

AVESTA

IN SONG



Number One



By
O. Z. HANISH
Chicago, Ills.
U. S. A.

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AVESTA IN SONG.

ODE TO DEITY. No. I.

O Thou Eternal One.

Words by DERZHAVIN.

Music by O. Z. HANISH.

Andante.

INTRODUCTION.

The musical score is written for piano in 3/4 time, featuring a key signature of two flats (B-flat and E-flat). It consists of three systems of staves. The first system includes a treble staff with chords and a bass staff with a melodic line marked with a piano (*p*) dynamic, triplets, and slurs. Pedal markings (*Ped.*) and asterisks (*) are present. The second system continues the melody and harmony, with dynamics ranging from piano (*p*) to mezzo-forte (*mf*). The third system features a more active bass line with a forte (*f*) dynamic and includes a first ending bracket marked with a '1'. The score is decorated with musical ornaments and includes various performance instructions.

O Thou Eternal One.

SOP.

ALTO.

O Thou E - ter - nal One, whose pres-ence bright All

TENOR.

BASS.

PIANO. p

space doth oc - cu - py, all mo - tion guide; Un - changed thro'

p *rit.* *p*

p *rit.* *p*

O Thou Eternal One.

times all dev-as-ta-ting flight; Thou on-ly God! There is

The first system of the musical score consists of two vocal staves (treble and bass clef) and a piano accompaniment (treble and bass clef). The key signature is B-flat major (two flats). The vocal staves have lyrics underneath. The piano accompaniment features a steady eighth-note pattern in the right hand and chords in the left hand. A piano (*p*) dynamic marking is present at the end of the system.

no God be-side. Be-ing a-bove all be--

The second system of the musical score continues the composition. It includes the same vocal and piano staves. The lyrics are "no God be-side. Be-ing a-bove all be--". The piano accompaniment continues with the same rhythmic pattern. A *rit.* (ritardando) marking is placed above the first measure of the vocal staves. A *mf* (mezzo-forte) dynamic marking is placed above the first measure of the piano accompaniment. The system concludes with a repeat sign.

O Thou Eternal One.

ings! Might-y One! Whom none can com-pre-hend and none ex -

This system contains the first two staves of music. The vocal staves (soprano and alto) feature a melody with eighth and sixteenth notes, accented with 'v'. The piano accompaniment consists of chords and moving lines in both hands, with some triplets in the right hand.

plore; Who fill'st ex - ist - ence with Thy-self a - lone, Em -

This system contains the next two staves of music. It begins with a piano (*p*) dynamic marking. The vocal staves continue the melody, and the piano accompaniment features more complex chordal textures and moving lines. A second piano (*p*) marking appears in the piano part.

O Thou Eternal One.

mf

brac-ing all, sup - port - ing, rul - ing o'er, Be - ing

mf

p *pp*

whom we call God and know no more.

p *pp*

ODE TO DEITY. No. 2.

A Million Torches Lighted.

First system of the musical score. It consists of a vocal line (soprano and bass staves) and a piano accompaniment (treble and bass staves). The key signature is B-flat major (two flats) and the time signature is 4/4. The vocal line begins with a forte 'f' dynamic. The lyrics are: "A mill-ion torch-es light-ed by Thy hand Wan-der un-".

Second system of the musical score. It continues the vocal and piano parts from the first system. The lyrics are: "wear-ied through the blue a-byss; They own Thy". The piano accompaniment features some slurs and accents in the right hand.

A Million Torches Lighted.

musical score for the first system of the hymn. It features a vocal melody in the upper staff and piano accompaniment in the lower staff, both in G major (one sharp) and 4/4 time. The vocal line includes a dynamic marking of *f* (forte) on the final note of the first phrase. The lyrics are: "pow'r, ac - com - plish Thy com - mand, All gay with".

pow'r, ac - com - plish Thy com - mand, All gay with

musical score for the second system of the hymn. It continues the vocal melody and piano accompaniment. The lyrics are: "life, all el - o - quent with bliss; What shall we".

life, all el - o - quent with bliss; What shall we

A Million Torches Lighted.

call them? Piles of crys - tal light— A glo - rious

This musical system consists of four staves. The top two staves are for the vocal parts, with lyrics written below them. The bottom two staves are for the piano accompaniment. The key signature has two flats (B-flat and E-flat), and the time signature is 4/4. The vocal melody begins with a half note G4, followed by quarter notes A4, B-flat4, and C5. The piano accompaniment features a steady eighth-note pattern in the right hand and a similar pattern in the left hand.

com - pan - y of gold-en streams— Lamps of ce - les - tial

This musical system continues the piece with four staves. The vocal parts and piano accompaniment follow the same structure as the first system. The lyrics continue across the vocal staves. The piano accompaniment maintains its rhythmic pattern, with some harmonic changes in the right hand.

A Million Torches Lighted.

First system of the musical score. It consists of four staves: a vocal line in treble clef, a bass line in bass clef, and a piano accompaniment with a right-hand treble staff and a left-hand bass staff. The key signature has three flats (B-flat, E-flat, A-flat). The vocal line has the lyrics "e-ther burn-ing bright, Suns lighting sys-tems with their joy-ous". The piano accompaniment features chords and moving lines in both hands.

e-ther burn-ing bright, Suns lighting sys-tems with their joy-ous

Second system of the musical score. It continues with the same four-staff format. The vocal line has the lyrics "beams? But Thou to these art as the noon to - night,". The piano accompaniment includes dynamic markings *mf* and *rall.* (rallentando). The system concludes with a double bar line.

beams? But Thou to these art as the noon to - night,"

ODE TO DEITY. No. 3.

What Are Ten Thousand Worlds ?

mf

What are ten thousand worlds compared to Thee; And what am I,

mf

This musical system consists of a vocal melody and a piano accompaniment. The vocal line is written in a treble clef with a key signature of two flats (B-flat and E-flat) and a 4/4 time signature. It begins with a mezzo-forte (*mf*) dynamic marking. The lyrics 'What are ten thousand worlds compared to Thee; And what am I,' are written below the vocal line. The piano accompaniment is written in a bass clef with the same key signature and time signature. It features a steady eighth-note accompaniment in the left hand and chords in the right hand. The system concludes with a double bar line.

then? Heav'n's un-num-bered host tho' mul - ti - plied by myriads

This musical system continues the vocal melody and piano accompaniment from the first system. The vocal line remains in the treble clef with the same key signature and time signature. The lyrics 'then? Heav'n's un-num-bered host tho' mul - ti - plied by myriads' are written below the vocal line. The piano accompaniment continues in the bass clef with the same key signature and time signature. The system concludes with a double bar line.

What Are Ten Thousand Worlds?

and ar-rayed in all the glo-ry of sub-lim-est thought,

The first system of the musical score consists of four staves. The top two staves are for the vocal melody, with the lyrics 'and ar-rayed in all the glo-ry of sub-lim-est thought,' written below them. The bottom two staves are for the piano accompaniment. The key signature is B-flat major (two flats) and the time signature is 4/4. The music features a variety of note values including eighth and sixteenth notes, as well as rests. There are dynamic markings of *f* (forte) and *mf* (mezzo-forte) above the vocal staves.

Is but an at-om in the bal-ance, weighed against Thy

The second system of the musical score also consists of four staves. The top two staves are for the vocal melody, with the lyrics 'Is but an at-om in the bal-ance, weighed against Thy' written below them. The bottom two staves are for the piano accompaniment. The key signature remains B-flat major. The music continues with similar notation to the first system, including dynamic markings of *f* and *mf* above the vocal staves.

What Are Ten Thousand Worlds?

sun-beam in a drop of dew. Naught? But I

f *mf*

This musical system consists of four staves. The top two staves are for the vocal parts, with lyrics 'sun-beam in a drop of dew. Naught? But I' written below them. The bottom two staves are for the piano accompaniment. The key signature is B-flat major (two flats). The first vocal staff has a crescendo hairpin at the beginning. The piano part has a crescendo hairpin at the beginning. Dynamic markings *f* and *mf* are placed above the second vocal staff and below the second piano staff respectively.

live, and on hope's pin-ions fly eag - er to - ward Thy

This musical system consists of four staves. The top two staves are for the vocal parts, with lyrics 'live, and on hope's pin-ions fly eag - er to - ward Thy' written below them. The bottom two staves are for the piano accompaniment. The key signature is B-flat major (two flats). The first vocal staff has a crescendo hairpin at the beginning. The piano part has a crescendo hairpin at the beginning.

What Are Ten Thousand Worlds?

pres - ence; for in Thee I live and breathe and dwell as -

The first system of the musical score consists of four staves. The top two staves are for the vocal parts (Soprano and Bass), and the bottom two are for the piano accompaniment (Right and Left Hand). The key signature has three flats (B-flat, E-flat, A-flat), and the time signature is common time (C). The vocal melody begins with a half note G4, followed by a quarter note A4, and then a half note B-flat4. The piano accompaniment features a steady eighth-note bass line in the left hand and chords in the right hand.

pir - ing high, e - ven to the throne of Thy di - vin - i - ty.

The second system of the musical score also consists of four staves. It continues the vocal and piano parts from the first system. The vocal melody includes a half note C5, a quarter note D5, and a half note E5. The piano accompaniment continues with its rhythmic pattern. Dynamic markings include *mf* (mezzo-forte) and *rall.* (rallentando) above the vocal staves and below the piano staves. The system concludes with a double bar line.

ODE TO DEITY. No. 4.

I Am, O Lord, and Surely Thou Must Be.

The first system of the musical score consists of four staves. The top staff is a vocal line in treble clef, featuring a melody with various note values and rests, including slurs and accents. It is marked with a piano (*p*) dynamic at the beginning and a mezzo-forte (*mf*) dynamic later. The second staff is a bass line in bass clef, providing harmonic support with chords and single notes. The third and fourth staves form a piano accompaniment in grand staff (treble and bass clefs), with the right hand playing chords and the left hand playing a steady bass line. Dynamics of *p* and *mf* are also indicated for the piano parts.

I am, O God, and sure-ly Thou must be, Thou art; Di-

The second system of the musical score continues the composition with four staves. The vocal line (top staff) continues the melody, with lyrics aligned below the notes. The piano accompaniment (bottom two staves) continues with harmonic support. Dynamics of *p* and *mf* are indicated throughout the system.

recting, guid - ing all Thou art, Di - rect my un - der-

I Am, O Lord, and Surely Thou Must Be.

standing then, to Thee, Control my spir-it, guide my wan-d'ring

This musical system consists of four staves. The top staff is a vocal line in treble clef with a key signature of three flats (B-flat, E-flat, A-flat) and a common time signature. It begins with a melodic phrase marked with an accent (^) and a mezzo-forte (mf) dynamic. The second staff is a bass line in bass clef, providing harmonic support. The third and fourth staves are piano accompaniment in treble and bass clefs respectively, featuring a more complex, arpeggiated texture. The piano part also includes an accent (^) and a mezzo-forte (mf) dynamic.

heart; Though but an at - om midst im - men - si - ty,

This musical system continues the composition with four staves. The vocal line (top staff) begins with a forte (f) dynamic. The piano accompaniment (bottom two staves) also features a forte (f) dynamic. The bass line (second staff) continues the harmonic foundation. The piano part (third and fourth staves) maintains the arpeggiated texture. The system concludes with a double bar line and a repeat sign (x).

I Am, O Lord, and Surely Thou Must Be.

Still I am something fashioned by Thy hand. I hold a middle rank

This system contains the first two staves of music. The vocal line (top staff) begins with a *ff* dynamic, followed by *mf* and *p*. The piano accompaniment (bottom staff) starts with *ff*, then *mf*, and ends with *p*. The key signature is three flats (B-flat, E-flat, A-flat) and the time signature is common time (C).

'twixt heav'n and earth, On the last verge of mor - tal be - ing

This system contains the next two staves of music. The vocal line (top staff) features a *mf* dynamic. The piano accompaniment (bottom staff) also features a *mf* dynamic. The key signature and time signature remain consistent with the first system.

I Am, O Lord, and Surely Thou Must Be.

stand, Close to the realm where an - gels have their birth, Just on the

This musical system consists of four staves. The top staff is a vocal line in treble clef with a key signature of three flats (B-flat, E-flat, A-flat) and a common time signature. It begins with a forte (*f*) dynamic and a crescendo hairpin, followed by a mezzo-forte (*mf*) section with a decrescendo hairpin. The second staff is a bass line in bass clef. The third and fourth staves form a piano accompaniment in grand staff (treble and bass clefs). The piano part also features a forte (*f*) dynamic and a mezzo-forte (*mf*) section with a decrescendo hairpin. The lyrics 'stand, Close to the realm where an - gels have their birth, Just on the' are positioned between the vocal and piano staves.

bound-a-ries of the spir - it - land. The chain of be - ing

This musical system continues the composition with four staves. The vocal line (top staff) features a piano (*p*) dynamic section with a decrescendo hairpin. The piano accompaniment (bottom two staves) also includes a piano (*p*) dynamic section with a decrescendo hairpin. The lyrics 'bound-a-ries of the spir - it - land. The chain of be - ing' are placed between the staves.

I Am, O Lord, and Surely Thou Must Be.

is complete in me, In me is mat - ter's last gra - da - tion

mf

This system contains the first two staves of music. The vocal melody is on a treble clef staff with a key signature of three flats (B-flat, E-flat, A-flat) and a 2/4 time signature. The piano accompaniment is on a grand staff (treble and bass clefs). The vocal line begins with a half note G4, followed by quarter notes A4, B-flat4, and A4, then a half note G4. The piano accompaniment features a steady eighth-note bass line and chords in the right hand. A mezzo-forte (*mf*) dynamic marking is placed above the first measure of the vocal staff.

lost, And the next step is spir - it, De - i - ty.

p *pp*

This system contains the next two staves of music. The vocal melody continues on the treble clef staff, starting with a half note G4, followed by quarter notes A4, B-flat4, and A4, then a half note G4. The piano accompaniment continues on the grand staff. Dynamics of piano (*p*) and pianissimo (*pp*) are indicated. The system concludes with a double bar line.

ODE TO DEITY. No. 5.

I Can Command the Lightning, and Am Dust.

The first system of the musical score consists of four staves. The top two staves are for the vocal line, and the bottom two are for the piano accompaniment. The key signature is three sharps (F#, C#, G#) and the time signature is 4/4. The vocal line begins with a melodic phrase in the treble clef, marked with dynamics *f*, *mf*, *f*, and *p*. The piano accompaniment features a rhythmic pattern of eighth and sixteenth notes in both hands, also marked with *f*, *mf*, *f*, and *p*. The lyrics "I can command the light-ning and am dust ; A monarch and a" are written below the vocal staves.

The second system of the musical score continues the composition with four staves. The vocal line resumes with a new melodic phrase, marked with *cres.* and *f*. The piano accompaniment continues with a similar rhythmic pattern, marked with *cres.* and *f*. The lyrics "slave, a worm, a god ; Whence came I here, and how ?" are written below the vocal staves.

I Can Command the Lightning, and Am Dust.

So mar - ve - lous - ly con - struct - ed and conceived, unknown.

The first system of the musical score consists of four staves. The top staff is a vocal line in treble clef with a key signature of three sharps (F#, C#, G#) and a common time signature. It begins with a forte (*f*) dynamic and contains lyrics. The second staff is a bass line in bass clef, also in the same key and time, providing harmonic support. The third and fourth staves form a piano accompaniment in grand staff (treble and bass clefs). The piano part features complex chordal textures and arpeggiated figures, with a forte (*f*) dynamic marking at the beginning of the third staff.

This clod lives sure - ly thro' some high - er en - er - gy ;

The second system of the musical score also consists of four staves. The vocal line (top staff) continues the lyrics and features a piano (*p*) dynamic marking. The piano accompaniment (bottom two staves) continues with similar complex textures, including a piano (*p*) dynamic marking in the left hand of the third staff. The key signature and time signature remain consistent with the first system.

I Can Command the Lightning, and Am Dust.

mf

For from it - self a - lone it could not be. Cre - a - tor,

mf

Detailed description: This system contains the first two staves of music. The top staff is a vocal line in treble clef, and the bottom staff is a piano accompaniment in bass clef. Both are in the key of D major (two sharps). The vocal line begins with a melodic phrase, followed by a dotted half note, and then continues with eighth and sixteenth notes. The piano accompaniment provides a harmonic foundation with chords and moving lines in both hands. The dynamic marking *mf* (mezzo-forte) is present at the beginning and middle of the system.

p

Yes, Thy wis - dom and Thy word cre - a - ted me,

p

Detailed description: This system contains the next two staves of music. The vocal line continues with a melodic phrase, followed by a dotted half note, and then continues with eighth and sixteenth notes. The piano accompaniment continues with chords and moving lines in both hands. The dynamic marking *p* (piano) is present at the beginning and middle of the system.

I Can Command the Lightning, and Am Dust.

Thou source of life and good; Thou spir - it of my spir - it

This musical system consists of four staves. The top two staves are for the vocal melody, with the lyrics 'Thou source of life and good; Thou spir - it of my spir - it' written below them. The bottom two staves are for the piano accompaniment. The key signature is three sharps (F#, C#, G#) and the time signature is 4/4. The music features a mix of eighth and sixteenth notes, with some rests indicated by an 'x'.

and my Lord! Thy light, Thy love in their bright plen-i - tude Filled me

This musical system continues the piece with four staves. The vocal melody is on the top two staves, with lyrics 'and my Lord! Thy light, Thy love in their bright plen-i - tude Filled me'. The piano accompaniment is on the bottom two staves. Dynamic markings *mf* (mezzo-forte) and *f* (forte) are present above and below the staves. The key signature remains three sharps and the time signature is 4/4.

I Can Command the Lightning, and Am Dust.

with an im-mor - tal soul, to spring O - ver the a - byss of

This musical system consists of four staves. The top staff is a vocal line in treble clef with a key signature of three sharps (F#, C#, G#). It contains the lyrics 'with an im-mor - tal soul, to spring O - ver the a - byss of'. Above the staff, there are dynamic markings: a hairpin crescendo followed by *mf*. The second staff is a bass line in bass clef. The third and fourth staves form a piano accompaniment in treble and bass clefs respectively. The piano part features a series of chords and moving lines in both hands, with a dynamic marking of *mf* appearing in the right hand.

death, and bade it wear the garments of e - ter - nal day and

This musical system continues the piece with four staves. The vocal line (top staff) has the lyrics 'death, and bade it wear the garments of e - ter - nal day and'. It begins with a dynamic marking of *f*. The piano accompaniment (bottom two staves) continues with complex chordal textures. A dynamic marking of *f* is also present in the piano part, accompanied by a hairpin crescendo. The system concludes with a double bar line.

I Can Command the Lightning, and Am Dust.

wing its heav'n-ly flight be-yond this lit - tle sphere,

This musical system consists of a vocal melody and a piano accompaniment. The vocal line is written in a treble clef with a key signature of two sharps (F# and C#). The piano accompaniment is written in a grand staff (treble and bass clefs). The lyrics are placed below the vocal line. The system ends with a double bar line.

mf *p* *pp*
E-ven to its source— to Thee, its Au - thor there.

mf *p* *pp*

This musical system continues the vocal melody and piano accompaniment. It includes dynamic markings: *mf* (mezzo-forte), *p* (piano), and *pp* (pianissimo). The lyrics are placed below the vocal line. The system ends with a double bar line.

ODE TO DEITY. No. 6.

O Thoughts Ineffable.

The musical score is written for voice and piano. It features a key signature of three sharps (F#, C#, G#) and a 3/4 time signature. The score is divided into two systems. The first system contains the first two staves of music, with the vocal line starting on a treble clef and the piano accompaniment on a bass clef. The second system contains the next two staves, also with a vocal line on a treble clef and piano accompaniment on a bass clef. The lyrics are written below the vocal lines. The score includes various musical notations such as notes, rests, and dynamic markings like 'f' (forte).

f
O thoughts in-ef - fa-ble! O vi-sions blest Though worthless our con-
f
cep-tions all of Thee, Yet shall Thy shadowed im-age fill our

O Thoughts Ineffable.

breast And waft its homage to Thy De - i - ty

The first system of the musical score consists of four staves. The top staff is a vocal line in treble clef with a key signature of two sharps (F# and C#). It contains the lyrics "breast And waft its homage to Thy De - i - ty". The second staff is a bass line in bass clef. The third and fourth staves are piano accompaniment, with the third staff in treble clef and the fourth in bass clef. Both piano staves have a key signature of two sharps. The music features various musical notations including notes, rests, and dynamic markings.

God! thus a-lone my low - ly thoughts can soar; Thus

The second system of the musical score also consists of four staves. The top staff is a vocal line in treble clef with a key signature of two sharps. It contains the lyrics "God! thus a-lone my low - ly thoughts can soar; Thus". The second staff is a bass line in bass clef. The third and fourth staves are piano accompaniment, with the third staff in treble clef and the fourth in bass clef. Both piano staves have a key signature of two sharps. The music features various musical notations including notes, rests, and dynamic markings such as *p* (piano) and *f* (forte).

O Thoughts Ineffable.

seek Thy pres - ence be - ing wise and good;

This musical system consists of four staves. The top two staves are for the vocal parts, with the lyrics 'seek Thy pres - ence be - ing wise and good;' written below them. The bottom two staves are for the piano accompaniment. The key signature is one flat (B-flat), and the time signature is common time (C). The music features a mix of eighth and sixteenth notes, with some measures containing triplets. There are dynamic markings of *mf* (mezzo-forte) at the beginning of the first and third staves, and a crescendo hairpin at the end of the first staff.

Midst Thy vast works ad - mire, o - bey, a - dore;

This musical system also consists of four staves. The top two staves are for the vocal parts, with the lyrics 'Midst Thy vast works ad - mire, o - bey, a - dore;' written below them. The bottom two staves are for the piano accompaniment. The key signature is two sharps (D major), and the time signature is common time (C). The music features a mix of eighth and sixteenth notes, with some measures containing triplets. There are dynamic markings of *mf* (mezzo-forte) at the beginning of the first and third staves.

O Thoughts Ineffable.

And when the tongue is el - o - quent no more, The

This system contains the first two staves of music. The vocal staff (top) begins with a treble clef, a key signature of two sharps (F# and C#), and a common time signature. It features dynamic markings of *ff*, *f*, and *mf*, along with a crescendo hairpin. The piano accompaniment (bottom) uses a grand staff with treble and bass clefs, also in two sharps and common time, with dynamic markings of *ff*, *f*, and *mf*.

soul shall speak in tears of grat - i - tude.

This system contains the next two staves of music. The vocal staff (top) includes the instruction *rall.* (rallentando) and a dynamic marking of *p* (piano). The piano accompaniment (bottom) also includes the instruction *rall.* and a dynamic marking of *p*. Both staves conclude with a double bar line.

Hu Mata.

O. Z. HANISH.

All,.... all is of God, And God is All,.. and God is All.

Hu Hata.

O. Z. HANISH.

1. God is Love and God is Peace; God is Joy; God
 2. All God's at - tri - butes sur-round me; In that God I
 3. God is Breath, gives life and brightness. God a - lone re -

gives re - lease; God is Health, that health is mine;
 safe - ly dwell; God with - in, be - neath, a - round me;
 veals the right; All I know is God and good-ness,

God gives wealth, a wealth di - vine.
 God is mine, and all is well.
 In His name I con - quer might.

Hu Varashta.

O. Z. HANISH.

p

1. There is no end to mat - ter, There is no end to space;
2. Man is God's rev - e - la - tion, From out of sub - stance born;

p

The musical score consists of two staves, treble and bass clef, in 4/4 time with a key signature of three sharps (F#, C#, G#). The first system includes a piano (*p*) dynamic marking. The lyrics are written below the staves.

mf

There is but good and bet - ter, There is no end to grace.
And life is in - spi - ra - tion From out of God re - born.

f *dim.*

The second system continues the musical score with a mezzo-forte (*mf*) dynamic marking, followed by a forte (*f*) and then a diminuendo (*dim.*) marking. The lyrics continue below the staves.

Affirmation.

O. Z. HANISH.

I..... am at peace: I am at peace with God;

The musical score for the 'Affirmation' section begins with a treble and bass clef in 4/4 time with a key signature of three sharps. The first line of the score includes the lyrics 'I..... am at peace: I am at peace with God;'. There are rests in the melody corresponding to the ellipses.

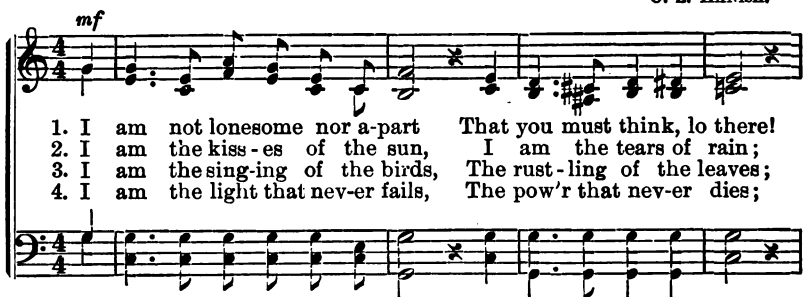
I am at peace with man; I am at peace with self.

The second line of the musical score includes the lyrics 'I am at peace with man; I am at peace with self.'.

I Am What Men Call God.

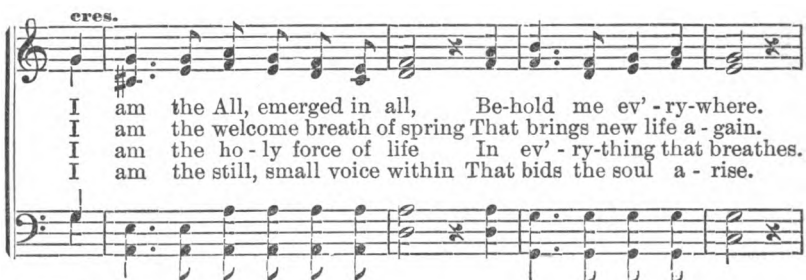
O. Z. HANISH.

mf



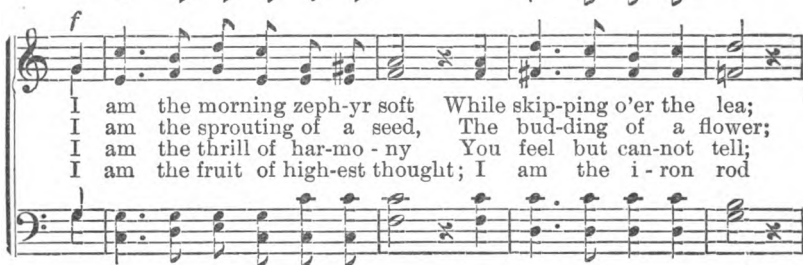
1. I am not lonesome nor a-part That you must think, lo there!
 2. I am the kiss-es of the sun, I am the tears of rain;
 3. I am the sing-ing of the birds, The rust-ling of the leaves;
 4. I am the light that nev-er fails, The pow'r that nev-er dies;

cres.



