

MAZDAZNAN



A TRANSCENDENTAL
PHILOSOPHY
OF LIFE

1960

JUNE

25 CENTS

Wherefore

Be Ye

as PERFECT

as your Father

in Heaven

IS PERFECT!

MAZDAZNAN

Transcendentalism:—Is that which transcends—rises above mundane concerns.

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1960
MAZDAZNAN
SUMMER GAHANBAR

- Sunday** June 26 . . . 11:00 A.M.
Monday June 27 8:00 P.M.
Tuesday June 28 8:00 P.M.
Wednesday June 29 . . 8:00 P.M.
Thursday June 30 8:00 P.M.

Associates and Friends are cordially invited to attend these evening gatherings. Programs upon request.

International Mazdaznan
Headquarters
1159 South Norton Avenue,
Los Angeles 19,
California

The International Mazdaznan
Summer Conference for 1960
Hannover, Germany

August 17—2:00 p.m.

Conference Opened by Elector Henry L. Sorge of
Los Angeles, California, U.S.A.

Speakers: The Mayor of the City of Hannover, Ger-
many, and

Mazdaznan Leaders from Various Countries

Conference Theme:

“Man Know Thyself, for Self-Knowledge
gives Greater Understanding of God.”

Conference Close: Sunday August 21

Easter and True Resurrection

TODAY the Christian world is happy and joyous in the thought of the physical resurrection of the Saviour, the Christ; and their hearts find comfort in this, His greatest miracle, His victory over death.

In Mazdaznan we have a somewhat different understanding of this event, and His great mission while on earth.

From the beginning of recorded time there have been Saviours coming to the earth: —the Blessed Ainyahita came more than nine thousand years ago; Zarathushtra, who proclaimed to the world the One God, the Oneness of Deity; Zarathushtra, the great mathematician, the astrologer, scientist and horticulturist.

Other races have had their Saviours also;—Buddha, Confucius, Laotse, Mohammed, and many others. All of these Saviours proclaimed TRUTH as they comprehended it, and adapted it to the conditions of their time. Then came Jesus of Nazareth into the white race, and He garnered these grains of Truth from all those preceding Him to be used in His mission of emancipation and redemption of mankind.

In reading “Yehoshua Nazir,” or the Life of Christ written by Dr. O. Z. Hanish, we find that Joseph,

the foster-father of Jesus was a member of an Essene Community in Jerusalem, and Jesus became familiar with the Essene teaching at an early age, as there were several of these Communities or groups around about Jerusalem, each endeavoring to live and demonstrate its own concept of an ideal way of life on earth. Already at thirteen years of age Jesus visited these Communities to learn their ideologies.

Later He went to Alexandria to study the science of medicine and healing; but not being entirely satisfied, He traveled into India for further research into those older schools of philosophy and science. He also went to Greece to study with the Grecian philosophers of that day.

Surely after eighteen years of constant study and research into all the great schools of learning of His day, it may truly be said of Him that He was the greatest Saviour the world has ever known, because He embodied all that preceded Him.

Reports of this most unusual and brilliant man came to the attention of the Sanhedrin in Jerusalem, and Jesus was appointed High Priest of the local territory where He exercised tremendous influence over the people. As His success grew He was later invited to become a member of the Sanhedrin officially.

Caiaphas, the ruling High Priest of the Sanhedrin,

was greedy for wealth and power, and secretly planned to overthrow the power of Rome in Judea, and become the ruler over all Israel himself, and thus the most powerful ruler of his day. He had no thought of lifting his people out of the bondage of illiteracy, superstition and ignorance.

The mission of the Saviour was quite different: it was His purpose to teach the people a better way of life, to break the chains of undue authority and free the masses to use their talents and abilities to create a higher standard of living, and thus make Israel a great nation worthy to be patterned after.

Caiaphas, realizing the tremendous personality of the Saviour and His influence over the masses, hoped to win His assistance in carrying out the plan of the Sanhedrin.

