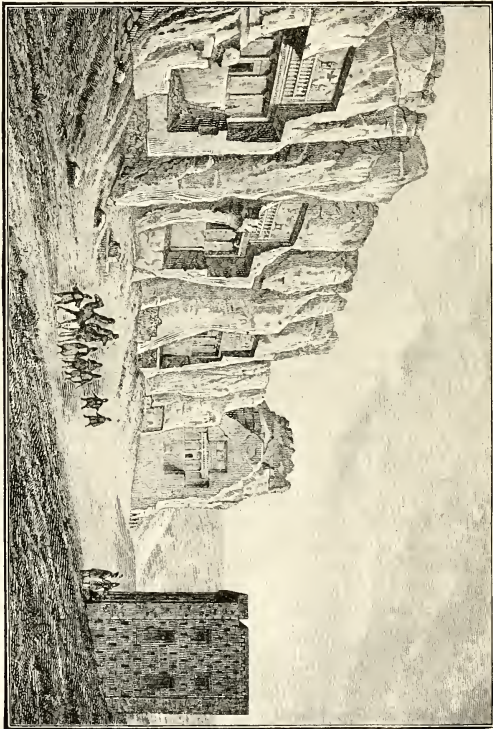


in the restoration of a single roadway in Peking, he would have earned for himself the respect and gratitude of all. His mistakes, however, were due to his past education. Nevertheless, his influence over the literati in China and elsewhere could not be disputed, and for such practical measures as above indicated we must look to some other Peter the Great or perhaps Napoleon.

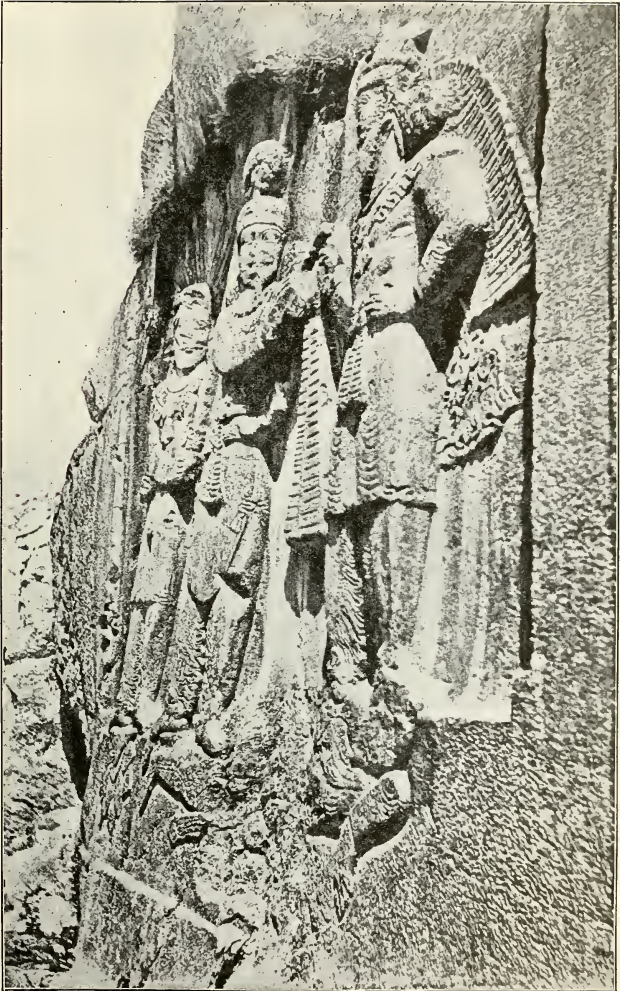
### ZARATHUSHTRA.

Professor A. V. Williams Jackson, the Zend-Avesta Scholar of Columbia University, New York, published in the January number of the *Cosmopolitan* an in-



TOMBS OF ANCIENT PERSIAN SOVEREIGNS.

teresting illustrated article on Zarathushtra or Zoroaster, the prophet of Iran, born about 660 B. C. The canonical gospels tell us of the three Magi who came from the East to worship Christ and an apocryphal gospel adds the statement that they



TAKHT-I BOSTÂN SCULPTURE.

The figure supposed to be Zarathushtra is the third figure in the row. It stands on a plant-like pedestal and the head is surrounded by a halo of rays,

came in compliance with a prophecy of Zoroaster. We quote the following passage which is a condensed statement of Zoroaster's life:

"Tradition says that Zoroaster retired from the world when he came of age and that he lived for some years upon a remote mountain in the silence of the forest



IDEALISED PORTRAIT FROM A SCULPTURE SUPPOSED TO REPRESENT ZARATHUSHTRA.

(From Karaka's *History of the Parsees*.)

or taking shelter in a lonely cave. It was the solemn stillness of such surroundings that lifted him into direct communion with God. A divine vision is accorded him on the occasion, apparently, of some religious conference; and at the age of thirty,

after leaving the Iranian Sinai, he is prepared to teach a new law. "Righteousness is the best good"—"Ashem vohū vahisstem astī"—is his watchword; but he finds little fruitful soil for his theme. Over the land of Iran he wanders; through the territory of the modern Afghanistan he turns, and for a time he actually tarries in the country of Turan. But it is to deaf ears that he preaches, and his inspiration seems almost destined to have been in vain.

"The rulers harden their hearts before the newly-inspired prophet; the people fail to accept the message of the god Ahura Mazda. And yet Ahura Mazda, or Ormazd, is the "Lord Wisdom, the Sovereign Knowledge."

