The Mazdaznan

(THE THOUGHT THAT MASTERS)

"The Will of the Lord is the Law of Holiness." — AVESTA.
"Holiness is the Best of all Good."— AVESTA-ZEND.
"The Lord God is a Sun and a Shield."—BIBLIA.
"The Pure only shall speak the Word of God."— AL KORAN.

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The Reading Matter in this Magazine is Written by the Reverend Doctor Otoman Zar-Adusht Hanish, except when signed otherwise.

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MAZDAZNAN FASHIONS DIALEMS

Mazdaznan's golden stream
Of lucid lore, flows like a dream
Inciting mortals how to think,
And from the fount of truth to drink,
Down through the ages, noiselessly
Like breathings of Eternity!
Replete with hope and joy each line—
Transcendent, exquisite, divine!
Of heavenly stars, not earthly gems,
Mazdaznan fashions diadems!

Dr. Thomas McCabe





With blessings of all good things
Roman Zen-Adushi Harish

A LORD'S PRAYER

Our Father who art Ever-present
Thy Name be intoned;
Thy Dominion establish among us;
Thy Will arise throughout the Earth
In like manner to that of thy Realms of Intelligence.
Of the Manna of Life we partake with Thankfulness in our Heart.
Do not call into account the Offenses of the Past,
That we may learn to overlook Shortcomings in others.
Obediently we bow to Fate in the Hope of attaining to the Light of Understanding and Fear no Evil.
Thine is the Kingdom, Radiance and Glory, now and forever, worlds without end.
This is our Heart's desire throughout all Life Cycles. So be it. Am-en.

Sermonettes

THE OLD has passed away, behold, I shall make all things new.

WE HAVE ALL REASON to be happy and exceedingly glad for the days of great expectations are before us.

IN LOOKING BACKWARD we have nothing to regret as the short-comings of the days gone by were due to environments and conditions we have not been able to master.

RENEWED EFFORTS will crown our attempts with success. Let us not grow weary in doing good, but hold our own, that thereby we may prove our worth in life.

LIFE IS WORTH LIVING, indeed, when a new leaf is turned that is open to records of accomplishments. We are all able to do the good things that help to make a wonderful history.

GIRD THYSELF with the Armor of Peace and raise the banner of light pointing to the sky, whence cometh inspiration.

AS THE SUN RISES in the morning, so the new year shall rise unto the imparting growth, progress, developments, accomplishments.

EXERCISE THY FAITH, that faith which ever quickens your being with the breath of our God, breathing life and animation toward greater accomplishments.

HOWEVER unhappy the days of the past may have been remember the hours of pleasure spent.

COLLECTING the hours of pleasure of the past will insure happy days for the present.

WE SHOULD be thankful for all the wise sayings listened to, but all the more thankful for the things we have never said ourselves.

REMEMBER the hour of prayer and you will never have to consult a soothsayer.

BLOT OUT of memory all the disagreeable occurrences in life and start out with a clean sheet of today; then you shall enjoy the happy hours of life.

OBLITERATE everything disagreeable from yesterday and you will see lovliness today and more good tomorrow.

FORGET the peculiarities of your friends and their company shall prove agreeable and profitable.

PAY NO ATTENTION to things you may hear about your acquaintances and you shall never loose confidence in man's honor.

FAULTFINDERS are as a rule the least capable to do better and very apt to inflict wrongs.

THERE ARE no wrongs to him who himself follows the golden rule of doing right.

TO GUARD one's tongue and be master thereof is an accomplishment greater than all the virtues of character.

REMEMBER that your neighbor has some troubles of his own, thus mind thyself, be on thy guard and keep thy own at home.

TO KEEP ONE'S IDEAL in the real, one must remember that distance only can lent enchantment. As soon as we get too familiar with our ideals the charms will vanish like the dawn before the rising of the sun.

He Who begins the day with holiness knows the best of all good and closes his labors with the recognition that "the will of the Lord is the law of holiness."

The Man who never has an idea of his own has plenty others to offer which have emanated from the brains of other men.

The Thoughtful follows the bidding of his soul and delights in the results of his faith.

People who admire us need not necessarily love us, as hatred even admits adoration.

To Enjoy Friendship one must necessarily cultivate it by gathering into an intimate circle all acquaintances worthy of our confidence, then we shall realize that heaven itself is but the result of intimacy of pure and noble souls who exercise truth and right.

No Man does another a harm directly, while the harm indirectly done is an instigation on the part of those having hatred, envy and malice in their heart. Let us face the man, for the knaves never can.

A Thief is considered a most contemptible thing in Scripture while a slanderer is termed by far more contemptible. It is then our duty to turn our ears from those who speak of other's faults and lift our eyes unto those who mind their own. This will increase our happiness and insure a long enjoyable life.

To Believe in God is no particular virtue, as the Scriptures say that the devil believes in God and even trembles before him.

A Face radiant with the sunshine of one's heart grows more beautiful each day until it illumines even the dark corners of life.

Hints of the Season.

THE HINTS for the Season are those of feasting and enjoying the good things of life. But remember temperance in all things.

SOCIALS OF ALL KINDS are in season and sports of a modest nature commendable. Take a straight-back chair and turn it over, and kneel on the lower round, and touch the top of the back with the chin. This will prove to be an endless sourse of amusement and at same time insure steadiness in nerves if practiced daily.

SITTING CROSS-LEGGED on the floor and suddenly rising, then immediately sitting down again, will be a good exercise for the season. If kept up for three to five minutes it will limber the joints and remove acids from the system. It is a religious exercise to be followed for six weeks.

A MOST BENEFICIAL exercise for this season, is to lift the toe to the tip of the nose several times in succession. If followed daily it will strengthen the hips, lessen the waist measure and insure manhood and womanhood.

FOR MENTAL GYMNASTICS call to mind all the countries, mountains, valleys, cities, towns, hamlets, all the vegetation and their classifications known to you, all the minerals handled by you, all the things of art worthy of your adoration, and the good people you have met in your life. Keep up this exercise daily before retiring and your memory will grow stronger, your mind brighter, your mood happier.

LEAVE OUT YOUR sugar and use instead of milk good cream in your coffee. It won't sour on your stomach, neither will you suffer from ill effects.

A Cook Book that contains many excellent recipes, and may be strongly recommended, is the "Mazdaznan Encyclopedia of Dietetics and Home Cook Book," by Dr. O. Z. Hanish, published by the Mazdaznan Publishing Co., Chicago. It contains recipes for dishes containing wines and liquors, but these may readily be omitted by those who do not approve of them.—*Harry Brook, editor of the Care of the Body department in the Los Angeles Times.*

Although a Little unpleasant to the taste, *garlic* is in season and should be used freely once a week. The proper way to use *garlic* as a tonic and remedy is to take hot toast and rub the *garlic* on it like you would spread butter. One large clove or two small ones will suffice. Toast and garlic eaten with a dish of prunes will prove a splendid purgent. At this season of rush and feasting garlic will prove a preventative.

A Few Drops of Vermouth cordial in a little hot water taken on an empty stomach will prove beneficial to those who have to rush out early in the morning to follow their duties.