For forty days and nights, spoken of in the Scriptures as the "forty days and nights in the wilderness of temptation," the members of the Sanhedrin reasoned, pleaded, and argued with the Saviour to no avail, and at last Caiaphas placed his own royal robes upon the Saviour and offered Him the position he coveted for himself, —King of all Israel, if He would assist in carrying out his scheme.

But the Saviour threw aside the royal robes, saying, "My kingdom is not of this earth." He was not

tempted by this offer of great wealth and power, but maintained that Israel could become the greatest nation only if her people were lifted out of bondage; and through this Caiaphas could then become the great emancipator of Israel. But he would not listen to the Saviour.

And now that his secret scheme was known to Jesus, Caiaphas was afraid it would become known to the Roman Emperor, as the Emperor's brother, Cornelius, who was a follower of the Saviour, and Iphi, his wife, who had been healed of the dreaded disease, leprosy, were staunch friends of Jesus and in sympathy with His teachings.

Caiaphas, fearing the Saviour to be a dangerous enemy, planned to destroy this man. Then followed the cruel edict of crucifixion.

He was not forsaken by all on the cross, because Joseph of Arimathea and Nicodemus, the Court physician, both of whom were members of the Community of Covenanters of which Jesus was "Elector," procured His release from the Emperor and took Him down from the cross, entombed Him, and with Iphi nursed Him back to consciousness.

We find Him early on Sunday morning walking in the garden of Arimathea, the garden of roses, and there He was met by the faithful Mathaeli who came

to return to Jesus what was known as "The tokens of Surrender" from Caiaphas, who had taken them from Him during His trial, and was now terrified by the news that "He Liveth."

These "tokens of surrender" were; first—the document of the solemnization of Miryam and the legal birth of the Saviour according to the Jewish law of that day; second—The "Ring of Authority" with the seal of Nebuchadnezzar, given to the Saviour by the Community of Covenanters, signifying His Electorship in the Community, which was also known as "The men in white clothing"; third—the dagger of Annas, the father-in-law of Caiaphas, which was used by Barabbas to slay Joseph of Pandu, the foster-father of Jesus, and thus disinherit Miryam and the Saviour and confiscate their possessions.

With these tokens of surrender from His enemies in His possession again He became a free man once more, freed from the evil tactics resulting from ignorance and greed, freed from His obligation to humanity; free to return to His Community, there to spend the remainder of His days in peace, surrounded by love and wisdom.

But it is not enough that we read and become familiar with the life of the Saviour, or of any other great person in history, as this would be only the

storing up of facts in order to appear well informed, and this would be of no real value to us. If we do not find a lesson, a moral, a principle within it that is applicable to our own lives today, it is all of no avail. The world is satisfied that there *was* a Saviour who taught and demonstrated the ways and means of a perfect life on earth; and they believe that through Him they will be "saved." But do they follow His teachings or His example? Two thousand years have passed and the thought of peace and brotherly love is only now beginning to penetrate a few of the nations.

The Christ is a Saviour to us *only* when we understand His teachings, His Truths, His principles, and we *apply* them in our daily lives. Then to us He becomes "our Saviour."

His attitudes and reactions to the problems confronting Him in His day are still applicable to us in our lives today. We need only to understand the eternal universal laws which He taught and applied.

And what does this story mean to us today? Just this; if we hold fast to divine law in accomplishing our purpose in life with the use of our God-given talents, we too will be victorious. We may at times have to submit, even as He submitted to the cross, but we must never surrender our cause.

Would it not have been easier for Him to have surrendered to Caiaphas and save himself from crucifixion? How many are there in the world today who could stand this test when life was at stake?

To him who will not surrender, God will give protection; and it was Nicodemus and Joseph of Arimathea who took Him down from the cross. Nicodemus, the physician symbolizes *knowledge*, and Joseph of Arimathea symbolizes *wisdom*, and knowledge and wisdom will come to our rescue when in difficulty. Iphi symbolizes love and gratitude for the good deeds of the Saviour; He healed the sick, fed the hungry, clothed the poor, and taught the sinner a better way of life. He said, "Cast your bread upon the waters and it will return to you after many days"; and the bread of good deeds that we cast upon the waters of life will return to us in a time of need, very certain, very sure.