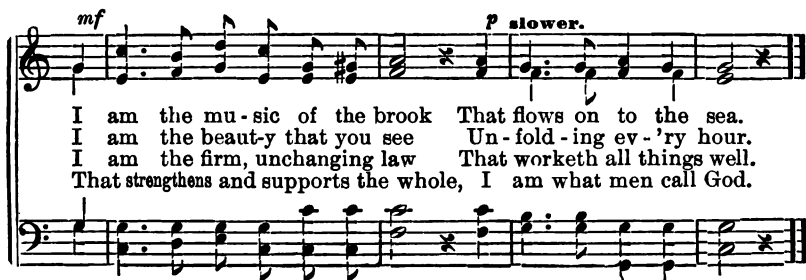
I am the All, emerged in all, Be-hold me ev'-ry-where.
 I am the welcome breath of spring That brings new life a - gain.
 I am the ho - ly force of life In ev' - ry-thing that breathes.
 I am the still, small voice within That bids the soul a - rise.

f



I am the morning zeph-yr soft While skip-ping o'er the lea;
 I am the sprouting of a seed, The bud-ding of a flower;
 I am the thrill of har-mo - ny You feel but can-not tell;
 I am the fruit of high-est thought; I am the i - ron rod

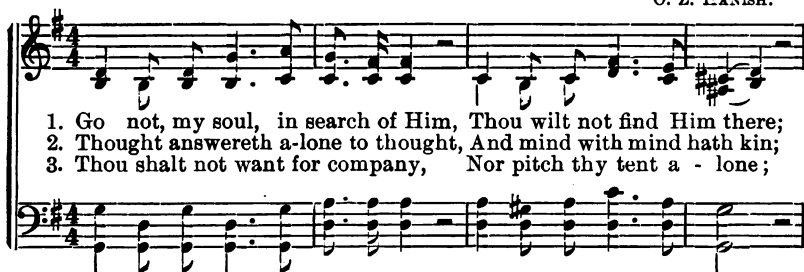
mf *p slower.*



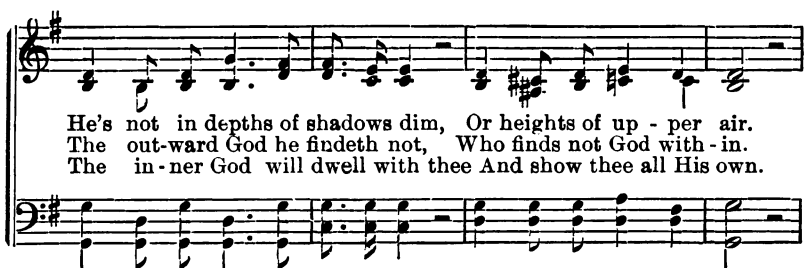
I am the mu-sic of the brook That flows on to the sea.
 I am the beau-ty that you see Un-fold-ing ev'-ry hour.
 I am the firm, unchanging law That worketh all things well.
 That strengthens and supports the whole, I am what men call God.

God Abides In Me.

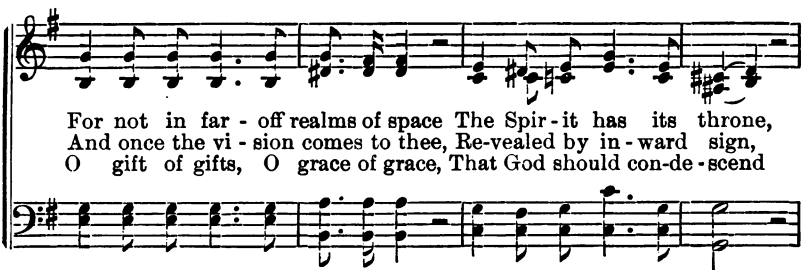
O. Z. HANISH.



1. Go not, my soul, in search of Him, Thou wilt not find Him there;
2. Thought answereth a-lone to thought, And mind with mind hath kin;
3. Thou shalt not want for company, Nor pitch thy tent a - lone;



He's not in depths of shadows dim, Or heights of up - per air.
The out-ward God he findeth not, Who finds not God with-in.
The in-ner God will dwell with thee And show thee all His own.



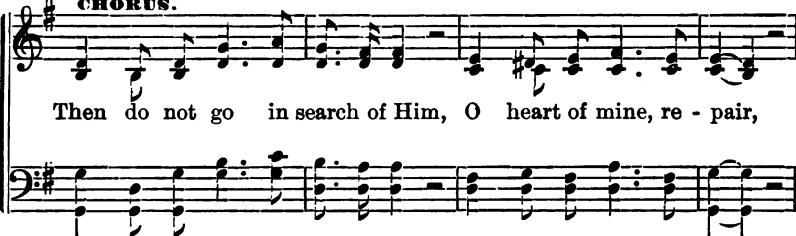
For not in far - off realms of space The Spir-it has its throne,
And once the vi - sion comes to thee, Re-vealed by in - ward sign,
O gift of gifts, O grace of grace, That God should con-de-scend



In ev' - ry heart it find - eth place And waiteth to be known.
Earth will be full of De - i - ty, And na - ture turns di-vine.
To make my heart His dwelling-place, And be my dai - ly friend.

God Abides In Me.

CHORUS.



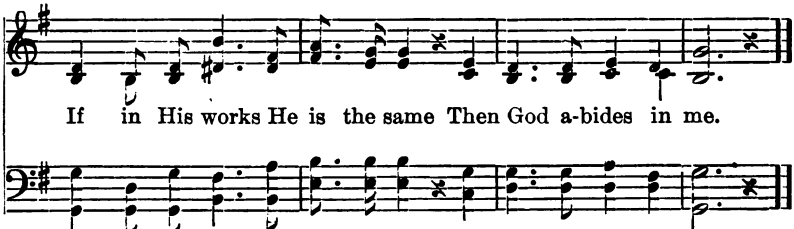
Then do not go in search of Him, O heart of mine, re - pair,



And wait with-in the si - lence dim, Un - til I find Him there;



For God is al - ways where I am, Where else, then, should he be ?



If in His works He is the same Then God a-bides in me.

T. SHELLEY SUTTON.

A Prayer.

O. Z. HANISH.

p Adagio.

1. God, give me strength or teach me to com-mand The la - tent
 2. God, give me health or teach me to en - throne Those laws of
 3. God, give me truth or teach me that my mind Has but to

for - es of my in - ner soul; Give me the guidance of Thy
 life by which it may be gained; Give me Thy love or teach me
 seek Thy wis - dom; teach me this, That in the knowledge of Thy

po - tent hand, Or teach my own its conquests to con - trol.
 that my own May break the gyves that un - to death have claimed.
 love I find All truth, all strength, all knowledge, health, and bliss.

Spirit of God.

O. Z. HANISH.

p Adagio.

1. Spir - it of God, pos - sess me, Fill ev - 'ry thought of me
 2. Spir - it of Love, pos - sess me, Fill ev - 'ry dai - ly act,
 3. Spir - it of Truth, pos - sess me, Fill ev - 'ry sense with might,
 4. Spir - it of Peace, pos - sess me, Fill ev - 'ry want and need

Spirit of God.

f

With vi-sions of Thy beau - ty, Thy mighty pow'r hath wrought.
 I look to Thee with long-ing, This is the on - ly fact.
 Thro' pow'r di-vine Thou teach me What is my own birth - right.
 With blessings of a-bun-dance, Good tho't, good word, good deed.

Koponte Kai Kamaton.

ABU STEPHANI of St. Tabas, A. C. 725-794.

O. Z. HANISH.

Andante.

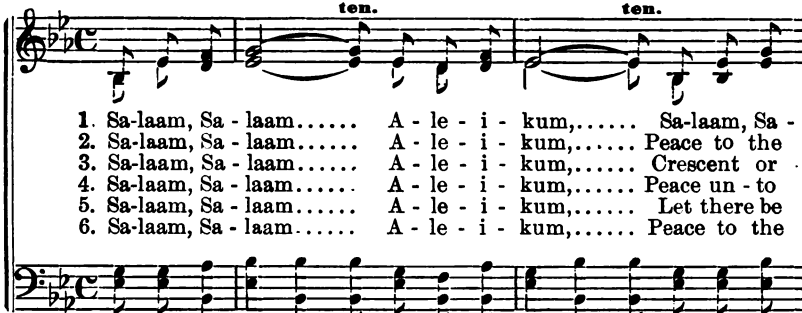
1. Art thou wea - ry, art thou la - den, Art thou sore dis-tressed?
 2. Hath He signs to lead me to Him, If He be my Guide?
 3. Hath He jew - els like a ru - ler, That His brow a-dorns?
 4. Should I find Him, should I fol - low What His wag - es here?
 5. Should I still hold close-ly to Him, What has He at last?
 6. Should I ask Him to re-ceive me, Will He an - swer nay?
 7. Seeking, finding, keeping, strug-gling, Is He sure to bless?

"Come to Me," says "One," and coming, Be at rest!
 In His feet and hands are wound-prints And His side!
 Yea, a crown, yea, ver-y cer-tain But of thorns.
 Plen - ty sor-row, great-er la-bors, Many a tear.
 Sor-row van-quished, ia-bors end-ed, Tri - als past.
 "Not, tho' earth, no, not tho' heav - en, Pass a - way."
 Sav-iours, sag - es, saints, and an - gels, An - swer "yes."

Salaam Aleikum.

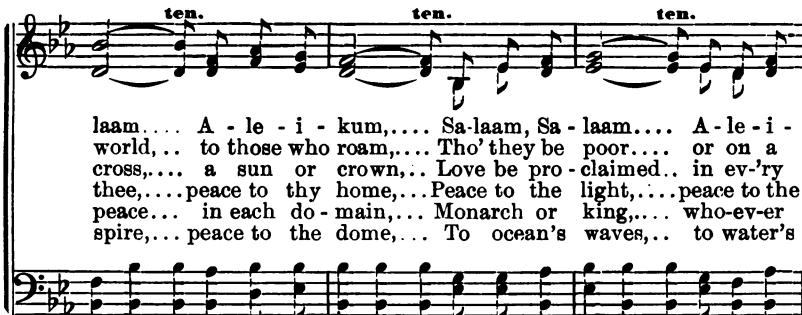
O. Z. HANISH.

ten. ten.



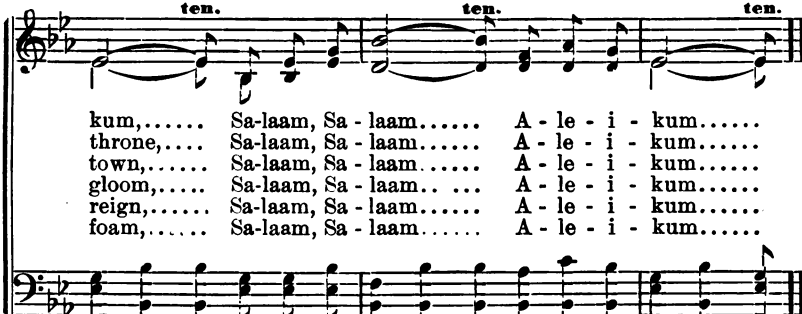
1. Sa-laam, Sa - laam..... A - le - i - kum,..... Sa-laam, Sa -
2. Sa-laam, Sa - laam..... A - le - i - kum,..... Peace to the
3. Sa-laam, Sa - laam..... A - le - i - kum,..... Crescent or
4. Sa-laam, Sa - laam..... A - le - i - kum,..... Peace un - to
5. Sa-laam, Sa - laam..... A - le - i - kum,..... Let there be
6. Sa-laam, Sa - laam..... A - le - i - kum,..... Peace to the

ten. ten. ten.



laam.... A - le - i - kum,.... Sa-laam, Sa - laam.... A - le - i -
 world,.. to those who roam,.... Tho' they be poor.... or on a
 cross,... a sun or crown,.. Love be pro - claimed.. in ev-'ry
 thee,... peace to thy home,... Peace to the light,... peace to the
 peace... in each do - main,... Monarch or king,... who - ev - er's
 spire,... peace to the dome,... To ocean's waves,.. to water's

ten. ten. ten.



kum,..... Sa-laam, Sa - laam..... A - le - i - kum.....
 throne,... Sa-laam, Sa - laam..... A - le - i - kum.....
 town,... Sa-laam, Sa - laam..... A - le - i - kum.....
 gloom,... Sa-laam, Sa - laam.. ... A - le - i - kum.....
 reign,... Sa-laam, Sa - laam..... A - le - i - kum.....
 foam,..... Sa-laam, Sa - laam..... A - le - i - kum.....

Assurance.

O. Z. HANISH.

Our Father who art in Peace, Intoned be Thy name,

The first system of the hymn, featuring a treble and bass staff in 2/2 time. The melody is in the treble staff, and the bass staff provides harmonic support. The lyrics are: "Our Father who art in Peace, Intoned be Thy name,"

Thy realm arise; Thy will incarnate upon the earth as in heav-en.

The second system of the hymn. The melody continues in the treble staff. The lyrics are: "Thy realm arise; Thy will incarnate upon the earth as in heav-en."

This day impart Thy word, and remember not our of-fen-ces,

The third system of the hymn. The melody continues in the treble staff. The lyrics are: "This day impart Thy word, and remember not our of-fen-ces,"

That we may forgive those who of-fend us,

The fourth system of the hymn. The melody continues in the treble staff. The lyrics are: "That we may forgive those who of-fend us,"

Thru temp-tation guide us, and from error de-liv-er us. Be it so.

The fifth and final system of the hymn. The melody concludes in the treble staff. The lyrics are: "Thru temp-tation guide us, and from error de-liv-er us. Be it so."

INTERLUDE. No. 1.

Mazda, Our Leader, Mazda Our Master.

MARIE A. SINGLETARY.

pp **Moderato.** *p*

Maz - da, our Lead - er, Maz - da, our Mas - ter, Maz - da con -

ceived Be - fore dis - as - ter Its name re - ceived.

INTERLUDE. No. 2.

I Am Here Upon the Earth to Reclaim.

O. Z. HANISH.

mf

I am here up - on the earth to re - claim the earth ;

mf

To turn the des - erts un - to a par - a - dise—

I Am Here Upon the Earth to Reclaim.

A par - a - dise most suit - a - ble un - to

This musical system features a treble and bass staff in G major. The melody in the treble staff begins with a fermata and a *mf* dynamic marking. The lyrics are written below the notes.

God and His as - so - ci - a - tes to dwell there - in.

This musical system continues the melody. It includes a *slower.* tempo marking and a *p* dynamic marking. The lyrics are written below the notes.

INTERLUDE. No. 3.

Love Thy Neighbor As Thyself.

O. Z. HANISH.

Love thy neigh - bor as thy - self, Love thy neigh - bor

This musical system is in 4/4 time. It features a treble and bass staff. The melody in the treble staff starts with a *p* dynamic and includes a *mf* dynamic later. The lyrics are written below the notes.

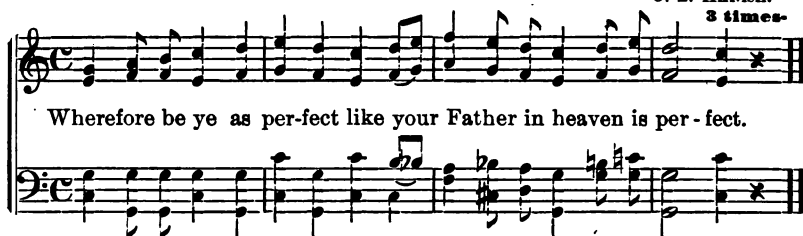
as thy - self, Love thy neigh - bor as thy - self.

This musical system continues the interlude. It features a treble and bass staff. The melody in the treble staff includes a *f* dynamic marking. The lyrics are written below the notes.

INTERLUDE. No. 4.

Wherefore Be Ye As Perfect Like.

O. Z. HANISH.
3 times



INTERLUDE. No. 5.

Good Thought, Good Word, Good Deed.

p *mf* O. Z. HANISH

Good thought, good word, good deed, Good thought, good word, good deed, Good thought, good word, good deed.

Hu Mata, Hu Hata, Hu Varashta.

p *mf* *f*

Hu - ma - ta, Hu - ha - ta, Hu - var - ash - ta.

Yatha Ahu Vairyo.

Traditional. B. C.

O. Z. HANISH.

mf

1. Yat-ha A - hu, Yat-ha A - hu, Yat-ha A - hu Vai - ry - o;
2. Yea, the Lord's will, Yea, the Lord's will is the law of Ho-li-ness;

Yat - ha A - hu Yat-ha A - hu Yat-ha A - hu Vai - ry - o.
Yea, the Lord's will, Yea, the Lord's will is the law of Ho - li-ness.

1st time p 2nd time f

Yat - ha A - hu, Yat - ha A - hu, Yat - ha A - hu
Yea, the Lord's will, Yea, the Lord's will, Yea, the Lord's will

Yat - ha A - hu Vai - ry - o. Yat - ha A - hu Vai - ry - o.
is the law of Ho - li-ness. is the law of Ho - li-ness.

Ashem Vo-hu.

p

Ash-em Vo - hu; Ash-em Vo - hu; Ash-em, Ash-em Vo - hu.

mf

Ash-em Vo - hu; Ash-em Vo - hu; Ash-em, Ash-em Vo - hu.

f

Ho - li - ness is best of all good, Ho - li - ness is best of all.

p

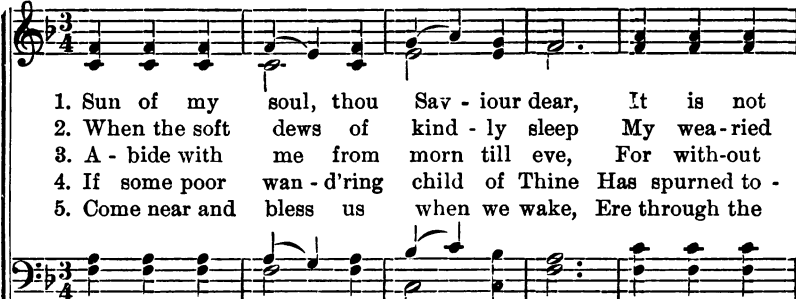
Ho - li - ness is best of all good, Ho - li - ness is best of all.

Ped.

Sun of My Soul.

JOHN KEELE, A. D. 1827.

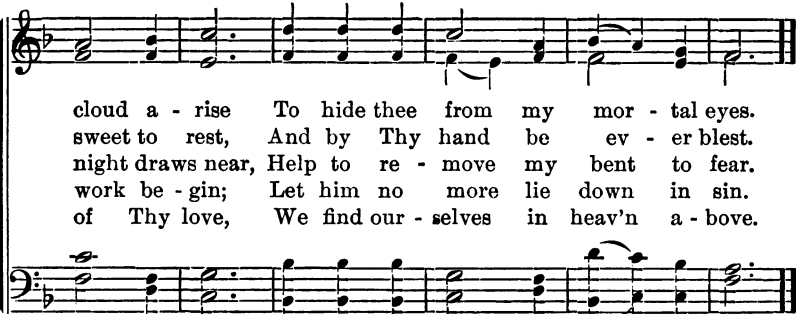
Traditional.



1. Sun of my soul, thou Sav - iour dear, It is not
2. When the soft dews of kind - ly sleep My wea - ried
3. A - bid with me from morn till eve, For with - out
4. If some poor wan - d'ring child of Thine Has spurned to -
5. Come near and bless us when we wake, Ere through the



night if thou be near; O may no earth-born
eye - lids gen - tly steep, Be my last thought how
Thee I can - not live; A - bid with me when
day the voice di - vine, Let God thy grac - ious
world our way we take; Till in the o - cean



cloud a - rise To hide thee from my mor - tal eyes.
sweet to rest, And by Thy hand be ev - er blest.
night draws near, Help to re - move my bent to fear.
work be - gin; Let him no more lie down in sin.
of Thy love, We find our - selves in heav'n a - bove.

Angels of Light.

Traditional.



1. Hark! hark! my soul, an - gel-ic songs are swell-ing O'er earth's green
2. On - ward we go, for still we hear them sing-ing, "Come, wea-ry
3. Far, far a - way, like bells at ev-'ning peal-ing, The voice of
4. Rest comes at length, though life be long and drear-y; The day must
5. An - gels sing on, your faith-ful watch-es keep-ing, Sing us sweet



field's and o-cean's wave-beat shore; How sweet the truth those
souls for Maz-da bids you come;" And thro' the dark its
Maz - da sounds o'er land and sea; And la - den souls by
dawn, and dark-some night be past; All jour-neys end in
frag - ments of the songs a - bove, Till morn-ing's joy shall



bless-ed strains are tell - ing, Of that new life ad-mit-ting
ech - oes sweet-ly ring - ing, The mu - sic of the gos-pel
thou-sands meek-ly steal - ing, Lord Maz-da turn their wea-ry
wel-come to the wea - ry, Brings health and wealth a-bun-dant-
end the night of weep - ing, And life's long shad-ows break in



Angels of Light.

CHORUS.

sin no more.
leads us home.
steps to Thee. An - gels of Maz - da, An - gels of light,
ly at last.
cloud-less love.

Sing - ing to wel - come the pil-grims of the night.

Spenta Ainyahita.

Slowly.

O. Z. HANISH.

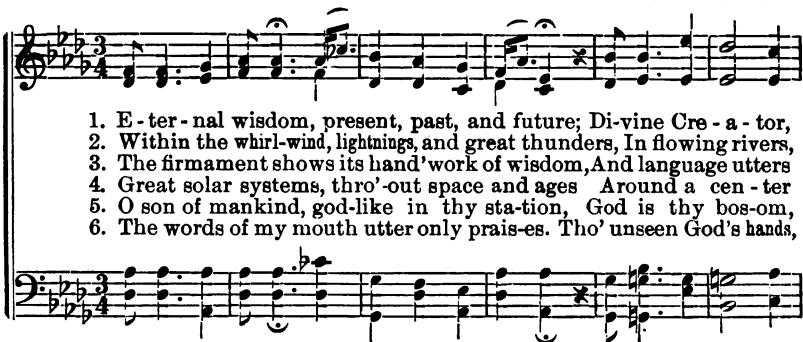
Spen-ta Ai - nya - hi - ta, Fa-vorite of Lord Mazda, Be - fore thee

kneel - ing Give leaves of heal - ing, Spen-ta Ai - nya - hi - ta.

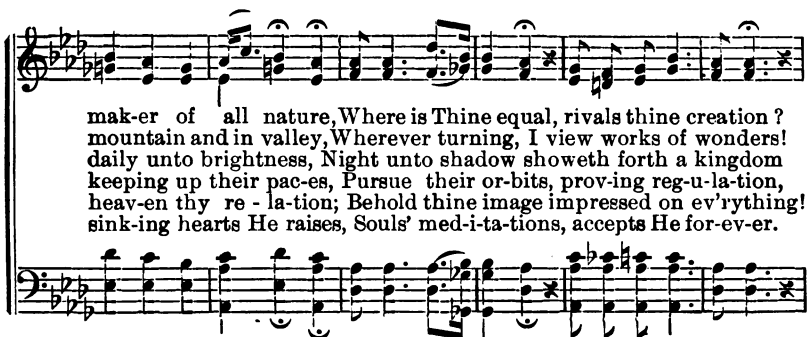
Eternal Wisdom.

Traditional. B. C.

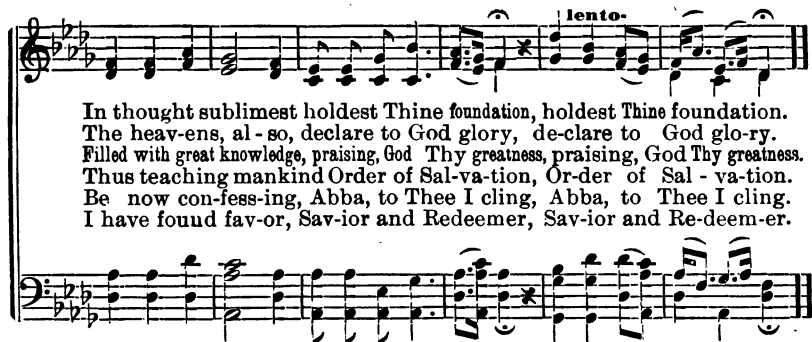
O. Z. HANISH.



1. E - ter - nal wisdom, present, past, and future; Di - vine Cre - a - tor,
2. Within the whirl-wind, lightnings, and great thunders, In flowing rivers,
3. The firmament shows its hand' work of wisdom, And language utters
4. Great solar systems, thro'-out space and ages Around a cen - ter
5. O son of mankind, god-like in thy sta - tion, God is thy bos - om,
6. The words of my mouth utter only prais - es. Tho' unseen God's hands,



mak - er of all nature, Where is Thine equal, rivals thine creation ?
 mountain and in valley, Wherever turning, I view works of wonders!
 daily unto brightness, Night unto shadow showeth forth a kingdom
 keeping up their pac - es, Pursue their or - bits, prov - ing reg - u - la - tion,
 heav - en thy re - la - tion; Behold thine image impressed on ev'rything!
 sink - ing hearts He raises, Souls' med - i - ta - tions, accepts He for - ev - er.



In thought sublimest holdest Thine foundation, holdest Thine foundation.
 The heav - ens, al - so, declare to God glory, de - clare to God glo - ry.
 Filled with great knowledge, praising, God Thy greatness, praising, God Thy greatness.
 Thus teaching mankind Order of Sal - va - tion, Or - der of Sal - va - tion.
 Be now con - fess - ing, Abba, to Thee I cling, Abba, to Thee I cling.
 I have foudnd fav - or, Sav - ior and Redeemer, Sav - ior and Re - deem - er.

Keep Still, Keep Still.

О. З. Н.

O. Z. HANISH.

p *pp*

1. When in the pres-ence of life's mill Hold well thy tongue: Keep
 2. What care men for thy grief and pain, Thy joys they sure - ly
 3. Un - to the clouds and waves do tell What - ev - er sor - row

still, keep still! What are men who a - bout thee stroll, That
seek in vain, The heav - ens keep thee in de - fense, In
thee be - fell, And to the rock, the blade, and flow'r Re-

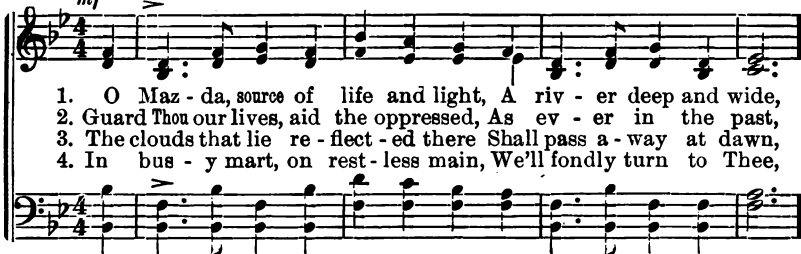
free, That on - ly lives and beats for thee?
 fill, But be - fore men: keep still, keep still!
 ill, Re - mem - ber this: keep still, keep still!

Invocation.

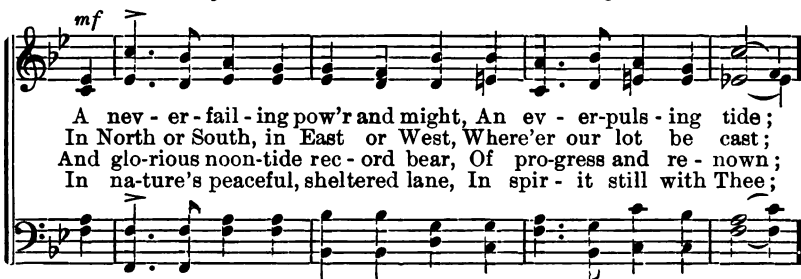
B. L. D.

BERTHA LOUISE DEANE.