If You must have coffee in the morning take Vermouth first, then a little fruit like grated apple, bananas or oranges, a little wafer, cracker or toast and a cup of coffee containing rich cream.

Make it a Rule to use tea at night with lemon juice and if a cold in your head or on the stomach add a little cognac as that will make the phlegm come loose.



Gleanings

COMING EVENTS.

THE OLD YEAR has passed out leaving but a faint memory of the exciting scenes created in religious, political, scientific and philosophical circles. There is nothing new from the ordinary character of current events to be added to the history of the world. All we can say is that whatever transpired was merely a proof of the fact *that history repeats itself*—even as to the making of nations and empires—monarchies adopting a more liberal form of democracy with a tendency toward republicanism and republics turning monarchial with a strong tendency to despotism. This is no surprise at all, even in the face of progress and advancement of thought, for as all things are possible unto God the incredulous is possible to man.

* * *

Politically we stand at the threshold of tremendous changes of an epoch-creating nature almost astounding and confounding the ordinary senses. We have passed from the simple form of democracy through the various phases suggested by conditions and environments until we have nothing more to attempt, no more to experiment with, and the next step is imperialism, a form more conducive to existing conditions. We no longer expect our executive officers to follow the ordinary trend of their predecessors; we are compelled to recognize the fact that as time advances we must advance with it and thus make changes suitable to existing conditions.

* * *

The foreign powers will continue their diplomatic relations; occasionally inviting feuds here and there, yet nothing to astonish the world or worthy of historical record.

The peace promoting side of mankind will have difficulty in understanding the conditions which will arise. We shall hear of alliances, but the real import will be orders for more guns and ammunition as the only means for the re-assurance of peace. France is on the decline and Great Britain follows suit. Germany holds its own admirably, yet it cannot escape the inevitable. Russia is as much in a chaotic state as ever, while Turkey profits through the uncertainties among the European powers. Japan has become a factor in the policy of the powers and will show such a spirit of aggressiveness that will compel the Stars and Stripes to show the Yellows the true blue whipping them into line.

* * *

In our own country much friction will be developed which will cause a stir among all classes of men, so much so, that comments from foreign powers will not be commendable and our good name will suffer. Hardly are the days of the Rebellion forgotten—a stain that will not come out in the wash, no matter how much we try to technicalize the deed perpetrated—and we are about to inaugurate another feud, where brother will stand up in arms against brother, forgetting in his fury the real cause of his anger and as if spurned by furies will throw himself into conflict ending most disastrously. The inevitable is fast aproaching; even though the guiding power of an Infinite hand has tried to stay the hour, yet it cannot prevent the wrong from being righted though at a late hour.

* * *

We stand at the very brink of an abyss filled with the most terrible calamities. The greatest of our dangers are not on the outside, but internally. The spirit of rebellion is going about in the scriptural sheep's clothing seeking to devour the labors of our most glorious country. We shall have to use a great deal of tact and diplomacy in working off the three great rebels of our age and country who flatter us in our weaknesses to gain their selfish ends. Let us keep to the better of two evils and uphold the policy as begun in furthering the Imperialism that insures unto us the credit of rising above all the nations of the earth as the *Savior Nation* of this cycle and age.

ZARATHUSHTRA AND ZARATHUSHTRIANISM IN THE AVESTA.

WE HAVE the great pleasure of acknowledging the receipt of a book entitled "Zarathushtra and Zarathushtrianism in the Avesta," by his graciousness, Rastamji Edulji Dastoor Peshotan Sanjana of Bombay, India, who has travelled extensively of late years to gain such information that would enable him to impart views and opinions upon matters sacred to every human heart and avoid any possible offense to the religiously inclined as well as others. Altho the book seems to have been written principally for the benefit of the living generation of English-speaking Zarathushtrians, still it is a book of much valuable information to liberal thinkers, and those desirous of gaining truth irrespective of the source. The book is particularly valuable as the writer makes no special claim, but treats all his subjects from an absolute conservative standpoint, showing no traits of enthusiasm for a system he believes in, and in comparing it with other systems he does not call special attention to the merits of the one he so ably presents. In every page that true spirit of a meek and lowly follower of the noble and blessed Zarathushtra predominates, so that even a casual reader will be compelled to acknowledge the superiority of the writer to those of the usual type. A student well versed may not find anything new in the book but he will find ample material to substantiate his position and glory in the testimony which the book bears to the great truth revealed by the blessed Zarathustra. It further shows that his graciousness Doctor Dastoor is by no means an ordinary man, as he is a scholar and a philosopher who lives the life he confesses. The Parsi brethren and friends may be justly proud of one among them who is able to raise his voice in favor of a religious-scientific system which is not only the oldest of them all, but in spite of age, carries with it the banner of truth unto modern civilization, against which all the adversities of the darkest hours of persecution could not prevail—a system that has worked its way and lives in Brahmanism; a system whose influence is felt in Judaism; a system that controls Buddhism; a system that

was the making of Christianity, and a system also perpetuated in Islam. We not only recommend the book "Zarathushtra and Zarathushtrianism in the Avesta," by Doctor Peshotan Sanjana, but expect that everyone who ever heard the precious name of Zar-at-hust-ra—the Prince of Peace and Light—may procure and read the same with thanksgiving in his heart. We appreciate the kindness of his graciousness Rastamji Edulji Dastoor Peshotan Sanjana for having remembered us with a copy of his book. May the blessings of the Infinite continue to communicate his favors unto him unceasingly to prompt him to write more in favor of a cause so important to the welfare of man. Unto this end all things shall prosper in peace as *holiness is the best of all good.*



YOUR WORTH consists in what you are

And not in what you have.

It's what you will and what you do

That makes you King or Knave.



THE SHADOW OF A MULE.

ALTHO MORE THAN twenty odd centuries have passed into oblivion the story of the quarrel over a mules' shadow still lingers in the memory of history and will continue to be handed down to posterity as a proof that mankind is the same the world over, and in all the ages. Lack of intelligence and tact still remain the cause to the petit troubles in our life and it seems that not one of us is exempt from becoming a victim of some trouble or another even tho but for a limited season. The fortunate ones will profit by experience, the unfortunate ones never. The object of history and scripture in relating incidents or parables is to call our attention to the moral to be gained and thus profit thru experiences rather than to become victims unto a performance that necessarily demands sorrow and ill.

As said before, centuries have passed yet the incident about to be related was well worth recording and we are thus able to touch upon it.