We too may arise from out of the sepulchre of ignorance and superstition, and throw off our inherited weaknesses, even as He put aside the "family cloth" in which He was wrapped, and passing through the dark passageway, walk in the garden of roses, the garden of life renewed, there to again realize our tokens of freedom from sickness, sin, and death; these tokens being first, the consciousness of our ORIGIN;

not our earthly family lineage, but our origin from the beginning of creation, from out of the Infinite, a child of God.

And second—to recognize our PURPOSE here on earth at this time; we are here to demonstrate universal and divine laws and principles through our talents, gifts, and abilities in the daily walks of life, or as the Blessed Ainyahita put it so many thousands of years ago, “We are here upon this earth to reclaim the earth; to turn the deserts into a Paradise, a Paradise most suitable unto God and His Associates to dwell therein,” and lastly—what is our inheritance? The Saviour said, “The earth is the Lord’s and the fullness thereof, and ye are the heirs and joint heirs of God.”

We are not here to just “get along” in this world or to “get somewhere,” to use common expressions of the day. If we consider ourselves to be “a chosen people, a royal people, a people of God,” then we have a purpose, a mission while here, an obligation to humanity to fulfill. We are here to demonstrate purity, truth, and right principles, and the possibility of a life of perfection on earth.

If we find in the Saviour a pattern to live by, and to accomplish our purpose, *then to us He is “Our Saviour.”*

May we too ARISE, and use our talents that were given to us in the very beginning by Abba, the Father of all, that we may pursue the path we have originally agreed upon while yet in the bosom of the Infinite. THIS IS TRUE RESURRECTION! May this be our blessing.

Song—“It is Springtime in my heart today.”

—(*Lecture given by Flossie Kroeger in the Temple
Easter Sunday, April 17, 1960.*)

To expect nature to serve man and accept the treasures she has in store for him, man, when desirous of regeneration of mind and body, must ever remember that two great factors are at work, crystallization and focalization. Without the union of both, polarity is impossible. Breath, Diet and Exercise are as inseparable as Science and Faith, God and Man, Nature and Reason. When we follow Breath, Diet, and Exercise with a regime, a method and system, true progress unto perfection will be assured us.

Individualism is dependent upon the awakening of the self-conscious condition of man and cannot be taught or defined. It is a growth of the inner man toward an expression through nature.

Concentrate

Concentration is the factor that creates mental propensities and properties. Concentration is a state of mental arrestment which is gained by relaxation of muscles and the consequent rhythmic breathing. To some, such a state lies within the province of their make-up, while others have to acquire it through diligent practice and alertness. It is well to train the cellular body during the waking hours to respond to wish and will, but it is equally as important to make preparations for the hours of repose. Upon retiring the mind must be relieved of all petty things, be they of the daily walks of life or of the abstract. Dismiss mental and physical worry. In a perfectly comfortable state allow your mind to become arrested by regulating the rhythm of breath. Breathe long, deep and low. Empty the lungs slowly, gently, without force. Remain in a state of arrestment for a comfortable period before inhaling again. Follow this until you find yourself reposing in the arms of Morpheus, leaving the rest to nature.

No man can lose character as long as he remains in the possession of a single truth which he exercises, in spite of all the pressure brought to bear by the undesirable conditions of his day.

The Efficacy of Deep Breathing

The Teaching of Mazdaznan, as expounded by Dr. O. Z. A. Hanish, presents a system of deep breathing, such as the use of the breath in relieving heart diseases, etc. Mazdaznan claims that the practice of deep rhythmic breathing for a period of three to five times a day (three minutes at a time) will often give relief to heart conditions of distress. When the blood is properly oxygenated the heart can perform its function without strain or stress, thus assuring a longer and more useful life.

An article in the *MIRROR NEWS*, January 14, 1960, gives a synopsis from a Medical Journal that tells about the wonderful healing power of the breath in cases of Coronary Thrombosis. It took a period of ninety years before the authorities finally accepted the fact that there is great healing power in deep breathing.