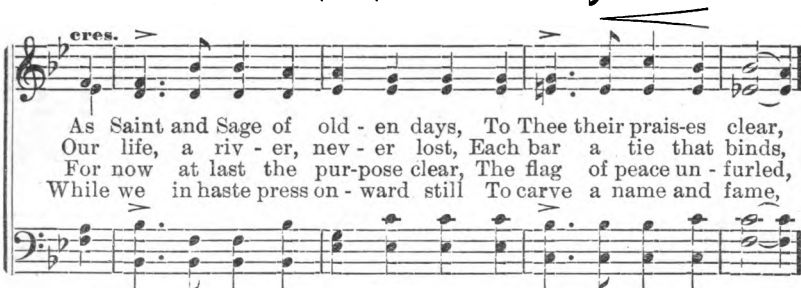
mf **Moderato.**



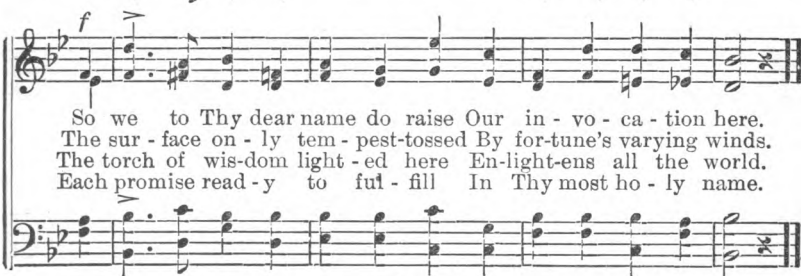
1. O Maz - da, source of life and light, A riv - er deep and wide,
 2. Guard Thou our lives, aid the oppressed, As ev - er in the past,
 3. The clouds that lie re - flect - ed there Shall pass a - way at dawn,
 4. In bus - y mart, on rest - less main, We'll fondly turn to Thee,



mf
 A nev - er - fail - ing pow'r and might, An ev - er - puls - ing tide;
 In North or South, in East or West, Where'er our lot be cast;
 And glo - rious noon - tide rec - ord bear, Of pro - gress and re - nown;
 In na - ture's peaceful, sheltered lane, In spir - it still with Thee;



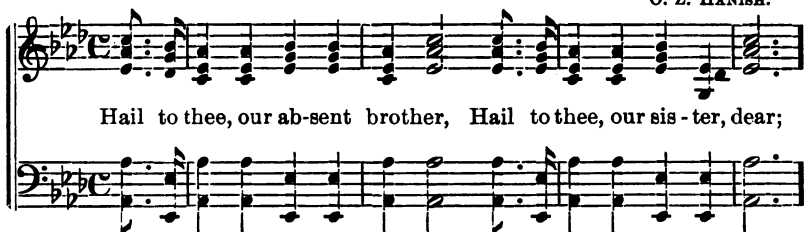
cres.
 As Saint and Sage of old - en days, To Thee their prais - es clear,
 Our life, a riv - er, nev - er lost, Each bar a tie that binds,
 For now at last the pur - pose clear, The flag of peace un - furled,
 While we in haste press on - ward still To carve a name and fame,



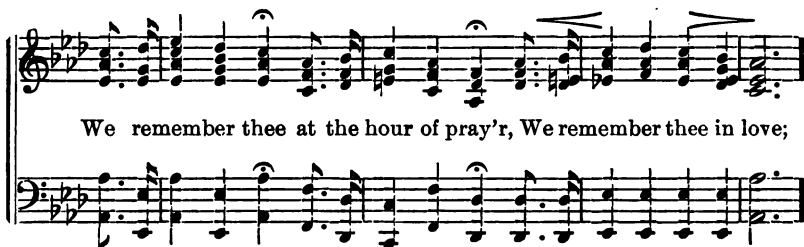
f
 So we to Thy dear name do raise Our in - vo - ca - tion here.
 The sur - face on - ly tem - pest - tossed By for - tune's varying winds.
 The torch of wis - dom light - ed here En - light - ens all the world.
 Each promise read - y to ful - fill In Thy most ho - ly name.

Hail to Thee.

O. Z. HANISH.



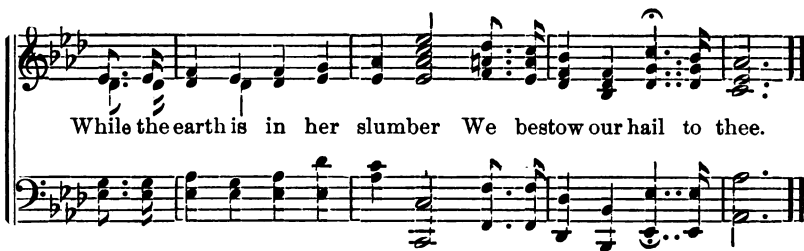
Hail to thee, our ab-sent brother, Hail to thee, our sis-ter, dear;



We remember thee at the hour of pray'r, We remember thee in love;



We remember thee at day-time, We remember thee at night,



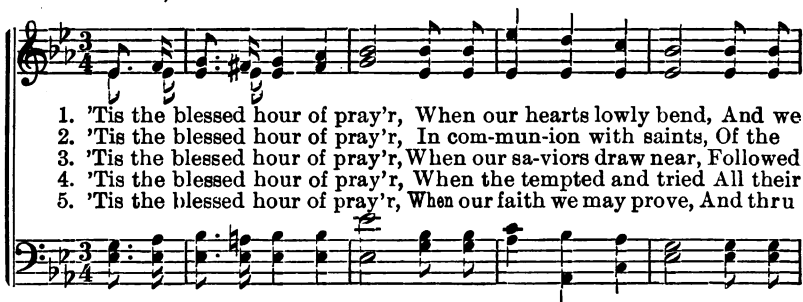
While the earth is in her slumber We bestow our hail to thee.

NOTE.—For hail substitute peace, health, joy, wealth, etc.

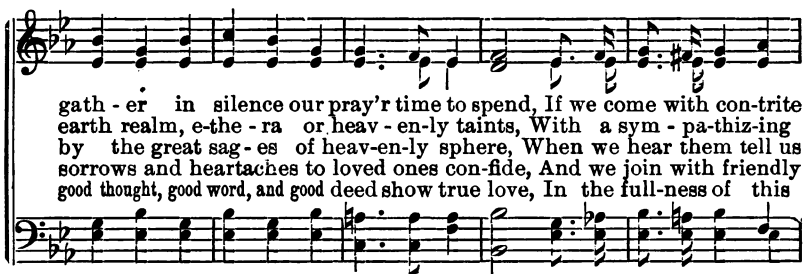
Blessed Hour of Prayer.

O. Z. HANISH, alt.

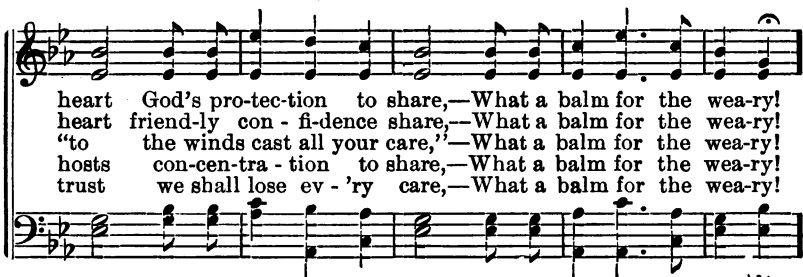
W. H. DOANE.



1. 'Tis the blessed hour of pray'r, When our hearts lowly bend, And we
2. 'Tis the blessed hour of pray'r, In com-mun-ion with saints, Of the
3. 'Tis the blessed hour of pray'r, When our sa-vi-ors draw near, Followed
4. 'Tis the blessed hour of pray'r, When the tempted and tried All their
5. 'Tis the blessed hour of pray'r, When our faith we may prove, And thru

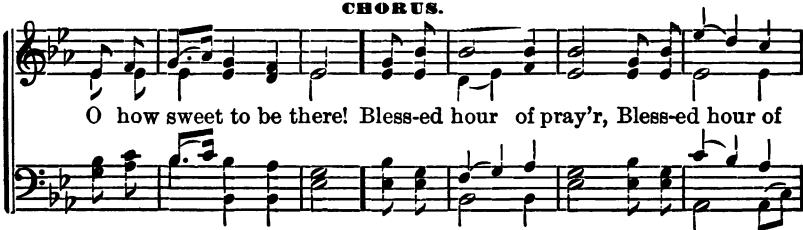


gath - er in silence our pray'r time to spend, If we come with con-trite
earth realm, e-the - ra or heav - en-ly taints, With a sym - pa-thiz-ing
by the great sag - es of heav-en-ly sphere, When we hear them tell us
sorrows and heartaches to loved ones con-fide, And we join with friendly
good thought, good word, and good deed show true love, In the full-ness of this



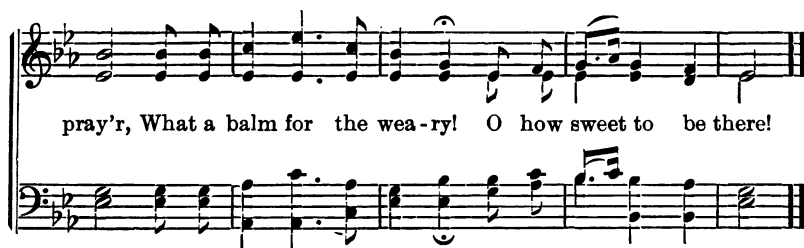
heart God's pro-tection to share,—What a balm for the wea-ry!
heart friend-ly con - fi-dence share,—What a balm for the wea-ry!
"to the winds cast all your care,"—What a balm for the wea-ry!
hosts con-cen-tra - tion to share,—What a balm for the wea-ry!
trust we shall lose ev - 'ry care,—What a balm for the wea-ry!

CHORUS.



O how sweet to be there! Bless-ed hour of pray'r, Bless-ed hour of

Blessed Hour of Prayer.

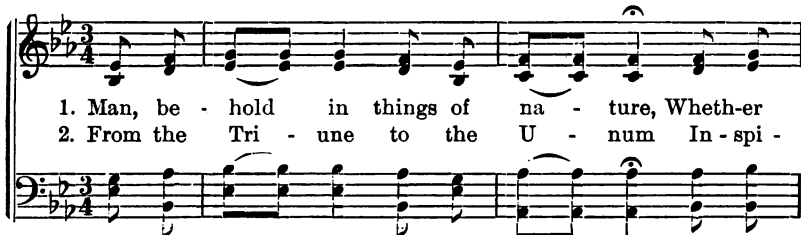


pray'r, What a balm for the wea-ry! O how sweet to be there!

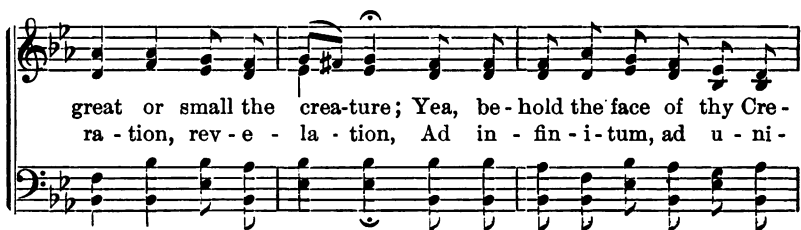
Behold the Image of Thy God.

O. Z. HANISH.

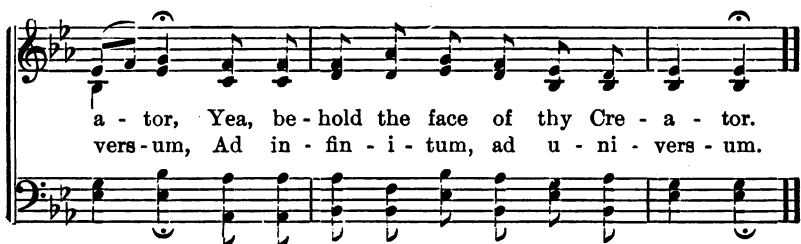
Traditional. B. C.



1. Man, be - hold in things of na - ture, Wheth-er
2. From the Tri - une to the U - num In - spi -



great or small the crea-ture; Yea, be-hold the face of thy Cre-
ra - tion, rev - e - la - tion, Ad in - fin - i - tum, ad u - ni -



a - tor, Yea, be-hold the face of thy Cre - a - tor.
vers - um, Ad in - fin - i - tum, ad u - ni - vers - um.

The Quiet Hour.

KATHARINE KELLY.

O. Z. HANISH.

p *slow.*

1. Soft - ly fall the shades of night, Gen - tly glides the fad-ing light,
2. Waft-ing mes-sag-es of love! From the great wide realms above,

p

Hour of qui - et and re- pose, Naught but peace from thee out- flows.
Like a blessing down they fall On the hearts of all who call.

mf

Hushed the voices of the day! All is in great nature's sway,
Peace, that word so full of rest, Right - ly held by all the blest,

f *pp*

List! here comes the evening breeze Whisp'ring, softly, peace, peace, peace.
In thine own heart depths 'tis found, Shedding gladness all a-round.

Holy Father.

BROWNIE RATHBONE WEAVERSON.

O. Z. HANISH.

mf *slow.*

1. Ho - ly Fa - ther, Keep - er of the wing - ed night,
2. Ho - ly Fa - ther, Be my staff and gold - en rod,

Si - lence grand! To Thee my spir - it takes its flight.
Let me grow To be more like our Master's God.

Bless - ed Fa - ther, Thou hast destined and fore - told
Bless - ed Fa - ther, All my bur - dens I cast down,

f

Ou - r path and goal, All things to me un - fold.
Thee a - lone I'll serve, O lift my thorn - y crown.

Just Where I Am.

O. Z. HANISH.

1. Just where I am, is just where I should be, The safe-est place God
 2. Just where I am; not where with will-ful heart I chose and sought to
 3. I know not where the ways I blind-ly planned, With rash, presumptuous
 4. But I do know that he who sees as one, The present, past, and
 5. Just where I am can God do most for me, Can work His gra-cious

has as-signed to me; Carved by His own in-im-it-a-ble
 find my place and part; When dan-gers that I could not e-ven
 heart and ea-ger hand Would at the last have borne me hope-less-
 fu-ture of His own Must sure-ly plan the best to per-fect
 will, His wise de-cree; And I with sin-gle and unswerving

skill, The niche that I, and I a-lone can fill.
 see, Like hid-den tan-gling nets, en-com-passed me.
 dead,—How far from God and peace they might have led.
 make, Lives that are pre-cious for His own love's sake.
 aim, Can please and serve Him best "Just where I am."

CHORUS.

Just where I am comes love and peace to me; Just where I

Just Where I Am.

am health is be-stowed on me; Just where I am comes

joy and wealth to me; Just where I am God's blessings show'r on me.

Not Backward Step.

p Andante. *cres.* O. Z. HANISH.

1. I will not back-ward step, In Thee I trust;
 2. Up from the glooms of doubt, De - press - ing, dense;
 3. I seek Thy pre - cious truths, Thy won - drous peace;

p

Thou aid - eth all who climb, And climb I must.
 In - to Thy sun - lit hope And rec - om - pense.
 To know through Thy-self's will My - self's re - lease.

Facing God.

H. ESTELLE DUDLEY.

O. Z. HANISH.

1. Fac-ing Thee, ah! fac-ing Thee, Naught but goodness can I see;
 2. Fac-ing Thee, ah! fac-ing Thee, Car-nate laws have left me free;
 3. Fac-ing Thee, ah! fac-ing Thee, There can come no loss to me—
 4. Fac-ing Thee, ah! fac-ing Thee, Fear nas lost its pow'r o'er me,
 5. Fac-ing Thee, ah! fac-ing Thee, Shades of sin and sick-ness flee,


Naught of wrong, op-pres-sion, doubt; Foes with-in or foes with-out,
 So-called mat-ter and its claim Is but Spir-it's mor-tal name,
 Loss or lack of an-y good,—Rich-es, wis-dom, friends, and food,
 Haunting, par-a-lyz-ing fear, Drain-ing life of all that's dear,
 Pain and sor-row, too, take wing—Death it-self, with all its sting,

All is peace and pur-i-ty, While I'm stead-fast fac-ing Thee.
 Lit-tle reeks its ty-ran-ny, While I still am fac-ing Thee.
 There can be no pov-er-ty, Fac-ing, sim-ply fac-ing Thee.
 Fear-less of its bur-den be, Now the soul that's fac-ing Thee.
 Joy di-vine is all I sec, Fac-ing, ev-er fac-ing Thee.

Where Mazdaznan Dwells.

DR. THOS. McCABE.

O. Z. HANISH, alt.



1. Do tell me where Mazdaznan dwells, Is it in crys-tal ice-berg cells?
 2. Is it where blust'ring Boreas blows, In ev-er-last-ing pris-tine snows?
 3. Is it by Ganges plundered side, Where maiden's lamp on sa-cred tide,
 4. Is it in pe-trous hearts of men, In fer-vid po-et's sooth-ing pen?
 5. In space, in earth's fields, mountain dome, There you will find Mazdaznan's home,



Or is it in the mighty deep, Where rarest pearls grow while they sleep?
 Is it on loft-y snow-crowned hills, From whence pur! translucent clear rills?
 Launcheth in timid hope to gain Hand and heart of Brahmin's blest swain?
 In preacher's warm and tender speech, In heart of judge, stern in lan-guage?
 Thru-out the land or oceans wide, You'll find Mazdaznan's ebb and tide.

ff CHORUS. Faster.



There, yea, 'tis there, Maz-daz-nan's home for-ev-er,



There, e - ven there, There, 'tis ev - 'ry - where.

Thou Soul of Souls.

O. Z. HANISH.

p Andante. *mf*

Ah, 'ev - er near to me, my God, Thou art! Felt in the

throbbing of my sink - ing heart; Near - er than my own thought

mf

Thou art to me; Ncth - ing is re - al with - out Thee, ah, Thee!

p

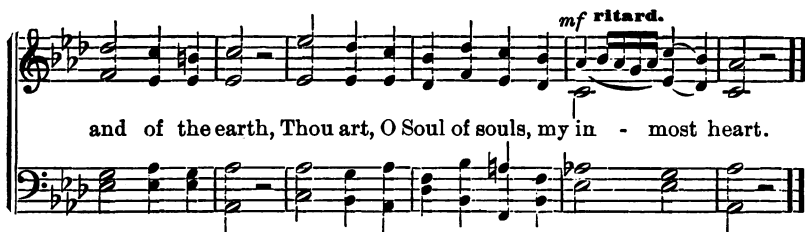
Thy per - fect light to me makes morning fair, Thy breath is

p

freshness in the Va - yu air; The glo - ry of the skies

Thou Soul of Souls.

mf ritard.

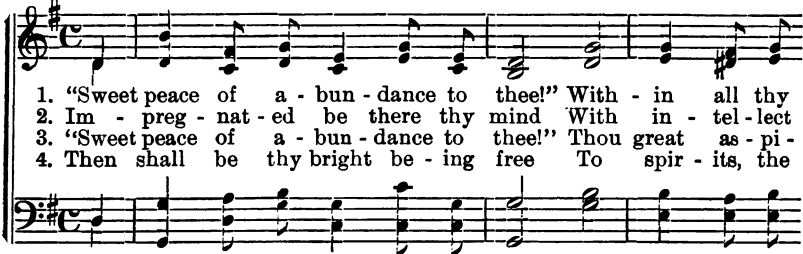


and of the earth, Thou art, O Soul of souls, my in - most heart.

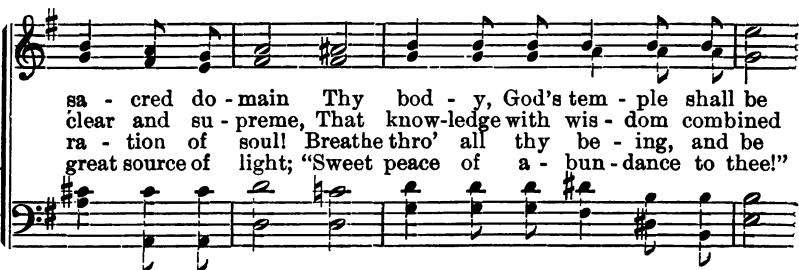
A Peace Chant.

MARIA VICTORIA BEADNELL.

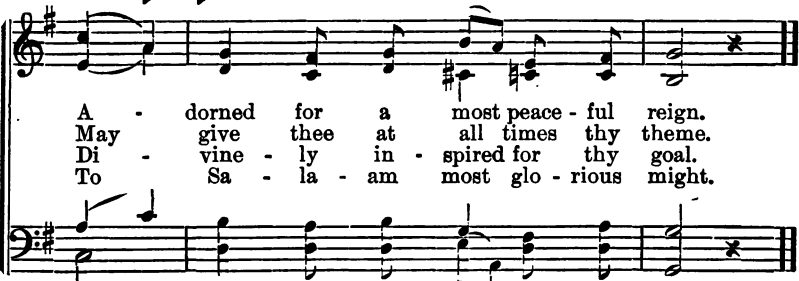
O. Z. HANISH.



1. "Sweet peace of a - bun - dance to thee!" With - in all thy
 2. Im - preg - nat - ed be there thy mind With in - tel - lect
 3. "Sweet peace of a - bun - dance to thee!" Thou great as - pi -
 4. Then shall be thy bright be - ing free To spir - its, the



sa - cred do - main Thy bod - y, God's tem - ple shall be
 clear and su - preme, That know - ledge with wis - dom combined
 ra - tion of soul! Breathe thro' all thy be - ing, and be
 great source of light; "Sweet peace of a - bun - dance to thee!"



A - dorned for a most peace - ful reign.
 May give thee at all times thy theme.
 Di - vine - ly in - spired for thy goal.
 To Sa - la - am most glo - rious might.

God's Bright Concentric Pearl.

DR. THOS. MCCABE.
mf **Moderato.**

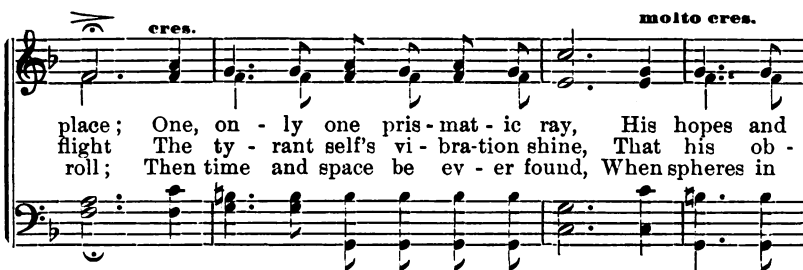
O. Z. HANISH.
mf



1. Thou Sun of heav'n's star-glit - t'ring space, Re - ful - gent
2. One on - ly ray of thy pure light Of choic - est
3. With Maz - da shall the spir - it, soul, And na - ture



Orb of gen - ial day, Shine down on man's a - bid - ing
scin - til - la - tions thine, Im - part to man and put to
cog - nate, sweet - ly bound, This no - men - cla - ture's sa - cred



place; One, on - ly one pris - mat - ic ray, His hopes and
flight The ty - rant self's vi - bra - tion shine, That his ob -
roll; Then time and space be ev - er found, When spheres in

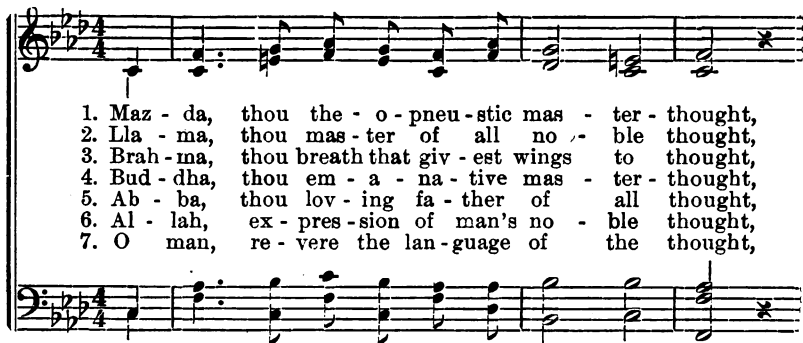


yearnings to in - spire, Thro' love's in - vig - o - rat - ing Fire!
ject - or man may find, In full ac - cord with soul and mind!
paths have ceased to whirl A - round God's bright con - cen - tric Pearl!

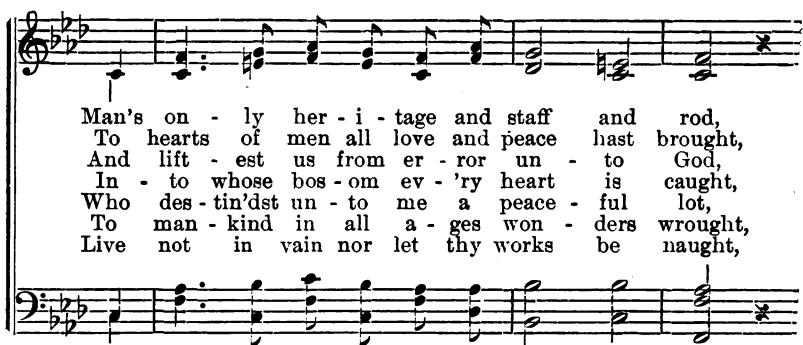
Il Elo-him.

O. Z. H.

O. Z. HANISH.



1. Maz - da, thou the - o - pneu - stic mas - ter - thought,
 2. Lla - ma, thou mas - ter of all no - ble thought,
 3. Brah - ma, thou breath that giv - est wings to thought,
 4. Bud - dha, thou em - a - na - tive mas - ter - thought,
 5. Ab - ba, thou lov - ing fa - ther of all thought,
 6. Al - lah, ex - pres - sion of man's no - ble thought,
 7. O man, re - vere the lan - guage of the thought,



Man's on - ly her - i - tage and staff and rod,
 To hearts of men all love and peace hast brought,
 And lift - est us from er - ror un - to God,
 In - to whose bos - om ev - 'ry heart is caught,
 Who des - tin'dst un - to me a peace - ful lot,
 To man - kind in all a - ges won - ders wrought,
 Live not in vain nor let thy works be naught,




Maz - da, Maz - da, Maz - da il E - lo - him.
 Lla - ma, Lla - ma, Lla - ma il E - lo - him.
 Brah - ma, Brah - ma, Brah - ma il E - lo - him.
 Bud - dha, Bud - dha, Bud - dha il E - lo - him.
 Ab - ba, Ab - ba, Ab - ba il E - lo - him.
 Al - lah, Al - lah, Al - lah il E - lo - him.
 Our God, our God, our God is God with - in.


Raise Thy Spirits.

O. Z. HANISH.


VON SILCHER.




1. Raise thy spir - its, be man - ly, be thou hap - py and glad,
 2. En - ter in - to the spir - it of God's na - ture, sub - lime,
 3. Come, be joy - ful and hap - py, let thy spir - it be free,



Look at na - ture a - round you, O how can you be sad?
 Be re - flect - ing, at - tract - ing, The beau - ti - ful di - vine,
 In re - pin - ing and whin - ing We loose our lib - er - ty,



All the grass - blades and flow - ers, Ev - 'ry tear - drop in the
 Thy soul shall be up - lift - ed In - to re - gions far a -
 Na - ture preach - es a ser - mon, Hap - pi - ness lies at thy



brook, Points to grand ce - les - tial bow - ers, Whence is
 way, Ev - 'ry sor - row, when once shift - ed, Turns life's
 door, Like the ce - dar on Mount Leb - 'non, Thou be

Raise Thy Spirits.

com - ing all the good, is com - ing all the good.
 shad - ows in - to day, life's shad - ows in - to day.
 grow - ing ev - er - more, be grow - ing ev - er - more.

A Conception of God.

M. V. BEADNELL.

O. Z. HANISH.

1. What name we our God who fill - eth all space And mov - eth in
 2. The One in the All— in - nom - i - nate sound Vi - brat - ing thro' -
 3. The air at twi - light breathes Mazda's great name; The El - o - him
 4. To Al - lah, the King, our al - tars we raise, And Ab - ba, "Our

e - ther as well as in clod? Why! Shall we con - fine as a
 out this ter - res - tri - al ball, The glo - ri - ous voice, the ce -
 gen - tly in - tones and gives flight To songs of the sea; then a
 Fa - ther," re - sounds as we sing All glo - ry to Lla - ma and

race the All - God That shin - eth and burn - eth thro' ev'ry man's face?
 les - ti - al call— That sure - ly is God, and with - in He is found.
 gloom as of night Tells storms of Je - ho - vah the name writ aflame.
 Buddha: "We bring A most perfect peace from our God thro' all days."

Inspiration.

NELLIE M. D. BATCHELDER.