It was in one of the smaller cities of old Greece, in Abdera, that on a hot summer's day a certain wealthy man engaged a mule driver to take him on his mule's back across a lonely stretch of country to another town. After the price was agreed upon and the bargain closed the rather corpulent man, a dentist by profession and business, got into the mule's saddle, led by his owner, the mule driver, who naturally had to walk beside his animal. The road was a rather barren one with but a thistle here and there and a patch of underbrush, but not a tree, not a shelter. The sun burned over head with all the voltage of a scorching flood of rays, so that the overcorpulent dentist found his ride rather uncomfortable, perspiring more freely than he had anticipated. Yet his errand was an important one, for he had been called to a wealthy family to examine their teeth, which meant reputation as well as a fat fee. While sitting upon the back of the mule he no doubt meditated upon the story of Balaam's ass, who talked back to his master who thrashed him, whereupon the Lord opened the mouth of the mule, asking his master why he hit him when he was not aware of

having violated any rule. This old Greek dentist wished this mule of his could talk or at least could inspire him with some idea of relieving himself of his burden and the dentist of his uncomfortable position. And lo, and behold, as the dentist considered and weighed his mathematical problems for outwitting natural laws he was suddenly seized by an inspiring thot the mule driver himself never thot of. The dentist noticed that the body of the mule cast a shadow upon the ground in accordance to nature's laws and mathematics. He at once desended from the back of the mule and walked "in the shadow of the mule" instead of the scriptural "shadow of his wings". The simple mule driver, who patiently walked beside the sunny side of his mule, suffering the hardships of the heat of a sun and a walk, soon saw thru the game and found himself outwitted by the man of a caste he naturally hated as well as envied. Seeing that his patron derived untold benefits from the walk "in the shadow of his mule," the mule driver demanded extra pay for such privilege, which the dentist refused to pay. Thereupon a quarrel ensued in which the mule driver held that he had only rented his mule but not the shadow, while the dentist contended that in hiring a mule he also was entitled to the latter's shadow. Unable to come to an understanding, both agreed to return to Abdera and have the matter adjusted by the court. Arriving in the city the matter was placed before the judge. Upon hearing the case the judge was about ready to settle the matter between them amicably had it not been for two unscrupulous lawyers overhearing the subject, who set to work in renewing hatred between the contending parties and spurred them to fight for their rights and justice. One lawyer took sides with the dentist, the other with the mule driver. They managed to appeal the case to the higher courts. Day after day sessions were held and the case of the shadow of a mule argued with all the technicalities available. It was the first case of its kind ever known to jurisprudence and it was considered a very important one, the decision of which was to stand for all times to come as a test case. The debates grew hotter day by day. The lengthy speeches of the lawyers, the use of heretofore unheard

of technicalities, the most confusing learned arguments, instigated the people of the whole city and country round about to take sides. One would side with the dentist, the other with the owner of the mule. In all the saloons and restaurants, at the clubhouses and the theatres, at the marketplaces and stock exchange; everywhere people quarreled over the "shadow of a mule". Some held that, "he who hired the mule had a right to his shadow," while others were of an entirely different opinion and held that "he who desired the comfort of the shadow of a mule" ought to pay for it since he had hired the mule only and not his shadow, the shadow being an entirely different part of the mule.

Threats of all kinds were proclaimed and riots instituted that necessitated the calling out of the militia to uphold law and order. But this only all the more inflamed the fury of the proud and hauty freemen of Grecian lore—who felt their sense of honor trifled with. A general uprising was threatened and here and there bodies of men organized themselves into hostile feuds demanding a settlement. The worst was to be feared at any moment for the people were ready to take up arms.

In the meanwhile the mule was fed at the expense of the goverment never dreaming that his innocence had been the cause to so much trouble. The court was determined to come to a close and render a decison to cease further contention and strife and avoid any possible revolution. Upon that critical day the high tribunal was to give the decision the furious mob fell upon the innocent gray mule standing before the court as the object of the trouble and like wild beasts tore the mule to pieces that not even a shadow remained of him. A decision thus became useless as the real object of controversy was no longer present to prove that he had a shadow. The citizens of Abdera themselves began to see their folly and only laughed at their silliness. The dentist had to pay the court expenses and the mule driver was driven out of the country, not being able to foot the bills for his lawyer.

The moral thus is:

"He who quarrels over the shadow of a mule
Shall lose him, and in vain will seek redress."

DIABOLISM AND SUB-CONSCIOUSNESS.

In their recent session at Stuttgart, Germany, the naturalists considered a paper read before them on Diabolism and Sub-consciousness, a subject attracting much interest among scientists of various schools. Prof. Baelz has travelled extensively for many years with the object in view of studying human nature and mental phenomena thruout Europe and abroad. He has come to the conclusion that diabolism and obsession by evil spirits or bad influences as recorded in scripture are no less common today than in days of yore and that this peculiar phenomena is by no means confined to Asia but just as current upon other continents.

Diabolism is to be found among all nations and races at all times and ages, with the old Babylonians as well as our modern Japanese but particularly among the uncultured, premature and low minded men and beasts altho the highly cultivated persons or beings are by no means exempt from this malady. The mental contagion seems to play as important a part as the disease germ in the organic body, according to analysis the religious and political suggestions seems to develop the more serious form of contagion. Just as much as we are endowed with bacilli determinating operations of the organic body for good just so we find in diabolism demons of meanness and those that determine good. Auto-suggestion plays an important part in all phenomena as witnessed in trances and somnambulistic fakirism.

While during the mental epidemics of the European age of witches, it was thot that Satan's influence played the factor, who for the great trial of the faith in Christianity with fondness took possession of girls, women and devines, and occassionally went into animals, it was believed by people in East Asia that certain animals connected with the world of gods would take up the devils part and play havoc. The fox, tiger and the cat were those put down as the animals most frequently obsessed and possessed by the devil. The fox is considered the more serious of the three as it is he who sets

everything into fright and flight as may be seen when a real fox enters a chicken coop.

Prof. Baelz relates a case of a woman in perfect bodily health who for some time was the conundrum of the clinics. She claimed obsession by a fox who would cause a great pain in her left breast. Whenever this fox asserted himself that woman would undergo the most terrible agonies and become frantic. Nothing seemed to pacify the condition. At times she would for a moment be herself and speak and then again the fox spoke in terms with striking wit and irony. When explaining to the physician as to how the fox takes possession of her the fox suddenly seized the woman and scoffed at the physician with much delight. All the means available as narcosis, hypnosis, suggestion and auto-suggestion as well as means of past antiquity remained fruitless and without the least of effect.

Nothing seemed to be of fertility in this case until upon a certain occasion the fox nature being approached and even beseeched it demanded, if a certain meal be prepared for it at a certain place it would be willing to depart from the body of this woman. At first the attending scientists and physicians considered it but a notion, still they agreed to try this peculiar demand, and upon compliance of the same they experienced the departure, leaving the woman in a splendid mental condition, which has grown perceptibly to the satisfaction of all concerned.

Our readers will no doubt remember a similar case in New England some time ago, where a young lady, beautiful, and with a splendid education had been possessed by another individual, at times causing much annoyance, and after using hypnosis developed the presence of a third party to the annoyance of the first parties; a puzzle to the profession and to scientists. The case has not yet been settled, altho one of the parties has agreed to leave upon certain terms.