Following is the Article:—

Medical Memos

By H. L. HERSCHENSOHN, M.D.

Deep breathing exercises may be helpful in preventing coronary heart disease. An article in a medical journal states that when a person takes a deep breath and holds

it for about 10 seconds it creates a negative pressure within the chest which tends to enlarge the coronary arteries permitting more blood to get through to the heart muscles.

This exercise is suggested as a treatment, together with the other very necessary treatments prescribed by the doctor, when a person has suffered a coronary attack. The patient is told to breathe in deeply, hold his breath for the 10 seconds and then breathe regularly for a few times and then repeat the deep breathing. This entire procedure is done 10 times. This constitutes one complete exercise.

Ten such exercises should be done a day, if the doctor, taking care of the particular case, approves. They should be spaced at regular intervals, about every hour or so.

Since coronary heart attacks can be due to a number of causes, obviously the breathing exercise by itself cannot be a positive way of preventing such attacks.

However, if the exercise can do no harm and there is a possibility of its being helpful, then it is certainly worth trying. It not only increases the supply of blood, but with it, the supply of oxygen, to the heart and consequently to the brain. It is refreshing to the mind.

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Some of us drive fortune from our own threshold by sweeping too lively at others' doors.

Complete Book
"The Philosophy of Mazdaznan"
To Be Released June 25th

THE ONLY complete, authentic and unabridged version of the *Philosophy of Mazdaznan*, as derived from the vast accumulation of notes, lectures and teachings of the late Dr. Otoman Zar-Adusht Hanish, will be released for sale to the general public on Saturday, June 25th by the Mazdaznan Elector Corporation, International Fountain Head of the Zend-Avesta teachings, and brought together under one title by the group for the enlightenment of mankind.

Dr. Hanish, leader and titular head of the Mazdaznan organization for over seventy-five years, was fond of saying, "In the beginning there was truth," and so it was in this manner that he sought diligently for decade after decade to restore the ancient wisdom of our forebears as revealed to them from the open book of nature.

SOURCE OF NEW THOUGHT PHILOSOPHY

This sensational new book covers the beginnings of the so-called *New Thought* movement from the time that man first emerged into spiritual consciousness,

down to the present day application of these vitally important truths in meeting the trials and problems of every day living.

Many of the basic truths as disclosed by the comprehensive Philosophy of Mazdaznan will be clearly informative, often amazing, sometimes startling, but always a source of mental and spiritual enrichment. In fact, a careful perusal of the more than three hundred pages of power packed knowledge contained within its covers will enable a profound reader to be revitalized, regenerated—*born again*.

This assertion is made in all seriousness, for it is known that this restatement of age old truths in lesson form for nearly a century has proved to be a powerful stimulant for good to men and women of all ages, studying quietly but purposefully in hundreds upon hundreds of small home study groups throughout America and Western Europe.

And so, within the pages of this one great volume, the TWELVE BOOKS OF KNOWLEDGE will unfold before a truth seeker the wisdom of the Zend-Avesta peoples, clearly and simply explained in language that is easy to comprehend, set forth in terse precepts of action in a manner that will enable the reader to find health, happiness or abundance, according to his desires.

THE TWELVE BOOKS OF KNOWLEDGE

The Philosophy of Mazdaznan is fully explained within the *Twelve Books of Knowledge*, and each of these books is divided into three or four sections—forty-one in all—in order to make it easy for the reader to grasp and understand one great truth at a time.

Titles and purpose of each of the twelve books are as follows.

- (1) THE BREATH OF LIFE—Explains how to use the *Power of the Breath* to revitalize and recharge the human mechanism.
- (2) SELF HEALING—Sets forth in easily understood words the processes involved in self healing unto complete regeneration.
- (3) NUTRITION—Strips away the fallacies surrounding the intake of food and replaces the distortion with TRUTH.
- (4) EUGENICS—The little understood *creation of mankind*. This book attempts to bring our standards of procreation up to the highest level.
- (5) INFINITE INTELLIGENCE — Explains *first cause*, and the steps we must take to grow from animal to a manifestation of God.
- (6) MIND—Reveals for the first time the tremendous powers of the mind and what *thought* can