O. Z. HANISH.

p

1. Un-to our hearts an in-spi-ra-tion creeps to build a life un-told,
 2. The lo-tus with its pet - als white like i - vo - ry and heart like gold,
 3. At sunrise we are greet-ing Him, in - spir-ing us our lights to trim,
 4. Proud science never taught our soul to stray far as the milky way,
 5. The lit-tle ev - er - last - ing flow-er, too, inspires the laggard soul

p

Just as the purple shadows lie a-long the mountains as of old.
 In-spir-eth one Mazdaznan's life of pur - i - ty thus to un-fold.
 He looks from heaven down on us to see if ou - r lights burn dim.
 The twelve signs of the solar year, as likewise twelve hours of the day,
 To do, to dare, to strive once more to gain the sem-pi-tern - al goal.

mf

We're building daily from our hearts within the thoughts so true and free,
 To-mor-row may bring us the storm, so your foundation choose with care,
 Why were we born but for His service, granting us His bliss di-vine!
 Re-peat themselves as time goes on and point to us the per-fect way,
 In ev-'ry-thing, how-ev - er small, an in - spi-ra - tion He has sown,

Inspiration.

p *f* *p*

How careful should we always be when building for e - ter - ni - ty.
That no wild tempest can o'erthrow our temples, sun - ny and so fair.
Be sure He'll find you in your corner small, as al - so me in mine!
To vic - to - ry di - vine that just - ly rules our fic - kle lives each day.
Our mother, Nature, with "love's mes - sage" teaches God cares for His own.

The musical score for "Inspiration." is written for voice and piano. It features a treble and bass staff. The key signature has two flats (B-flat and E-flat), and the time signature is common time (C). The piece includes dynamic markings: *p* (piano) at the beginning, *f* (forte) in the middle, and *p* (piano) towards the end. The lyrics are written below the vocal line.

Lift Up Your Heads.

EVA MARIA MONTAGUE MYERS.

Lift up, lift up your heads, ye everlasting doors and let the

The musical score for "Lift Up Your Heads." is written for voice and piano. It features a treble and bass staff. The key signature has two flats (B-flat and E-flat), and the time signature is 4/4. The lyrics are written below the vocal line.

King of glo - ry come in. Who is this King, this King of

The musical score continues with the lyrics "King of glo - ry come in. Who is this King, this King of". The notation includes a treble and bass staff with a key signature of two flats and a 4/4 time signature.

glo - ry? The Lord of hosts, He is the King of glo - ry. Se - lah!

The musical score concludes with the lyrics "glo - ry? The Lord of hosts, He is the King of glo - ry. Se - lah!". The notation includes a treble and bass staff with a key signature of two flats and a 4/4 time signature.

I Am the Son of God.

HENRY FRANK.

f Adagio.

f O. Z. HANISH.

1. I am the Son of God, not born of flesh, In sin conceived, by
 2. My life is boundless free, my spir-it pure As that which throbs in
 3. For I am Son of God, by love be-got. In me, im-per-son-
 4. Thro' all my be-ing runs a liv-ing fire Like pur-i-fy-ing

p mor-tal loins be-got; But breath of u-ni-ver-sal spir-it
 God's own breast of white; My source, whence emanate my pow'r's se-
 at-ed, He that was Un-con-sci-ous and im-per-son-al, hath
 stream from heav'n that throbs With u-ni-ver-sal and di-vine de-

p fresh As blooms of Paradise, love's fingers wrought, When at Cre-a-tion's
 cure, Ex-haust-less substance of the In-fi-nite! When with the Spirit's
 wrought The likeness of Himself. Like him, the cause I am of my own
 sire, And quells the storm of passions's riotous mobs. For tho' despised and


p dawn, the flaming stars O'er heaven dragged Aurora's roseate cars.
 pen-e-trat-ing eye, Through flesh I pierce, God's presence I espy.
 world in which I dwell, Where in the shad-ow of my-self is hell.
 in the dust, a worm, I still am Son of God in human form.

The Command.



EVA MARIA MONTAGUE MYERS.

O. Z. HANISH.


Slow. *faster.*




1. Join it now! O join it now, the mer - ry throng, Go
 2. It's too late! Too late to give a lov - ing thought To
 3. Wea - ry feet! Poor wea - ry feet, whose limbs move slow Thru
 4. Deep are stirred! His deeps are stirred, his word, his thought, His
 5. Cheer and bless! To cheer and bless all whom we greet, By


fill the air with shout and song, For if you wait re -
 help e'en those who know it not, All thoughts of love do
 drea - ry years that come and go, With naught to bless save
 deeds are known and loud-ly taught, Let's haste to help those
 si - lent thought or pre-sence sweet, That Christ-mas - tide to



slow.



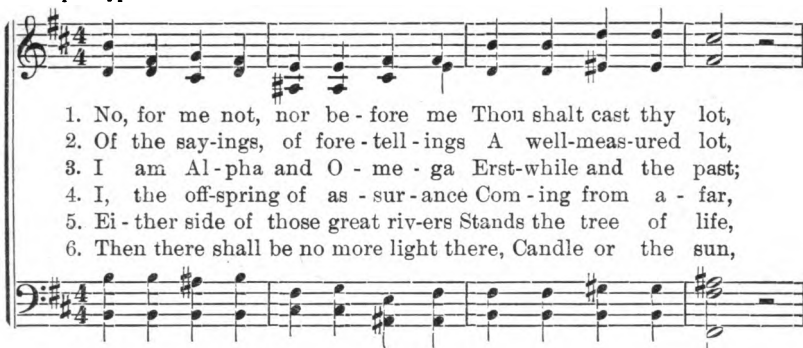
lent - less Fate Will haste to say, it is too late.
 sure - ly meet To form one path for wea - ry feet.
 now a word From some dear soul whose deeps are stirred.
 in dis - tress, To com - fort them, to cheer and bless.
 all may be One long glad song of har - mo - ny.



Apocalypse.

Apocalypse. A. D. 68. O. Z. H.

O. Z. HANISH.

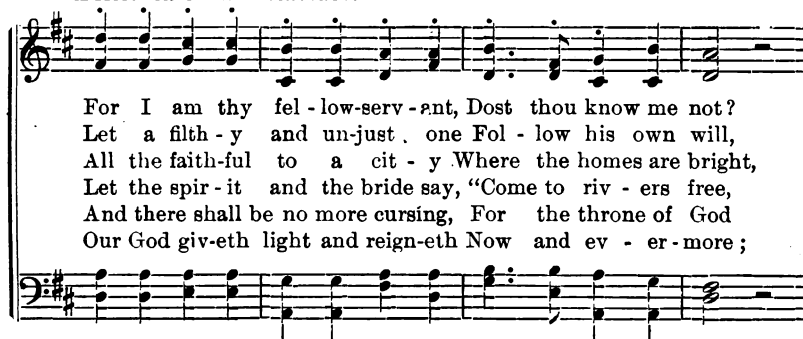


1. No, for me not, nor be - fore me Thou shalt cast thy lot,
 2. Of the say - ings, of fore - tell - ings A well-meas - ured lot,
 3. I am Al - pha and O - me - ga Erst - while and the past;
 4. I, the off - spring of as - sur - ance Com - ing from a - far,
 5. Ei - ther side of those great riv - ers Stands the tree of life,
 6. Then there shall be no more light there, Candle or the sun,



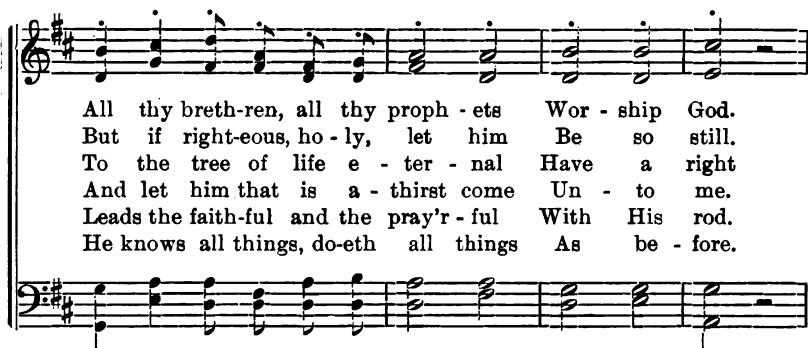
Fall be - fore me as to wor - ship? Do it not!
 Give it broadcast, give it wise - ly, Seal it not!
 Bless - ed they who keep my say - ings First and last.
 To be un - to thee a shin - ing Morn - ing star.
 Bear - ing leaves to heal the na - tions, End all strife.
 For the deeds done in the bod - y We a - tone.

A little faster and staccato.

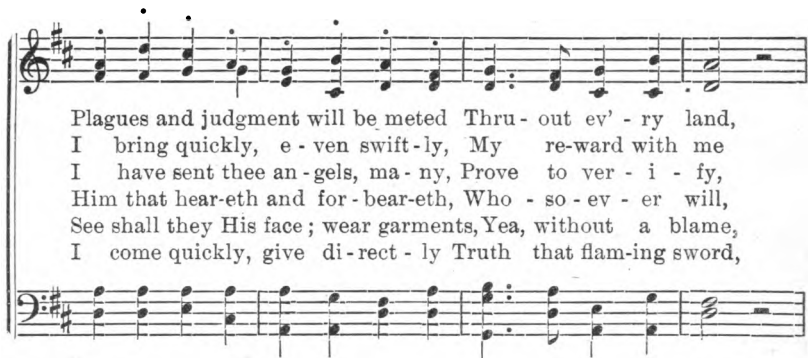


For I am thy fel - low - serv - ant, Dost thou know me not?
 Let a filth - y and un - just, one Fol - low his own will,
 All the faith - ful to a cit - y. Where the homes are bright,
 Let the spir - it and the bride say, "Come to riv - ers free,
 And there shall be no more cursing, For the throne of God
 Our God giv - eth light and reign - eth Now and ev - er - more;

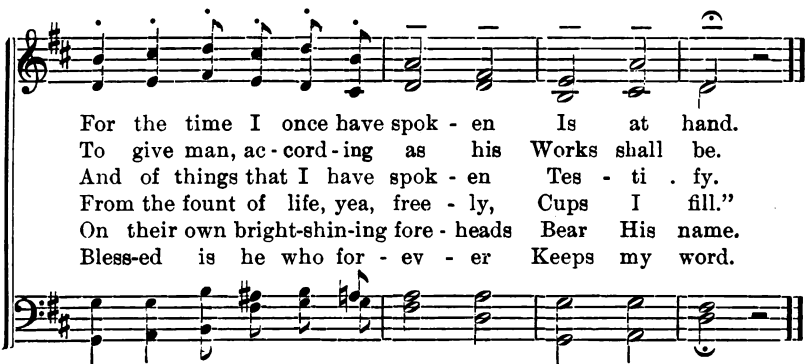
Apocalypse.



All thy breth-ren, all thy proph-ets Wor-ship God.
But if right-eous, ho-ly, let him Be so still.
To the tree of life e-ter-nal Have a right
And let him that is a-thirst come Un-to me.
Leads the faith-ful and the pray'r-ful With His rod.
He knows all things, do-eth all things As be-fore.



Plagues and judgment will be meted Thru-out ev'-ry land,
I bring quickly, e-ven swift-ly, My re-ward with me
I have sent thee an-gels, ma-n-y, Prove to ver-i-fy,
Him that hear-eth and for-bear-eth, Who-so-ev-er will,
See shall they His face; wear garments, Yea, without a blame,
I come quickly, give di-rect-ly Truth that flam-ing sword,

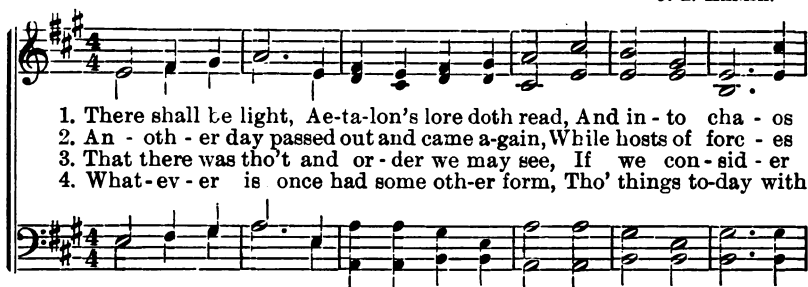


For the time I once have spok-en Is at hand.
To give man, ac-cord-ing as his Works shall be.
And of things that I have spok-en Tes-ti-fy.
From the fount of life, yea, free-ly, Cups I fill."
On their own bright-shin-ing fore-heads Bear His name.
Bless-ed is he who for-ev-er Keeps my word.

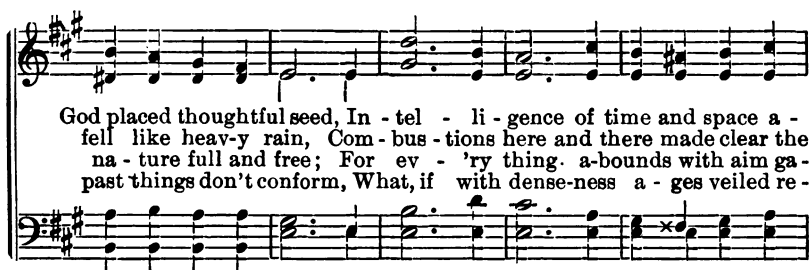
There Shall Be Light.

O. Z. H.

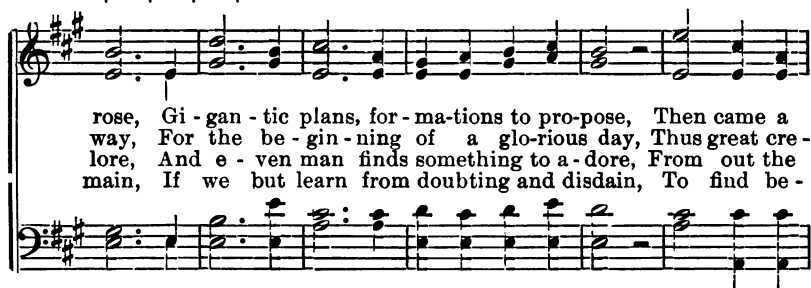
O. Z. HANISH.



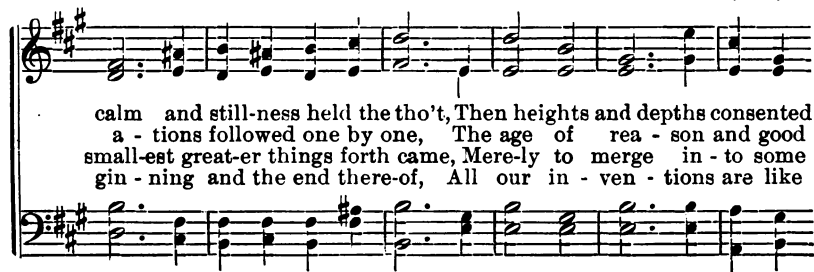
1. There shall be light, Ae-ta-lon's lore doth read, And in - to cha - os
 2. An - oth - er day passed out and came a-gain, While hosts of forc - es
 3. That there was tho't and or - der we may see, If we con - sid - er
 4. What - ev - er is once had some oth - er form, Tho' things to-day with



God placed thought-ful seed, In - tel - li - gence of time and space a -
 fell like heav-y rain, Com - bus - tions here and there made clear the
 na - ture full and free; For ev - 'ry thing. a-bounds with aim ga-
 past things don't conform, What, if with dense-ness a - ges veiled re -



rose, Gi - gan - tic plans, for - ma - tions to pro - pose, Then came a
 way, For the be - gin - ning of a glo - rious day, Thus great cre -
 lore, And e - ven man finds something to a - dore, From out the
 main, If we but learn from doubting and disdain, To find be -



calm and still-ness held the tho't, Then heights and depths consented
 a - tions followed one by one, The age of rea - son and good
 small-est great-er things forth came, Mere-ly to merge in - to some
 gin - ning and the end there-of, All our in - ven - tions are like

There Shall Be Light.

to be brought, In con - tact, com - pact, min - gled and be
deeds be - gun, And ev - o - lu - tions life of life pro -
oth - er one, And un - der - go - ing myr-iads chang-es
straw and chaff; Stone, plant and beast can no so - lu - tion

mixed, While Maz - da, E - lo - him stood 'tween and 'twixt.
claimed, While ev - 'ry - thing for end - less fu - ture aimed.
great, Just to con - firm with des - ti - nies and fate.
give, To know it all we first must learn to live.

Thousand Times Hail!

O. Z. HANISH.

f **Moderato.**

Hail to thee, a thousand times hail! Hail to thee, a

thousand times hail! Hail to thee, a thousand times hail!

From Out the Presence.

EVA MARIA MONTAGUE MYERS.

p *Slowly*

Who are these ap-proach - ing To the al - tar sent,

p *dim.*

Stirred by in - ward yearn - ing Till the heart was rent?

mf *cres.*

They are faith - ful seek - ers, Lis - t'ning pa - tient - ly

cres. *p* *dim.*

For the voice that com - eth, Veiled in mys - ter - y.

p

Lis - ten, O ye sens - es, To the voice that calls

Ped. *Ped.* *Ped.* *Ped.*

From Out the Presence.

p

For the great sub - jec - tion, Ere the sun-light palls,

p

So the "In - ner Voice" will Sof - ten all our woes,

p *mf*

And to all who lis - ten Gone will be all foes.


f **animated.**

Then will come re - joic - ing, Hopes for bright - er days,

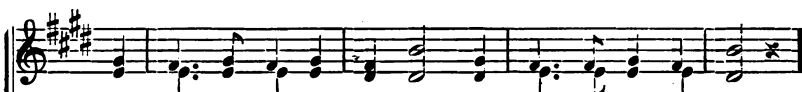

When from out the "Pres - ence" We shall sing God's praise.

For the Faithful.



EVA MARIA MONTAGUE MYERS.





1. Give praise, give all the glo - ry To God's il - lu - mined sons,
2. They do not tell their sto - ry, With blare of trum - pets shout,
3. They know a time that com - eth To all the staunch of heart,
4. "A Ho - ly Con - fir - ma - tion" Will come in God's own time,




Who nothing find too low - ly To help the err - ing ones,
Their lives so full of glo - ry, The world must find them out,
And not to him who run - neth Will come the bet - ter part,
When Saints of ev - 'ry na - tion, Will hear the mys - tic chime



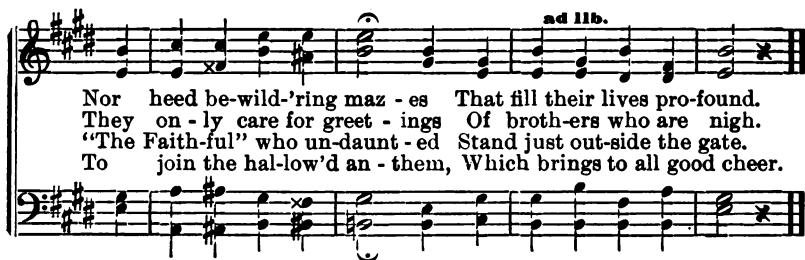
So let us sing their prais - es, And make the air re - sound,
They do their work, not heed - ing The talk of pass - ers by,
That time hath God ap - point - ed For those who watch and wait,
Of bells, rung by the an - gels, Who come from far and near,



Nor heed be - wild - 'ring maz - es, That fill their lives pro - found,
They on - ly care for greet - ings Of broth - ers who are nigh,
"The Faith - ful" who un - daunt - ed Stand just out - side the gate,
To join the hal - low'd an - them, Which brings to all good cheer,



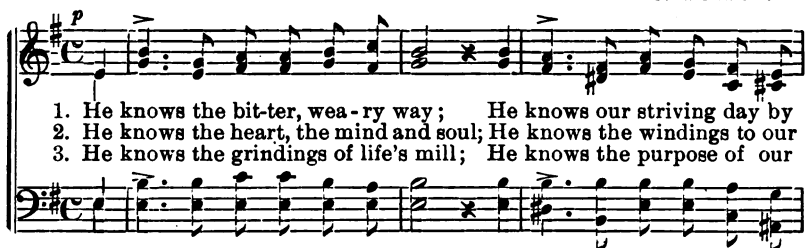
For the Faithful.



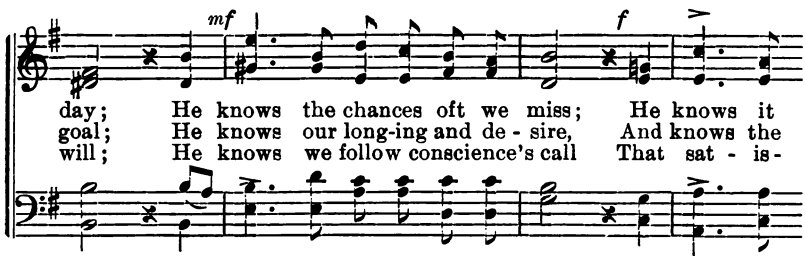
Nor heed be-wild-'ring maz-es That fill their lives pro-found.
They on-ly care for greet-ings Of broth-ers who are nigh.
"The Faith-ful" who un-daunt-ed Stand just out-side the gate.
To join the hal-low'd an-them, Which brings to all good cheer.

He Knows It All

O. Z. HANISH.



1. He knows the bit-ter, wea-ry way; He knows our striving day by
2. He knows the heart, the mind and soul; He knows the windings to our
3. He knows the grindings of life's mill; He knows the purpose of our



day; He knows the chances oft we miss; He knows it
goal; He knows our long-ing and de-sire, And knows the
will; He knows we follow conscience's call That sat-is-



all, our woes and bliss. means that can inspire. He knows it all, He knows it all.
fies; He knows it all.

Upward.

EVA MARIA MONTAGUE MYERS.

O. Z. HANISH.

1. Ev - er, ev - er up - ward Must I always climb ? Toiling, moiling,
 2. Hearken, O faint-heart-ed, Mazda's love for man, Holds him, folds him,
 3. Haste not, rest, nor fal-ter, Wea - ry, wea - ry one, Climb thou ev - er

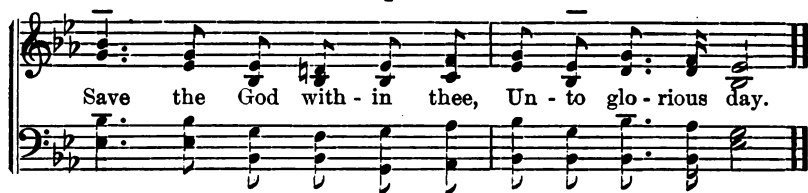
strug-gling, Such the path - way mine. Ev - er, ev - er hop - ing,
 guides him Thru life's lit - tle span. Ev - er, ev - er climb - ing
 up - ward Till the day is done. So I lift my spir - it,

What has life to give ? Hearts who know deep sorrow, Caring not to live.
 Wilt thou stop for tears ? Other hearts are bleeding, Thine not all the fears.
 Climb-ing all a-lone, Knowing well what waits one, If I but a - tone.

CHORUS.

Climb - ing ev - er up - ward, None shall point the way,

Upward.




Save the God with - in thee, Un - to glo - rious day.

Lord God Elohim.

MARIA ELIZABETH RUTH HILTON.

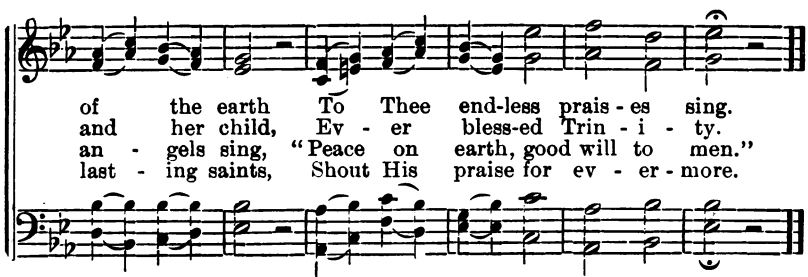
O. Z. HANISH.



1. Ho-ly, Ho-ly, Ho - ly, Lord God E - lo - him, Ho-ly, Ho-ly,
2. Ho-ly, Ho-ly, Ho - ly, Lord God Al-might-y, Ho-ly, Ho-ly,
3. Ho-ly, Ho-ly, Ho - ly, Great-est of all kings, Ho-ly, Ho-ly,
4. Glo-ry, Glo-ry, Glo - ry, Lord God of Zi - on, Glo-ry, Glo-ry,



Ho - ly, Thou e'er-last-ing King, May all na - tions
Ho - ly, Sav - ior of man-kind, Fa - ther, moth - er,
Ho - ly, Let ho-san-nas ring, Once a - gain let
Glo - ry, Hal - le - lu - jah sing, Ring, ye ev - er -



of the earth To Thee end-less prais - es sing.
and her child, Ev - er bless-ed Trin - i - ty.
an - gels sing, "Peace on earth, good will to men."
last - ing saints, Shout His praise for ev - er - more.

Take Heed.

EVA MARIA MONTAGUE MYERS.

O. Z. HANISH.

1. O dear - est heart, take heed! take heed! Lest in your
 2. God help thee now, though sore - ly tried, With-out, with -
 3. O dear - est heart, make haste and seek Life's ho - ly

hour of dark - est need You cast a - way the help - ful
 in, on ev - 'ry side Are foes that men - ace; woe be -
 grail; be calm and meek; Woe to thee shouldst thou, seeking,

seed, ... help - ful seed, Thought of a new - er life.
 tide, woe be - tide If thou try to do right.
 fail, seek - ing, fail To find life's ho - ly grail.

CHORUS.

Don't fail, don't fail to rise, Don't fail, don't fail to rise To

Take Heed.

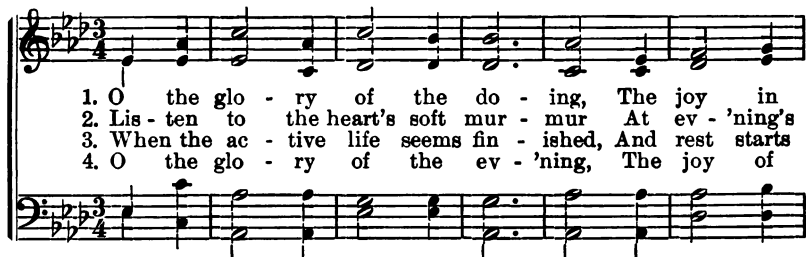


brighter skies, to brighter skies, Don't fail to rise to brighter skies. 1

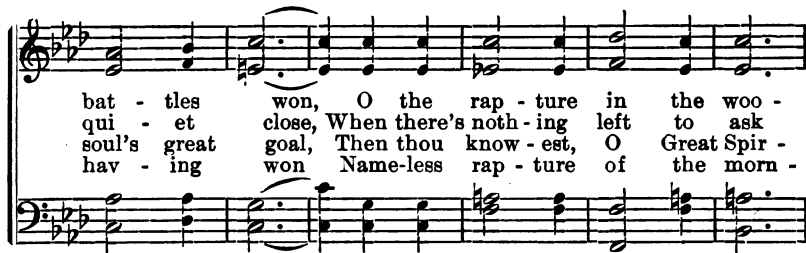
The Glory of the Sun.

SARAH WILLIS CAPE.

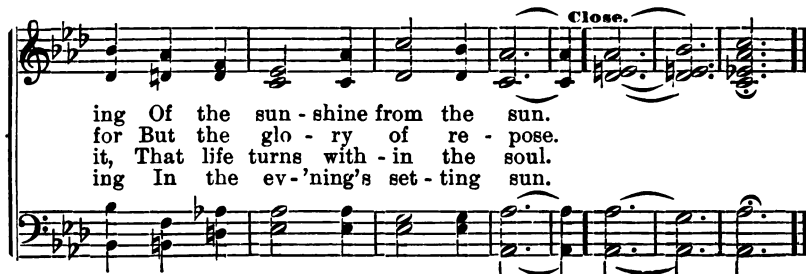
EVY IPHIGENIA HAGAR SCHMID.



