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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Ma's Physical Culture.

Sis takes calisthenics,
Injun clubs an' such,
Reaches f'r her toes ten times
'N' each time makes 'em touch;
Raises up her arms an'
Sweeps 'em all around,
Kicks her heels three times 'ithout
Ever touchin' th' ground.

Ma takes phys'cal culture
In th' washiu' tub–
Gets th' clo'es an' soaks 'em down,
'N' 'en begins t' rub;
Makes ten thousand motions
Up an' down 'at way–
She gets lots o' excrcise
In a workin' day!

Sis goes t' th' gym an'
Travels on the rings,
'N' 'en she takes a big, deep breath,
'N' 'en she yells an' sings–
Says it's good f'r weakness
In th' lungs; an' say!
Tennis is her hardest work–
Ought t' see her play!

Ma she washes dishes,
'N' 'en she sweeps th' floor,
'N 'en she scrubs th' marble steps
Clear up t' th' door;
'N 'en she chops th' kindlin'
When her work is through—
Has t' do it, 'cause pa, he's
Calisthenic, too!

Both takes phys'cal culture,
But I tell you this:
They's lots o' diff'unce 'tween th' kind
My ma takes, an' Sis!

—Baltimore Herald.

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Little Sparks from the Anvil.

MAZDAZNAN is the subject of much comment in all circles throughout the world. Everybody has heard of Mazdaznan; everybody takes notice of it, either for their soul's salvation or their condemnation. Those who consider it lightly receive its benefits to that degree, while those going into it earnestly have blessings bestowed upon their heads by Him who is the fountain of Love, Wisdom and Truth.

* * *

MAZDAZNAN is more stirring than anything that has been given to this world, for the reason that it is the Master-Thought and Thought of Masters that towers before us, *demanding* and *commanding* justice. It is full of *love* and *compassion* and induces the dividing line to come out prominently, so that no one may err or feel undecided as to the path to be pursued.

* * *

MAZ-DAZ-NAN is the three times three expressed in one word; the magic word that will create wonders and miracles even in realms of unchangeable laws, for he who can speak it with Knowledge, Understanding and Wisdom added unto Truth, Justice and Love, unto him the portals of the Three Kingdoms are open and the life flowing in and out ready to follow his bidding. May the Father of All grant that every one of us coming under the sound of His voice, the voice of the angels and archangels be able to express the power of His Word.

THE words of ministers, the compositions of writers, the language of orators, may sway the mind of man hither and thither, but the Word of God as expressed in the Open Book of Nature is so certain that it leaves no room for doubt—it is such a stubborn fact that its truth may be known even by him who is blind.

* * *

THE WORD OF GOD is not the language spoken, but that which stands out in the Open Book of Nature, in letters bold and most sublime, reminding the observing eye and ear that God is ever near. Man does not live on bread alone, but upon every word that proceedeth from out of the mouth of God—the Infinite. This Breath of the Infinite expresses in forms so manifold and great to behold, that no man may err, but be able to see and hear for himself, thence know that the God of yesterday is still the same God today and forever.

* * *

FROM out of nothing nothing comes, for as we shout into the woods it re-echoes unto our ears. Then go and perform that which you expect, as thereby only it is possible for one to gain the proof that he who is to be helped must help himself, and then God will help or prove a helper. Only too often we think all we need is to make the demand and all else will follow. Not so. If you demand a crop of wheat it means you must plow the ground, sow the seed, rake it under and then, and only then, nature will do the rest, with an additional help on your part, according to the peculiar characteristics of climate and season. Be sensible, be reasonable and do not waste your life away in idle expectation, for expectations embody disappointments which lead to despair. Take for an example the untiring labors of those who have left behind their imprint of time, harmonizing their actions with those of the Open Book of Nature.

"MAN, KNOW THYSELF," is the advice of sages, for thereby thou shalt *know God, the Eternal One,* which alone insures *life eternal.* All else is vainglory and hypocrisy. There is none that may know us and our needs and point out paths unto the satisfaction of our needs but He who is the origin of our being. He alone can inspire and reveal as to the plans of our day and the dawn of the hour of salvation. Go into thyself; turn unto the secret chamber of thy heart, for there alone thou wilt find the One whom thou thought to be out in realms unknown. No, He is not there; He is ever near to him who desires to know and to learn of Him.

* * *

I AM is the Lord, thy God, not only in Mosi times, but even so in the times of Jesus, for even He reminds His followers that *I and the Father are one. I am the way, the truth and the life.* Follow in His footsteps, as He has followed in the footsteps of *His* father, of whom he says: "I do as I have seen my father do," for "whatever I do I do not do it out of myself, but the father now in me." Think and reflect upon this saying and then go into silence and follow the bidding of the still, small voice that arises from out of the innermost of your heart.