- (7) MAN—History and stages of development. Star-thing, but true, as revealed by ancient manuscripts.
- (8) PRINCIPLES—First cause, first principles, the *reason for our being*.
- (9) KNOWLEDGE—The degree of good that was made known to *first man*.
- (10) WISDOM—The proverbs, the precepts and the practices of Mazdaznan briefly stated in numbered paragraphs for easy reference.
- (11) MAZDAZNAN—BOOK ONE
- (12) MAZDAZNAN—BOOK TWO. Both of these

vitaly important books explain why man has infinite knowledge, wisdom and intelligence—point the way he is going now, and describe the glories that could be his should he seek unfoldment unto regeneration, *the perfect illumination*.

DECLARATIONS OF FREEDOM

The *forty eight* "Declarations of Freedom" as set forth in the Philosophy of Mazdaznan are greater than all of the documents of emancipation history has to offer, boldly written in words of sheer perceptive brilliance across the fog shrouded pall of fear,

ignorance and superstition that has held mankind in mental servitude for endless eons of time.

All of this, and more too is set forth for the consideration of the reader, as its pages reveal the steps that must be taken by a serious student so that he might unfold and grow into a new way of life, unfettered, and thus to be released from the bondage of moral, intellectual and spiritual illiteracy, and as the book explains, the choice is up to each individual.

SPECIAL PRE-PUBLICATION OFFER

The complete volume of *The Philosophy of Mazdaznan*, containing the *Twelve Books of Knowledge* will retail for \$6.95 AFTER June 25th 1960. However, ALL orders sent in before that date will be accepted for ONLY \$5.00 (plus 4% tax in Calif.) postage prepaid. Readers are urged to send in orders now while this pre-publication offer is open. Send check or money order to: MAZDAZNAN, 1159 S. Norton Ave., Los Angeles 19, California.

Mazdaznan not only reveals the Truth but presents the ways and means by which it may be attained and realized on the planes of matter.

Anything beyond one's understanding is due to misunderstanding.

Harmony Course

SEVENTH LESSON

IN THIS STUDY of Mazdaznan Harmony, it depends altogether on the individual, whether or not any noticeable of advancement is gained. It is the little that is done with understanding that counts the most. If the exercises are practiced with no attention to the distinction between the different sounds of the scale of vowels, we are not receiving the benefits that are meant to be gained from this study.

It is not enough to be able to distinguish the different sounds, we must also be able to follow them and note the effect of these sounds mentally, as well as physically. This means that we must be able to hear the sounds mentally, from time to time, after the vibration of the mouth has ceased and, at the same time, we must feel the vibration of sound on the spinal cord. In this way we actually go to work so as to gain control over the cells in our physical makeup. Naturally, this cannot be done at first but we should keep the aim and object of our work in mind, that we may ultimately gain our ends rather than lose sight of the purpose of this study. There is a direct and conscious effort to arouse all the capacity of the mind's intelligence, and thus, through the

vibratory action of the brain, the psychic cord will be reached finally and it will begin to vibrate in unison with the finer brain vibrations. After a time, when the psychical cord has been awakened and is brought into action with the brain, (the psychical cord having been reached,) it will begin to vibrate in unison with the body at will. The person can function, as a result, so that he can be called to duty on that plane and draw on these psychical forces at will. When this state has been reached, then the spirit propensities will begin to have room to act and to permeate the entire being; thus the mind, soul and spirit will be able to act harmoniously and the individual will become conscious of the latent powers within his being.

But this is not all to be attained. There is no end to the development that can be gained when the mind, the soul and the spirit, have been given an opportunity to work in unison, and the entire body has become alive to that extent. The thought forces begin to come under control; the entity can commence to exercise its powers and its forces. Then we can begin to know who we are, what we are, from whence we came and whither we are going. But we do not stop even here, for there is always something beyond that beckons us onward, on and on indefinitely, without

end. When we are alive, alive in mind, soul, spirit, and entity, we have only cleared the way for the divine forces to begin working directly through our organism and the finer forces belonging thereto. So the work of development continues ad infinitum, from the grosser to the finer and still finer, until the very essence of all things is reached. We become at one with the universal laws, as well as with the simplest things on the material plane.