1. O the glo - ry of the do - ing, The joy in
2. Lis - ten to the heart's soft mur - mur At ev - 'ning's
3. When the ac - tive life seems fin - ished, And rest starts
4. O the glo - ry of the ev - 'ning, The joy of



bat - tles won, O the rap - ture in the woo -
qui - et close, When there's noth - ing left to ask
soul's great goal, Then thou know - est, O Great Spir -
hav - ing won Name-less rap - ture of the morn -



ing Of the sun - shine from the sun.
for But the glo - ry of re - pose.
it, That life turns with - in the soul.
ing In the ev - 'ning's set - ting sun.

Close.

Lest We Forget.

RUDYARD KIPLING.

O. Z. HANISH.

mf

1. God of our Fa - thers, known of old ; Lord of our far - flung
2. The tu - mult and the shout - ing dies, The cap - tains and the
3. If drunk with sight of pow'r we loose Wild tongues that have not

bat - tle line ; Be - neath whose aw - ful hand we hold Do -
kings de - part : Still stands Thine an - cient sac - ri - fice, An
Thee in awe, Such boast - ing as the Gen - tles use Or

f CHORUS.

min - ion o - ver palm and pine.
hum - ble and a con - trite heart. Lord God of hosts, be
less - er breeds with - out the law.

with us yet, Lest we for - get, lest we for - get!

Transmigration.

PRINCE JALALUDDIEN.

O. Z. HANISH.

Maestoso.

p

I died from the min-er-al and I be-came the plant;

crea.

I died from the plant and I a-rose the an-i-mal;

piu crea. *f*

I died from the an-i-mal and I be-came a man:

mf

Why, then, should I fear that in dy-ing I be-come less?

Yet I.... a-gain shall die from the man

Transmigration.

p rit.

That I may as - sume the form of the an - gels,

The first system of musical notation for 'Transmigration.' It consists of a treble and bass staff in G major (one sharp). The melody is in the treble staff, starting with a half note G4, followed by quarter notes A4, B4, and C5, then a half note D5. The bass line consists of whole notes: G2, B1, D2, and F2. The tempo/mood is marked 'p rit.' (piano, ritardando).

mf a tempo.

And e - ven then the an - gels must I fur - ther win.

The second system of musical notation. The melody continues with quarter notes E5, D5, C5, and B4. The bass line continues with whole notes: A1, C2, E2, and G2. The tempo/mood is marked 'mf a tempo.' (mezzo-forte, a tempo).

cres.

(All things perish ex - cept His face). Of - fered up once a - gain

The third system of musical notation. The melody features a crescendo marked 'cres.' and includes a half note G4, quarter notes A4, B4, and C5, and a half note D5. The bass line continues with whole notes: F2, A1, C2, and E2. The tempo/mood is marked 'p' (piano).

mf

from the an - gel I shall be - come

The fourth system of musical notation. The melody starts with a half note G4, followed by quarter notes A4, B4, and C5, and a half note D5. The bass line continues with whole notes: F2, A1, C2, and E2. The tempo/mood is marked 'mf' (mezzo-forte).

f rall.

not the im - ag - i - na - tion, That shall I be - come!

The fifth system of musical notation. The melody starts with a half note G4, followed by quarter notes A4, B4, and C5, and a half note D5. The bass line continues with whole notes: F2, A1, C2, and E2. The tempo/mood is marked 'f rall.' (forte, rallentando).

Transmigration.

Let me then be-come co-ex-ist-ent, for co-ex-ist-ence, like the organ,

The musical score for 'Transmigration' consists of two systems. The first system has a treble and bass staff. The treble staff begins with a key signature of two sharps (F# and C#) and a 4/4 time signature. It contains a melodic line with eighth and sixteenth notes, including accents and a 'rit.' (ritardando) marking. The bass staff provides a harmonic accompaniment with chords and single notes. The lyrics are written below the first system.

peal-eth to me. Ver - i - ly un - to Him do we re - turn.

The second system of the 'Transmigration' score continues the melody and accompaniment. It includes dynamic markings 'f' (forte) and 'piu mosso.' (faster), and a 'dim.' (diminuendo) marking. The treble staff features a melodic line with various note values and rests. The bass staff continues the accompaniment. The lyrics are written below the first staff of this system.

Peace.

O. Z. HANISH.

Peace, peace of a-bun-dance, Peace, peace of a-bun - dance,

The musical score for 'Peace' begins with a treble and bass staff. The key signature is three flats (Bb, Eb, and Ab) and the time signature is 3/4. The treble staff has a melodic line with eighth and sixteenth notes. The bass staff provides a harmonic accompaniment. The lyrics are written below the first system.

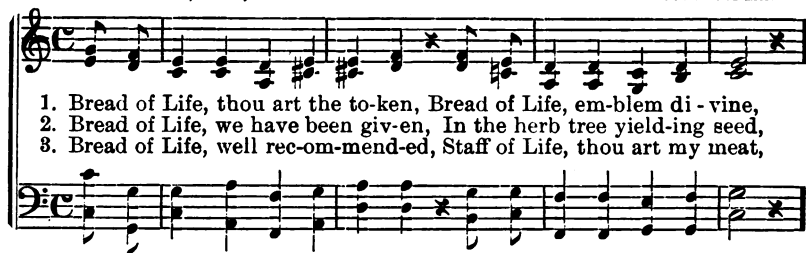
Peace, peace of a - bun-dance, Show-er, show-er un - to Thee.

The second system of the 'Peace' score continues the melody and accompaniment. It includes a 'rit.' (ritardando) marking. The treble staff features a melodic line with various note values and rests. The bass staff continues the accompaniment. The lyrics are written below the first staff of this system.

Bread of Life.

From "Gen-Isis," 4004, B. C.

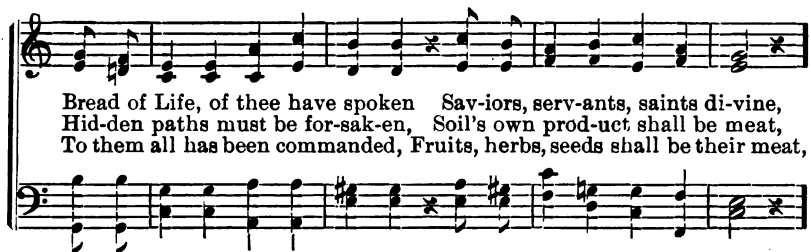
O. Z. HANISH.



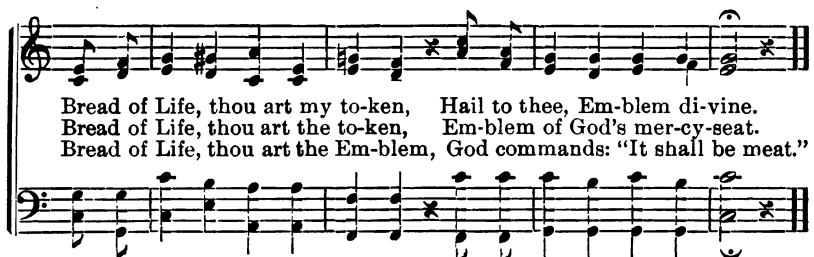
1. Bread of Life, thou art the to-ken, Bread of Life, em-blem di-vine,
2. Bread of Life, we have been giv-en, In the herb tree yield-ing seed,
3. Bread of Life, well rec-om-mend-ed, Staff of Life, thou art my meat,



By com-mand thou shalt be bro-ken, To in - still thy Life in mine.
That we may not be mis - tak-en, God spoke: "To thee it be meat."
Con-scious life must not be end-ed, Fowls of air nor beasts that creep.



Bread of Life, of thee have spoken Sav-iors, serv-ants, saints di-vine,
Hid-den paths must be for-sak-en, Soil's own prod-uct shall be meat,
To them all has been commanded, Fruits, herbs, seeds shall be their meat,

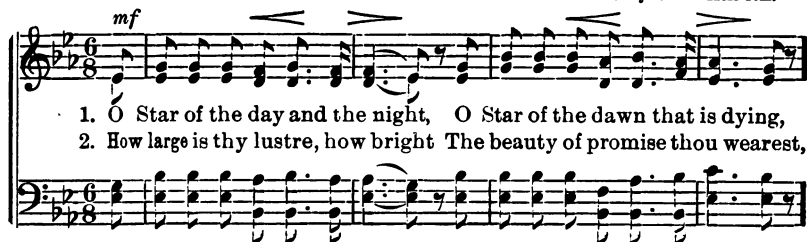


Bread of Life, thou art my to-ken, Hail to thee, Em-blem di-vine.
Bread of Life, thou art the to-ken, Em-blem of God's mer-cy-seat.
Bread of Life, thou art the Em-blem, God commands: "It shall be meat."

Fountain of Wisdom and Light.

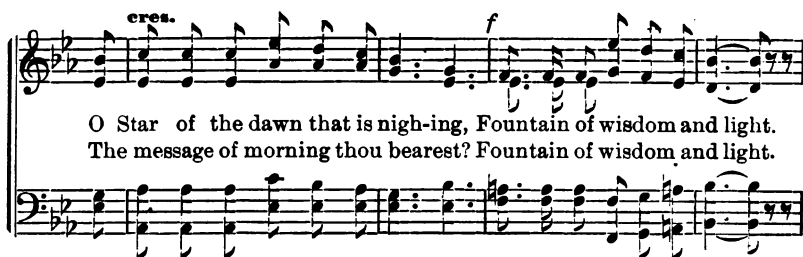
Arr. by O. Z. HANISH.

mf



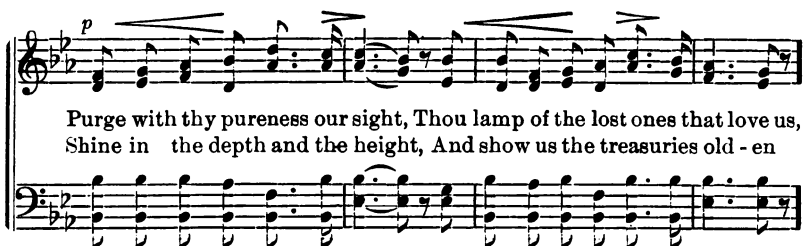
1. O Star of the day and the night, O Star of the dawn that is dying,
2. How large is thy lustre, how bright The beauty of promise thou wearest,

cres. *f*



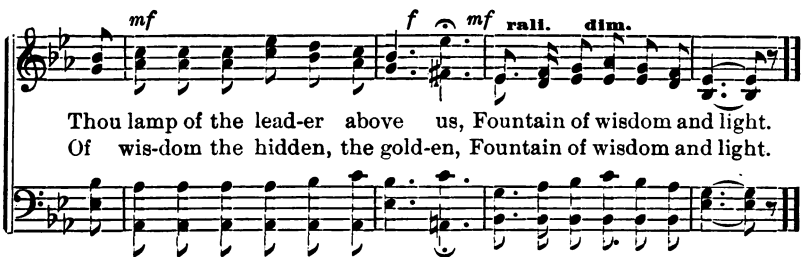
O Star of the dawn that is nigh-ing, Fountain of wisdom and light.
The message of morning thou bearest? Fountain of wisdom and light.

p



Purge with thy pureness our sight, Thou lamp of the lost ones that love us,
Shine in the depth and the height, And show us the treasures old - en

mf *f* *mf* *rall.* *dim.*

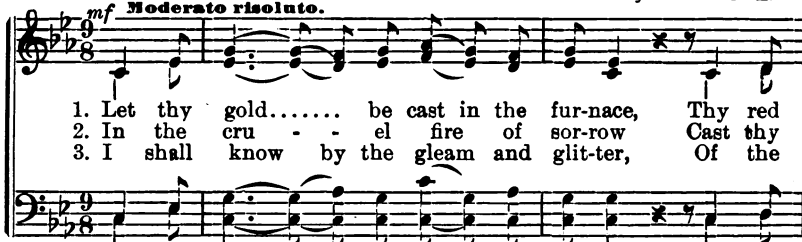


Thou lamp of the lead-er above us, Fountain of wisdom and light.
Of wis-dom the hidden, the gold-en, Fountain of wisdom and light.


Cleansing Fires.

Arr. by O. Z. HANISH.

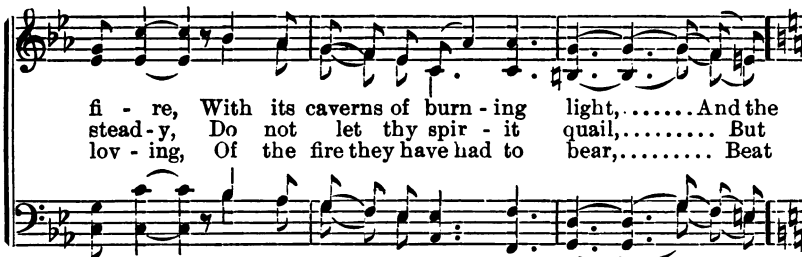
mf **Moderato risoluto.**



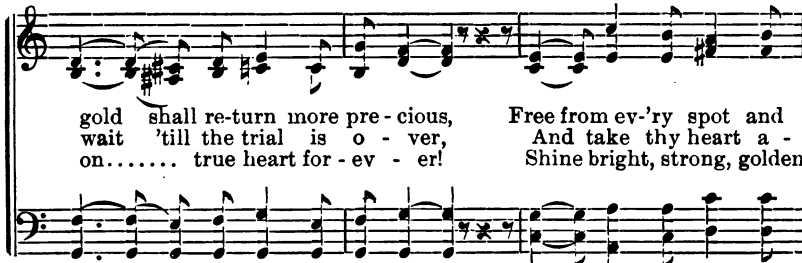
1. Let thy gold..... be cast in the fur-nace, Thy red
 2. In the cru - el fire of sor-row, Cast thy
 3. I shall know by the gleam and glit-ter, Of the



gold, precious and bright, Do not fear..... the hun-gry
 heart, do not faint or wail, Let thy hand.... be firm and
 gold - en chain you wear, By your heart's... calm strength in



fi - re, With its caverns of burn - ing light,..... And the
 stead - y, Do not let thy spir - it quail,..... But
 lov - ing, Of the fire they have had to bear,..... Beat



gold shall re-turn more pre - cious, Free from ev-'ry spot and
 wait 'till the trial is o - ver, And take thy heart a -
 on..... true heart for - ev - er! Shine bright, strong, golden

Cleansing Fires.

f

stain For gold must be tried by fi-re, For gold must be tried by gain, For as gold.... is tried by fi-re, For as gold ... is tried by chain! And bless... the cleansing fi-re, And bless... the cleansing

sempre cres. f rit. con dolore appassionato.

fi-re, For gold must be tried by fire, As a heart must be tried by pain. fi-re, For as gold.... is tried by fire, So a heart must be tried by pain. fi-re, And bless... the cleansing fire, And the furnace of living pain.

O Lead Us On.

EVA MARIA MONTAGUE MYERS.

{ O lead us on, We will not fear, For by our might;
{ If through the night, Drear be the way, Still lead us on,

Vic-t'ry is near. }
We con-quer here. } We con-quer here, We con-quer here.

Reincarnation.

"TREGINA."

Arr. by O. Z. HANISH.

Tempo di Bolero.

1. A strain of mu - sic from a - far, A sim - ple chord, a ray of
3. So ev' - ry tune that wakes the soul, And ev'ry tho't that thrills the

light,... The trem - ble of a sin - gle star,... A
sense... Brings knowledge of e - ter - ni - ty,..... And

voice that whispers in the night; A hope ful-filled and nothing
makes our faith the more in - tense; We know our souls have lived be-

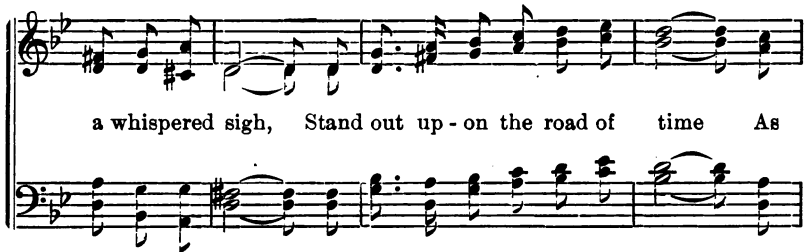
more, Bring tho'ts we must have lived, we must have lived be-fore.
fore, We know they'll live, We know they'll live for ev-er - more.

Fine.

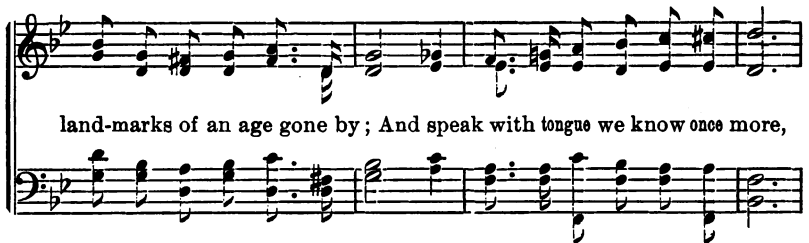
Reincarnation.



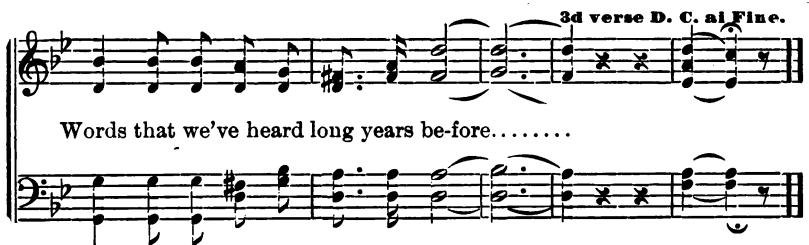
2. The roar - ing of the tem - pest fierce, A mag - ic word,



a whispered sigh, Stand out up - on the road of time As



land-marks of an age gone by ; And speak with tongue we know once more,



3d verse D. C. al Fine.
Words that we've heard long years be-fore.....

The Beauties of Nature.

O. Z. HANISH.

Moderate.

mf

1. Let this love-ly world re-joice you, What can yield you more de-light,
2. Let the sun and moon rejoice you, And the starlights gleaming bright,

The first system of musical notation for the song. It consists of a treble and bass staff in G major (one sharp) and 4/4 time. The tempo is marked 'Moderate.' and the dynamic is 'mf'. The lyrics are: '1. Let this love-ly world re-joice you, What can yield you more de-light, 2. Let the sun and moon rejoice you, And the starlights gleaming bright,'

See what splen-dor God has sent you, Here to glad your mor-tal sight!
On their heav'n-ly courses mov-ing, Send-ing down their glitt'ring light!

The second system of musical notation. The lyrics are: 'See what splen-dor God has sent you, Here to glad your mor-tal sight! On their heav'n-ly courses mov-ing, Send-ing down their glitt'ring light!'

mf

Yet the earth is but His foot-stool, Though so beau-teous, vast and grand,
Yet they, too, are all God's hand-work, Form'd when all things else were made,

The third system of musical notation. The dynamic is 'mf'. The lyrics are: 'Yet the earth is but His foot-stool, Though so beau-teous, vast and grand, Yet they, too, are all God's hand-work, Form'd when all things else were made,'

f

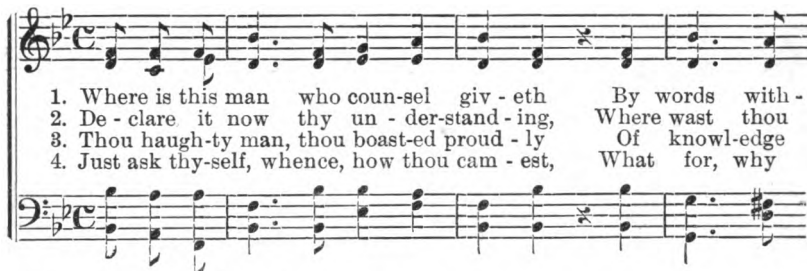
'Tis but one of His cre - a - tions, Made by His al-might-y hand!
To a-dorn His king-ly man-tle, When He sits in might ar-ray'd!

The fourth system of musical notation. The dynamic is 'f'. The lyrics are: ''Tis but one of His cre - a - tions, Made by His al-might-y hand! To a-dorn His king-ly man-tle, When He sits in might ar-ray'd!'

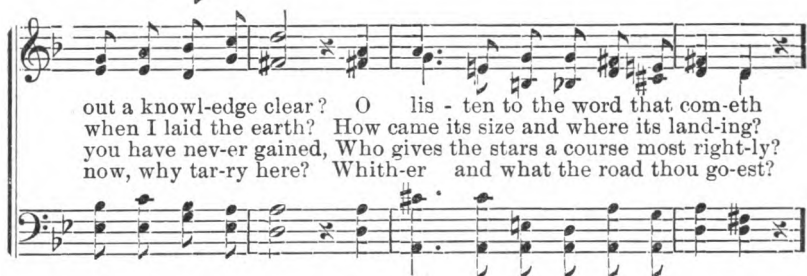
The Open Book of Nature.

From "JOB." 1520, B. C.

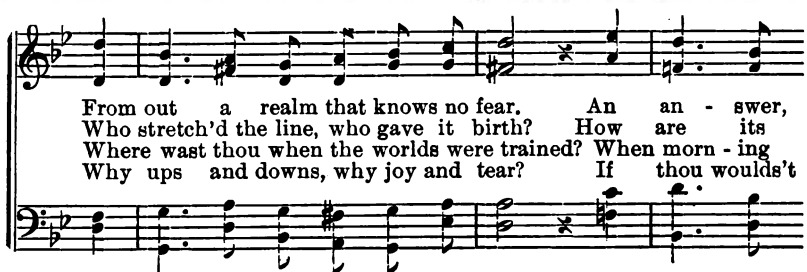
O. Z. HANISH.



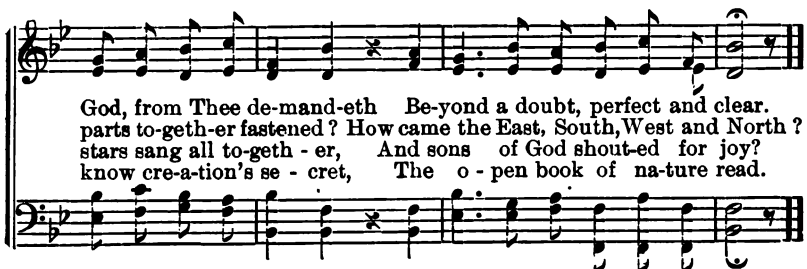
1. Where is this man who coun-sel giv - eth By words with -
 2. De - clare it now thy un - der-stand - ing, Where wast thou
 3. Thou haugh-ty man, thou boast-ed proud - ly Of knowl-edge
 4. Just ask thy-self, whence, how thou cam - est, What for, why



out a knowl-edge clear? O lis - ten to the word that com-eth
 when I laid the earth? How came its size and where its land-ing?
 you have nev-er gained, Who gives the stars a course most right-ly?
 now, why tar-ry here? Whith-er and what the road thou go-est?



From out a realm that knows no fear. An an - swer,
 Who stretch'd the line, who gave it birth? How are its
 Where wast thou when the worlds were trained? When morn - ing
 Why ups and downs, why joy and tear? If thou would'st



God, from Thee de-mand-eth Be-yond a doubt, perfect and clear.
 parts to-geth-er fastened? How came the East, South, West and North?
 stars sang all to-geth - er, And sons of God shout-ed for joy?
 know cre-ation's se - cret, The o - pen book of na-ture read.

When the Day, Declining.

O. Z. H.

O. Z. HANDSH.

1 When the day. de - clin - ing, Fades in ev - 'ning light,
2. While my life is flow - ing On - ward thro' the years,
3. When life's shades are length'ning, And its fond dreams cease,

And the stars, soft shin - ing, Cheers the gloom of night;
Some one is be - stow - ing Joy en - twined with tears;
Still I feel the strength'ning In the love of peace;

When the sun's de - scend - ing Yon - der az - ure sky,
What - so - ev - er sow - ing, Yea, how - ev - er deep,
Though the hours of ev - 'ning, Drea - ry be or long,

I am low - ly bend - ing, Spir - it soar - ing high.
Al - though ev - er hoe - ing, We shall sure - ly reap.
Filled with true thanks - giv - ing, Heart shall melt by song.

Have Courage!

O. Z. HANISH.

1. Have cour-age! keep good cheer! Our long - est time is brief,
2. And lo! all hearts will bring Love, mak - ing glad your days;

The first system of musical notation for 'Have Courage!' is in 4/4 time, featuring a treble and bass staff. The melody is in G major, with a key signature of one sharp (F#). The bass line consists of a steady eighth-note accompaniment. The system concludes with a double bar line and a repeat sign.

To those who hold you dear Bring not, bring not more grief;
And bless - ings un - told spring All round a - bout your ways;

The second system of musical notation continues the melody and accompaniment. It maintains the same key signature and time signature. The system concludes with a double bar line and a repeat sign.

Stand in the sun-shine sweet, And treas - ure ev - 'ry ray,
And in your heart you'll sing, While march-ing to the goal:

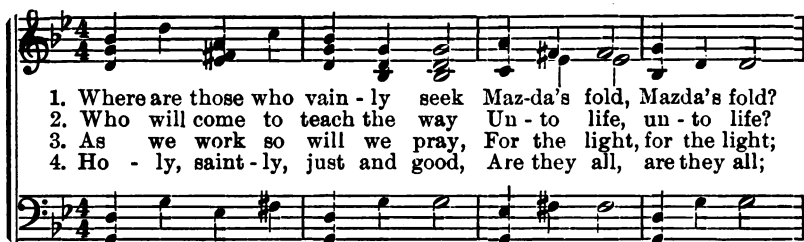
The third system of musical notation continues the melody and accompaniment. It maintains the same key signature and time signature. The system concludes with a double bar line and a repeat sign.

Don't seek with stub-born feet The dark, the dark-some way.
"I found the no - blest thing, There's sun-shine in my soul."

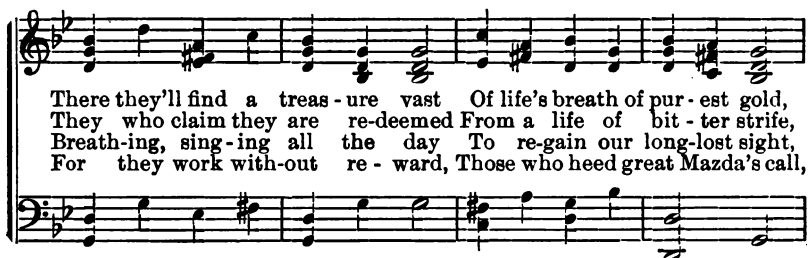
The fourth and final system of musical notation for this page continues the melody and accompaniment. It maintains the same key signature and time signature. The system concludes with a double bar line and a repeat sign.

Transfiguration.

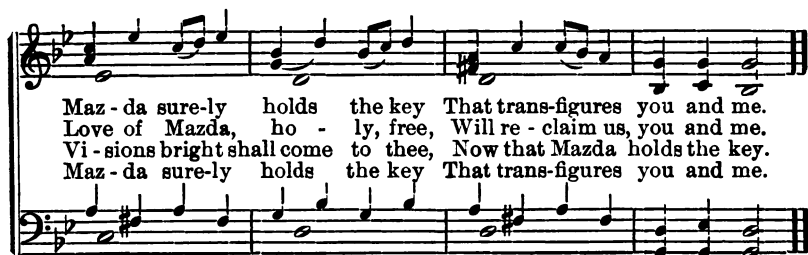
EVA MARIA MONTAGUE MYERS.