* * *

HAVE you ever thought of it that the naturalist, however renowned, shall never be able to find the connecting link of the elementary to that of the mineral, and the vegetable to that of the animal, and vice versa? And why? Because Life is the same in any form, whatever kingdom it may present. The form simply expresses the end of the process of *Life* in that particular realm and proves the ability and possibility of individuality in realms of complexity. *It uses* the latter, although endowed with similarity, as a means to an end, which end is *liberation.*

MAZDAZNAN tells us of the saving power and the Savior, the saint and the sinner, the source and destination of things, the beginning and the end, the starting point of life and the goal; yea, it tells us of the glories that await us, and reminds us of the dark and dreary ways of the past and the hard times to come no more unto the life of him who has realized that there is but *One* who has power to create, to form, to preserve and to emanate.

* * *

AMERICA, the land of the free, is destined to become the central headquarters of the Mazdaznan movement. From all quarters of the world we receive congratulations as to the work done here and the great progress made within so short a time. The work has been carried on utterly void of means of introduction except personal work, and that under great difficulties, which necessitated the overcoming of many obstacles. The work is the noblest of all the movements of the world because it is utterly unselfish and commands absolute respect to all mankind. It is the only work that never proselytes, ever remembering that all mankind, irrespective of cred, color or caste, is the offspring of the Infinite, bound toward one and the same goal. It differs only as to position due to space and time, which determines peculiarities, these peculiarities characterizing individuality or identity of being. This being the case, it cares not from where one came nor what nor who one was or is liable to be; the main line of consideration is what one presents *now*. Mazdaznan simply desires to pat one on the shoulder and ask its neighbor to pass the good word along.

Life of Jesus, from cradle to grave, revealing all of the missing links, completing the story of the greatest of men in a most natural manner, as it would appeal to every thinking mind. Written in fourteen chapters. The first number all out of print, but you can have all the other numbers beginning with the life proper. Ushers will be around with the complete set of 13 numbers at $1.25

Lenten Flashes.

THIS is Lent.

MAY this be a Lenten season unto us, indeed, that we may take heed of the preparations of Nature and obey its bidding by following its course in all simplicity.

REMEMBER that now is the time to leave our burdens with the One who knows how to bear and to lighten our cross as we ascend the mountain top, shouldering our sins upon him who has been destined to carry our burdens of iniquity. If the burdens oppress the respiratory organs and the heart, go forth, dig up the rootlets of the tender spring plants, eat or steep them, then drink freely, which will raise the organic tendency of your being and renew their action. Abstain during this period from foods of elaborate or more days, except the tender roots, which you may eat preparation, and if need be, abstain from all food for nine with thanksgiving in your heart and the recognition of the Word of God, which has come unto you, in so simple terms to raise you from sickness unto health.

IF THE MALADY is of a blood nature, aggravating the circulation and making you feel the eruptions on the skin, stop eating prepared foods, as well as water and liquids of all kinds. Go out into the fields, and, as the snow is gradually melting away, seek there the tender leaves of whatever kind and prepare them into a salad with lemon juice. Bathe the body before retiring to bed and oil it well after a thorough rub with your own hands, which must be done quickly.

IF THE ORGANS below the waist line have pained you at times, wait until the snow is gone, and pick the plants and

roots in equal proportion, steep them, drink freely, eating very sparingly or not at all, but work hard, labor well, and fourteen days of attention will repay you beyond expectation.

WHERE the still more delicate organs have proven weak and wearisome, take advantage of spring's first proclamation of universal amnesty, go into the woods, cut the fresh growing, green twiglets or the bark of smaller shrubs. Eat the tender parts; steep the others and drink the liquid. Go out before the sun announces its dawn in the early morning, after you have fasted for a day or more, dip your body quickly into a running stream of water, rub the body quickly, dress immediately and walk and walk until it seems you can walk no more. Do not think of sitting down to rest by the roadside, for many a wanderer who has done this has never seen the day of redemption. Keep walking until the sun has passed the twelfth house; then upon your knees contemplate upon the glories of Him who liveth within your heart. Think of goodness, of life, of glory, and when your knees begin to ache, then walk again until once more you sink upon your knees. After sunset go into your home. Take a drink of the best of juice of aged grape and retire unto your rest. On the morrow this will seem a better world; all passions will be subdued and a new day's work will begin, a work that will prove of better days in the future. No more sorrow, no more pain. All will be well. And then live simply, live plainly, for economy of the daily life alone will open wide the portals of the future.

* * *

THE LENTEN SEASON will then pass with a knowledge of the importance of our presence in life and the Easter morn will bring into our life thereafter the glad tidings of *"A risen Lord."*

"FAST and pray" as of old has a different meaning in our day, it should be interpreted as "be *fast* in making *prey*."

