICAGO INTER OCEAN.

* * *

"Rev. Dr. Otoman Zar-Adusht Hanish is teaching pupils free of charge the laws and rules of health and the secret of long life. Its intellectual and physical features are somewhat remarkable."—Cincinnati Enquirer.

* * *

"Dr. Hanish is a tall, graceful man, with an intelligent face and a wealth of hair. He got many people interested in his work Class meetings were open to the public, and any one with a desire to learn how to breathe to appease an appetite was welcome.'—Rocky Mountain News, Aug. 17th, '02.

* * *

"The Sun-Worshipers, as they sometimes appear to call themselves, are not idolators, but regard the sun as the highest material or external expression of the deity visible to the outward senses. Swedenborg says that the Lord appears to the inhabitants of the spiritual world as a sun and is the sun of heaven."—Vegetarian.

* * *

"Dr. Hanish publishes a monthly paper. In it he makes some interesting statements. He asserts that the spinal cord is the soul of man and that everything in the universe was created and is maintained by vibrations. During the fasts which he advocates he allows his followers to use such nourishment as bran tea, flaxseed tea, popcorn, olive oil and soups. City attorney has samples of Mazdaznan literature and is preparing against the Sun-Worshipers."—Denver Republican, Aug. 9th, '02.

* * *

"Mazdaznan is the word and only Rev. Dr. Otoman Zar-Adusht-Hanish knows its meaning. He is the Sun-Worshiper and the fad in certain esoteric circles in Denver. He teaches Mazdaznan and his followers say it is life. Local physicians, ever jealous of the fame of Esculapius, threatened legal prosecutions. But Dr. Hanish, for short, is back, and delivered his lecture clothed in his Parsi robes and looking as cherub as ever. He had a large audience. His coming was like a breath of sun."—Denver Republican, June 17th, '03.



The Sanitarium Pure Food Store

and Bakery of the Genuine

Unfermented Whole Wheat Bread

413 E. North Avenue. F. H. Benold, Prop.

Telephone BLACK 2494.

A Complete New Stock of the Battle Creek Sanitarium Health Foods. Discount to Mazdaznan Club members. Health Flour, Grains, Oils, Cal. Honey, Fruit Juice, Cereals, Preserves, Herbs and Imported Health Foods.

The VEGETARIAN HEADQUARTER keeps on sale Books and Magazines of Natural Healing and Living, Bath Cabinets and Hygienic Supplies. Books bought, sold & loaned

Just Received the most interesting, instructive and valuable Health Book, and a book for everybody, "RETURN TO NATURE" Natural Method of Healing and Living. Worth its weight in gold.

Benold's "Natural Soap" Combination of Carefully Selected **Vegetable Oils** and Cocoa-Butter.

Wise Persons realize this fact: As carefully selected and prepared food is indispensible to build up and strengthen body and mind, so must the **Surface** of the Human body, the skin, be properly cultivated FOR THE PURPOSE OF REMOVING THEREFROM THE CAUSES OF PREMATURE DECAY. As the Cultivation of the Soil, the Surface of the earth, increases the yield in useful products, so does proper cultivation of the Surface of our bodies, our skin, increase vigor, beauty, health, longevity. This Soap needs to be tried but once to be convinced of its superiority over other soaps.

Everybody ask for **"BENOLD'S NATURAL SOAP"** Gives nice, smooth, sterilized, skin. Use speaks louder than praise

---

Oriental Bread

NO YEAST! NO SODA! NO SALT RISING!

NATURAL FOOD SUPPLY COMPANY

26 Van Buren Street Room 332.

Made from Whole Wheat Flour Only. Cereal Drinks, Cereal Foods, Fruit Pies, Nut butters, Shelled Nuts, Raisins, Prunes, Malt, Barley, Wheat, Almond Oil and Cooking Oils, Fruit Juices and Preserves Unfermented Grape Juice, Pints 30 Cents Quarts 50c. Discount on larger Quantities. Deficiencies should be reported at once.

SAME PLACE WHERE CLASSES ARE BEING HELD.