1. Where are those who vain - ly seek Maz-da's fold, Mazda's fold?
 2. Who will come to teach the way Un - to life, un - to life?
 3. As we work so will we pray, For the light, for the light;
 4. Ho - ly, saint - ly, just and good, Are they all, are they all;



There they'll find a treas - ure vast Of life's breath of pur - est gold,
 They who claim they are re - deemed From a life of bit - ter strife,
 Breath - ing, sing - ing all the day To re - gain our long - lost sight,
 For they work with - out re - ward, Those who heed great Mazda's call,



Maz - da sure - ly holds the key That trans - figures you and me.
 Love of Mazda, ho - ly, free, Will re - claim us, you and me.
 Vi - sions bright shall come to thee, Now that Mazda holds the key.
 Maz - da sure - ly holds the key That trans - figures you and me.

Benediction.

O. Z. HANISH.



mf *Moderato.* *mf*
 O love that knoweth of no fear, A love that sheds a joy - ous tear;

Benediction.

mf *>* *ritard. p*

O love that makes me whole and free, Such love shall keep and hollow me.

To Comfort Thee.

EVA MARIA MONTAGUE MYERS.

O. Z. HANISH.

1. Dear - est heart! why wor - ry so? Pain is
 2. Dear - est heart! where is your will? Stay the
 3. Dear - est heart! why weak - ly yield? You must
 4. Dear - est heart! go cast out fear! Well we

but a test, you know, Through your sum - mer's
 tu - mult, "Peace be still;" Gird your loins, ac -
 walk life's trou - bled field; Love's great se - cret
 know the path is drear; Thou must trust! know,

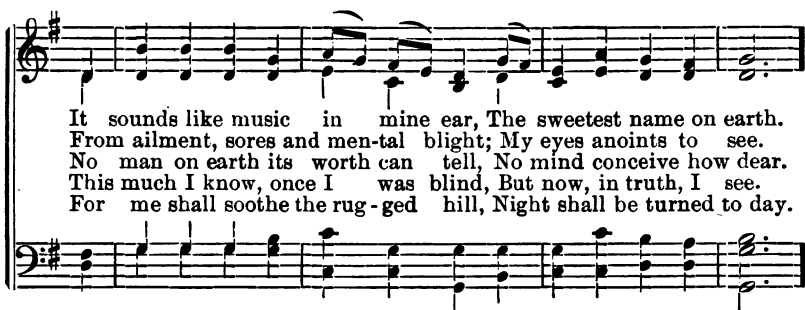
gold - en glow, Through your sum - mer's gold - en glow.
 cept the drill, Gird your loins, ac - cept the drill.
 shall be sealed, Love's great se - cret shall be sealed.
 God is near, Thou must trust! know, God is near.

Precious Name, Dearest Name.

O. Z. HANISH.

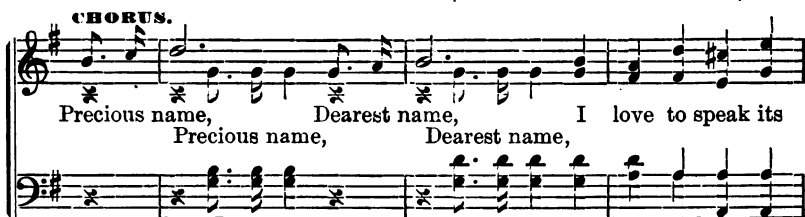


1. There is a name I love to hear, I love to speak its worth;
 2. It tells me of the Mas - ter's light, Who came to set me free
 3. That sa - cred name I love so well, That name I love to hear;
 4. I care not what it's spell - ing be— To me it's pure and kind;
 5. His name shall shed its fra - grance still A - long the thorn-y way;

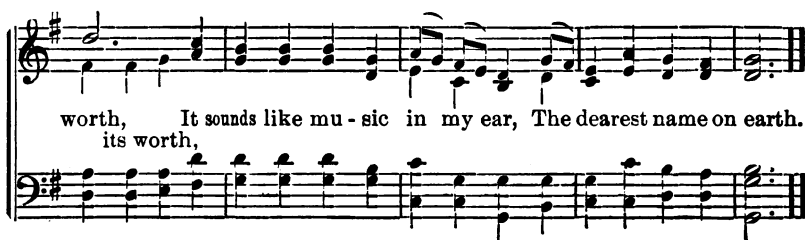


It sounds like music in mine ear, The sweetest name on earth.
 From ailment, sores and men-tal blight; My eyes anoints to see.
 No man on earth its worth can tell, No mind conceive how dear.
 This much I know, once I was blind, But now, in truth, I see.
 For me shall soothe the rug-ged hill, Night shall be turned to day.

CHORUS.

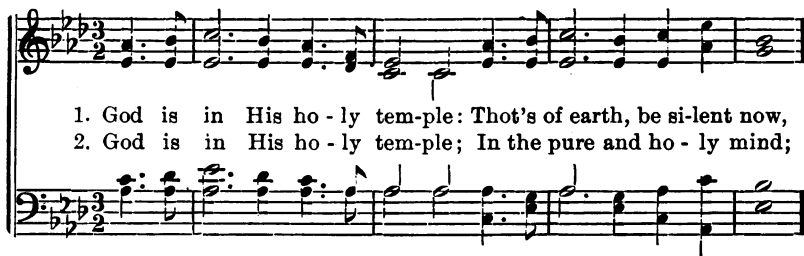


Precious name, Dearest name, I love to speak its
 Precious name, Dearest name,




worth, It sounds like mu - sic in my ear, The dearest name on earth.
 its worth,

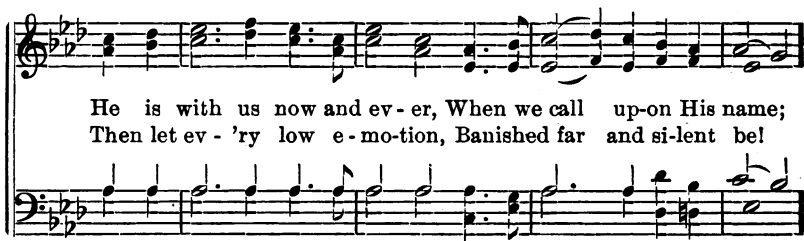
In His Holy Name.



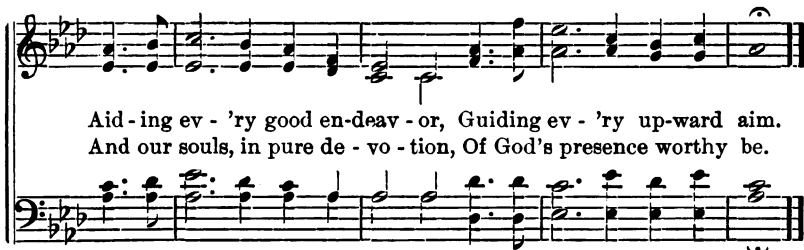
1. God is in His ho - ly tem - ple: That's of earth, be si - lent now,
2. God is in His ho - ly tem - ple; In the pure and ho - ly mind;



While with rev'rence we as - sem - ble, And be - fore His presence bow!
In the rev - 'rent heart and simple, In the soul from sense refined.



He is with us now and ev - er, When we call up - on His name;
Then let ev - 'ry low e - mo - tion, Banished far and si - lent be!



Aid - ing ev - 'ry good en - deav - or, Guiding ev - 'ry up - ward aim.
And our souls, in pure de - vo - tion, Of God's presence worthy be.

As God Will.

JULIUS STURM.

QUISQUAM.

1. Pain's fur-nace heat with - in me quiv - ers, God's breath up - on the
 2. He comes and lays my heart all heat - ed, On His hard an - vil
 3. He takes my softened heart and beats it; The sparks fly off at
 4. He kin - dles for my prof - it, pure - ly, Af - flic - tion's glow - ing,

flame doth blow, And all my heart in an - guish shiv - ers, And
 mind - ed so; Yet in His own fair form to beat it With
 ev - 'ry blow; He turns it o'er and o'er, and heats it, And
 fier - y brand; For all His heav - iest blows are sure - ly In -

trem - bles at the fier - y glow: And yet I whis - per,
 His great ham - mer blow by blow: And yet I whis - per,
 lets it cool, and makes it glow: And yet I whis - per,
 flict - ed by a Mas - ter hand: And yet I whis - per,

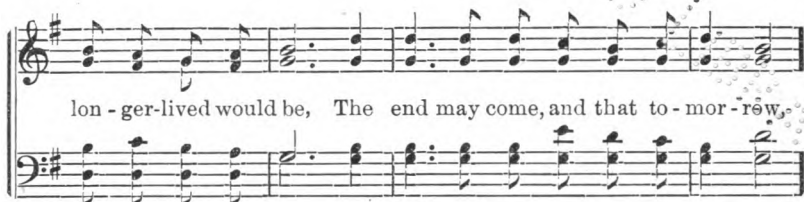
"As God will," And in His hot - test fire hold still. still.

As God Will.

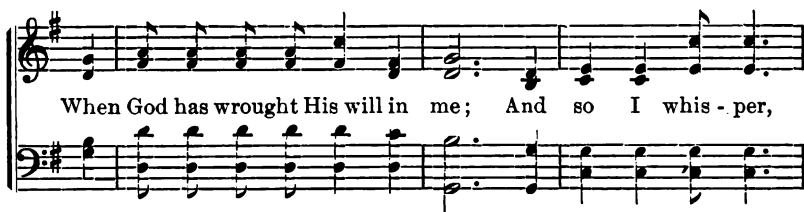
REFRAIN.



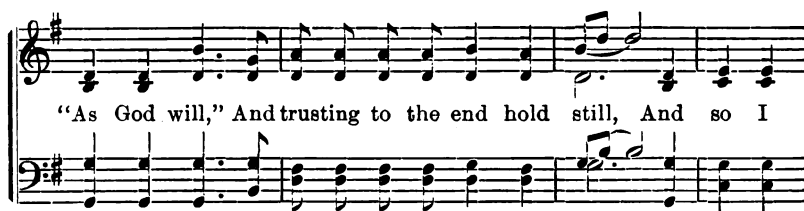
I will not mur-mur at the sor-row That on-ly



lon-ger-lived would be, The end may come, and that to-mor-row,



When God has wrought His will in me; And so I whis-per,



"As God will," And trusting to the end hold still, And so I



whis-per, "As God will," And trust-ing to the end, hold still.

To-Morrow.

W. S. WHITACRE.

O. Z. HANICH.

p **Larghetto.**

1. Fret not thy self for the mor - row, The mor-row will
 2. To-day is the time for en-deav - or, The on - ly

care for its own, 'Tis fool - ish and vain to
 time that's our own, If we use it a - right there will

bor - row Its care and la - bor and sor -
 nev - er, Be trou - ble to - mor - row, but ev -

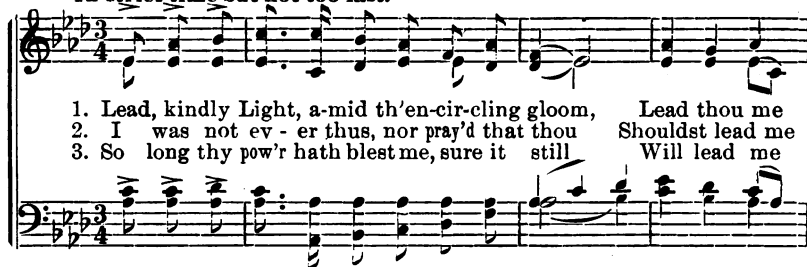
row, There's e-nough in to - day a - lone.
 er A day from which trou-ble has flown.

Lead, Kindly Light.

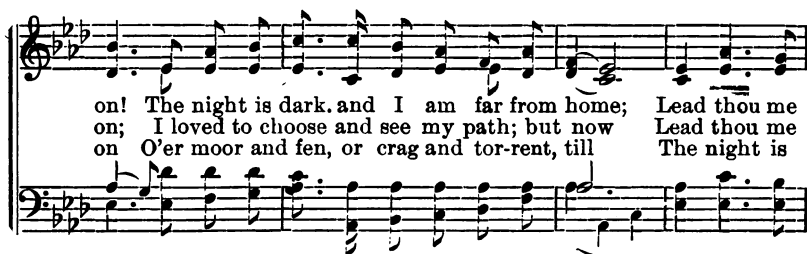
ARCHBISHOP JOHN HENRY NEWMAN, 1844.

J. D. DYKES.

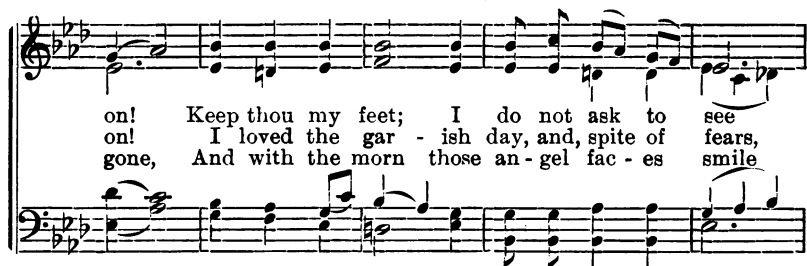
In strict time but not too fast.



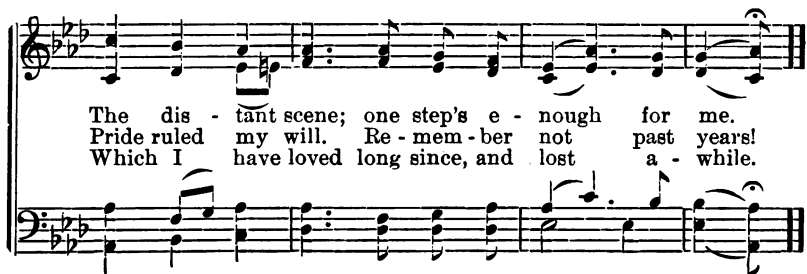
1. Lead, kindly Light, a-mid th'en-cir-cling gloom, Lead thou me
 2. I was not ev - er thus, nor pray'd that thou Shouldst lead me
 3. So long thy pow'r hath blest me, sure it still Will lead me



on! The night is dark, and I am far from home; Lead thou me
 on; I loved to choose and see my path; but now Lead thou me
 on O'er moor and fen, or crag and tor-rent, till The night is



on! Keep thou my feet; I do not ask to see
 on! I loved the gar - ish day, and, spite of fears,
 gone, And with the morn those an - gel fac - es smile

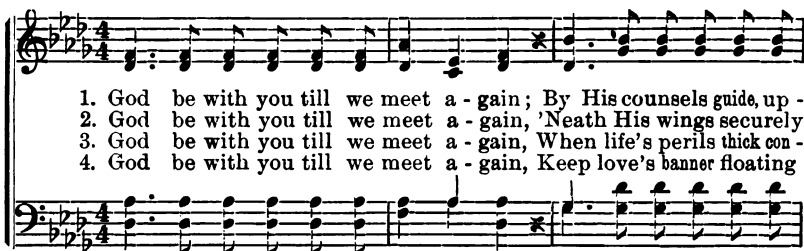


The dis - tant scene; one step's e - nough for me.
 Pride ruled my will. Re - mem - ber not past years!
 Which I have loved long since, and lost a - while.

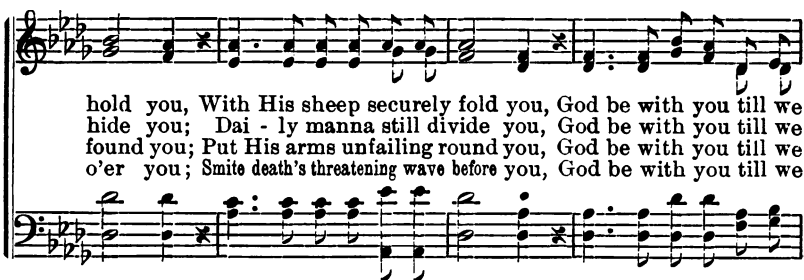
God Be With You.

REV. J. E. RANKIN.

W. G. TOMER.



1. God be with you till we meet a - gain; By His counsels guide, up -
 2. God be with you till we meet a - gain, 'Neath His wings securely
 3. God be with you till we meet a - gain, When life's perils thick con -
 4. God be with you till we meet a - gain, Keep love's banner floating



hold you, With His sheep securely fold you, God be with you till we
 hide you; Dai - ly manna still divide you, God be with you till we
 found you; Put His arms unfailing round you, God be with you till we
 o'er you; Smite death's threatening wave before you, God be with you till we

CHORUS.



meet a - gain. Till we meet..... till we meet,
 Till we meet, till we meet a - gain,



God be with you till we meet (till we meet), Till we

NOTE.—For God substitute Peace, Health, Joy, Love, Wealth, etc.

God Be With You.



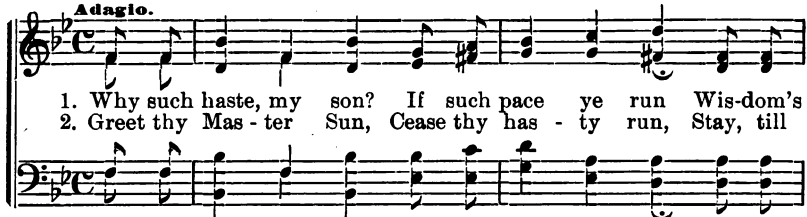
meet..... till we meet, God be with you till we meet again.
Till we meet, till we meet again,

Set Thy Heart Right.

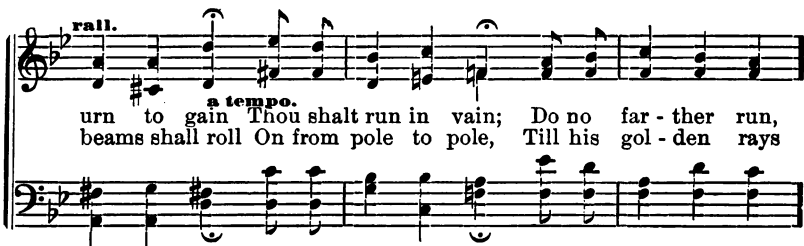
EVA MARIA MONTAGUE MYERS.

O. Z. HANISH.

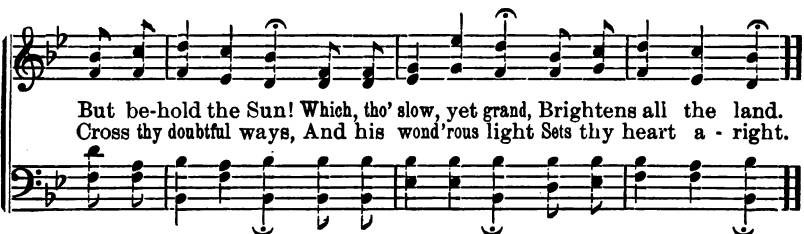
Adagio.



1. Why such haste, my son? If such pace ye run Wis-dom's
2. Greet thy Mas - ter Sun, Cease thy has - ty run, Stay, till



rall.
a tempo.
urn to gain Thou shalt run in vain; Do no far - ther run,
beams shall roll On from pole to pole, Till his gol - den rays



But be-hold the Sun! Which, tho' slow, yet grand, Brightens all the land.
Cross thy doubtful ways, And his wond'rous light Sets thy heart a - right.

The Lord's Prayer.

According to I'ESU IMMANUEL, A. D. 29.

O. Z. HANISH.

— Adagio. — cresc.

p

1. Our Fa - ther who in heav - en art, We prais - es
 2. Just as Thy will is there in heav'n, On earth here,
 3. Give strength to my poor sink - ing heart, That I for -
 4. Help to sub - due all e - vil thought, I by trans -
 5. To Thy do - min - ion there's no end, Yea, ev - 'ry -

f

to Thy name im - part, O let now Thy do - min - ion
 too, shall be the leav'n, To Thee for food I dai - ly
 give - ness may im - part, Temp - ta - tions, tri - als, should I
 gress - ions on me brought, Ac - cept the fee - ble praise from
 where's Thy mas - ter hand, Thy hon - or, glo - ry, ends all

come, So that Thy glo - rious will be done.
 look, Short - com - ings, mine, I pray, don't book.
 bear, Give pa - tience then, with me be fair.
 me, With con - trite heart be - seech I Thee.
 strife, Thou art the way to truth and life.

Listen.

M. A. SINGLETARY.

M. A. SINGLETARY.

p

1. If we lis-ten God will an-swer, He will an-swer to us all;
 2. Have we tri-als and temptations, Lis - ten to the still, small voice
 3. If we lis-ten God will an-swer, He will an-swer to our call;

mf

All the hosts of an-gels summoned Will respond un - to our call.
 As it speaks, "Be still and listen," As it bids your heart rejoice.
 We have but to watch in-tent-ly, As the soft notes rise and fall.

p *cres.* *dim.* *rall.*

Lis - ten to the tune-ful ca-dence, To its sweet, de-light-ful fall;
 There is no ill, there is no pain, All is well, such is our gain:
 Lis - ten, lis - ten, my good con - science, Lis - ten, lis-ten, once for all,

mf *cres. sempre.*

That's the ho - ly, ho - ly Spir - it, That has answered to our call.
 May our hearts keep well the strain, then, As we lis - ten o'er a-gain.
 For your heav'n-ly Fa-ther lov - eth To give an-swer to your call.

Love Divine.

FLUTW.

mf

1. Love Di - vine! thro' all things flowing, Thou thro' us dost ev - er
2. Love Di - vine! O take us, make us, in thy serv - ice swift and

flow, Lit - tle chan-nels lar - ger grow - ing, As we learn to
free, Thou wilt use us, not re - fuse us, Glad thy mes - sen -

p

love and know. As we learn the joy of giv - ing, Find - ing }
gers to be. To that serv - ice sweet and low - ly, All our

as the days go by, Love is life the on - ly liv - ing,
time and strength be giv'n, Till that serv - ice high and ho - ly,

Love Divine.

f *dim.* *sf* *p*

When we love no more we die, When we love no more we die.
Make the wait-ing earth a heav'n, Make the wait-ing earth a heav'n.

Our Master's Message.

O. Z. H.

O. Z. HANISH.

1. Art thou search-ing, art thou seek-ing To re-lieve thy lot?
2. "No, not *my* will, no not *my* faith Heals," saith One to me;
3. Faith is sub-stance and as-sur-ance Of the things un-seen;
4. Faith in God and faith in sci-ence Shall dis-ease ar-rest.
5. By thy faith and trust thou shalt be Healed from all dis-ease.
6. Not de-ni-als, not de-mand-ing Shall our sins for-give,
7. Not to me, nor un-to oth-ers Give thy praise or word,
8. "All the sins thou hast com-mit-ted I re-mem-ber not;

On-ly one way leads to heal-ing—Trust in God!
"But thy *own* will and thy *own* faith Heal-eth thee."
Be ye trust-ing. God is call-ing, Be thou clean!
Cease thy wor-ry, cease la-ment-ing, Be at rest.
Hold thy thought and make thy statement, Be at ease.
But con-fes-sion, true pro-fes-sion, Thought, word, deed.
All the hon-or still be-long-eth To thy Lord.
All that's past shall be for-giv-en," Saith thy God.

Be Strong.

SIDNEY A. BEARD.

O. Z. HANISH.

1. Be strong! We are not here to play, to dream, to drift,
 2. Be strong! Say not, "The days are e - vil; who's to blame?"
 3. Be strong! It mat - ters not how deep in-trenched the wrong,

We have hard work to do and loads to lift;
 And fold the hands and ac - qui - esce, O shame!
 How hard the bat - tle goes, the day how long;

Shun not the strug-gle, face it, 'Tis God's gift.
 Stand up, speak out, and brave-ly, in God's name.
 Faint not, but fight on! T'mor-row comes the song.

The Cosmic Breath.

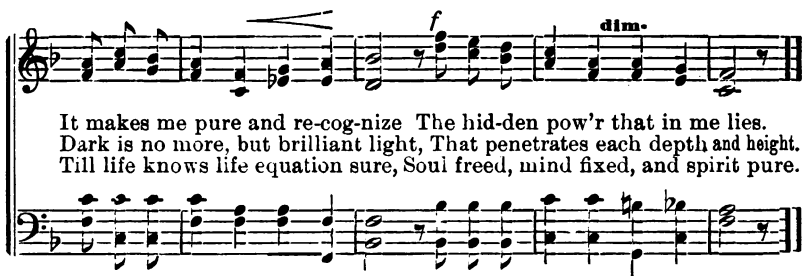
EVA MARBLE BONDY.

O. Z. HANISH.

Slow.

1. E-ter-nal Life, I breathe Thy breath, The tho'ts Divine I laud, I bless,
 2. From out my soul's great deep I draw God's love, His wisdom and His law;
 3. Come, learn of me, inspire, respire, Till cold is warmth, and ice is fire,

The Cosmic Breath.

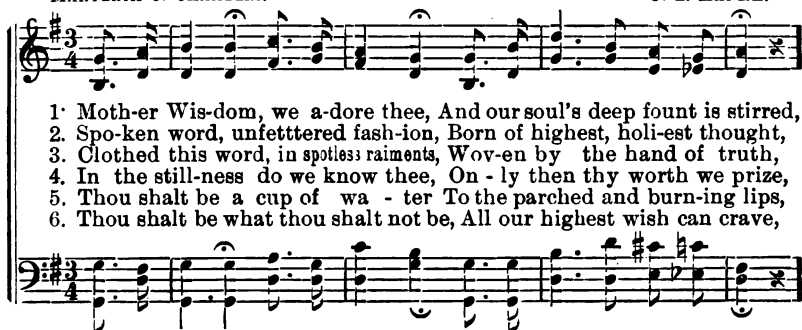


It makes me pure and re-cog-nize The hid-den pow'r that in me lies.
Dark is no more, but brilliant light, That penetrates each depth and height.
Till life knows life equation sure, Soul freed, mind fixed, and spirit pure.

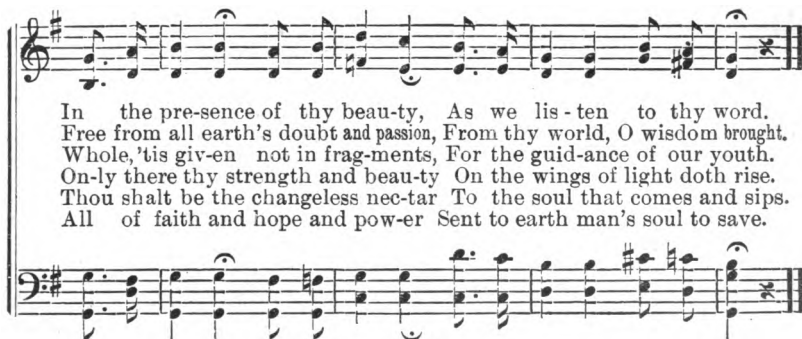
Mother Wisdom.

MARYBETH C. CHAMBERS.

O. Z. HANISH.



1. Moth-er Wis-dom, we a-dore thee, And our soul's deep fount is stirred,
2. Spo-ken word, unfettered fash-ion, Born of highest, holi-est thought,
3. Clothed this word, in spotless raiments, Wov-en by the hand of truth,
4. In the still-ness do we know thee, On - ly then thy worth we prize,
5. Thou shalt be a cup of wa - ter To the parched and burn-ing lips,
6. Thou shalt be what thou shalt not be, All our highest wish can crave,



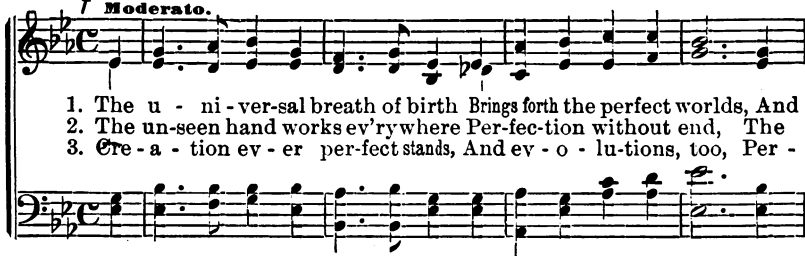
In the pre-sence of thy beau-ty, As we lis-ten to thy word.
Free from all earth's doubt and passion, From thy world, O wisdom brought.
Whole, 'tis giv-en not in frag-ments, For the guid-ance of our youth.
On-ly there thy strength and beau-ty On the wings of light doth rise.
Thou shalt be the changeless nec-tar To the soul that comes and sips.
All of faith and hope and pow-er Sent to earth man's soul to save.