THERE are more individuals in the Mazdaznan movement of Chicago alone living the life of absolute abstinence from food during this Lenten season than the whole Protestant world is able to rake up. "By their fruits thou shalt know them."

MAZDAZNAN in this country alone number more absolute fasters than the Roman Church is able to find in all the world. The only fasters the Church may claim are the Calender Saints and its paupers.

UNITED STATES Catholicism is not able to point out one Cardinal, Archbishop, Bishop or Priest who is able to hold his own with a Mazdaznan in fasting. They may hold the key to hell and heaven but a Mazdaznan can take it from them and lock up the whole bunch.

THE Church knows no longer the meaning and the importance of a *fast* while others do not want to know it. It would do some of these sou-belly flavored pharasees and whiskey-soaked sadducees a great deal of good to take a forty-days fast which alone can prove that they follow in the footsteps of the Master they so loudly profess. Will they do it? They don't dare to for fear of "mingling with the saints."

WE are willing to publish details of experiences by our pupils made in fasting. Never mind your style of writing. Give out in your own way and help others to help themselves by letting your light so shine before men that they may profit by your good works. If you send us your photograph we shall have it reproduced in the magazine.

Home Talk.

Now and then our friends have a lonely feeling toward the Doctor's household, inquiring as to its condition, so that it becomes timely to touch upon it to satisfy the interested ones in the affairs of God's own kingdom as well as the nosey gossipers who cannot rest because of the wickedness at heart, and to keep the fires of consummation a-burning it is well to tip the oil can a little and pour some of its contents upon these flames just—to keep a moving.

For months everybody has been busily engaged with the straightening out of things in general. Every one follows his usual duty. As no one is inclined to interfere with another's business, it may be said that "there is beauty all around when there's love at home."

Just at present there is some renovating work being done, conducted by Brother Fontayne, who is ever ready to respond when there is something to be done at the Mazdaznan building. He arranged the basement kitchen so that all our sisters will be delighted with the improvements. Now he has painted the rooms at the rear of the house to give tone to the general appearance.

Sister Wolf has taken it upon herself to take charge of the care department of the building in general and comes early in the morning, with the object of leaving early, but gets so interested in her work that before she knows it night falls upon her and she concludes that the days are getting to be too short. At times you can hear her in controversy with Brother Fontayne, who gives her a little extra work due to his extensiveness, but on general principles they compromise, he leaving a little earlier in the day, thus giving her an opportunity to follow his footsteps with a mop and broom.

But now to the household proper: There is Henri, and he is growing just like a weed in the sunny South. His food is meager because, as he puts it, he does not want anything much, for he desires to economize while he is young. He wants to live the life of the philosopher. Still, he has developed a new dis-ease. We call it automobilitis. It took hold of him while in Denver last summer and settled on his constructive brain faculties to such an extent that only a steam car proved efficient in drawing off the surplus exhaust. Since then he combined philosophy with automobiles and raised a new bump right on his forehead near the faculty of individuality, reaching up toward comparison. The consequence was the dilation of his right pupil upon a gasoline car called "Cadillac." As it happened, an old friend from the Far East showed up one day and helped to take off the eye by presenting him with one of the finest "Cadillacs" ever made, upon condition that he is to take a trip in it this coming season from New York to San Francisco. This was enough to still the automobilitis, but it raised a fever and we shall now call it overlandautomobilitis. It is a trouble that hangs onto a fellow until it leaves him.

Of course, Henri is not so selfish as to keep a good thing to himself. There is Max, the two-eyed one, whose windows stick out to an extent visible even to the blind. Anything Henri has is as good as his, and he shares all troubles with Henri, especially when the car gets stuck. Henri is authority on automobile troubles, and what Henri don't know isn't worth knowing. That is Max's verdict, and you could not make him change his mind without Henri's consent. You never saw two such young ones in all your life to agree as these two do. Max is Henri's right hand and left hand, too, and whenever there is anything or to be anything Henri puts in a plea for Max, and Max takes

all blame upon himself if it is to let Henri go free. Both are full of secrets and surprises, which they intend to keep to themselves, but before they are half through with concocting them they confide them to the Doctor. They keep on surprising one another by telling it beforehand. Well, that is in accordance to philosophy.