In this study we begin with the vibratory action of sound on the physical body, first harmonizing the inner, the mind realm, then the outer or the flesh cells, until we are able to control both and from that standpoint we work continually.

The greatest of all instruments that has ever been produced is the human body. It is so marvelously intricate, and yet so perfect and simple, that the individual, like an artist, can and must arise to master his instrument. The human body is then an instrument and each individual is to master his own instrument. All nature, all things and all objects about us are likened to the notes found in music and are to be played according to a certain fixed rule as found in the study of music.

When we begin our musical lessons we do not at once jump into the most intricate music, we begin

with the single note and learn its tone and value. Then we commence to combine the different tones, from step to step, until we are able to play difficult pieces and we understand perfectly how the parts fit into each other. So it is with our bodies; the first thing that has to be done is the tuning, the same as with the musical instrument. Then we commence with our simplest sounds on the scale and keep on combining these tones, making out of them the most intricate compositions through diligent practice.

Nature is a wonderful field of musical compositions of variations, written in a thousand, yea, a million and a trillion and a quintillion of variations, all depending on the simple original or basic sound. The possibility of reducing all these millions of variations to the simplest sounds, thus bringing out the ability to analyze and place them quickly and to comprehend them at once with a glance of the eye, or one turn of the ear, so to speak, lies within us to be developed and expressed.

The human body is such a wonderful instrument that there is no sound anywhere that cannot be produced on any musical instrument, hence there is nothing that cannot be played on this instrument, the human body. All we have to do is to learn to play on this instrument of ours, and all the things

outside of us, all things in nature, all objects and creatures will give us their secrets, as soon as we give them their keynote and reach their spirit, their confidence. We have thought heretofore that it was necessary to get at the truth and the knowledge of things from the outer realms alone. We have, for instance, plucked the blade of grass, the flower, the plant and even chopped down the trees, analyzing and dissecting, but we have become lost in the details and have found out nothing that is of any real use and value, when it comes to knowing anything about life and its secret workings.

In this work we stop all this futile effort, for it takes us nowhere. It only gives us things to memorize and to put away in the store house of the mind, to mould and rust in time, and to deaden the weight of our faculties, instead of quickening them. Thus, having become wise enough to realize that knowledge is not to be gained by the general methods that the outer world pursues, we go to work in a better and more sensible way by working inwardly, until the very kernel, the very essence of things is reached. Then we are able to drink from the true source of wisdom and in that way we know that things are not as they really seem to be on the outside.

As we go on and on, producing more and more

varied sounds and making them vibrate through the system consciously, and noting the effect of each different vibration and each shade of difference in the new combinations, that we are ever able to produce and to practice, we shall then have our instrument so attuned, and the material thereof so seasoned, that we shall be able to play any of the pieces that may be presented to us by nature's handiwork. Anything that may come to us in the form of a human being, animal, plant, mineral or anything that can have a correspondence to these sounds, we are able to produce on our instrument, the body, to place and find the corresponding sound or shade of variation of sound.

To begin with we learn the different meanings of the basic sounds of the vowels presented in this study of Harmony and to be used in our scales. For instance: the vowel sound of "a," (ah) expresses surprise, and all the variations of the basic vowel sounds express specific meanings. The "u" is not so scientific and can be interpreted as good or bad. It comes under the sense of feeling that is produced when we hear something that is not understood by us but is somewhat of a surprise. For instance, we may have been watching what they were driving at, the one striking the other, and we walk away with that pecu-

liar whistle that no words can express our conclusion or feeling. We notice that when we are left to ourselves with no influence of suggestion, that we generally pucker our mouth as if we would whistle, when we experience something that we do not understand. All the sounds that we use have been given a meaning; they have come into existence as forms of expressions, because of certain feelings they are not able to express or convey. With our entire scale of vowel sounds, they are a basis, and anything that is different is only a variation thereof and can be traced back to the basic sound and thus located and interpreted. When we hear a familiar sound we know at once what it means and from what person or object it issues, and no language in words is necessary to make any further explanation.