Perfect We Must Be.

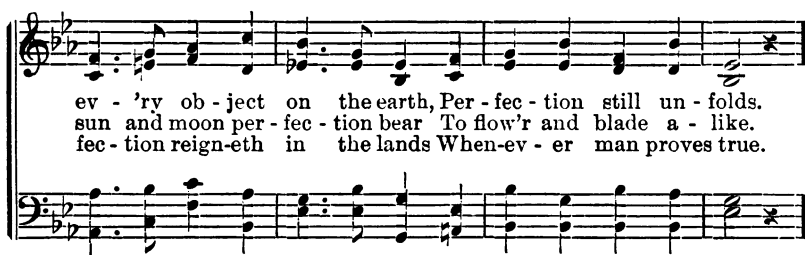
O. Z. H.

O. Z. HANISH.

f **Moderato.**

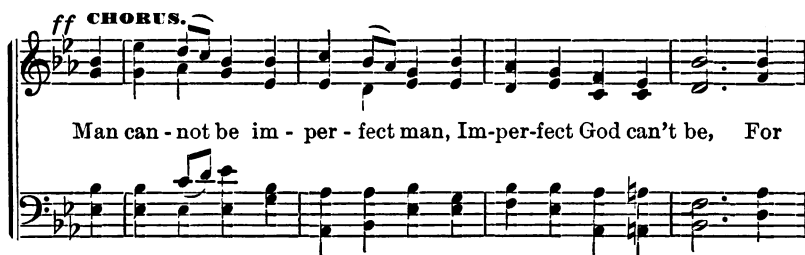


1. The u - ni-ver-sal breath of birth Brings forth the perfect worlds, And
 2. The un-seen hand works ev'rywhere Per-fec-tion without end, The
 3. Cre-a - tion ev - er per-fect stands, And ev - o - lu-tions, too, Per -

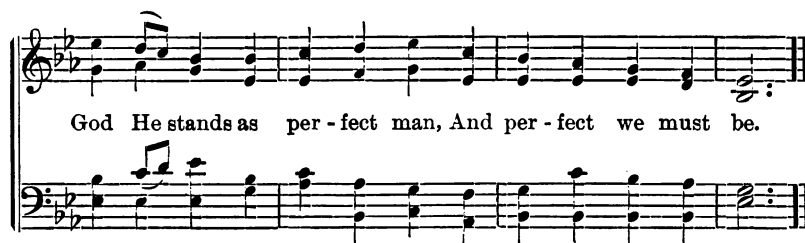


ev - 'ry ob - ject on the earth, Per - fec - tion still un - folds.
 sun and moon per - fec - tion bear To flow'r and blade a - like.
 fec - tion reign-eth in the lands When-ev - er man proves true.

ff **CHORUS.**



Man can - not be im - per - fect man, Im-per-fect God can't be, For



God He stands as per - fect man, And per - fect we must be.

Daylight Dying.

O. Z. H.

O. Z. HANISH.

p

1. Daylight dy - ing, shadows fall - ing, Stars are shin - ing fair,
 2. Earth is sleep - ing, shepherds keeping All their trust and stake,
 3. Night is grow - ing, sin - ners com - ing Off - ring ho - ly pray'rs,
 4. Hosts descending, an - gels spending En - er - gies for sleep,

p

Twi - light ris - ing, I am com - ing To Thy care;
 I am long - ing, an - gels com - ing For my sake;
 Sins for - giv - en, joy in heav - en, Sweet re - pose;
 Fa - ther lov - ing, I am trust - ing To Thy keep;

mf *cres.* *f*

Darkness deep - ens, na - ture weakens, Sleep comes o - ver all,
 Moon is glid - ing, all con - fid - ing In God Morpheus' arm,
 Hearts are wak - ing, ly - ing sleepless, But ere long they'll see,
 Am re - tir - ing, God is breathing Life in - to my breast,

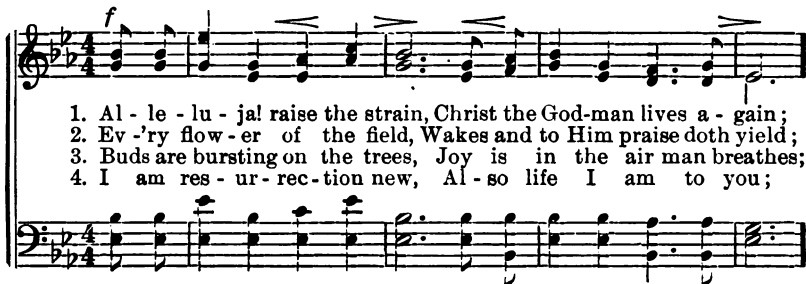
p

Night be - fall - ing, for Thy keep - ing I now call.
 Be thus bliss - ful, to the faith - ful Comes no harm.
 Love as - cend - ing, grace de - scend - ing To make free.
 While I'm sleep - ing, God is bless - ing Me with rest.

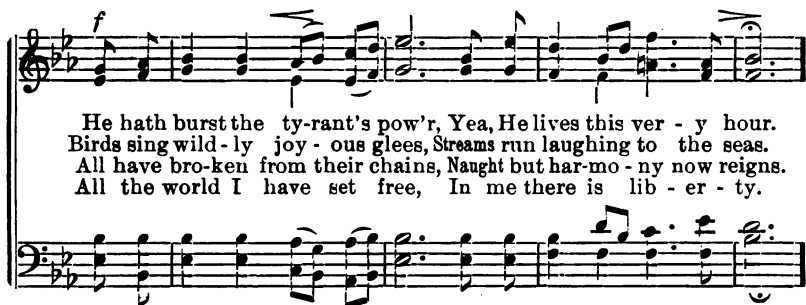
The Message of the Easter Bell.

KATHERINE KELLY.

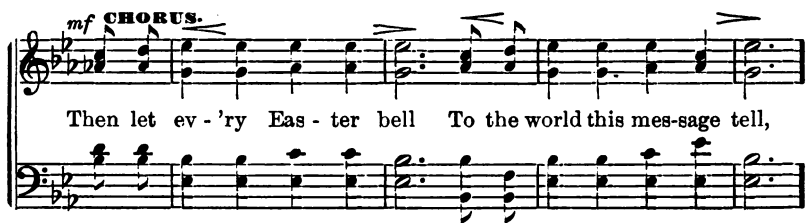
O. Z. HANISH.



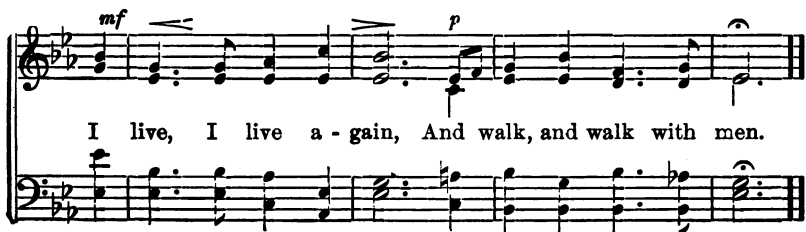
1. Al - le - lu - ja! raise the strain, Christ the God-man lives a - gain;
 2. Ev - 'ry flow - er of the field, Wakes and to Him praise doth yield;
 3. Buds are bursting on the trees, Joy is in the air man breathes;
 4. I am res - ur - rec - tion new, Al - so life I am to you;



He hath burst the ty-rant's pow'r, Yea, He lives this ver - y hour.
 Birds sing wild - ly joy - ous glees, Streams run laughing to the seas.
 All have bro-ken from their chains, Naught but har-mo - ny now reigns.
 All the world I have set free, In me there is lib - er - ty.



Then let ev - 'ry Eas - ter bell To the world this mes-sage tell,

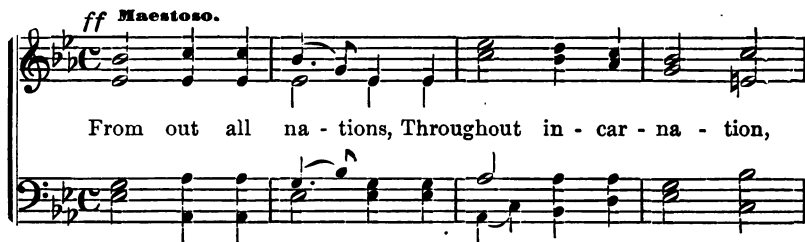


I live, I live a - gain, And walk, and walk with men.

Russian National Hymn.

Arr. by O. Z. HANISH.

ff **Maestoso.**

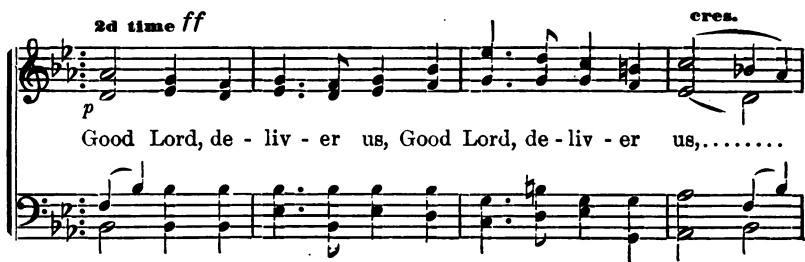


From out all na - tions, Throughout in - car - na - tion,



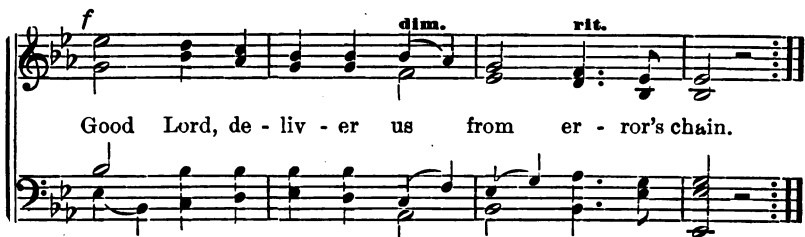
Cries of sal - - va - tion are heard;

2d time *ff* *cres.*



p Good Lord, de - liv - er us, Good Lord, de - liv - er us,.....

f *dim.* *rit.*



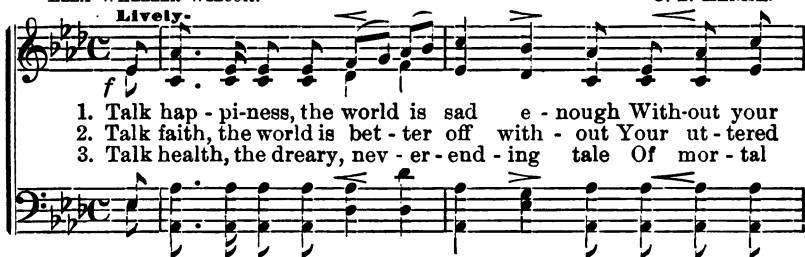
Good Lord, de - liv - er us from er - ror's chain.

Talk Happiness.

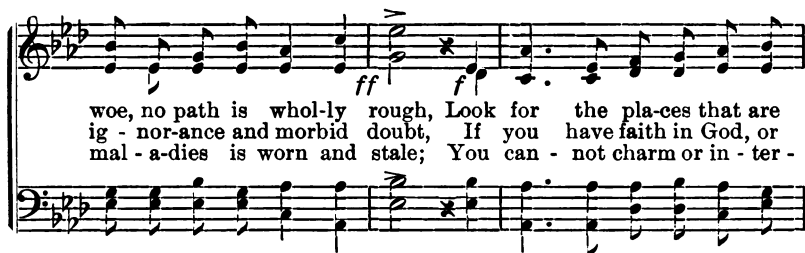
ELLA WHEELER WILCOX.

O. Z. HANISH.

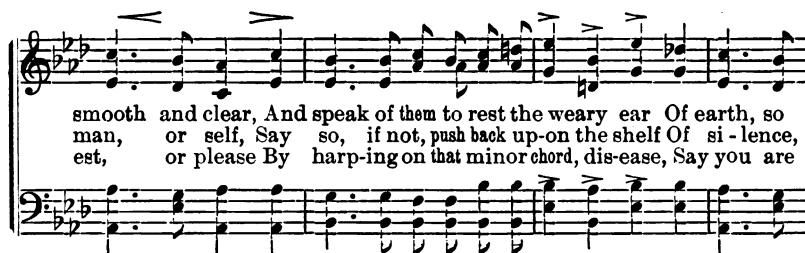
Lively:



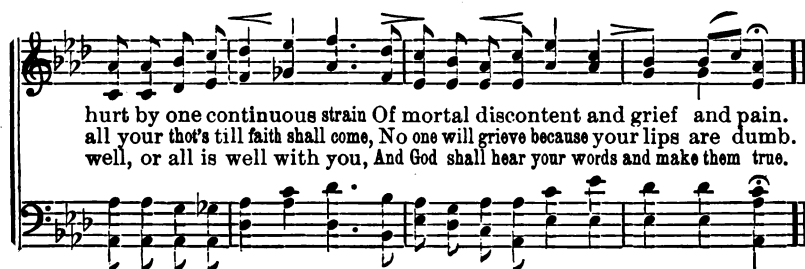
1. Talk hap - pi-ness, the world is sad e - nough With-out your
 2. Talk faith, the world is bet - ter off with - out Your ut - tered
 3. Talk health, the dreary, nev - er - end - ing tale Of mor - tal



woe, no path is whol-ly rough, Look for the pla-ces that are
 ig - nor-ance and morbid doubt, If you have faith in God, or
 mal - a-dies is worn and stale; You can - not charm or in - ter -



smooth and clear, And speak of them to rest the weary ear Of earth, so
 man, or self, Say so, if not, push back up-on the shelf Of si - lence,
 eat, or please By harp-ing on that minor chord, dis-ease, Say you are



hurt by one continuous strain Of mortal discontent and grief and pain.
 all your tho'ts till faith shall come, No one will grieve because your lips are dumb.
 well, or all is well with you, And God shall hear your words and make them true.

I Am the All, the All I Am.

SANKARAMARYA.

O. Z. HANISH.

Adagio.

1. I am neither bod - y, neither body's change I am,
 2. Sin I am not eith - er, vir - tue, temple, worship not,
 3. Death I have not eith - er, nor have I a fear of death,
 4. Mis - 'ry I am nev - er, nor had I a mis - er - y,
 5. With-out form and lim - it, be-yond space and al - so time,

Neith - er am I sens - es, nor the ob - ject of the same.
 Neith - er books, not a - ny, nor a pil - grim - age I am.
 I was nev - er born here, nor from parents had I come.
 Neith - er am I en - 'my, nev - er had I en - e - mies.
 Ev - 'ry-where a-round me I'm the base of u - ni - verse.

CHORUS.

I am Ab - so - lute Ex - ist - ence, like - wise Knowledge, Bliss,

dim. e rall.

p Shiv - o Hum, *pp* Shiv - o Hum.

If We Could Know.

C. H. DODGE.

O. Z. HANISH.

mf Allegretto.

1. Could we know the heart's fond longing For the good, the grand, the true;
 2. Of - ten should we see in oth - ers Much of fa - vor, much of good,
 3. If we'd know hearts have no sor - rows But our sym - pa - thy could share,

Could we know the bloodless bat - tles That the soul has struggled through;
 If we could but know their motives, If we on - ly un - der - stood!
 Would we speak our words more kindly, Would we breathe for them a pray'r?

Would our words condemn the er - ror Of the pass - ing hour that's flown,
 Un - der - stood that life's hard bat - tle For a broth - er o - ver - wrought
 Then we'd know that ev - ry sin - ner Had some golden grains of good;

Would our tongues be half so read - y With the first rough, cru - el tone?
 Might be lightened, might be bright - ed, By our lov - ing word and thought.
 Yes, we'd love each oth - er bet - ter, If we on - ly un - der - stood.

If We Could Know.

f **CHORUS.**

If each heart were o - pen to us— If its warp and woof we saw—

Oft we'd find the gold of vir - tue Where we'd tho't to find a flaw.

Universal Truth Divine.

VON WEBER.

Cantabile.

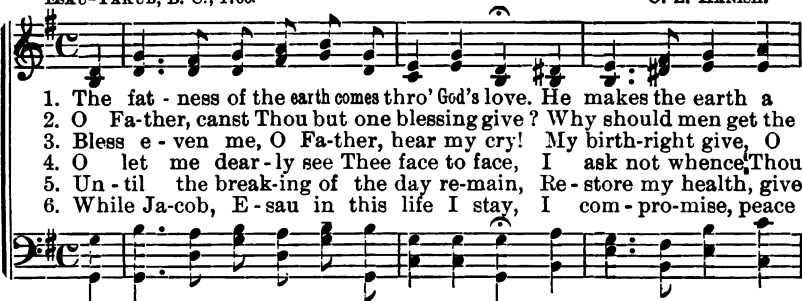
1. U - ni - ver - sal Truth di - vine, Dawn up - on this soul of mine;
2. U - ni - ver - sal Love di - vine, Glow with - in this heart of mine;
3. U - ni - ver - sal Pow'r di - vine, Fill and nerve this will of mine;
4. U - ni - ver - sal Peace di - vine, Still this rest - less heart of mine;
5. U - ni - ver - sal Joy di - vine, Glad - den thou this heart of mine;

Word of God, and in - ward Light, Wake my spir - it, clear my sight.
 Kin - dle ev - 'ry high de - sire; Per - ish self in thy pure fire.
 By thee may I strong - ly live, Brave - ly bear, and no - bly strive.
 Speak to calm this toss - ing sea, Stay'd in thy tran - quil - li - ty.
 In the des - ert ways I sing, "Spring, O Well, for - ev - er spring!"

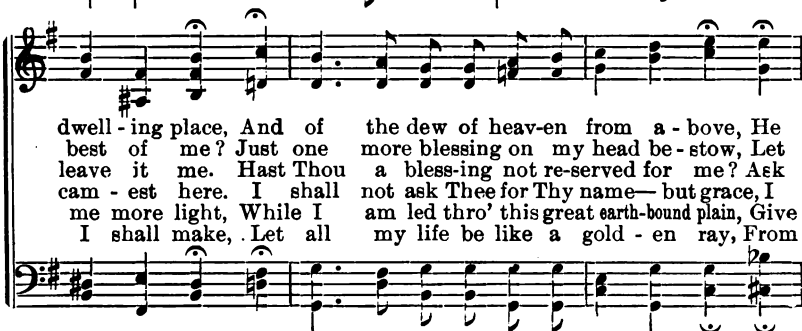
I Leave Thee Not.

ESAU-YAKUB, B. C., 1760.

O. Z. HANISH.



1. The fat - ness of the earth comes thro' God's love. He makes the earth a
 2. O Fa-ther, canst Thou but one blessing give? Why should men get the
 3. Bless e - ven me, O Fa-ther, hear my cry! My birth-right give, O
 4. O let me dear-ly see Thee face to face, I ask not whence, Thou
 5. Un - til the break-ing of the day re-main, Re - store my health, give
 6. While Ja-cob, E-sau in this life I stay, I com - pro-mise, peace

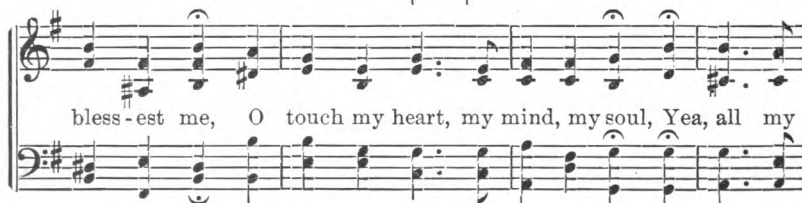


dwel - ling place, And of the dew of heav-en from a - bove, He
 best of me? Just one more blessing on my head be - stow, Let
 leave it me. Hast Thou a bless-ing not re-served for me? Ask
 cam - est here. I shall not ask Thee for Thy name— but grace, I
 me more light, While I am led thro' this great earth-bound plain, Give
 I shall make, . Let all my life be like a gold - en ray, From



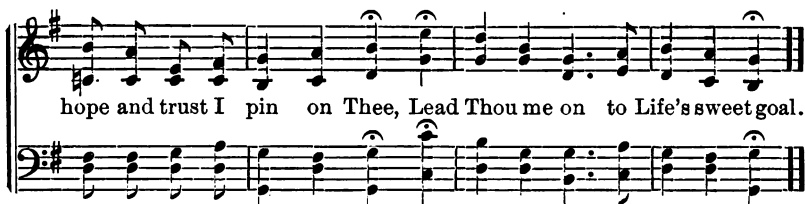
CHORUS.

send-eth show'rs by bless - ed grace.
 Thy do - min - ion come to me.
 not what Thou couldst do for me. I leave Thee not un-less Thou
 have no fear, for Thou art near.
 wis - dom me, re - store my right.
 off my neck takes sor - rows yoke.



bless - est me, O touch my heart, my mind, my soul, Yea, all my

I Leave Thee Not.



hope and trust I pin on Thee, Lead Thou me on to Life's sweet goal.


Awake, My Soul.

O. Z. HANISH, alt.

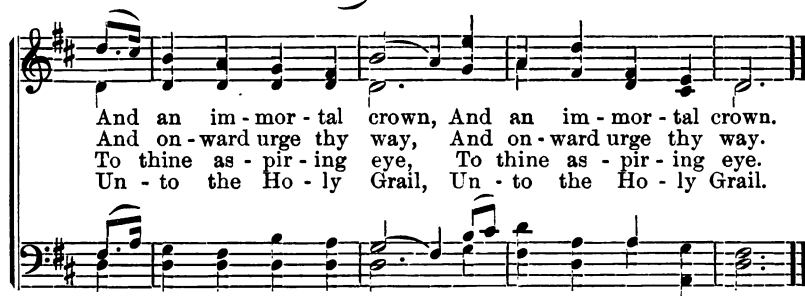
VON HANDEL.



1. A - wake, my soul, stretch ev - 'ry nerve, And press with
 2. A cloud of wit - ness - es a - round Hold thee in
 3. 'Tis God's all - an - i - mat - ing voice That calls thee
 4. Maz-daz - nan in - tro - duc - eth thee; To teach - ings



vig - or on; A heav'n - ly race de - mands thy zeal,
 full sur - vey; For - get the steps al - read - y trod,
 from on high; 'Tis His own hand pre - sents the prize
 with - out fail; Points out a path, worlds with - out end,



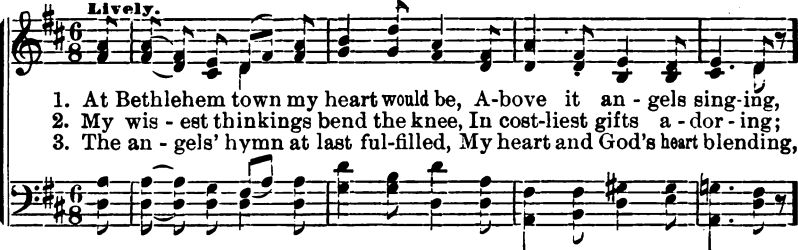
And an im - mor - tal crown, And an im - mor - tal crown.
 And on - ward urge thy way, And on - ward urge thy way.
 To thine as - pir - ing eye, To thine as - pir - ing eye.
 Un - to the Ho - ly Grail, Un - to the Ho - ly Grail.

Bethlehem.

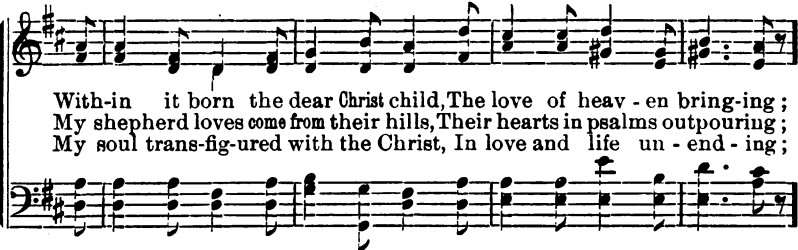
O. Z. H.

O. Z. HANISH.

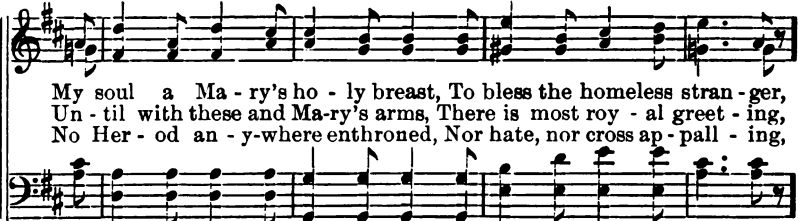
Lively.




1. At Bethlehem town my heart would be, A-bove it an - gels sing-ing,
2. My wis - est thinkings bend the knee, In cost-liest gifts a - dor - ing;
3. The an - gels' hymn at last ful-filled, My heart and God's heart blending,



With-in it born the dear Christ child, The love of heav - en bring-ing;
 My shepherd loves come from their hills, Their hearts in psalms outpouring;
 My soul trans-fig-ured with the Christ, In love and life un - end - ing;



My soul a Ma - ry's ho - ly breast, To bless the homeless stran - ger,
 Un - til with these and Ma-ry's arms, There is most roy - al greet - ing,
 No Her - od an - y-where enthroned, Nor hate, nor cross ap - pall - ing,



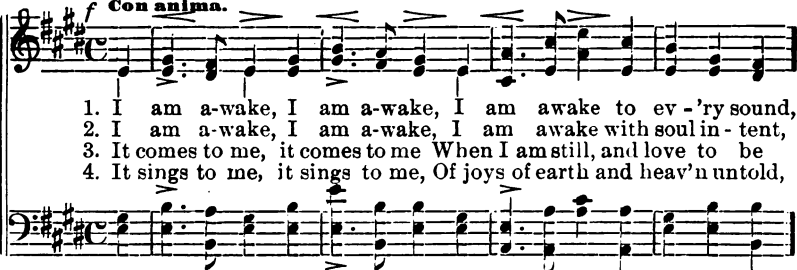
Who comes to bless my sin-ful earth, That greets Him with a man - ger.
 For heav-en's ho - liest soul and mine, In such a lov - ing meet-ing.
 Just Ma - ry love and shepherd psalms To one an - oth - er call - ing.

Life Is Sound Or Song.

M. A. S.

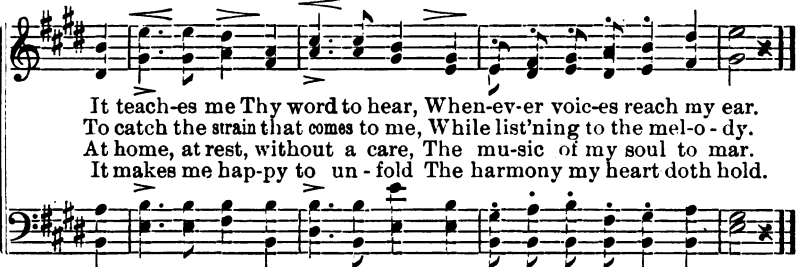
M. A. SINGLETARY.

Con anima.



1. I am a-wake, I am a-wake, I am awake to ev-'ry sound,
 2. I am a-wake, I am a-wake, I am awake with soul in-tent,
 3. It comes to me, it comes to me When I am still, and love to be
 4. It sings to me, it sings to me, Of joys of earth and heav'n untold,

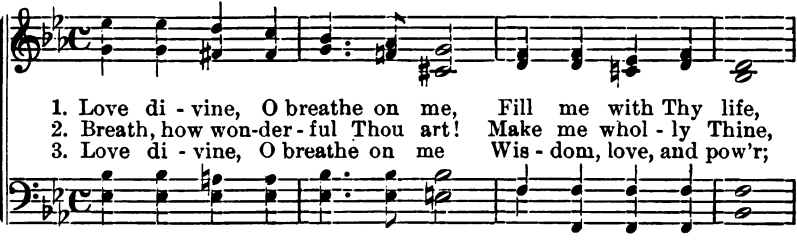
It teach-es me Thy word to hear, When-ev-er voic-es reach my ear.
 To catch the strain that comes to me, While list'n'ing to the mel-o-dy.
 At home, at rest, without a care, The mu-sic of my soul to mar.
 It makes me hap-py to un-fold The har-mo-ny my heart doth hold.