Max and Henri have not been wearing overcoats all this winter. Neither are their suits winter clothing, but spring garments. Max has not even worn a vest, and Henri will not even button his coat. On the coldest days and with the snow beating about in drifts they will take an automobile ride at night, for at daytime they must do their work in accordance to the philosophy. These boys overthrow all the sciences, physical and metaphysical. They do not even think of eating when hungry if work has to be turned out upon short notice. They believe in the Mazdaznan thought more than in anything else. They can enumerate incidents daily where in accordance to their longings and desires their hearts have been put at ease. They can do more work in an hour than many a man in a day. They attribute their willingness to the guidance of their holy angels, of whom they are conscious. Everything they do is for the glory of Mazdaznan, and all who know them take delight in these noble-hearted boys. You do not have to preach to them, as they sense the errors of the world in general, and ofttimes you can hear them sigh when they hear of wrongs done by the world, "O, Lord, may we be spared disgrace." "Put us to work and with but little to eat," is their maxim. Money is no object to them. They do not care for it. A nickel looks to Max like a five-dollar gold-piece, and he begins to figure it out while at work what a nickel would be if multiplied with its own denomination ad infinitum. No matter how often he has to change his clothes—for these changes are quite frequent

owing to the variety of work he has to do—he always knows where he has "that nickel." But he will forget to give his change back, and as he retires to bed at night he finds *money* in his pocket. That is the only thing on earth that *scares* him, and though it be long after midnight he will come to the Doctor's door and with eyes protruding to such an extent that you could scrape them off with a stick, he tells in an undertone about his discovery and wants to make matters right. Henri, of course, does not like it, and preaches to Max all the time that he must give the change back without delay, as the Doctor takes note of all these things and a person is lowered in his estimation if forgetful.

It has been settled that Henri and Max are to take the automobile trip this coming summer. Will they fail? Not if they stick to their faith and take the trip for the glorification of the work in which they have engaged. They have the blessing of all the Mazdaznan, and Brother Christian has promised his mite in helping along this good cause, as the object is to show that two boys, with musical talents by birth, can train themselves unto other pursuits as well, and neither require physical nor metaphysical training, but merely follow the still, small voice arising from the innermost of their hearts.

Join the Mazdaznan Club now.

Lectures Revealing all the Methods Employed by Adepts, Sages, Mahatmas, Mediums, Yogis, Madjoos, Lamas, Temples etc. to insure Occult, Mysterious and Supernatural Phenomena. Admission Fee to Class members $3 and $1 a month.

The Cook Book now in press will be more to the point than the old. Besides giving the proper foods for all diseases, fat and anti-fat preperations, health rules, value of foods, many new recipes have been added. Raw Food Diet is added with numerous recipes and advice to fasters and proper and improper foods. The Cook Book may be safely called an Encyclopedia of Dietetics. It will cover 150 pages. Price in paper cover 75c in binding $1.00

East-Minster Catechism

FOURTH INSTALMENT.

Is it detrimental to one's development to be identified with a church or church work?

It is not detrimental, for it matters not as to our vocations, business or professions. We follow for what we are best fitted and mingle where we feel most congenial and attract that which shows similiarities harmonizing with our conceptions.

Does it matter as to what church a person belongs?

It matters only in as far as the principle of the individual and the principle of the church are concerned. If the principle of the one or the other conflicts, thus do not correspond in tendency, it would not be just to the one and would be of detriment to the other.

How is a person to tell that the church he confesses is of detriment to his principle?

Remember that man embodies the triune principle of God, which is Thought, Word and Deed. These three classifications constitute one being. Man is the complete triune principle manifest in this world of action. He *thinks, confides,* or has *faith* in his thought, and accordingly proves his supremacy by *deed,* which deed accomplished furnishes the proof to his power of possibility and ability or *faith* and *thought.*

I understand, but what has this to do with the church?

A great deal. If his church is based upon *thought* alone, such as the fungus-grown new thought concoctions, then there can be no progress. It will be all talk and nothing doing, nothing substantiating. It may spread like wildfire, taking in the population devoid of spirit and life and number many, but many things may prove no more than Israel in the wilderness during the absence of Mosi. These Israelites brought together all their golden ideas and silvery speeches

and jeweled fancies, but the creature formed turned out to be no more than merely a *golden calf,* before whom all those who made it prostrated themselves and prayed and hoped and built their trust and expectations. But such a state is that of death. Do not be idle dreamers, but become animated with the life of the spirit.

I see the point. But supposing my church preaches *faith* in God, the savior and life eternal?

That is good, indeed. But if *faith* alone is its theme it is not a shade better than the former one, for *faith* without *works* is dead. As the thought of a blanket during the cold winter season won't keep the freezing one warm, for a warm thought can't comfort a cold body, just so *faith* alone that a blanket *might* add to one's comfort won't be of any benefit until the *comforter* himself appears in reality and the truth in the form of an old-fashioned blanket. *Faith* comes by preaching, we are told. That is true. But a preached faith will "ditch" us and we shall fall by the roadside. Faith is like a tree pretending to be a fig tree but never bearing fruit. Such a tree only puts on appearances, which are deceptive in tendency, thus *cut him off.*

Then all the denominations preaching *faith* and those talking *thought* are primaries only and do not represent the School of Life. Is that correct?