Oriental Bazaar

as conducted by Dr. Hanish, will be in charge of Mrs. Keats suite 332. Incense, charcoal, china, ornaments, perfumes, pictures, flowers, beadwork, needlework etc. What you do not see, ask for. Receipts go toward the work.

Gowns, Made Scientifically, Fitted Correctly Cut Satisfactorily **Miss Anna Carlen,** Pupil of Dr. Hanish 26 Van Buren st, Suite 402, Chicago

---

DENTIST **Dr. Low,** after twenty years in the **85 Madison street** First Naticnal Bank Bld'g. has moved on account of building being torn down. Dr. Low makes low prices and guarantees fine workmanship. **Inventor of Crown and Bridgework.** Special discount rates to Mazdaznan pupils.

SYSTEM--ENERGY. The only way for you be to well and live long is to learn the laws of nature and obey them. As a practicing physician in medicine, suggestive therapeutics, and other systems, I have discovered facts relating to the human system, and the generating and controlling of energy, that if understood and practiced will enable you to enjoy the best of health even in old age. THE PFEIFFER PRINCIPLE is not a fad, but is based upon the laws of PSYCHOLOGY AND PHYSIOLOGY, and is the result of over fifty years of study. I have taken time to put these principles in the form of nine typewritten lessons, and will send the entire set on receipt of ten dollars. These lessons contain information which can be obtained in no other way.
IMMANUEL PFEIFFER, M. D., Editor of "Our Home Rights," Bedford, Mass.

Under what Star were you born? Oriental Astrology tells you this and many other events in your life, which will help and interest you. Send birth date with 10c. for copy of my new book on astrology and illustrated magazine of "Astrological Forecasts" called
"FATE" The January number contains the illustrated horoscope of Miss Alice Roosevelt and Napoleon: February number, Emperor William of Germany; March number, Pope Leo 13th; April number, Gen. Nelson A. Miles. Send at once and I will give you a typewritten reading of your life and description of "whom you should marry." Prof. M. POSTEL, Lansdowne, Pa.

Occultism This is the only way I have of introducing myself to the many sincere and worthy occult students. I will say I was born in Egypt in 1861, educated in Europe (University of Barcelona) and sixteen years of my life was spent in the Orient, including Turkey, Persia, India and Thibet. I say in plain, honest words that I am the only man in America today that has credentials from the Hindoo Priest and the Dalai-Lama of Thibet. I have just printed a neat little pamphlet which fully explains the unforbidden secrets of this strange country. I will send one copy FREE to sincere occult students only. Write me at once, enclosing stamp, they are going fast. Address DR. J. T. BETIERO, 2960 Indiana Avenue, Chicago, Ill., U. S. A.

The Magical Use of Perfume is fully explained in our neat little pamphlet which should be in the hands of every reader of this magazine. Explains the use of incense by the ancient priests. Something wonderful. Few hundred copies left. Send one DIME quick and secure a copy of this pamphlet and have your name placed on our Directory.
Address THE NEW THOUGHT DIRECTORY, Dept. 50. Union City, Mich.

WONDERFUL CURES **By Drugless Science.**
I have something better to offer you than others. I will take your case, no matter what or how serious your disease, for $6.00, and if I fail to heal you perfectly—you to be the sole judge—I will promptly return every cent of it to you. Confidence in my ability to heal is my reason for making this offer. Editor OCCULT TRUTH SEEKER,
Lawrence, Kansas.

Bushels of Reading FREE? For 10c. (silver) we will ask 150 publishers to send you sample copies; for 20c, 300, and you will receive an illustrated Occult Magazine three months.
International Subscription Agency, Dept OTS, Lawrence, Kans.

An Education for 10 Cents. Send this amount in silver or stamps to the Chicago Exchange Bureau. Dept. 3 A, 517 Larrabee st. Chicago, Ill., and you will receive hundreds of magazines, catalogues, an innumerable amount of useful, interesting and educating literature.

SEND NOW? 10 cents for 100 newspapers and magazines, all different. A whole year's reading for a DIME, to pay postage. DO IT NOW. **Morgan's Subscription Agency, Lisbon, N. H.**