Observation shows that the illiterate and low minded people endowed with a good physical constitution are possessed by elementals of an animal nature, while those of culture are possessed of elementals with human endowments. There is really nothing so strange in

this, as it may appear at first, for men deficient in self-control, show symptoms of animalism or obsession to a smaller or greater degree, and we say upon such occasions, *that man is not himself.* In the individual of physical deficiencies, but of a cultivated mind, obsessions are of a more frequent nature and we speak of beings laboring under hallucinations and peculiar notions. Religionists and politicians become a ready prey to elementals, owing to the insufficient knowledge and exercise of principle that governs life. With a better understanding of one's self and the corresponding relationship of the object of sense, such undeveloped conditions as hallucinations and obsessions become a thing of the past. "Prove all things and hold fast to that which is good," and all will be well. Do not cling to creedology or dogma, whether religous, philosophic, scientific, economic or otherwise, but be in step with the demands and requirements of time, and you will not be troubled with narrowness which alone is the path unto obsession. A pure body and a good mind, corresponding to the Infinite and the operations of the Finite, will keep one in harmony with all things.

However it's gloomy, however it's sad,

It ever holds good in sunshine or tear;

EACH DAY is the best day of somebody's year,

There's someone whose heart is happy and glad.

Mazdaznan Precepts

And Suggestions for Those Who are Toiling Along the Path Which Leads to Understanding and Self-Mastery.

Compiled and Arranged by
EVA MARIA MONTAGUE MYERS

BREATH

INDIVIDUALITY is the result of the consciousness which arises from the development of the intellect through the breath.

*

It is the only process of redemption for the race.

*

IF YOU DO NOT STIR up the forces within you to activity, if you do not begin to rely upon your own powers, you will never get that for which you are seeking.

*

* *

MAZDAZNAN

MAZDAZNAN. This word is all comprehensive, its simple significance being: *Master-Thought.*

*

THE GREAT BREATH OF MAZDA, the ever acting thought, if received when in a certain attitude of positive receptivity acts as a current of life to the exhausted and gives freedom and joy.

*

MAZDA is the Supreme which changes not, but emanates from center to circumference, and although permeating all —remains separate.

*

MAZDA means thought ever active. As thought is the beginning of all things, it stands for the center or the Immovable; it is not God, as God is merely an idea of the highest possible conception of the senses.

IF YOU ARE a Mazdaznan and a Master, you have acquired perfect control over the body and mind, and to have attained such a point, you must have become in harmony with the Great Universal Thought.

* * *

MAZDAZNAN is one who has mastered himself by self-illumination and self-reliance; able to direct thought for his own good and for the good of others.

* * *

THE MAZDAZNAN Philosophy shines through all systems of teachings and the day is fast approaching when Mazdaznan will be able to show the world the way of salvation.

* * *

This philosophy is not *destructive,* but *constructive* in its nature. It does not seek to antagonize, but to harmonize and unitize. It does not fight the systems of the world, but sustains them in their position, as right, according to the conditions and environments of time.

* * *

"FROM the appearance of the first rays of light, even to the disappearance thereof, Mazdaznan shall be great among all nations, and throughout time and space, incense of love, charity, peace and concord shall be offered unto its holy name, says the Lord of all through all, and in all."

* * *

OM AND NA.—Om is the inspiring influx of light divine, that reaches the depths of being and becomes the negative of the creative principle, in opposition to Na, which is the manifestation of being, or the positive pole of thought. They represent the duality of being as to Impression, Om,—and Expression, Na. The first is the unspoken, the latter the spoken. The former the hidden meaning, the latter the revealed.



Thought Rays

Conducted by EVA MARIA MONTAGUE MYERS

CONFERENCE WEEK.

Salaam, Salaam Aleikum
Peace unto thee, peace to thy home,
Peace to the light, peace to the gloom,
Salaam, Salaam Aleikum.

Salaam, Salaam Aleikum
Let there be peace, in each domain,
Monarch or King, whoever reign,
Salaam, Salaam Aleikum.

Salaam, Salaam Aleikum
Peace to the world, to those who roam
Though they be poor, or on a throne,
Salaam, Salaam Aleikum.

Salaam, Salaam Aleikum
Crescent or cross, a star, a crown
Shall be proclaimed in every town,
Salaam, Salaam Aleikum.

Salaam, Salaam, Aleikum,
Peace to the spire, peace to the dome,
To ocean's waves, to water's foam,
Salaam, Salaam, Aleikum.

—By Dr. Otoman Zar Adusht Hanish.

As the Conference call went out over hill and valley, to the mountains and to the seas, the listening ones heard the voice that bade them come.

Those who had learned what it means to be obedient to the calls of the higher nature, came with joy, expecting,—

like the Shepherd Kings of old—the birth of the Christ Child, not a child of flesh and blood, but the Christ born of the spirit.

Not in words was this expressed, but in an unvoiced expectancy, a something that shone in the eyes and was felt in the hand grasp, as soul met soul.

It would give us pleasure to present the work of the Conference in detail, but space will not permit, however, a glance at the program will suggest much that must be read between the lines. Some of the speakers stirred the heart and soul, others satisfied the intellect, while the brooding spirit of harmony and brotherly love was keenly felt by all.

The different services of the Conference were always opened by a procession of the Court Members and lady delegates. They came in from behind the Altar two by two, and marched slowly to the stately music of Salaam Aleikum which was sung by all the assembly. The beautiful robes, the bells "breathing low," and the voices lifted in praise, always made a deep impression. When the respective positions had been taken, a moment's hush followed, as the priest—Dr. O. Z. A. Hanish—came before the altar and gave an impressive salutation which opened the way for the exercises of the hour.

The Christmas celebrations were all of an unusual character and partook very largely of Oriental customs.

On this day, the priest wore very simple white sandals on his otherwise bare feet. This is a custom of great antiquity and always observed during the holidays. The very beautiful robes worn by the priest for the different ceremonies were significant, and taught, in symbols, much that was not expressed in words.

At the close of each service we were directed to greet each other fraternally in true Oriental fashion. Grasping right hands the shoulders of each were touched with the left hands, saying with each gentle pat, Salaam, Salaam, Salaam, (Peace be unto thee.) The effect of this greeting is indescribable; it reminded one of the pictures of Oriental people falling on each other's necks, but it produced the feeling expected, great harmony, general happiness, and really broke up a certain stiffness which nothing else would have accomplished.

Sometimes the expected *touch* on the shoulder degenerated into vigorous slaps on the back, and the Salaams were called slams, but this was the result of exuberant spirits brought out by the stirring into activity certain nerve centers of the back.

From grave to gay the spirits rose or were subdued according to the occasion. The "Ashem Vohu," spoken by the priest at certain moments, carried unspeakable vibrations of love and power. Sometimes the "Ashem Vohu" (Holiness is the best of all good) was sung by the kneeling assembly and the harmony of the voices and the beautiful sentiment always brought a feeling like unto the pronouncing of a benediction. The vibrations raised at such times were of such high potency, that several were healed of their infirmities quite unexpectedly to themselves; this was because the love and the surroundings caused them to let go of self for a moment, allowing them to come in touch with the high vibrations focussed in the little Temple.

SPECIAL CEREMONIES.

The "Rending of the Veil" was a ceremony of such deep significance that we can only give the briefest outline.

Those who had suffered the loss of friends, by death, during the past year, were given an oportunity to hold them in loving remembrance at this time.