Now you have hit the nail on the head. Be it so. A church or home, whatever we may choose to call a collective state of men, must embody the triune principle of God we have spoken of. It must be a state full of thought, consideration, contemplation, which by judgment and reason gains confidence or faith in the source or realm of its being. It will then prove its position by *deeds* that speak louder than the ten commandments on Sinai, that snatch from our heart praises more sublime than the psalms of David, and stands out more boldly and defiant than the pyramids of Egypt.

In this case the individual must determine by his own position his associationship with others and compare the tendencies of his nature with those of his church. If inharmonious to his welfare, should he rather sever his relationship and join another?

Not necessarily. If we leave one church to join another we do not profit. We remain where we are and live according to the dictates of our conscience, asserting our rights, and if such conduct should be unwelcome to the associates they will soon let us know that we are no longer welcome.

Supposing they should demand the severing of the ties, should one look around for another?

Oh, no. Learn to stand alone, for only he who has learned to depend on himself in this world is worthy of emancipation with the Father. Jesus felt the loneliness for a moment, but it was only to make him all the more confident when He said, "Into thy hands I commend my spirit."

But it is not good for man to be alone.

Just so. But he must learn first to be alone so as to assert his position thereafter, wherever and whatever the nature of the realm may be with which he co-operates. He must learn to untie and tie and vice versa. He must learn that it is *he* who ties and unties, and as he does so in the spirit of *him* who is the indwelling of his heart it shall be either unto condemnation or a blessing unto his heart, and for all those participating in his heart's desire.

This makes it plainer to me now what was meant by the Master when he said, "Whatever ye shall tie upon earth shall be tied in heaven, and whatever ye shall loosen on earth shall be loosened in heaven as well."

Yes, the more we learn to stand alone, depending upon our own resources, we shall know the meaning of all the scriptures as interpretated to us by the Open Book of Nature which calls unto us day by day:

"All this I have done for thee,
Pray, what hast thou done for me?"

Body Culture.

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

ARTICLE FIVE.

Too MUCH leisure is as bad, or more so, as too much work in one particular position and at one and the same thing. Too much study will cause mental and physical ailments, if such studies are not varied, demanding detraction therefrom and the pursuit of some recreation. The best time to practice our studies is the early morning, upon an empty stomach. Later in the morning is a good time for our lessons and study. Then we must work and perform labors insuring livelihood or the bread of life, for he who works not and earns not his bread with his own hands will eat it for his own condemnation, followed by sickness, sin and sorrow.

After the day's work is done comes recreation of various kinds, either in play or amusement, where one's talent may be displayed or the talents of others appreciated as to ability. These efforts should not be criticised, but commended with adoration and praise. Wherever the performance is deficient we should express in our heart the kindest of wishes for the better, guarding the tongue well lest the reflections of a thought filled with unkindness may revenge its bitterness a hundred-fold upon our own path.

The child, as well as the adult, is to learn early in life to respect itself by respecting others, and thus guard its conduct. Parents must set an example of right conduct and self-respect. The child must be given an opportunity to help itself and to earn its bread by kind and noble deeds towards its parent and teachers, whether in study or by labor. It will not lower the

standard of boyhood by teaching him the operations of a household and acquainting him with the paraphernalia of simple living. Girlhood necessitates to get a peep into the workshop to learn of the conditions of labor in the outer world, that thereby they may broaden in their conceptions of the responsibilities of mankind in its various vocations and learn to advise, counsel and direct.

Morning is not the time for play. That is the time for contemplation and thought; for study or work. The body necessitates labor of usefulness; labor that creates, forms, accumulates, as thereby alone the mind will awaken to a higher conception of things. Where studies begin in the early morning, the mind in perfect trim proves capable of comprehension, and the organism responds to a condition of readiness for manual labor later in the day.

Where there is more than one child in the family they should be instructed to assist one another, the parents setting a worthy example unto them. In all labors of whatever nature, parents and children should participate, to give the latter an idea of the usages of certain articles. Opportunities alone will enable development of body and mind where either are exercised.

It is not wise to employ a child with one certain kind of work for too great a length of time and until such labor proves monontonous, as a state of monotony induces the mind to think ideas of an unkind and destructive nature. When there is work that needs finishing, yet somewhat tedious, pleasant conversation, singing, whistling or humming should be resorted to, which dispels evil ideas and charms away ugly suggestions. Jollying and a happy disposition will never create mischief, and it is well to create interest for means that give vent to our innermost desires, as such a state alone will insure health, happiness and harmony in all pursuits of life.