Love Divine.

L. VAN V. C.

LOUISE VAN VORHIES CUMMING.



1. Love di-vine, O breathe on me, Fill me with Thy life,
 2. Breath, how won-der-ful Thou art! Make me whol-ly Thine,
 3. Love di-vine, O breathe on me Wis-dom, love, and pow'r;

Set my heart at lib-er-ty, And end this world-ly strife.
 Guide me, teach me till my heart Glows with Thy fire di-vine.
 Let me live the per-fect life, Re-new my strength each hour.



We Need So Little.

O. Z. HANISH.

March tempo.

1. Each lit - tle in - sect finds its food, its shel - ter and its rest,
 2. Ah, man a - lone is filled with ills, with sorrows and with fears,
 3. Let man re - flect, con - sid - er well, and al - ways bear in mind,
 4. We need so lit - tle, that to think of it be fair - ly sin,

The birds do fair - ly feast up - on what's good for them and best;
 He does not seem to know the way, his eyes are filled with tears;
 That God in His om - nip - o - tence is ev - er good and kind;
 For not with eat - ing and with drink - ing did our life be - gin;

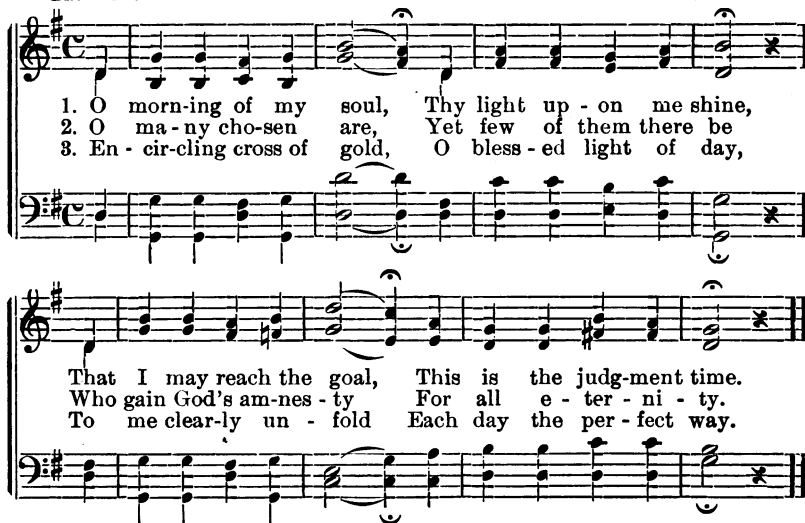
Then ev - 'ry beast and rep - tile here and there en - joys its life,
 And yet in all his ills and tears, misfortunes and great strife,
 That He will breathe the breath of life on creatures great or small,
 O no, be sure, our life rests there where never known is death,

While plants just thrive and bloom a - bun - dant - ly in spite of strife.
 The still small voice is off - 'ring him by pow'r of breath new life.
 The boun - teous giv - er He - and gra - cious do - nor to us all.
 Its or - i - gin is in - fi - nite, its em - a - na - tions, breath.

Eternity.

BROWNIE RATHBONE WEAVERSON.

O. Z. HANISH.



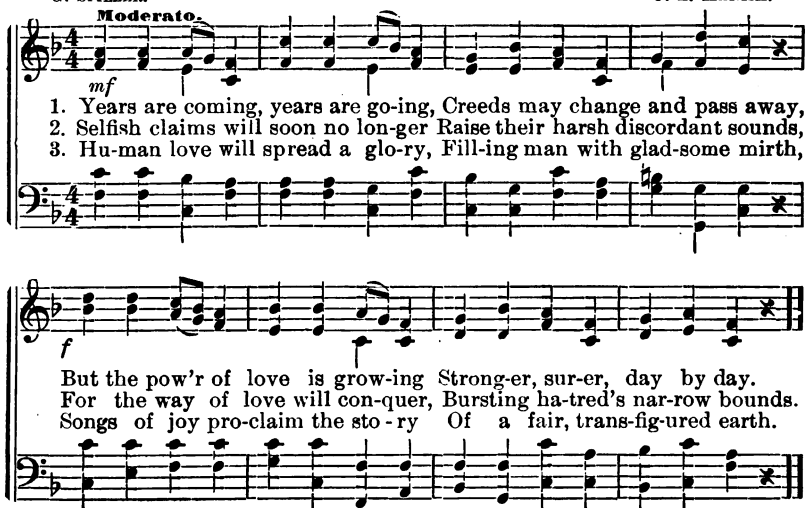
1. O morn-ing of my soul, Thy light up - on me shine,
 2. O ma - ny cho-sen are, Yet few of them there be
 3. En - cir-ling cross of gold, O bless - ed light of day,

That I may reach the goal, This is the judg-ment time.
 Who gain God's am-nes - ty For all e - ter - ni - ty.
 To me clear-ly un - fold Each day the per - fect way.

The New Earth.

G. SPILLER.

O. Z. HANISH.



Moderato.
mf

1. Years are coming, years are go-ing, Creeds may change and pass away,
 2. Selfish claims will soon no lon-ger Raise their harsh discordant sounds,
 3. Hu-man love will spread a glo-ry, Fill-ing man with glad-some mirth,

f

But the pow'r of love is grow-ing Strong-er, sur-er, day by day.
 For the way of love will con-quer, Bursting ha-tred's nar-row bounds.
 Songs of joy pro-claim the sto-ry Of a fair, trans-figured earth.

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MAZDAZBAN AFFIRMATION

I am all in One individually and one in All collectively;
I am present individually and omni-present collectively;
I am knowing individually and omni-scient collectively;
I am potent individually and omni-potent collectively;

All is of God and God is All!

Individually I am in Part, collectively I am the Whole;
Individually I am Di-verse, collectively I am Uni-verse;
Individually I am Limited, collectively I am Unlimited;
Individually I am Begotten, collectively I Beget.

God is Love and God is Peace;

God is Joy, God gives Release.

God is Health; that health is mine.

God gives wealth; a wealth divine.

All God's attributes surround me;

In that God I safely dwell;

God within, above, around me;

God is mine and all is well.

God is Breath, gives Life and Brightness;

God alone reveals the Right.

All I know is God and Goodness;

In His Name I conquer Might.

By Nature I am a Child of the Earth;

In Spirit I am an Associate of God;

I am the heir and joint heir of God;

And I have a portion and part in the Earth,

For the Earth is the Lord's and the fulness thereof.

I am at Peace, I am at Peace with God;

I am at Peace with Man; I am at Peace with Self

I am a Mazdaznan and I recognize the Eternal Designs in

Good Thought, Good Word, Good Deed.

Hu-mata, Hu-hata, Hu-varashta,

There is no end to matter; There is no end to Space;

There is but Good and Better; There is no end to Grace.

Man is God's Revelation From out of Substance born,

And Life is Inspiration From out of God re-born.

The Will of the Lord is the Law of Holiness.

Yat-ha A-hu, Yat-ha A-hu, Yat-ha A-hu Va-i-ry-o.

Holiness is the Best of all Good.

A-shem Vo-bu, A-shem Vo-bu, A-shem A-shem Vo-hu.

Mazdaznan Confession.

I am a Mazdaznan who worships but one God, who is in me and I am in Him.

I recognize all things thruout time and space with their diverse causations to be the result of Infinite Thought.

I acknowledge all things in matter to be the means to an end and not the end of the intelligence of God.

I realize matter to be the result of the operations of God's intelligence thru substance co-existent with intelligence thru Infinite Thought.

I see in the countenance of man the male creative principle of God the Father, and in the woman I recognize the procreative female principle of God the Mother, and in the child I realize the perpetuative principle of destiny as Our Savior thru life, and add that these three images of God constitute the one Holy Family, reproduced and multiplied unto the greater Family of God and the Congregation of Gods with its endless chain of associations.

I confess all the painful in matter to be the result of obstinacy on the part of substance thru its processes of creations and evolutions, declining to yield to the peaceful operations of intelligence, thus introducing repulsion and impelling resistance.

I hold that all misunderstanding thru the processes of creation and evolution is to be eliminated thru the application of the higher intelligence, and that for this reason man must take up his work where the Spirit of God left it to our care.

I join the sentiments of our Blessed Mother as expressed thru the ideal of Ainyahita, that *I am 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.*

I declare with Our Father of the pure faith thru the reality of His Holy One, Zarathushtra, to stand for *Good Thought, Good Word, Good Deed.*

I agree with the saving power of the sonship of God thru the incarnation of Christ in his command, *Love thy neighbor as thyself.*

I confide in the power of God. I shall set aside the useless and hold to the good. By the direction of perfect wisdom I shall choose the better part.

I deny the bonds of ancestral relation thru sickness, sin and sorrow and sever myself from the prenatal influence of inherited tendencies, and herewith annul association with evil, error and illusion.

I shall no longer recall to my mind my offenses nor the offenses of forefathers, but exercise all the attributes and endowments of my birthright which comes to me thru the blessings of Mazda, without measure and abundantly, that I may thus verify the words of God, *I shall remember their sins no more,* and continue to bear in mind, *What man soweth that he shall reap.*

I shall follow the still small voice of Spenta Mainyus in all its directions as coming from the realm of God, that by right living I may always demonstrate the full Truth thru the health of the body and most ably perform my duty in a spirit of obedience; prove the power of mind thru reason, logic,

consideration, discrimination and deduction; have assurance of soul communion, comfort in spirit and the joys of life everlasting.

I shall conduct my life in a way that the knife shall never need be resorted to and herbal medicines never need to pass my lips, but in their stead holy spells thru the formulas of invocations and prayers exemplify the perfect life in God on earth.

I shall ever laud creation and thru the objects thereof worship the Lord God Mazda, and in all things of Nature, whether great or small the creature, behold the face of my Creator.

With mine eyes lifted beyond the mountain-tops and my heart fixed by the burning fire of love I shall daily join in harmonious accord the prayer of the faithful worshipers; the prayer thrice spoken distinctly and with the presence of mind fixed upon the meaning of every word; the prayer that heals the body and assures tranquility to the mind; the prayer that gives solace to the soul and whispers to the spirit Peace; the prayer breathed in tuneful measure with fervor, zeal and the spirit of assurance, on one single expiration:

May Mazda be rejoiced and His Associates continue to be victorious. May obstinacy in this home be destroyed thru the Virtue of Obedience, discord by Peace, avarice by Generosity, vanity by Wisdom, false witness by Truthfulness, that the Immortals may long bless it with maintenance and friendly help; never the Splendor of Prosperity or Progeny be distinguished, that we may shine with purity and see Thee face to face, O Mazda, attaining attributes leading unto worlds without end. May Peace come to one and all, and may there be given to this country purity, dominion, profit, majesty and splendor. This is my wish. Be it so.

Each of the following Formulas are to be Spoken upon One Exhalation. The first time in crescendo; second in force; third in pianissimo. Concentrate on the Breath and Word. Repeat daily.

REALIZATION

*Open, O thou world-sustaining Sun, the entrance unto Truth,
hidden by the vase of dazzling light.*

*Soften the radiation of thy illuminating splendors, that I may
behold thy true being.*

*From the unreal lead me on to the real and unveil the magic
illusions of the phenomenal worlds that I may see
the path unto Realization. Amen.*

CONTEMPLATION

Remember that in body thine a God is dwelling there;

Thy Temple from pollution free let it forever be.

Offend thou not thy God in thee, indulging in man's lusts;

Moreover, if tormenting self thou groanest foolishly,

God has decended just to see the world with eyes of thine,

Then breathe on Him with senses pure, the Breath of Sacrifice

*It's He in thee, that sees, feels, thinks, and speaks by day and
night.*

Be thus in all thou dost see, feel, think, speak—divinely bright.

ASSURANCE

Our Father who art in Peace, Intoned be Thy name;

Thy realm arise; Thy will incarnate upon the earth as in heaven.

This day impart thy word. And remember not our offenses

*That we may forgive those who offend us. Thru temptation
guide us. And from error deliver us. Be it so.*

RESTORATION

*By the five afflictions imposed upon Thee Thou most holy
Zarathushtra, I invoke the leaves of healing from the realms
of Mazda, To instill thru the power of holy spells, Patience
from Thy crown of thorns, Thy chastized body, The nailprints
of Thy hands, The woundprints of thy feet, And thy bleeding
side, That Purify may come to my heart and blood Unto per-
fect health of the skin and the body, And thus witness as a
Zaota the Pure Religion of Mazda. Amen.*

For Further Information and Literature call or send 10c in stamps
or silver to THE MAZDAZNAN, 3016 Lake Park Ave., Chicago, U.S.A.

MAZDAZNAN DECLARATION OF FREEDOM.

1 Mazdaznán declares Universal Amnesty from Sickness, Sin and Sorrow and announces Freedom of Choice through the Spirit of the Times, born of good behavior, through our Savior Liberty in whom we trust, or—"As man thinketh so is he."

2 Mazdaznán declares the Source of Man to be the Ever-active Thought of Mazda in whom and through whom all things are equal.

3 Mazdaznán declares a just share of this world's goods to the extent of one's application of Individual Intelligence and the interest of timely investment during the Periods of Creation and the Process of Evolution measured by a Standard of Perfection, or—"What man soweth that he shall reap."

4 Mazdaznán declares that throughout Space moves the Ever-creative Thought of Mazda commanding Activity and Life, expressing the designs of intelligence through complex manifestations, verifying its limitlessness through the variety in matter.

5 Mazdaznán declares that the Existence of Matter and its consequent Processes of Evolution through the four Dimensions of Space, depends upon our Mental Perception, recognizing in the Variation of Manifestation a Complex Whole, or—Monism in Panism and Panism in Polyism.

6 Mazdaznán declares to be the oldest and most comprehensive Educational System of Individual-Collective Thought, embracing as it does every Essential Truth embodied in the Aryan or Zend race, substantiated through Ainyahita, revealed through Zarathushtra, approbated and declared by Jesus, founded upon Genesis, and borne out by the Science of Evolution, revealing unto man his origin, purpose and destiny; offering solutions to the most complex problems of life; pointing out man's final perfection, the means whereof are founded upon experience and observation as guided by Intuition and Reason, God and Nature, so ingenuously systematized that it commands respect, whether devised by man or revealed by God.

7 Mazdaznan is organized from Eternity unto Eternity, and in revelations and literary wealth offers surprises equal to those of the growth of the seasons, keeping abreast with the demands and requirements of time.

8 Mazdaznan declares to be "The Eternal Religion that stands behind all other religions," revealing the tie that binds finite Man to his Infinite God—Mazda.

9 Mazdaznan declares that: Thought is the incentive unto Manifestation, and wherever conscious of its Presence in the Realm of Spirit, Soul, Mind and Body, equalizing matters of the Elementary, Mineral, Vegetable and Animal in sum and substance, there Life reveals its potentialities of the Past and points with the Magic Finger of Destiny unto Man's ceaseless Possibilities in the Future for the Perfection of all things.

10 Mazdaznan declares the Supreme Intelligence to be in All Forms of Manifestation, animate and inanimate, and realizes in the hearts of all mankind the Altar of the Eternal Flames of Love emanating the Life of Mazda, who is "a God of the Living, and not a God of the dead."

11 Mazdaznan declares 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.

12 Mazdaznan declares that

a) *Religion*, to be such, must prove by virtue of daily exercise the immanent knowledge, revealing the tie that binds finite Man to his Infinite God, the only Source of Life, Light and Love, unconditionally and freely imparted.

b) *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 harmonious with the planetary and universal laws.

c) *Science*, to be of benefit to humanity, needs to confine itself to Nature and Nature's Laws, proving by virtue of corresponding relation between the objects of life the Manifestation of Variety as a means to an end, considering the processes of Creation and Evolution as ever changing but never ending.

d) *Sociology* is to meet the requirements of time, showing 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 unto altruistic collectivity, recognizing perfection in every sphere, phase and place, for the final redemption of man from the dual aspect of life lost in class-consciousness.

13 Mazdaznan declares 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.

14 Mazdaznan declares that the Principle of Life contains the Solution as to the Problems of Life, and that the recognition of it corresponds with the degree of one's unfoldment and the application of one's attributes, in the results whereof no one but the individual poses as the principal factor.

15 Mazdaznan declares that the Systems of religion, philosophy, science and sociology are but means to an end and not the end of man's endeavor. Purely means to aid the invalid mind to gain a foretaste of Truth and to stimulate the Thought unto efforts leading to an understanding of the Truth, which Truth is Holier than the Holiest, and is latent in every individual, ready to be expressed thru the collective state according to governing conditions.

16 Mazdaznan is the Thought of Masters and the Master-Thought that masters all the things of destiny for our good here, now and forever.

17 Mazdaznan is a Message unto all mankind, irrespective as to creed, caste or color, declaring the "Peace that surpasseth all understanding" and removes all misunderstanding.

18 Mazdaznan declares that in the recognition of Our Being not our denials alone, but the recognition and confession of the conditions and the environments, accumulated by ignorance through the process of Creation and Evolution, will deliver us from bondage and unfold the golden rays of higher understanding.

19 Mazdaznan declares that man's entity is the Focalization of God's intelligence manifesting attributes of spirit, soul and mind, and recognizes in the body of man the Crystallization of substance, guided thru uncountable processes of creations and evolutions, passing thru the lower strata of matter as revealed in the elementary, mineral, vegetable and

animal kingdoms, and lastly that of the form of man; the culminating point of all the intelligences and energies, celestial and terrestrial.

20 Mazdaznan declares that the key unto Wisdom lies in the Power of Breath obtained through diligent and religious practices of rhythmic Prayers and Songs *on the breath*, and the application of a scientific Faith, which comes to us through the exercise of our talents, gifts, endowments and attributes in our daily walks of life, and our ability to cope with the demands of our time, which alone leads unto the solution of the most perplexing problems of life.

21 Mazdaznan declares with the thought of Our Blessed Ainyahita that each consecutive generation is the culmination of not only the preceding one as to matter and mind relative to lineage, recognizing in each and every man all the accomplishments of all the minds of man of preceding existences and all ancestry since the world began, but, furthermore, takes for granted that the spirit of the fathers live in their children as declared by Zarathushtra, having absolute faith in Jesus, who declared, that "even greater things than these ye shall do," and concludes that each and every man possesses the qualities, properties and propensities, physical, mental, spiritual and divine, of all the generations past, and that each man is the re-incarnation of all preceding accomplishments and attainments, simply awaiting opportunities suitable unto the application of these hidden talents. To enable man to redeem the qualities of past thought, framing the same into manifestations of newer thought, Mazdaznan proposes the Only Infallible Plan of Salvation, assuring final redemption, and with it the realization of a perfect life here, now and forever.

22 Mazdaznan declares that the Infallible Plan of Salvation lies in the Application of Means of Purification leading unto Regeneration, with the first step essential unto Salvation from Ancestral Ties through the efficacy of rhythmic Prayers and Songs *breathed on the breath*, the utterance of language whereof, guided by Thought, imparts Freedom to the dynamics of life, assuring more perfect and harmonious operations throughout the body and its corresponding factors, quickening the latent forces to renewed action, effecting restoration; filling the heretofore unclaimed tissues

and energies with Galama, the centralizing Life principle, which when retained through increased organic operations induces a higher rate of consciousness and with it brings about the immaculate conception of man born again, and born of the spirit.

23 Mazdaznan declares its System of Breathing to be based on thoroughly tested and proven scientific principles, borne out by scriptural records, and recognized by the world's greatest scholars and most eminent scientists as the only inimitable Institution embodying the infallible methods of Nature as revealed to the intelligence of man through comparative reasoning and untiring observation. Keeping abreast with the Spirit of the Times, Mazdaznan remains conscious of its monism, unitism, dualism, trinitism, panism and polyism, as revealed in the macrocosm and microcosm of the Infinite and Finite, complexedly ever blending but never ending.

24 Mazdaznan declares absolute eradication from sickness, sin and sorrow, assuring freedom from all bondage, through diligent practice of Science and Faith.

25 Mazdaznan declares that the lower walks of life are repetitions of past incarnations called into existence through processes of re-incarnation and transmigration prompted by pre-natal influence and inherited tendencies which in man constitute the cause for contention and struggle thereby retarding progression.

26 Mazdaznan declares light upon all subjects, whatever their nature, and gives them due consideration in a spirit of kindness and toleration, paying respect to all ideas, views, opinions and statements.

27 Mazdaznan declares 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;" "Wherefore be ye perfect like your Father in Heaven is perfect," for "Know ye not that the kingdom of heaven is within you?"

28 Mazdaznan declares 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 variation in ideas will forever characterize the in-

dividual here on Earth as well as throughout the abounding Space.

29 Mazdaznan declares through this most glorious Message of Peace and Liberty showers of blessings unto Prosperity and Perfection to whosoever will come and take of the flow of life freely, the divine flow that quickens the spirit and refreshes the soul unto a life worth living.

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

31 Mazdaznan recognizes in their proper place all records, scriptures and books, knowing them all to be an answer to the demands made by inquiring minds, but for its own guide of infallibility accept none other than the Open Book of Nature, recognizing the latter as an instrument supplying the wants of immediate demands, the interpretation whereof is sacred to every individual as a divine right.

32 Mazdaznan declares that the Infinite will not manifest in unclean tabernacles, and that we owe it to ourselves and the race to remain unspotted before the world, show forth pure and healthy bodies, noble and truthful characters, commanding respect from all and by all, for "Know ye not that your body is the Temple of the Living God?"

33 Mazdaznan declares 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," and: 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 for eternity.

34 Mazdaznan recognizes goodness, beauty, character and sublimity in everything confined to its own sphere, and sees, like unto a mirror, the manifestations of all things not only within their spheres, but also beyond the same, recognizing in the things outside of one's self reflective expressions serving as a memorandum for our good, and as an incentive unto higher aspirations yet to be attained.

35 Mazdaznan recognizes in the Holy Family of Father, Mother and Child, the Principle of God incarnate, express-

ing Unity through Divine Trinity, forever revealing the Duality of Creation, assuring Perpetuity unto higher Perfection through conscious bonds of Procreation, which alone proves perfect Union.

36 Mazdaznan enables man through its inimitable teachings to conquer all prenatal influences and earthbound ties of ancestry, redeeming mankind from sickness, sin and sorrow, and thus saving man from blindegoism and narrow selfishness, contributing to Society one more member enlightened with the spirit of altruism and broadness of mind, serving humanity by exemplification of true character, on which the ultimate salvation of society and the redemption of the race depends.

37 Mazdaznan is the new name spoken of by the prophets, poets and saviors, revealing the designs of the spirit of the times.

38 Mazdaznan shall the password be in all walks of life, revealing firmness of mind and happiness through perfect health, assuring the treasures of wealth that forever flow from out the horn of plenty before the feet of the children of men as their blessing and birthright by virtue of their relationship unto God, with whom all creation is at one, even as "I and the Father are at one."

39 Mazdaznan needs not proselyte nor seek to gain adherents to its teachings, recognizing the principle of demand and supply as to time and condition to be in correspondence with cause and effect.

40 Mazdaznan invites all mankind to its most glorious Message and Gospel of Peace, Liberty and Individual Rights without money or price, imparting its ways and means unto Science and Faith free from obligations, leaving it to its adherents to voluntarily perform their part.

41 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.

42 Mazdaznan asks of the Redeemed and Reclaimed to declare the Message of Peace and gather the elect from the four corners of the Earth, declaring Hope and Good Cheer with Blessings of all Good Things unto all the world.

43 Mazdaznan beseeches the Awakened to proclaim the Word of Promise on all occasions, and furthermore demands of the world to live up to its confessions, irrespective of creed, caste or color.

44 Mazdaznan invites investigation, demands demonstration, and asks for abilities as well as possibilities, to which there is no end, reminding one another that the greatest lesson in life to learn, and the grandest achievement possible, lies in the realization of the maxim of Ainyahita:

*Stand alone and mind thy own,
That alone shall sin alone.*

45 Mazdaznan places no restriction upon its members, but assures perfect freedom guided by reason, consideration, logic, discrimination, judging all things from cause to effect and the manifold attributes of the mind, soul and spirit.

46 Mazdaznan declares that a nation cannot rise above the level of the woman, and for this reason places its hope for the realization of the millennial age in the education of women, that by virtue of the control of maternal laws the latent forces of the life to be incarnated may reveal the Coming Race, and through the unrestricted application of the Power of Thought give Saviors of Liberty unto the world, making our land the Savior Nation of the earth and thus through the Ascendency of the Transparent Race redeem all mankind from the influences of superstition, ignorance, witchcraft and the hypnotic spells of past antiquity.

47 Mazdaznan assures through its practices true individualism that leads to practical collectivism, rebuilding the old society from out of its chaotic state unto the formation of a New Order of Things in the Society of Man, thus realizing that "the old has passed away; behold I shall make all things new."

48 Mazdaznan is Royal in Principle, consequently making its adherents non-obligatory, and Democratic in Application, thus voluntarily serving God and Man.

For Further Information and Literature call at or send 10c in stamps or silver to THE MAZDAZNAN, 3016-18 Lake Park Avenue, Chicago, Ill., U. S. A.

MAZDAZNAN AIRYAMA EXERCISE

First of all adjust the body. Throw out your chest to the highest point possible, drawing in the abdomen tightly.

Keep chest in position whether inhaling or exhaling.

As soon as you feel relaxed and lungs have been emptied, INHALE slowly and fully.

Although it may seem to you as if the lungs are filled, try an after-inhalation until you are certain that any further inhaling is impossible.

That point reached, Hold the Breath, and hold it for at least ten seconds. The longer the better. But be certain you do not tense or gnash your teeth.

Having held the breath for the longest time possible, exhale with ease and immediately thereafter inhale as before and inhale fully, retaining the breath again for as long a time as possible before exhaling.

Repeat this exercise three to five times in succession and if needs be at intervals of six hours, but not oftener.

The Prayer Formula "Realization" used in connection with the above exercise, repeated every morning and night, will bring about conversion and change planetary and occult influences; brings good luck and leads one into good positions; creates charms and brings success; heals the wounded heart and drives away all fear; arrests animal magnetism and puts to nought witchcraft, hypnotism and all the buffetings of satan; paves the way unto Ecstasy and Realization, etc. Learn of Mazdaznan. Terms: Voluntary.

MAZDAZNAN YIMA EXERCISE

First adjust the position of the body in a manner assuring ease.

Throw your chest out and up.

Hold muscles of the chest tight and relax the rest of the body.

Keep the tongue relaxed and confined to the lower part of the mouth, or roll it up close against the palate; taking care never to tense the facial muscles.

Now empty your lungs slowly but thoroughly and until it seems utterly impossible to breathe out any more. That moment reached, arrest all action for ten seconds or as long as can be borne without tension or much effort.

Then inhale slowly, taking care not to move the chest, as that chest, once fully expanded, is to retain that position whether inhaling or exhaling.

Immediately after the inhalation exhale as thoroughly, or more so, as before.

Go through the ordeal at least three times and not more than five times in succession, repeating the exercise, if needs be, an hour later, and whenever physical discomfort approaches.

The Prayer Formula "Restoration" used in connection with the above exercise, repeated three to five times a day for ten days will improve circulation; in 33 days eradicate digestive disorders; in 49 days checks pulmonary troubles; in 60 days nervous diseases; in 90 days scrofula and infections of the blood; tuberclose, cancerous diseases accordingly. Come to the Open Instructions and keep Informed.