During the burning of special incense and soft music, the priest tore the symbolic veil, and pronounced the words which should free those departed souls which had been held in bondage to "Earth thoughts," so that there should be no obstacle to their progression in other spheres of life.

CANDLE MASS.

The Candle Mass on Christmas eve was full of interest to one who had never witnessed a similar ceremony, and we feel that a brief description will be in place here. The initiated know that the self-addressed envelopes containing a Christmas offering will be presented before the Altar, and in returns the donors will receive the oracular message which shall guide and direct the recipient during the coming year.

The Altars erected for this occasion were twelve in number, on which burned a certain number of candles. The names of the Altars are given below:

The Altar of the Arch of the Covenant.
The Altar of the Cherubim.
The Altar of the Seraphim.

The Altar of the Rising Sun.
The Altar of the Mid-day Sun.
The Altar of the Setting-Sun.

The Altar of the Mid-night Sun.
The Altar of the Crescent.
The Altar of the Stars.

The Altar of Fate.
The Altar of the Saints.
The Altar of the Virgin.

The priest took the envelopes and held them over the incense for purification, while the organ sent out soft notes of appeal. Then the priest slowly approached the different Altars, pausing a moment before each one, gazing steadfastly at a candle in profound concentration, and according to the depth of each effort, was the decision arrived at which resulted in leaving certain envelopes before certain Altars.

It must be understood that the priest never once glanced at the envelopes, the work was accomplished by a higher order of perception than most of us know anything about.

Some of the Altars refused the appeal for recognition, notably the Altar of the Virgin, showing those assembled that there must be a certain degree of purification in order to receive recognition from this Altar of Purity.

After the envelopes had all been placed in position they were carefully gathered with their oracular messages and were distributed to all who waited for them.

This little ceremony has grown to be a great factor of the Christmas festivities, and the suggestions of the Oracle have been of great help to those who are able to derive benefit from suggestions of this kind.

CANDLES AND INCENSE.

The burning of candles and incense always interests the uninitiated, especially so when such ceremonies do not antagonize.

These little aids to concentration are very simple symbols used to call to our remembrance those ideas which we are apt to lose sight of in our daily lives.

The smoke and sweet perfume of the incense is emblematic of the emanations of the spirit. The smoke ever rising upward is a symbol of individual spirit, which ever seeks an opportunity to mingle with the great Universal.

When concentrating before a lighted candle, its tiny flame simply reminds us of our lives. When the flame flickers constantly, this depicts our wavering condition, if the flame burns steadily, it shows an approaching poise.

As to the Sun, Moon, Stars and the Planets we worship the Infinite Intelligence which they represent to us, and they are simply typical of the light within us.

It is hoped that this simple explanation of symbols which have been in use for ages, may be a means of light to those who seek for truth.

THE HOLY GARMENT.

The bestowal of the Holy Shirt on the Misses Bessie Denicke, Fernanda Denicke, Anna Groh and Mrs. N. C. Lewis was a most impressive ceremony and of vital importance to those receiving this ordinance. At a signal the candidate was led to her position before the Altar, where she knelt. A white Temple veil was held between her and the audience while the priest and his assistant robed the kneeling applicant in the short linen tunic, made of special design and placed over the other garments.

The curtain was lowered, and the applicant for the ordinance rose to her feet. The priest then took a silk cord and, passing slowly around the candidate, bound her waist three times, explaining the meaning of the girdle and speaking words of prophecy and cheer.

Applicants for this ordinance are not questioned as to the sincerity of their motives in desiring to receive the Holy Shirt; it is left entirely with them and their God.

They well know that the ceremony is a sacred one, and is symbolical of purity, or consecration to holy living and thinking; not to live out of the world, but to be in it, yet not *of* it.

CONSECRATION CEREMONY.

The Consecration of Mr. David Ammann,—formerly of Los Angeles, Calif.,—was another ceremony of great significance. The candidate was led by brother court members to the Altar, where he knelt. Silk sashes of various colors were used symbolically during the service, and the words spoken by the priest were of such an inspired character that many felt as if they had in some mysterious manner also been consecrated.

THE BLESSING.

All the meetings and ceremonies were of great interest and full of instruction, as those who met day after day gladly testify; but there was one meeting in particular which will never be forgotten by the participants.

Sunday morning, Dec. 30th, was dark and rainy, but a little band of earnest souls met in the Temple to join the "Sacred Procession." After this ceremony—when all had finally taken their seats—the Doctor asked different ones to tell what they had to be thankful for at this time. The heartfelt remarks which followed were full of significance, but it was left for a woman to bring to a focus certain depths of feelings and emotions which had been slowly gathering during the eventful days of the Conference.

With great earnestness she spoke of the Divine Influences brooding over the little Temple at this hour, of the Angelic forces in the unseen which were waiting, waiting for the birth of the Christ Child in the hearts of those present. Feeling sure that she had just experienced such a birth in her own nature, and with a sincere desire to be consecrated anew, she knelt on the lowest step of the Altar and asked for a blessing. With great impressiveness, the Doctor said that all who ask for a blessing must surely receive, and gently laying his hands on the head of the kneeling applicant he bestowed the blessing with such tenderness and depth of feeling that all were in tears, and the appeal from

the organ did not bring any response, as the hearts were too greatly stirred to lift the voice of praise, but the incense of love from these souls was wafted to the Most High.

And then, another woman, feeling the needs and desires of those present asked as a great privilege that all be permitted to kneel in a semicircle below the Altar, in order to each receive a blessing from "The Master," our beloved High Priest.

The scene which followed was one of those sacred times which burn deeply into the heart and memory and can not be described. The gentle Master, with a face radiant with love for his people, rose to the occasion as he always does. Taking from his neck the ancient necklace, from which depended the Silver Cross, he placed the cross in the hands of the kneeling supplicant and laying his right hand on the head, he spoke the word most needed, followed by a blessing of great power which will never be forgotten by the recipient.

This hour is too sacred to dwell upon, and we can only say that this little band of worshippers formed a living Altar, each heart a flame of fire, which shall burn with greater strength as years roll on, and whose radiance shall bless the world.

It is impossible to estimate the importance or the significance of this hour; the very spontaneity of the event proves it to have been of divine origin. There are no accidents in God's great plan, and each person of this little band, who apparently came together carelessly, have a work to do for Mazdaznan which shall be revealed to them as they become obedient to the demand of the ego which says to them in unmistakable language "Come thou up higher."

HOLINESS IS THE BEST OF ALL GOOD.

The work of the Third Conference has been so very great that it is impossible to overestimate its importance. The work has, so far, stood the test and will now go on with renewed vigor. A great deal is demanded of those Mazdaznan who are the humble foundation stones of the mighty structure to be reared. Let us be sure that we are *rocks of granite* to be accepted and placed into the position by the great Master Craftsman.

It is now faintly understood what the organizing of the Men's Court means, and when it has become possible to form a Woman's Court the real work of Mazdaznan will be better understood, not only by members of the society itself, but by the world in general.

We can not close this brief report without paying tribute to the *one man* who made such a conference possible.

The blessed week just passed was the culmination of many years of hard labor on the part of Dr. Otoman Zar Adusht Hanish. He has constantly showered blessings upon all who came to him for aid and now he has been blessed in return.