Magic Trees.

OUR STUDENTS no doubt remember the *scapus* tree of the Euphrates, which dips its branches under water at eventide and raises them with the break of morn. You also remember the *perfume* tree of the deserts, whose odors are so delightful and sweet that a wanderer resting under its shadowy branches for any length of time will be overcome by its strong perfume to such an extent that they act as a stimulant upon the nerves putting the unaware into that rest from whence there is no awakening. You have also heard of the *bleeding* or the *sacred* tree of Benares, a tree that bleeds a liquid resembling human blood. And the *magnetic* tree, equal in many respects to the *sensitive* plant, no doubt, every one knows. This *magnetic* tree entwines its branches around any living being approaching the same and in many instances holds to its victim even to a point endangering the latter's life.

A wonderful tree has been discovered in a canyon in a spur of the San Jacinto Mountains, near the Mexican line. The leaves resemble in size and shape the fig leaf, but they are of a strong purple color. The underside of the leaf is thickly covered with stiff hairs which stand out fully half an inch. These hairs are sharp, thorn-like and poisonous. The twigs and branches are mottled brown and are covered with minute scales, giving the branches a snaky appearance. The tree is said to attain a height of nearly thirty feet and a diameter of trunk of a foot or more. The blossoms, a rusty red, are about two inches in diameter. In shape they are a very good representation of the tarantula. Whenever one approaches the plant or when the wind agitates the branches of the tree, the flowers give off an

abundance of heavy and sickening perfume. This perfume has some of the quality of chloroform in it. and it has been proposed to call it the *chloroform* tree.

In Brazil, and occasionally north of the equator, we meet in the thick of the forest a plant whose stem is clublike, thick and knotted, with thick and thin branches all around. These branches have the peculiarity of clutching insects and fair sized animals and crushing out their lives. The plant itself looks uninviting and has been called *tarantulus plant.*

The Four Great Stepping Stones

THE FOUR GREAT stepping stones of human unfoldment lie in babyhood, childhood, youth and man or womanhood. A babe requires food from nine to twelve times a day. A child five to seven times. A youth three to four times. As soon as maturity is reached the building of tissues of formative tendencies ceases. Maturity places the capstone of man's growth and the question of perpetuity begins, which requires not continuous attention as to food and drink, but merely *occasional repair,* which may include eating once to twice a day.

As a babe we subsist on milk, as a child on gruels and fruits, as a youth on a still greater variety, which, in accordance to our understanding, brings about maturity more or less beneficial to our future existence through man and womanhood.

As soon as a house is completed we occupy it to pursue our work. If we should continue to tear down and replace the forcibly and willfully damaged walls, we could not live in that unfinished house.

The body is likened unto the house of God, a temple of the Holy Spirit, a tabernacle of the Most High. If so, then we

cannot afford to turn our house over to the world to keep the Lord from entering in. As soon as maturity begins the Lord is waiting to express the highest attributes of being through the operations of the human form. If we neglect to take up the work of God we must take the consequences and in gormandizing ruin our chances as to health, success, happiness, peace and harmony in this life and the life to come. Therefore, "fast and pray" is the command of Him who knows all human ills, and their course; He who fasted for forty days and forty nights that he might conquer the weaknesses of mortal body and raise all actions of intellect into the immortal, listen as he biddeth "Follow Me." Live as simply as he did and then you will claim the Kingdom *with him.* If you feed and kill that form of yours with the everlasting fertilizers of materiality you will never have rest in this life, for "there is no rest for the wicked," and wicked is he who gormandizes, for such it is as soon as our body has reached maturity. Jesus commended the fig tree because it had been standing there for years doing nothing but clothing itself in leaves, while no fruit was to be found as a proof of worthiness. "Only leaves," that was all. So we who have reached maturity, if we do not begin to bear fruit, fruits of labor, wisdom, knowledge, of conduct and kindness, if we waste the products of the earth by feeding an appetite as inherited from ancestors we shall surely reap condemnation.

As soon as we have realized that "man does not live on bread alone, but by every word that proceedeth from the mouth of God," we shall have solved the question of food, knowing that no longer need we care for the morrow, for He who knows it all also knows our needs, and with the daily bread of the grain fields of heaven and the fruits of Canaan we shall enter the realms of activity leading unto higher and nobler conceptions, forever recollecting the words divine:

"The Kingdom of God does not merely consist of eating and drinking alone." Then, as we pass through life's manifold mansions, reflecting our experiences with those about us, we ever conclude with the voice of angels from the realm of our innermost heart:

He knows the bitter, weary way,
The endless striving day by day;
He knows the chances oft we miss;
He knows it all—sorrow and bliss.
He knows it all.