"For ten years, dervishlike he is a wanderer. This we know also from the tone of dejection which still echoes in some of the *Zoroastrian Psalms*. In his peregrinations he appears to have found his way once more to the region of the Caspian Sea. The darkness of these sad years is illumined, however, by visions which help to make strong his faith and to give form to his religious system and creed. Seven times are the mysteries of heaven revealed to his transported soul. He converses not alone with Ormazd, but he is also privileged to interview the Archangels of Good Thought, Best Righteousness, Wished-for Kingdom, Holy Harmony (guardian spirit of the earth), Saving Health and Immortality. Such are the names of the Persian hierarchy of *Amshaspands*; and these allegorical figures or personified abstractions stand in waiting about the throne of Ahura Mazda with a company of attendant angels. From these divine beings, Zarathushtra receives commands and injunctions which he is to convey to mankind. They inculcate the doctrine of purity of body as well as of soul; they enjoin the care of useful animals, especially the cow and the dog; they emphasise the necessity of keeping the earth, the fire and the water undefiled; and from several of their ordinances we can see that Zoroaster was a civil reformer as well as a spiritual guide. Foremost among the commandments is the abhorrence of falsehood, the universal obligation to speak the truth. This is one of the most fundamental of the ethical tenets that lie at the basis of the entire ancient Persian religious system. A revelation of the future is also vouchsafed to the soul of the Prophet during his sojourn in the celestial council; but one of the most precious boons which it is the privilege of his enrapt spirit to receive in these moments of ecstasy is a premonition of the resurrection and of the future life. Unlike the Mohammedan visions of ethereal bliss, there is no jarring note of pleasures of a physical kind to mar the harmony and spirituality of this glimpse into the world beyond the present.

"But before the ecstatic Messenger is allowed to return to the world of material things, one word of warning is given to guard him against the guile and deceit of the Spiritual Enemy, Angra Mainyu or Ahriman, as the devil is called. At this moment, then, as he turns from the dazzling splendor of heaven, a glimpse of the darkness, filth, stench and torment of the "Worst World" is disclosed. There in the murky depths of hell, with mocking howls and ribald jeers, huddle together and cover the vile crew of the archfiends and whole legions of demons, or "devs," as they still are named in Persian.

"Nor is this caution any too timely, for at once upon the hallowed Seer's return to earth occurs the temptation by Ahriman. Like the wily Māra seeking to beguile the newly-enlightened Buddha, or the tempter Satan striving to betray the Savior of mankind, the maleficent Ahriman endeavors to cause the righteous Zarathushtra 'to renounce the good religion of worshippers of Mazda.' This moment is a crisis; it is one of the turning-points in the history of the faith. The foul fiend is repulsed and vanquished and the victorious upholder of righteousness chants a

kind of Te Deum—'yatha ahu vairyo'—as a pæan of his triumph. His victory over Ahriman is complete, and it serves as the prelude to more full and perfect success, for Zoroaster, who has received the revelation and who has withstood all temptation, is now to achieve his crowning glory, the conversion of King Vishtâspa who becomes the Constantine of the faith."

Other scriptures of interest are the tombs of the Persian kings which show a representation of Ahura Mazda, a dignified man growing from a winged disk. This same emblem decorates the gable front of the Paroi temple of Atash Behram in Bombay.

### THE HOME OF GOD.

BY PIERCE C. FREETH.

Where is the home of God ?  
 Where may the God-seeker find Him ?  
 Here in my transient soul ?  
 There in that purple mountain ?  
 Is His throne in a twinkling star ?  
 Looks He forth from the sombrous  
 moon ?  
 Are His great thoughts hid by the deep  
 sea crests ?  
 Or burn they deep in our human breasts ?  
 Will He breathe an Apocalypse soon ?  
 . . . . .  
 Do ye not know ?  
 God dwells where dwells perfection.  
 In the eye of a child  
 There is His Holy of Holies ;  
 In the heart of a seer,  
 In the grip of a man of action.  
 God guides the hand of the ploughman,  
 But His is the ripened harvest.  
 Where beats the heart in endeavor God  
 hovers ;  
 In the deed well done God's presence  
 feel ;  
 Wrought Performance, ah ! that is God.  
 God is Silent. Voice of Thunder  
 The impact of the clouds hastening to  
 escape  
 His swift quickening spirit.  
 All the puissant forces of the earth and  
 Sky and Sea  
 Are silent : and are God.  
 Each potent spark is dynamic of God ;  
 Each life light ray is emanant from God  
 And doth our hearts illuminate if we  
 perceive.

Perception : that is God !  
 If ye would know Him  
 Flee to the outer space  
 Observe the simplest flower  
 Obtruding from the clay and cumbering  
 herbage  
 Standing for a sign to man ;  
 God seeded it, and watered it,  
 The daisy lifteth up itself  
 And for one day is God.  
 Pierce to the depths where the fern  
 fronds are aworship,  
 There find God.  
 In the still lake, in clear bush-hidden  
 streams,  
 God's spirit flows.  
 Not in the crowd you'll find Him ;  
 He hateth noisy rabblings ;  
 But see ye on the verge,  
 One stern and thoughtful face, commun-  
 ing inwardly,  
 Then look for God ;  
 Or some poor trull with eyes ayeearn for  
 Pity  
 And God is near.  
 He flees the ranter, and those that pray  
 With foaming emphasis,  
 And squirm, and crawl, already rotting  
 for the sod ;  
 These be imperfect worms, whom to  
 perfect  
 Would not advantage him ;  
 But Daisy uprightness, rigidity of Rock  
 In purpose manful, which is Godful,  
 Doth so delight Him  
 That if it were possible to breed a race  
 of men