It is small wonder that his people call him "The dear Master," for he has the faculty of calling out great love and respect from all who really know him. He has most truly been a light to them that sit in darkness, and great shall be his reward.

Ashem Vohu, Ashem Vohu, Ashem Vohu,
Holiness is the best of all good.

THE WEDDING.

The Mazdaznan marriage ceremony which occurred Dec. 19th, uniting in wedlock Mr. Hooper Mallet of Montreal, Canada, and Miss I. Adelia Marsh of Chicago, was so unique in character that it received much attention from the newspapers all over the United States.

There are no very stringent rules or regulations to be observed in the Mazdaznan wedding ritual. The symbols employed have been used for ages for similar occasions, and very much is left to the officiating priest as to the manner of presenting this old lesson of life.

The little Temple at 3016 Lake Park avenue had been specially decorated with evergreen garlands, large potted palm trees, and young evergreen trees in pots. No cut flowers are allowed in Mazdaznan decorations as they are significant of decay and death.

The Altar had its appropriate setting also, and many were the surmises as to why the large round mirror should occupy such a prominent position in the sacred place; but

the close of the ceremony proved that this piece of reflecting glass was one of the most important factors in the little drama.

The influence of the beautiful Temple was felt by all the strangers within its gates, and when the soft bells announced that the important hour had arrived, all eyes were attracted to the members of "The Court" who filed in two by two from the rear of the Altar.

The official robes of the men were striking in color and form and made a pretty background for the wedding party proper, which came from another direction.

At the first strains of the wedding march three little girls and two little boys passed up the aisle and took a position just below the Altar steps and close to the chairs of the bride and groom, which were placed facing each other with a broad path between.

The bridal chairs were draped in symbolic colors; the grooms, bearing silken draperies of blue and yellow, which signify "intellect guided by wisdom." The blue vibrating to the mental realm and the yellow to that spiritual kingdom which is the birth right of all, the two together showing latent powers resident within mankind.

The bride's chair was draped with red and white, meaning purity, love and life. The symbolism of the Divine Quartenary was before the eyes of all beholders and yet how many knew its depth. Intellect guided by wisdom, polarized in purity and love, could anything be more significant of the new life opening before the young couple?

The matron of honor, Mrs. C. W. Denicke, came slowly to her position followed by the bride and her bridesmaid; Miss Anna Groh; the groom was attended by two members of "The Court."

The bridal pair were placed before their seats, then in the moment's hush the Doctor came before the Altar clad in his Royal Bride Groom robe, its crimson, white and gold being in striking contrast to the white robes of the bridal party. In a voice of power he cried three times "Salaam Aleikum," Peace be unto you. Then with uplifted hand he passed down the Altar steps and up the aisle between the bridal pair, then back to the Altar, outlining the Cross. He, the living example of the perpendicular standard, and

the bride and groom forming the respective arms of the cross, showing in symbol the positive and negative forces of nature which have been the underlying principle of the cross during all ages.

After some remarks of great interest the Doctor retired, leaving the words "Ashem Vohu" vibrating in every heart.

Then the reverend father T. V. Jakimovicz, clad in the robes of the priest of the Independent Catholic Church, was escorted to the Altar by the Acolyte Bro. Eugene.

Standing in the full dignity of his office the priest pronounced in Latin the words which were required of him at this particular moment, and was then escorted to his chair.

While Mrs. Hall was charming the audience with her beautiful voice, the bridal pair had been quietly seated in their chairs which had been placed on the platform of the Altar, and while they still faced each other, yet their positions had been changed, reversing the arms of the Cross, showing in symbolic form, the necessity for each one to attain to that perfect duality of being where there shall be no positive, no negative, but each shall be like the angels of heaven where there is no marriage nor giving in marriage.

The three little girls standing by the bride were symbolical of the creative possibilities on the three planes of action,—the mental, spiritual and physical—and the two boys standing by the groom, showed in living symbols the possibility of uniting the dual forces of nature into one. When all was in order the Doctor came before the Altar dressed in white robes. The crimson robe of power and authority having been discarded for the robe of purity that he might the better attract those unseen powers of the Infinite which were to assist him to perform that ceremony which should unite the lives of those before him for all eternity.

Reposing on the Altar were a nut and an apple, in each of which had been placed a ball of silken cord. A ball of white silk in the apple, significant of purity and beauty; in the nut a ball of green cord showing forth the life of the spirit. The Doctor took these ancient symbols of strength and beauty from the Altar, giving the apple to the bride and

the nut to the groom, then drawing from them the cords which were to form the silken web, he fastened the cord from the apple to the chair of the bride, and the cord from the nut to the chair of the groom, saying over and over *Ashem Vohu, Ashem Vohu, Ashem Vohu.* Holiness is the best of all good. Giving the apple to Donabetha Denicke and the nut to Master Francis Ryan, the children sang as they passed around and around the chairs of the bride and groom, crossing and recrossing the silken threads by exchanging the apple and nut, thus forming the figure 8, weaving the silken figure symbolic of the net of Life.

THE CHILDREN'S SONG.

Thread over thread well woven and carefully placed
With thought, contemplation, good deed interlaced,
Will surely weave friendship in time to impart
A comforter of comfort, delight to the heart.

For what God has united to tenderest heart
Ev'n heaven in all power can sever it not.
For that cord of true friendship, if whole or in part,
Will retain its great strength through the tie of a knot.

Then weave, yea, weave the thread around
Until by cord a net is formed,
A net well woven, strong, secure,
Through life all trials to endure.

During the weaving of the symbolic cords of love and life, the Altar candles had been lighted, and after some remarks relating to the web of life, the Doctor tied the figure 8 of silken threads exactly where they crossed. The next step was to determine which should be the ruler in the new home about to be established; and so in accordance with an ancient custom, the doctor took a lighted candle and flashed it seven times over and upon the silken knot.

The knot and the cords refused to burn, showing that these lives, though tried by fire, should not be dissolved but ever remain united, and as fire cannot burn fire, they shall rule jointly in peace and harmony.

The threads were then carefully lifted and folded, and owing to the peculiar fact that to neither one had been

given the power to rule absolutely, the silken net had to be placed in a receptacle and sealed, to become the property of both, and not of one, as would have been the case, had the cords burned during the test by fire.

During the wearing of the silken net the acolyte received the wedding ring upon a silver server and passed among the attendants of the bride and groom showing the symbol of wedlock and giving the consent of all interested in the bestowal of the ring. All being willing, the acolyte passed the ring across the net of life to the doctor, who in due time gave it to the groom to place upon the finger of the bride. After the solemn moment of the giving and receiving of the ring (that fit symbol of unity and eternity) the pair stood and faced the altar, then knelt to receive the words of counsel and blessing and to unite in the pledge of life.

THE COVENANT.