He knows the heart, the mind and soul;
He knows the windings to our goal;
He knows our longing and desire,
And knows the means that can inspire.
He knows it all.

He knows the grindings of life's mill;
He knows the purpose of our will;
He knows we follow conscience call
That satisfies; He knows it all.
He knows it all.

THE "Inner Studies" is a book of 12 lessons, containing much valuable information not imparted in the oral course of the Intermediate Course. The book is $10, to pupils $5.

THE Twelve Lessons as given by Dr. Hanish in his Breath and Health Culture Course can be had in print. Single lessons at 50c. or the 12 bound in one volume, nicely illustrated, $5.

Nelson Piano Co., 268 Wabash Ave., Chicago, Ill., where we bought our pianos. Send for catalog.

Book Review.

Any Book or Periodical our readers wish to procure may be ordered through our office 3016-18 Lake Park Avenue, Chicago, Ill., Adolf Dittmann, Manager.

"KAREZZA, or Ethics of Marriage," is a book written by Alice B. Stockham, M. D., which deserves attention for the reason that it considers the more delicate subjects of human anatomy from a standpoint of purity and justice which every man and woman should be familiar with to inspire respect. Karezza is one of the many books on the market today designed for enlightenment of those who care to delve into the secret chambers of man's nature and destiny with the desire at heart to be and do good. To give you a synopsis of this book would mean to reproduce it if justice was to be done, consequently read it and judge for yourself.

"RADIANT ENERGY" is a book written by Prof. Edgar Larkin, of the Lowe Observatory, California. The book acquaints us with a man of much observation and deep thought, delving into the great beyond, considering questions of a most astounding nature. Not only to students of astronomy but to the layman this book offers many suggestions that are surely to prove food for thought and inspire with the desire of investigation. To review the book and do its author justice would be a very weak attempt, and we must refer our reading circle to the book itself for further information.

"BIBLIA" is a monthly our readers will find mentioned among our exchanges. It is a journal dealing with the various subjects of recent investigations made in archaeological pursuits and brings reports of the various societies interested in the Syrian, Assyrian, Egyptian, Babylonian and other excavations. In keeping this monthly one may remain posted upon the subjects of interest in that particular direction. We recommend it highly for its briefness in summing up the reports.

News Items

PRE-NATAL DUTY by Mrs. Mary Barteau will appear in the April issue.

THE Magazine for April will appear in time and we shall be working ahead to be ready for our summer's outing.

MRS. KUEHMSTED has favored us with some nice recipes part of which we have embodied in our new cook book. It is hoped Mrs. Kuehmsted will write for the magazine every month and give our readers an idea of the endlessness in preparing new dishes in accord with Mazdaznan teachings.

"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.

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 MAZDAZNAN CENTRAL SOCIETY of Chicago is proving quite a step toward more active work. The meetings are composed of the brightest lights of mankind, studious, earnest and respectful. The meetings held every Wednesday afternoon and evening are full of life and spirit and give a foretaste of the fast approaching revival of mankind, in which Mazdaznan will prove an important factor in the defense of inspired Religion, Philosophy, Science and Sociology. God wills not the death of a sinner, but that he might live, neither desires Mazdaznan—God's Thought—that the institutions on earth suffer destruction, but that they arise to the full conception of their position claimed, and verify by kind deeds and untiring labors that they are to be the watch towers unto the struggling ones far out in life's ocean, casting the light of discernment upon the weary waves, enabling the sufferer to enter into a harbor of safety.

BIBLE CLASS is the name imparted to the meetings held every Wednesday afternoon and evening by the Chicago Mazdaznan Central Society. It is a Bible class, indeed, but not in the ordinary sense, considering the writings of the New or Old Covenants, but a Bible class, as its name implies, that includes the books of all nations and races for consideration, with the end in view to be used merely as means exactly as intended, viz., to see in "the letter that Killeth" behind it all the Light of Discernment that opens before one's vision the infallible Open Book of Nature, which, with all its renewals and changes, effaces not its objects of presentation, but in terms most solemn and a language most convincing, reminds us that the Word of God is not set in letters of language, but in the signs of life forever flowing toward the goal of the infinite.

Sunshine Olive Oil is the Doctor's favorite. It is by no means a cheap oil although the measure is just.

"Rev. Otoman Zar-Adusht Hanish is no ordinary man and comes to tell something about his philosophy. Dr. Hanish goes out into the world and teaches his philosophy, not proselyting, but telling the truth to whomsoever can imbibe it."—Rocky Mountain News.