(Continued in next magazine)

We may call it whatever name we choose, but it is the spirit of the times that darts its arrows into the minds and sometimes into the hearts of men to change old methods into new ones, thus carrying out the designs of the Infinite, although in a somewhat complicated way, still, most expedient to the understanding of the majority which never can reach anything of a higher nature unless there is a great exertion of force.

“ORGANIZED” MINERAL SALTS

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Only the water is removed, leaving only the natural mineral residue or mineral salts. These salts are then finely ground and packaged under the trade name of Drokel Formula No. 7, ready for use.

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body and take an essential part in the regulation of their reaction on the acid-base equilibrium.

Write to or call GL. 4-4134.

Harvest House—870 Via de La Paz, Pacific Palisades, Calif.

A t t e n t i o n

Mazdaznan Science of Dietetics can now be ordered through the Press. These books will be completed the middle of June. The prices are: \$3.95 for the bound book and \$2.95 for the paper covered edition. Add 4 percent sale's tax in California.

Seasonable Hints

June is the month of rejuvenation; the month of joy and gladness. It lies within the nature of things to renew and quicken the life energies to grander aspirations.

Rhubarb holds good throughout the month and continues to be an excellent tonic.

Pick the green vegetables and herbs and nibble at them until you have your fill. It will do an inestimable amount of good.

Be ever ready to follow the Call and you will find the Way clear and you cannot fall.

Strawberries are of value during this month, particularly when domestically grown. They may be eaten with cream but not with sugar. Fresh strawberries with whipped cream are good for the liver and agree with most temperaments.

Butter clarified is particularly of value during the month of June for people suffering from lung, throat and nasal troubles. It must be used fresh, unsalted, either by itself or with flaked rice, hard toast or wheat preparations.

Freshness and aroma enhance the value of the herbs, and so, old herbs are of no value. Certain seasons bring forth certain shoots, flowers, etc., and therefore great benefit is derived from using healthful fresh buds, shoots, sprouts, leaves and flowers. Blossoms and leaves should be eaten with a salad and usually as the introductory dish.

Eggs prepared with tender greens of herbal quality effect purification.

Sorrel leaves used as a salad or as a soup are particularly to be recommended in scrofulous conditions. May be eaten with gingerbread.

Fill the nostrils freely with the essence of vitalizing air that requires no plate or cup, but flows as freely into the dynamics as the waters from out of a translucent spring.

Beaten biscuits, unfermented biscuits, muffins and rolls, buttered with clarified butter, may be eaten with vegetable salads or small fruits with cream.

Practice long breaths for two or three minutes at a time every two hours and do not forget to utter one prayer or an aphorism every hour or two, so as to free the system of carbons.

Breathe the ozone of the spheric realms and become revived by the spirit of nature, whose power to quicken life is great.

It is well to gather plantain leaves, macerate them, tie them about the ankles and other swelling places, and be relieved of swellings. If dropsical, relief may come with use of additional salads made largely of fresh yarrow, parsley or sorrel, and when thirsty drink yarrow and parsley teas.

Chives, cut fine and mixed with cottage cheese and cream, will make a most refreshing dish for those suffering from a torpid liver.

Do not allow a child to sit on damp ground or on cold stone steps during this month, as it may cause unnecessary troubles.

Take walks as often as possible and make it a point to run out on your lawn barefoot for ten minutes, then return to the house, dry the feet and rub them well. It will help to relieve corns and ease the soreness and tenderness of the feet.

Never become tired or impatient standing out in open nature, however strong the winds, however fierce the torrents of rivers. Exercise your power of resistance with the object of favoring the same. Do not let the weather control you, but work until you have proven to yourself ability and possibility.

Herbs as well as vegetables and fruits, due to their chemical composition, mineral content and other characteristics, have each their definite affinity for certain organs or systems of the human body, which when thus stimulated, give renewed action or increased function to bodily constituents. The action of eliminative teas is reduced considerably when eating with them.

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