Upon my honor and upon my name
Be this my solemn vow and claim,
This day, henceforth and evermore
I with thee go o'er land and shore.
In sickness, sorrow or distress
In time of joy or happiness,
In time of blessedness or wealth
For worse, or better or for health—
I stand by thee to cherish and to share
Whatever God unto our paths declare.
To God I covenant before this fold
That I remain with thee as pure as gold,
My heart to thee be wed in vows untold
Thy word of honor I shall sacred hold.
In things of earth and heaven we'll work fraternally
And live in bonds of time eternally.

This pledge or covenant had been printed on cards and was distributed to the members of the court and the bridal party, who united with the bridal couple in repeating the pledge.

The doctor then took the round mirror from the altar and holding it before the kneeling couple he directed the

groom to lift the bridal veil, and to see the face of his bride in the mirror for the first time.

In a voice that thrilled the dullest heart the doctor said: "In this mirror behold the face of *your Creator,* and realize that it lies within the power of each one of you to create in yourselves what you will. Your Creator does not dwell in a far off realm of space but lies deeply hidden in the hearts of each simply waiting to be called into life, into expression. As often as you gaze in a mirror remember that what you see reflected is but the result of your own thoughts, words and deeds."

The bridal pair descended from the altar platform and the Catholic priest was again escorted to the position of authority, where he declared that the ceremony was complete and legalized. While Father Jakimovitcz pronounced the words of legalization, the doctor stood below the Altar some distance from the steps, and again was the human cross formed. The priest at the head, the doctor at the foot and the bride and groom respresenting the horizontal arms. Thus in perfect symbolism was shown the cross of matter and spirit which concluded a ceremony so full of significance that words fail to do it justice.

It has not been possible to give in exact detail all the items of the ceremony which consumed an hour and a quarter. The singing of the children at various times, the ever-new pathos of the song, "Oh Promise Me" which was so feelingly rendered by Mrs. Lewis, and the soft tones of organ and violin, all helped to fill the mind and heart with feelings too deep for trifling comment.

After the reception, the bridal party repaired to the banquet hall where the simplest refreshments were served, but there was a feast of reason and a flow of soul, as each one toasted the bride and groom and feelingly referred to the doctor and his life work. It being the doctor's birthday, the occasion had a double significance, and many were the expressions of love and respect extended to him. The evening closed with a speech from the doctor which completely closed the cycle of events of this eventful day.

The entire ceremony passed off with as great precision as if every person interested had been specially drilled for the occasion, but as a matter of fact, no one, except the

children had received any instruction, and only the most meager items had been given the principal actors in the little drama, but it was left to that spark of divine intelligence in each to come forth at bidding. All this was most astonishing to Father Jakimovitcz, who had for many years been a priest at the Vatican, and had witnessed many ceremonies specially prepared by "The Church" for Royalty, but he had never seen any ceremony so impressive or so beautiful, so full of the deepest significance as the one conducted by Dr. Otoman Zar Adusht Hanish on this memorable 19th day of Dec., 1906.

In conclusion, attention is called to the fact that neither of the officiating priests declared at any time, that the pair, so recently united in wedlock, were man and wife, but each stood before God and man clothed in simple individuality.

A ZOROASTRIAN

BLESSING TO THE NEWLY WEDDED.

(Translated from the Zend.)

IN THE NAME and friendship of Mazda the creator unto holiness the best of all good.

Be an ever shining light and continue to increase.

Be worthy of good praise and be ever victorious.

Continue in purity and may the mind entertain good thought, the tongue utter good words, all efforts directed toward good works.

The useless in thought, word and deed shall diminish and even the appearances of evil vanish.

Give praise to virtue, shun sorcery and hypnotic spells.

Be a Mazdaznan in thought, word and deed.

Accumulate unto thyself the things of the earth rightly, and continue to exercise thy mind in holiness and goodness endlessly.

Speak truth unto all men even to the rulers of the earth.

Be obedient in all things.

Be modest with your friends.

Exercise cleverness and be well wishing.

Never entertain cruelty or wrath, neither commit offense through shame.

Covet not, neither torment.

Cherish not envy, be not haughty, treat no one despitefully, follow no lust.

Covet not the property of others and keep away from the wives of other men and the husbands of other women.

Do good works due to efforts and activity.

Of thine own continue to sacrifice unto the Yazatas and the faithful, in due time and season.

With revengeful men never enter strife or controversy.

Be not a companion to the untruthful.

Do not accompany or go the same way with a cruel one or one of bad reputation.

Enter into no agreement with one of ill-fame. Neither enter into partnership with one less skilled in labor.

Combat the adversaries by doing right.

Be agreeable to friends and do not impose upon them.

Before an assembly utter words of purity and love only.

Before governors speak with kindness and moderation.

Keep all the good names and traits of ancestors which alone is worth inheritance.

In no wise displease your mother.

Be of bodily immortality in immortality.

Be of understanding in knowledge.

Be as shining as the brightness of the sun.

Be as certain in all your charges as the moon.

Be as renowned as the prophets.

Be as powerful as the princes.

Be as fruitful as the earth.

Remain in good standing with friends, relatives and children, holding together as the body and soul keep together.

Keep within faith and hold to good character.

Recognize Mazda as the governing thought and his creation as means to an end.

May each day of the week bring thee gifts of kindness, thought of life, speech unto comfort, labors unto glory, wisdom unto accomplishments, sweetness and fitness as rewards of efforts, fruitfulness in all undertakings.

May each week of the moontime in accordance to its

children had received any instruction, and only the most meager items had been given the principal actors in the little drama, but it was left to that spark of divine intelligence in each to come forth at bidding. All this was most astonishing to Father Jakimovitcz, who had for many years been a priest at the Vatican, and had witnessed many ceremonies specially prepared by "The Church" for Royalty, but he had never seen any ceremony so impressive or so beautiful, so full of the deepest significance as the one conducted by Dr. Otoman Zar Adusht Hanish on this memorable 19th day of Dec., 1906.

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Keep within faith and hold to good character.

Recognize Mazda as the governing thought and his creation as means to an end.

May each day of the week bring thee gifts of kindness, thought of life, speech unto comfort, labors unto glory, wisdom unto accomplishments, sweetness and fitness as rewards of efforts, fruitfulness in all undertakings.

May each week of the moontide in accordance to its

changes bring showers of blessings and a horn of plenty.

May each season of the year be a time of rejoicing and gladness.

May the Lord Mazda bestow gifts of the spirit on you, the luminaries give thee purity, the fires extend brightness, the sun exalted powers, the moon the seed of increase, the stars liberty, angels bring thee plenty.

May Mazda bestow further gifts upon you, Mithra to give fortune; Sraosha, obedience; Rasn, right conduct; Farvardin, increase of strength; Behran, victory; Baht, give thee might.

May Mazda continue to bestow gifts upon you, Arshasvangh enlightenment and wisdom, the inheritance of majesty; Astat insure increase of virtue; Asman stir to activity; Zamyad firmness in position; Mahrespand good head and caution; Aneran distinction in stature and body.

Good art thou; mayest thou maintain that which is still better for thee than good, since thou fittest thyself worthily as a Zaota. Mayest thou receive the reward which is earned by the faithful as one who thinks, speaks and does much good.

May that come to you which is better than the good—even holiness which is the best of all good.