* * *

"Dr. Hanish knows more in one minute then most of the medical fraternity is capable of knowing in a year. Nothing would afford us more pleasure than to see these little, narrow, contracted mentalities forced to discuss the question of health and civilization with the gifted and intelligent Mazdaznan philosopher, Dr. Hanish. He can defend himself any turn in the road, and if there are any who fancy they are smart enough to debate with him these questions of correct living, we warn them now to steer clear of him unless they want to learn something, in which event the broad, liberal, tolerant gentleman will, no doubt, be pleased to assist in pulling them out of their mud and mire of ignorance."—George's Weekly.

* * *

"There has been a good deal of professional froth and medical vaporings of late in the Denver papers, about Dr. Hanish the Sun-Worshiper, who recently spent several months in this city teaching his method of cure. Flaming newspaper headlines have greeted the reader telling how "The Doctors Were Going After Dr. Hanish." We don't need to vindicate and defend Dr. Hanish against the slanders and inuendoes of the meddlesome medical gang who for want of legitimate professional business are so busy with the affairs of others who are their superiors in everything from minding their own business down to curing disease. Our readers will bear in mind that Dr. Hanish is not accused of killing with cocaine, codliver oil, chloroform, or calomel. Nor has there been any intimation that he maims by surgery, salivating or slugging with poisonous dopes which are recognized as standard methods of exterminating the human race. Hence these gassy demonstrations by the gentlemen who are losing their graft. Oh, yes. They will go after Dr. Hanish **in your mind,** and they will go so far after him that there will be **no danger of their getting so close to him as to need several people to help them let go of him.** Probably if he would assume to be a ninth magnetic healer of suggestive bamboozlement and give forth certain signs and tokens (of inferiority) and answer about one per cent of the questions required by law he would be awarded one of those "two-bit" licenses which Osteopaths have been offered, four for a dollar. **Don't you ever think for a moment that they will go after Dr. Hanish."**—MEDICAL LIBERTY

"Dr. Otoman Hanish, teacher of ethics and physical training has arrived in Denver and on Tuesday, June 16th, 1903, will lecture at the Howe building, 1540 California street, on "Health and Breath Culture." A lively time is threatened from the Medical Society, so say some of the daily papers. He is charged with some terrible (?) offenses, if the city dailies can be believed, as follows:

"Eat no breakfast and learn to control your appetite.

"When sick, take a few well-drawn breaths.

"Do not engage in heated controversies.

"Express your happy feelings by singing, humming a tune, or even whistling.

"When fatigued from overwork or from any other cause, take a few breaths and the yolk of an egg.

"When retiring at night, forgive and forget. Sleep with your feet to the south and lie on the right side."

"We think if they cannot find any better or more horrible crimes than those against Dr. Hanish, the howlers and kickers had better take advice from him and also put a catnip poultice at the base of their brains."—BRITISH-AMERICAN, DENVER.

* * *

"WE ARE PROUD to admit we are a student of the much abused Dr. Hanish and have been for some twenty odd years. When a man learns the four actions—respiration, ventilation, mastication and relaxation, he has learned the art of living correctly and as a result never needs the services of doctors and enjoys a body free from pain and that is about all in life that is worth living for, anyhow. Some live to eat, then nature steps in and puts a stop to their gluttony with a pain. Others live to drink and their immoderation is invariably called off by nature in the shape of a breakdown of some kind and there is misery in him. The man who learns how to live correctly has no use for a doctor, except for the setting of bones and things of that sort. We have nothing to say against the skilled surgeon and for that matter have nothing to say against the ordinary doctor who is using his scheme to alleviate the pain of the poor ignoramuses whose mode of living and immoderation brings them distress. We must have doctors just the same as we have jails, ministers, politicians, and other things calculated to educate the ignorant, but people who think right, eat right, drink right, sleep right and do right, are the only people in the world who really enjoy a painless and happy existence on this earth. To live right one must understand the philosophy of exercise, diet, sunshine, water and fresh air in connection with mother-earth and people who reach these ideas are doing society infinitely more good than all the doctors and preachers on earth."—GEORGE'S WEEKLY, Aug. 30, '02.

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.
"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.
"Interpreter", Williams Bay, Wis.
"Leaves of Healing", Zion City, Ill.

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Books we Recommend to the People

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"True Science of Living," the New Gospel of Health. 2.25
"New Era for Women." Health Without Drugs. A Plain Pathway to Health. . 1.25
"Know for Tnyself" by Dr. Dutton, an encyclopedia of knowledge. $4.00
"Consumption and Rheumatism," a certain method of cure, by Dr. Dutton. . . 1.00
"How to Cure Constipation," by Pigott. A Sure Thing. 25
"Return to Nature" by Just. The Latest Out. Full of Revelations. . . 1.50 and 2.00
"Right Generation" Dr. Conger. Nature Cure. Word to busy people. . . . 50
"Why I am a Vegetarian," 25

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Occultism

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