In the name of the most merciful God: The will of the Lord is the Law of Holiness. May ye be blest with descendants of fame and the horn of plenty in all things, many friends of good cheer and happy countenances, walking upon paths of joy and satisfaction through a long life, yea, even a life of a duration of a hundred and fifty years and over. So be it.

THE MAZDAZNAN EXCHANGES.

Siddhanta Deepika, Madras, India.
Herald of Health, 11 Southampton Row, London, Eng.
L'Echo Du Monde Occulte, Paris, France.
"Soundview." Olalla, Wash.
Sunflower, Lily Dale, New York.
Sunday Times, Los Angeles, Cal.
"Stuffed Club." Denver, Colo.
"Bible." Meriden, Conn.
Herald of the Golden Age, Paignton, England.
Stellar Ray, Detroit, Mich.
"Vegetarian." Chicago, Ill.

DECLARATION OF MAZDAZNAN.

Mazdaznan recognizes that Sociology, Science, Philosophy and Religion are means to an end, their purpose being to aid students to the recognition of Truth from a position which will enable them to understand the merging of the individual into collectivity and vice versa.

Mazdaznan need not proselyte, nor seek to gain adherents to its teachings, recognizing the principle of demand and supply as to position, time and condition, corresponding with cause and effect.

Mazdaznan holds that: Thought is the center of manifesting ideas, of the Past or Future, and wherever conscious of its Presence in the Realm of Spirit, Soul, Mind and Body, equalizing the Elementary, Mineral, Vegetable and Animal, in sum and substance, Life Eternal stands out before it as the ever active factor, realizing the Absolute in All Things.

Mazdaznan holds that: The greater the variety of ideas, and the farther reaching the complexity of Thought entertained, the grander the sublimity of the forthcoming of the Divine Individuality in Man.

Mazdaznan recognizes the Supreme in All Forms of Manifestation, animate and inanimate, and in the hearts of mankind the Temple of God, who is a "God of the Living, and not a God of the Dead."

Mazdaznan holds that God has manifested, is now manifest, and will continue to manifest, but is "neither limited to the form of a man, nor the form of a woman, for Space and Time abound with endless formation."

Mazdaznan recognizes the Holy Family of Father, Mother and Child as the expressing principle of Unity through the Divine Trinity, forever revealing the Duality of Creation by the Perpetuation of Procreation, as the emanation of Union.

Mazdaznan denies not the Existence of Matter and its consequent Process of Evolution through the four dimensions of Space, but holds the latter to be dependent on our Mental Perception, recognizing in the Variation of Manifestation a complex Whole.

Mazdaznan recognizes goodness, beauty, character and sublimity in everything, and sees in all things expressions of the Past, serving as reminders for our good, and illustrating higher aspirations yet to be attained.

Mazdaznan recognizes the lower walks of Life as repetitions of the Past and the opposite of alternating positions; the cause of contention and struggle, thereby retarding progression.

Mazdaznan holds that the salvation of the Individual depends upon the degree of one's recognition and consequent Self-Reliance, effecting liberation from Bondage.

Mazdaznan recognizes in their proper places all books as results of the demands made at certain times, but accepts as its infallible guide no other than the Open Book of Nature; also recognizing it as an instrument for immediate requirements and needs, the interpretation whereof is sacred to every individual as a divine right.

Mazdaznan points to no authority or authoritative institution other than the Supreme as the highest ideal in conscious manifestation, and holds that all ideas are sacred to the Individual who proves and perpetuates the same by a life most simple and exemplary.

Mazdaznan holds that the principle of life contains the solution of the problem of Life, and that the recognition of it corresponds according to the degree of unfoldment of one's attributes, in which no one but the Individual concerned poses as the principal factor.

Mazdaznan holds that:

PHILOSOPHY, to be of any value to the Individual, must deal with questions of vital importance, meeting the requirements of time, proven by facts undeniable and superior to the planetary and universal conditions.

SCIENCE, to be of benefit, needs to confine itself to nature and nature's laws, proving by virtue of corresponding relation be-

tween the objects of life the manifestation of variety as means to an end, considering the processes of creation and evolution as ever changing but never ending.

RELIGION, to be such, must prove by virtue of daily exercise the immanent knowledge revealing the tie that binds finite man into his Infinite God as the only source of life, light and love.

SOCIOLOGY is to meet the demands of requirements of time, knowing by means of self-respect, right conduct, behavior and the exercise of individual rights, the possibility of union and harmony in the blending of individual complexity, recognizing that all is perfect in its own sphere, phase and place, revealing the dual nature in man as the only path of salvation.

Mazdaznan holds that in the recognition of Our being NOT DENIALS, but the CONFESSION of the conditions and the environments accumulated by ignorance through the process of creation and evolution, will deliver us through and from Temptation into Light.

Mazdaznan holds that the Infinite will not manifest in UNCLEAN TABERNACLES, and that we owe it to ourselves and the race to remain unspotted from the world, show forth pure and healthy bodies, noble and truthful characters, commanding respect from all and by all.

Mazdaznan holds in accordance to the testimony of Saviors, Saints and Sages: That "VERILY, EVEN IN THIS FLESH THOU SHALT SEE GOD," who will come "TO HIS TEMPLE NOT MADE BY HANDS," but "IN HIS EXPRESSED IMAGE." That the body of man is the highest ideal of God and the culmination of processes creative and evolutionary, with the end in view of becoming an honor and a proof unto all eternity. That unto God all things are possible.

Mazdaznan holds that all life is eternal, without beginning or end thereof, the knowledge of one's self insuring confidence, assurance and the substance of things which is Faith, for "THIS IS LIFE ETERNAL—TO KNOW GOD."

Mazdaznan professes to shed more light upon all subjects whatever their nature, to give them due consideration in a spirit of kindness and toleration, paying respect to all ideas, views, opinions, claims, pretenses and statements.

Mazdaznan recognizes as one of the chief points in considering questions of importance to the individual and person, that in this world of manifestation there are no two things exactly alike, nor can two things occupy the same space or place at the same time; consequently, there being no two minds exactly alike, for that reason variation in ideas will forever characterize the individuals here on Earth as well as throughout the abounding Space, realizing that God is Oneness, although we are individually but One.

Mazdaznan invites all mankind unto this most glorious Gospel of Liberty, declaring Universal Amnesty and remission from all sickness, sin and sorrow unto whosoever will come and take of the water of life freely, to be quickened and refreshed unto a life worth living.

Mazdaznan proclaims and sounds its Infinite message to the honest in heart and asks them to come and prove for themselves that the hour has come for truth to be revealed, demonstrating perfect manhood and noble womanhood.

We beseech the Awakened to proclaim the Word of Promise on all occasions and demand of the world to live up to its confessions, irrespective of creed, caste or color.

We ask of the Redeemed and Reclaimed to help us declare the Sweet Story of Old and gather the elect from the four corners of the earth, declaring Hope and Good Cheer with Blessings of all Good Things.

We invite investigation, demand demonstration, and ask for abilities as well as for possibilities, to which there is no end, for

"All is God, and God is all,
'Follow me'—such is our call;
For transgressions to atone
Thou must learn to STAND ALONE."